Neville Goddard

September 16 1966

Behold This Dreamer

As I told you when I opened last Monday, this will be the most practical course you ever heard. It will be the most profoundly spiritual, but whatever is most profoundly spiritual is in reality most directly practical. And the promise I made you on Monday I'll keep tonight. It seems the most extravagant claim in the world. The man who stands before you, who must make the inevitable exit from this world and this little garment be turned into dust, and that I dare to tell you I will this night bring you to the Lord Jesus Christ. I will bring you to him this night. You may not believe him, you may not accept it, that's entirely up to you, but I will bring you to him.

As told in scripture, "And Philip found Nathaniel, and he said to Nathaniel, 'I have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph.'" Now, in this same first chapter of John, John makes the statement, "Among you stands one whom you do not know. I myself did not know him; but he who sent me to baptize with water, he said to me, 'The one on whom you see the Spirit descend and remain, he baptizes with the Holy Spirit.' And I saw the Holy Spirit descend as a dove and it remained upon him. Through him all things were made, and without him was not anything made that was made. In him was life, and the life was the light of men." Now, you listen to it carefully, for I'll bring you to him this night, as we're told in scripture Philip brought Nathaniel. Listen carefully as I unfold these words, because they are so important to you to really follow what I'm going to talk about. I have titled this "Behold This Dreamer." If you are familiar with scripture, it's the 37th chapter of Genesis, and the one spoken of is Joseph. "Behold this dreamer cometh." So he came, his brothers sold him into slavery in the land of Egypt; and Joseph saves the entire civilization from starvation by interpreting the dreams of Pharaoh. Then be bought the entire land of Egypt for Pharaoh, including those who stole the land and made all of them slaves of Pharaoh; and then he was the great power next to Pharaoh.

The Bible begins, the Book of Genesis, "In the beginning God…" and it ends "…in a coffin in Egypt." The one placed in a coffin is Joseph: "In the beginning God…in a coffin in Egypt." And yet, this one placed in the coffin in Egypt, before he's placed there, he extracts from his brothers the promise they would not let him remain there; they would take his bones up and take him back to where his fathers were. That's on the surface.

Here, in scripture you cannot take the characters Abraham, Isaac and Jacob and eliminate them and still have the Bible. They are found in the two genealogies of Jesus Christ, both in Matthew and in Luke. In fact, Matthew begins it with Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and so on. So here we find these three, the inner core of the patriarchs of scripture. Yet, they have not turned up in any ancient Near East manuscript or record, either as individuals or as tribes. If these are the core, the entire background of that which is now brought to complete fulfillment in Jesus Christ, and that is part of his genealogy, and they are not discovered outside of scripture in any ancient contemporary world, either as individuals or as tribes, why? This whole drama unfolds within you. These are the eternal states through which man, the immortal you, must pass. And you begin in the state called Abraham, and you end in the state called Jesus Christ. When you end there you awaken and you are the creator of it all, God himself.

So here, listen carefully as I take these passages, and just try to recall them, try to keep them in mind as I unfold them; for I'm bringing to you this night the great dreamer who dreams everything into being, but everything, good, bad and indifferent. "I have been crucified with Christ; it is not I

who live, but Christ who lives in me" (Gal.2:20). Galatians ___(??). "If we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his." Note the difference in tense. "If we have been united with him in a death like his"—that's past; we have all been crucified with him—"we shall be"—now come to the future—"we shall be united with him in a resurrection like his" (Rom.6:5). The identical resurrection! "In him the whole fullness of the Godhead dwells bodily" (Col.2:9)—not figuratively, but genuinely in a body. In him the whole fullness of deity dwells bodily. "This is the mystery hid for ages and generations…Christ in you, the hope of glory" (Col.1:26,27). Therefore, "I consider the sufferings of this present time not worth comparing with the glory that is to be revealed in me" (Rom.8:18). In me! What glory? The whole Godhead dwells bodily in me, and when it's unveiled, I am he.

Now you listen carefully as I bring you now to meet him dwelling bodily in me—not a portion of him, the whole Godhead dwells bodily in me. And I use myself as an example, but I say he dwells in you, the whole, not a portion of him. Can I prove it? Now I'm called upon to test myself, "Test yourselves and see. Do you not realize that Jesus Christ is in you?" (2Cor.13:5). Well, ask that of anyone who calls himself a Christian and if they are honest, they would say, "No, I don't realize that at all." And here is Paul in his 2nd letter to the Corinthians, the 13th chapter, "Do you not realize that Jesus Christ is in you? Test yourselves." Now you must make the most daring test in the world of Jesus Christ. Brood upon him, learn to know him better, and then as I am doing this night pass on to our successors what we have found in him. If he dwells in me bodily and I'm called upon to test myself to find him, well, I cannot be indolent about this. I must make every attempt in this world to find him. He dwells in me bodily and the whole, not a little part, the whole Godhead dwells in him bodily, and he dwells in me in his fullness, then I've got to find him. Only the indolent mind would fail to respond to this challenge. Well, I was not ___(??) about him. My whole life has been devoted to finding him; and finding him I have done. I found him.

Let us go back now and get a few words and define them for you. He dwells in me bodily; therefore, like myself he must have organs, he must. On the outward self I have organs—I see, I hear, I smell, I taste. Well, the eye is the organ of vision, the ear the organ of hearing, the nostril the organ of smell, and so on. An organ is any part of an organism that performs some definite function…that is an organ. An organism is an organized or living being, that's an organism. I see here and I can touch this, and I can do all the things here now. But I am looking for something far greater, something in me through whom the entire world was made: "…through which all things were made and without him was not anything made that was made." I've got to find him. He has a body; it must have organs just as I have organs here.

Now I put him to the test. Think of your living room right now, just think of it. You see it with your mind's eye, don't you? If someone changed a piece of furniture or changed a picture, on returning home tonight you'd know it. You'd recognize that someone came in my absence and there's a change, because this is not the way I left it. But right now you remember it as you left it and you can see it in your mind's eye, see it with the eye of Imagination. Alright, can you hear the sound of a voice that is not even in this world? My father made his exit in '59, my mother in '41, I can hear their voices as distinctly as though they were here in the flesh. So I don't have to go back for now some voice that is still being echoed in this world, I go to voices that are gone from this sphere.

I can hear my brother now, who recently departed this world on the 4th of August. We were born and raised like fingers on a hand. No one could feel important in the family, because we all were just simply like one. We all would be pulled right down, all one. And this past summer in Barbados he was making his departure from this world—we all knew it, and they all thought I was, too—but this was his greeting to me in the morning. Called me up one morning and he said—my sister answered the phone—he said, "Is the Lord there? Put him on the wire." He knew exactly who he was calling. And so when I got on he said, "Are you my kid brother?" "Yes, I'm your kid brother, but I'm your Lord." I knew exactly what, because Daphne said, "He wants the Lord." So here I am talking to him and then he said, "Do you feel alright?" I said, "I feel fine, why?" "Well, you sound sober." I can hear him say it now, "Why, you sound sober…you can't be alright." And that was my

brother Lawrence to me. But I can hear that voice as distinctly as though he were here.

So I can hear with an organ that is not this ear. I can see with an eye that is not this eye. I can taste with a tongue that is not this tongue. And I can feel with a hand that is not this hand. Try it. Can you feel a baseball? Can you feel a tennis ball? Can you feel a piece of mohair like this? Well, can you feel numberless different objects? Well, who is doing the feeling? You have imagined the object, but the being that is performing the act of the touch and the taste and the sight, do you know who he is? That is Christ Jesus. That is the immortal you who cannot die. No man can die because this presence is not tied to this [body]. It cannot die. But it must completely awaken, and when it awakens it is God the Father.

This is the immortal dreamer in man, dreaming dreams that could save the entire world. As the prototype called Joseph saved the whole vast civilized world from starvation. He could dream and interpret the universal language of dream, and make earthly preparations based upon the dream. He rose to the very heights; and in the very end he could forgive all; forgive those, his brothers, who sold him into slavery. All go into slavery. Now listen to the words carefully, "And the Lord spoke unto Moses and said, 'The time has come for you to sleep with your fathers; and this people will rise up and play the part of the harlot, with strange gods of the land, where they will be going to be alive. And I will in that day hide my face from them because of the evil which they have done, having gone and worshipped strange gods" (Deut.31:16). That's in Deuteronomy, just before he gathers himself together and sleeps with his fathers. Here we find idolatry equated with playing the harlot.

Now, you say, "I believe in God." It's an external God? Well then, you are playing the part of a harlot. I don't care what god you worship that is external to this one that I've just introduced you to. When you put your hand upon the tennis ball and I asked you at the moment, "Who is feeling it?" you would have replied "I am." Well, that's his name. If I say, "What are you hearing?" and then you tell me that you are hearing something, and I say, "Who is hearing?" you would have replied, "I am." Well, that's his name. "That is my name forever…and by this name I shall be known throughout all generations" (Ex.3:14). So, you would have replied "Yes," correctly, "I am." But it's not the God you worship. You go to church and you see these strange, monstrous things that men have created. Images fashioned out of their own hands and they worship them, and think that is God. So I speak to the orthodox of any denomination, whether it be Christian, Jew, Mohammedan, and they have an external god to whom they turn. And they do not know they are playing the part of the harlot, for "Your Maker is your husband, the Lord of hosts is his name" (Is.54:5). If my Maker is my husband and I turn to another other than my Maker, well then, I am playing the part of a harlot. I am serving a strange and false god, and I am now not faithful to my husband who is my Maker.

Well, who is my Maker? "My name is I AM." You will never find God in eternity, not the real one, save in a first-person, singular, present-tense experience. That's when you'll find him. He reveals himself in the first-person, present-tense experience; not plural, singular. And it takes his one only begotten Son to reveal him to yourself. He stands before you and calls you Father. And there is no uncertainty in this moment; you know exactly who he is and exactly who you are. You are the Elohim. You are the God spoken of in the very first verse of scripture, "In the beginning God…"—where?—"in a coffin in Egypt." This is the coffin, this is the sepulcher, the tomb of God. And what was originally only the tomb of God becomes transformed into the womb from which God is born. So the tomb becomes a womb, and out you come, born from above, the being that is God.

By the act of self-limitation he achieves his purpose of expansion: the story of the little seed that falls into the ground—"Unless it falls into the ground and dies, it remains alone; but if it falls into the ground and dies, it brings forth much." It expands beyond the wildest dream of man. So he falls into the ground, like this [body], and dies, complete and utter amnesia. And I don't know who he is, so I play the part of the harlot. And they ask me to worship this god, to worship that god, and I bow down before so-called more important than me. You hear people say, "Who do you think I saw

today? I had lunch at a certain place…who do you think was there?" All ears…and they mention some little ___(??), and they're so impressed, so impressed with this peculiar little thing that took place at a lunch. He didn't pick up their check for them. Paid his own check and he couldn't care less if people were there or not. But you're so impressed by his own press agent who is building an image for him to his own satisfaction. And you're impressed…when "Among you stands one whom you do not know." While you were eating whatever you ate, there was one present whom you did not know, and he was Christ Jesus, the hope of glory.

"Christ in you is the hope of glory." This is the one of whom I speak. And when you touch these imaginary objects…the word imaginary in the dictionary is defined as "existing only in the Imagination; unreal," that's what they say. Let me tell you, Imagination is the divine body in every man. "Man is all Imagination, and God is man, and exists in us and we in him. The eternal body of God"—and therefore man—"is the Imagination" (Blake, Annot. to Lavater). "God the Creator is like pure imagining in myself. He works in the very depths of my soul, underlying all of my faculties, including perception, but he streams into my surface life least disguised in the form of productive fancy" (Douglas Fawcett). So I sit alone and I perform a certain imaginary act; and I trust this presence implicitly who is performing the act, for all things are possible to him. ___(??) man? Yes, to man it's not possible, but with God all things are possible. And I have found him. He's in me.

So I would say to you this night who are embarrassed financially, or embarrassed in some other way, you could conceive a scene if true would imply the fulfillment of your dream, couldn't you? But, I'm speaking now of the great dreamer, "Behold this dreamer." For can't you conceive a scene and actually take, now, the hand of God and hold it? In him is life, and his life is the light of men. No child could cross the threshold that admits to conscious life were it not that he is in that child, but no child. So God in man is the light of man, and in him there is life, and that life is the light of men. So trust him. Put your hand out on any object that if true would imply you have what you want in this world, just put your hand on it. Now trust the hand of God. See it and trust the eye of God. Hear a conversation with some friend that would imply the fulfillment of that dream, and trust the ear of God, this inner you which you say is all Imagination. I tell you, Imagination is the divine body in every man. It is the eternal vine on which all things grow.

Now, tonight, take it, take the challenge. Test yourself and see. Do you not realize that Jesus Christ is in you? And through him all things were made, and without him was not anything made that was made? Well, now I'll make my world according to my noble dream. If through him all things are made and I've just been introduced to him, and he's not on the outside. I don't have to get up and run to church tomorrow morning early to meet him, I don't have to go tomorrow night to meet him, wherever I am—while standing at a bar having a beer, or a nice good dry Martini which I prefer—wherever I am, there he stands. "Among you stands one whom you do not know." But I've just shown you who he is, and that is Christ Jesus.

The day will come, he will stand seemingly on the outside, described in the Book of Daniel, the Ancient of Days. You actually look into the face of this ancient being of infinite love. He embraces you and you are one forever with the Spirit of God…forever one with the Spirit of God. And then you will know what it means, "He baptizes with the Holy Spirit." "I came to baptize with water," said John, "but he who sent me said to me 'He on whom you see the Spirit descend and remain, he baptizes with the Holy Spirit.'" When you are embraced and fuse with the body of the living Christ, the risen Christ, you have been baptized with the Holy Spirit, and you are it. You know it beyond all doubt: I am he.

But the work must be done, not yet completed, and you are sent back into this world of death to tell the story of the risen Christ, and to tell them how to find him. You know that you actually saw him as something objective to yourself, and fused with him, and now he's not objective any more. He was your very being…no objective being, your very being. No mortal eye can see it. You now wear forever and forever the human form divine, which is love, nothing but love. But the outer mortal

eye cannot see it and the outer senses cannot touch it and hear it and commune with it. But you who wear it know it, and you're communing all day with self, the one being that you are.

So I introduce you this night to Jesus Christ, the only savior in the world. In scripture, when we speak of Jehovah, that's Jesus Christ. The name Jesus is the same as Joshua, and Joshua the same as Jehovah, the same root, the same being. And we are told, "I am the Lord your God, the Holy One of Israel, your Savior…and beside me there is no savior. I know not any" (Is.43:3,11). And that is your Savior. I hope I have succeeded in introducing you this night to him of whom Moses, and the law, and the prophets wrote. That you will put your hand upon him, as you're told in the epistle of John: We have seen him with our eyes and handled him with our hands, the very word of life. "I bring you our own information concerning him of whom we have seen with our very eyes and handled with our very hands, the word of life" (1Jhn1:1).

Well, you this night felt him, because you exercised his organs. You exercised his limbs when you spread out your hand to touch a tennis ball, and there was no tennis ball, when you stretched it out to touch a baseball and there is no baseball. So when you actually called upon self to test it, and you could bring in to play organs not known by the scientific world, and they called them imaginary, existing only in the Imagination, and, therefore, unreal. Why he is the only reality, because through him all things were made. There isn't a thing that is now made in this world that it wasn't preceded by an imaginal act. What is any picture in the world that you now see and you call it fact but what it first began in the Imagination of the artist? He caught the thing on canvas…and you call that the reality. It existed first in his Imagination. We are living in a world of Imagination, and that being that is the Lord of it all is housed in you. And the world, they know him not. He comes unto his own and his own receive him not. They can't believe it.

But if someone can take in their imaginary hand, called by the world the unreal hand, and pour out the contents of an imaginary bag and count the contents, and they're bringing out the very pay that they would receive at the end of the week were they now earning a certain sum of money…which was more than twice what they had ever earned before…and doing it over and over until it took on the tones of reality. When it seemed to them to have all the sensory vividness of reality, they dropped it. And then in a matter of two days, that lady was employed by one she had never heard of before and had never seen, paying her that sum of money to the penny. She was a combination seamstress and designer in the city of New York. She took in my word, as I hope tonight you will, and she went home either to prove what I said or disprove it. And so she accepted the challenge.

So let me repeat, we must make daring experiments with Jesus Christ. Brood over him. Learn to know him better. And when we have proved his existence as the creative power in ourselves, then share it with others. Pass it on to all the others and tell them what we have found in Jesus…and you will find a living God. For I tell you nothing dies. You cannot die, for I have seen the immortal man that cannot die, and he is housed in everyone. When the man is called dead, it's only the departure of the one in whom there is life. The man of Imagination departs a moment from the little garment of flesh. Everything here dies. So, "Awake, O sleepers, and rise from the dead." So try now to exercise him, become familiar with him. And one day when you least expect it, he arrives with such dramatic suddenness that you have no time to observe him. You can't observe his coming he comes so suddenly within you. The wind, just a strange peculiar unearthly wind, and you feel yourself waking, waking, waking. You wake in this grave that was the coffin that was placed in Egypt: "In the beginning God…in a coffin in Egypt." You wake within this tomb and you do not ___(??) know how you got there, who put you there, or when you were put there. Now all of a sudden you awake, and then you come out, and you're born from above, just as told you in scripture.

Until that day comes believe me, that the one that I've just introduced you to is the only true Jesus Christ, the only God of the world. There is no other God. "All that you behold, though it appears without, it is within, in your own wonderful human Imagination of which this world of mortality is but a shadow" (Blake, Jerusalem, Plt.71).

Now let us go into the Silence.

* * *

Next week were speaking on Tuesday rather than Monday, and you'll notice a few weeks where we only have one lecture. The club is not available that week for a Friday night. So the nights we cannot get the Friday we have no substitute, we simply do not speak more than the one lecture in that week; and it may either be a Monday or a Tuesday. I have no knowledge of the days until I look at the program myself. I happen to know that next week it's going to be Tuesday and Friday. The following week I haven't the slightest idea. Maybe there is no Friday that week, I don't know. So I do not wish you to take a long trip and come here to be disappointed. So please look at the program if you're inclined before you start to attend. Again, let me repeat it's going to be the most profoundly spiritual and at the same time most directly practical. You can transform your earthly life when you know who Christ is., when you find him within you and challenge him to transform your world, knowing you are doing it. You and he are one. Trust in him and do it. I tell you, it cannot fail you, it will not fail you; but remember you are the operant power, it doesn't operate itself. I may know it from now to the ends of time, but knowledge of it is not enough, I must apply it.

So we are told, the world heard it, the same Word that we heard, but the message that they heard did not benefit them because it was not mixed with faith in the hearers. They didn't believe it. So I've asked you now to touch this, but maybe you'll say, "That's stupid. I can tell you that's still my Imagination; that isn't real." And so, maybe you will go out and not put it to the test at all. I am powerless to make you do it. I can't compel you, I can only instruct you, and then tell you what I have found concerning Jesus Christ.

Now are there any questions, please?

Q: (inaudible)

A: My dear, you can do it with all things. Oh, no, take as many as you want. Look at the world, three and a half billion of us, and the one being is doing all. And no two have the same desire. So don't think for one second you're bothering him with multiple desires. Don't think for one moment that you are interfering with the record as it were. It's entirely up to you. God speaks to man through the medium of desire. "Is anything too difficult for me?" he asks. When the man said "If you can!" the exclamation mark caused him to be authority. "If you can!" said he, "All things are possible to him who believes."

Any questions? Now when you get the results that you will, may I ask you to do me a personal favor and share the results with me, that I, in turn, may tell it to those who are here? It increases their faith if I can tell your story…how you heard it, applied it, and then the results that you got.

Q: Neville, I was interested in a point that you made earlier this evening when you said that Eastern philosophies and religions did not have the experience of Christ. Could you say why? In the Western world, in the early times, evidently there were people who had this experience.

A: Now, David, I must correct you. I did not say they did not. If anyone has a tape recorder, they'll know I didn't say that. I said, any orthodox religion, whether it be Jewish, Christian or Mohammedan, are worshipping external gods. I didn't say they did not know of some inner power. But if the teacher who brings it is now picked up…like Mohammed for instance, we have a record that such a man lived as a man…and then millions turn towards what they consider Mecca, his holy place, and several times a day they must go down and bow towards this place, they are worshipping a piece of clay on the outside; they haven't found Christ. For, if on the other hand, the Christian does the same thing by genuflecting as he goes into a church, and bows before the altar, does all these things before the altar, and he's got to go to church or else he has some mortal sin or maybe some unforgivable sin, he's worshipping a false god. As told me in the 31st chapter of Deuteronomy, he said, "You are about to sleep with your fathers; and this people they will now rise and play the part of the harlot…these strange gods in the land, where they are going to be among. And I will hide my face from them in that land" (Deut.31:16). Well, his face is completely hidden…

until man stops worshipping a false god, God's face is hidden. He hides himself while I play the part of the harlot and worship a false god.

Q: What interests me is the fact that the Christian mystic over the centuries has experienced, evidently, the father-son relationship, whereas the Oriental mystic never experienced that in the writings.

A: Well, David, you know I am not familiar with the Oriental literature to the extent that maybe I should be, so I can't say yes or no to that. I'll take your word for it, for you're a scholar and studied much, and so I would go along and say, "Well now, David said so." I, personally, am not familiar with such literature. I've read the Upanishads, the Gita, and things of that sort, and I love them, as the Light of Asia, it's beautiful poetry, I love it. But I do not know of anything outside of the Jewish-Christian faith that is so altogether true based upon my own personal experience. I have experienced Judaism in Christianity; Christianity is the fulfillment of Judaism. All that was foretold and prophesied, recorded in the Old Testament, the New Testament is its fulfillment…like the flower on the tree. And when it happens, it is so unlike what man thinks it ought to be he stands bewildered. It's so different in prospect from what it actually seemed to be in retrospect.

So the Father-Son relationship I have experienced. And that everlasting Son is David: "Thou art my Son; today I have begotten thee," the 2nd Psalm (verse 7). That is literally true. This divine sonship of David is unique, the only one like it, and totally supernatural. It's not the result of generation as we understand it. I go back to the core, the inner core, par excellence of the patriarchs, Abraham, Isaac, Jacob, and they are not discovered in any ancient Near East record. Yet, they are in the genealogy of Jesus Christ. And you can't rub them out, you have no writers…so who are they? I have encountered these various characters in my visions. When I saw Abraham, this majestic…with a look beyond…you can't describe the look of vision. He was not looking into space, he was looking in time. And you're told in the 8th chapter of John, "And Abraham rejoiced that he was to see my day; he saw it and was glad" (John 8:56). As we're told in Galatians, "And the scriptures"—now he takes the scripture and he personifies it—"the scripture, foreseeing that God would justify the heathen through faith, preached the gospel beforehand to Abraham" (Gal.3:8); gave him a preview of the entire plan of creation and its fulfillment, a preview. But when I saw him, this majestic being, I didn't have to ask, who are you? You don't ask, you know exactly who the being is. These are eternal states personified. Here is Abraham standing under a tree, the most gnarly oak you've ever seen; not a leaf on it, just gnarled…a gnarly, gnarly oak. His head came almost to the very top of the trunk. And wrapped around that tree was this strange and wonderful, wise, wise serpent, the wisest thing you could ever see, looking right at you. He didn't look at me, he was looking off into the distance, completely oblivious of me, but not the serpent. There was the serpent looking at me but his eye buried upon my eye, the most knowing, knowing look. Here, he was looking into time: "He rejoiced that he was to see my day." And the serpent is looking…for was it not he who said, "you shall not surely die? Oh, yes, you'll die. Did God say you'll die? Well, I tell you, you will not really die" (Gen.3:4). But, you'll die but not really die.

And that's my next subject, which is next Tuesday night, "Where God Only Acts."

Thank you for coming.

Neville Goddard

November 1 1966

Behold the Dreamer

Tonight's title is "*Behold the Dreamer*." I am told that a great interest has been revived in scientific circles concerning the Dreamer in man and his dreams, but they do not turn to the Bible for any light whatsoever. They're experimenting, trying to find out who or what the Dreamer within us is, and of whom is this Dreamer talking. We would turn to the book of books, the Bible. The Bible teaches, from beginning to end, all about this Dreamer: that God speaks to man in a dream and makes himself known in vision (Num. 12:6).

Tonight I have four stories that this artist brought me, or rather sent me this past week. Now, if I ask you to share with me your dreams, your visions, I do it for a purpose: I want to see how near we are getting to scripture. For the whole thing is contained in us and when we begin to awake, the entire book begins to unfold in us and it comes in the form of a dream, it comes in vision. Paul made no doubt about this Dreamer. He didn't say what the Dreamer within us is, he said, "I know whom I believe." Not what I believe, whom. I make you a promise, you too will find him. You will find the Dreamer. When you find him, you will find God. When you find God, you find yourself. The day will come—may it be tonight—if you are near the end where you have only one God. You can't find him while there are two gods. You can only find him when you really only serve one God.

Now this one God was revealed, we are told, to Moses. Well, Moses is not a man any more than Abraham, Isaac, and Jacob. These are the eternal states of the soul through which the immortal you must pass to awaken as God. So the word Moses has a great significance…all the words, all the names of scripture. The word Moses is the old perfective, that is "tending towards" or "tending to make perfect" of the Egyptian verb "to be born." There is something to be born from man that must be perfect as God is perfect. No imperfection, just pure. That's the prototype of the one we speak of in scripture as Jesus Christ. It's something to be born. We're told in scripture, And the Lord said unto Moses, behold, you are about to sleep with your fathers. That's a nice way of saying die. When you die, this people will rise and play the harlot after the strange gods in the land where they go to be among them, and surely I will hide my face in that day on account of all the evil which they have done. I'll tell you why: because they have turned to other gods (Deut.31:16).

He equates the evil of man with turning to another God. He equates these two with harlotry, he equates them with idolatry. The only idolatry recognized is turning to another God. This he calls playing the part of the harlot. They'll rise and play the part of the harlot. Hasn't a thing to do with what the world calls the harlot in this world, not a thing to do with sex as you and I understand sex; it is all to do with turning to a strange God. Yet man can't help it, for he foresaw that when this sleeps in man and is not there to guide man, then man will look out on a world that seems so vast, so great he'll be dwarfed by it, and he will not know who brought it into being and for what purpose. He will make strange gods. So you can't blame man.

So here we are told that the divine name Jehovah, which is Yod He Vau He, which we translate as I AM was not known prior to its disclosure to Moses. Jehovah was, yes. The same God who appeared to the patriarchs—these eternal states from Abraham, Isaac, Jacob—but they knew him by a different name. As we're told in the 6th chapter of the Book of Exodus: "I am the Lord" said he to Moses, "I am the Lord" (verse 2). In other words, the word translated Lord is I AM. I am the I AM. I appeared to Abraham, to Isaac, to Jacob as God Almighty, El Shaddai, but by my name the Lord I did not make myself known unto them. So in these states you were not told who the true God was. You saw him only as God Almighty. You saw him in the thunder, in the lightning, in all

manifestations of power, but you didn't know the real God. He was not revealed to man prior to the disclosure as made to Moses, the state called Moses. That's the most difficult thing in the world for man to keep…and the only God is I AM…he finds it so difficult.

Here, let me give you a series of pictures, a series unfolding by this artist. It happened between December the 17th when I closed and my re-opening day on January the 4th. "The first one is a dream and in this dream I found myself in a dim light observing a figure. Here before me stood a slender, beautiful lady in a wonderful dim light. As I looked closer, I am looking at myself; as I looked closer here my very self stands before me." She said "That's all, that's the first dream." "The second, I find myself standing in a grove of trees. They are separate, maybe say ten, twelve feet apart. The trunks are perfectly straight and very smooth. I didn't look up but I sensed the foliage, the beautiful foliage above. Then I wound my way among, in and around the trees, like a procession of one. And then I heard this divine voice and it spoke so clearly and it spoke as though it spoke in a chant. It said "Impollinate, impollinate, impollinate the child yourself." It repeated it, "Impollinate, impollinate, impollinate the child yourself." She said, "I know of no such word impollinate. That's all. The vision broke into speech in the form of a chant and I do not know the meaning of the word impollinate. Pollinate yes, but not impollinate."

Now she said, "The other two are not dreams, these are experiences. Quite often when I wake in the morning my head is filled with a golden light, and in this light if I draw up a name or a face or something, eventually I will hear good news, wonderful news, exciting, productive news about another person. But the morning that I write of this experience, I was thinking only of the presence of God. All I'm thinking is the presence of God, and here I heard the chirping of a bird. I turned to my right, at my window, and between the window glass and the screen is a little bird. There he is looking at me and chirping urgently. I said to myself, well, the screen must be torn, because reason dictated that. She said, "I knew it wasn't torn, yet reason said it must be torn, there's a hole somewhere. How could a bird get between the screen and the window? I was about to get up to investigate, and then set the bird free into the room, when he made several circles around the inside of the window, and looking directly at me, he turned and disappeared through the screen. Was his message to me to tell me to follow him? That nothing, but nothing really finds us in this world? What was his message to me? There he was a little bird. I got out of bed and examined the screen thoroughly. There wasn't a tear, there wasn't a hole, the screen was in perfect order, and fitted perfectly.

"A week later as I woke, the same wonderful light and then this similar voice of the bird, I turned and there is the bird, the little bird between the screen and the window. As I looked, he didn't circle the screen as he did the first time, he remained at the top, and he chirped so urgently, looking at me intently. Then he departed as he did the first time, right straight through the screen. Now that's all… is it in scripture?" Yes, it's in scripture. You'll find it in the 10th chapter, the 20th verse of Ecclesiastes: "Even in your thought, do not curse the king, nor in your bedchamber curse the rich; for a bird of the air will carry your voice, or some winged creature tell the matter." We think we are alone because we are in our bedchamber and we think that no one sees what I'm thinking. Just as it will carry the curse, my curse of the important relative to me, the rich, the king, it will carry the blessing as well. All of this is imagery, yes, beautiful imagery, but these are the eternal images that you will find in the soul of man. It comes after, in her case, after she found herself. She actually looked right into this slender, beautiful lady's face and saw that she was looking at herself. That's when man really knows "I am He."

I can tell you from now to the ends of time that your wonderful I-am-ness is God. I can't persuade you to the point of belief or conviction until you drop all other gods, when you have no other God beside me. As we are told, "I am the Lord who brought you out of the land of Egypt, out of the house of bondage" (Ex.20:2). "You shall have no other gods besides me. I, even I, am He…and there is no god beside me" (Is.43:11). "I kill, I make alive; I wound, I heal; and none can deliver out of my hand" (Deut.32:39). That's the being in you—it kills, it makes alive; it wounds, it heals. So, "If anyone should ever say to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe

it" (Mat.24:23). Do not believe it! For take heed, I've told you all things beforehand…before I disappeared in you as your own being, I told you all things. "It may not yet appear what we shall be, but we know when he appears we shall be like him, and see him as he is. Therefore, the man who thus hopes in him purifies himself as he is pure" (1Jn.3:2).

I purify myself as he is pure…well, how do I do it? Change my diet? No. Change the things of the world? No. Purification comes only in one way: giving up false gods. I can eat all the meat in the world, drink all the liquor in the world, if I can hold it, do anything; that doesn't make me impure. Impurity comes with going after strange gods. "Blessed are the pure in heart, for they shall see God." The man who hasn't seen himself as God is not yet pure in heart. He is not yet free of the false gods of the world. He turns to all kinds of gods on the outside. Call them numerology, call them astrology, call them teacup leaves, call them entrails of fish, entrails of birds—yes, they look at all these things and call that God—to tell them the future. Yet we're told so clearly in the book of Daniel, the 2nd chapter: There is a God in heaven that reveals secrets…and makes known unto you what shall be in the latter days. Your dream and the visions of your head as you lay in bed are these (verse 28). Sitting alone or maybe in a crowd but you are alone to yourself, all the thoughts you entertain—these shall be in the latter days; for the bird of the air will carry your voice or some winged creature will tell the matter. And just as you entertain it it comes back, bringing itself an hundredfold, and there is your harvest.

But no man is free until he finds the one God, the only God. For in that day when you find the only God, you have found the one spoken of in scripture as Jehovah, and he is your very being. God became man that man may become God. As you walk the earth, little as you think you are, that's God walking the earth. If you can turn to any other god, you still have one to overcome, and you must overcome and overcome until there's only one God. That one God isn't on the outside. You can't turn to anyone on the outside. So no matter how wise the man appears to be or wonderful he appears to be, don't look there. So there isn't a figure on the wall that you worship. When you go to church you have all these icons, go into these homes and you see all these pictures of what they consider Jesus to be like. Is he like you? If he's not just like you, he's a false god. I could take you to the library in New York City and show you at least forty-six beautiful paintings of the great artists, each claiming that this is the true likeness of Jesus Christ.

I've gone on panels on TV where these men are trying to persuade me that this little shroud that they have is simply the impression of Jesus Christ as he lay in this tomb. So I asked this archaeologist, "Does he look like you?" and he wondered, "Why do you ask me a question of that nature?" If he doesn't look like you, then you're worshipping a false god. He is so unlike what you could ever be, therefore, that's not Jesus Christ. Don't you know scripture? When I was on radio back east when there were twenty-six states tuned in, these wires would come through and they pinpointed the 13th chapter, the 21st verse of Mark. I could almost wait for it. The telephone would ring, some lady or some gentleman would say I'm setting myself up as Jesus Christ, ask me to go and read that passage. Well, I would give it backwards…I would tell her to go and read the 1st epistle of John, the 3rd chapter. And if you don't know what you look like, may I tell you, you'll know him when he appears because you will be like him (verse 2). And if now the God that you hold in your mind's eye isn't like you, well then, you haven't found him.

Keep on bringing all of these gods into your world and they'll die. Man is purified by the death of his delusions. So every god dies, one after the other, and finally there's only one left, and you are he. Your own wonderful human Imagination, that's God. Your own wonderful I-am-ness, that's God. Yes, you pass through all the furnaces; you did it purposely. You entered these furnaces for a purpose and limited yourself to this called man. When you begin to expand, you break through, and you're infinitely greater than you were prior to the great journey that you yourself initiated.

As we are told in scripture, "God has consigned all men to disobedience, that he may have mercy upon all" (Rom.11:32). Here is…Bible is teaching that…in the Bible? Yes, God has consigned all men to disobedience, that he may have mercy upon all. For if Moses did not sleep—and listen to the

story carefully—and Moses died, God buried him; and to this day no one knows the burial place of Moses, for he only comes out of that burial place as Jesus Christ; comes out of you when you're perfect. He's the old perfective of the Egyptian verb "to be born." It must be perfect before it can be born. It can't be perfect with two gods, there's only one God: "Hear, O Israel: The Lord our God is one Lord" (Deut.6:4). This wonderful compound unity! So here, if I put it into this language of ours it is, "Hear, O Israel"—we are Israel, the man of God—"the Lord, the I AM, our I AMs is one I AM." No loss of identity, no loss of individuality, and yet one God.

The question is asked, "Who established all the ends of the earth? What is his name and what is his son's name? Surely you know" (Prvb.30:4). Well, when he asked what was his son's name he revealed the name of he first question. He has a son, so he is a father. So whoever created the end of the earth and established the heavens is a father. And what is his son's name? That is the great problem. It comes only by revelation. You can sit down and read that book from beginning to end, and trained as you and I were trained—most of us were trained in the Christian faith—and trained in the Christian faith I was trained that the son is Jesus Christ. My mother taught me that, the priest taught me that, my school teachers taught me that, and so having been conditioned that way I saw no other but Jesus Christ the Son of God. I didn't know that Jesus Christ was God the Father.

I did not know until revelation possessed me and it was revealed to me that the only begotten son that bears witness to the Father is David. It is David who showed me the fatherhood of God, that I am the Father. The same David will one day appear before you. No doubt in your mind when he appears who he is and the relationship between you and David: You are the Father. And if everyone that walks the face of the earth has and must have this experience and all are revealed as the father of David, then the question is answered in the Book of Proverbs, "Who established all the ends of the earth? What is his name and what is his son's name? Surely you know." Well, David's father's name in scripture is I AM. The word is Jesse and Jesse is any form of the verb "to be."

If you take it as it really is recorded in the early manuscripts, there is no parent of Jesse, none. The most scholarly criticism of the Bible in the world today is the Encyclopedia Biblica. One hundred fifty scholars worked on it for years and years, and here they will show you there is no early manuscript support for the claims made in the Book of Ruth and the claims made in the genealogy of Matthew and Luke (4:17). Some scribe inserted that to make it a natural birth. But I am not dealing with a natural birth; I am not dealing with a natural man. Jesus Christ the perfect in man that is coming out is a wholly supernatural being. He is God the Father. God the Father became man that man may become God the Father. God the Father has the sum total of all the generations of men fused into a single being, called in scripture "eternity," the eternal youth, and it's David.

David stands before you and calls you Father. You know it, no doubt whatsoever. I have two children. I firmly believe that I sired these two children. I have never doubted for one moment I'm the father of these two children on this level. But there is never any uncertainty when David appears. There are no doubts whatsoever when he appears before you and calls you Father. You know that more certainly, more surely, than you know anything else in this world. So that is hid in man, that eternal being called "eternity" or called "the word" in scripture. The word is Olem; it means "eternity." But eternity is personified as a youth, not an old man as our…I wouldn't call them blind, they have partial sight but not true sight…and our Greek scholars personified eternity as an old man with a scythe; but they didn't know David.

So I can speak from experience that you are the Father spoken of in the Bible as Jehovah. Jesus Christ tells you, I am the Father…when you see me you see the Father. "How then do you say, 'Show us the Father'?" Philip said, "Show us the Father, and we will be satisfied." Jesus said, "I've been so long with you and you do not know the Father? He who sees me sees the Father; how then can you say, 'Show us the Father'" (John 14:8). Then he brings up the most wonderful thought that no one asked, he said, "What think ye of the Christ? Whose son is he?" because they're talking about Christ being the son. Whose son is he? They answered, "The son of David." He said, "Why then did David in the Spirit call him Lord?" (Mat.22:42). That's the word used by a son of his

father. Why did David call him Father if he is David's son? Yet in a way he is, because he comes out of man. He was buried in man for a purpose and when he rises, he rises out of man. So man in some way was his father. When he comes out of man and then the son of man—all the generations of men and all their experiences fused into a single being in David—and that calls him now Father. So man matures when he becomes his own father's father.

So here, this lady, this artist, the sequence is perfect. It started with seeing herself. And you can't conjure it, it comes when these gods die; when they all die leaving only one God. And that God is your own wonderful I-am-ness, your wonderful human Imagination. Then you know that "Man is all Imagination and God is man, and exists in us and we in him. The eternal body of man is the Imagination, and that is God himself" (Blake, An. to Berkeley). So when you know it you don't turn to any other god…they all die. Then you come out of Egypt. You're told in scripture, "He brings us out of Egypt with signs and wonders" (Jer.32:21). Only signs and wonders bring it out. You see these fantastic things in the depths of our soul, and everything recorded in scripture is happening in you, and you are the center, the star of the drama. You come out and you are he.

But you don't tell anyone that "Here is the Christ!" for that's a lie. Christ is buried in everyone in the world. Christ is the reality of every being in the world, and Christ is being formed into that perfection foretold in the story of Moses. But you cannot enter the Promised Land. Who's going to enter the Promised Land?—Joshua. Well, the word Joshua is the Hebraic form of the anglicized word "Jesus," same thing. You spell it the same way. So Moses cannot go into the Promised Land, but Joshua does, and Joshua means Jesus. So Jesus and Jesus only in the end comes out of man, and he then becomes the Father…the promise that was made in the beginning. Because of this, no one can fail. There can't be one failure in the world, not really.

So here, today they study the Dreamer and they wouldn't turn to the Bible. You take the story of Jung, the great Carl Jung. He had this vision in 1944, but he would not allow it to be printed until he died. So in the '60s the book came out, giving the vision of Jung. He was ashamed to admit that he, the great teacher, also had dreams, also had visions. But he recorded this in 1944…and in a dream —which to him was more than a dream; it was so clear it was almost bordering on vision—he found himself walking on a country road and here was a little chapel. He thought it would be a Christian chapel. The door was ajar, so he stepped through the door, walked up the aisle to the altar; and to his surprise there was no picture of the Virgin Mary, no crucifix, but in the place of these a wonderful arrangement of flowers ___(??). Looking down he noticed a Yogi in the lotus posture, looking closer it had his face. He was looking at it and he saw it was his face and it scared him almost to death. He woke startled. He said to himself, "So, aha, you are the one who is dreaming me. You have a dream and I am it, and when you awake I will no longer be."

Well, he's right. But Jung had not yet awakened or he wouldn't be frightened. He's David going into the deep. He calls it the "unconscious mind, the collective unconscious" where man is actually going deeper and deeper into himself, but he calls it the unconscious. I don't like the use of the word, because it means the absence of psychical activity. Yet all that he recorded was the result of a psychical activity. How could it be the unconscious or the absence of consciousness? And it's a person…and he doesn't want to believe that God is a person. He doesn't want to believe that the real self has form. I tell you, you are a person; God is a person. He doesn't differ from you at all. Only when you see yourself, if you're ever startled you're startled only because you can't believe that you could be so beautiful, that you could be so perfect…a face with such majesty, such strength of character, such wisdom, everything embodied in that one face…and you know it is yourself. You don't believe eternity is long enough to achieve that goal, but you're perfect. You look right into your face and it's perfect! There you are glowing like the sun.

When you only have one God, well then, it doesn't frighten you at all. You simply come back from it and there you are cognizant of the fact that the Bible is true. Go and tell them to "Be still and know that I am God" (Ps.46:10). Go and tell them I am he. Also tell them "Except they believe that I am he, they'll die in their sins" (John 8:24). So you want to be healthy, wealthy, this, that and the

other? Unless you believe I am, and you name it, you remain where you are. You have to actually claim it and let it come from the depths of your soul and wear it as you would a suit. This is the teaching of the scripture. There's no one to whom you turn. Yes, you can turn to a friend and say, "I'm too close to the picture; hear for me that I have achieved a certain goal." Because he knows there is no other, he's actually doing it for himself. Because, really, there is no other, for if I am the father of your son and you are the father of my son, are we not the same father? Here is a tremendous diversity as told us in the very word itself—a compound unity, one made up of others. The whole vast world pushed out is the one God…and you are that one God. And the day will come, this series, this fantastic series will unfold within you, and you will know who you are.

What I want to convince you of tonight is that the Dreamer that our scientists are trying to find is your very reality…it's Jesus Christ. He's housed in you. He is uniquely and profoundly related to that inner being of every man in every age. He's the one rising to the surface. And when he comes to the surface, and he's only one God and he is it, you turn from all other gods; then what was foretold and foreshadowed in the story of Moses has come to fruition in Jesus Christ. That which was tending towards perfection has become the perfect; and then you see God. "Blessed are the pure in heart for they shall see God." No one but the pure in heart can see God. The pure in heart doesn't mean a thing about purity as the world sees purity. It means "those who are not going after strange gods." For they are called the harlots of the world. "I will hide my face from them on account of all the evil they've done, because they have turned to strange gods, to other gods" (Deut.31:16). And there is no God besides me.

So as long as you can believe in some god other than the only God, and that God is your own very being, you won't see God. I have had people say, "I wish I could see God. I expect to see someone else" and you can't persuade them that they aren't going to see another. When all the gods die they will see God; see themselves as they never dreamed they could ever be so perfect, and that's the God. Everyone, one after the other, will be gathered into this one God. As you're told, "In that day the Lord will be one and his name one" (Zec.14:9). Well, can you say I AM and mean two? The Lord will be one. What's your name?—I AM. "Go tell them I AM sent you. If they ask any more, just say I AM…that's my name forever…and by this name I shall be known throughout all generations" (Ex.3:14). I did not always reveal myself by this name. To your forefathers Abraham, Isaac and Jacob I was known to them, by them as God Almighty; but to you I reveal my true name. My name is I AM. So whenever you read the word "the Lord" in capital letters in scripture, it is I AM. But the translators quote as the Lord, Adonai; they do not like to use the name I AM. They use it in the 3rd of Exodus and they will use it in the Psalms and certain portions of the Old Testament, but the Book of John is filled with it. It's the grand declaration of I AM, the very end.

The day till come you will know you are the very being spoken of in scripture as Christ Jesus. Don't tell anyone. There's no reason to tell anyone. You're telling the story, and the story unfolds within man. So we'll show you on Friday how the story begins and through what medium it comes to man. Can't come through the greater revelation…that's the end; it comes through the lesser. We'll show that from the beginning to the end it's the appeal to this lesser which has to be accepted, only on faith. When it comes through the greater, you are at the end; you don't need faith, you have the experience. It comes first through the lesser revelation. Man has to hear it and believe what he's heard; then it unfold within man and comes to the surface.

Now let us go into the Silence.

* * *

Are there any questions?

Q: Where is the quote where Christ says, "How long have I been with you…?"

A: The 14th chapter of John.

Q: These dreams that you speak of, do you mean dreams like those that occur when you're asleep or

while you're awake or…?

A: Every dream has significance. The Bible only recognizes one source of dream: all dreams proceed from God. Even the most disturbed dream has meaning. But the dreams that I speak of that are scattered in scripture, these are the eternal pictures…like the lady's bird.

We're told he was crucified upon a tree. She found herself in a grove of trees. The word tree defined in scripture means "the spine, the backbone of man." It also means "the carpenter"; it means "the gallows." So where is this tree that the scientists are looking for, the tree of life? They think they're going to find it in the laboratory in some little vial. Every week they come out saying they're closer and closer to making life. They'll never find it. As Blake put it so beautifully: "The gods of the earth and sea sought through Nature to find this tree. But their search was all in vain; there grows one in the human brain." It's this [pointing to the body] tree where God is crucified, and he has to rise from this.

Q: Was she awake when the bird left or was she still in a trance or a dream?

A: I can only take the lady's word. She said this was not a dream. "I was in my own room, looking at my own window, my own pane, a screen, my bed, the window, and it ought to be relative to my head on the bed. So I was in my own room and fully aware of the fact I'm in my own room, entertaining the thought that that screen must be torn, because how could that little bird be between the screen and the windowpane?" As she's about to get up, the bird was so pretty she kept on looking at it, when it departed. Then she got up and examined the screen thoroughly. She didn't return from a dream…this was an experience right in her room.

Q: Neville, maybe I'm clear off the track, but is this…how is this analogous to your belief always ___(??)?

A: No.

Q: No? This is something different? Because that was something you found you were able to do yourself, is that the idea?

A: The leaves?

Q: No, the bird flying by…

A: Yeah, no this differs from that. This is the perfect, perfect experience. What was the message of the bird? First of all, the word called "impollinate" is not in my dictionary.

The prefix "im" before a "p" or a "b" they say adds intensity. So she has to impollinate the child herself. Now she has to dwell upon that. It's to her this thing came. The divine voice spoke to her, using a word that's not in the dictionary. But the prefix—you can look up—when it appears before a "p" or a "b" it intensifies. So in her case, there is an intensity here that she has to match.

Q: Then Divine Imagination and human Imagination, the only difference would be intensity?

A: Intensity! I'm glad you are here, Art. Congratulations!

Art: I'm glad to be here, Neville.

Neville: You wrote a marvelous letter, where you moved from scratch to a considerable sum weekly —unfortunately, he's now in another city and comes all the way from Long Beach—but his jump is a considerable jump in the financial world. From nothing, behind the eight-ball, two eight-balls! So let me congratulate you. I see Bill here tonight.

Tell him for me that that's enough. I got the call last night from New York. You can tell him.

Q: It seems that so much of Blake's description is about fire and thunder and black pits. Do you believe that these were states that actually exist that he envisioned, or is this just symbolism?

A: It's all symbolism. But may I tell you, all those symbols are true, they're really true…all the hell

through which man has passed to awaken as God. But as Paul said, “I do not consider that the sufferings of this age (this time) can be compared with the glory to be revealed to us,” that which comes as a result of having gone through the furnaces. Then you forget the furnaces. Like a woman in labor, she doesn’t remember after the birth of the child.

Q: It certainly isn’t that this exemplifies a highly artistic state. I don’t know whether I would strive for seeing all these things.

A: You were shown everything before you started. Then you were told that you would forget and in forgetting the one God who’s playing all the parts, that you would go after strange gods. You were told that. So you see, in the end there can’t be any condemnation. “Father, forgive them; they know not what they do” (Luke23:34).

Speaking of dreams, are we not told in the 27th of Matthew that Pilate’s wife sent a message to him saying, “Have nothing to do with this righteous man, for I have suffered greatly because of him today in a dream” (verse 19). But he didn’t listen to it; he played his part. But man ignores the dream, this little dream, it’s just a dream meaning nothing.

And yet a day dream …what is anything in the world that is now an accomplished fact but what it was once only a day dream? There isn’t a thing in the world that didn’t begin as a dream. There isn’t a marriage that he entertained the thought ___(??) she’ll be my wife, or she entertained it, he’ll be my husband. And before the union they entertain these thoughts…they day dream.

Q: Neville, what do you do with your dreams that are not scriptural, or if you have any?

A: Well, I’ll tell you, not everything is written in the scriptures that he had in dream, but what is there is enough. We have many a ___(??). For instance, the stopping of the leaves and the stopping of the bird in flight, that’s not in scripture, but it is in the Apocryphal scripture of the gospels, the Gospel of James. But it’s not considered something to be included in what we call the canon of scripture; but it is in scripture if you take the Apocryphal books into consideration.

Q: You don’t consider a dream as a reproach at any time, like…

A: It’s a self-revelation. It’s telling you what you’re doing; you’re cursing or you’re blessing.

“I set before you this day life and death, good and evil. Choose life.” But the choice is yours…you don’t have to choose life.

Q: Then the word to describe what a dream is telling you is your progress on the path.

A: Your progress on the way. When you meet yourself, you are out of Egypt. He brings us out of Egypt with signs and wonders. And only one God can bring you out of Egypt; two gods leaves you there. We have multiple gods and you are in Egypt, the land of darkness, the land of slavery, until you find the one God, and that one God is yourself.

It frightens the priesthoods of the world. I sent my book…he asked for it in the Army…gave him Your Faith is Your Fortune. Well, that whole book is based upon I AM.

A priest came by and asked what he was reading, he showed it to him. Priest said, “May I have it for a little while?” The next day when he met the father, the father told him that’s not the kind of literature to read and then he confiscated it. He must not only not read it but not ___(??) be in the Army. The father had multiple gods, filled with devils—he didn’t know it—praying to this saint, that saint, the other saint. If this one didn’t answer, he prayed to the other one. That’s what they do. Give him just so long to answer my prayer. If you don’t answer my prayer, you piece of stone, well then, you’re no good, so he turned to another one.

We are told to be still and know that I AM God! (Ps.46:10)…can’t get it any clearer.

Man looks up and sees the mask that God wears and he thinks that is God. He knows he can’t accept that. No man has seen him, why? When you resurrect in your tomb in your skull, you don’t see yourself; you know you are, you’re perfect, and here is the presence of God. You see all the

symbolism when you go out and you're born from above. But you don't see you because no man can see God. So the witnesses can't see God…they see the sign, the little infant; that's the sign of your birth, but they can't see God. So you know you are more than you've ever known yourself to be, but you don't see yourself. You see your Son and the Son reveals you. But even then when the Son looks at you, you know that you are, and you say of yourself, I am, but you don't see yourself. He looks at you and calls you Father. The Son and only the Son knows the Father, for God is Spirit.

Until Friday. Thank you.

Neville Goddard

September 25 1967

Test Yourself

Tonight is "Test Yourselves," for faith is not complete until through experiment it has become experience. Now by this I do not mean that you can test God's Promise; that is by grace. You cannot earn it and, therefore, you cannot test it, but it will be given to you. But your faith will be increased and encouraged as you put his law to the test. It is so fatally easy to make the acceptance of the Christian faith a substitute for living by it. We must live by it.

So now we come to tonight's theme. Paul in his 2nd letter to the Corinthians, he's speaking now not only to the Corinthians but to the whole vast world. He said, "Examine yourselves and see whether you are holding to the faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless, of course, you fail to meet the test!" (13:5). I hope you will discover that we have not failed. Now, first to examine ourselves…how would tonight you and I examine ourselves? We cannot examine our faith concerning the Promise. We can examine concerning all that is said that is possible to us. The opening words in the earliest gospel, the Gospel of Mark—although it's second in the order it came first—we find these words, "The time is fulfilled, and the kingdom of heaven is at hand; repent, and believe in the gospel" (Mark 1:15).

Now, repent means "a radical change of attitude"—why?—towards anything in this world that we either dislike or would like to change. A radical change on our part should produce a corresponding change in the outer world. Now, examine yourselves to see whether you are holding to the faith, are you doing it? In the course of an hour you have unnumbered opportunities to test whether you are holding to the faith. You see a headline, a telephone call, the morning's mail, the daily paper, all these are suggesting unlovely, horrible things to you. You accept them as fact. Because, you will say these are now facts, the paper has now printed the facts of life, just the fact. A friend calls you on the phone and pours out all the bilge in the world, what they don't want and what is happening to them that they dislike, not mentioning anything positive, all that's poured out. And so you listen and you…all that's coming in. If you understand this law, that imagining creates reality, you should, while seemingly listening on that phone as it's coming through, like a computer, change everything that is coming through. So at the end all you would have to do is to now do it positively, and listen now for the ring and come through…and hear what as you changed it did come through.

Now, let me give you a story. The lady is here tonight. I will tell three of her stories, based upon this technique. She said, "I have found my telephone technique infallible. It never fails, but never fails. A friend of mine wanted to take an examination in the courts to be a reporter, a court stenotype reporter. As she mentioned it to me, she filled me with all kinds of reasons why she could never pass. There were nine reasons that she gave. As I heard her, I changed everything I heard as it was coming through, but everything. When it was all over, all that I had to do is now listen for the ring. I heard the phone ring, all in my Imagination, and then I heard what I had brought to a head as I changed and revised the entire conversation, that she had passed.

"The verdict would not be brought in for six weeks. And in the interval, as I met her, she still kept on that negative state, repeating the negative things why she could not pass.

At the end of six weeks she called me. As she called me, she said, 'Do you remember six weeks ago?' I said, 'Yes, and you have passed the examination.' She said, 'Well, aren't you surprised?' She said, 'Certainly not. Haven't I taught you and told you that imagining creates reality? Well, did I not imagine that you told me that you had passed? And I remained faithful to my firm conviction that it does produce the results.'" This lady could not understand how this one could really believe that an

imaginal act, unseen by the human senses, could actually be held onto and produce the results which it did. She said, “I told you that it would. She continued giving all the reasons why it ought to have failed.” But she said, “Nevertheless, you have passed, haven’t you? Well then, let us drop it right there.” She said, “I found that my telephone technique, Neville, just cannot fail. I could give you dozens and dozens of case histories where it cannot fail.”

Now, here is another one. “A friend of mine in her fifties desired to change her job for financial reasons, and she thought of a place where she formerly worked, some electronic plant. But she had left it many years ago and she thought she would like to go back. “But my age, I’m in my fifties.” As she heard it, she discounted all the negative parts of the request and then simply heard only the end. That’s all that she heard, over the telephone. Then when the phone rang, she heard this, “They not only gave me the job with an enlarged salary which I wanted, but they have given me the ten years that I formerly worked there. They have added it on to my present work towards my retirement.” So the ten years of the past have not been forgotten, they’ve added it to what she’s now about to do. And whenever she retires, she’s in her fifties—and maybe they do have a plan at sixty-five you must depart—and so, the ten years have not been lost. They’ve been added on to what she’s now about to do, with an increase in salary. She was so thrilled for this additional state of good.

Now, her third. She said her friend’s maid was overweight. She weighed twenty-five pounds more than she wanted to weigh and her doctor said she must lose the weight. I said to her, “What would you like to weigh?” She said, “A hundred and forty pounds.” I said, “Alright.” She said, “I’ve tried and tried and I can’t lose a pound.” My friend with her telephone technique goes into this act of hers that this maid is now weighing 140 pounds. “Now soon after that I left the city for a few months, and only occasionally would I come in for one day. On that day the maid wasn’t there. I inquired, but she wasn’t there. Then, when I finally came in and met the maid, she said, “I tried so hard to find you to tell that I went all the way down to 140 pounds. And when I weighed 140, I asked the lady for whom I worked if she knew where you were because I had to contact you because I now weigh 140 pounds. But, at the moment I weigh 139 and the reason for it is this: I couldn’t find you when I weighed 140 and I couldn’t stop it, and I went down to 139.”

So my friend said to her, “What would you like to weigh?” She said, “Well, I couldn’t really get down to 135” and then she said to herself, “I have news for her.” She didn’t ask her what she did, because she had confessed prior to this that she’d done everything and couldn’t lose a pound when she weighed her 165. In spite of what the doctor told her or her friends told her, she couldn’t lose a pound. So she does not know what technique, if any, she only knows that “I heard her weighing 140.” Now, she said, “I’m going to put her right down to 135 and just leave her there in a nice healthy state.” All this lady does is to actually exercise this technique.

Now, she examines herself to see whether she is holding to her faith. Well, what is her faith? Her faith is that imagining creates reality; that she firmly believes in God’s promises; and that eventually Christ will awaken in her as her very self; and Christ and God are one therefore she will know eventually that she is God. But in the meanwhile, while she waits in faith for the fulfillment of that promise, she is exercising God’s law: that whatever you desire, believe that you have received it and you will. And so, instead of making a false statement saying I am a Christian and doing nothing about it, she doesn’t make any statement that I’m a Christian or I’m a Jew or I am anything. She’s simply living this principle, making it a part of her life.

We are told, “Why call me Lord, Lord, and do not the things that I say?” Well, he said all these things. “All things are possible to God,” that’s what he said. He also said, whatever you believe, it will come to pass, no matter what it is that you believe. Can you believe it? Well now, if that is really true and I don’t want all the unlovely things to happen in my world then what am I doing in the course of a day not actually putting it into practice? Why must I wait to the end of a day? Why not do as this lady does now as the phone is ringing? If she doesn’t actually hear it, she is revising it just as it’s coming through. It’s not what I wanted to hear, therefore, it’s not what I’m hearing. And

so, she's not listening to that state. She's simply putting upon that same wire what ought to come through. And at the end, she knows what she wants to hear, and she's heard it. And this is what she does.

Are we not told all through scripture there are those in the world who call themselves leaders, and they are called the blind guides. When the blind lead the blind, they both fall into a pit. And so, who are these blind leaders? He tells us that the whole vast world who are giving as doctrine, as the law of God, the precepts of men. That you can't eat this, and you can't wear that, and you can't do this —all of that belongs to the precepts of men. Hasn't a thing to do with God's law. For in God's law everything is in order. That food will not justify you and commend you to God. You are no worse off is you do not eat and no better off if you do. "That I know and am persuaded by the Lord Christ Jesus that there is nothing unclean in itself; but any man to whom it is unclean, to him it is unclean" (Rom.14:14).

Well, you start from there. So someone wants to wallow in it, alright, let him wallow in it. But what he mentions is this, he doesn't ask you to test the man he's asking you to test yourself. He's not saying to you, point to the other man and say, 'Well, prove it!' You just walk away. You aren't going to prove anything. You're going to go about your own wonderful world knowing that the whole vast world is yourself pushed out and everything in this world is aiding the birth of what you are imagining. So, the behavior of the world relative to you is determined by the concept you hold of yourself. So my concept of myself will determine your behavior relative to me. Therefore, it doesn't really matter what your individual personal life is. The whole vast world is simply aiding the birth of all of my imaginal acts. Whether it takes one or a hundred thousand to do it, they'll do it. I don't have to ask them for their permission, for they are simply animated by my own wonderful human Imagination.

So I am living in a world of myself pushed out. The whole vast world reflects the being that I am. So he said, "Test yourselves." Don't test me, the speaker, Paul. Test yourselves. First, examine yourselves to see if you are holding to the faith. If you are satisfied with that, now test yourselves. Now he asks a simple question, "Do you not realize that Jesus Christ is in you?" Well, the average person if asked that question would answer negatively. But now, is Jesus Christ in me as another, as someone that I think of in the second person and address him as Lord, as Christ? No, if Jesus Christ is in you. Paul goes beyond it and makes this statement now—also in Corinthians but now in the 1st letter to the Corinthians—"Do you not realize that you are the temple of God and the Spirit of God dwells in you?" (3:16). Well, do you realize that you are actually the temple of God and that the Spirit of God dwells in you? Can you answer in the affirmative? Well, if you answer in the affirmative, are you going to address God now as another? His name forever and forever is I AM.

He did not always reveal himself as I AM. He first revealed himself as God Almighty, El Shaddai. As you read it in the 6th chapter of Exodus, "And so I made myself known unto Abraham, and to Isaac, and to Jacob as God Almighty, but to them I did not reveal my name the Lord" (verse 3). The Lord means I AM—Yod He Vau He. I did not reveal myself to them as the Lord, as I AM. To you now he's revealed: his name is I AM. So when you're told, "Do you not realize you are the temple of God and that the Spirit of God dwells in you?"—well, now you do know that you are. Knowing that you are, you are saying I AM. That's not another, that's the Spirit of God dwelling in you and you are the temple of the living God. So you don't turn to a second person to ask anything in this world.

So when you are asked the question, "Do you not realize that Jesus Christ is in you?" are you going to think of him as a second person, something other than self? It seems arrogant, doesn't it? But that is what Paul is trying to get over to everyone that he addresses. So I stand here and I know that I am. Did the lady turn to anyone and say, "Take twenty-five pounds of my friend's maid"? She didn't. She did it all within her own wonderful human Imagination. Now we are told in scripture, "All things are made by him, and without him was not anything made that was made." Did twenty-five pounds come off? Yes…and all things are made by him. Well now, who is this one? Hasn't she

found this one called Christ Jesus to be her own wonderful human Imagination, if all things are made by him?

Now, there is a poem by Robert Browning, at the end of his days, called Reverie. He said, "From the first, power was, I knew." From the very first, power was, I knew. Then it was revealed to him —"Made known to me that if I would look closely, love were as plainly seen." If man would look closely…although it's power, if I would look very, very close, and I know it's power alright, love would be plainly seen. Well, many years ago, the year 1929, I was taken in Spirit into the divine assembly, where the gods hold judgment. And here, my first encounter was with El Shaddai, God personified as infinite might. It's a man no bigger than you are but infinite might, as though it could destroy the whole vast universe if it so desired. That's how you felt in the presence of El Shaddai. But, I was taken from this first to the recording angel and then into the presence of love. Same being…can't separate God's power from himself. But what a different face was love, infinite love, the Ancient of Days, wearing the human form divine, all love. Then he embraced me—though power sent me— he embraced me and made me one with this body, and I feel the presence of this body morning, noon and night. My friends know me as this, my relatives know me as this, but I do not feel this. I feel that which embraced me, it is love.

But, "From the first was power, I knew; but looking closely, love were as plainly seen." Truly, you can't separate them, but love is first…and yet you can't separate them…for Christ is the power of God and the wisdom of God, but God is love. He is the Father of all and all will one day receive the gift of being the Father. Meanwhile, exercise his power until one receives that gift. So have faith in the Promise by exercising his law and proving it in the experience. For, faith is not really complete 'til through experiment it becomes, really, one's own personal experience. And so, this lady knows tonight that she has experienced this. It has worked. Then what are you going to tell her about certain diets to become spiritual, certain meditations to become ___(??) aware and call it cosmic consciousness? Nonsense! The real gift when it comes, it comes suddenly, in the twinkling of an eye. And you don't earn it. It could happen this night to all here or to one. It is my desire that it happen to everyone before I depart. It's my desire. But I am not to know the time or the seasons that God the Father has fixed in his own authority.

So we are called one by one as the temple is being reconstructed. All the things you and I do here in this world are like sketches in the sand, all will vanish. The Bible, which is the word of God, is forever…it will never vanish. It's engraved on the rock and the rock is Christ, as we're told in Corinthians. We have forgotten the Rock that begot us, as told us in Deuteronomy, the 32nd chapter. "Of that Rock that begot us we are unmindful" (Deut.32:18). And then Paul tells us in his Corinthians, I think it's the 10th chapter, that the Rock is Christ (verse 4). Well, that Rock that is Christ is the gospel. It is the gospel itself. It is all contained in us.

And he uses the word Rock because of vision. Back in the thirties, sitting in the Silence, not thinking of anything in particular, here I am, just with my eyes closed in contemplation, and suddenly before my eyes comes this quartz, a huge rock, just one solid rock. Well, a rock by definition means "the limit of contraction." That's what God took upon himself: death, the rock. And as I looked at it, intrigued by this rock, it suddenly fragmented itself. Then all these little pieces were gathered together by some unseen hand and molded quickly into a living statue, sitting in a lotus position. As I looked at this wonderful-looking creature, all seated in the lotus posture, I noted that I am looking at myself. I'm actually looking at myself, the being that I now call Neville. And then the whole thing began to glow and glow, and became radiant. When it reached the limit of intensity, it all exploded. And I awoke, sitting in my chair.

So the symbolism is true…engraved upon the Rock that is Christ is the eternal word, and God has put the eternal word into the mind of man. And here, reaching the end of the run of the race, of the great fight, it was revealed to me that this symbolism is true. Right in my mind came the rock, and out of it, as it was fragmented, all the parts; every little piece was a part that I had played…every little piece…the villain, the hero, the rich man, the poor man, the beggar man, the thief, all this in

my dream I had played. Put them all together and they form the being that comes now to the end of race. And it glows just like the sun and reaches the limit of intensity and then explodes. As you're told, the sun one day will simply come to its end…all within the mind of man.

So tonight, you can take this simple, simple principle and start with words of Paul, the 5th verse of the 13th chapter of [2nd] Corinthians, "Examine yourselves, to see whether you are holding to the faith." Now, when you are satisfied that you are, well now, test yourself. Tomorrow morning's mail will bring good news or maybe not so good news. Now, put yourself to the test. Don't call the party up and say, "You should not have written this letter," and do anything about that one…that is simply coming your way. Now you revise it and change it completely. The telephone rings and you simply are not listening to all the stuff that's coming through, the nonsense, and you're hearing only what you want to hear. When it's all over, as the lady said to me in her letter, "I then sit quietly and listen for the phone. I have it ring in my Imagination and then I hear what I should have heard before. Then I drop it. If I should think of it in the future, I will repeat that process of hearing it ring and only what I want to hear." And she said, "Neville, it is infallible. It just cannot fail…this telephone technique." So I pass it on to you.

As Fawcett said, "The secret of imagining is the greatest of all problems to the solution of which the mystic aspires. For supreme power, supreme wisdom, supreme delight lie in the solution of this far off mystery." So I ask all to share in the search for the solution of this mystery. Now, she has contributed this night her discovery and she calls it her telephone technique using. And she uses the word revision, "I revise." Well now, the Bible uses that word differently. It is not called revision in the Bible, but it is right in the very first words of the central character in the Book of Mark, he calls it "repent." Well, repent means "a radical change of attitude." That's what it means. Well, revision is just such a radical change of attitude. I use a modern word because the word repent has grown barnacles. We think of a person repenting, he should get down on his belly and move forward like a worm towards someone for whom he repents. He goes in and confesses to someone, and for what? You don't confess to anyone when you repent, what person in this world? Are we not told in the book of Psalms, "Against thee, thee only, have I sinned, O Lord" (Ps. 51:3). Have I sinned against a priest, a rabbi, a minister or someone else? I can only sin against myself and the self of man is God. So, "Against thee, thee only, have I sinned, O Lord."

So what…must I go to someone and say, "Father, I want to repent"? Here is one just as foolish as the other. All day long he's wondering where the next is coming from, and not knowing just how to get it, when he's teaching this. He comes under that 15th chapter of the Book of Matthew…and all of the false teachers of the world, who are giving us now man-made precepts and calling them the doctrines of God. So they give as doctrines the precepts of men, and they are blind leaders of the blind. But what did he tell his disciples? Because when the Pharisees came and said to him, "Your disciples are violating the precepts, the traditions of the elders…they are not washing their hands when they eat." And he said, "Why do you transgress the commandments of God for the precepts of men?" And so, you want them to accept…he said, "Nothing that goes into the belly defiles a man." What goes into the mouth cannot defile, for it passes through the stomach and then it passes on. It's what proceeds out of the mouth that defiles. What comes out of the heart of man defiles the man, not what goes into the belly. And so you will not find that as defiling man, but you give it out as something coming from God. So, you've transgressed the commandments of God for the precepts of men.

You'll find it all over. Man condemning man for violating what he believes man ought to do to attain salvation. You can't attain it. You will obtain it one day because it will be a gift, but you can't attain it. In that statement in Luke, which the Kg. James Ver. uses the word attain, but the Rev. Std. Ver. uses the word obtain. Look it up in your concordance and you will the see the word is obtain. When he is discussing now about marriage in heaven, whose wife is this one after being married to so many? He said, "The children of this age marry and are given in marriage; but those who are considered worthy to obtain to that age, they neither marry nor or they given in marriage, for they cannot die any more, for they are sons of the resurrection"…"They are sons of God, being sons of

the resurrection" (Luke 20:28). But, it didn't make sense to the translators of the Rev. Std. Version and they changed the word, suggesting to man that he can attain it by his efforts in this world. You can't do it. It's coming to you whether you live wisely or not. Continue living foolishly, you're still going to get the gift. It doesn't matter what a man does in this world. In the eyes of the world he may be the most horrible person, he is still going to get God's gift. Not one will be lost.

But why not take his wonderful, not only promise to heart, but take his law, and live wisely while we live in this world. And just simply bring about all the lovely things in this world. I find it much easier to be able to pay my bills than to run. Therefore, why run when a law allows you to pay the bills? You don't have to duck them, you simply get enough brought into the bank, your deposit, to pay the bills. I find it easier to be able at the end of a certain period to say, "Let us take off for a few months," than to wonder, "Well now, we can't go any place, can't afford it." I find it much easier to live that way. But it doesn't make me better in the eyes of myself, called God, than the one who does not know this law, or knowing it, would not apply it; makes no difference because, in the end, both of us will be the one being. There's only one God.

So in the end, you and I are not only brothers, in the end, we are God the Father. For this is that compound unity, the one made up of others, and all will be the one. But in the interval, while we are running the race, why not take this wonderful law and apply it wisely toward definite objectives in this world. And you find it, it is much easier. Like the fellow who comes into the bar, he said, "You know"—when they wouldn't serve the thing because they called him a bum and he said, "Get out of here." He said, "You think I'm a bum? I let you know I'm a very important person. I've known what it is to be rich and what it is to be poor, and of the two I'd rather be rich." Now, he thought he was going to ask something else, no, he'd rather be rich.

Well, I'm not saying you want a million dollars or a billion dollars…but may I tell you from experience…for I know the sensation from experience of what it is to be dispossessed because of lack of means to pay the rent. I had that experience…I'm not going to go a way back in the centuries of the past…I mean this present embodiment. Here I had it and I didn't know that I had it. I had it given to me, but no one told me it was given to me. Years later I discovered a gift that was given to me when I was going through these experiences, but I didn't know I had it. Here tonight, you can have a million dollars but do not know it and go hungry for want of a dollar. If you don't know it, well then, go hungry. No one who holds it in deposit for you is going to come on the street and say, "You know you have a million dollars here." He's using it. Until you make the demand, he isn't going to release it. You have to make the demand. Well, the whole thing is given to man. Man has to appropriate it. No one is going to come and say, "You know, you have it" and force it upon you. You have to take it…yours for the taking. And so, everyone in this world has to appropriate it, and you do it by applying God's law…just as this lady did in her wonderful telephone technique. And it's perfectly marvelous.

Now, another one came on Friday night. She's here tonight with her husband. And she said, "You know, I woke up as though someone pushed me up into a seated position and I was literally screaming the words, 'Love conquereth all things and is kind!' Here I am sitting up, having just screamed it out, and my husband is sound asleep next to me. He hadn't heard me at all; I screamed that in the Spirit. But to me it was so audible, to me I thought I had screamed it here. But, I hadn't screamed it here. I couldn't have screamed it here, for I would have awakened him…because in the past when I came through with some scream or some horrible sound, he would instantly wake. But here, I must have screamed it from within, and yet I found myself sitting up, as though I sat up and screamed it, but I was being pushed up, 'Love conquereth all things and is kind.'" So here, in her wonderful world, this whole thing is coming through. As I said to her last Friday night keep on sending these letters. They are fantastically marvelous and they are encouraging to everyone who hears them. I'll say to my friend tonight, send me some more of your experiences, your telephone techniques, for it helps everyone who hears it.

Now tonight, let us take it apart. We still have a little while—let us take it apart. You start with

yourself first. Do you believe that imagining creates reality? You don't tell me, you test yourself, "Examine yourself and see." Do you really believe it? You answer only yourself. Well, if you then can say yes to that, "I believe imagining creates reality," now comes the next, well now, "Test yourself." The next sentence, "Do you not realize that Jesus Christ is in you?" Well now, come back to that. Jesus Christ is in me and Neville said to me tonight he is not a second person, he's not a third person. And then, really, can I be that bold to actually claim that I am he? Am I not told in the 8th chapter of John, "You will die in your sins except you believe that I am he" (verse 24). You think another is talking to you and telling you that you are going to die in your sins unless you believe that he, another than yourself, is he. Isn't so at all; the drama is unfolding in me. I am talking to myself. You, Neville, limited by your five senses, you will continue missing the mark in life and therefore dying in your sin—for sin is to miss the mark—unless you believe that I am he. If you now believe that I am he, the one the world worships as the Lord and all things are possible to him, well then, I would take it from here and test myself.

So, all he said is, "It is done." He said to this one, "According to your faith be it unto you." He's speaking to himself. To everyone it is so, it is done, and then results follow. They do not precede, they always follow. They always wait. The evidence comes after the action, so it is up to me to perform the action. The action is, things are as I would like them to be, and persuade myself that it is so. Then let the results come bearing witness of my action. And this is how you are called upon to operate in this world. It is not written in detail, as we told you the last time you were here, these are sketches. These are really sketches and you fill it in with your life, just sketches.

I turned on the TV this morning just to check my watch and I happened to turn on the Today program. The New York Times editor of the drama was being interviewed. He was asked if there's a change taking place in the drama of Today? He said yes, an obvious change just started, and he mentioned Ionesco…that the odd thing that you stop and finish as you did in the old. There was a plot and you started here and you finished up here, and you expected it. This is something left for the individual viewer to fill in for himself.

Now, I had the pleasure this past week of seeing one of his plays at the Huntington Hartford. A friend of mine, who is here tonight, very generously gave us seats. We went on down, and it was just about half-full because, undoubtedly, the theme wouldn't appeal. The whole thing, six characters, the king, the entire play taking place he is seated in a wheel chair, and then these five around him. Here is man and his five senses. It's called The King Dies. Well, you can't do this as you would on a camera…on camera, when at a moment when they all froze, as I have done in my Imagination. It would have been perfect on camera. But here you couldn't take five adults, who are not dancers to begin with, and hope that they would stop at a certain moment and show that they were immobilized because he, at that moment, seemed to be God. He comes through again and once more they are all animated. And this whole wonderful play unfolding…started at quarter of nine, came quarter past ten, just right. The four of us who saw it went out of there walking on air. I haven't been so thrilled in the theater in the longest while.

And so, here this morning, just by accident I turned on the TV to check my watch and here the end, the last five minutes of the interview. Had I known he would be interviewed, I'd have had him on for the entire interview. But I got in just about ten minutes to eight, and here he's telling in his own wonderful way what he sees coming in the theater, in TV, in all media of this wonderful world of ours where you and I go sometimes to be entertained, sometimes to be instructed. He mentioned another producer, but I can't recall the name of the other. Having just seen Ionesco his ___(??), I was all ears to hear what he had to say. That was exactly what we came away with the feeling, that here was this wonderful presentation of what is taking place in man. He's waiting…he's going to discover the whole vast world is himself pushed out. And when he arrests the activity within himself that he thinks is taking place out there, everything out there is going to stand still and he will know he is the king. He is king…and everything here bears witness of the activity taking place within him. Unfortunately, it closed Saturday night, so you can't go and see it now. But, undoubtedly, someone will revive it…but, a perfectly wonderful presentation of real theater.

Now, tonight, you go out and make things stand still, too. Then you rearrange it in your mind's eye as it ought to be. Then release the activity, let them go about their business, and they will rearrange themselves to mirror this rearrangement of your own mind. That is how we live in this world.

Now, let us go into the Silence.

Neville Goddard

October 6 1967

The Secret of Praying

Tonight's subject is "The Secret of Praying." He who has learned how to pray has learned the greatest secret of a full and happy life. You're told in scripture that his followers said to him, "Lord, teach us to pray." He gave him a prayer (Luke 11:1). But that is not teaching man how to pray. So we're told in other passages that he told it in the form of a parable, "And he told them a parable that they ought always to pray and not lose heart." Then he told the story of persistency. "There was a judge and he neither feared God nor regarded man. In that city there was a widow and she came to him and asked him to exonerate her, that these enemies of hers were persistent. At first he did not respond, but then he said to himself, 'Although I neither fear God nor regard man, yet I will exonerate her, because by her much coming she bothers me and she'll wear me out'" (Luke 18:3).

And so all parable is like a dream. Every dream has a single jet of truth, so when you read the story we see the necessity of persistency in prayer until you master it. When you master it, the most effective prayer in the world is "Thank you, Father," the most effective prayer in the world, after mastery. But until mastery then there is a technique. And persistency is like an art. You must practice any art in this world. First you must find a good method and try to find the best method. When you've found it, then it requires daily practice, any art in this world. If you don't practice, well, then you become rusty. So find a good method first and then practice.

After you've practiced you'll find it so easy that it's automatic, all through the day. And it's simply one of thanksgiving, "Thank you, Father!" For the most effective prayer recorded in scripture we'll read in the 11th chapter of John, when he gave thanks to his Father: "Father, I thank thee that thou hast heard me. For thou always hearest me" (verse 41). And here, something that is dead, something that is gone from the world, but nothing is dead if you know how to pray, but nothing, I don't care what it is. Even those who are gone beyond and you cannot touch them, you cannot see them with mortal senses, you can, if you know how to give thanks, move from this body of darkness into the world of light and encounter them. You can. I am telling you from experience. So he who has learned how to pray has learned the greatest secret of a full and happy life.

Now, here tonight, we'll take a technique of prayer and show you how it works. All the prophets orient themselves towards Jerusalem when they pray. Now, every name in scripture has a great significance. So what is Jerusalem? It first appears in the 33rd chapter of the Book of Genesis, under the name of Shalem. And here in this 33rd chapter, Jacob comes safely into the city of Shalem, which is in the land of Canaan, and he erected an altar. And then comes a Hebrew word, which simply means…the word is El-Elohe-Israel. So you find it capitalized in your Bible, and you find a footnote giving an interpretation of the word, which means "God, the God of Israel." So he comes to that.

So the first appearance of the word is in that 33rd chapter of Genesis. So every prophet orients himself towards Jerusalem. Well, the word literally means "to direct; the true direction." So I direct truly with the hand, Yod. Then comes the name, which is translated "to be safe in mind, body or estate." I point out safely and then I realize it. So we find in the Book of Daniel, he orients himself through the open window and looks towards Jerusalem. We find in the Mohammedan world they always point towards what they call Mecca. But here, you point towards Jerusalem. Now I'm telling you Jerusalem is within you. This whole drama takes place within man; it's not on the outside. I don't prostrate myself and look toward some eastern point in space. I simply adjust myself mentally inwardly.

Now, how do I do it? Now, you listen carefully. It's a simple technique, but it will take practice on your part to master it…yet it's simple. When I have a desire…now that's my desire, I know exactly what I want—I'm pointing directly at it—that's my desire. I'm pointing…so, to point, the true direction. I'm thinking of it when I have desire. But now I must transform it from thinking of to thinking from. I stand here and all doors are open to me if I walk with my Imagination as my companion. My Imagination is really my companion. I speak of my Imagination until finally I know I am what I formerly called my Imagination. But in the beginning, man still speaks of my Imagination, it's all your Imagination, it's all so and so. So I could say…it's like my hand, you can amputate my hand. You can't amputate my Imagination. Amputate my arms, my legs, all kinds of parts of my body. You can't amputate my Imagination, for you can't step on me. That's the eternal self. But to make it practical, I would say, that all doors are open in this world to the one who walks with Imagination as his companion.

I'll show you what I mean. I stand here and I desire to go elsewhere. Name it. I say New York City. But time will not allow it, and maybe finances would not allow it, maybe my commitments will not allow it. But I do desire to go to New York City. While standing here I dare to assume that I am, right now, in New York City. That act of assumption is a departure from this body of darkness…the very act of assumption. I assume that I am in New York City. Well, were I in New York City I would think of those I know here and love here, wouldn't I? Well then, if I think of them, where are they? Down the street, over here in the hills, or are they 3,000 miles away from where I am standing? If I am in New York City, then anyone I think of in this area that I know would have to be relative to where I'm assuming that I am. That's my test. Have I really succeeded in moving towards New York City?

Now the word prayer means, literally, "motion towards, accession to, at or in the vicinity of." These are the definitions you'll find in your biblical concordance. So, motion is orienting myself towards, first of all…now, accession to, at or in the vicinity of. So, I'm in New York City. And were I in New York City, to locate myself and prove I am there, I would think of my world. This is part of my world. I know it. I have so many lovely friends here. I have friends north of here. I have friends south, friends east-south of New York City, friends in London. Well, I would see it, all the friends, and I would have to see them relative to New York City. If I am in New York City, well then, that's how I would see everything in this world.

Now, let me have full confidence in the being who made this motion. Well, who made it? Well, I did it in Imagination. May I tell you that "Man is all Imagination, and God is man, and exists in us and we in him. The eternal body of man, that immortal body of man, is the Imagination, and that is God himself" (Blake). So I will take this toward anything, not just motion in space, motion in anything in this world that I desire for myself or for another. It doesn't have to be confined to this person called self. I have a daughter, a son, wife, friends, it could be relative to their desires. If I heard them now tell me that they have what they want, well, how would I feel? How could I see them when I make a motion from where they desired the thing to where they now tell me that they have it? It's a motion. All things are movement. The first creative act recorded in the scripture is motion, "And God moved upon the face of the waters."

The whole thing is a motion. As a friend of mine, who is here tonight, when he had that fantastic vision. In it I appeared in his vision and after ___(??)—most of you have heard it, so I won't repeat it—and he said, "Did I learn anything?" I said, "Yes, you learned how to move. You've been there in the year of conflict, two, two years." Well, two doesn't mean two years of twelve-month periods but during the form of conflict. Two is conflict, it's divisions, opposites. So during that state you learned how to move. And then, the whole thing was transformed in his mind's eye and what was a barn and a conflict and a war, and a shooting war, a horrible thing, turned itself into a castle. And then he was led graciously, safely into the castle and taken to his quarters…his eternal home. He learned how to move.

Well, prayer is motion towards. It's learning how to move. So I stand here and I can move towards

anything in my world. I moved toward a change on that bank balance. That's motion. Any change is motion. I can't see any change that does not alter include motion. I change this, that's motion. I move from here to there, that's motion. I go home tonight, that's motion, and I change my position relative to where I was. And so, it's all a matter of mastering this technique of moving, the first creative act in scripture. After he moved, then things began to rise out of the deep.

So here, the technique of prayer is mastering this inner motion, how to move. If I could only move this night from where I am, where I am seeing certain things in my world that I would like to change, to that position that I would occupy after they are changed. Well, after they are changed, how would I see it? Now, that's the change in motion. So a change…not only a safe change bodily, mentally, and in my estate. I completely move towards the change relative to others in my world, because everything in my world is myself pushed out. So any regrets coming from without has to be listened to by me, I can't ignore it, it's myself, the whole vast world.

When man comes down into this world from a world of light, and actually confines himself and limits himself to this body, it becomes a spark from his infinite world of light. Then he remembers that he has to exercise it while he is here. He remembers the infinite world of light, but he is here. And while he is here he sees everything hatched within himself, because in the world of light all things were contained within himself. So how could he now see and hear when he is completely shut out, and see it as other than himself, when he knows that when in that world all things were contained within himself?

Now here he masters a technique, which is called in scripture prayer, which is the art of motion. It's psychological motion. The whole thing is moving…how to move from where I am now. I see an argument, I hear an argument. Now how to move to the solution of that argument? A friend called this morning, in the wee hours of the morning, concerning a problem confronting her in New York City. I was sound asleep. I heard the phone, my wife answered. It must have been two in the morning, therefore, it must have been five o'clock there. She was greatly disturbed. She had just attended a meeting, a long, undoubtedly a long meeting through the night, and she was really disturbed and frightened concerning the outcome of this thing. Well, my wife tried in her best way to explain to her that she, of all people, should know how these things are done. But when you are completely moved, you turn to someone in whom you have faith, and then you call and ask for help. But all my wife could do at the moment, which is two in the morning, this morning, she told me would be to see her as she would be seen were she now telling me an entirely different story. So I move from one state into another state, and listen to the same lady talking to me telling me that the whole thing has been solved, that it's been perfectly resolved.

Now, this past week, a friend of ours, who is here tonight, Benny, came home last Saturday afternoon and told me this wonderful story. He said in his dream he came upon a wonderful scene, like a garden scene, and what appeared to be a love area where lovers meet. He saw me standing looking through some of the lattice, sort of a framework, and he came up to me and began to tell me of all his desires, all the things he desired. I said to him, "Don't desire, live it!" Then he woke and wrote it down and brought it to me. Well, that's exactly what I mean to everyone. Desiring is thinking of; living it is thinking from. Don't desire it, live it! I go to bed tonight desiring? No, go to bed living it. Sleep as though you were now the man that you formerly desired to be, just as though it were true.

Well, I tell you from my own personal experience that an assumption though false if persisted in will harden into fact. So in the beginning when we are learning, persistency is necessary. And so he tells the story of the man who comes at night and said, "A friend of mine came and could you give me three loaves of bread?" The man said that it is late, that the door is closed, my children are in bed with me, and I cannot come down and serve you. But, because of the man's importunity he came down and gave him what he wanted. Well, importunity is the most, well, the most wonderful way of translating the word would be "brazen impudence." Yes, it would be said repetition. He repeated and repeated the request and repeated the request, so ___(??), but I would say brazen

impudence. A man comes over and over and over and he will not take no for an answer. And so that is one of the parables told us: he doesn't take no for an answer. Then comes the widow, she will not take no for an answer. And these are the parables told to illustrate prayer.

So they aren't words. Maybe the Lord's Prayer is given us for a purpose, something to contemplate, and maybe the more you contemplate it the more you will come to believe we really are one. It begins with "Our Father." Well, if it's our Father, then we are brothers. We have to be brothers and sisters if we have a common Father, regardless of race, regardless of nations, regardless of anything. If I said "Our Father" we have to have a common brotherhood, regardless of all the races and nations of the world. So that is to get over into man's way of thinking that we are really one if we have a common Father.

Eventually, we are going to be the Father and we'll know it. But in the meanwhile, he gives us a technique in the form of a parable. And so, we are the one coming asking, asking for a change in life, asking for more income, asking for this, asking for that. Well, then it doesn't work by tomorrow, it doesn't work the next day, it doesn't work the next month… but he said persist. And so, persistency will actually pay off, and prayers will be answered if man will persist. But to give up is like someone saying, "Well, I tried it and I can't make it come out in a harmonious way." And, so you want to play the piano? Well, go and start to play. But get a good method. And so you get a good method and you practice for a day and you can't give a concert. Well, I mean, that's just about praying. Learn how to pray, and so devote some time every day.

When I was with my old friend Abdullah…I would have an exercise. And daily I would sit in New York City where we lived in this apartment for fourteen years, almost fourteen. In the living room you could not see the hallway towards the telephone. I'm seated in my easy chair in the living room. I would assume that I was seated at the chair at the telephone. And so assume it that I would actually, in my mind's eye, I couldn't see the living room and that I couldn't see myself seated there. I could see it in my mind's eye only. I had to think, "Well, now, he's in the chair." I so made myself sit here at the telephone that I could not and I wouldn't let myself see the chair. Then I would feel myself back into the chair. Then go back to the telephone, go back to the chair, and try this feeling of changing in motion.

May I tell you, it's very, very helpful, you get loose as it were. And the day will come that you will think of something and then all of a sudden the very act of imagining will detach you from this dark garment and you will be exactly where you are imagining. So much so you will be seen by one who is there…you will actually be seen. I have had that experience, where I would imagine myself elsewhere and someone present at the time saw me. Then they were startled not to see me there physically, because they saw me as something physical.

See, man is all Imagination therefore he must be wherever he is in Imagination. So if I go and prepare this place, then I come back, and then I walk across some bridge of incidence, some series of events that will lead me up to that place where I placed myself. I put myself there then I bounce back here. But I've gone, having gone and done it, now I return here; and remain in confidence that in a way unknown to me this being that can do all things, that knows all things, will lead me, physically, across the bridge of incidence up to the point where I have placed myself in Imagination. So you can place yourself in Imagination as any person and dwell in that state as though it were true. Even though at the moment reason denies it and your senses deny it, you dwell in that state and sleep in it just as though it were true. This is the art of praying.

So it's not some palaver where you go in and you sit down and you get on your knees. And then you may think this is a little bit dusty and so you just brush it off because you don't want to soil your dress or soil your socks or soil something else. That's how people pray in church. They go in, the first thing they do, they bend over and mumble. You see them…let us be perfectly honest about it. They go to church, maybe because it's considered the thing to do, they drop on their knees or bend forward, and then there they mumble a few words, and up they get, and they think they've done what they should do. Hasn't a thing to do with this fabulous world of reality.

A few years ago my wife had this wonderful vision. She found herself in a grove, and here in this wonderful grove of heavenly trees, in this clear passage, there was an altar at the very far end. There were people present and then two ladies entered, one from one side and one from the other. One came in from one side with a book and it was titled The Credence of Faith and the Forgiveness of Sins According to Judaism. She went up to the altar and she read it. Another one came on in, the same volume, The Credence of Faith and the Forgiveness of Sins According to Christianity. This lady went up and she read from a book, seemingly the same book but read differently. And my wife said in the vision until that moment she always thought it was infinitely more difficult to be a Jew than to be a Christian. Suddenly she realized that it was infinitely more difficult to be a Christian than to be a Jew, that the whole thing was psychological. Not a thing that you do on the outside matters at all. Everything is from within…it's what man is doing from within. And then we find how hard it is to be a Christian.

So Browning begins his wonderful poem Easter Day, "How hard it is to be a Christian." Chessman said, "Christianity has been tried, has not been tried and proved wanting, it has been tried and found difficult and therefore given up"…because I can't pass the buck. If I think I'm a Christian I can't pass the buck. I can't blame anyone in this world, for the foundation of it is that we are one. I'm only drawing confirmation in the thing that I am doing within myself, that everyone who comes to me only bears witness of the mental activity within me. So they are only telling me what I am doing to myself and therefore to my world, for they only mirror me. And that is the most difficult thing in the world, to live that way. You mean, to accept that challenge that no matter what happens to me I did it to myself? No man comes to me save I call him? That is Christianity. "No man cometh unto me save my Father, who sent me, calls him." But, "I and my Father are one" therefore I called him, if I and my Father are one. And I called him only to reveal to me the activity taking place in me. What am I doing? And so, I will then learn how to pray. For if I learn how to pray and master it, I can change my world, really change it, and make it conform to the ideal that I would like to experience in this world.

So, as I said to Benny ___(??), "Do not go on desiring it, live it!" Stop thinking of it and start thinking from it. To think from the wish fulfilled is to realize it, and to continue thinking of it, well, you keep on forever and forever. You'll never realize what you're thinking of; you only realize what you're thinking from. So you put yourself into the state of the wish fulfilled and think from it… that's praying. And in a way that no one knows—the conscious reasoning mind doesn't know—it simply unfolds in your world, and becomes a fact.

So here, you can be the man you want to be. You can be the woman you want to be. You can be anything you want to be if you know how to pray. For all things are possible to him who believes. Therefore, it's the art of believing: how to persuade myself. Well, this is a way of persuading yourself. Because, when you do it one day and a friend writes you from afar and tells you, "You know, I saw you at a certain hour in my room." And then you allow the difference in time between…because we have differences in time. We are now three hours different from New York City and four from my little island of Barbados, and so we differ two more hours from Hawaii. So if someone sees me now in Hawaii and I look at my time, it's almost nine, then I say they saw me at seven. So if they say in their letter, "At 7:00 tonight I saw you" and it was 9:00 here when I imagined that I was there, well then, it encourages me to know that I really am all Imagination.

Well, I've done it. And people have confirmed it in their letters. "I saw you" and they named the time, the day, and then they write. Therefore, I know I am truly all Imagination. This is not poetry. I know that Blake told it so beautifully, because the poets are the real inspiring ones of the world. In fact, the whole Bible when it's really understood is all poetry. It's all written, truly that whole Old Testament is written in poetry, but we haven't yet mastered that ancient manuscript to put it in its proper form. But it's all poetry. It's the inspired Word of God. They give enlarged meanings to words, different meanings altogether to normal words. And so, you find it in this light.

So when I put myself on the bed and assume I am elsewhere, and that elsewhere is an hour

difference in time, and then someone writes me that I saw you at a certain day, a certain hour, and it's exactly what I told my wife when I did it. So that I didn't have to think afterward that I did it, I went in and told her what I did. Then comes the letter confirming that this one to whom I tried to appear saw me. Well, am I not then all Imagination? So, in the act of imagining I departed from this dark cavern of the body and appeared where I imagined that I was, and viewed the world from there. And so, you are exactly what you are imagining, because that is God. God is all Imagination and you are all Imagination. Therefore, you can't die. Man cannot go to eternal death in that which cannot die. Your immortal being is Imagination. I've proved it. You go all over in this wonderful, wonderful body. And one day you will know that you are the very central being spoken of in scripture, the one called Jesus Christ, the one called the Lord God Jehovah, that you are that being.

You are here for a purpose. While you here for this fantastic purpose, you still have to pay the price of Caesar. You have to live in the world of Caesar. And so, you can criticize our politicians from here to the end of time but you aren't going to stop them raising taxes. All you have to do is make more, because they are going to tax you and tax you and tax you in spite of your protests. So all you have to do is learn the art of prayer and make more. I think of that story told of the late President Kennedy when his father who had made in his one generation something like $400 million; and he gave them all independence, tremendous independence, they all have it. He had nine children, each had a million settled on him. But he was complaining that his children were spending too much money and the late president said at this banquet, "Well, the only solution to this problem is Father has to make more." I thought that was delightful. He made $400 million, he had nine children, so if he gave them each ten million apiece he'd still have far more than he could use. So eventually they're going to get it anyway, so why not spend it and enjoy it. So they are all great spenders and he said, "Alright, Father has to make more. That's the only solution to this problem because he's conditioned us to spend and to make money." Not to make it, but to spend it. Because all their lives they've had everything that money could buy. They've never known what it is, really, not the present generation.

But I'm not against that at all. If I had a billion dollars tonight and left it to my wife and my children so what? And if tomorrow they went out and spent it and threw it away what does it really matter? I do wish that they would know and understand this wonderful art of prayer. Then after they've thrown it away they could rebuild it…because many of them throw it away and can't reproduce it. But if you know how to pray, then, again my friend who is here tonight and I quote a wonderful thing she said to me one day—we were driving toward the racetrack, and, of course, we're all thinking in terms of, naturally, winning. You have fun if you're going to win. And she said, "My father, when we were children, said to me, 'You know, if you had but a dollar and it were necessary to spend it, do so as if it were a dried leaf and you the owner of boundless forests.'" Spend it, if it were necessary, as though you were the owner of boundless forests, and that but a dry leaf. So, if one really knows how to pray, let me spend it, and then by praying reproduce it. This whole vast world is brought into being by man's imagining. Learn how to imagine. This is the great secret.

So as I told it to Benny, I tell it to you. If tonight you're still desiring, stop it right now, and then occupy it, live it. What would it be like were it true? That's living it. How would it feel? What would the feeling be like were it true that I am now that one that I would like to be? What would it be like? The minute you catch that mood you're living it. You're not just thinking of it, you're thinking from it. And the great secret is thinking from, rather than thinking of. See, man is anchored here in this body. He's always in a little state and he knows his bank balance and he knows this, he knows that, he knows the other…and all this is thinking from this state. Now, that's a marvelous thing. But now having known this, how real things are "from," well then, learn how to move and then think from. Because thinking from is very, very real. And so, I think from my present world. I know exactly where I live, my bank balance, my this, my that, and the other, and how real that thinking from makes it. Well now, can I move from this to another state and give to that other state the same sense of from-ness, the same sense of reality that I give to this? Yes. Try it. But if I do and

it works, then I've found the secret. I've found how to always then be free, no matter what happens in my world.

So tonight, you take it to heart. Take it home and live by it and daily practice it. Practice it for yourself and for yourself-pushed-out called by another name. It's all yourself anyway. Take anyone and just practice it. It's an art and it must be practiced daily until that day comes when you find the most effective prayer is "Thank you, Father!" I can feel this being within me as my very self, and yet address it as love, an I-Thou relationship. There's nothing strange in that. I can speak of it as Thou, and then know, at the same time, it is I. And so I can have this Thou-I relationship, and that is, saying "Thank you, Father." So if I wanted something now, it comes from him because all desires spring from him. Then, as it comes, I would reach that point where I could say "Thank you, Father" without effort. I'm right in the mood. You gave me the urge? Well, "Thank you, Father, thank you for it!" as though it were true. And then walk by it ___(??), waiting in confidence that he gave it to me through the medium of desire; and now he will clothe it in bodily form and I will encounter it in the world of flesh.

Now, tonight, when you go home…and tomorrow and the next day and the next day…keep on trying it, practicing it. May I tell you, it won't fail you. It won't fail you. And then let everyone do what they want in this world. You read of someone that you love dearly or you respect and you hear some unkind things about them? Oh, forget it! What does it matter? What does it matter what they did or it is said that they did? It doesn't really matter. I tell you, in the end, because they did it, you did it. Because, in the end there's only God, and not one being could have played any part in this world that God didn't play it, because there's nothing but God.

So if I hear this night of any unlovely thing said of one, I can say I did it. Either did it deliberately or did it unwittingly, but I did it. Because there can't be another if I am he. So don't get in the mood of judging and criticizing and doing all these unlovely things. ___(??). Just leave them. You have desires and you want to live nobly in this world. Who doesn't? May I tell you, it's so much nicer to be noble. It's so much nicer to be generous. It's so much more wonderful just to love…infinitely lovelier in this world. Life is better. Love it. Let no one tell you that she or he, that is, they are not worthy. Forget it. It's easier living in a loving, generous way.

And so, if others want to condemn, let them do it, but it's still yourself, that aspect of yourself you haven't quite overcome yet. But don't you fall into that picture. And practice it over and over and over. Because, in the end, when the curtain comes down on this whole wonderful drama, the supreme actor will rise from it all and we are he. All of us play our parts, play them beautifully, but the actor who clothed himself in these forms is God. And we are the supreme actor.

Now let us go into the Silence.

* * *

Q: (inaudible)

A: ___(??) is simply conditioned to what you did is true. If I really believe that someone is pregnant and I desire the fulfillment of that pregnancy, I do nothing but rejoice in the interval, and wait quite patiently. Because no two pregnancies have the same interval of time—a chicken twenty-one days, a lamb five months, man nine months, and so on—and so, every vision has its own appointed hour. So I'm not going to try and decide how soon it must come in my world. It could come tonight. Only, my sabbath is simply keeping that interval of time between the impregnation and its birth. Alright, so that's the sabbath…it has nothing to do with a day of the year. The world thinks a Sunday or a Saturday or a Monday or some other day is the sabbath. ___(??). The sabbath is simply that interval that comes as part of the creative act. It's after I have assumed the state I am faithful to it, that faithfulness is the sabbath.

Q: At the beginning of the prayer where it says the ___(??) orients himself toward Jerusalem, what does that mean?

A: He orients himself only towards…well, in the Book of Daniel…

Q: Does that mean the I…

A: If Jerusalem is within me, I'm trying to move and orient myself towards an inner conviction that what I desire I have. I'm orienting myself in spite of all the false gods. Because when Daniel oriented himself, when the king said you must pray to no other god but this king, and he prayed only to the God of Israel. The God of Israel is I AM, he has no other name. "Go to my people and say unto them I AM has sent you" (Ex. 3:14). So if I pray to the God of Israel, I can't turn out, I can only turn inward. For the core of man has to be I AM. And so when he prays to the God of Israel and orients himself towards Jerusalem, he is simply orienting himself towards the inner conviction that what he desired he has. That he turns his back upon the lions. He doesn't face them, he turns his back upon them, that they could destroy him. Then the doors are thrown open and he comes out free. He orients himself…it's all within a man…beautiful symbolism, beautiful imagery.

The lions in the world…everything tries to destroy you, tries to tear you down. They remind you of your limitations of birth, remind you of this, remind you of that, remind you of all these things, and you turn your back upon everything that would in any way try to tear you down. Then you orient yourself towards Jerusalem. Jerusalem is within. As you're told in Galatians, the Jerusalem from above is our mother…and she bears us into freedom (Gal. 4:26). And so, it is about it's all within you. How would I feel were it true? Am I not doing that from within? But I'm trying to feel the true feeling that would be mine were it true. The minute I feel exactly what it would be like, I am in Jerusalem…and that is the city where the king lives. There are several names for it: the city of David, Zion, Salem, Jerusalem, all meaning the same thing "all from within." And Zion means the city of David, which is the top of the water shaft, and the water shaft is your own wonderful spine. One day it will be split and you'll move up that water shaft like lightning. And so, the whole drama is unfolding within man.

And so, when Blake makes this statement in his Jerusalem, it seems to be just taking liberties with words as poets are encouraged to do. But he mentions this, "All that you behold, though it appears without, it is within, in your Imagination of which this world of mortality is but a shadow." It is all within, and everything is coming into my world because of what I'm doing. I'm doing it. You can tell by the uprising of certain moods within you that you'll soon meet certain characters…and you do. They're coming because they have to. They come by what you are doing, by that affinity.

Q: (inaudible)

A: Alright, good question. If you had never been to New York, how could you imagine that you are in New York when you've never seen it and you do not know? Well, even if you were not an American, I think every American of our age has seen pictures of New York on the screen, you've read about it in newspapers, so everyone has some kind of an idea of what New York is. But, anyone in the world knowing America and its breadth, and New York is on the eastern seaboard, well, it's 3,000 miles away. Can you think in terms of 3,000 miles mentally? You can easily. You can think of New York now and know it's 3,000 miles away. But you are in California. Well now, if you thought of California and it's 3,000 miles away but to the west of you, rather than that New York is to the east of you, then you must be in New York. If I think of California and California is 3,000 miles away, that's where all my friends live; I know their homes, their habits, their love, their affection, and they're 3,000 miles away. Where, to the east of me?— no, to the west of me, for the sun has set here now and it's only now beginning to set there. I can see the sun going down. If the sun is going down there and it's already gone down here, then it's to the west of me. And that's where my friends live, it's California, so I must be in N.Y. Is that clear?

Goodnight.

Neville Goddard

February 12 1968

Salvation History

It is God's purpose to give himself to you as though there were no other! And when He does, it will not be you and God, but you as God! Although it seems impossible for the God who created the universe and all within it, to give himself to one who is born in time and will die in time, it is true.

Ask a devoted Christian who knows his Bible if he believes in Jesus Christ and thinks of him as the Lord; he will answer, Yes. Ask him if he believes that Jesus was referring to the creator of the universe, when he said: "I and my Father are one, and when you see me you have seen the Father," and again he will agree.

Do you believe that scripture is the word of God which is true and its truth cannot be broken? That Jesus said no one could enter the kingdom of heaven unless he was born from above, and he is in heaven now? Then Jesus had to have been born from above, would he not?

Did he not say that he encountered David in the Spirit, at which time David called him Lord? And did not David say: "I will tell the decree of the Lord, he said to me, 'Thou art my Son, today I have begotten thee.' If David called him 'Lord' in the New Testament, and the Lord called David 'Son' in the Old Testament, are they not father and son?

Although year after year man has sacrificed the blood of an ox or lamb without changing his consciousness, Christ's supreme sacrifice (as told us in the 10th chapter of Hebrews) is by splitting the curtain of his own body from top to bottom, and taking his own blood into the Holy of holies. And did not the Holy Spirit, who he knew to be himself, descend upon him in the form of a dove and remain there?

Do you agree that a man's history is made up of all of the events he has experienced? And if Jesus Christ has experienced everything I have mentioned, do they not constitute his history? And you agree he is the Lord? Then I say: only when salvation history invades time, will man really know the meaning of life, in time!

As you walk in time, human history is yours; as you are born and die, restored to life you die, only to be restored and die again. Human history goes on forever, until salvation history invades time and becomes the individual's autobiography. And if the history of the Lord Jesus Christ becomes your history, are you not the Lord?

In human history all things begin and end in time. Things appear, they wax, wane, and disappear, to pass through nature to eternity – until the history of salvation invades time and redeems the individual, allowing him to experience salvation history as his own.

Salvation history, belonging only to eternity, takes God's creative power up from eternal death (called time) to enter the kingdom of heaven and everlasting life. That's how God – having become Man – raises the individual to the level of being God.

Now, I did not ask these questions to test your knowledge of scripture, but to find another witness. That which is recorded in scripture is an external witness of my internal experience. Therefore, who am I other than the Lord Jesus Christ? This is my destiny, as it is yours.

Although limited while I walk the earth, when this limitation is taken off I – who have found God to be my very self – will join that one body, one Spirit, one Lord, one God and Father of all. Having experienced the only history of salvation, I know I am He! Although this experience is uniquely

mine, it is not exclusive. Everyone will have this invasion and experience the history of salvation, for that is how God gives himself to man, that man may become God.

A man's autobiography is his own personal history. When the autobiography of Jesus Christ was experienced as recorded in scripture, was it believed then? No, because the individual was known by those who heard his story. They knew him to be the carpenter's son. They knew his brothers and sisters, and could not understand how he could claim to have come down from heaven. To claim God as his father, yet be one with him.

But I tell you: God invades time in order to fulfill his own prophecy, for the Old Testament prophesies all that man must experience in order to be redeemed. The New Testament then tells how the story of redemption takes place.

How can an infinite being give himself to finite Man? (By Man I mean generic Man, male/female.) By fulfilling the history of salvation spelled out in the New Testament as the story of the life of Jesus Christ. It is recorded that his birth was from above. That he encountered the one whom the Lord declared to be his son, thereby establishing his Fatherhood.

A son must have been fathered, or he could not be; and if you are a father, you must have a son. God the Father prophesied in the Second Psalm that David was his son. As that son, you experience the major events in the life of one called Jesus Christ, making the history of salvation your autobiography. Only then do you know that you and God the Father are one. Believe me, and salvation history will be yours.

John tells us that those who heard salvation's history and would not accept it, departed never to walk with him again. (John 6) Why? Because there were still things for them to experience in the world of time, sadness, and death.

Every loving relationship will one day dissolve and vanish as one goes through the gate called death. The British Empire ruled for over three hundred years. Now only England is left, and it only the size of New York City. We are living in the day of the complete dissolution of the British Empire, seeing it dissolve right before our eyes Their literature and art will last, yet even that will have its day and vanish.

Although this enormous power called America believes it cannot die, it will; for this is a world of death. Individuals, families, countries, and traditions, will die in time; and the only solution is God's plan of salvation – which is in eternity.

Eternity is qualitative, not quantitative. It does not describe duration, but creation. In this world all things come to an end. In our country right now there are individuals who have an excess of two billion dollars and are trying to increase it. Their billions cannot buy happiness; and in the not distant future they will depart and leave their money behind to be wasted by those who did not earn it.

This is a world of time, where all things begin and end. Although death appears to be, there is none. Those who remain, experience their death; but to themselves they do not die. Instead, they are restored to life in a young body with nothing missing. There they will get older and eventually die, to be instantly restored – again unaccountably new – in a terrestrial world like this one, to go on and on and on. That's restoration; but the birth from above is something entirely different. That occurs when infinite God gives himself to the individual. He does it by inserting his story of salvation into time, possessing the individual, then unfolding himself from within, fulfilling salvation history.

The Bible is an incredible story of how God became man that man could become God. The history of God contains eternity, which has neither beginning nor end; therefore, salvation history is forever taking place. God's will must be being done absolutely and continuously, because it is eternal.

When the history of salvation invades you, individually, you will awaken from a long, long sleep to find yourself being born from above. The symbol of your birth as that of a little child wrapped in swaddling clothes will be there, as well as the witnesses. Even then it seems incredible, as you hold

the child in your arms – just as scripture states a child was placed in the arms of one called Mary. And if the child is a symbol of the savior, who is the Lord God Jehovah; are you not your own saviour?

Coming down to earth, God invades the world of time and lifts you out of time into eternity. Then you will return for a little while, where your glory is hidden by the garment you wear. You will tell your experiences to those who will listen, until that moment in time when you depart never to return again.

No one should gloat about this, as everyone will rise as the same being. There is only God, redeeming Himself into the one body, one Spirit, one Lord, one God and Father of all; and you will know that you are He!

This glorious, spiritual story doesn't make sense to man, so he believes it in a physical way. And when it is told from experience, few will listen; and even those who do will not understand. Don't expect them to. Just tell it, and leave the thought as a seed for them to dwell upon and maybe begin to hunger and thirst for understanding.

You see, God has already put eternity into the heart of every man. And when the time is fulfilled, He adds a thirst that only eternity can satisfy. So when you tell God's word, and there is no interest, it is because the hunger has not come upon them. But the day will come when God will send a hunger – not for bread or a thirst for water, but for experiencing the word of God; and not a thing can satisfy that hunger but an experience of God.

In order for such an experience to happen, God must invade time and possess you. Then you fulfill salvation's story, as everything said in scripture is experienced by you. Having come into the world – and fulfilling scripture – you will interpret Moses, the law, the prophets, and the Psalms, as things concerning yourself; for you will discover that the events recorded as happening to Jesus Christ, have happened in you.

Remember, not every word of scripture is significant. Like a letter you write, not every word has significance; but there is meaning, a purpose to your written word. When salvation history invades you, the meaning of scripture will be known from experience. Using the law of Moses and the prophets and the psalms, you will interpret in all the scriptures the things concerning yourself, knowing you are the Jesus Christ of which scripture refers.

The Bible ends on the 20th verse of the 22nd chapter of Revelation with these words: "Come, Lord Jesus." The last verse: "The grace of our Lord Jesus be with you," is only a benediction.

With the words: "Come, Lord Jesus," you are inviting Him to come, possess you, and unfold the history of salvation within you, so that you will no longer identify yourself with the body of flesh you wear, but become the very being you are seeking! And when that happens, although you will continue to walk the earth with all the weaknesses and limitations of the flesh, you will know who you really are.

Take my message to heart and dwell upon this – the only salvation! Every day, tens of thousands will die either violently or naturally, to discover that they have not died to themselves. Their body will be physical and their world terrestrial. There they will love and marry as they did here, for it is the same age, and therefore the same world as before!

When Jesus was asked: "Did not Moses say that if a man married and had no offspring and died, his brother should take her to wife and raise up a family for his brother? If he did this, whose wife would she be in the resurrection?" And Jesus answered: "You do not know the scripture. In this age man marries and is given in marriage. But those who are accounted worthy to attain to the age of the resurrection neither marry or are given in marriage; for – being one with God – they can die no more." In the resurrection, the son of God is one with God; for the Father and the son are one!

After your resurrection from this state of death, you no longer marry, or die, but until then you will continue to fall in love, marry, get old, and depart. They have cemeteries there too, making money

or people who own them by burying things that do not die.

If you and I had gotten in on the ground floor of Forest Lawn, we would be millionaires by now. All those people do, is play upon the gullibility of people; because no one who dies ever goes there. You might just as well take off the clothes you are now wearing, take them to Forest Lawn and bury them in a box. It's the same thing, because you wear your garment of flesh and blood just as you do a suit of clothes. But in this age a box must be purchased to put the garment in so that people can make a quick dollar.

Yet the being who wore the garment is the creator of the world, and instantly created a new one to continue life as before. Now, wouldn't it be horrible if life like that went on forever? Well, God in his infinite mercy invades time and redeems man in the one body of the Lord Jesus Christ!

Claim you are as free as the wind! Live nobly in your imagination. Dwell upon all the lovely things in life for yourself and others, as there is no other. Without loss of identity, you are going to know you are the one God who created and sustains the world.

You will know you did not begin when you came here, but have been traveling for unnumbered centuries. You have done violent, horrible things; yet God in his infinite mercy has re-moved their memory so that you could live with yourself. And in the end, when God invades you with the eternal history of salvation, all of your past will be forgiven. It will be wiped out as though it never was. And you will be redeemed with no memory of the horrors you knew in this world of time.

All things begin and end in time, but there is no beginning or ending in eternity. It just is! The history of Salvation was not composed by God. It was always so. It was His plan to be inserted into time and redeem humanity!

Now let us go into the silence.

Neville Goddard

November 20 1968

Jesus

Because the Christian world believes in a man, this question is asked me over and over again. “Do you not believe that a man called Jesus Christ walked the earth?” It is my hope that I will be able to clarify this point for you, that you may know the truth which will set you free.

Speaking of Jesus Christ, it is said that his name shall be called the Word of God. Here we see Jesus as a person with a name, yet he is the truth that sets man free. Confessing that he came into the world to do his Father’s will, Jesus made this statement:

”This is the will of my Father, that everyone who sees the Son and believes in him, shall have eternal life.” (John 6)

Now, there is not a truth, or a lie, that does not have a man as its agent, as it takes a man to express either a lie or a truth. Jesus Christ is called the truth. He is not a unique man who was born in four BC and named Jesus Christ, but God’s plan of salvation. In the Book of Samuel the story is told of David’s son Absalom who revolted against David and tried to take over the kingdom. All during the battle, however, David inquired over and over again,

”How is it with the lad, Absalom?” And when David received thenews of Absalom’s death he went up to the chamber over the gate of Jerusalem and wept crying, “Oh Absalom, my son, my son. Would I have died instead of you. Oh Absalom, my son, my son.” This, one of the saddest yet poignant statements of scripture, is a foreshadowing of the story recorded in the New Testament where we find that God the Father does what David longed to do, for only God can give his life to save his Son.

Speaking to humanity, Blake put these words into the mouth of Jesus:

”Fear not! Unless I die thou can’st not live. But if I die I shall arise again and thou with me. Wouldest thou love one who never died for thee? Or ever die for one who had not died for thee? And if God died not for Man, and giveth not himself eternally for Man, Man could not exist.”

God died by emptying himself of his divinity. He is not pretending to be dead, but actually becomes the very breath of life of every child born of woman.

Now walking in the forgetfulness of man, God has prepared a plan for his return and man’s redemption. This plan is Jesus Christ, but because it is personified, man has taken the vehicle that conveyed the instruction for the instruction, and the agent that expressed the great truth for the truth itself. If truth is to be expressed, it takes an individual man to express it. Therefore, when the story of redemption unfolds in a man, he relates his

own experience.

In scripture, the words see and know are interchangeable in both Hebrew and Greek. When I paint you a word picture of the plan of salvation, I am showing you God’s Son. It does not

necessarily follow that you will understand what I am saying and believe me, so the statement is made, “To everyone who sees the Son and believes, is eternal life.” I hope you can follow my words, understand and accept them.

Jesus Christ is not a person, but God’s plan of redemption which must be discovered and understood. One must wear a body of flesh and blood in order to enter this world, but it takes a

spiritual body to enter the kingdom of heaven, and my words are spirit!

No man can set you free. This man called Neville is simply an agent expressing truth. It is not good enough for you to just understand it. You must believe, not in Neville, but in the truth he is expressing.

I am telling you what I have experienced. Jesus Christ, God's story of salvation, has been fulfilled in me. I have experienced the birth, the discovery of God's only begotten son David, the splitting of the temple and the ascent of the Son of man into heaven and the descent of the dove. The majority of the people of the world will not accept my story. They want a person on the outside as their personal savior, unwilling to believe that their savior is a plan of salvation who is God Himself!

Now I ask you. do you believe in scripture? It is said that, "Among those born of woman, none is greater than John the Baptist, yet the least in the kingdom of heaven is greater than he." If you insist upon believing that Jesus Christ is a man of flesh and blood, and the least in the kingdom of heaven is greater than John the Baptist, then John is greater than Jesus Christ. Jesus Christ, God's plan of salvation, is a supernatural drama. It hasn't a thing to do with any child which came (or comes) from the womb of a woman. His story takes place in an entirely different area of the mind. Read the 6th, 8th, 18th and 19th chapters of John to discover the wonderful hiddenness of Christ recorded there.

In the eyes of hundreds of millions of people, Jesus was Joseph's son, but Jesus does not make that confession. He tells you, "I have come down from heaven, not to do my will, but

the will of him who sent me, and heaven is within.' How can Jesus be sent from heaven and be Joseph, a mortal man's son? When asked who his father was Jesus answered,

" You know neither me nor my Father, for it you knew me you would know my Father also." In other words, if you know Christ in the true sense of the word, you know he is yourself. You will know your Father is he who is called God. Although it takes a man to express God's plan, Christ cannot be seen by mortal eyes. He can only be known and experienced as God's plan of salvation.

When Pilate asked one who expressed the truth to tell him who he was and where he was from, he did not answer. And when Pilate said, "Do you not know I have the power to release you or to crucify you," truth replied, "You have no power over me unless it is given you from within."

The world of Imagination is not this world, and the drama called Jesus Christ unfolds in the world of Imagination. I am sharing with you what I have experienced in that world.

Now, a lady writes: "In my dream I was watching the tape of my recorder move from one reel to the other. As I watched, I realized that if I arrested the activity I observed, it would freeze. As I did, my senses seemed to open and expand. But I soon discovered that I could not start the reel again until I contracted them. This fascinated me, so I repeated the action several times, each time realizing that I could not start the action in my open and expanded state. Only when I had contracted my senses once more would the reel start and move, seemingly independent of my perception of it."

There is only God! God in the eternal state of existence! God in procession and God in return! This experience of hers is a foreshadowing of God's return to union with himself. Wearing a female garment God, in her, is tasting a power which is completely unknown to man. Man is frightened by his own little devices and thinks they can blast the universe apart, but they are only little firecrackers compared to the power of the Human Imagination.

Our astrophysicists claim there are one-hundred billion galaxies in the universe, with each galaxy containing one-hundred billion stars, yet they can find nothing like our little Earth. The only thing in the universe that could cradle this biological experiment called Man, is right here in our small planet consisting of a sun and a moon, called Earth.

Dwell upon this thought. The entire universe was created by an orgasm of God. Have you ever seen the orgasm of a man under the microscope?

Billions of live organisms are there to attempt the likeness of the man, but only one organism is successful. Here is God's orgasm, of which one system came out which could cradle his experiment of making man in his own image. Nothing here can do it. God had to die in order for man to live knowing, "If I die I shall arise again and thou with me, for if God dieth not for man and gives himself eternally for man, man could not exist."

When God became man he brought his plan of salvation, called Jesus Christ, with him. The churches, however, have organized and personified Jesus. They have painted pictures of him and placed them on the wall. But Jesus Christ is God's eternal plan of salvation which is

expressed by a man.

When I am gone, and you are asked if you believe that a man called Jesus Christ was born of Mary, lived and was crucified on a wooden cross, tell them the true story of salvation, from

experience. For, by then you will be witnesses to the truth of God's word. As a witness, you will be the fruit of the tree of life upon which Jesus Christ (God's eternal plan) was crucified.

Men are looking for that tree in time and space, but Blake tells us,

" The gods of the Earth and Sea sought through Nature to find this tree, but their search is all in vain; there grows on in the human brain."

God's plan of salvation is embedded in the brain. Engrafted there, it will grow and erupt into these four major events. Then the man in whom the eruption has taken place will linger to tell of his experience and encourage his brothers. After which he will depart, not to be restored to this terrestrial world, but to enter that age called the kingdom of heaven where he will exercise a power greater than the wildest dream of mortal man.

When God's plan of salvation is complete, man will have returned to himself. That's divine reunion. Then he will know from experience that he came out from the consciousness of being the Father and came into the world by being aware of its existence. Again he will leave the world and return to the awareness of being God the Father.

This world is not some accident, but a plan to create and expand God's creative power. There is no limit to your expansion, only a limit to contraction which is man. Taking on the limit of contraction and the opacity of man, God unfolds himself in man to know unlimited translucency and expansion! Jesus Christ is God's plan of salvation. When this is clear to you, you will believe in yourself. But if you reject this, you do not believe in yourself. The entire gospel of John tells about faith and lack of belief in self! Telling you a story about himself, John expresses truth and personifies it as a man. ft's the truth you should worship, not the man! "Hold onto the truth, for the truth will set you free."

If you accept the word of God that abides in you, you will know its truth and be set free. But if possessing wealth, or being famous is more important to you, I say, "O foolish one, your soul is required of you tonight. Tomorrow I will put you in a sphere where you will have your millions and your fame, but you will have to work for it."

Don't think that because you are now playing a noble part, you cannot move to an ignoble one. Just like an actor, you may play the part of a king on the stage of time and space tonight, and tomorrow be cast in the role of a clown. God only acts and is in existing beings or men. We are cast in role after role until the work `we agreed to do is completed in us. And regardless of what we do now, or our social or intellectual position, when we leave here we are cast in our appropriate roles. This I know from experience. Everything is done and everything is perfect. God planned everything as it has come to pass, and as it will be

consummated.

This truth must be expressed by man, so a man comes and expresses it. One must learn to let the man go, and hold onto the truth he expresses, for the truth will then engraft itself upon the individual and unfold from within. Then he will know who Jesus Christ really is, from experience.

When God’s only begotten son David calls you father, are you not God? If it is said that God’s body was split from top to bottom and it happens to you, are you not God? As these eventshappen, the Bible will open up and you will see the wisdom of Blake when he claimed that rivers, mountains, cities, villages, all are you, for in eternity all are men.

Scripture records that the Mount of Olives was split. You will know that it is your own body that is divided. You will discover you are the river Jordan. When you enter into the awareness of being the mountains, the villages and 4he cities, you will walk in their heavens and earth, just as you now walk in your own heavens and earth, for “All that you behold, though it appears without it is within you, in your Imagination of which this world of mortality is but a shadow.

All of the mountains of scripture are within you, as are the cities and the villages, regardless of their names. You become the Jerusalem, the bride who comes down at the dawn. Being God, individualized, you will personify God’s plan of salvation called Jesus Christ, for there is nothing but man and man is God.

Neville Goddard

April 16 1970

Order – Then Wait

God and man are inseparable. We are all members of the Divine Body, partakers of the Divine nature. We cannot be separated. We are one.

Now, let us turn to Scripture for confirmation of what I have just said. I now quote from the 64th chapter of the Book of Isaiah: "O Lord, Thou art our Father. We are the clay. Thou art our Potter. We are the work of Thy hand."

Now, listen to it carefully. The word translated the "Lord" is "I AM." That is our Father; and you can't put "I AM" away from yourself. Now, the word translated "potter" is "imagination." He didn't say, "the potter," . . "our Potter."

So, "O Lord, Thou art our Father; we are the clay. Thou art our Potter; we are the work of Thy hand."

So here, my own wonderful human imagination is now identified with the Lord. It's the word "Jehovah." And this is called the "father." So, I am Self-begotten. We are self-begotten. We're not the product of something other than ourselves. These terms are interchangeable! "the Lord," "Father," "Potter," "Imagination." For "potter" is defined in the Concordance as "imagination; that which forms or molds into form; that which makes a resolution; that which determines." For we are told, "Commune with your own hearts on your beds and be silent."

For, "if we know that He hears us in whatever we ask, we know that we have obtained the request from Him."

It's not "another." Can I actually have that confidence in myself? Can I actually, this night, commune with my own heart on my bed and be silent? . . knowing that I heard what I did? I know exactly what I did. Can I have confidence in that action? for there is no other god. There is no other "Lord" to whom I can turn.

Let us take, now, the 18th chapter of Jeremiah. He said, "My people have forgotten me and burned incense to false gods." You read that in the 18th chapter, the 15th verse, of Jeremiah.

But now we go back to the beginning of the chapter; "And the word came to Jeremiah from the Lord." The word "Jeremiah" means "Jehovah will rise," which implies in his name that he is asleep and has not yet been awakened. "The word came to Jeremiah from the Lord: Arise and go down to the Potter's house, and I will let you hear my word."

So, "I went down to the Potter's house, and there he was, working at his wheel; but the vessel in his hand was spoiled; so he re-worked it into another vessel, as it seemed good to the potter to do."

We have just discovered that "potter" is my own imagination. I go down to the potter's house. Well, I have just been told "our Potter" is one with the Lord, who is our Father. So, where do I go? Into some little place where a man is working with clay? Oh, he is working with clay, but I've just discovered that I am the clay. "We are the clay." We are the fruit of your efforts; we have discovered Who He is. He is my own imagination! So, I turn to my own imagination, and I wonder, What did you imagine yourself to be today? Broke? Unemployed? Let out? What did you do this day in the Potter's house? for the Potter is your own wonderful human imagination. Now, this day, what was the concept you held of yourself? It's entirely up to me, for there's no one to whom I can turn. I have to turn to my Self. Well, that is the Potter! And that is the only Jehovah; that's the only Lord,

the only Jesus.

So when asked, “What, do you think of Jesus?” Blake replied, “It is the only God; but so am I, and so are you.”

“Jesus” is “God-awake.” He is the Jeremiah when he sleeps; that is “Jehovah-will arise.” He does arise, and when He rises, it is “God-awake.”

So, I will go down, . . if I know the story, I will still go down while I still am asleep. I am not fully aware of the fact I am the Being spoken of, but I will test it. I will try it. I’ll go to the Potter’s house; and the Potter is my own imagination.

Now, this day, what did I imagine? Was it spoiled in my hand? Or, was it something that I thought lovely, and I want to preserve it and make it a real state in my world? Or, could I change it somewhat and make it better? Well, if I could make it better, then make it better, because there is no one to whom I can turn. I must go to my own heart on my own bed; and then when I do what I am called upon to do, be silent, . . have complete trust in that which I have done.

If I have complete trust in it, it must come to pass because there is no other Creator. There is no Creator in the world but your own wonderful human imagination, and that is the Immortal You. It cannot cease to be when this little “garment” that you are now “wearing” for creative purposes is taken off, . . and you’ll do it. You will take it off on time.

Whether the world calls it “suicide” or not, every death is a suicide, because there is no one else to take it from me, even though he shoots me! No matter what he does to me, it’s only myself, because we are all “partakers of the one Divine nature.” We are all coexistent with God, and God and man are inseparable. They are one.

So, I cannot turn to another, although in my blindness, I burn incense to a false god. I am called upon to be perfectly still and know: I AM GOD. As we are told in the 46th Psalm, the 10th verse: “Be still and know I AM God. I kill; I make alive. I wound; I heal.” I do all these things. “And there is none that can deliver out of my hand.”

Your 32d chapter of Deuteronomy, your 39th verse . . there is no one doing anything but God, and God and man are one; but the Man of Whom I speak is your own wonderful human imagination. That’s the real You, the Immortal You.

So, in the Book of Amos, he asks the question: “Does evil befall a city, unless God has done it?” “Does evil befall a city, unless God has done it?”

Now we know Who God is; so all the horrors of the world that befall us, . . God did it! But who is God? Our own wonderful human imagination. Yes, even the earthquakes, the volcanoes, . . every horror of the world, and every lovely thing in the world, . . our own wonderful human imagination did it, because that is one with the Lord Jehovah. There is only one God, and there is no other god.

Now, if you think that it is atheistic, you may think what you will, but I don’t think you will. But the world, not yet brought into this concept will think it so. Yet I can tell you, before we began the Fall, . . we didn’t fall because of some mistake we made. This was a deliberate descent in consciousness to this level for a purpose: to prove our own creative power, that we could actually come down into this world and face death . . what seems to be eternal death, and conquer it. Not pretend we are dying, but actually die, and see them all die around us, and still conquer it. But before we came down, we set up a plan. We prepared a way for ourselves to return, and that way is described in Scripture, . . and I’ve told it night after night after night; for no one can really see you . . the Real Being that you are. They see the mask that you wear, but not the Being that you are. Not through mortal eyes can they see it.

His Glory is completely hidden from mortal eyes, but you will know it when you see the Son. That Son . . the sum total of all the experiences of the world . . stands before you, and then you know. Memory returns. And he will stand before everyone in this world, and memory will return; and then

comes the final curtain when it comes down on all, and we are the brothers that we were "before that the world was." Everyone glorified, everyone returned to the glory that he deliberately, consciously gave up to assume the limitation of these "garments" that we are "wearing" now.

We will not shirk it. All the "garments," all the weaknesses that we took upon ourselves, . . I am telling you from experience.

Here, yesterday morning, it's a little after 4:00; and these very wise men . . seemingly wise men . . in the medical field; and then a woman, an attractive lady in her 40's, and she was a psychiatrist, also of the medical field but a psychiatrist. And I was brought into the picture of the three and they were giving me all this nonsense; and I said, "I know exactly your intention, but to me it's all stupid. It's all nonsense."

Then came into my mind that which I knew I wrote unnumbered years ago, "before that the world was"; it's recorded in Scripture. But memory returns. They were so wise . . these grand adults. I said, "Except ye become as a little child, ye cannot enter the Kingdom of Heaven," and they looked startled. I said, "Well now, I am intelligent enough to know what you are telling me. I understand every word you are telling me, but I do not accept it. Now, a little child may not understand what I am telling the child, but the child trusts me. It has confidence in me, and will say, "I believe."

Unless you, with all your so-called wisdom of this world . . the outside, conscious world . . can drop it and believe the story that I will tell you, for if I told you what I have experienced, you in your present conscious state could not accept it. You have to turn and become as a child to really accept it. If I told you of a different kind of a birth than that which you know, and the only thing that you know, . . and you are giving me all this, . . I am giving you the word "baloney," for that's what I meant, . . all this nonsense and she came to me and placed her face against mine. I said, I know exactly what your intentions are. That is your therapy? May I tell you? it's stupid! I have not a thing wrong with me; and secondly, your therapy is nonsense, pure nonsense. If you will only listen for one moment, I will tell you what your reasoning mind cannot accept; but if you will become as a child . . for I know from my own experience, . . I have a little nephew who came through from Thailand recently, and he came over and I told him a story. He could not understand my story, but I said, "Do you believe that, Roger?"

"Yes!" He believes it. He couldn't understand what I am talking about, but he trusted me; and in trusting me, he believed it.

So, Blake, in writing his friend, Samuel Palmer, said: "You could see what I see, but you do not trust or cultivate it. All you have to do is simply work up imagination to the state of vision, and it's done." The whole thing is done! So, you can see what I see and do what I do, and all you need do is to work up imagination to the state of vision, and the thing is done!

So, he did not claim for himself something apart from Palmer; he was talking to his friend, Samuel Palmer, and thought, Well now, you, are endowed with a certain faculty. He said, "I, too, have the faculty, but I cultivate it. I have the faculty and you have the faculty because we are one. Jesus, . . yes, is the only God, but so am I and so are you."

Jesus is God-awake; and I am telling you from experience, he sleeps in all. Call him "Father," call him "Joseph," who sleeps. He is the Dreamer. When he awakes, he is Jesus; and Jesus who calls himself the Son is one with the Father, but now the Father is awake, for in the end there is only God. There is only the Father.

So, I tell you, your own wonderful human imagination is God! It's not like God; it is God! There is no other god. And you cannot separate it, not for one moment. If you do, you'll burn incense to false gods and you will make all kinds of things on the outside of yourself and worship it; and that is not God.

I am speaking of the Immortal You that cannot die. It cannot die! That is God, . . so confident that it could overcome death that it gave up its beauty, its glorified Body, and took upon itself this

[indicating the physical body] and became obedient unto death, even death upon this "cross." And yet, it could overcome it.

But I tell you, not one is going to fail. Many will doubt it, but not one can fail! He would leave the ninety and nine, who awoke, and go in search of the one who is still asleep. I cannot for one moment rest if one of my brothers is not redeemed. And may I tell you? the world may not believe this, may not know it; but it is the true and reawakening of imagination that the whole vast world aches for. That is a spiritual experience that crowns and redeems experience. It is that great event that actually crowns this experience, for without that, what would be the experience?

It is the awakening of the Being Who deliberately fell asleep to have this experience, because this power is so great, unless, he gave up his power and his glorified body, what challenge could you give him? So, he had to completely give it up, and take upon himself the restrictions and the limitations of man. . this little thing here [indicating the body].

But That Which is now dreaming in man is one with God, and is God. That is the Father.

So, "O Lord, Thou art our Father; we are the clay. Thou art our Potter, and we are the work of Thy hand." Our imagination is the Lord. Our imagination is the Father, and in search of the Father. I am in search of my Self. I am looking for my Self; and when I find Him, I find Him only through the means that I set up in the beginning "before that the world was," and that was a son. For if I am a father, there must be a son. So, I set him up in the beginning, that when I go through all the experiences that I can ever have in the world of death and decay, . . when I come out of it, it has to mold itself into one being, and that is the fruit of my effort, and he is the son, and his name is David.

So, when I meet David, suddenly the whole thing returns, and here is my memory. That which I gave up returns, and he stands before me, and he calls me, Father. I AM his lord; I AM his father; and I know I AM, and he knows I AM; and that is the Crown that redeems the experiences, the horrors that I have gone through. For I have played all the parts. Not one part could I have omitted. Yes, the thief and the judge, the murderer and the murdered; I have played every part in the world. And that is why today, I can actually say, "Father," . . meaning my Self, . . "forgive them, for they do not know in their state of sleep what they do." Leave them just as they are. But tell the story over and over. "How often, Lord?"

"Seventy times seven."

Keep on telling it and telling it until it gets through and starts to shake the Dreamer within the one who is listening to you.

So, "unless you turn," said he, "and become as a child, you cannot enter the Kingdom of Heaven." So, all the educations of men, all these wonderful honors that we have applied on each other, . . they bury the mind and stop it from actually becoming like the child.

What I am telling you I could never have discovered through reason. I never could have found it in a book. It is in the Bible, but I didn't see it until it happened. Now I share with you what is already in the Bible, but I didn't know it until I experienced it. And when I experienced it, I began to really search Scripture to find that it was always there!

When I read that chapter, little did I realize that, "Thou, Lord, art our Father, our Potter." I always thought it meant something on the outside. And then I searched and searched to find that "potter" means "imagination; to mold into a form." But the word is "our Potter," not the imagination, . . our imagination. "Thou art our Potter." You mean the Lord? and the word is

"Jehovah." They sound it as "Adonai"; "Adonai" is what we use instead of saying Jehovah. All right, so it is called "the Lord," defined in Scripture as "the Self Existent, eternal One, that has no beginning and no end." That is the God, the only Lord; and he is Father.

But it is "our Father." "O Lord, Thou are our Father." And now our Father is our Potter. And I have

discovered, our "Potter" is our imagination! So, I am my own Father! But I didn't know it. And how would I know that that Father is the father of David, for David said, "I will tell of the decree of the Lord, and he said unto me, Thou art my son. Today I have begotten thee." But who would have thought for one moment, reading that story, . . thousands of years before this moment in time . . that it is speaking of me? Speaking of you? That we are the Father who said to David, "Thou art my son."

Then comes the deep, deep dream; and we dream these horrors of the world. And then comes that moment in time when I call myself from the Deep, for I AM the Father. I AM the Lord; and so, I call my own Being. I awaken myself, as I had predetermined at a certain moment in time after I have played all the parts.

But, "How long, how vast, how severe the anguish 'ere I found my Self were long to tell." But I found my Self, and the only one who could have revealed me to myself was my Son that I set up in the beginning "before that the world was."

So, then we are told: "No one knows who the Son is, except the Father; and no one knows who the Father is, except the Son, and anyone to whom the Son chooses to reveal Him," for he has to reveal Him in the end, and then the Father awakes.

Now, you take that 78th chapter of Psalms. The title of it is Asaph. That is, the Psalm is a Psalm of Asaph. "Asaph" means to gather together and to record, to take all the things and put them together. And then he said, "I will open up my mouth in a parable and utter dark sayings from of old," . . dark sayings from of old, things that are difficult and hard to understand. Then, now, he goes through the entire story of Israel, as we call it in the Old Testament, and he tells the entire story, and he tells you it is a parable. He tells you they are dark sayings, hard to understand; and then he comes to the end . . it is a nice long chapter, . . and what does he say? "And the Lord awoke as from sleep, like a man rising out of strong drink." And then he declared David. David is his Prince. David is his Shepherd over all the people.

At the very end, he records all the things through which man has gone, and then comes: "The Lord begins to awake," and He awakes as one out of sleep, like one waking from wine, strong wine, . . as though it were a drunken sleep, where all things could happen; and then He awakes! And who does he call? He calls David. And the whole thing ends on the note of David, after the entire series of parables.

So, a parable is a story told as though it were true, letting the one who hears it wrestle with it, letting him discover the meaning behind the written word. It's told as though it were true. Now, one has to discover the fiction from the fact. What is it trying to convey? It is telling a story. You will pass through the Red Sea. You will lift up the serpent in the wilderness. He is telling all these stories; and then it comes: "And then the Lord awakes."

He awakes from the parable, and finds the kernel. He finds the truth; and then He calls David. So David comes into view, and David stands before you and calls you, Father. And the joy that comes upon you when you see your son standing before you, . . you have no other child, just David. For your child in this world is a brother.

I have a son, I have a daughter; they are both my "brothers" in Eternity. I have a wife, and I have other brothers here; they are all my "brothers" in Eternity. For in Eternity, we are all above the organization of sex. We are the Elohim; and the "Elohim" is a plural words "one made up of others," . . Elohim.

So, all of us are the gods who came down. So, when you hear the word tomorrow or you think of it tonight, do not let the mind jump to something on the outside. "Commune with your own heart upon your bed, and then be silent." But see that you commune as you want to mold that picture, for the whole verse is this: "Be angry, but sin not. Commune with your own heart upon your bed, and be silent."

But it doesn't tell you not to be angry. So, the day has been an explosive day . . explode! Be angry, "but sin not." To "sin" is to "miss the mark." Don't now go to bed and let the sun descend upon your anger. All right, . . explode! Get it off your chest, as it were. Now take the whole thing that you would throw away in the past as a broken vessel and you can't repair it. No; keep the same vessel, and rework it now into a new shape as it seems good to you to do.

So, the end of a day, . . all right, so it wasn't a good day. Explode, and then; "But sin not. Don't let the sun descend upon your anger." Stand right there, and simply rework it. Rework what being? Rework yourself! You are the clay. This thing here [indicating the physical man) is seeing the world based upon what you have assumed that you are. So, now you actually do it.

Now, let me share with you a story. The lady is here tonight, . . this is the mother. She said, "Our son kept talking and talking and talking that he wanted a mini-bike. Well, his father and I did not want him to have a mini-bike; but he kept on talking and talking and talking about it; so, one day I thought, Now I will show him. I said, 'Now tell me, Dusty, if you had your mini-bike, where would it be now?' He said, 'In the garage.'"

She said, "All right, it's now in the garage. Right? There it is. Now, will you go and get it, and where would you use it?"

"Well," he said, "I would use it in the driveway."

Well, the mother said to Dusty, "Well, you can't do that, for we have neighbors, and they have stated in no uncertain terms they will not tolerate a mini-bike on their driveway; and their driveway joins ours. So, they will not allow it. Now, where else would you use it?"

"Well, I would use it on the street. I would drive it on the street."

"But is that allowed?" the mother said.

"Well," he said, "I don't know."

"Well, go and call the police and find out."

So, he went to the 'phone and called the police, and the police said, "No, you are not allowed to use a mini-bike on the streets."

All right, that was that. "Now, where else would you use it?"

"Well, in the May lot. The May Company has a huge big parking lot; I'll go over there and use it."

"You have to have permission. All right, go and call the May Company and ask for permission."

So, he went to the 'phone and called the May Company; and they said, "No; we are open seven days a week, and so we cannot allow a mini-bike in our parking lot for we have it used by our customers seven days a week."

So, when he got that, he went to his room for half an hour; and when he came out, he said, "I have made a decision. I don't really want a mini-bike at all."

And then the mother said, "You know, how often I've done the same thing! I thought really I wanted this . . I really want this, and then I ask myself, Now what would I do with it after I got it? Now, I have it now; what am I going to do with it? And I discovered, you know, I really don't want it at all!"

Well, may I tell you? having lived in one apartment in New York City for fourteen years . . the last apartment we had before we moved out here, we lived almost fourteen years in that apartment. It was a seven-room apartment . . a duplex. I had no idea what junk we stored over fourteen years! We called in our Sisters-in-Law, that is, Bill's two sisters, and her aunt and said, 'Pick out all these things.' They took one third of our furniture, and said, 'There it is, take what you can.'"

What they didn't take, we called the church and said, "Send your van for it for your thrift shop." We

gave away a third of what we had accumulated. When we came out here, I regretted I hadn't given away fifty per cent or maybe two-thirds. When we came out here, I couldn't find places for my books. I gave away over four hundred books that I felt I didn't need. I had read them; that was part of my growth.

As a man grows in this world, he is growing from a god of tradition into a God of experience; so, these were part of my growth in the god of tradition. And then I still kept them. Well, maybe someone can use them now; so I gave a friend of mine who lives here, well over four hundred books, and I gave another fifty or so books . . and all these; and I still have too many books!

You grow, and you outgrow, and you grow and you outgrow; and all these things that we kept and kept and kept for fourteen years, we accumulated them. Where we kept them, I really do not know: under the bed, under this, . . all places. And finally came the day of moving.

That's why, not to burden my wife, I hope I go first, that she will have the pleasure of weeding out what we have now, because I couldn't face it, really . . the thought of all that you accumulate. We have been here now ten years in the present apartment. And knowing what happened after fourteen years, I despair when I think of what eventually must take place when we do move, as we all have to move in this world.

So, the mother is perfectly right, now, in taking that little lesson, which she had learned before. I want so-and-so; but if I really had it, then where would it be now?

Then she comes to the conclusion, I really don't want it at all.

They must have it. I have a Sister-in-Law, . . she's now a widow, for my brother Lawrence died. She always must have the biggest of everything in the family. My sister, who could well afford anything in this world, for she really is the richest of all because all her brothers see to it that she keeps everything that she ever made, and they invest it for her, . . but she has a lovely string of pearls. No! this Sister-in. . Law had to have a bigger string of pearls, something fantastic. Well, it came now to little diamond earrings. She had to have the biggest thing in the world. She wouldn't go to her own husband to pierce her ears. She wanted them pierced so she could carry these big things in her ears. So she went to her brother, who also was a doctor; and he unfortunately made the hole too low. These things are so big that they will pull her down to here [indicating]. Now, they cannot be the world's best diamonds, because you can't have diamonds that big and only pay $8,000 for them. For the two rings cost $8,000. Well, you can't have an eight-thousand-dollar diamond that big and be a good diamond. She doesn't know that; so now she can't wear them. Where are they? In a safe. But she had to have the biggest thing in the world. Had she only known this story that my friend knows tonight, . . if I had them, where would they be? On my ears? Yes; that is why I bought them. Would they be comfortable? She never thought of that. She never thought of this enormous thing pulling on her lobe, and so she has the two rocks. What good are they? Were I she, I'd give them away, . . give them to anyone who wants to have this nonsense. But, no; she can't part with anything. That, I do know. Now, she is traveling the world over, and all of her things are in storage in Barbados. More silver than you would need to open any silver shop. More sets of dishes than you would need to feed a hundred without borrowing a dish. She had to have more and more.

So, that is what one gets without thinking: If I had it, what would I do with it?

I will tell you a simple, simply technique. Set your whole mind on what I have been telling you from night to night on the Grace that is coming to you, which means that you are going to awake! When you awake, you own the world! You don't have a little cottage. The world is yours, for the world is God's; and you are God when you awake. The whole vast universe is the Lord's, and you are the Lord. You cannot separate the Reality that is man from the Creator of the universe. You are one. "So, set your hope fully on that grace that is coming to you at the unveiling of Jesus Christ within you," for Jesus Christ is God-awake.

So, when He awakes, He awakes in you as you; not as "another." Then the whole vast world is

yours, and you see it through entirely different eyes. You see everything differently, . . a beauty that no one, looking only through mortal eyes, could ever conceive.

So, when you go home, try to remember what I've told you; and when you read Scripture, it's all about you! So, when you read, "O Lord, Thou art our Father; we are the clay. Thou art our Potter; we are the work of Thy hands," remember these three are interchangeable terms: my "imagination," the "Father," and the "Lord" are interchangeable terms. And now I'll go down to the Potter, for the Potter, I've just discovered, is my own imagination. I will stand still and now, in my own imagination, watch: What did I this day do? What did I imagine? And now if what I imagined this day is spoiled, is not what I want to make real in my world, . . don't discard it. Rework it into another vessel, as it seems good to you to do.

You can't discard anyone; just rework it into an entirely different vessel as it seems good to you to do. And if one will not accept it, pass along. It's perfectly all right. Eventually they will awake; and when they awake, they are our brother.

And we will wait for Eternity, if it takes Eternity, for everyone to come back, for we are incomplete if one is missing. And one cannot be missing, for the Lord is made up of all of us. He has no being without us. We are members of the Divine Body, all of us; and we share in that Divine nature, . . the same Creative Power. And may I tell you? when you are clothed in that "garment" which you gave up, wherever you go, it is perfect, automatically perfect. You don't have to raise a finger to make it so. It is perfect, because you are clothed in your Glorified Body.

So, tonight you dwell upon what you really are, and don't turn to the left or the right. Don't burn incense to any false god. "Commune with your own heart upon your bed, and then be silent." What would it be like if it were true? Can you answer that? If you can answer that, then what was said in that First Epistle of John, the 5th chapter, the 15th verse: "If we know that he hears us in whatever we ask, we know that we have obtained the request made of him."

What a Promise! "If we know He hears," . . well, don't I know what I've heard? Don't I know what I've just done? All right; that is the One spoken of.

Well, can I really believe what I have just imagined? Can I? Well then, I must know, now, if I am putting my trust in This One, which is my own imagination, . . well then, I will know I have obtained it. It has already been done. Now wait for it. It's done!

Like a shipment. I have complete confidence in a shipment coming if I have ordered it; so you order, and then you wait! It may come by slow freight, it may come by express, it may come by air freight; it'll come. The vision is maturing; "and if it seems long, then wait, for it is sure, and it will not be late." (Habakkuk 2:3]

Let us go into the Silence.

Neville Goddard

May 28 1971

Experiencing Scripture

To unravel the mystery of Christ from all the interpretations put upon it is quite a different task. We are up against all kinds of misunderstandings of the mystery. Most people believe that it is secular history, and the story has something to do with some historical occasion; and it isn't. It is salvation history. The whole thing is taking place in you, the individual. It's not taking place on the outside at all. But how to convince men that this is true? Well, tonight we will try. I will try to explain what I know from my own experience. The story is told of Christ; and the term called "Son of Man" is a term used most to describe the Christ, the Messiah.

We are told in the Book of Daniel: "And on like a son of man came to the Ancient of Days, and was presented before him, and he was given dominion and glory and kingdom." [Daniel 7:13]

Well, "dominion" means "complete control of all human and non-human forces" . . complete control. That's dominion.

"Glory" is God Himself, as told us in the Book of Exodus: "I make my glory pass before you,…and when I pass by." [Exodus 33:18 and following] So he equates "glory" with "I." So here, it is God Himself.

And now "Kingdom" is simply the realm where a monarchical ruler dominates all things . . the king.

In the New Testament it is said of Him, which is the central figure, that he is the Son of Man. So he asks this question: "Who do men say that the Son of Man is?" [Matthew 16:13-16]

And they answered, "Some say John the Baptist come again, others Elijah, other Jeremiah, and still others one of the prophets."

Then he turned to them and said, "But who do you say that I AM?" He equates himself with the Son of Man.

Then Peter answers, "You are the Christ, the son of the living God."

He accepts that definition. So here we find the Son of Man, the "I" and then "Christ" all equal. They are one and the same. So here tonight, we speak of This-in-You.

And when the Son of Man, as we are told in the Third of John: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up" [John 3:14]. Now we have just seen that the Son of Man is the "I" of man . . the pronoun "I." It means "I" or it means "one." So here we can say, "And as Moses lifted up the serpent in the wilderness, so must 'I' be lifted up," or "…so must one be lifted up."

I am not speaking of anything outside of you. That "I" is the One spoken of in Scripture. You must be lifted up from the earth, I will draw all men unto me" [John 12:21]. This is the drama of Scripture.

Today the world . . I hear it on TV, I read it in the papers; and these very prominent and very popular teachers from the pulpits and from the TV screen are speaking of the signs, and they tell you that we can see the signs of the end of the world. There aren't any signs!

You are told in Scripture that "of that day and hour no one knows but the Father." [Mark 13:32]

"It is not for you to be given the time or the signs." [Acts 1:7]

When the sign comes, you'll understand it. Everything will happen in you just as described in the story of Christ; but earthquakes and convulsions of nature, cosmic catastrophes haven't a thing to do with the end. This is a unique story all about you. It hasn't a thing to do with the end of the world. It's the end of your journey though the tribulation of human experience, that's "the end." Then comes, with shocking suddenness, the "I" awakening in you. It is not another; it is you. You are the Lord Jesus Christ. You are the Lord God Jehovah. You are the central figure of Scripture. It has not a thing to do with another."

So, catastrophes? Well, a year ago in San Francisco I read in the New York Times that every 24 hours we have approximately eighteen hundred what are called "natural" catastrophes in the world like volcanoes, earthquakes, storms, typhoons . . all kinds of horrible things; but every 24 hours there are at least eighteen hundred of these normal, natural convulsions of nature. And yet, here are our religious leaders interpreting an earthquake, interpreting some convulsion of war.

You are told, "There will be wars and rumors of wars" [Matthew 24:6 and Mark 13:7]; but that is not it. If anyone should ever come to you saying, Look here is the Christ, or there is the Christ, believe him not." [Mark 13:21]

There is no outside "Christ." Christ is buried in you; and when he comes, he can only come by awakening in you. Even though one has actually had him completely awake within himself, don't believe he is the Christ. He has awakened in me, the speaker, but I am not the Christ that you are looking for. The Christ that you are looking for is now buried in you. and must awaken in you as you. it is the "I" of you.

The personal pronoun "I" . . that is Christ; but man doesn't know it, and he is looking on the outside for Christ. And there is no other Christ. So when anyone tells you because of an enormous following that he can interpret the signs, . . there aren't any signs on the outside.

Let me show you one simple little story. In the 13th Chapter of Mark [Mark 13:1,2] and the 24th Chapter of Matthew [Matthew 24:1,2] it is said that he turned, after having heard from his Disciples, . . they said, "Look at these building," . . speaking of the temple. "Aren't they wonderful?" meaning that they are forever.

And he said, "You see these buildings? I tell you, not one stone will be left standing upon another but what it will be thrown down." Not one stone . . all will be thrown down.

Then they said, "When will it be?"

Now this is called the "Little Apocalypse" in Scripture. Whether these are words of the Evangelists or words of the central figure, . . they are all words of the Evangelists anyway; they are all relating their own experience. These "buildings" are not on the outside. So, when Blake said, "Cities, mountains, valleys, all are human," he meant it, . . that in your own wonderful imagination these structures are erected. These are the beliefs by which you live, and they are powerful in your mind. The day will come, you will see it. They will seem to be, to you, external to yourself, and they are structures; they are buildings.

In my own case, on the 21st day of December 1960 I saw a city. They were not enormous buildings like the Empire State . . 12, 15 or 16-story buildings; but they seemed to be everlasting. At the very moment, I knew everyone was going to fall. And here came the first one. It all crumbled before my eyes. I knew the next one . . it crumbled. Everything crumbled, because prior to that day, which is the 21st day of December 1960, I had had the experience of the "birth from above" and the discovery of the Fatherhood of God and the Son of God who actually called me "Father," revealing who the Father really is. I had the experience of that Ascent of the Son of Man. Then all of my previous beliefs by which I lived . . they all collapsed. I, too, believed . . as the whole vast world of Christendom believes . . in the historicity of Christ, in the secular history of Christ; and suddenly the whole thing was not there at all. it's all about me! It is all about you. And when I arose from within myself, then all that I formerly believed in had to collapse. These are the structures spoken

of. He is not speaking of these buildings falling.

If the whole vast city tonight moved into the Pacific, it is not the end. The end come to the individual. It doesn't come to us collectively; it comes to us individually. And all the things that you, throughout the centuries, have erected within you by which you live and believe . . when it actually happens in you and you realize you are the central Being of Scripture . . you are the "God" spoken of, you are the Christ Jesus spoken of, then all the things on the outside that you turned to for comfort, they collapse. But they are now projected within you as "buildings."

So, he said, "See these buildings? Not one stone will be left standing upon another," . . no one. They shall all come down, and it happens within you.

Now we are told, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." Well, you have just heard that the Son of Man is the "I" of man . . the personal pronoun "I"; so it's not something on the outside. You are lifted up just in the same manner that Moses in the wilderness lifted up the serpent. And that is true.

You actually find yourself . . now we will take the story. He was standing on the Mount of Olives, as you read it in the 13th of Mark [Mark 13:3,4] and the 24th of Matthew [Matthew 24:3]. Now we go back to the 14th Chapter of Zechariah. "Zechariah" means "Jehovah remembers." This is the last chapter of Zechariah [Zechariah 14:40]. "And he was standing on the Mount of Olives," . . and this expression "Mount of Olives" is only used twice in the Old Testament. Here is the Mount of Olives. It is used first in Second Samuel concerning David [II Samuel 15:30]; but here is the second use of it at almost the end of the Old Testament, the 14th Chapter of Zechariah. Remember, the word means "Jehovah remembers." This is his pledge, his covenant:

"Now, the Lord is standing upon the Mount of Olives, and the Mount of Olives was split from east to west, forming a very wide valley; and one half of the mount moved northward, and one half moved south."

And then came out of Jerusalem, . . for the Mount of Olives faced Jerusalem, . . came "Living water," . . came living water. [Zechariah 14:8]

Now I tell you, the "Mount" is your Self. Everything about the story is all within you. On the morning of the 8th of April 1960 suddenly I am split from east to west, . . meaning my body, . . from the top of my skull to the base of my spine; and it parted about six inches . . a vast valley between the two sections of my body. At the base, which would be the spine, is a pool of living, golden light . . "living water." Then I looked at it, and I could say with Blake, "I knew it was my Self." I am looking at it, and I not only knew it was my Self, I knew it was my own Creator and Redeemer; and I am my own Creator and Redeemer! I fused with it, and then like a fiery serpent I went up into my skull. That's Heaven! "For the Kingdom of Heaven is within you." That's where the Kingdome is. It's all within you. And when I entered, I made every attempt . . I can't tell you the force I used to get through my skull, but I couldn't get through my skull, for that is Reality. It's within. You don't get out of it. The whole thing takes place within.

The best I can use on earth to illustrate it would be a rivet. Have you ever seen someone take a hot, hot rivet and throw it to the one who catches it, and then takes it and actually puts it into the steel to make it secure? It's a fascinating sight to see them rivet these steel structures. Well, I actually felt myself being moved right into it. If I could describe it, it's right here . . a little left of the straight line down my forehead; just a tiny fraction left of this area [indicating]. That's where I felt myself riveted. I made every effort to penetrate and go through, but I couldn't; I was stuck right there.

So, you are told in Scripture, in the 11th Chapter of Matthew [Matthew 11:12]: "And the Kingdom of Heaven is taken by violence, and the violent take it by force." That's how you take the Kingdom. The whole Kingdom is in your skull. The whole thing is being constructed in your own wonderful human skull!

So here, I am talking only about you; I am not talking about any convulsion of nature. Let them

have all their so-called enormous crowds, telling people how they can read the signs that we are at the end of the world. End of what world? This is a unique reconstruction of the Temple of God, and it's reconstructed out of living stone, not dead stones. For when the temple fell, it was made of simply living, but not life-giving, stones. Now we are being turned into life-giving stones, and every stone must be fitted into that temple. And everyone will be called in order. Not one will be missing, may I tell you? Not one in eternity can fail to be called, and he goes through the same identical process. You are called, and then you are raised from within the "I" of man. You are raised. You are awakened; and when you are awakened, you see no one but yourself. You are all alone. That's the Christ, entombed in your own skull; and you, and you alone, come out by an innate wisdom as to how to do it. It's built in within you, for Christ is not only the power of God, he is the wisdom of God. So, there is an innate wisdom how to do it.

I knew exactly how to do it. And you push the base of your skull, and something moves, and you come out. When you come out, and I ask, "Who did it?" and you say I," that's Christ. That is the Son of Man. That is the Son of God who can claim, "I and my Father are one." [John 10:30]

In the world, yes, I seem to be less than my Father, for I am now doing a job. I AM in the world as one that is "sent"; but the Sender and the "sent" are one. I am only inferior to my Self . . the Sender . . when I am playing the part of the "sent," but I'll return to my Self . . the Sender, and I'll be one with my Self . . the Sender.

"I will leave the world and return to my Father."

And "I and my Father are one."

But how to explain that to those who believe in the "Christ" on the outside? When throughout the centuries they have been taught to believe in some external savior, and there is no external savior. You, and you alone, decided to do what you did. We collectively decided to do it: to come into the world of "death" and die . . literally die, and then be victorious and overcome death. That's Who-We-Are. And everyone, in spite of what he has done, what he is doing, or what he may do, . . he is that Christ spoken of in Scripture.

And so, how to tell a man that although the imagery seems strange, it is actually true? You rise just like a fiery serpent. Who would believe that? Who would believe that Mount of Olives is his own body? I stand on the Mount of Olives and I face Jerusalem; and then it's split from top to bottom, as told in the great 13th of Mark and the 24th of Matthew [Matthew 24:27 and Luke 17:24]: "As the lightning comes from the east and shines towards the west, so shall be the coming of the Son of Man.

It's a bolt of lightning, and you did it. You split yourself right down the middle, and the mountain parts in two. So, the Mount of Olives is now cut in two from east to west, and one half moves northward, and one half moves southward. And then out of Jerusalem . . because you can view Jerusalem from the Mount of Olives . . come living water. And I tell you, it is living water! It's golden, liquid, pulsing, living light. And as you look at it, you know it's your Self.

How can I . . a man . . know that I am liquid, liquid light? But I am! And I fuse with it; and as I fuse with it, like a fiery serpent, I go right up into my skull. So, "as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up," . . in the same manner, after the Mount is split in two from top to bottom.

When they are looking now, as they are, . . they go off to Jerusalem physically. They have these enormous productions where some nations give them millions to excavate all kinds of things to try to find where he was buried. Where he was buried! The only place where Christ was ever buried is in the human skull; and it's called in Scripture "Golgotha." IN the Book of Luke they actually call it by the name "skull."

"When they had brought him to the place called The Skull, there they buried him." [Luke 23:33]

Now "Golgotha" means "skull," but it's the Hebrew form of "skull." We speak of "Calvary." Well,

“Calvary” is the Latin form of “skull.” And so, the whole thing is simply your own wonderful human skull. That’s where the whole drama takes place. It all takes place in the imagination of man. There is nothing but God, and God is the human imagination. And the drama of God is unfolding within us.

So, let no one tell you they can see signs of the end of the world. “The end of the age,” but the “end of the age” is the end of the tribulation of human experience. That’s the end. There is no other end. You and I have gone through “hell,” and when we come to the end of the tribulation of human experience, then suddenly . . with shocking suddenness . . the whole thing erupts within us. So, you are told: “Do not ask. It comes like a thief in the night.” When you least expect it, He will come. Therefore, be alert, but there shall be no signs. This generation seeks a sign, and there shall be no sign. I tell you, it will come just . . maybe tonight. I hope so.

I know in my own case, I went to bed as innocent as I had in any previous day. It was a lovely day. I lectured to an audience of eleven hundred or twelve hundred. I went off to brunch, because I didn’t have breakfast, with two friends . . husband and wife. We went to a simple little place and had what I would call “breakfast.” There was no liquor served, and I didn’t feel like a drink at the time. I had a normal, simple breakfast: orange juice, bacon and eggs, and coffee. Then we went riding all through San Francisco. And that night a friend of mine who worked as a checker in the Fairmont Hotel, who had to be up early came through . . he had to be on the job, I think, between 4:30 and 5:00, checking all the food coming in. So, we had a very early dinner . . as early as the restaurant would allow; and we dined at the Sir Francis Drake where I was living. We had a roast beef dinner . . a simple dinner; roast beef and a baked potato. I did have a couple of Martinis, but may I tell you? That is only a beginning with me. I can go to many, and it doesn’t phase me at all. I can take five or six; it doesn’t bother me. I had two Martinis . . simply whetting my little tongue. Then I went upstairs because he had to go early. And then at about 9:00 o’clock I called my wife, who was living in Beverly Hills, and then put him on the wire because we are all friends; and then he said goodbye a little after 9:00.

After he left, then I undressed and got ready for bed. I was too early; so I read a little Blake, and then I turned to my Bible; and I must have turned in about 11:00.

At 4:00 in the morning, this strange, peculiar vibration began in my head . . something I had never felt before. And my interpretation of what I felt was, “This must be a massive hemorrhage.” I never had anything wrong with me physically of that nature, but I thought this must be what they call a “massive hemorrhage,” . . this must be it, because I couldn’t see how I could survive what I was feeling. My head began to vibrate, and the whole thing was simply like an enormous vibration. Instead of blowing my brains, I began to awake. But instead of waking on the bed as I thought I would, I awoke within my skull! And here I am, completely entombed within my skull, and I knew my skull to be a tomb. I was a sepulcher. I was completely entombed within it, all alone. And then from the horizontal position, I arose within my skull, and my one consuming urge was to get out. And I knew exactly what I ought to do: push the base of my skull from within.

Well may I tell you? . . all things being relative, when I awoke within my skull, it was a place big enough, say, about a quarter of this room here, and it was my skull! And I stood up within my skull . . a place about the area of a quarter of this room. I knew exactly where the base was. I pushed it from the inside, and something rolled away from the outside. As we are told, “And the stone rolled away.”

Then I knew what to do. I put my head through the little opening, and I pushed it; and then I squeezed myself out like a little child coming through the womb of a woman, . . only instead of through the womb of a woman, this was out of my own skull! When I was almost out, I pulled the remaining portion of me out of my skull.

Then I stood up and looked back at this [indicating the physical body] out of which I came, and it was ghastly pale, as told us in Jeremiah:

“Can a man bear a child?”

The obvious answer is, No. “Why, then, do I see every men drawing himself out of himself just like a woman in labor? And why does every face turn ghastly pale?”

[Jeremiah 30:6]

Well, the face was just as white as snow as I came out of it. And then the entire drama unfolded around me. There were witnesses to the event, but they could not see me because God was born at that moment. The sign of my “birth” was there; the child they could see. And I saw the child and could take it in my arms. But they could not see me because “God is Spirit,” and no mortal eye can see Him. So, they could not see the one that was born at that moment. It’s God-in-man that is buried. It is God-in-man, which is the “I” of man . . the personal pronoun “I.” That’s God-in-man, and that is “born.” It awakens in him and comes out. The pattern by which He does it all is told us in Scripture, and it is recorded as the story of Jesus Christ. Well, Jesus Christ refers to himself constantly as the Son of Man.

“Who do men say that the Son of Man is?” And when they answered, concerning men, he did not answer. He asked another question: “Who do you say that I AM?” So, he equates himself with the Son of Man.

Then one answered and said, “Thou art the Christ, the Son of the Living God.” “Blessed are you, Simon Barjona, for flesh and blood did not reveal this unto you, but my Father who is in heaven.” And “I and my Father are one.” So, I revealed it to you. I allowed you to know Who-I-Am. That’s what he is saying.

That same drama takes place in you. So, I am telling you, everyone in this world is going to awaken, not only as the Lord Jesus Christ, but as God Himself, for the Lord Jesus Christ is God. That is the story of Scripture, but man has not understood it. And today when you see Monday morning’s paper, you’ll read all this palaver, all this nonsense, concerning Scripture . . concerning the signs that are coming because some rumor of war . . this goes on forever. This is the conflict. It is after the tribulation of human experience that it happens. And through “hell.” You will have glimpses of it at the very end because then you can stand it. But, oh, the things you have suffered in this world! The things you have come through . . it is good and merciful that you cannot remember them.

In the end, you can take it, but you had to pass through all. As you are told in Scripture [Isaiah 48:10]: “I have tried you in the furnaces of affliction. For my own sake, for my own sake, I did it, for how should my name be profaned? My glory I will not give to another.”

His “glory” is Himself. He cannot give Himself to another. He has to make you Himself . . to give Himself to you . . because there’s only God. In the end, there is only God.

So, here, you are trained not to argue when someone brings up all the stories concerning Scripture. You are trained to answer; and you can confront them, even though you have not had the complete experience. Many of you have had many of these experiences. Not the complete? All right. You will have the complete experience. I am not alone. I am only at the moment one who has been “sent” to tell it. I have been sent to tell it.

So, that Seventh Chapter of Daniel [Daniel 7:13] when this one like the Son of Man came before the Ancient of Days, and was presented to Him, . . that happened to me in 1929. I was taken, in spirit, into the Divine Assembly; and having gone before the Recording Angel, where my name was checked off this huge ledger, as told you in the 12th Chapter of Daniel [Daniel 12:1]. “If your name be written in the book,” . . well, every one’s name is written in that book! And she simply looked at me . . this angelic being. Not one word was spoken between us; she just looked and made a check against the name.

Then I was taken into the presence of the Ancient of Days. He is the Ancient of Days . . Infinite Love . . nothing but Love. As I stood before him, I could not think of anything but Love, and he

asked me, “What is the greatest thing in the world?” and I answered, “Love.” It has no other answer. How could you answer anything when you are actually looking at the Infinity of Love? And it’s man . . just man.

Then he embraced me. And in that embrace, we fused; we became one being. And “He who is united to the Lord becomes one spirit with him.” “One body, one spirit, one lord, one God and Father of all.” Then he “sent” me . . sent me into this world. But he didn’t send me as Love. The One who sent me was Himself, because God is a protean being. He assumes every shape; and the One who sent me was Infinite Power. I could not feel in him compassion at all. I could not feel in that one Love, but he sent me. And the words rang out in my ears: “Down with the bluebloods!”

It doesn’t mean those who call themselves prominent socially, . . no. All that is trivia anyway. “Down with all church protocol, . . all the trappings of the outside world mean nothing. They mean nothing! All the ceremonies, all the rituals, all the things on the outside, . . down with it all. Don’t tear it down, but do not become a part of it. Just completely ignore it.

Well, I can’t tell you how many opportunities I have had from those who are entrenched in the protocol of churches to join them. I didn’t have to go to any school. They said, “I will now ordain you, and then you can do all the things that we do by law. You can marry, you can bury; you can do all these things.”

I said, “No; I want no part of it.” These words ringing out in my ears, and I would simply disobey the order: “Down with the bluebloods” . . which means protocol, and accept the offer?

One chap, he had an audience of over six thousand people. That is, they were all registered; they all contributed every month. And he offered that entire whole thing to me if I would take it.

I said, “I am sorry. I cannot take it. Give it to someone else, but I cannot take it. I have orders. I have orders that I must obey, and it came from the Ancient of Days,” Well, he couldn’t understand that

“Ancient of Days” . . these are just words to the average preacher. They mean nothing; they are simply idle words. And yet, every word is true in Scripture. Here stands the Ancient of Days . . no father, no mother; no beginning, . . the Ancient of Days. He has no origin. You stand before Him, and He actually embraces you, and you become one now . . without father, because you are the Father. And as Father, you have no father. You are the Father. Now go and, “Down with the bluebloods,” . . down with all Churchianity, all external things in this world. So, no inducement whatsoever could get me to join any -ism.

Now the end of my days . . it doesn’t really matter. At least, I kept the faith; so I could say with Paul [II Timothy 4:8]: “I have finished the race. I have fought the good fight, and I have kept the faith. Now there is laid up for me the Crown of Righteousness,” . . which means the crown of faith. I have kept the faith.

So, when the little garment is taken off now, it is for the last time. So, here I am just as an example for you, because it’s going to happen to you. Whether you now are believing or not, it’s still going to happen to you, because not one can be missing in the reconstruction of the Temple. You are the Son of Man spoken of in Scripture, which is the title most often used as Christ. It simply means “I” . . the personal pronoun “I” or “One.”

So, when I am lifted up, that’s the Son of Man; and as the Son of Man must be lifted up like the serpent, you can say, “When I am lifted up,” like that fiery serpent; and you will be. Just like it. It’s a fiery serpent. You enter violently into that skull of yours, and you are riveted into that area prepared for you. Everyone has a special unique spot in the Infinite Brain of God. And you are not only going to be in that unique spot, you share the whole.

Cut me here [indicating]. All right, that’s cut, and it hurts. The whole body hurts. Don’t’ tell me because the little finger is not my eye that the eye isn’t something, too. The whole body suffers when one little piece suffers. So, everyone is fitted into the Restored Temple, and yet each is the

whole Temple, for God is one, and His name is one.

So, everyone in this Universe is going to experience Scripture. And I can't tell you the thrill in store for you when you experience Scripture. Something changes. You see, we begin within history. That is the incarnation when God becomes man. God became as I am . . a man, weak and limited and restricted, that I may become as God is! So here, we begin within history. Then comes that moment in time when we go beyond history. And that is called "Bethlehem." We begin. The incarnation is the birth of a child, and the "birth of God" is called "Bethlehem," when from above God awakes, and you are God.

The "I" . . may I tell you? there is no one else when you awake in that skull. You are not in eternity going to see Christ coming from without. He is within . . buried within, and he rises from within. He is the "I" of you. And how would you know? Watch the imagery as it unfolds before you. All this pertains to Christ.

Here is the child wrapped in swaddling clothes. What are they told? "Go, and you will find a child wrapped in swaddling clothes. This shall be a sign unto you," . . what sign? . . "that God is born." This is a sign that the Savior was born. Well, the only Savior in the world is God. "I AM the Lord your God, your Savior; and beside Me there is no savior," . . the 43rd . . 45th of Isaiah [Isaiah 43:11 and 45:21].

If the Savior is born, the God is born. "And this shall be a sign unto you that a Savior was born this day." Where? "In Bethlehem." And "Bethlehem" and "Jerusalem" and "Zion" and the "City of David" are one and the same, and it's the skull of man. That's where He was born, and that's where He was crucified, and that's where He was buried. It's right there!

So, I tell you, play your part fully. Whatever you are doing today, play it fully. Let no one scare you. self-purification? Forget it! You can be as pure as all outdoors in your own mind's eye, it means nothing. This salvation comes suddenly, out of the Nowhere, just like a thief in the night. And when it comes, you are completely possessed. And then it unfolds within you; and all you can do is share it with others. Tell them about it. Oh, they may deny it, as they will, because they know your physical background; they do not know your eternal being. So, they know your father and mother and your brothers and sisters; and they will ask the same question: "Is he not Joseph's son?" . . the carpenter's son, . . "and how can he tell us now he came down from Heaven?" How can he tell us these things? That man is mad. He has a spirit.

I tell you, the same thing will happen to you. It doesn't mean that suddenly in the world of Caesar you are going to become a billionaire. You own the Universe. What do you want with the billion when you own . . "All thine are mine, and mine are thine." You have no desire for the billions or for glamour or for recognition, . . none whatsoever. You are quite satisfied to go through life telling your story to those who will listen until that moment in time when you take off the "cross," for this [indicating the physical body] is the only "cross" that Christ wears . . the human form. You take it off for the last time and rejoin those who preceded you into Heaven, and rejoice with them. And then you will know what "dominion" really is, where it's the whole vast world, in time.

You have the power to stop time, change motivation, and then start time. that's what I mean by "dominion." "To him who was given dominion," . . you can actually stop it. In stopping time, everything stands still. Then you change the motivation of that which is now "frozen" in time. Then you release it within you . . not on the outside; and they move forward; believing they initiated the change of heart to execute your command, because you have become God.

Now that is what I mean by how difficult it is to take the mystery of Christ and unravel it to those whose fixed ideas will deny it. They will simply get up and walk away. "Why, he is anti-Christ," they will say. "He is against my Christ," because they take their "Christ" and stick him on the wall and cross themselves for luck. That's what they do. They go to church, and they can't cross the aisle before they face the alter and genuflect. I tell you, leave them alone. And what I have told you tonight . . every word is true. I am telling you what I know from my own personal experience.

Let us go into the Silence.

Neville 12-08-1969

A DIVINE EVENT

Christmas is the proclamation of a divine event to which all creation aspires. It is an event which puts an entirely different light upon human life, for it proclaims that man has been saved. I question seriously whether an nth part of one per cent of those who call themselves Christians know what this event is about. Tonight I will tell you from my personal experience.

Paul tells us in his letter to the Corinthians that "No one can say 'Jesus is Lord' except by the Holy Spirit." Now, the Holy Spirit is nothing more than the individual's personal experience of the event, for in the Book of John, the Risen Christ proclaims that he will "send the Comforter, the Holy Spirit, who will lead you into all things and bring to your remembrance all that I have said to you." In the beginning you were told that which seemed incredible, and the Holy Spirit is your experience of that event, for only then can you know that Jesus is Lord.

Now, who is Jesus? He is your awareness, your I AMness. In the Book of Exodus, Moses was told to "Say unto the people of Israel, 'I am has sent you.' This is my name forever. By this name I shall be remembered throughout all generations, and besides me there is no other Lord." Jesus is the Lord, your I AMness; your consciousness of being. "Joshua" is the Hebraic form of our word "Jesus" and means "Jehovah is savior." There is no other Lord than I am. "Our God is a God of salvation. To God, the Lord, belongs escape from death." God is buried in humanity to make man a living being. And he will rise in the individual as his own wonderful human imagination.

The discovery of the God within is the one far-off divine event to which creation moves. The only resurrection spoken of in scripture is when he rises in you, and the only birth spoken of there is when he comes out - and that is Christmas. The event seems to be single and separate from the other events, but they are all part of a complex whole. We are now approaching one part we call Christmas: the birth of God, the birth of I am!

Where could you go that you are not aware of being? Therefore, where can you go and not find God? If you lived in hell would you not be aware of being there? So God is in hell. If you lived in ecstasy you would be aware of your ecstatic mood, and that awareness is God, for I am is the only name of Jesus.

In his Book called Acts, Luke said: "There is no other name under heaven given among men by which we must be saved." To call Jesus? No! To be aware! Without using words, when you are aware you are saying I am. That is Jesus, who is buried and rises in you. And when he escapes from the tomb of your skull, Christ is born. We are taught that this happened 2,000 years ago among people who are long gone from the world, but I know from experience that when it happens in you it is strangely contemporary. Yes, Christ was born. That is a fact, but it is not over, as it is still taking place in the individual the world over. Christmas is that one far-off great divine event to which the whole vast world is moving.

If you ask someone who calls himself a Christian, who Christ is, the chances are he would tell you that Jesus is the son of God. And if you told him that he must be God to know that, he would be horrified and tell you that you are blasphemous to suggest such a thing. But if you return to the proclamation of the great event, you will find that "No one knows who the son is except the Father." So if you know God's son is Jesus Christ, then you have to be God the Father. And, since no one knows who the Father is except the son, Jesus Christ must have revealed you as his Father. Well, man cannot rationalize this because he has not had the experience; for no one can know that Jesus is Lord (which is God the Father) except by the Holy Spirit, for it is he who brings you the experience of the great mystery.

We are told that when Paul rose up into the third heaven he heard unutterable words. Some translations say they were "words which man may not utter," but it isn't that. What Paul saw and heard was incapable of expression in words. There are no words to express a body that one wears when he rises within himself, for it is not a body of flesh and blood, but an indescribable form divine. In his 15th chapter of 1 Corinthians, Paul said: "What you sow does not come to life unless it dies. And what you sow is not the body which is to be, for God gives it a body as he has chosen." I will know you in eternity, but for all the identity of purpose there will be a radical discontinuity of form.

Yesterday morning when I returned to this level of my being, I arrested the body I was wearing to spend some ten to fifteen minutes right on the surface of my being. The form is alive. It is all energy, all power, all wisdom, and all love. I wear that body as I do the suit I am wearing now, only I know it to be my very self. I am always in control, by intensifying my energy or modifying it. In that body I looked out over glorious scenes never seen on earth. They were all three-dimensional visions in vivid colors and indescribable forms. I would observe one, then let it go to observe another - all heavenly treasures which are in me.

When your eyes begin to open inwardly into the world of thought, into eternity, you will see what no mortal eye turned out could ever see. There are no images in this outer world to describe the eternal world which is imperishable, the world you will see when you are wearing Christ, the New Man.

This is an indescribable, ineffable, mystery; for God comes to us as one unknown, yet one who will allow the individual to experience who he is. When you experience Christ, you are experiencing who you are, for you are the Jesus of scripture. You are the Lord God Jehovah. The event toward which you are moving is the awakening of the Lord in you. Then and only then will you know who you are.

Christmas is simply the proclamation of this one far-off divine event to which creation moves. It is not about one who lived a long time ago, but about you. The Bible is very personal. It is your own spiritual biography, your salvation history. To see the characters of scripture as characters of history is to see truth tempered to the weakness of the human soul. They are not characters on the outside, but within you, for the drama unfolds in your imagination. You are buried in yourself and do not know it. But when you reach the fullness of time you will awake to Christmas.

Last lecture night I told you of an experience of a friend who tasted of the power of the age to come. She had found herself, in dream, in the home of people who have not changed the fashion of their outer garments for 300 years. The woman's second husband had been killed by the group and she tried to persuade them that what they had done was wrong, but they would not believe her. A group of men all dressed in black and carrying machine guns arrived, ready to kill everyone, and when she tried to persuade them that it was wrong they could not understand. Then she began to awake in her dream to realize that, although they all seemed to

be independent of her perception of them, they were only aspects of her dream. Arresting her power of perception, everything froze. She changed their intentions, released the activity in her which allowed them to become reanimated again, and watched as the man put down his gun and with outstretched arms went over to embrace the woman.

This is the power of which I speak. It is a power unknown to the mortal, rational mind. We think power is in the atom bomb, in hydrogen energy, money in the bank, or securities. Tonight, undoubtedly a dozen or more very wealthy men will die and not take one penny with them. They simply left the garment of flesh and blood they made so real, along with their securities. But you can never lose the power of which I speak, for it is forever. These bodies die, and all that they possess will die with them; but the power of imagination is imperishable, for it is the power of God in man, called Christ. Man is slowly awakening to this power and when he hears and senses it, this is the power he will exercise.

Now, in my friend's case, she awoke in her dream to discover that, although everything seemed to be taking place independent of her perception of it, the dream was only herself pushed out. Knowing that she could control the dream, she changed the motivation of the man from murder to love. Then she released the activity which allowed them to become reanimated again, and they obeyed her command. This is your future, your inheritance where everything is under your control.

These bodies of flesh and blood are only garments God wears. Even though they are consumed in a furnace (called cremation), the bodies are restored for others to occupy. The world is restored, but you - the actor in the drama - move up until you finally awake, and that is what we call Christmas.

Christmas is the awakening of God in man. It's not an event which took place 2,000 years ago, but is taking place all over the world in those who have reached the fullness of time. When the fullness of time has come for you, you begin to stir, to awaken from this dream of death and come out of your skull, which is your birth from above. These two events take place the same night. We separate them by three and a half months, and then add a few months to the discovery of the fatherhood of God, then more time to the ascension of the spirit; but there are four parts of the one grand event. The first is resurrection. The second is birth. The third is the discovery of the fatherhood through the son, and the fourth is the ascension: the rising of the son of man (who you are) into heaven in a serpentine form.

Tonight many are preparing for the great event and singing their heads off on Christmas morning. I'm all for it. Let them have fun. But they will be singing of one they do not know. They will sing their hallelujahs thinking that someone in time and space is responding to their adulation - but that's not Christmas. In the world, moving among them walk those who have experienced the event. They know that Jesus is Lord and that he is their wonderful human imagination, their I AMness.

I am is Jehovah's name forever. By this name I shall be remembered throughout all generations. You are now a living being because Jehovah is buried within you. And you are destined to become a life-giving spirit, as my friend discovered she was. Stopping the activity in herself which allowed others to be alive, she changed their motivation by giving a command which was in conflict with their intentions. Then she released the activity in her and they became reanimated once more - not to carry out their former intention, but to execute her command. She has now tasted of the power of the age to come.

On this level we argue, trying to persuade the other that he is wrong when he knows he is right, so we end up just where we stand. This is life in a world of death where everything waxes, wanes, and vanishes.

But you are destined to enter the world of which I speak. It is eternal and cannot be entered with a body of flesh and blood, but requires a new body. So unless what you sow dies, it cannot be made alive. And what you sow is not the body which is to be, but God (who is yourself) gives you a body as he has chosen. It is a glorious body of power and wisdom and called the body of Christ. It is worn as you would a garment, only you are in control of your power through your innate wisdom - a wisdom to which no doubt is attached. This proclamation is not discovered by some rational argument. The gospel is not discovered, it is disclosed. It is not something you can logically prove, but a self-revelation of God. Scholars can study the life and teachings of Jesus until the end of time but never find in the study who the Father or the Son is. If they did, they would not tamper with the Bible.

In the earliest of all the books, the Book of Mark, the statement is made: "The beginning of the gospel of Jesus Christ, the son of God." The phrase, "the son of God," is an addition by a scribe. The earliest and best manuscripts that we have, omit the phrase, "the son of God," and read: "The beginning of the gospel of Jesus Christ."

The word "gospel" means "good news." This is the good news, that Jesus is the Lord Jehovah and Christ is his power and wisdom. He is buried in us and he will rise in us. You will know of his rising because the day he rises in you, the very imagery of scripture will surround you, and you will know that you are the one spoken of as the Lord Jesus Christ. Then you will discover who the son is, for you will not know that Jesus is Lord except by the Holy Spirit (by experience.) And you can only know your son from experience. David, the personification of humanity fused into a single being, stands before you and calls you Father

You are told at the end of the Old Testament that "A son honors his father. If then I am a father, where is my honor?" In other words, where is my son? The New Testament begins by revealing the son, but man cannot understand. He does not know that Jesus is the Lord who is God the Father, until he has the experience of waking and rising in his skull. Of coming out of that skull and holding the Christ child, the sign of his resurrection, in his own hands. He must stand before the son of God and David must call him Father. And may I tell you: at that moment there will be no doubt in his mind as to who the son is and who he is relative to that boy. He will know he is David's father and David will know he is his son.

In the Book of Samuel we read: "When you lie down with your fathers I will raise up after you your son, who will come forth from your body. I will be his father and he shall be my son." Now we jump to the Book of Revelation, where the Lord is speaking, saying: "I am the root and the offspring of David." I am the root, the cause which is the father. And I am the offspring of my son, David; therefore I am one with my grandson. All of the members of the human race are fused together into a single being called David. And what comes out of that? David's offspring. If David's root is the Lord, what comes out of David must be one with his root, so I am the root and the offspring. I am the grandfather and the grandson and David is my son. Man matures when he becomes his grandfather, for the grandfather is the Lord.

We are dealing with a mystery. If you think when you read the story of the Old or New Testament that you are going to reach truth by some rational argument, you are searching in vain. The wisest of the wise cannot see it, and because it isn't rational they call it a myth. But I tell you: he gives himself to whomever he will, even the lowliest among men. Those who have all their degrees, honors, money, and reputation are dead but do not know it. I do not condemn them or argue with them, but simply walk by, looking for willing ears to tell my story to, and usually it is to those who are not the scholars of the day. Those who hear my words may not understand them, but locking my message in their hearts, they ponder it; and one day, believing as I hoped

they would, it will erupt within them. Then they, too, will know that the Lord Jesus is he who the world calls the God of the universe. They will know it because the Holy Spirit brought to their remembrance all that I have told them.

Let the world go blindly on, as it will. Eternity awaits. It doesn't matter how long it takes. Everyone eventually will come into this knowledge. But no one will come until he hungers, until he thirsts after God with a thirst that only an experience of God can satisfy.

The world, not understanding scripture, thinks that God will send a physical famine. Oh, that is possible, it happens all over the world anyway. It's not because we cannot supply the food - the problem is economic. We are told to curtail production, as we cannot find bins large enough to house our supply. We put an enormous weight on the taxpayer because we allow food to rot, as we do not know how to give it away. People are paid not to grow food, while our government talks about not being able to supply. Our southern states alone could grow enough to feed and clothe the world, but how to do it under the present economy? I am not an economist so I cannot tell you how; but I do know it is not a lack of production, but rather a lack of economy.

The economic problem I cannot solve, but I can tell you that Christ in you is your own wonderful human imagination, that the God of scripture and the Lord Jesus Christ is your I am. Let the world scoff at it. That is perfectly all right; they are only fulfilling scripture. "Scoffers will come scoffing saying, 'Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as they were from the foundation of the world.'" So let them scoff, but you accept my message and put your hope fully upon the grace that is coming to you. Hope it will erupt within you now, in the not distant future; and then - when you shed this garment of flesh (as you must), you will be clothed in power; clothed in wisdom; clothed in love.

Those who have not had the experience before they depart this world are restored to life to find themselves in a world just like this. They will be faced with all the problems they have neglected here. They may leave the garment of a billionaire to find themselves a shoeshine boy or one who cleans latrines, if that is what must be done to rouse them to believe the incredible story.

Don't think that your present position in life is any indicator of what you will be when you leave here. If Christ has not awakened in you, you will find yourself in a terrestrial world like this, in a body like these, new and young, but not a baby. You will be doing something best suited for the work yet to be done in you. Until that power in you awakes, you will continue using your rational mind in a rational world just like this.

The Christmas that we now look forward to celebrate is one aspect of the great event. There are four definite acts in the single event, which begin with your resurrection. This is followed by your birth from above. Then David reveals your fatherhood, and the fourth and final act appears when you ascend into heaven in a serpentine form and enter it violently, clothed in power.

Now let us go into the silence.

Neville 10/23/1967

A LESSON IN SCRIPTURE

In the second chapter of the Book of Luke the story is told of Jesus' parents, worried and seeking him for three days, finding him and complaining, to which Jesus said: "How is it that you sought me? Know you not that I must be about my Father's business?" I ask you not to put yourself in that frame of mind. Your earthly parents seek you and, at the tender age of twelve, you dare to say to them: "I must be about my Father's business."

This statement has reference to the 40th Psalm and the 4th chapter of John. In the 40th Psalm you are told: "In the role of the book it is written about me." Every man is destined to discover that scripture is his autobiography. It's not written about individual beings like Jesus Christ, Moses, Abraham, Isaac, Jacob, and so on who lived unnumbered years ago, but about the individual you! The 4th chapter of the Book of John begins with a discussion between the Lord Jesus Christ and a woman of Samaria about a well and water. After this discussion the disciples say to Jesus: "Master you have had nothing to eat" and he replies: "I have food you know not of. My food is to do the will of him who sent me and to finish his work."

This is true. You have come into this world only to finish the work of him who sent you. And who is he? The Father. "He who sees me, sees he who sent me. I came out from the Father and came into the world. Again I leave the world and return to the Father. He who sees me sees the Father, for I and the Father are one."

Conceiving the thought in the beginning, God had to have an agent to express it. Everything in this world needs man to express it and may I tell you: God is man. In the beginning God made man in his image. "Male/female made he them and called their name Man." Read it carefully in the 5th chapter of Genesis. Creating Man to express himself, God comes into the world to express and finish what he conceived in the beginning. Conceiving a state and knowing it takes a man to express it; God sent himself from the depth of his own being into this world to fulfill the state.

"In the beginning was the Word (the purpose) and the Word was with God and the Word was God." The Old Testament is God's Word (his plan) which he made known through his servants, the prophets. The New Testament interprets the Old. The story of Jesus Christ is the interpretation of the prophecy recorded in the Old. Read it carefully, for everything said of Jesus Christ, you are going to experience. It is said: "His name shall be called the Word of God." Called God's Word, his seed, his creative power, your imagination is God's creative power and wisdom. Can you conceive of any greater wisdom than your own wonderful human imagination? Think of something. The moment you do, it's right before your mind's eye. Maybe you can't draw a straight line, yet you can imagine your mother even though she is gone from this world. Think of anyone and they instantly appear before your mind's eye. That is your own wonderful creative power-filled

imagination who is Jesus Christ in you. It is he who has come into the world to fulfill the Word of God, and everything must be fulfilled by the Jesus Christ in you, who is your hope of glory.

We are told in the 22nd chapter of the Book of Luke: "Scripture must be fulfilled in me," so you must be about your Father's business by experiencing everything said of Jesus Christ in scripture. The miraculous birth will be yours, the discovery of the Fatherhood, the ascent into heaven and the descent of the Holy Spirit upon you in the bodily form of a dove. Then like the psalmist you will say: "Thou hast delivered me from the world of death," for you will know from experience that in the volume of the book it was all about you!

I have been sent from the depth of my soul to act as a magnet to those who are about to fulfill scripture, and they come, each in his own order. Last Friday morning my friend Bennie found himself cataleptic. Unable to open his eyes or move his body, Ben could hear within himself the cry of a child as he felt an unearthly wind in his skull. Then a star exploded from his skull and a child wrapped in swaddling clothes fell into his arms. Looking at the child he said: "Oh, my darling" and knew that no one in eternity could care for that child but himself. As the vision faded he was given a photograph of the child.

The birth from above came to Bennie that way. He was left with a photograph. This happened on the 20th day of October. Now, if the current record of order is correct (and it has happened to my friend Bob and myself), five months from now Bennie will experience the coming of God's only Son, David, who will reveal him as the Father. I am basing my interpretation from what he told me, and I say the birth has happened to him. Why should the birth occur in the same manner to any two when God is infinite in his creation? Of all the children who come into the world, seemingly from the womb of woman, no two births are exactly alike, there is always something different.

Only a couple of days before this happened to Bennie, he said:, "In the spirit you were teaching the word of God when someone said: 'Tell us the story of Jesus' and you replied: 'The story of Jesus is a persistent assumption that you are what you want to be, that things are as you desire them to be.'" This is true, for unless you believe that you are the being you now worship on the outside, you remain desiring and die in your sins of unfulfilled desires. You've got to begin to believe that you are Jesus Christ, the Word of God, which - having gone out will not return empty, but will fulfill your purpose and accomplish that which you sent yourself to do. What is that? To fulfill scripture. That's all you are here for.

On this level you can be rich if that is your desire, but remember the story of Jesus is persistent assumption. You can persist in the assumption that you are wealthy. I have many friends across this country who are very, very wealthy, yet I would say ninety-nine percent of them are miserable; but they will all tell you the same thing. I think of one in particular now. She has a fortune in diamonds. Tiffany, who sells diamonds marked up 300-400%, offered her $100,000 for one piece. When she joins us for dinner in New York City she wears a broach, a ring, and a pendant, worth a half million dollars. Ruth was born a very poor girl and - desiring wealth - she persistently assumed she was married to tremendous wealth. She had no money. Her only claim to any social status was that she was a descendant of the Adams who were in the White House. He, on the other hand, came out of a line of rascals. His great-grandfather was a bishop in New York; therefore, had good advice as to his descent and how to guard it. Ruth married and lived in hell for twenty-odd years, bearing him three sons. Now well into her seventies, her only desire is to marry more wealth and have more diamonds.

That is all right. The story of Jesus is a complete and undeviating persistence in the assumption that you are

what you want to be. If you haven't experienced wealth and that is what you want, persistently assume "I am wealthy." If you have not experienced fame, assume you are famous, but "The day will come," saith the Lord "when I will send a famine upon you. It will not be a hunger for bread or a thirst for water, but for the hearing of my Word." If that hunger hasn't come to you, then take the same story of Jesus and fulfill your every desire.

When I am in New York, my friend comes to every meeting. She is a delightful person, but she is brutally honest with her desires. She wants more and more diamonds, more emeralds, more museum pieces. She confessed that she had no hunger to hear anything about David, but wants more and more money to leave her two sons. She wants more and more worldly illusions; but it is my hope that the hunger has come to you who are here - not for more and more bread and water, but for hearing the word of God with understanding.

The Book of Luke begins: "I have come to fulfill scripture. Then beginning with Moses in the law and the prophets and the psalms, he interpreted to them in all the scriptures the things concerning himself." Questioning his earthly parents, he asks: "Why do you seek me? Do you not know that I must be about my Father's business?"….fulfilling scripture? Entering the temple, he is given a book which he opens and reads the first verse and half of the second of the 61st chapter of Isaiah, saying: "The Spirit of the Lord is upon me, for he has anointed me to preach glad tidings to the poor and suffering. To open the prison doors to all who are in prison."

Now, claiming to have come only to fulfill scripture, he tells you that the Spirit of the Lord God was upon him that day. It is not expressed that way in Luke, but he says - as you heard it "this day" - it was fulfilled. What does he mean? That he saw the Spirit descend in bodily form as a dove. It has been fulfilled in him and he is urging everyone to follow his pattern, for no one comes to the Father save by this pattern. The Spirit of the Lord God descended in bodily form as a dove. The same dove who returned to Noah in the ark. Man is the ark of God and the dove - coming to bring assurance that everything is all right - descends upon one, and as it remains he is told to "Rise and anoint him, for this is he." Luke tells you how he is fulfilling scripture, for he knows that "In the volume of the book it is all about me."

Like Paul, I have not restrained my lips. I have told of your deliverance. I have told of your everlasting love to anyone and everyone who will listen. They may not accept my words, but I do know that within a certain group the hunger is there and they will all begin to awake.

Now, in the 30th chapter of the Book of Jeremiah, the Lord speaks, saying: "Can a man bear a child? Why then do I see every man with his hands pulling himself out of himself like a woman in labor." The Hebrew word "chalatz" (translated in both the King James Version and the Revised Standard Version as "loins") means "to take off; to pull oneself out of oneself; to deliver." When the Psalmist said: "He has delivered my soul from death" he was speaking of the physical body. It is a garment of death which appears in the world, waxes, wanes, vanishes, and turns into dust. The word translated "delivered" in the Psalms, is the same word which was translated "loins" in Jeremiah.

So, can a Man bear a child? Yes. Let us go back to what I quoted earlier. "Male/female made he them and called their name Man." There is a womb in the male/female unlike that of an earthly woman. This womb is the skull of generic Man. It is there that God has planted His Word which cannot return unto him void, but must accomplish that which is His purpose and prosper in the thing for which he sent it. That purpose is to fulfill scripture, for God has an entirely different world awaiting those who fulfill His Word.

We are told: "This Word is truth." Everyone enters the world to fulfill the truth and will not depart until God's Word is accomplished. If God's Word has not been fulfilled in you when the world calls you dead, you are restored to a life just as real as this, in a world just as real as this, to continue your journey until the hunger comes upon you and you will be drawn to that final point.

In his book called Urizen, William Blake tells of the serpent in the womb of Enitharmon who, shredding the scales of death, his hissing changes into the cry of a child and

"The dead heard the voice of the child

And began to awake from sleep

All things heard the voice of the child

And began to awake to life."

You actually hear the cry of the child in your skull. It seems impossible, but may I tell you: it is true.

Now, to encourage those who are not interested in that aspect of the truth, let me go back to what Bennie heard me say in the spirit: "The story of Jesus is a persistent assumption." This is true in every aspect of your life. You want to be rich? That's the story of Jesus, which is a persistent assumption in the conviction that "I am rich," for unless you believe that "I am rich" you die in your sins and continue to claim "I am poor." You want to be known? Then persistently assume: "I am known." Want to be healthy? "I am healthy!" Regardless of what you want to be, you must declare you already are it and persist in that assumption. An assumption is an act of faith, and without faith it is impossible to please God. Your reasoning mind may deny wealth. Your senses deny it too, but if you have faith you will dare to assume wealth, thereby becoming the man you want to be.

Maybe, tonight you would rather continue to worship a Jesus Christ on the outside. Maybe you would rather continue to walk with the sheep of the world and not be the shepherd, but you would like to feed on green pastures by still waters, instead of climbing the steep hills of doubt and fear as most people do. You can, if you will persistently assume: "I am well fed. I am wanted. I am known and everything is as I want it to be." But remember: to bring all these things into being, there must be a persistent assumption. That's the story of Jesus.

Now we are told in Jeremiah that God's word will not turn back until he has executed and accomplished the intents of his mind, which is that you become God. "In the later days you will understand it clearly." It is God's purpose to give himself to man and he will not turn back until he has executed and accomplished the intents of his mind. So in the final days he sends a hunger unto your heart - not for bread, a larger home or jewelry - but for the hearing of the Word of God. When this hunger possesses you, nothing will satisfy you but an experience of God. And if it is God's purpose to give you himself as himself, when you have experienced his Word you are God!

Here is the story: "What is the greatest commandment, master? "Hear O Israel: The Lord our God, the Lord is one." In the original manuscript the word "hear" is "sh'mA" whose last letter is larger than the other letters in the word. This is also true of the world "echaD" (translated "one") at the end of the sentence. Put the two words together and they spell a word meaning "witness."

At the very end of the Book of Luke you read: "You are witnesses of these things, but remain here until you are endowed with power from on high." What power? The power of God called Jesus Christ. You are destined to put on and wear the Lord Christ Jesus as you would a garment. Wait for it, for it will be born within you. And when God's power and wisdom is born, you will find the sign of his birth in the form of a little child. Then all of these signs will unfold in you and you will wear the garment of Jesus Christ. So I tell you, you will be witnesses of all that I have told you, for now I am returning to the very source out of which I came.

I came into the world completely forgetful of the being that I AM. I had to. When I first met my friend Abdullah back in 1931 I entered a room where he was speaking and when the speech was ended he came over, extended his hand and said: "Neville, you are six months late." I had never seen the man before, so I said: "I am six months late? How do you know me?" and he replied: "The brothers told me that you were coming and you are six months late."

I was late because the one who told me of Abdullah was a Catholic priest. I loved him dearly, but I thought he was almost a moron. His father, a rumrunner in the days of prohibition, left him two million dollars, which he proceeded to lose on Wall Street the first year. The only wonderful thing he did was to take the last $15,000 and give it to a Catholic organization to care for his mother the rest of her earthly days. So, having no respect for his judgment, when he told me about Abdullah I postponed going to hear him until one day I could find no excuse. When Ab called me by name I said: "I don't know you" and he replied: "Oh yes you do, but you have forgotten. We were together in China thousands of years ago, but you promised to completely forget in order to play the part you must play now."

Last Friday night a lady gave me a letter saying: "The previous Monday as you stood on the platform I could not see you as Neville, but as an ancient Chinese philosopher. I have seen my friends change from moment to moment, but you remained changed during your entire lecture. This bothered me, so I questioned the experience on the way home and then I remembered. Several years ago in a psychic experience, I was walking up a hill with other students to attend a class. Falling away from the group, I saw an ancient Chinese in a white garment at my side. Beckoning me to follow him, we approached a cave where I saw huge granite stone with a peak at the top. Two hands containing a cocoon covered the top of the stone. Removing the cocoon, the ancient Chinese broke it on the peak of the granite, and water, mixed with colorful oil, came out as life took on the sense of heat rising. Then the ancient Chinese took my hand and led me back to the group, where they had not realized that I had been away. "Now I know whose face you wore last Monday night."

Well, that's what Abdullah told me in 1931, but to this day I have no knowledge of it, because I swore in the beginning to empty myself completely of all memory and take on the form of a slave, but to have faith in him who sent me. Now knowing that he and I are one, I have no other place to go but back to myself, the sender. Having played every part I have completely wiped out the memory, but I know that no one can arrive at the end of the road until he has played it all. I do know from my intuitive knowledge that, just as an actor must feel the part he is playing and imagine himself the character he is depicting, you will imagine yourself into every part, and when the play is over for you, the signs will come to show you the being that you really are.

You who are here are hungry for the Word of God. You are thirsty for the Word of God. You could be at home this night watching TV and it would cost you nothing, but you have given up your time and your money to be here because of your hunger. I have been sent to tell you not only that you become God when he is fulfilled in you, but how to cushion the blows in this world of reason by delighting in his law. His law is simply

a persistent assumption in the claim: "I am what I want to be." Do not judge one who does not have the hunger for the Word of God, but tell him how to become what he wants to be.

Tell him that the story of Jesus is a perpetual, persistent assumption in whatever he wants to be. That Christ in him is the power of God and his imagination is that power and wisdom. Tell him that imagination knows how to bring his assumption to pass, but that he must persist.

Now I ask you: are you willing to persist in the assumption that you are what you want to be? Or are you going to go home tonight and say: "That was a nice little talk he gave, but after all he has a million dollars in the bank and I have nothing." If you think that, you are disobedient, for by that thought you have lack of faith in "I am he!" That's the fundamental sin of the universe. There are only two sins recorded in scripture that offend God. One is: "Unless you believe that I am he you die in your sins," and the other is eating of the fruit of tree of knowledge of good and evil. Ask our generals tonight if it would be good to stop bombing Vietnam and they would say No. Go across the ocean and ask the Vietnamese and they would say Yes - so what is good and what is evil?

I am not asking anyone but you! What would be good for you? Tell me, because in the end every conflict will resolve itself as the world is simply mirroring the being you are assuming that you are. One day you will be so saturated with wealth, so saturated with power in the world of Caesar, you will turn your back on it all and go in search for the Word of God. I remember when I had so much wealth. I did not have one home, but many, each fully staffed from secretaries to gardeners. That was a life of sheer decadence. I recall walking out of it and not returning. Whether they ever found the body I do not know, but I do know I deliberately walked away. Then about ten years ago in one of my journeys in spirit, I walked back into the world and saw it just as it was before. Strangely enough, everyone recognized me and welcomed me with open arms, but I stayed only for a moment then returned here bringing with me its vivid memory. So I do believe that one must completely saturate himself with the things of Caesar before he is hungry for the Word of God.

I am convinced you are here because of your hunger. I know you have obligations to society, you must pay Caesar's debts, so you want more money, but your hunger is greater for the hearing of the Word of God than for things of Caesar. That is why you are here, and you are blessed by it.

Now let us go into the silence.

Neville 11-24-1969

A MOVEMENT OF MIND

In the 33rd chapter of the Book of Job we are told that God speaks to man in two ways, but man does not perceive them. It is said: "In a dream, in a vision of the night when deep sleep falls upon men while they slumber on their beds, he opens the ears of men and seals their instructions." Tell that to a psychiatrist and, because he separates the dreamer from God, he will tell you that all dreams come from the individual dreamer and not from God. But I tell you: God's eternal name is I AM, and if I asked who is dreaming the dream would the individual not say, "I am?" And are we not told that that is God's name forever and ever?

You cannot separate the dreamer from God, and all dreams proceed from Him. Some are simple and need no interpretation, while others are revealed in a symbolic language and need an interpreter, as told us in the story of Joseph. His true identity is revealed when he looked into the faces of those who had had a dream and saw they were disturbed, for he said: "Do not interpretations belong to God? Tell me your dream." Then he interpreted the dreams of the butler, the baker, and even Pharaoh himself, and they all came to pass just as he had said they would. Now, if only God can interpret a dream, why tell Joseph? Because he is a personification of God. His name was changed from Joseph (meaning "salvation") to Joshua, which means "Jehovah is salvation."

Now back in 1954, I awoke from a dream hearing these words: "You do not move in waking any more than you move on your bed in sleep. It is all a movement of mind. The intensity is determined by the strength of the vortex you create, which is just like a whirlwind with a center of perfect stillness. You only believe that you are moving when you are awake, as you think you move in sleep." Well, I am a rational being and reason could not accept that statement, but I wrote it down and placed it in my Bible to await further revelation.

Psychiatrists would say this message came from myself. I will not deny that, but I do know that it came from a depth of my own being which my rational mind does not reach. Today our three astronauts returned from a trip of half a million miles. You and I came here tonight in our cars, and throughout my lifetime I have traveled all over the world in ships and planes. And like Blake, in my dreams "I have traveled through a land of men, a land of men and women, too. And heard and seen such dreadful things as cold earth wanderers never knew." We have all traveled, yet I know what I heard and wrote down. I know that I have traveled in my dreams and yet I know I have not physically left my room, for when I awoke in the morning I was still on the bed upon which I fell asleep. So I ask you: is this waking state no more than a dream? Is there a dreamer in the depths of my being who looks upon this world as a dream, just as I who - having gone to a little lower of the dream at night - awake to find I haven't left my bed at dawn?

Paul tells us that "We are born anew through the resurrection of Jesus Christ from the dead." I remember that night, for I felt myself waking from a deep, deep sleep, feeling a vibration which, although centered in my head, it seemed to be coming from without. Then I awoke within the sepulcher - the skull - in which I was buried, to come out to find all of the symbolism of the Christian mystery surrounding me. I saw the infant wrapped in swaddling clothes and the three witnesses to the event. Although unseen, as I was spirit, the witnesses spoke of me as the father of the child - the sign that my savior was born, fulfilling scripture: "This

shall be a sign unto you, you shall find a child wrapped in swaddling clothes, lying in a manger."
That night I awoke from a far deeper level of my being to find the symbolism of my waking from the dream of life, just as day after day I wake from the dream of the night. So, could it be that the revelation I heard back in 1954 is literally true? Reason questions it, reason doubts it, and reason rejects it. So if the vision is true then reason is rejecting Jesus Christ, for Jesus Christ defines himself as the truth, saying: "I am the truth..." If the revelation is true, and reason rejects it, is not reason Satan, the doubting one?

This statement cannot be logically proved. Its truth must be experienced. I had completely forgotten it until I discovered my note today while looking in my Interpreter's Bible, and there it was - the note I wrote on the 28th day of November 1954: "You do not move in waking any more than you move on your bed in sleep. It is all a movement of mind. The intensity is determined by the strength of the vortex you create, which is just like a whirlwind with a center of perfect stillness. You only believe that you are moving when you are awake, as you think you move in sleep."

Scripture speaks of two ages: this age of darkness and decay, and that age of light and eternal life. This age is one of motion and violence, turbulence and storms, as the dreamer in men is sound asleep and does not know that he is God. In the 44th Psalm, however, he is urged to "Rouse thyself, why sleepest thou, O Lord. Awake! Do not cast us off forever." While occupying his dream God has the sensation of travel, motion and violence; but when he awakes he will find himself in the sepulcher, the skull of Man, where he deliberately laid himself down to sleep and was buried. God crucified himself on the cross of man and is dreaming this dream of life so that man may become God.

Now I want to clarify a few points. In the Book of John this statement is made: "His voice you have never heard, his form you have never seen, neither does his word abide in you because you do not believe him whom he has sent." Many of you have completely accepted the fact that I have been sent. You believe me when I tell you that I stood in the presence of the Risen Lord, who embraced me and I became one with. Having been incorporated into the body of Love, Almighty God sent me to tell my experience. Having accepted my words, many of you have had a sexual experience with me, in vision, and have interpreted this to be a physical experience on this level; but it is not, as this is a shadow world. Your acceptance brought about this union, yet I - the speaker - am totally unaware of it. The true story of Christ which I have brought you has now been made alive in you. It will erupt in time and your experience of scripture will be identical to mine.

The males who have completely accepted my words will not experience a sexual act, but an embrace. Wearing the body of the Risen Lord, who is Infinite Love and with whom I am now one, you will see my face. You will be asked to name the greatest thing in the world and, as though divinely inspired, you will quote the words of Paul saying: "Faith, hope, and love; these three, but the greatest of these is love." I will embrace you, and you will fuse with the one body of the Risen Lord, and he who is united with the Lord becomes one Spirit with him.

All of these are symbols, telling you that, having believed him whom he sent, you will hear his voice and see his form as his word is now abiding in you. It's a complete break with the past, as told us in the first words the Risen Lord spoke in the Book of Mark: "Repent and believe in the gospel." The gospel is the good news that man is not lost; that scripture is not secular history, but divine history, which was plotted and planned before we came out from the Father and came into the world to enter our own creation and play all the parts.

It is God who awakes in you. One man, containing all, fell into diversity as told us in the 82nd Psalm: "I say, 'You are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall as one man, O princes.'" (I have quoted the Revised Standard Version in the marginal setup which is the true translation of the Hebrew.) It takes all the sons who fell, to form God the Father; so we are gathered together one by one into that same body which fell into humanity. And from humanity, God extracts himself individually because we are all so unique. No one can be duplicated or lost, because God is buried in all and God is redeeming himself.

Today I watched the exciting touchdown of the astronauts who had traveled to the moon and back. Then I reread what I had written back in 1954: "You do not move in waking any more than you do on your bed in sleep." Now, reason could not accept that statement. I saw the astronauts return. We have a record of their journey of a half-million miles, yet they did not move? Well, I must confess that I have traveled in my dreams, as I am sure you have; yet we always wake on our bed in the morning, do we not? Could there be a dreamer far deeper than the one who is dreaming this seeming waking state? And when he awakes from the dream of life, would he not look upon it as you look upon the dream of the night?
I know that when I awoke from within, I realized that I had been there for unnumbered centuries, dreaming violence, love, hate, concupiscence, and pain - dreaming everything to be real, just as I did in any dream. I awoke to discover that I had been in that skull for centuries, dreaming I was a man walking the earth, dying, being restored to life to die again. This I continued to do until that moment in time when I awoke in Golgotha, the sepulcher where I was buried in the beginning of time. That's my Calvary.

I seem to move here. I get up and shave in the morning, bathe, eat, make an effort to earn a dollar to pay the rent, and do all sorts of things; yet it's all a dream, a dream with a purpose. God limited himself to the limit of contraction and opacity called man and began to dream this world into being. Now believing himself to be you, you can dream noble dreams or ignoble ones. I urge you to dream noble dreams, because when you know you are the dreamer you can make all of your dreams come true.

A dream is a very fluid state. Knowing what you want to dream, bring your inner circle of friends before your mind's eye and allow them to see you as you want to be seen. When you are self-persuaded this is now a fact, relax in the vision's gestation period. There is an interval of time between impregnation and birth. Having seen the expressions on their faces and heard the sound of their voices, break the spell and wait for that impregnation to take place in the world of dreams, while you live in the world of Caesar awaiting its coming.

I have told you that the story of Jesus Christ has unfolded itself within me. What I shared with you tonight is not recorded in scripture; but in the very last verse of the 21st chapter of John he makes this statement: "Many other things Jesus did which are not recorded here. Were every one of them to be written, the world itself could not contain the books." There was no need to record the words which were revealed to me; so it does fit in with the very last verse of the epilogue of John, for John ends on the 20th verse and the 21st is the epilogue. All of these things happened and many more, but only these were recorded that you may believe.

Thank you for sharing your visions with me, as they are showing me that you have completely accepted the story as I have told it. I have shared with you the true story of Jesus Christ. Over the centuries, barnacles have gathered around the ship. Men, in the interest of their own doctrines, have added to the scriptures. In spite of the warning not to add to or take from the words of the prophecies of the Bible, men have added to, to support their own traditions and conventions. When the original text was written, the one who had the vision simply recorded it. He did not understand it, but wrote it down, as I did, knowing that a greater

revelation would come.

I could not understand what I heard in 1954; but in 1959 I knew its truth, for I awoke from a profound dream to discover that I was not on my bed, but in my skull and completely alone. I came out of my skull to find the babe wrapped in swaddling clothes and the witnesses to the event. Seeing the babe, they witnessed the sign of my spiritual birth, but they could not see me as having been born of the spirit. I am Spirit, while they, not yet born of the spirit, are flesh. I didn't bring forth a little baby; the child is but a sign that God is born. Having begotten himself, he brings forth that which he buried in humanity, for God is redeeming himself, as there is only God in the universe.

The Bible hasn't a thing to do with any morals as the pulpits teach. It makes no attempt to change the world, as it is a schoolhouse. You don't turn a schoolroom into a home. This is a school of educated darkness, where we travel towards the light. Scripture does not attempt to change things; rather it urges all to "Render unto Caesar the things that are Caesar's."

To try to make this world a nice, sweet little place in which all are happy and have enough to eat and drink is fine, but that hasn't a thing to do with the mystery of Christ. Were there no struggle, no effort would be made to awaken from the dream of life. Rather, the sleeper would fall deeper into sleep. So, let them march along telling the world how to become good and kind. It's all nonsense, for as long as man wears the garment of the animal he must express it. Taking from himself the heart and mind of Love, God took upon himself the body, heart, and mind of the animal, as told us in the 4th chapter of Daniel. This is an animal world, but while in this world of violence Jesus Christ awakes to discover it was only a dream. Were it not that Jesus Christ was in you, you could not breathe, for your very breath is his life.

The day will come when you will awake to know this to be true; for David, the sum total of all of the experiences you have had in your dream of being man, will stand before you and call you "Father". Then you will fulfill the 89th Psalm knowing, "I have found David. He has cried unto me, 'Thou art my Father, my God and the Rock of my salvation.' "Having played all the parts of Man, humanity, fused into a single youth, reveals your Godhood.

As the Father, you will know that your son has always done your will; for you will have found in David, the son of Jesse (I AM) one who has done all your will. You, the Father, dreamed it and you, the son. played all the parts. And when the play is over you awake to come out of Golgotha to be born from above. Peter tells us: "We are born anew through the resurrection of Jesus Christ from the dead." While the world worships him as someone coming from without, you will find him rising from within - not as another, but as your very Self, the dreamer of life.

The great poet, Shelley, saw it so clearly when he said: "He has awakened from the dream of life. 'Tis we who, lost in stormy visions, keep with phantoms an unprofitable strife." That's what the world is doing, fighting self-created phantoms. The world is yourself pushed out and you are in conflict with yourself until that day when an unearthly wind possesses you and you awake in your skull with the consuming desire to get out. With your innate knowledge, you will push the base of your skull and something will move. Then you will come out just as a child comes out of the womb of a woman; but this time you are being born, not from below, but from above -from the skull of Self. The word "anothin" is translated "from above." When Pilate said: "Do you not know that I have the power to crucify you or the power to set you free," the Risen Lord replied: "You have no power over me unless it were given to you from above." Here is the same word

"anothin." The power to kill or make alive comes from within.

Everything is taking place from within. Having fallen into a profound sleep, you are the Lord Jesus Christ, dreaming the dream of life. And because there is only one Being, everyone will awaken as Jesus, for everything else will vanish and leave Jesus only. And no one can say that Jesus is Lord except by the Holy Wind. When that wind possesses you, you awake within yourself. Only then will you know you are the Lord Jesus Christ.

Now let us go into the silence.

Neville 10-16-1967

A MOVEMENT WITHIN GOD

If you find yourself miserable or helpless here, may I tell you that you are not condemned to the state by a deity outside of yourself, for everything that takes place in your world is but a movement within God.

We are told that in the very beginning the Spirit of God moved upon the face of the waters and things came into being. Everything - your misery, your helplessness, your joy, your sorrow - no matter what it is, comes into being by a movement within God, and he is not a deity outside yourself. You are not a helpless being, but the operant power of God. Seated as you are now, you can move without moving physically because your eternal body is all Imagination. Called Jesus Christ in scripture, you are God's power and wisdom. So if you find yourself in a place where you are miserable and feel helpless, it is because you either knowingly or unknowingly fell into that state, and not because of the condemnation of some deity outside of you.

Every conceivable situation that you could ever think of exists now as a fact in God but cannot be made visible to you until you occupy it, for you are God's operant power. Everything in this world needs man as the agent to express it. Hate or love, joy or sorrow, all things require man to express it. We glorify or condemn the man, but he simply represents a state which God entered knowingly or unknowingly and remained there until the state was externalized. Everyone is free to choose the state he wishes to occupy. You imagined yourself into your present state. If you don't like it, you must imagine yourself out of it and into another. It is all a matter of movement.

We are told that "He chose us in him before the foundation of the world." Collectively forming one glorious being, we conceived a play and speaking as one being, we said: "It is time for the play to begin." Then individually we said: "I AM," and the play began. We conceived a play containing every horrible thing as well as every lovely thing in the world. Every problem and its solution were conceived. In fact you cannot think of something that was not in that original conception. Then it was time to start, and saying simply: "I AM," God took upon himself that which He had conceived, and your journey into this fabulous world began. So no matter what you are experiencing now, you are not condemned by some being outside of yourself, for you either wittingly or unwittingly fell into the state, be it good, bad, or indifferent. Now, how to move?

We are told in the very beginning of Genesis that "The Spirit of God moved upon the face of the waters." And in the Book of Joshua (which is the Hebraic name for Jesus) the Lord said: "Wherever the sole of your foot will tread upon, I have given you." Now, you can choose where you want the sole of your foot to tread, for the world is yours and all within it; but remember: whatever you tread upon will be given you!

When I speak of Joshua or Jesus, I am not speaking of any historical creature, but the Christ in you who is the hope of glory! I am trying to get you to realize that Jesus Christ is in you as your own wonderful human imagination. So when I say: "God became Man that Man may become God" I mean: "Imagination became you that you may become all Imagination." Man has difficulty associating Imagination with God. Somehow the word "God" denotes some being that created the world, yet remained apart from it, but when I use the

word “Imagination” it is my hope that the separation ceases to be. May I tell you: the whole vast world is all imagination. Our realists think they are nearer to the truth, yet they do not realize they are dictating nothing more than their imagination. They laugh at those who are mystically inclined, but may I tell you: leave them alone and go your way in confidence that what you are imagining you already are, you will become.

You imagined yourself into the state you are now occupying, and you can imagine yourself into any state you desire to express. No outside deity moved you into the state of misery you are now expressing; you did it yourself because you forgot who you are. You are the being who conceived every state in the beginning and deliberately started your journey by moving into a state, for you are Jesus, the Lord.

When I speak of Jesus, I am not speaking of some holy person as the world calls holy. The true story of Jesus is not as the churches teach. Their teaching is as far removed from the truth as Dante’s “Inferno” is from The Sermon on the Mount. Dante had the capacity to spin beautiful worlds together, but what a state he fell into when he wrote his words. He was supposedly writing scripture and that is what the churches follow, yet it is so completely different from the real, true story of Christ.

Jesus is the very being of everyone in the world. The word “Jesus” means “Jehovah saves,” and there is only one savior. Jesus is He who fell and He who saves himself. No one else saves you. You are saved by your own being. Becoming aware, you begin to remember; and remembering, you turn around and come out of the very play in which you sent yourself. And in the end all are united to form once again the single being that fell. The Lord God Jehovah, containing all, fell into diversity. In the end not one will be lost, but all will be gathered into the unity that is the Lord Jesus Christ. That is the story.

This week I received some beautiful letters. One was from a lady who said: “I heard you ten years ago and shortly after hearing your message I found myself in vision on top of the highest mountain in the universe. I was looking towards the horizon into a fantastic vastness without a shore. Clouds were below me, but as I looked into the distance I saw a little flicker of light, then a spark, and then others. As I watched the flickering lights round about me, I noticed that the cloud below me was making an imperceptible forward motion. Then a burst of white light came through the clouds and filled infinity. The clouds began to disburse, and pointing to the light, I said: “That’s Paul.” Then the light diffused and a burst of light appeared in living colors, and, pointing to it, I said: “That is Neville.” Then came a shower of golden needles which penetrated my brain, and I awoke to write it down. For years I have contemplated this vision, not understanding its meaning until last Monday night, when you spoke of the being of light who shoots his fiery arrows into the brains of those who are called.”

May I tell you: it’s the same story over and over again. You are the only Christ, the only Lord, the Only God and Father of all! Having conceived the play, you are playing every part and each in his own wonderful time will play the part of Jesus Christ, for in the end we will all know that we are God. Then you will hate no one, for you will realize that we agreed to play all the parts while hiding behind the masks we wear. Now completely masked, we think we are many and do not recognize ourselves as the one who conceived and predicted the play of life.

You are not now in a fatalistic state. You fell into the state because it was arranged in the beginning that you could fall into and move out of every state. So keep on going and complete the play, for when the play is finished, you turn around and return to the very being you were in the beginning!

Now, a gentleman wrote, saying: "I saw a man, about 26 years of age. He had golden curls on his head and seemed to be sunk into the ground. Two men appeared to be working on the top of his head towards the back of his skull. As I watched the young man raised his arm, and touching his head he put his hand into his skull. Curious, I came closer to see an enormous skull made of clay or some form of plastic, which was completely empty. Moving to look at the front of the man, the scene changed, and now I see his chin resting on the sands of the desert. The mask looked like those shown in Africa or Hawaii, where you only see the mask but never the wearer. I knew I was seeing a mask, but its wearer was unseen."

That is the world! You don't know it, but when you are looking at a seeming other you are seeing an intimate being, one you knew in the beginning, one you will remember when all of the masks are removed - for we are all wearing masks in order to play this play called life. In this world Imagination plays the role of the weak man, the strong man, the poor man and the rich man, for the roles were conceived in the beginning by Imagination, and Imagination is playing all the parts.

You, imagining, are God - who is all Imagination. That's all there is. The universe is nothing more than Imagination creating while it is fast asleep! You and I move from state to state, either deliberately (by knowing what we are doing), or unintentionally (by falling into a state as we read the headlines of the paper). Listen to the radio or watch TV tonight, and although you may know none of the facts, if you accept what is said you will fall into a state and buy things you do not need. You will fill your house with all kinds of trivia that you have no room for because Imaginations is operating! Someone conceived a plan to get you to empty your pockets and buy their products, and you will, because Imagination is sound asleep. And Imagination will continue the journey until you turn around and head for home by becoming more and more awake!

Those who think they are so very wise in this world know nothing about Jesus. Only the seers, the mystics, know who He is. Only those who have seen the light he claims he is and know his form without seeing the face, know him. There are not thousands of lights, but only one vast, infinite light. If one takes on a white light and another multi-colored lights, it's still the same wonderful light of Jesus only. There is only God who is playing all the parts, and in the end you will know that you are light, that you are Spirit, that you are God, from personal experience.

But tonight as you sit here, you can mentally shut out the facts of life and move anywhere in your imagination. Do that and no one looking at you physically can tell where you have mentally moved. And if you dwell in imagination where you would like to be, and see what you would see were you there, you will have moved within your own being. Persist and everything here will die because of your move within God.

In the beginning, the Spirit of God moved upon the face of the waters, saying: "Wherever you go and stand, I will give you." You were given everything in the beginning, and one day - having finished the play - you will begin to awaken. Then I who came out first will stand there as an anchor for all to come through by performing the same deed. You will be drawn by a fiery brooding upon this wonderful mystery, drawn to the Risen Christ, who is formed out of all. As you enter we fuse, and the mortal you reassumes immortality. You fell into the mortal state in order to experience death, and when you turn around, you rise to become one with immortality.

I tell you: you are the Lord God Jehovah, who conceived the play and deliberately entered it. You did

nothing wrong. It was an adventure and without adventure, what is life? If someone left you a billion dollars so you could be cushioned for the rest of your life here, they would be robbing you of your creative adventure. In the beginning you left all by emptying yourself of all that you were aware of being. Then you took upon yourself the form of a slave. Wearing a slave-mask right now, no one knows who you really are, and you cannot recognize those who you have known throughout all eternity.

Bennie came to my home a week ago, and sitting beside him I could see nothing but love pouring forth from him. I couldn't see his face, for his skin is dark, but when I looked at Bennie all I could see was the being of love I knew in eternity. In the beginning we were all the elohim, which is a compound unity of one made up of others. Bennie has as dark a skin as I have ever seen on a man, and I am as fair as man can be, so you might think we came out of different beings - but these are only masks we wear. Bennie has turned around and now knows he is the light of the world. He knows he is infinite love.

May I tell you: when you see infinite love you will see Man. You will see he who is the gathering togetherness of all! I will know you by the light and you will know me by the light; but when we know each other as One, it will be as Love, and that is Man. Everyone is gathered into the human form divine! Not one will be lost, for in the beginning we agreed to dream this world into being, in concert. Then we went our separate ways, to falling into different states of consciousness and blaming others for the discords in our world. That's all right, for one day we will return and all the discords will be resolved into perfect harmony, as we expand beyond what we were prior to the play.

You can put me to the test tonight by learning how to move. My brother Victor learned how to move into riches when he had nothing. Living on borrowed money and trying to operate a little shop on a side street, Victor would stand before one of the largest buildings in the island and see "J.N. Goddard and Sons" on the marquee, rather than the existing "F.N. Roach and Company". This he did every day until the idea was fixed in his mind's eye. Two years later, the business failed. (You may think that was wrong, but nothing is wrong in God's name. We ate of the tree of millennium and fell into right and wrong). When the building was put up for sale, a man we hardly knew bought it for my brother, and the sign was changed from "F.N. Roach and Company" to "J.N. Goddard and Sons".

What did my brother do? He moved his imagination. He had no money when he purchased the building in 1922. Now, in 1967, I don't think you could buy the family out for $25 million. I own ten per cent of the stock, but I do not know its value. I came here to tell you, not how to make money, but how to operate the law of identical harvest so that if everything is taken from you tonight you can rebuild it tomorrow.

This is how it works. I imagined myself into what I am, and I can imagine myself into what I want to be. I am forever becoming what I imagine myself to be, be it good, bad, or indifferent. There is no deity on the outside who condemns and causes you to do what you are doing. You moved into the state you are now occupying either wittingly or unwittingly, for God and your own wonderful human Imagination are one. So when you say: "I and my Father are one" you are speaking of your human imagination!

I have been sent to clarify scripture and take off the barnacles off the story called Jesus Christ. This is a small beginning, but what does it matter? You who hear me will tell the story and bring it back to somewhere near its original form, for the story as interpreted by the churches of the world is not anything near the truth. This morning I read Buckley's column. I enjoy his use of words and I find him quite an interesting fellow. Today

he wrote about the Bishop of Canterbury, saying: "I don't believe the good Bishop would recognize a Christian if he met one, or scripture if he read it." I don't always agree with Buckley, but this time I agreed, after reading what he quoted the Bishop as having said. Now, this is not only true of the present bishop but of all the bishops I have met, whether they call themselves cardinals or popes, for their rituals, beliefs, and teachings are so far removed from the true story of Jesus.

I am here to tell you that God became you! How? By seeing the mask (one like you see in Africa or in Hawaii) and identifying himself with it. Now disguised as that which God wears, you can no longer see who you really are. But I tell you: the being behind the mask you now see as your brother, your sister, your wife, your husband and children - is a part of the elohim who created the play and is playing every part. One day that being will take off the mask and you will resurrect and leave your empty skull. So I say to my friend who saw the mask with the empty skull made of plastic: the day will come when you will ascend with one of us whose mask is already taken off, and pointing to that skull, you will say of it: "I once dwelt there." Then you will know as I do that you were never the mask you wore. And in eternity we will all know each other and all be enhanced beyond what we were, by reason of the journey that we made.

Tonight you try this. Test it. Learn how to move. The test is simple. Just like my brother, take a simple little thing like asking yourself: "What do I want?" Now, looking at the world as you now see it, if you had what you wanted, would you continue to see the world as it is now? I doubt it. It need not be a change from where you live, but if there were a change you would see the world differently and, naturally your closest circle of friends would see a changed you. Well, begin to move in God by seeing your world from a different angle, and let your friends see you there. You are the operant power and move in your own being.

If you move from where you are to where you would like to be, you could detect that motion only by a change of position relative to another object. Motion in itself cannot be done without some frame of reference from which it moves. If your income had just been increased to say $30,000 a year from your present income of less than $10,000, how would you feel? How would your present circle of friends see you? Would they know it? Would they discuss it? Would they speak of the change in your life? Tell them, and then eavesdrop and hear your friends discuss you as one who is now making $30,000 a year. That's a motion in God and that movement will produce results! Everything in this world is nothing more than the result of a movement in God, which is a motion in your wonderful imagination. The slightest imaginal act that is a change (I don't mean just an act, for you can imagine things you don't believe), but if you imagine something you believe is a change, a thrill is sent through divine being. At that moment you have actually entered another state and made it alive and real in your world!

Try it tonight. It costs you nothing, not even a nickel. But may I tell you that when you stand in the presence of the one being who is drawing all towards itself, you are sent into the world to tell them your fantastic story; and if they do not apply what you tell them, they become disillusioned and hate you who invited them to dream. I am sent to invite everyone to dream consciously, to dream deliberately, for this is a dream world. They say that where he comes, he is always rejected, for he tells man: "Whatever you desire, believe that you have received it and you will." Anyone who makes that bold assumption and gets the confidence of those whose sphere he reaches, runs the risk of rejection, for when they try it and do not quite know how to do it, they become disillusioned and invariably hate the one who invited them to dream. That's the risk every teacher who is sent must run.

But I tell you: it's true anyway, and if one fails to bring their dream into being and becomes embittered, I say to myself: "How often must I tell them? Seventy times seven." I must tell them until they really understand, and those who hear me, will carry my message forward. They will be heard and in the end we will all be gathered back into the one being, to know that we were that one being who conceived the play and took the plunge. So when we said in the beginning: "It is time for the play to begin," not one of us failed to respond in the first person, present tense: "I AM".

Now let us go into the silence.

Neville 06-06-1969

A PARABOLIC REVELATION

It is in you as a person that the nature of God is revealed, for a scriptural episode is not a record of an historical event, but a parabolic revelation of truth. To see Jesus or David as an historical character is to see truth tempered to the weakness of your soul. You must see what the characters represent, rather than the characters themselves. This is true for every story in scripture, for every episode will unfold within you.

The title of the 54th Psalm is translated as "David is hiding with us" in the King James Version, and "David is in hiding among us" in the Revised Standard Version; but the title should read: "David is in hiding within us," for that is where he is, as well as every character in scripture. When I say, with Blake: "All that you behold, though it appears without it is within, in your Imagination of which this world of mortality is but a shadow," I mean that literally, for the drama of life unfolds from within.

The characters Jesus, David, Abraham, and Moses are but personifications of eternal states, which you individually will encounter as you move towards the ultimate awakening of being God himself. In his poem, "Saul" Robert Browning tells the story recorded in the 16th chapter of the Book of First Samuel, of how David cured Saul of the evil spirits which the Lord had sent upon him.

Do not see Saul as a man, but as humanity. He is the human being referred to in the 4th chapter of the Book of Daniel: "And the great watcher said 'Hew down the tree, cut off its branches, scatter its leaves and its fruit, but leave the stump.'" Then the tree becomes personified as: "Let him be watered with the dew from heaven; and let him move with the beasts of the earth. Take from him the mind of man and give him the mind of a beast. Let seven times pass over him until he knows that the Most High rules the kingdom of men and gives it to whom he will, even the lowliest of men." Saul personifies the mind of the beast, for Saul went insane; he was violent and could not remember who he was. Then David appears and cures him of his insanity by telling him of the coming of the Messiah, saying:

"O Saul, it shall be

A Face like my face that receives thee; a Man like to me,

Thou shalt love and be loved by, forever: a Hand like this hand

Shall throw open the gates of a new life to thee! See the Christ stand!"

You may think this is an episode in the pages of history, but it is a drama, which will take place in you. As an insane being who is looking for an external savior, one day you will encounter David - he who never walked the face of the earth - and save yourself!

All revelations have the mode of certainty about them. When David stands before you, you who were insane

only a moment before, having forgotten who you are, will remember. Then, as Saul, you will see the true relationship between you and your son, and the revelation as to who you really are. Then you who were formerly Saul will become Paul, and say: "Henceforth I regard no one from the human point of view, even though I once regarded Christ from the human point of view, I regard him thus no longer."

Paul was trained to believe in an external, historical past of Israel. To him David was the king of kings. But when God revealed his son *in* him, Paul claimed he did not see anyone as flesh and blood. What man, believing in the historicity of scripture, could understand what Paul was talking about, when he was the one who formerly tormented anyone who would not accept the historicity of the Old Testament! But, when discussing the Messiah, Paul confessed that he could no longer believe in any historical character of the Old Testament. (The New, of course had not been written yet). Through revelation Paul knew who the Messiah was and who the Lord was. Seeing himself as the Lord, the one the world believes to be Jesus, Paul knew that what the world believed to be a mighty king was his only begotten son who was never flesh and blood. He knew the entire episode took place in the spirit, and said: "When it pleased God to reveal his son in me, I discussed it not with flesh and blood."

To see Jesus, Abraham, Moses, Jacob, or any of the characters of scripture as men of flesh and blood and external to yourself in the pages of history, is to see truth tempered to the weakness of your soul, because until the revelation takes place, you are unable to stand the force of the light of revelation. There is nothing more difficult than to give up a fixed idea, especially concerning religion or politics. Born into a certain religious group, your mother taught you what she was taught by her mother. The school and church you attend confirms your mother's words and you believe that the characters of scripture lived in time and space and left behind a record of their physical existence - when it isn't so at all. These are all revelations of an eternal drama which is in you, for your true being is your own wonderful human imagination.

Many times I have been asked if I believe there was once a man called Jesus, and I always answer, "No." I did believe it, but I no longer believe in the historicity of any character of scripture, for I encounter them as personified states. I have entered the final state, which is Jesus, and in that state it was revealed to me that I am Jesus and Christ is my son. Christ, my creative power and wisdom, is the one who was anointed with the oil of gladness and called David. It was in the spirit that David called Jesus, Father. He does not do this in flesh for, if you take the events chronologically you will see that they are separated in time by one thousand years - and I tell you the story is contemporary. It is not something of the past. The Lord Jesus is with you now at this very moment, for he is your very being, your reality. We are told that he is a Father in the 17th chapter of John, as: "Holy Father, keep them in thy name that thou hast given me, that they may be one even as we are one." The Father/son is an inner action relationship. At one moment the son is speaking, and the next moment it is the Father who speaks; then without warning he jumps back to that of the son, and man is confused. Man thinks of one being of flesh and blood when it is an inner-relationship of Father/son.

I received a letter this week from a lady who is here tonight. In a vision she saw a man and his young son sitting at a table. At that moment she knew she was the son and the father and that they were one. Now, this same lady had another vision in which a friend proclaimed to the crowd in a very loud voice that the lady was pregnant and was bringing forth the Son of God. She is right, for this lady is bringing forth the Son of God, as she *is* God. This son will be born not of blood, nor of the will of the flesh, nor of the will of man, but of God. She is the Jesus of scripture, bringing forth God, and because God is a Father his last gift to her is himself.

If God is the Father and he gives you himself, he gives you his son to reveal it. So he sends the Spirit of his

son into your heart, crying: "Father." And if God's son calls you Father, then you must be God. And if God the Father is the Lord Jesus and Christ is his anointed one, then your son is David, for he is the one the Lord anointed, and proclaimed: "Thou art my son, today I have begotten thee." This comes as a great shock to those who were raised in the Christian or Jewish faith, for there is no more historicity in the characters of the Old Testament then there is in the New. Every character represents an eternal state through which you, an individual, must pass in your journey from darkness to light. And when you come to the journey's end you move into the state personified as God the Father.

David is in hiding within us. This we are told by the Ziphites, of the tribe of Judah. If you read scripture correctly you will see that the only son of Jacob mentioned in the genealogy of Jesus is Judah. This brings us to Saul, who was notified that David was hiding within him. As an insane man, Saul could not understand. If David is hiding within me, where do I look for him? But wait. David will come out. I know. At one moment in time there will be an explosion within you which will release David, who is hiding in you, for we are all the insane of Daniel. Look at the world today and ask yourself if we aren't all insane, when we murder each other and cheat one another - when there really is no other. The prayer is that they be one as we are one. That is because they do not realize we are all one being. Nothing can bring you to this realization other than the revelation of the son to the Father.

I know so many of you are bringing forth the Son of God. Another lady in this audience tonight wrote saying she was sleeping at the home of a friend, when she sees a baby boy, devoid of clothes, lying on a blanket. As she picks it up she hears the doorbell ring. Answering the door with the child in her arms, she sees her daughter, who says: "Mother, put some clothes on your baby because I have brought a friend." As they enter the house the friend pats the baby on the back and says: "What a beautiful child." She returns to the room and as she covers the baby with a blanket (the swaddling cloth) she awakens. This is a wonderful adumbration forecasting the real event recorded in scripture. Then she will know the truth concerning the birth of God.

Another lady saw the child as her sister's boy. Holding it close she looked into its face, which turned into that of a cherub, who smiled at her. Then she knew she could not give the child up as it was hers. This, too, is an adumbration. All of these are foreshadowing. These ladies are all mothers with children of their own. The last lady has five children; yet the child of their vision is spiritual, for the whole Bible from beginning to end is a supernatural document and not an historical fact as man has been led to believe.

If you see Jesus as an historical character, it is because you do not have the courage to face the brilliant light of the revelation of truth. I know when it came to me, everything within me fell. We are told that in the end all of the buildings will fall. These buildings are the structures of the mind by which we live. The belief in the historicity of Jesus is a building; the belief in the historicity of the Bible is a building. Externalized as churches and cathedrals, they are beautiful, but they will all fall within you in your last days. And from their ashes that which is permanent will rise, for from then on you will not live by any external belief. You will know that everything unfolds from within.

The story is told that Judas would go into a garden and give a sign designating the one who holds the secret. The sign was a kiss. You will find this story in the 14th chapter of the Book of Mark. When you read it you may think this is an episode which took place in some historical past, but it is not. It is something you will experience. Then you will discover that the drama is contemporaneous. It is with us now, for I have had that experience.

I am teaching the word of God from experience, therefore, I am the word that went out. I sent it out from myself by clothing myself in flesh (for the Word became flesh and dwells within). When all that the Word implies unfolded in me I told my experiences to a group of twelve men, and when one departed I knew he was going to reveal my teaching. Then a handsome, wonderful man entered to fulfill the 14th [chapter] of Mark: "This is the sign I give you. The one I shall kiss is the man. Treat him kindly, but do not let him go." (If this is the truth don't let go, for it is the truth that I am going to kiss.) Approaching me, the man extends his arms in adoration, embraces me, and kisses me on the left side of my neck.

Now, the word "Judah" means, "to praise with extended arms." It was Judah who embraced and kissed me, he severed my sleeve revealing the arm of the Lord, thus fulfilling scripture. "And who has believed our report? To whom has the arm of the Lord been revealed?" The arm is the symbol of the creative power of God. That is what was revealed in its beautiful imagery. Here was a handsome man, about forty, gloriously dressed, fulfilling everything scripture said he would do when he comes. Believe my words, for they are true. Let everything you formerly believed in go - but do not let the word of truth go.

I know it is difficult to give up the belief in the historicity of scripture. When I first came to Los Angeles it was back in 1945. At the time I was invited by a very prominent man in the metaphysical field to conduct a series of lectures on the Bible. The night I arrived, I was to address 400 or 500 of his graduates. About five minutes before I took the platform, the man took me aside and told me that I could not speak on the non-historicity of the Bible, because he teaches the Bible as history and did not want his people disturbed. I thanked him, told him that because I was his guest I would abide by his decision this night, but in the future he could not tell me what to say. Then I reminded him of scripture: "Whether it is right in the sight of God to listen to you rather than to God, you must judge." I can only speak of what I have seen and heard. I know the Bible is not historically true, but is eternally true. The records recorded there are forever and to be experienced by all.

Scripture is a revelation of truth which carries with it such certainty it cannot be denied. Having heard the truth from someone who has experienced it, you may feel my message is too much to grasp; but when it happens in you doubt leaves, for you know the truth from experience. Every story is true, but not as recorded. They were not writing secular history, but divine or sacred history, which is forever. It is not something that happened in the past or that will come; the climax has been reached and is always being reached every moment in time.

The Jesus of scripture is seated here tonight. And his son, bearing witness to his Fatherhood, is hiding in you. In the 54th Psalm, Saul was told that David was hiding within, just as I am telling you now. David is hiding in you and will come out when an explosion takes place within you. And when you see David he will be standing. That is why I believe Browning had the experience, because the symbolism he used is perfect. "See the Christ stand!" When I saw David I was seated but he was standing.

The word "Christ" means the "the messiah." Standing before Saul, David tells of the coming of the messiah, saying: "His face will be like my face. He will be a man like me. You are going to love the messiah and he will love you forever." This relationship between you and David is one of infinite love and it is forever. Here David is telling Saul that he is the messiah, for he is the Christ, the anointed of the Lord. Then he said: "A hand just like this hand will open the door of a new life to you." And standing before him, he says: "See the Christ stand" - but Saul could not understand.

Those who read Browning miss this point because it is in conflict with their fixed ideas concerning Jesus. They think he is the Christ, but I tell you: Jesus is God the Father whose final revelation to man is the gift of himself. God gives himself to you by sending his son into your heart, crying: "Father," thus revealing your true identity. Until then you do not know that you are Jesus and remain confused by the hearing of many different beliefs.

I speak of this only from the platform where you come to hear it, but I would never go into your home and volunteer this information. That would be silly and completely out of order. I would be taking my pearls and throwing them before those who are not yet qualified to receive them, so I do not disturb them. But you who know it are called upon to voice what you know. And you who are moved to teach - teach the true words of the pattern which I have given you, but do change the pattern. Paul called the pattern "my gospel." Paul was very proud of the fact that he was born a Jew, saying: "I was born of the seed of Abraham, of the tribe of Benjamin, a Pharisee of the Pharisees." Then the whole thing unfolded within him and he realized the non-historicity of his own great Book, yet its truth. He recognized the characters recorded there as eternal state through which every individual must pass.

One day you will experience the state of Abraham and know what faith really is. When you see that giant of a man leaning against a tree, you will see a serpent wound around its trunk. The serpent will have a human face with the wisest expression. (In Genesis the serpent is recorded as the wisest of all of God's creatures.) And you will see Abraham's eyes are looking into time, as recorded in the Book of Galatians: "The scripture, foreseeing that God would justify all by faith, preached the gospel beforehand to Abraham." So, before the events took place Abraham was shown the end, and when you look at him his attention is focused, not on the distance of space, but of time. And the tree under which he stands looks like the human brain. When you see Abraham you will know you are seeing the beginning of the journey. Wisdom is present in the form of a serpent and faith is present in the form of Abraham. His name is changed from Abram - which means "exalted Father" to Abraham - which means "father of the multitude." The change occurred when the letter "*He*" was added. This letter carries the symbol of grace. So grace was put into the name to indicate that God had given himself to his creation (the work of his hand.) Putting the gift of grace into the name of the father of the multitudes, the journey begins.

So, when you read scripture try to bear in mind that you are reading about infinite states of consciousness, which are eternal. Remember you are Jesus, and when you find the Christ you have found the Lord's anointed, who is David. You will know him for he will come to you in the spirit and call you Father. How then can you be his son? Because the words Father/son are interchangeable. "I and my Father are one. He who sees me (the son) sees the Father." Always keep this in mind when reading scripture.

If you will accept what I have told you this night, life will be much easier for you. Knowing this truth, you can't pass the buck any more; but knowing you are the Lord you can do anything, because you are all imagination and imagining creates reality. You can imagine anything and sustain it with faith. As you walk in the faith that that which you have imagined is so, it will become so. This I know from experience.

Back in 1943 when I came out of the army I was looking for an apartment. My wife and I had determined how much we were going to pay for it, but when we found the apartment the rent was more than we had planned to pay. Realizing this, my wife said: "Well, that's not demonstrating this principle, is it." I said nothing. I simply paid the months of September and October, but when I went to pay the November rent the manager said: "I have an apology to make to you. An authority of the city came in and looked over my

books. He discovered that the apartment you have was formerly rented for less." Then he quoted the new rent figure to me, which was to the dollar the amount I had originally chosen to pay. It took me three months of being faithful to what I had imagined I was paying, even though during that time I was paying more. But, since the reduced rent was retroactive to the day I moved in, I got it all back at the beginning of the third month.

I committed myself in my imagination, to what I was going to pay. I went looking, and because I was going to pay more - in his eyes - he gave me all kinds of concessions he would not have done had I paid him what the former tenant did. First of all he allowed us to pick out the wallpaper, the colors and rooms we wanted painted. He even built a bookshelf for me which covered an entire wall, for all my books. He did everything I wanted; but if I had gone in there and gotten the rent for the amount I said I would pay, he would not have built the bookcase for me, given me the wallpaper, or painted the entire apartment to my specifications. Only then was the rent reduced to the amount I had imagined it to be, and we remained there almost fourteen years.

I tell you: imagination will not fail you if you are faithful. What could I say when I was confronted with the negation of my assumption? Nothing. I simply would not give up, and when the time was right my assumption became a fact. I urge you to set your goal high. Assume the feeling it has been reached and sleep in that feeling. Persist and I promise you that not one thing in this world can rob you of that which you have assumed. But the most important thing is to know that which is housed within you is God's plan of redemption, and he only redeems himself. God came down into the world and housed himself in you. Now he is going to discover who he is, for it is in you as a person that the nature of God is revealed.

Now let us go into the silence.

Neville 12/16/1968

A PROPHECY

In his poem called "Europe," which is a prophecy about you, William Blake said: "Then Enitharmon woke, nor knew that she had slept, and eighteen hundred years were fled as if they had not been."

Told in the form of a story, Blake used the name "Enitharmon" to express any emanating desire or image. Enitharmon is the emanation of Los, who - in the story - had the similitude of the Lord and all imagination. Entering into his image (his Enitharmon), Los dreams it into reality; and when he awoke he knew not that he had slept, yet eighteen hundred years had fled.

In my case, 1,959 years had fled as though they had not been. And I had no idea I had entered into an image called Neville and made it real. But I, all imagination, so loved the shadow I had cast, I entered into it and made it alive.

To those in immortality I seemed to be as one sleeping on a couch of gold, but to myself I was a wanderer. Although lost in dreary night, I kept the divine vision in time of trouble. I kept on dreaming I was Neville until I awoke, not knowing I had slept; yet 1,959 years had fled as though they had not been.

Blake tells us that in the beginning we were all united with God in a death like his. Then we heard the story and entered into our shadows. Now, a shadow is a representation, either in painting or drama, in distinction from the reality portrayed. Paul recognized the shadow when he asked the Galatians: "Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified. Let me ask you only this: did you receive the spirit by works of the law or by hearing with faith? Are you so foolish, having begun with the spirit are you now ending with the flesh, by seeing Jesus Christ as someone on the outside?"

Having heard the story of Jesus Christ, you are called upon to enter into it as the central character and remain there until the story externalizes itself.

God destined us, in love, to be his sons through Jesus Christ according to the purpose of his will. Falling in love with his image, God entered it and became his son. Having declared what he was going to do, God does it through his pattern called Jesus Christ.
Knowing what you want, when you conceive a scene that implies you have it, that objective becomes the pattern for your desire to unfold. Jesus Christ is God's pattern, his purpose which he set forth for the fullness of time. Christ is the plan, the image God entered and made so real he claims he is the image.

God’s plan has completely unfolded in me. When I awoke I knew not that I had slept, and 1,959 years were fled as though they had not been. This is true for every child born of woman, for we were all gathered together and united with him in a death like his; therefore, we shall certainly be united with him in a resurrection like his.

Blake, writing in 1794, knew that 1,800 years had fled when he – Enitharmon - awoke. Blake knew he was the emanation, the shadow God entered and identified himself with. Blake tells us it was the image that awoke, knowing not that she had slept.

The emanation is always feminine. Eve came out of Adam. Every desire is feminine, regardless of what it is, be it a house, money, or a new car. Imagination is the male, which must leave every doubt, every thought of impossibility behind, and cleave to the desired emanation until they are one. To do this, imagination must enter into the shadow and remain there until there is only the awareness of being or possessing the fulfilled desire.

In this world of Caesar it could take an hour, a day, a week, or a month, to awaken the desire within and project it on the screen of space. But you must enter into the image and remain there, just as God did in the foundation of time, in order to make you, himself. God so became me, that when He awoke in the tomb, I did not know I had slept. In fact, I did not know I had been placed there, as I had become so one with it.

In his book of Milton, Blake tells us that when he entered into his shadow, he appeared to those in immortality as one asleep on a couch of gold. But to himself he was a wanderer, lost in dreary night. Is that not the story of everyone? Lost and confused, imagination is faithful to the image he has assumed, saying: I am John, I am Ray, or I am Natalie.

Now in the image of the being I fell in love with, Neville is my emanation, my shadow, and the image I have been faithful to. Many a time I have thought myself a wanderer in dreary night, confused and not knowing where to turn for a dollar. But those who contemplate on death saw me as one asleep on a couch of gold. They knew the purpose behind my entering into the state of sleep, but they did not know what I was experiencing.

You are in this world because you are in love with the being you believe yourself to be. You may say that is not true, but I say it is impossible for thought greater than itself to know. Do not believe anyone who claims to know. Do not believe anyone who claims to love someone else more than they do themselves, for they do not. It is impossible for thought to be greater than the image it believes itself to be. Yes, you want companionship, security, and health, for these are all part of the image you fell in love with and entered.

You are now alive because you - a living being - have given the image called by your earthly name, life. And you will transform it into a life-giving spirit, because that is what you really are. Before this drama called life began, you predetermined a perfect pattern called Jesus Christ, which would lead you back to where you were prior to entering into the image.

Now, in this world a man who wants to be a success in business can sit down and map out a pattern (a scene) which would imply he has the success he desires. Then if he enters the scene and believes its truth, the pattern of success will unfold and the world will confirm it. But he must persist in the image of success, just as God has persisted, for the day will come when God will awaken and express the success he believes himself to be.

God enters into the image of every child born of woman to give it life. At that moment God's real and immortal self is - to those who dwell in immortality - as one sleeping on a couch of gold; but to himself he

seems a wanderer, lost in dreary night. The day will come when he will awake and - unknown to him, 1800 or 2000 years will have fled as if they had not been.

Use the same technique God used to become you. As one whose name forever is I AM, God fell in love with you, his image, and entered it. Now knowing you are, you say I am; so God is occupying his image and now answers to the name you were given at birth.

Intrigued by the idea of expressing himself in a body of flesh and blood, God entered this body by dreaming he is Neville. God laid himself down within me to sleep, and as he slept he dreamed he was I; for 1,959 years later, when God awoke, I knew not that I had slept. And, upon reflection, it was as though it had not been; for when God achieved his objective (which was to awake) and was conscious of the fact that he was the one he loved, all time vanished.

Before awakening there are barriers that separate God and his image, but once his objective is achieved, God awakes to the awareness that He and his image are one. This is the story the world celebrates and calls Christmas.

Christmas is not the incarnation of God, but the awakening of man as God. Having fallen asleep and entering his image, God made it a living being. In Blake's case it took 1800 years. Why does it take one 2,000 and another 1,000 years to awaken? It depends upon the degree God is lost in the dream.

To what degree are you lost in your dream of success? Your world is your dream pushed out. When you can persuade yourself 100% that you are successful, success is yours! You must become so intense that you completely forget it was only a desire. You must tame the wild, new state you have entered until its naturalness causes you to forget all else. That is how God became you.

Jesus Christ, God's pattern of salvation begins to unfold as you awake and resurrect from the tomb God entered. Being life itself, God entered you - his shadow, which has no life of its own - and made it alive. Entering death's door, his image – God - lay down in the grave of that image, in visions of eternity until he awakes.

In the Old Testament, the question is asked: "Rouse thyself, O Lord, awake. Why cast us off forever?" And in the New Testament, the Lord awakens to discover he is one with the image he fell in love with. Having fallen in love with being you, individually, when God awakes, you are He. That is Christmas.

When God incarnated himself in the image he so fell in love with, time was divided between BC and AD. Blake tells us that for him, it took 1800 years for God to move from BC to AD. In my case it was 1,959 years. Each case is different, as we are told: "Each in his own order." I do not know whether this order was predetermined or not, for the Book of Ephesians tells us that he destined us in love to be his sons through Jesus Christ according to the purpose of his will.

The God that dreamed in me is the same God that dreams in you. Was it really an order that I could not have awakened before 1959? I do not know. I only know that was the year in which God awoke in me, yet I did not know I had fallen asleep in that skull. But when I emerged, the symbolism recorded as revealing the birth of God surrounded me. That was the moment God awoke and was born into a higher region of his being.

Having identified himself with the one he loved, that one was raised and born as God.

God is in love with his image, his shadow, which - like a reflection on oil or water - is dead. Having no life in itself, God so loves his shadow he enters it and dreams he is it. Being a life-giving spirit, God first animates the shadow and it becomes solid and real in his world. He walks and talks, knows sorrow and joy, sickness and health, until the dream is complete. Then God awakens a pattern by which he will know he has arrived at the end.

This pattern was predetermined. The first segment is to awaken and rise from his sleep of death, to be designated Son of God in power. Then he discovers his fatherhood when his son calls him father. A short interval later he cuts himself in two. This is his sacrifice for this wonderful accomplishment. Fusing with his blood, which he finds at the base of his spine, God ascends as a fiery serpent. Then the final sanctification comes in the form of a dove, which descends and smothers him with love, for God has now accomplished what he set out to do.

You can imitate God while here in this world. If, for example you desire to be a great artist, acclaimed throughout the country, map out a plan of success, just as God mapped out a plan of fulfillment which he called Jesus Christ. There are multiple ways to imagine success. Choose a scene which would imply you already have achieved success and when it unfolds, you will know how it came about. Do this, and you are testing the infinite power that you really are.

Having entered the shadow that I conceive myself to be, I walk the earth wondering where the next dollar is coming from; yet those in great eternity see me as dreaming on a golden couch. But I am still faithful and keep the divine vision in time of trouble. Then, like a woman in labor who bears its pains, after the child is born the pain is forgotten in the job of fulfillment, so it is when Christmas comes and you – individualized - become God.

The same technique God used to make you real can be used to bring your desire into being. Blake said: "If the spectator could only enter into the image in his imagination, approaching it on the fiery chariot of contemplative thought; if he could only make a friend and companion of one of these images, he would rise from the grave and meet his Lord in the air and then he would be happy."

God entered into his image, therein giving us life. Being a life-giving spirit, God wants us to be just as he is, so he mapped out the pattern that through it we may be God. When we completely fulfill his predetermined pattern, the barrier will be torn down and we will be one with infinity.

Christmas as celebrated by the Christian world is not Christmas. It is not something that takes place on the outside. Christmas consists of a series of events which begin when God awakens within the shadow He entered. Rising, God desires to come out; and since all things are possible to God, He pushes, and a seemingly unbreakable seal falls away and infinite power comes out.

The predetermined symbolism must be there. If it isn't, then the vision is an adumbration indicating nearness. It is a shadow cast before coinciding with the actual vision.

These visions are recorded in the four gospels, of which three were written in or about 150 AD. Scholars

believe the Book of John was written at the end of the first century, however, making it possible for him to draw on the source material of all the others.

John eliminates the story of a genealogy, or virgin birth, but emphasizes the need of rebirth. He doesn't tell you how it is done, but using the word anothin, he tells you the birth is from above.

There are two births: The first is from the womb of woman and the second from the tomb above, and each birth is essential. Also, you must rise in the same manner as Moses raised the serpent in the desert.

John claims that God Himself became you, saying: "In the beginning was the Word, and the Word was with God, and the Word was God. The Word became flesh and dwells in us." Here we see that God became flesh - as you are - and says, "I am". So God is incarnated as an animated being, but that is not enough. He wants you to be as He is, and God is a life-giving spirit. In order to do this his pattern must be fulfilled. And when it is, you enter an entirely different sphere, called the kingdom of heaven.

Having fallen in love with your image, God entered that shadow and made it alive by falling asleep. Now dreaming he is human, he loves you - the being you identify with today. You may not be in love with being poor, but that is not you! You could be rich if that is your desire, but you are in love with being yourself! You would not give up your individuality for any other being. You may desire to have what someone else has, but not if you have to give up your identity.

At one time, that which you have so identified yourself with was only a shadow, an image God entered. It was dead, and by God's entry, He made it a living being. And when God awakes, that living being becomes a life-giving spirit.

If it is a true awakening, and not just a fore-shadowing, the drama called Jesus Christ will unfold in 1,260 days, as foretold in scripture. Do not be discouraged if your visions are fore-shadowings; the promise will be fulfilled, for you are keeping the vision in time of trouble. At times, like Peter you may have denied that you are God, but you are still keeping the divine vision.

I fell in love with being Neville, as you fell in love with the being you are now. You have dreamed poverty into being, health, being loved, being ignored, but you have never lost your vision of individuality You will never lose it, for that is the one you fell in love with. And in the end you will awaken as God, individualized. You will know yourself to be a life-giving spirit as you move towards ever greater and greater individualization. That is the purpose of the entire drama, and that is what Christmas means.

When it will happen I do not know. Blake certainly was not 1800 years old judged by the world of Caesar. He was born in 1757 and wrote his poem, "Europe" in 1794. Blake was speaking of that second birth, believing that if we have been united with Christ in a death like his, we shall be united with him in a resurrection like his. Blake looked upon this division of time between BC and AD as the beginning, claiming he was one with God when, falling in love with his image, he became universally diffused individuality. Starting as we did, the God in him took 1800 years to complete the drama and awaken.

In his poem, "Europe," Blake speaks of the cavern man and his five openings. His eyes, which see only a small section of infinity. His ears, which will hear the music of the heavens. His breath and mouth, totaling

four; but Blake does not tell us where the fifth one is. He does, however, tell us that through this opening man may leave at any time and return, but man does not choose to do so. What is that one but imagination? Standing here, I can imagine myself elsewhere. What opening do I use to imagine myself there? The fifth one of the five openings of the cavern man.

Soon the Christian world will celebrate this wonderful mystery, which is completely misunderstood. But one day you, individuality, will experience scripture and know the true mystery of Christmas. Then you, too, will say I woke and knew not that I had slept.

The sensation is one of waking, not resurrection. You know you are in your tomb, yet your skull. Because of an innate knowledge, you will push from within, and the stone will roll away as you are born from above.

Three witnesses will be there; two will deny your birth, and one will confirm it, for you are fulfilling scripture: "Where two or more persons agree in testimony, it is conclusive." One witness declares you as the father of the sign, the child wrapped in swaddling clothes. You - the father - witness the event, and scripture - the written word of God - bears you out; so you have three witnesses, all agreeing in testimony: the Bible, you, and a third.

This is the story of Christmas, the time when the prophecy made to you before that the world was, is fulfilled.

Now let us go into the silence.

Neville 4/28/1969

A RIDDLE

Tonight I will call this, "A Riddle," for every creative mind rises to the challenge of a riddle. Now a riddle is defined in the dictionary as "an imperial object or person; that which is difficult to understand." It is also "a sieve to separate the chaff from the wheat, or a puzzling question."

Now I ask you: who is the greatest of the great of earth, who was never mortal born, or lived - as you and I understand the term - in this secular world? I could use the plural and say "they" who were never mortal born, but tonight I will confine myself to the greatest of the great of earth, the one that is worshiped by all. As far as I am concerned, he is Jesus Christ.

I think you will agree with me when I say you did not choose the environment in which you first found yourself at birth. But you quickly adjusted to everything you found here in this section of space/time; the habits, the classrooms, the religion, and the doctrine. This is true with everyone in the world. If they were honest with themselves, everyone would admit that they did not choose their environment, but simply found themselves there.

God the Father placed you in this particular age, as it is best suited for the work he is doing on himself in you. He did it willingly, prepared to accept all the consequences of this confused world of beings with all of its tangles and enigmas. This he did in Jesus Christ in you, for Christ is God's power and his wisdom buried in us all.

Now let us turn to scripture. We are told in the 6th [chapter] of Isaiah, that the Lord God blinded their eyes and hardened their hearts, lest they turn and be saved. So when someone awakens by reason of the long, long journey he has taken, and scripture fulfills itself in him and he tells it, there are only a few who will accept his message and believe him. The majority will reject him, for they will see only his mortal form in the world of men. They will know his father and mother, his sister and brothers. But when he tells them exactly how it unfolds and they cannot believe, so his story is completely discounted. But those who hear it and believe will experience scripture. They too will tell their experiences, yet it will still be denied by the mass because He has blinded their eyes and hardened their hearts, lest they see with their eyes and perceive with their hearts, turn and be saved.

Now, "Do you not believe that I am in the Father and the Father in me? That the words I speak are not my words, but the words of him who sent me? Believe that I am in the Father and the Father in me, for truly I say unto you, the work that I have done you shall do also and even greater works than these. If you don't believe me, believe it for the sake of the works themselves." God the Father is not on the outside. I am in the Father and the Father is in me. If you turn you will see Him and, becoming what you behold, you will vanish from sight. All that you see now, that appears so real before your face, is only a shadow made real by the world. This I know from experience.

There is a little boy in New York City who bears my name. He is now about fifteen. Before he was born he stood before me in vision and I felt I was his father. Appearing to be about four years old, he told me his name was Neville Mark. When I asked him when he was coming, he said the 10th of November. This was now September. The next morning I told my wife that a little boy was coming to us on the 10th of November. Well, she admitted that she believed in miracles and in me, but she knew she was not pregnant. Regardless, I told her he was coming anyway.

A friend of mine who was expecting her baby in December wanted a little girl, as she already had a little boy. I said to her: "If your child is born on November 10th and it is a boy, his name is Neville Mark." She agreed, although she was certain that the child would be born in December. But when November 10th arrived, Neville Mark was born.

About five years ago, while visiting them in New York City, the little boy came in, walked over to me and said: "You know, Neville. I feel that if I could turn around I would see who I really am. I know I am wearing a mask and I can't wait to die, cause then I will turn around and see my true identity." His mother was a very poor girl who married wealth, and anything relative to death frightened her. The thought of losing her diamonds, her home, and all of her possessions, scared her to death, so she was upset when the child spoke of death. No doubt having grown up in the meantime, the boy's attention has been diverted; but that is what he told me five years ago.

Now let me tell you my own experience. While lying on the bed, on my left side, I felt a force coming from beyond my head - yet near it - enter it. The force as so powerful I wanted to turn around and see who was applying it. I felt as though some person - not an impersonal force but someone - was doing it. Although my body was just as alive as it is now, the force at the base of my skull was so intense I could not turn around. Had I turned, that day I would have seen the being that I am and instantly vanished from this world.

So, he blinded their eyes and hardened their hearts, lest they should see with their eyes and perceive with their hearts and turn and be saved. These same words are used, in the Greek sense, of the prodigal son who came to his senses and turned. Remembering his father, he turned and went home to receive the great robe, the ring, the fatted calf, and shoes for his feet.

You and I have been purposely blinded by the Father in us. Our hearts have been hardened by the Father in us. So the words are true, and when you reach the end you will say: "Father forgive them for they know not what they do." God the Father uses the tyrants of the world for ends beyond their own. Every person in the world is only a mask God the Father wears while playing that part. Man sees and judges the mask; but the occupant he does not see, for his eyes have been blinded and his heart hardened. God is playing each part based upon the environment in which he was placed - not by his own choice, for we were made subject unto futility; - not willingly, but by the will of him who subjected us in hope; and we cannot turn back until His predetermined goal is reached. That is when we reach the end of the journey and go through the series of events called the story of Jesus Christ, at which time Christ is formed in you.

Christ is not and never was a mortal person. Those who believe that he was born from the womb of woman have no ears to hear and understand when told who Christ really is, or who the Father really is. To them "He who sees me sees the Father" is a riddle, which cannot be understood. But when the sum total of all experience of man is formed into a youth who calls you Father, the riddle is solved. David is he who sees you and thereby sees the Father; yet he, too, like the greatest of the great of earth, had no mortal birth.

Called Abraham, Isaac, Jacob, and Jesus Christ, you and I - clothed as we are in these mortal garments - make their drama alive; for it's the Father alone who is playing all the parts. Willing to take all the consequences of this horrible experience unto himself, in Christ, God the Father thinks Christ is other than the one who sent him; but he who sees me sees him who sent me: lo we are one.

The whole in me sent me to clothe myself in this garment of flesh you see. He placed me on the tiny island of Barbados in 1905, with many brothers, in a limited environment and no social, intellectual, or financial background. Then, because I was sifted prior to 1905 (the sifting was the riddle, separating the grains of wheat) I couldn't stand the environment I had been inducted into and felt the restlessness of a boy to continue my search. My one outstanding corporal punishment in this world was for the Bible. In response to my schoolmaster's question, I said, "Take up thy bed and walk." When he asked me for my Bible and I couldn't show it, he was allowed to beat me. I was beaten from my buttocks down to my feet for the Bible. But all of my life I have been restless for the Word of God. I came all the way across the ocean in my search and joined the theater, all in preparation to stand before you and tell you of my experiences.

I know from experience that if a man could only turn around, his eyes would no longer be blind or his heart hardened; for he would see that he and the very being who sent him into the world are one. You and your Father are one. You would see God's only begotten Son as a radiant being, the only God and you would see yourself as you really are.

Now, we are taught that all who are baptized into Christ have put on Christ, and all are one in Jesus Christ. This is true, for when you meet him, you are baptized. He who is infinite love sent you into this world of horror, where you murder and are murdered, rape and are raped, mutilate and are mutilated. And when you have experienced it all, you will turn and all is forgiven. Then you will return to your eternal home more brilliant because you have raised the one you wore.

"You must be perfect as your Father in heaven is perfect." The moment you turn, you are perfect, for you are the Father. Clothed in your body of perfection, the blind see, the deaf hear, the dumb shout for joy, as everything you behold is made perfect. I know, for it is the end of my journey. So I say to you: be of good cheer. No matter what you have gone through, what you may still have to go through or what you are going through right now, one day you will be baptized into Jesus Christ, you will turn around and - seeing him - you are incorporated into his being.

To be baptized is to be completely covered with fluid. It doesn't mean water, because the Messiah is Christ and the Messiah is the placenta, one who is anointed with oil. What the pope does here hasn't a thing to do with it. There is a living fluid, living water you break through to merge with, just as a drop of water merges with the ocean; yet your identity or individuality is never lost.

All are One and all will be baptized into that One. All will put on the Lord, which simply means to live as, to move into the garment and flow with it. The last words of Christ in the Book of Luke are: "Remain in the city until you are imbued with power from on high." Power is Christ; wisdom is Christ, and to imbue is to clothe. In other words, wait until I have clothed you with myself, and on that day you will literally say: "I am in Christ and Christ is in me."

Believe me when I tell you I am in the Father and the Father is in me. If you can't believe that, then believe it for the works themselves; for truly, truly I say unto you: the works that I do you shall do, and greater than these shall you do because I go unto the Father. I came out from the Father and came into the world. Again I

am leaving the world and returning to the Father.

The entire drama of scripture unfolds in us and hasn't a thing to do with any being that was mortal born. Christ in you who is your hope of glory is born from within, and does not walk the earth, as you who are born from the womb of woman. So who is Christ? This, the riddle of riddles, is asked all through scripture. In the Book of Proverbs the question is asked, "Who has established all of the ends of the earth? What is his name and what is his Son's name? Surely you know." Who has established all of the ends of the earth? The Father of fathers, one of infinite love, whose son is David. It is he who established all of the ends of the earth and sustains them from within you. You are his suffering servant, who is Himself.

The 53rd chapter of Isaiah, called "The Last of the Suffering Servants of God", begins: "Who has believed our report? And to whom has the arm of the Lord been revealed?" My arm has been revealed. It has been completely unveiled before those who are being prepared to tell the story.

So I tell what has happened to me, but who will believe it? This power which is to be revealed in you is not worldly demonstration, but for the unfolding of your godhood. After your arm has been revealed, when you leave this world you are one at the right hand of the Father, for you are David, his right hand. God the Father unfolds himself in you, for there is nothing but God. Not God and you - just God.

You will discover diversity in unity as well as unity in diversity for, "Hear O Israel, the Lord our God is one Lord." Here is the compound unity, one made up of others. Diversity in unity as well as unity (I am) in death (diversity). I dwell in them and they dwell in me and we are one. Just as I am in the Father and the Father in me, I am (plural) and you (plural) are in me (singular). Here is diversity in unity. I look upon myself and see my world pushed out. Now I can see the diversity in unity as all within me. All that I behold, though it appears without, it is within me. All that I behold, though it appears without, it is within me in my own wonderful human imagination, of which this world of mortality is but a shadow.

May I tell you: it has been determined what the last will do, and how they will do it. Having become separated, all are moving toward the final event. I am not saying this to flatter you who attend my meetings, because whether you come or not, it makes no difference to my way of life. I am no longer interested in things of this world or to shine among shadows, for I know that the greatest of the great never walked the earth and was never mortal born. I have no desire to establish something here for shadows to say how wonderful I am. No, all of us are moving toward the inevitable end. To turn around as the prodigal son and be embraced by the Father, thereby becoming the Father. And on that day you can forgive everyone, knowing they know not what they do. Believe me: every word of scripture is true, for I have experienced it. But it is not secular history. It is salvation history.

I heard Ben Gurion the other day on "Meet the Press." He is a grand old fellow of 80 now, who still sees the world as a history book and hasn't the slightest idea about scripture. Oh, he can quote it from cover to cover, but he's not alone. My sister's maid can quote the Bible from beginning to end, but she doesn't know a thing about life. Ben Gurion quotes the Bible beautifully, but he hasn't the slightest concept of who Abraham really is, or Isaac, or Moses, or Jacob, or any of these who were never mortal born. They are eternal spiritual states through which all men pass. Starting with the state of Abraham - the friend - the companion of the Father who is buried with him whispers in your ear and tells you the story of redemption. He tells you that you will be enslaved as long as you wear the garment of death. Then he will bring you up to have much, much more than you had before you entered; for God's power and his wisdom will be enhanced by reason of this

challenge which God put upon himself. Then, in the end, you will turn around and see yourself as infinite love, fuse into and become one with the Everlasting Father. Everyone will turn to the Father and enter this wonderful unity of Christ. So here is diversity, and yet there is unity in diversity as there is diversity in unity.

You dwell upon what I have said tonight. It's a riddle, and riddles are difficult to understand. There is no greater riddle than this - the riddle of riddles, which is Christ. I tell you an incredible story. The story of one whose birth will influence all. Who tells the only truth. Who was born, yet was not mortal born. I tell you of one who dies, yet rose from the dead. This incredible story is summed up in one person, called Christ. He was not mortal born; he never walked the earth except within you; but rising from within, you experience everything that was said of Jesus in scripture, thereby un-riddling the riddle of Christ. The Old Testament is the riddle, and when Christ awakens within you, he un-riddles the riddle. Then when you tell of this un-riddled riddle, those who hear you will judge you by human standards, not knowing that the vision took place before you came into the world.

I was sifted a long time ago. I now know that I came into this world to be stirred in Christ. I was not satisfied with the environment into which I was placed at my mortal birth and became restless, knowing I was destined to grow into something different; so I started my search to completely unveil the Christ in me, and now I am telling the story. I tell it to the best of my ability, but I know that only a few will hear it with faith. The mass will reject it. There will be those who will hear and believe, but they will be afraid of the reactions of society and, therefore will be silent. This is told us in the 12th [chapter] of John, where it is said that many heard and believed, "but for fear of the Pharisees they did not confess it lest they should be put out of the synagogue." The synagogue of the ancient world is still with us today, in all denominations of churches where anything that disagrees with their traditional concept of a secular is excommunicated.

Today the present pope is asking that Luther be brought back into the fold. He was excommunicated a hundred years ago and now they want to bring him back. Have you ever heard such nonsense? Isn't that "Alice in Wonderland"? How can you forgive a man who has been dead one hundred years? I tell you, forgive them for they know not what they do, and that goes for the pope down to the one who shines his shoes and thinks he’s blessed because he is allowed to do it.

Let Christ awake in you and one day you will turn around and find joy in your return. I was sent into the presence of the Risen Christ. I didn't turn around. Had I turned around I would not be here. I was sent into his presence to answer the question asked of me, then to be incorporated into his body, that I may complete the journey. Any moment between now and my departure from this world I can turn around, and when I do, you will read of Neville's obituary. My journey is at its end. I have fought the good flight. I have finished the race. This I know from my own personal experience.

Tonight I hope I have been able to un-riddle the riddle, for the greatest riddle in the world is in Jesus Christ, he who is your own wonderful human imagination.

Now let us go into the silence.

Neville 4-29-1968

A STATE CALLED MOSES

While reading scripture, always bear in mind that it is a story of salvation and not secular history, that the characters - from Adam to Jesus - are states of consciousness. In Blake's "Visions of the Last Judgment," he said: "It ought to be understood that the Persons Moses and Abraham are not here meant, but states signified by those names as they were revealed to mortal man in a series of divine revelations, as they are written in the Bible." Having seen the entire play, Blake added: "When you see them from afar they appear as one man, but as you approach they appear as multitudes of nations, as the One Man becomes the many."

The first five books of the Bible are called the Torah, or the Law, with Abraham as the symbol of the beginning of civilization. But the outstanding character recorded there is the infinite, eternal state called Moses. The word Moses is the old perfected [form] of the Egyptian verb “to be born”; so it is in the state of Moses that something is to be born. Now, at the end of the Torah we are told: "Moses, the servant of the Lord died and the Lord buried him, but no man knows the place of his burial to this day." (Deuteronomy 34) Why? Because Moses is buried in you.

Today people try to perpetuate the identity of every prominent person in some mausoleum. In our country, daily trips are made to the graves of our presidents. I am told that there is not a day that Kennedy's grave is not covered with flowers, as people cry and pray there. So we know the burial place of our presidents and heroes - but no one knows the burial place of Moses. Representing the future of Israel in germinal form, it is in Moses - a state buried in Man - that God's plan of redemption is revealed. Now, an Israelite is not a descendant of Abraham after the flesh, but the elect of God of any nation. Whether you be a Jew, Christian, or Mohammedan, Moses - the future of Israel in germinal form - is buried in you. And the word “Israel” means to rule as God.

Having seen the entire pattern of God's plan in the mountain, Moses returns and speaks to the people in the first person present tense, saying: "I am the Lord who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods besides me." Having said this, Moses reveals God's name as I am! He did not say, I am Moses and the Lord, but I am the Lord. Recognizing his true identity, Moses begins to do wonderful things, called signs. Giving Moses the rod of God, the Lord said: "Put upon it the fiery serpent, and everyone who sees it, whether he be ill or distressed, if he believes, he is healed." All of this beautiful imagery is literally true when God's plan begins to unfold in you.

We are told that Moses could not enter the promised land, that Joshua - filled with the spirit of wisdom - entered and the people followed. Joshua is the Hebraic word for Jesus. Moses could not enter because he is God's plan in germinal form. Joshua is its unfoldment, as the word says: "I am the Lord your God, the Holy

One of Israel, your Savior and besides me there is no savior."

The plan unfolds in Joshua in the Old Testament, and Jesus in the New. If Joshua is filled with the wisdom of God, and Christ is defined as the power and wisdom of God, are they not one and the same being? God's glorious wisdom in germinal form saves Israel by pulling the one being out as the germ erupts. Then the man in whom it happens experiences the signs and wonders recorded in scripture in a literal manner. Who would have thought that the rod of God with a fiery serpent on it was literally true; yet I know it is the state you will experience as you enter the promised land.

I do not care how long you live or how much you own, you will die to this world. But you are destined to move into the land of the promise, a land that is eternal, where you cannot die. The garment of nature you now wear will die, but there is a germ in you called Moses that lives forever. He is buried in Golgotha, the skull of man. And the rod of God is your spinal cord. Having descended into division, God's creative power has gone down into generation. It is destined to be reversed and turned up into generation and unity.

There is only one creative being, only one God. Being protean, he appears to be unnumbered nations, races, and people; but in the end, one by one he gathers himself into the one body, the one Spirit, one Lord, one God and Father of us all -yet without loss of identity. You will know you are God. I will know you and you will know me. Having known each other in this violent state by the masks we now wear, we will return to the unity of one made up of others, to be brothers in that heavenly state.

It is Moses who betrays God's name. Now that you know it, ask for wealth in the name of God by saying: "I am wealthy." You cannot point outside of self and call upon God's name. If I am in an impoverished state and desire the state of wealth, I must dare to assume I am wealthy. The Torah is a discussion between Jehovah and Pharaoh, or faith and doubt. You must have the faith of assumption that you are the man you want to be in order to become it. Your desires will never come to pass if you believe the denials displayed by your reason and outer senses. As you walk in the assumption that your desire is fulfilled, you are calling upon the name of God and conjuring that which you are assuming. You must dare to assume wealth, if that is your objective.

If you desire health, you must assume it, even though the doctor's reasoning world produces proof to the contrary. You must be ever aware that they are not your God, that there is only one God and his name is I am! When you point to another as an authority in your world, you are transferring the power that belongs to God to an idol. Now, if you call for anything with the name of God, and his name is I am, and you say I am - are you not your own maker?

God is, for I am! I kill and I make alive, I wound and I heal. I create the light and I form the darkness and besides me there is no other God. Whatever I want, I must assume the full responsibility for it. If I want to conjure health and the doctors tell me I cannot overcome my illness and I believe them, I have made my choice and must accept the responsibility for it. But if I dare to assume health, God is proclaiming it, for he has no name other than I am! This is the grand revelation found in the third chapter, the 14th verse, of Exodus. "Go and tell them `I am has sent me to you.' "Whatever you declare, is; for God's name is any form of the verb to be, whether it is I am, I was, or I will be.

Remember: Moses is not a person, but an eternal plan of God. He was shown everything and told to follow

the pattern that he saw in the mountain. No one knows who wrote the books of the Torah. They are only signed with the letters J, B, and P. In fact, we do not know the author of any book in the Bible. Matthew, Mark, Luke, and John are anonymous names of those who wrote their own visions and revelations of God's eternal plan of salvation. In the state of Moses, I have been leading you into a new and perilous way. I have called you as a group, and explained what has happened to me - the pattern man - in the hope that you will hear me with faith. Not everyone will believe me, just as they did not believe Moses.

It is said that as he led the people through the desert, the majority wanted to go back to their old way of thinking. They felt safer in their old beliefs. It was easier to remain a slave and receive a handout. Many slaves do not want to be freed, because as slaves they are sheltered and fed. To be freed from that state means they would have to enter the state of independence, which is hard but glorious. When you believe God is your own wonderful loving human imagination, you are freed from the slavery of the belief in another. Man has been taught to believe in an external God. To turn to him when in need; and even if he doesn't respond, man continues to think God is doing his work. But Moses tells us to turn to no other God, saying: "Besides me there is no other."

The only God who will bring you out of slavery is I am. While enslaved, assume I am free, and have the courage to continue worshiping the only God, for there is no other. God did not promise life without peril, because you are capable of falling back into your former state of consciousness. Thinking you may have made a mistake, you can again bow before man-made icons and go to mass on Sunday mornings. So Moses leads you to the promised land, but he cannot take you in. This you must do by yourself. Moses is the pattern in germinal form that erupts as Jesus. When everything said of Jesus Christ in scripture erupts in you, you stand amazed to realize that you are He! That there never was another. That the one and only God and his pattern of salvation, is buried in all humanity.

Now, you either believe my words or you do not. It's entirely up to you. I have told you what I saw on the mountain top - the great Mount Sinai where the laws were given in the beginning. Having experienced that which was seen in the beginning, I have come to tell you, my people, exactly what happened, and I have not altered it. In the state of Moses I have led you out of the land of Egypt. And when the time for my departure comes, I - a servant of the Lord - will die and be buried by God Himself. This is the great mystery of the seed. Unless it falls into the ground and dies it remains alone, but if it dies it brings forth much. The pattern, like a seed, is planted in the earth, called Adam. The seed will take root and unfold according to its pattern.

The first eruption is to awaken; for just like a seed, the moment a little shoot comes out you know the seed is alive and has taken root. God is a god of the living and not the dead, so what seemingly was dead awakens, and man resurrects within himself. Awakening within your immortal skull where you were buried, you come out and scripture unfolds before you. A child, symbolizing your birth, is present. Three witnesses are there to fulfill scripture. Five months later the pattern erupts again and David stands before you and calls you Father. You will recognize him and proclaim the words of the second Psalm: "Thou art my son, today I have begotten thee."

The relationship between you and your son cannot be described; yet there is no uncertainty as to his identity or yours. The third eruption occurs four months later, when your body is split by a bolt of lightening. (The lovely hymn, "Rock of Ages," calls it a cleft, saying: "Rock of ages cleft for me.") When your body is cleft, you see golden, liquid light at its base. Fusing with it, you become a coiled, fiery serpent and - like a bolt of

lightening - you uncoil right into your skull as it reverberates like thunder. These are the first three acts of the unfolding of God in you. Then, after a period of two years and nine months, the pattern completes itself, as a dove - the symbol of the Holy Spirit - gives his seal of approval by descending and smothering you with affection.

Unable to deny your visions, you will share them with others, cautioning them, telling them that the way is perilous, for you are taking them into a new land. And if they follow you, everyone will have a common experience. Because we all differ, no two will experience the pattern in an identical manner, but everyone will meet David. Regardless of the color of your skin or your gender, you are going to meet a blond, blue-eyed lad who will call you father. David is not looking for a man after the flesh, but the God who is his father, and you will know that you are he! Moses is God's pattern of salvation in germinal form. Having seen the pattern, Moses does not take you into the promised land, but reveals the pattern to you.

It is Joshua who enters and Jesus who unfolds as the pattern within you. If, in the spirit, David calls you My Lord, and scripture tells you that David called Jesus My Lord, are you not Jesus? Are you not he who said: "I am the Lord who brought you out of the land of Egypt, out of the house of bondage?" Perhaps you have a friend who desires to enjoy good health. You can give it to him in the name of God by listening to your thoughts and hearing your friend tell you he has never felt better. Who is hearing the words? I am. That's the Lord. Respond by telling your friend how great he looks in your imagination, and God is speaking. If your friend is unemployed, hear him tell you he now has a wonderful job. Congratulate him and feel the joy that would be yours were it true.

Then ask yourself who is doing it and you, the Lord, will say, I am! All day long man exercises his creative power, unwittingly bringing confusion into his world. Then he rushes to a church and prays to a God who does not exist, for the only God is I am! There is no other God and there never was another God. Practice the law of identical harvest by going to the mountain top. I hope your ambition is to have scripture unfold within you, for that would transcend anything here.

But, perhaps you are one of those who want to leave this world so famous or wealthy that your remains will reside in some huge mausoleum, even though there is no assurance the building and its contents will survive. If so, that's all right, but you now know where Moses is buried. Throughout the centuries men have been looking for Moses in the wrong place. Thinking he was buried on the outside, they search in vain, for God buried him in the skull of man.

Containing God's plan of salvation, Moses reveals the pattern which - when it unfolds - saves man. The word Jesus means, “Jehovah saves”. When God's pattern unfolds, God has saved himself. Like a seed which disappears as it becomes what it contained, the pattern unfolds into the tree of life to become one with God, the Father of the seed. Take my message to heart and dwell upon it. Set your mind fully upon this hope that God's pattern of salvation will erupt in you while you are in this sphere. It must erupt for you to leave this world of sin and death and enter eternity. There you will be a king within yourself, creating - not by reason, but by the life you know to be yourself. There you will no longer be an animated body; but as a life-giving spirit, you are God Himself.

When you read scripture in the future, don't think of it as records of myth or secular history, but glorious revelations of God as eternal states of consciousness, personified. Moses is the personification of an eternal

state containing the perfect pattern God designed for the purpose of saving himself. It is God who became man that man may become God. Knowing that he had the power to die and overcome death, God died. Now he must overcome death, and he will. History tells us of the great Roman Empire and the Chinese Empire. We are living in the day when the great British Empire is vanishing. There was a time when the sun never set on the British Empire, and now it has diminished in size to almost nothing. Every empire dies in time.

People die and dynasties die and all of the great fortunes will die. I understand that Hughes and Getty both have a personal fortune in excess of one billion dollars. If their fortune was invested at six percent interest, they would receive $175 thousand a day, seven days a week. Yet, when they leave this little segment of time, they will not take it with them. That's this society, so why put your hope in it? Instead, put your hope upon this plan contained in Moses, for buried in you God's plan will erupt and you will enter the promised land as Joshua, called Jesus.

Now let us go into the silence.

Neville Goddard 1964

Abdullah How We Got Together Q&A

Now are there any questions, please? Yes, sir?

(Question mostly inaudible but about Abdullah and imagining and demonstrating)

Well, I'll tell you in details exactly how we got together.

It was 1933. If you remember, there was a frightful Depression on in our country. Millions were unemployed. In New York City, you would go through the tunnel into Gimbel's (Department Store) from, say, the square (Herald Square), where Gimbel's begins… it goes all the way through to the… well, the Holland Tunnel. They were sleeping with the permission of the Mayor… three and four deep, as far as the eye could go. There was no place to go. In the park, in the summer months, they were allowed to sleep in the park, sleep all over the place. And the long lines for coffee and bread were there to give them. There were millions unemployed. We then had a population of not more than, say, a hundred thirty million, as against today's a hundred ninety two million.

I was a dancer, and if you couldn't eat, you couldn't pay to watch a dancer, so there were no shows playing on Broadway. I think we had five Broadway shows, and they were running on paper… just.. (unintelligible 1:20) passing out paper to go and see them, really, instead of the usual 50 to 60 shows that you usually get.

Well, what I'm getting at is, I didn't have a job, I had no money, and I was living in a basement on 75th Street and he (Abdullah) lived on 72nd Street, in a very lovely home that was owned by Morgenthau, whose son (Henry Morgenthau Jr) was then the treasury (sic) of our country, a cabinet member (US Secretary of the Treasury under President Franklin D. Roosevelt), but his father owned this house, but he didn't live there, and he rented the first floor to my friend Abdullah.

I said to Abdullah, in the month of October, late October, "Ab, you know I've been gone from Barbados for almost twelve years… I came here in '22. And it's almost 12 years, and I've never had a desire to go back. But now I have a hungry desire, a haunting desire, to go to Barbados. Not a thing stops me but a lack of money. I have no money."

He said to me, "You are in Barbados."

I said, "I am in Barbados?"

He said, "Yes. You are now in Barbados. And so… you see Barbados, and you see America from Barbados, and you can smell the tropical land of Barbados, see only the little homes of Barbados, and that's all you do. You just simply sleep this night in Barbados."

Well, I thought him insane, really… I mean, at the moment, it seemed so… stupid. Because… 72nd Street, we still had 50- and 60-story buildings. And little Barbados with a little three-story building almost the tallest that you'd find. And narrow little streets and no sidewalks. And I'm walking on a sidewalk that is wider than the widest street in Barbados on 72nd Street.

Well, nevertheless, that night I slept in Barbados. I assumed that I'm in Barbados in my mother's home, and that I saw America relative to Barbados, and it wasn't under me that night… it was north of me, about two thousand miles.

Well, the next day, I didn't tell him anything… about a week later when nothing happened, I thought I would approach him. This time we've moved into November.

I said, "You know, Ab, there's no… not a thing has happened."

He wouldn't discuss it with me. He turned his back on me and went into his little library and slammed the door.

About three times I tried to open up the discussion with my friend Ab between that moment when I first talked to him and the end. He would never discuss it, on the basis: "How could he discuss with me how I am going to Barbados when I am already in Barbados?" That's stupid to discuss how I'm going to go when I am in Barbados! And if I am faithful to my assumption, I can't discuss the "how." I'm already there!

Well, this went on… on the morning of the fourth day of December… there's no job, no place to go… and the last boat that will get me there by Christmas is going to sail on the sixth.

Under my door is a little letter from my brother Victor. And he said, "As a family we were never around the table at Christmas together. That Cecil"– he's my oldest brother… he left home before the last was born, because we have a large family; there's eight years between my sister Daphne, who was the eighth child, and then my brother Joe. Well, in that interval, my brother Cecil went off to Demerara. So… never as a family were we ever together at Christmas. So in the letter, he justifies why he's asked me to come. "I know you don't have a job, and there's no excuse for not coming. And so I'm enclosing a draft for fifty dollars… you may need a shirt, a pair of shoes, socks or something, and I've notified the Furness Withy Line that you'll come for a ticket. So the ticket is waiting for you at the Furness Line."

Well, I was so excited… I rushed on down to the Furness Line and I told– gave them my letter. They said, "Yes, we have a message here from your family in Barbados. We'll give you a ticket, but we haven't any First Class tickets left. You can go Third Class, and use the facilities of the First. But you have to sleep Third Class, until you hit the island of St. Thomas. When you hit St. Thomas, someone disembarks, then you may take a First Class bunk."

I said, "I'll take it."

I rushed right up to Abdullah, and I said, "Ab, I got my ticket for Barbados, but I have to go Third Class." I'm all elated and happy about it.

He said, "Who told you that you are going to Barbados? And who told you that you went to Barbados Third Class? You went to Barbados, and you went First Class."

Would say no more.

He isn't even happy that I'm going to Barbados now. (audience laughter)

So I went down on the morning of the sixth day of December, with my Third Class ticket. Went up to the desk as they're checking in the passengers, and I put my ticket forward, and they said "I've got good news for you, Mr. Goddard. Someone has cancelled, and you're going First Class."

And I went First Class all the way down to Barbados. Ten days down; ten days back, with three heavenly months in Barbados.

So all that I did… I tried to the best of my ability to with his almost insolence… he was rude. But he taught me by his rudeness that I cannot discuss how if I am doing what I'm supposed to do. He tells me right away, "You are in Barbados." Like someone comes to you now, and you would apply this principle toward their request, and they say, "Oh, I would love to be happily married." And you say to her, or him, "You are now happily married." They look at you as though you're insane.

But that's exactly what you're supposed to do. "You are now happily married." Well, if I am now happily married and I'm a lady, I would instantly begin to feel that ring there in my imagination. And I'd let others see that I have my ring– well, that would imply I'm happily married, a wedding ring… and so if I don't wear it from then on, I'm not doing what I'm supposed to do.

So in my imagination, I have to go to bed wearing my ring, and actually do all that I would do in that state.

Oh, he said, “You’re in Barbados.” And I’m in New York City physically, but he put me in Barbados in my imagination. So that I slept in Barbados to the best of my ability. But you know days go into weeks, and the weeks went into a month, and I’m trying my best to open the discussion with him, to get a little hope. No, no hope! (audience laughter) He wouldn’t give me any encouragement if I did what he told me to do. Well, we all are human enough to want another little discussion, another little push. And so he taught me the lesson that there is no such thing as “a little pregnancy.” (audience laughter) No such thing. If you did it, then you’re pregnant. Let the child grow. And interference with it is going to be a miscarriage. “You assume that you are in Barbados.” Now you are pregnant. The idea is that you are going to give birth to a journey which will land you right in Barbados. So you’ve assumed it. That is conception. Now, don’t try to argue. You have conceived. And all you have to do is be a faithful mother, and bear that child, and don’t discuss it with me anymore.

He never discussed it, after he told me I was in Barbados.

And I learned so many things from the old fellow. I came back, because I wasn’t drinking– I brought him two lovely old bottles of brandy. The best that we have on the island… two lovely bottles, and some rum. So I gave him my father’s rum, gave him the brandy.

A week later, he said to me, “Say… how long do you expect those things to last?” (audience laughter)

I learned my lesson. I thought he would sip those things for a year– oh, no! They were gone! And he wondered how long I supposed these things to last for him.

And of course he really disillusioned me terribly on so many things because I would go and dine with him, and Abdullah… I was then a strict vegetarian. I was trying to overcome it, after I came back… gradually. And of course he would sit down and he would have two or three big shots of rye–I mean, big shots of rye– and then he would wash down his meal with a lot of Porter, or… it wasn’t beer, it was ale… and then he would at the end, like Churchill, a huge big bowl of ice cream.

I said, “Ab, how can you do that?”

“Oh,” he said, “you couldn’t do it… it would poison you, because you have quibbles.” (audience laughter) “But you know that God made everything? Everything is God. You would assume that he made something and not the rest? No, God made everything.” And he’ll send me back to the Bible. “Go back to the Bible and read the book of Acts.”

“And Peter couldn’t eat the unclean thing. And then the Lord said, ‘Slay and eat, for that which I have cleansed, I have cleansed.’” Then a sheet (?) came down filled with all manner of animals and food. And the voice said to Peter, “Slay and eat, for that which I have cleansed, I have cleansed.”

So he said, “You have quibbles, Neville. With any of your quibbles, it’d poison you.”

But he would sit down and polish off this enormous meal, and wash it down with ale, preceded with three shots of rye. And here was a man truly of the spirit.

But if I judge from appearances, I would say, “Well, he can’t be a holy man.” For which today I am most grateful that he wasn’t! Because he taught me real Christianity. And he was born in North Africa, of Jewish parents, and raised in a strict Orthodox Jewish home. But he knew more Christianity than anyone I’ve ever met, because he spoke the Hebrew tongue perfectly. He spoke other tongues. And Rabbis would come to study with him. And he and I would discuss, day in and day out, for over five years, teaching me all that he could teach me that I could absorb concerning the Kabbalah, the great mystery of how this thing is put together in these simple little letters of Hebrew.

I know that in the– before the Civil Rights Bill, in New York City, no negro could go to the box office and buy a seat in the orchestra. You’d get a seat in the balcony. You think Abdullah would ever let me go and buy the seats? No. Abdullah would go right straight down to the box office–and

he was a negro, I tell you– and he'd go right down and say, "I want two in the center. I don't want too far back. Not beyond the sixth row. Right in the center."

"Yes, sir."

Buy the two seats. For any show.

The first opera I saw, Abdullah took me to it. It was Parsifal.

Five hours, and I'd never seen one before. It seemed it would never come to an end. Of all the operas to be introduced to opera, through Parsifal. Good Friday it was, too… you go on Good Friday in New York, he said, when you go to Parsifal, and you sit there, and think "My Lord, is it ever going to come to an end?" And he is drinking it in, every little note, he understands every little point, and he's so in love with it. And I'm sitting because I'm next to Ab, just waiting, hoping… but nothing happens… it goes on and on and on and it's five hours later, and then… that's it.

Any other questions, please?

X14
S2

"ALL-POWERFUL HUMAN WORDS"

5 June 1970

Moses said: "Show me Thy glory; and the Lord said, I will put you in a cleft of the rock, and I will cover your face with my hand until I have passed by. Then I will take away my hand, and you shall see my back; but my face shall not be seen." [Exodus 33:18, 22,23]

The word "Moses" is the Old Perfective of the Egyptian verb "to be born." You cannot see the face of God until you are "born from above." He puts it into a cleft of the rock. The "rock," we are told, is God. [See Deuteronomy 33:4; I Samuel 2:2; and II Samuel 22:32.] "The rock that begot thee."

We are told, "the Rock is Christ." [I Corinthians 10:4] "Of the rock that begot thee thou art unmindful, and have forgotten the Rock that gave thee birth." [Deuteronomy 32:18]

You are buried in a rock. I will tell you, that rock is your own wonderful skull! There is something there to be born; it cannot see the face of the Lord until it is born -- not until it's born.

You and I are asked, in the meanwhile, to practice a Principle known as Forgiveness or Repentance. "Repentance" is a radical change of attitude towards everything in this world. That's repentance.

Now we will start with a story that happened this past week. A very dear friend of mine that I persuaded to do this work in San Francisco -- you know him, Freedom Barry. He now lives in Cambria. That is halfway between here and San Francisco. He has one consuming passion, and that's music. He graduated from the New England Conservatory of Music, but he felt that he was not equal to the concert field. It is highly competitive, and he really felt that he was not quite of that timber.

He was born and raised in poverty -- extreme poverty. He was an orphan when he was simply a little child -- a little baby. Well, he came west and got a job; and when he came to my meetings, after about two years I met him. I rather liked him, and I asked him if he would like to do what I am doing; and he said, "Yes, I would, but I am not qualified."

I said, "You only answered correctly. If you felt you were qualified, you'd be no earthly good."

Today, I would say I am not qualified. If you asked me for my intellectual background, I couldn't qualify; ask me for any background, I couldn't qualify.

I once met Damrosch in New York City at the Bohemian Club. At the Harvard Club they met once a month. And when I was introduced to him by this most outgoing person, he asked me what was my background. Was it Germanic as far as my teaching? Was it Germanic, was it French, was it English? I said, No, it all came by revelation; and the old man turned his back on me as though he was talking to the scum of the earth!

Here was a social gathering. He judged you by your background, based upon whether you were trained in the Germanic school, the French school, the English school, and he named it. Well, I could not have answered in the affirmative that question; so he turned his back.

So, I said to Freedom, "You do not need any background. You trust me. I like you. I think you are honest, and you will not deceive any one. You will go north and you will teach."

So he went north and he has been teaching successfully. He bought himself a home in Cambria, as I said, midway between here and San Francisco. It's a modest home, but at lezst it's his home. It's all clear. But there is one consuming passion that he has; it's music. He loves music, and he had this lovely grand piano, but something was needed. He had to have it, not repaired, but something must be done, and there was a moderate charge of $400 to do what he thought should be done; but they could only do it if he sent it back to the factory. It was sent to the factory.*

They would not ship it back to him unless he first came down and tested it and tried it out. Everything ought to be just right as he thought it to be right. So he came down, played on it, and he accepted it. Then they gave him a date of delivery. So he waited at home, but there was no piano. The next day, no piano.

Then he called them, and they said, "Well, we were waiting for a full load; but now there is a full load, and so you will get your piano Wednesday," -- of last week, -- not this week, Wednesday of last week. He waited in all day and there was no piano; so then when he called, they said strangely enough, "Our driver and the truck and its contents have disappeared and we cannot locate him. We cannot locate the truck or the contents."

The next day when he called, there was no trace of the driver. So, in desperation, he called me. He said, "You know, I teach this Law; but, Neville, every penny that I have is really locked up in my piano. I have my home, but I have no income at the moment, and my one outgoing thing is simply to play. And it's only insured for $2,000, and I could not replace it for $4,000. But long before I could get the $2,000, if ever, here I am strapped; and I am calling you to help. You are the only one to whom I can turn."

I said, "Thank you for the confidence"; and then that was it.

Right after I hung up, I "heard" him play that piano. I could put my hands upon his shoulder, and I could "feel" Freedom. I could "feel" the piano, and I heard this lovely music. Then that night between 8:00 and 10:00 there is a lovely program that comes on KFAC, and it's usually piano music, but it is lovely music all through the day, 24 hours a day. So any time of the day I can turn that on, which is really turned on all day anyway. And I heard this glorious concerto, and I imagined Freedom was playing it, and I simply put my hands upon him and thanked him for the joy he gave me in the playing of this concerto, and I could "feel" the piano.

Yesterday morning at 11:00 o'clock he called. I was not available but my wife answered. He said, "I would have called you at 4:30 this

* See S.F. lecture, "Identical Harvest," 13 July 1970; also L.A. lectures, "All-Power Human Words," 7/15/70 and " Pattern of Scripture Real," 6/8/70.

morning when the piano was delivered, but I thought it unwise to disturb you at that hour in the morning, at 4:30; but now I am going to call you, because you must be up." He said, "I am going to give you all the details eventually. I can't do it now over the 'phone. It was a strange, strange thing."

He did say this much: the driver was arrested in San Luis Obispo. He refused to give anything concerning the whereabouts of the truck and its contents.

Only this past week I read in the paper that our banks lose from men who hold up the banks -- oh, maybe seven or eight million dollars a week, but the embezzlement that goes on within the banks from trusted employees runs into tens of millions; and then this enormous hundreds of millions between our ports, airports and warehouses in lost cargo -- all stolen. A man takes off, and everything disappears, the truck and its contents; and it runs into hundreds and hundreds of millions of dollars a year.

But I don't care what I read in the paper. I am remaining faithful to Principle. There is one infallible statement concerning the unforgivable sin. The unforgivable sin in the Bible is the sin agains the Holy Spirit. Every sin in the world is forgiven but the sin against the Holy Spirit. What is that unforgivable sin? Doubt! He who created the universe and sustains it, and you doubt His power to do anything in this world? That is the one unforgivable sin.

Well, having reached the end of God's plan for all of us, I will not doubt. I did not ask Freedom anything beyond his request. He wanted his piano; and all that I did, -- I simply "heard" him play it. I put my hands -- my mental hands, my imaginary hands -- on his shoulder and thanked him for the joy I got from hearing him play it. And then when I turned on KFAC between 8:00 and 10:00 and heard this delightful piano concerto, I assumed it was Freedom playing it; and I so enjoyed the master who played it that I thanked him for the joy of having heard it, and then I dropped it.

Now I am waiting for the details, but I do not really concern myself with how it happened. In spite of the hundreds of millions of dollars that are lost every year and never recovered, that did not faze me for one moment. He had his piano back, -- that is all that mattered; and so I simply lost myself in that act, and that was it.

We forget what we do. A lady who is here tonight -- she has forgotten. About two or three months ago she said to me, "Look how fat I am getting -- bursting out of my clothes!"

I said, "You aren't too fat at all."

Then she said, "I want to be thin."

I said, "Well, you are thin. You are as thin as you want to be or even thinner." And she left.

She returned tonight, and she said, "Look, I can't stand it -- how thin I am!"

I said, "Do you recall that two months ago, or maybe three monrhs ago, you said to me how fat you are? I couldn't see it, but to you it was fat, and you despised yourself for the fatness."

And these are the words of Blake: "Oh, what have I said, what have I done, Oh, all-powerful human words!: [from "Jerusalem"]

"All-powerful human words," -- yes, because man is God! God's Word cannot return unto Him void. It must accomplish that which He sent it to accomplish. It must actually fulfill its purpose. Well, God is man! And man in his idle moments makes all kinds of statements. Then he reaps it and he doesn't recognize his own harvest.

So she comes back and she's thin. Yes, she is thin -- obviously very thin. For a small, little lady, it is quite a loss of weight. You can do it with anything in this world.

Now what is the statement concerning Moses? "Show my Thy glory, and the Lord said to him, I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back, but my face shall not be seen."

That is in the 33d chapter of the Book of Exodus. You will read it in the 18th through the 25th verses; and you ask, What on earth does it mean? Well, if you know the meaning of the word "Moses," which means "to be born," there is something that is planted in the rock -- in the cleft of the rock -- that is to be born. When that is born, then God has brought His purpose to a climax.

From then on, -- and this is a strange thing to tell you, but I mean every word of it, -- you do not go forward from that moment on; you go backward! You go all the way back to the Source. He brought you towards the climax, and then you only see the back now until you go all the way back; and when you come all the way back, you see the face -- the Glory of God.

As we are told in the Second Letter of Paul to the Corinthians, the 4th chapter -- I think it's the 6th verse, -- to "behold the Glory of God in the face of Christ." [II Corinthians 4:6]

You will never know your face until you see it in your Son's face. So, in that poem of Browning called "Saul," -- Now "Saul" in Scripture was demented. He was the choice of humanity, the king of Israel; and he was mentally deficient. He wanted this lad to play on the harp to soothe his spirit; and Browning, by experience, wrote this beautiful poem, and Browning now calls it "Saul." It is based upon the 17th chapter of First Samuel. And David stands before Saul, telling him of the coming of Messiah, and these are Browning's words. And David said:

"O, Saul, ...
A Face like my face shall receive thee, and a Man like unto me
Thou shalt love, and be loved by, forwver. A Hand like this hand
Shall throw open the doors of new life to thee! See the Christ stand!"

David stands before him.

Now Saul's name was changed to Paul. Saul was of the tribe of Benjamin in the Old Testament, of Abraham's descent. Paul of the New Testament was first called Saul; and when he confronted the Risen Lord, his name was changed to Paul; and he tells you. So, the poem is called "Saul." And here, standing before the demented humanity who does not recognize his own offspring, like amnesia:

"A Face like my face shall receive thee; a Man like unto me
Thou shalt love, and be loved by, forever. A Hand like this hand
Shall throw open the gates of new life to thee! See the Christ
stand!"

Here is David, the Christ. He is the Christ, the Anointed of the Lord... So, we speak in Scripture of "the Lord and His Christ," -- His son David, who reveals him as the Lord. So Moses cannot see the face until now he moves backward, -- see the back. You shall not see the face. So when divine history comes to its climax in what is known in Scripture as the Resurrection, then come these four majestic acts which are culminating in the Descent of the Holy Spirit in bodily form as a dove.

Now, the Gospels all begin the message of Jesus with the descent of the Holy Spirit at baptism. They all begin it, because "the last shall be first." That is the end. That's the climax.

So they all begin it. In the earliest Gospel, which is Mark, he begins it with the story of the baptism when the dove descends upon Jesus. John, the most profound and the most mystical -- he begins it with this descent of the Holy Spirit upon Jesus. We come now to Luke, and then Luke makes the statement concerning the descent of the Holy Spirit in bodily form as a dove. Then he goes right in and he has Jesus declare that he is the fulfillment of that which was announced in Isaiah 61:

"The spirit of the Lord God is upon me, for He has anointed me to preach good news -- glad tidings to the afflicted -- to the poor, and to proclaim liberty to those who are captive, and to open the prison doors of all that are bound." Here is one. He proclaims that he is the fulfillment of that announcement in the 61st chapter of Isaiah.

Now he goes back. Read the story, and all the events, now, go back. Why? As he disappears from life -- he is buried in us! Now he tells us: "I have told you all these things before they take place, that when they do take place you may believe. And now your hearts are troubled because I said unto you, in a little while I will leave you. Again, in a little while I will return." And so your hearts are troubled. But I tell you the truth. It is to your advantage that I go away, for unless I go away, the Holy Spirit -- the Spirit of Truth -- cannot come; but if I go away, I will send him to you, and he will lead you into all knowledge and bring to your remembrance all that I have told you."

Who, then, is this Holy Spirit? He is called the Spirit of Truth; and Jesus said, "I am the truth." It is the Spirit of the Lord Jesus who comes into man when the visible Lord disappears from man. He disappears completely. He is the teacher, and he disappears. He tells you what happened in him when he disappears. Where can he

go, but back to the Father? There is no other place to go but to the Father! He said, "I came out from the Father, and I came into the world. Again I am leaving the world, and I am returning to the Father."

Well, where is the Father? The Father is in you! Now, He is the Spirit in man.

Now, the spirit of Truth, called the Holy Spirit, against which you must not sin -- not doubt its power to do anything in this world: "He will bring to your remembrance all the things that I have told you." Therefore, who is the Spirit of Truth, other than the Remembrancer? He remembers. The whole thing is done!

That's why I can say boldly: Salvation is accomplished! Redemption is perfect. No one can fail, because the Spirit -- the Remembrancer -- is now buried in man; and He can't take you forward to God the Father. He takes you backward!

So, He rises at a point called the Awakening in you. The moment He awakens in you, you are "born from above." They are the two sides of the same coin. Then He takes you backward. And when He gets all the way back, now you will see the "face of God in the face of Christ -- His son David. David is the Anointed of the Lord; and you will know what you look like by looking right into the face of your Son called David. And David is Christ! You are the Father; but you came out into the world.

Now he makes the statement: "I and my Father are one." [John 10 30]

"He who sees me sees Him who sent me." [John 14:9] He has never left me.

Yet he makes this statement which has confused all the priesthoods of the world: "My Father is greater than I." [John 14:28] You read that in the 14th chapter of the Book of John.

In the 10th chapter of the Book of John he makes the statement: "I and my Father are one." Now he makes the statement: "My Father is greater than I."

The Lord is not inferior as to His Essential Being; but as to His office as the "sent," He and the Sender are one, but when the Sender sends Himself into the world to tell the story of Redemption, the position of the "sent" is less than the Sender. Yet, they are one!

So here, the Lord Jesus Christ is not inferior as to his own Essential Being, but as to his office as the "sent" in this world, -- so he makes the statement:

"He who sees me sees Him who sent me."
"I and my Father are one."

Yet in this statement he shows you the difference between playing the part -- the office of the "sent" as against that of the Sender; and yet the Sender and the "sent" are one, because: "Hear, O Israel, the

Lord our God, the Lord is one." They aren't two; but they are different offices that the One fulfills. So in the office of the "sent" he is less -- he seems to be less; but he is not truly, in his Essential Being, less than God the Father.

So, "I came out from the Father, and I came into the world; again I am leaving the world and I am going unto the Father." [John 16:28]

"And now your hearts are sad because I've told you this, but I tell you it is expedient, and it is to your advantage that I go away, for unless I go away, the Holy Spirit cannot come; but if I go away, I will send him." [John 16:6,7]

Now, he becomes the Sender, and he sends -- it's still Himself, but this time it's called by a different name. He sends Himself! And you may know Him as John, you may know Him as Mary; but it is still the same Sender. Now you know Him as Neville -- the same Being that was "sent"; and while I am in the world as the "sent," I play the inferior office to the Sender; but before I was "sent," I was incorporated into the body of the Sender, and forever I am one with Him, for "He who is united with the Lord becomes one spirit with Him." But in the world where I am now "sent" I am subject to all the weaknesses and the limitations of the "sent," and must subject myself to all the weaknesses of humanity. But on the dissolution of this little "garment," I am not, then, restored to life; I am one with the Father, -- one with the Sender.

Those who have not yet experienced what I am talking about will be restored to life in a world just like this, in a body that is new -- gloriously new, unaccountably new -- in a world terrestrial just like this, to continue their journey until they reach the climax which is Resurrection, for you are buried in the cleft of a rock. You are that "Moses" -- something to be born. So, "in the cleft of the rock I will put you, and I will cover your face with my hand until I have passed by. Then I will take away my hand, and you will see my back; but my face shall not be seen." It cannot be seen until my Son reveals it; and my "Son" is David!

No one will know the face that he truly wears until he sees it reflected in his Son David, for David is the image of the Invisible God. David is the reflection of God, and bears the exact image of the Invisible God. You are the Invisible God!

So here, this is what I mean by "the most profound truth," and yet the most practical application of it. Do not think for one moment, even though you are innocent of what you are saying, that it is an idle word. Because why? You are God, and God's words cannot return unto Him empty. They must accomplish that which he purposed and "prosper in the thing for which he sent it." So, even though you are ignorant of the Law, you are the operant power, operating that Law of which you may be totally unaware, but there's no excuse. You will still reap the results, as my friend reaped the results of the loss of weight, which she could ill afford.

And my friend Freedom, distracted as he is, -- well, what is a friend in this world for if you can't call to him and ask him and stretch out your hand for help when that is necessary? So Freedom

teaches this Law; and may I tell you? he teaches it beautifully. And he has been tremendously successful in helping unnumbered people in the use of this Law; but then came a test for Freedom, for his one consuming passion is music. He loves music. Give him music, and you've given him the whole day; and he can sit in his little place in Cambria and play that piano all day long and forget meals, he is so completely carried away with music, -- he just loves it so.

But now the one thing to express it is gone; and here this very week comes the story in the L.A. Times of the hundreds of millions of dollars that we lose every year through theft between the wharves of our country -- the airports of our country and the interior areas where merchandise is placed upon vans for delivery. And there is a syndicate of stealing, but it runs into unnumbered millions.

Well, when you read that, even though you teach it and it's so near and you cannot replace it, -- the average person who has money will say, "All right, I am insured; I am under-insured for $2,000, but I will go out and buy another." Well, he could not go out and buy another; he didn't have the money. He was born a very, very poor boy, and Freedom has never really made money an object in life. He has never, really. He loves beauty. He loves music. He loves all the lovely things in life; and he enjoys them; but he has never really made money a goal in life. So, he could not go out and replace the $4,000 instrument. But I "heard" it clearly with the aid of KFAC, and I heard this beautiful concerto; and I simply used my imagination to see him. I could "see" him seated there, playing this lovely, lovely piece, and then put my hands upon his shoulders and thanked him for the joy I got out of having heard him, and then felt the solid, solid loveliness of his piano. And he called yesterday morning at 11:00. Now he is going to give me a detailed account as to how. The man was found and at least the piano. Whatever contents the truck held, I do not know; but I am not really interested in that.

I go to the end; and as far as the man goes, he too is God, although he played the part in this little incident of the thief. He may be working for a syndicate. I am not concerned. Still, behind that mask of the thief, he is my brother. That one who played the part of the thief is my brother. There's nothing but Brotherhood in this world!

"Go, tell my brothers that I am ascending unto their Father and to my Father, unto their God and my God."

So we are all brothers behind these masks. We are One. There's only God. So, if there is in this world today, because of imagining and the misuse of imagining, these horrible things in the world, may I tell you? God turns them all -- like the great artist will take discords and turn these dissonances eventually into beautiful harmonies. He will take every discord in the world, like stealing or murder -- everything in the world and resolve it, because He is the Great Artist.

And in us, everything is forgiven. The one who played that part tonight, or the one who stole that truck and the contents to embarrass my friend, who has no money to replace his great love, -- suppose that one in the physical sense was my brother. Do you know what I would say? "Set him free." I wouldn't care what he did. I so love my

brothers that if they were caught in any act -- I don't care what it was -- if it was a violent act, I would ask the judge to set him free. That's what I would do, and I would mean it because he is my brother. Well, behind the mask he is my brother. Every being in the world is my brother; and all my brothers together form God. They all form the Elohim -- a plural word; one made up of others. This is God!

So, we are here to learn a lesson. One of the great lessons is repentance: how to change my attitude towards a seeming fixed, unalterable state. It's unalterable; and yet I want what that, if it could be changed, would produce. Now, learn to change it!

Ignore it completely, and go to the end where it has been changed -- like: so he took the piano; maybe he sold it. Maybe he burned it; but I am going to hear him [Freedom] play the most glorious instrument and so enjoy it. So, I ignore the "facts" of life -- completely ignore the facts, and go in my imagination to the end as I want it to be and there I will see it. I tell you, this is profoundly spiritual and so directly practical!

So, he comes into the world and tells a story that the world does not understand, because he has reached the climax of God's plan of salvation; and having reached the climax, he tells you he must go. He must disappear as a teacher. But where could he go, save to the Father? And where is the Father, but in you?

Now he's going to send the Spirit of Truth. But he says, "I am the Truth"; therefore who is he going to send but himself? But when he comes now he is going to be "wearing" a different name. He will bear a different name. He is one with the Father in control of The Whole, but he will now send himself bearing a different name to continue the teaching, and tell the whole vast world of God's plan of redemption. There's only God!

It was God Himself who came down into the world of humanity and buried Himself in man, and only God can be redeemed, and God planned the process of redemption "before that the world was." This is not an after-thought. This is not emergency thinking. This was "before that the world was." This is how it's going to be. You are going to go straight through to the end until you reach the climax. The climax is Resurrection from that little cleft in the rock, and you come out; and then you are going to go back.

So, the Evangelists -- the four of them -- they begin the story of the ministry of Jesus with the final act, which is baptism when the dove descends upon him in bodily form as the symbol of the Holy Spirit. And they all begin it that way, and then they go back.

John being the most profound, he goes back to the grave and he tells it in symbolism; and all the signs are really -- all the signs that he uses in that wonderful picture of the grave are all -- well, signs. They are all figures, but the things that they signify are literal. So, he tells the story of the birth by using the sign of a napkin, which means the afterbirth, the placenta. He tells you what took place in that concrete state called the tomb: that when you found that little napkin, then a birth took place. Well, this was a different kind of a birth; this was the birth from God. God was born

in this state. So he begins it with the very first act, for there are four "mighty acts," and the first act is the Resurrection. A few moments later it's followed by the "birth from above"; John ends it with that, but he begins it with the descent of the dove. So the whole thing is showing you, it's going to be backwards now.

So, we bring it to its climax, and then divine history is over; and now the great Spirit of God, called the Holy Spirit, takes us backward, -- not forward, but backward to where? Backward to the Source, which is your Self, who is God the Father. It takes you all the way back; and when you go back, only one thing in the world can convince you that you are God the Father -- when you see your glory reflected in the face of Christ. And Christ is David! That's the story.

Now you dwell upon it tonight, you who have recorded it. Play it over and over and over. I am not making any prophetic statement concerning when I will depart. Personally I cannot believe it can be too long, but I have no day, no month, no year; I have no -- because no one knows when he will take off this "garment" -- only when I have finished doing what I am supposed to do. I am supposed to tell it over and over and over, because in my case it has been finished. It came to its climax with the descent of the dove upon me and it remained there, and it's still there -- the symbol of the Holy Spirit clothing Itself with me to tell it, for He has all the knowledge, -- not the knowledge of how to go to the moon, but the true knowledge of the mystery of God. He's not concerned about all the things of earth; He is only concerndd about God's purpose and God's plan. And so, He will reveal to me, as He has, all the things concerning His word in Scripture; and He reveals it by allowing me to experience it, for He came to me seemingly as some one unknown. And then, in some strange, mysterious way, He allowed me to experience Who-He-Is in a first-person, present-tense, singular experience.

So, the whole story is my Self going back towards it all, for it was in the <u>beginning</u> this way; but you come forward to the climax. Then it stops. Time stops, and then you move backwards to the Source. And there you are God the Father! And on the way back you tell it while you still wear a "garment" that is in contact with "garments" in this world, because when you shed this "garment" you've lost the contact. Because I will not be in contact, for my "garment" tomorrow is that Garment that is perfect. Wherever I am, everything is perfect. There's no reason for any argument, for that Body that you will "wear" in the Resurrection is a perfect body. And nothing is "dead" in your world; nothing can be imperfect in your world. Everything is perfect wherever you are. That is the Resurrection Body, and that is spoken of in Scripture as the "kingdom of Heaven." So, the Kingdom of Heaven is not a place, it's not a realm; it is a <u>body</u>!

So, wherever <u>you</u> are, clothed in that Resurrected Body, everything is perfect. But those who "die" before the Resurrection here -- and all will be eventually resurrected, they are clothed in a similar body to the one that they have discarded, only that body is young -- unaccountably new, in a world terrestrial just like this; and they continue their journey.

X14
S2

I do hope you will not forget, for the one grand sin against it is to doubt the power of this Rememberer. For when He comes into your life, He is the Remember-er. He remembers all that God has accomplished. So then, when he actually remembers all that God has accomplished in you, He takes you back, and you are the God who accomplished it. The whole thing re-enacts itself in you because of His Indwelling Presence. That's the story.

---oOo---

Neville 06-16-1969

ALL THAT IS DIVINE

In the nature of things it is impossible for any child born of woman to go unredeemed, for the moment he says, "I am," he is proclaiming all that is divine in his flesh. Therefore, God cannot cast away that which constitutes the "I" of man without casting himself away, and that is impossible.

Scripture teaches in the form of parables, and we must learn to distinguish between the parable told and its message. In the 18th chapter of the gospel of Matthew we read that he placed a child in the midst of them and said, "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven." The word ‘‘angel’’ means ‘‘a messenger; to bring forth,’’ and the word translated "child" means "an infant; a term of endearment." Here we find a child is always beholding the face of the Father who is in heaven and bringing forth his message by becoming what he beholds.

The reality of man is symbolized as that of the Christ-child, the incorruptible seed which is always beholding the face of the Father, molding man’s reality into the Father’s image that he may become one with his Father. Casting his shadow into a certain role, we judge the role, not knowing that the innocent child is doing it as he molds himself into the image of the Father. In the world we play our parts by saying, I am rich, I am poor, I am known, I am unknown; yet all the while the innocent Christ-child (this incorruptible seed) is beholding the face of the perfect one, molding itself into the image of that which it beholds. It is my desire to constantly see truth so clearly that I become its image and share it with everyone who will listen.

Not understanding the horrors of the world, man thinks he is damned and not saved; but I tell you, every child born of woman is already redeemed. The being that is the child’s reality is molding himself into the image of the Father and becoming what he beholds. But in the world he is casting himself into the many parts to be played. At the moment he may be playing the part of a rich man or perhaps a poor man; still he is free to choose yet another state by applying the precept, "Whatever you desire, believe that you have it and you will." You are always molding yourself into the image of what you are beholding, whether in this world of death or that world of life. But your Christ-child is always beholding the face of your Father and molding himself into his likeness, that you may know who you are and say within yourself, "I am He!"

This seems fantastic, but it is true, for I am telling you what I know, not what I am theorizing or speculating about. No one can fail. God hardened Pharaoh's heart so that he could not let his people go. Then giving them blow after blow, he again hardened his heart - so who is responsible? The child is dreaming he is Job as he casts his shadow and plays the many parts. But in the end you will understand why you put yourself through hell, and you will be given a hundred times more than you had before.

You are playing a role now, and have played unnumbered roles in the past. Many of you here are playing the last role, but every role was for the purpose of molding you into the image of that which you are beholding.

Always beholding the perfect image, hopeful that you will not deviate from it, you will become an image of truth.

Now he tells you, "If you abide in my Word you will know that I am the truth." You will know this when God's son sets you free, and when your son sets you free, you are free indeed. In the meantime you are molding your face into the image of that which you are beholding. Now you see only the shadow world, but if you believe me and remember my words in your moments of despair, they will support you in your times of trouble.

In the 8th chapter of Proverbs, the little child tells us, "In the beginning, when the Lord created the universe, I was beside him as a little child. I was daily his delight, rejoicing before him always. He who finds me, finds life. He who misses me, injures himself; all who hate me, love death," for they are in love with this world of death.

When you view consciousness you must see the two relationships: the pure, unconditioned I AM, and the conditioned I AM. Now conditioned, I am aware of being Neville, a speaker and teacher. Another condition placed upon pure awareness is that of a banker, a lawyer, or that of a thief. These are all conditioned states of being the little child has cast you into, and you are playing your part perfectly.

You do not see that little child until the end of the play, at which time you will hold that infant in your arms and your intense feeling towards him will come forward into speech. In my own case I said, "How is my sweetheart?" The child calls forth a term of endearment, for when you find that child, you find life. You find he who was beside the Lord when he created the world, and you will know that. He who misses me, injures himself, and he who hates me is in love with the world of death.

Everything here is mortal, and in time the billionaire will leave his billions and the honored general will leave his medals. The billions will decay and the medals will tarnish. Everything here will vanish and leave not a trace behind, but he who played the part of the millionaire and the general cannot vanish. He is that little child within, who was one with God, and is God. It is he who watches and changes the image until he is as perfect as his father in heaven is perfect. He is building the same image and when he reflects and radiates it, you will find that child and speak words of endearment to him.

The child is but a sign of your true being who is casting himself into these many roles. He cast me into the role of a poor boy, in a family with no intellectual, social or financial background. Then he brought me out as the perfect image of the Father for me to discover my own being. That is the story of everyone in this world.

Now, he gives you a cushion by telling you that, through the act of assumption, you can fulfill every desire of your heart. Knowing what you want, you must assume that you have it in the same sense that the Christ child is assuming he is what he is beholding. You must behold yourself as secure if that is your desire. You must behold yourself as healthy if that is what you want. You must feel yourself into the state desired with the same persistence as Christ in you is feeling himself into the image of the Father, for he never deviates from that wish.

When you know who you are, you will discover that you are free to be anything, go anywhere and possess every desire of your heart. You will also know that, no matter what you have gone through, what you are

going through or what you may go through, you will be redeemed, for he, in you, will not falter watching the face of the Father. As Blake said so beautifully, "You will see from what I teach, that I do not consider either the just or the wicked to be in a supreme state, but to be everyone of them states of the sleep into which the soul may fall in its deadly dreams of good and evil when it left paradise following the serpent."

It was the serpent, the symbol of eternal life, that said, "Did God say you would die? I tell you, you will not really die, but will be like God, knowing good and evil." Eating of the tree of good and evil, you remain in the world as you judge another; but behind your mask is the Christ child, who is molding you into the image of the Father. If you find yourself in a state you do not like, apply this principle and assume you are free from all encroachments, knowing in the depth of your soul that you are seeing the face of your Father. When you first see him you do not know he is the Father. Just as a child knows its parents before he knows they are his parents, you will know God before you know he is the Father, and you know the Father before you know he is yourself. This is how consciousness awakens in the world.

The son of man comes to save those who are lost by their wandering consciousness. You simply wandered from the state, that is all. You are not lost. When you say, "I am" you are in, of and moving towards the I AM. Always in him and of him, you are moving towards consciously thinking from being the one I AM. Everyone is moving towards being that I AM, for everyone is in imagination, of imagination, and moving towards knowing consciously that he is all imagination.

Everything in this world invites you to wander away from the I AM. Urged to believe in that pill, this diet, a man, you move away from your true identity and become lost as your consciousness wanders. But it doesn't really matter, for you cannot be lost, as the son of man will come. He is the one in whom the ideal has been realized. Called Jesus, he is the personification of the incorruptible seed which awoke, budded, flowered, and bore its fruit. And in that state you move towards Fatherhood when your son David reveals your true identity.

Last lecture night I tried to make my message clear, but there were those who did not understand, so I shall repeat it briefly now. The message is simple. In scripture, the expression "Christ" is used of the human race and of the human who has achieved the ideal. The human race, with all of its generations and experiences, is personified as the eternal youth, David. Now the being in whom the ideal is realized, is called Jesus, who is God the Father, whose son is David. Everyone in whom the ideal is attained is Jesus, and in the end there is Jesus only, who is the one body, one Spirit, one Lord, one God, and Father of all. You, individually, will attain the ideal when you are confronted by your son who bears witness to the fact that you are God the Father.

This may not be the easiest thing to grasp, but you dwell upon it. Lean against this truth in time of trouble. That is what Paul meant when he said, "I consider the sufferings of this present time not worth comparing to the glory that is to be revealed in us." Paul never doubted this heavenly vision was the promise God made to the fathers, but he didn't spell it out. I am trying my best to make it as clear as possible. The sum total of your experiences in this world of humanity - no matter how cruel they may have been - when fulfilled, produce David; so in the end you will say, "Father, forgive them, for they know not what they do." On this level we judge and condemn, but these parts must be played by you, an individual, before you can produce David, and when you see David you know you are God the Father and that is Jesus.

Now, he calls a child and puts him in the midst of them saying, "Let no one despise one of these, for I tell you that in heaven their angels always behold the face of my Father, who is in heaven." Why? Because a man always becomes what his "I" beholds. You can take anyone and represent him to yourself as the man (or woman) you would like him to be and, if you do not waver in that representation, he will conform to it. If you want someone to be big in your world, you must make him big in your mind first, and treat him that way morning, noon and night. If you see him as that being, he cannot fail, because he must become what you behold. But you cannot waver. The moment you listen to a rumor, you change the picture, and you cannot.

Many years ago I read the story of famous theatrical mothers and their sons. One was Milton Beryl. He was her only child and she built her world around him. She would join the group of boys playing ball and tell them that Milton was the star, and whatever he said, they were to do. If they did not, she would take their ball and bat away. The story listed a dozen such children whose mothers held that ideal of their sons in their mind's eye. They did not falter and therefore their sons could not fail. They had to become what their mother beheld of them. If a mother compares her son to another child and finds hers wanting, she has broken the image. She sees him less than, but she must see him as great and never falter in her image of him if she really wants him to be great.

Now, there is something in you that has never taken his eyes off the face of the Father and will not deviate until you are perfect. In the meantime, it casts its shadow and you play the part of a bum, a part necessary to bring the image into focus. Then it will cast another image and yet another until you are perfect as your Father in heaven is perfect. But what is the reality of your flesh? "I am." When you say "I am" you are proclaiming that which is divine and cannot be cast off unless God is willing to lose himself, for the "I" in you is God. Therefore, God cannot fail to achieve his predetermined goal, which is to fashion himself into and eventually become the Father.

What a mystery! Just think, before that the world was, you were predestined to become its author, its actor and the one who supports and sustains it. You, who have played many horrible parts, are Jesus. And when your image is perfect, you will awaken as he who is God, the Father of humanity. And when humanity is gathered together into a single being and projected, you will see your son David. That is the mystery.

What the next play will be I do not know. I only know that, until everyone has awakened, this play is not complete. So, don't criticize, or condemn, because - from above - we will aid every being here to come home. We are the ones called, "Those who came to save the lost." First we seek him, then save him by bringing that wandering consciousness back to the vision of the Father. Now my one consuming desire is to see truth so clearly that I become an eye-witness and can tell my experiences just as they happen m me.

I am not asking you to stop giving your money to charity if - in the giving -it gives you pleasure; but giving to the poor and needy is not going to save you. Only that which is in you, whose face is focused on the eternal Father, can save you by becoming what he is beholding. As he sees it, he casts its shadow. Knowing you need a certain experience embodied, he casts its shadow, yet gives you a cushion, telling you that whatever you desire, if you will but believe you have received it, you will. You may now be cast in the role of a poor man, but you need not anchor yourself there by claiming you cannot become rich. Rather, you can cast yourself in the role of a rich man by believing you are rich. You can cast yourself, consciously, into any role you desire to express while you are molding yourself into the image of the Father.

The Bible is filled with wonderful stories which the scholars have misunderstood. Like the one I quoted today. "He put the little child in the midst of them." Scholars wonder who the little child was and what became of him, for they read it as a secular story and the Bible hasn't a thing to do with any happening on earth. Jesus is not a man of secular history. He is a representative of every man within whom that incorruptible seed blossomed and bore its fruit. The resurrection, the birth, the discovery of the Fatherhood - all of these are the fruit you are bearing.

There is nothing comparable to this truth. If you owned the world, what would it matter if tomorrow you died and left it all? What would be the point of living if there were no end to this mortal life? But what I am telling you is true. You are an immortal being who cannot die. Dead though the body seems, you, its reality, cannot die for your I AM is God. There never was another God and there never will be another God.

You are slowly awakening to the realization that you are the God who created everything and that no one is greater than the other. In this world we all try to be better than the other, but when the truth is revealed, we will know that there is only one son and only one Father. And, if I am the father of David, and you are the father of David, are we not one? Then we will understand the great Sh'mah: "Hear, 0 Israel, the Lord, our God, the Lord is one." He is the one Father, and cannot be two, but if he is a father there must be a son to bear witness to his fatherhood. If you have the identical experience as I do are we not one? So in the end there is only one God, one Father, and one son. The one fell asleep and is dreaming this scattered, divine state into being. In the end we all will awake as the one who fell asleep, yet we will not lose our identity. I will love you dearly as a seeming other, yet know that we are one. It's a peculiar mystery. We are all God the Father, for there is no other being. God first reveals himself as almighty power, then as "I am" and finally as infinite love, the Father.

So, why are we here? Blake put it beautifully: "We are put on earth a little space that we may learn to bear the beams of love." In your present state you could not stand the beams of love, for God's infinite love is sheer power. We see power used in going to the moon, and we contemplate going to Venus and Mars, but the power to get us there is as a firecracker compared to your true being who brought the world into being and sustains it.

One day the play will be over and, I don't care what a man has ever done, he will awaken as God. Put yourself now, in the part of a father whose son is accused of a horrible act. Loving your son, would you not want him to go free? I know I would. I would regret that he did it, but I would forgive him and want him to go free. Read David's story carefully and you will find that there is not a thing that man could do that David did not do. He sent Urias into battle, knowing he would be killed so David could have Bathsheba. Although he had a thousand wives of his own, he stole a man's wife because he wanted one more; yet he was called the perfect man, the Lord's son, "A man after my own heart who will do all my will."

David is not a little man born of a woman. He is spirit. Personified as an eternal youth, David is the result of your journey into the world of death. When the Christ child, in you, has put you through all the generations of men and you have experienced everything you agreed to in the beginning, you are perfect as your Father in heaven is perfect, and you have formed David, your son, to reveal you to yourself. The world thinks Jesus Christ is the son of God, but I tell you Jesus is the Lord. This is a mystery. David comes in the spirit and calls Jesus "Father." Humanity is Christ, the son and Jesus is God the Father.

I cannot open your skull and force the solution to this mystery into it. I can only give it to you in words, but I can tell you that the day is coming when you will experience my words. Your skull will explode and you will experience everything said of Jesus Christ in the first person, singular, present tense. Cast in the major role, you will know you are he, even though you will remain a very limited being in this world of mortality. You came into this world of death to overcome it, bringing with you the incorruptible Christ seed who is beholding the Father, transforming you into his image. And since the Father cannot beget another, he is begetting himself.

But while you are here, take his wonderful precept and believe that you can have anything you desire. There is no restriction placed upon the power of belief. There is no need to first consult some holy man to see whether you should have it or not. You be the judge. Choose your desire and, to the degree that you are self-persuaded that you have it, you will get it. And, because we are all one, if it takes one million people to aid the birth of your assumption, they will do it, without their knowledge or consent, so you don't have to ask anyone to aid you. They will do it not even knowing that they are. All you are called upon to do is to assume that you have it. An assumption, though false, if persisted in will harden into fact. That is the principle.

Behind this fantastic play where you are awakening as God, we have a secondary state. In it you may be cast into the role of a poor man and need Caesar's coins to meet his demands of taxes, rent and food. So you can render unto Caesar the things that are Caesar's by assuming that you have that which Caesar demands, and remain faithful to that assumption. In the meantime something else is taking place in you which is infinitely greater than Caesar's world, for this world will come to an end, but the kingdom of heaven is forever as it is eternal. Caesar's world is one of death, but the human imagination is eternal life. It is the human imagination who will reveal your true identity to you when you are perfect as your Father in heaven is perfect. Then you will see David, the sign that you have reached the end of the journey. Having played all the parts, you are the conqueror and your crown is waiting for you as your son reveals your Fatherhood. If the Lord tells David, "Thou art my son, today I have begotten thee," and David calls you Father, are you not the one called God in scripture?

It seems so silly for a little man, one of billions, to make these extravagant claims, but they are true. Einstein was a man of small stature, but he conceived an idea that has changed the thinking of the entire world. So God, wearing the mask of a little man, takes it off to reveal his true identity, and the little man's words, believed, will change the world.

So the little child was brought and put in the midst of everyone. Don't despise him, for he is the one who was with me in the beginning of time. When I laid out the foundations of the world he was beside me as a little child. He was daily my delight, delighting forever in the affairs of men. He who finds him, finds life. He who misses him injures himself. He who hates him, loves death.

The little child is a symbol of you, molding yourself into the image of the Father. You are casting yourself into these shadow worlds and when you are perfect you will radiate your Father and bear the very stamp of his nature. Then David will stand before you, in the Spirit, and call you "Father."

Now let us go into the silence.

Neville 04-19-1969

ALL THAT YOU BEHOLD

"All that you behold, though it appears without it is within, of which this world of mortality is but a shadow." If you will but enter a state in your imagination, and assume its truth, the outer world will respond to your assumption, for it is your shadow, forever bearing witness to your inner imaginal activity.

Test yourself, and if you prove this to your own satisfaction you will come to the same conclusion the apostles did in the 13th chapter of the Book of Acts. Then you, too, will say: "I have found in David, the son of Jesse, a man after my heart who will do all my will." If the world responds to your imaginal activity, is the world not David doing your will? If the Lord claimed that David always does his will, and you, by a simple imaginal act, command the outer world to respond - are you not the Lord?

When you imagine something it is as though you struck a chord, and everything in sympathy with that chord responds to bear witness to the activity in you. If the world is the responding chord to what you are imagining, and David is a man after your own heart who will do all your will - is David not the outer world? This is not "will" as the world uses the word. You do not will something to be so, but imagine it and become inwardly convinced that it is so. And if, through your persistence, the world responds, you have not only found David, you have found the Lord as your own wonderful human imagination.

In Hebrew thought, history consists of all the generations of men and their experiences fused into one grand whole. This concentrated time, into which all the generations are fused and from which they spring, is called "eternity." In Ecclesiastes we are told that "God put eternity into the mind of man but so that man cannot find out what God has done from the beginning to the end." Only in the end will you really know what God has put into your mind.

The Hebrew word, "olam," [o-LAWM'] translated "eternity" or "the world" in Ecclesiastes, is quite often translated as "a youth; stripling; young man." These are three titles given David, the son of Jesse. And the word "Jesse" means "any form of the verb" to be", i.e.: I AM." Is that not God's name? When the time of your departure has come, you will see the world of humanity, not as a crowd of people, but as a single youth, a stripling, a young man; for eternity is personified as the youth called David. You will know this to be true only when you reach the end.

Now listen to these words found in the 20th chapter of John: "Peter went into the tomb, where he saw the linen clothes lying and the napkin which was on his head lying - not with the linen clothes - but rolled up in a place by itself." You may wonder why this is stated thus, but I tell you: the linen clothes and the napkin are

very significant. Read the story carefully and you will discover the tomb where he was crucified and buried was called “the skull”. And Peter, when entering the tomb, saw the linen clothes and the napkin, but could not see the one who was put there.

This is not a secular story of a man who died wearing linen clothes with a napkin covering his face, and left the tomb three days later, leaving his clothes and napkin behind. No, scripture is vision filled with symbolism. The linen clothes symbolize your physical body, the garment you wear here which covers your true identity. This is not a story of one who has died, but of one who has risen from the dead!

In ancient times, the word "napkin" had a far wider range of meaning than it has today. We have a dinner napkin, a cocktail napkin, and also a sanitary napkin; but this napkin symbolizes the placenta, the afterbirth. The napkin appears, separate from the body, to tell you that a birth took place. This is the birth John insists is necessary for entrance into the kingdom of heaven.

Matthew and Luke tell the story of the birth as a woman called Mary giving birth to a little child who was different, yet born as we were born. But when you read the story in John (the most profound of all the New Testament writers) you discover where the birth takes place, and who Mary really is. Mary is the skull, the womb God entered. Blake said: "God Himself entered death's door with those who enter. And he layed down in the grave with them in visions of eternity until they awake and see Jesus and the linen clothes lying there which the female had woven for them." My mother wove this fleshly garment that I wear, and when I came forth it was from her womb; then the placenta followed. It had to be discharged, for it has no part of the earth. So it is with the napkin, telling you here that an unusual birth has taken place in the skull, where the drama began and ends!

No doubt unnumbered millions attended last Sunday's services and heard that he has risen. Yes, he has risen, and so will you; for God actually became as you are, that you may rise to know yourself to be as He is. Having entered your skull, he now has visions of eternity. Visions of wars, famines, and convulsions, were first imagined, or they could not happen. When you imagine a state and find its response coming from without, you have discovered who God is, for all things are made by him. As he wills it so, so it is; but he must have one who will do all of his will.

If it takes five hundred different beings, male and female, to respond to your imaginal act, they will come and seem to you to be the influence through which your desire is made visible. You see, humanity is David, always doing your will; and when your time is fulfilled, the whole of humanity is fused into a single youth and personified as David. Strangely enough, he comes from within you and reveals you as his Father. Then, speaking from experience, you will say: "I have found David. He has cried unto me, 'Thou art my Father.'" and you will know your journey is at its end. It takes all the generations of men and their experiences to bring you to the point of confronting the beauty of those experiences, fused into a single youth known as David.

Every child born of woman will eventually know that he is the God who created the universe and willed everything into being. Then he will forgive all, for he will know they were only doing his will. Then everyone summed up will appear to him as David, and he will say, "I have found my son David to be a man after my heart who does all my will."

Now we come to these words: "I, Jesus, am the root and the offspring of David." Yes, the day will come when you will know you created, entered, and animated humanity, so that they could respond to your imaginal acts. And when you have played all the generations of men and had all of their experiences, you will

come out of humanity knowing you are its offspring and its root, therefore its Father; yet you come forth from the Father as you promised yourself you would.

You are told: "When your days are fulfilled and you lie down with your fathers, I will raise up your son after you, who will come forth from your body. I will be his father and he shall be my son." Having created humanity, awareness came forth and buried itself in humanity; for a seed must fall into the ground and die before it is made alive. Unless it dies, it remains alone; but if it dies it brings forth much. God died to become humanity, which is made of the dust of the earth. His name is I AM. That is the seed which fell into the earth called Man (humanity); and every Man (be he male or female) says "I AM." If I AM is imagining a certain state and the world responds (be it good, bad or indifferent) is the response not doing my will?

Whether the response comes from a single person or unnumbered people, they are David, for it is he who is always doing the will of I AM. Regardless of your present name, color, or race, you are David when you respond and make visible to me that which I have imagined. And when you find the cause of the response, you find it in yourself.

Test yourself, and you will discover that your imaginal act was the cause of the response of the world relative to you. Then you will have found the Father and the son and your journey will be at its end, for you will have set yourself free from secondary causes in this world of death. Then your journey will fuse itself into a single youth called David. You will recognize him as he is, just as described in the Book of Samuel. You will see eternity, which God buried in your mind; and you will be enhanced by reason of the experience of creating these bodies for the stage, entering them, and playing their various parts.

Your presence here tells me you have played them all, because no one comes unto me save my Father calls them, and I and my Father are one. Your consistent attendance and your interest in my words tell me you are at the end of the play. Having played the part of the well-known and the unknown, the wealthy and the poor, the disgraced and the proud, you have played everything, as it is all contained within you. Every conceivable part is now a reality in you, but you need not activate it. You can, however, enter a state and by the simple act of assumption, activate that state, and not one power in the world can stop its response. If it takes a dozen or thousands of men and women to respond to your assumption, they will, for humanity is David - a man after your heart who will do all your will.

Everyone necessary to fulfill your assumption must and will come to bear witness to that which you are entertaining, internally. Now, although Nicodemus was a member of the Sanhedrin and knew Hebrew thought concerning history, he could not comprehend the idea of a second birth. It was he who asked: "How can a man who is old enter his mother's womb a second time and be born again?" Then the answer came: "You, a master of Israel, yet you do not know; except you are born from above you cannot enter the kingdom of heaven called the new age."

This is a drama of one being, expanding himself by first creating humanity, and then limiting himself to his creation. Humanity, although part of the structure of the universe, is dead. God, breathing upon it, possesses the body and Spirit, enters, and animates it. Now, in a body that is dead, God will go through the horrors of the journey, dreaming you and your experiences into being until he awakes where he began the dream - in Golgotha, his tomb, which is your skull. And when God awakes, you awake. As you emerge from it, you will look back to see that which you occupied for six thousand years. You will see the linen clothes which your mother wove in her womb, and you will leave the napkin which the body expels.

Then those who come to bear witness to your birth will see only the discarded body and that which symbolizes your birth from above. Having had the experience, I can tell you: you started your drama in the skull and you will end it there. The drama is all about God, for he created it all. It is God who is playing all the parts of the drama and in the end it is God who extracts himself and rises from his own dead state. That is the resurrection. If you think in terms of one little being called Jesus Christ, you miss the truth completely; for Jesus Christ is your own wonderful human imagination who is God himself. When you imagine a state, God has imagined it; and just as a sound brings a response, your world will respond by playing the part it must play to bring about fulfillment.

All you are required to do is remain faithful to the state you entered. Now, Paul makes this statement: "Remember Jesus Christ descended from David according to my gospel." Having experienced scripture, Paul calls it "my gospel." He does not deny the descent of Christ, yet he knows that David was created by him. Having buried himself in David, God died by forgetting himself. Then David appears as memory returns, and he extracts himself from that body to discover he is far more luminous than he was before he entered it; far more translucent, greater in power and wisdom than he formerly was; for God is truth and truth is an ever expanding illumination.

There is no limit to expansion and luminosity. There is only a limit to contraction and opacity. Resurrection is simply rising from the body of death in which you are now encased, and expansion is yours because of your willingness to come into this world of death and overcome it. So don't look for any little napkin on the outside, for it is only a symbol of your spiritual birth. When the vision comes upon you, you will know what has happened and why John placed such importance to the napkin. It was John who emphasized birth from above, for only after that kind of birth can Fatherhood be discovered.

Afterbirth belongs to the body, but after the offspring comes out, the afterbirth is discharged. It is a sign of birth which can be seen; but no one can see you with the mortal eye, for yours is a spiritual birth. They will come and see the remnant you wore, but you they will not see. The day will come when you will experience the symbolism of scripture. Then you and I will once more be in that one body we occupied prior to our descent into these bodies of death. The body of the Risen Christ is not something that is finished, but is in the process of erection. Made up of the redeemed, everyone must rise to that experience, thereby making the body more glorious, more luminous, and far more wonderful, than it was prior to our descent into our own creation of death.

You did nothing wrong which caused you to enter a body of death called Man. You were in the beginning with God and were God. You never were some little worm, which - coming out of the slime - became a little bird and then something else, to evolve into man. No, all this is part of the structure of the universe. You were God when you descended into and animated man; and no one can descend into humanity other than a son of God (of which there is a definite number) and it takes all of his sons to form God.

The word "God" is plural. The word is "elohim," which is a compound unity of one made up of others. It takes all of the sons of God to make up the I AM; therefore, there can't be more in this world then there are God's sons. Every child born of woman is alive because a son of God (his ancestral being) is in him, animating him and putting him through the paces until he detaches himself from that body which is his David, his beloved, just as the world is.

Someone sitting in a dungeon feeling abused can enter into an image of hate and cause disturbances in the

world. Although he is completely unknown and buried in a dungeon, thereby unseen by the world, he can imagine with such intensity that many will be caught in its response. We are forever giving advice, when scripture has nothing to say about advice - be it good or bad. Scripture only tells us to go and tell them the good news that you are immortal, as they are. That you created the world and simply extracted yourself from it, just as they can. Don't give them any advice as to what they should or should not do.

If your son wants to grow a beard, let him. If he doesn't want to grow up, don't try to give him all of your "good" advice; simply leave him alone, and in your own wonderful way imagine you are free of that state, for the world belongs to you and it is always expressing your inner thoughts. See a situation as something on the outside, and you become entangled in its shadows - for everyone who responds to your imaginal act is a shadow. How can a shadow be causative in your world? The moment you give another the power of causation, you have transferred to him the power that rightfully belongs to you. Others are only shadows, bearing witness to the activities taking place in you. The world is a mirror, forever reflecting what you are doing within yourself. If you know this, you are set free and a series of events will unfold within you to reveal the story of salvation.

Then you are urged to tell your brothers, to encourage them, for everyone is your brother. Go and say to your brothers, "I am ascending unto my Father and your Father, unto my God and your God." In the end we are one wonderful being. The body is now being slowly erected out of the redeemed, and everyone will be redeemed. If a brother is lost in the world of death, I will leave the ninety and nine to go in search for him. Everyone must be redeemed or the temple would be missing a stone; therefore everyone - even the Hitlers, the Stalins, all the so-called monsters of the world - will be redeemed, for they only respond to the fears and horrible thoughts men set in motion.

A friend wrote, saying that although she rarely buys a paper, she bought a Sunday paper a few weeks ago. In it she read a story of a woman who called herself a great medium. Believing that California was going to drop into the Pacific Ocean, she and her family were moving to Spokane. A few weeks later a friend came to call and brought a current paper. Glancing through it she found a story about the same woman who - although only 29 years old - upon arriving in Spokane she had a heart attack and died. All right. As far as the lady is concerned California did vanish. She is now in a world just like this, in a section of time best suited for the work yet to be done in her to bring her to the knowledge of who she really is.

This frightened little thing died so very young, yet while she was here she frightened so many in this state. Friends of my nephew moved to Arizona, not realizing that they were taking their beliefs and fears with them. You can go from here to the ends of the earth. You can make your bed in heaven or in hell; but you will still be aware because God is there, for you can't get away from being God. You may not know that you are, but if you are afraid here you will be afraid there. Like Job, this lady's fears came upon her. Being afraid, she created her own disaster. But at the end of Job we are told that it was God who wrought it, for only at the end of the journey do we realize who God really is.

Having heard of him with the hearing of the ear, when our eyes behold the truth from experience, we understand. Afraid, I prayed to an external God, and all of my fears came upon me. Then, seeing the symbol that reveals my Fatherhood, I said: "I have heard of thee with the hearing of the ear, but now my eye beholds thee." When God extracts himself from this fabulous experience, everything that he was is doubled. That is the story of Job. He did nothing that was wrong; Job simply imagined the wrong things. He blamed the devil, but the devil doesn't exist outside of man.

Satan is the doubter. It is he who doubts the reality of your imaginal acts. If you can't believe in the reality of your unseen imaginal act, you may turn to another and believe in him; but you are always imagining, for imagination is God, and imagination – imagining - is the power of the world. In the beginning you heard, but as your eyes see the result of your inner hearing you believe, and in the end everything taken from you will return one hundred-fold.

Yesterday the world celebrated the resurrection, yet resurrection and birth from above are two sides of the same coin and take place the same night. The priesthoods of the world marked the time as the first Sunday after the full moon in Aries, but it does not have to be then. Resurrection can take place at any moment in time. It has taken place and is still taking place; for the temple is being rebuilt on a more glorious scale, for we are the living stones, forming the new Jerusalem. Believe me when I tell you that your own wonderful human imagination is Jesus Christ.

Imagination entered death's door (your skull) and is dreaming the world in which you live. It is imagination who will emerge, and when he does, you are Jesus Christ. There never was another Christ and there is only one. When I awake, I am he. When you awake, you are he. And when all awake, we are all he, who together form the one Lord God and creator of it all. Don't envy anyone or condemn anyone, for condemnation is judgment and judgment is a sympathy of your imagination. With what judgment you judge, you will be judged and fulfill!

You will always find people eager to question what you think of this one or that one. I am quite sure if we all traced our ancestry back far enough we would find hippies, murderers, and thieves recorded there. In the beginning no one was born a king; someone had to feel that position and take it by force. You don't have to go back and change anyone or anything, but envy no one. If someone wants a thousand or a hundred thousand acres, let him have them. If you would like to live in a lovely apartment, claim you do. You may think you can't afford the one you want, but that thought is an imaginal act. I would suggest, instead of thinking you can't afford it, to simply sleep in that apartment tonight mentally, accepting the fact that you have all the funds necessary to pay for it.

Persist and the world will respond. You will get the money needed to live there. The world does not cause, it only responds to your imaginal acts, for only God acts and God is in you as your own wonderful human imagination. Now, before you judge it, try it. If you do, you cannot fail, and when you prove imagination in the testing, share the good news with your brothers. Tell everyone you meet how the world works. You do not have to have a proper educational or social background to apply this principle; and you cannot fail, for an assumption, though false, if persisted in will harden into fact.

When you know what you want, assume you have it. Believe your assumption is true. Look at your world mentally and see your fulfilled desire. Do this and you are calling forth a response to your thoughts, and in the not distant future you will find yourself physically occupying the state imagined. Now, after you realize your desire, don't go back to sleep and hold on to this dream that is now solidly real, while trying to project a desire through secular means. We are warned against doing this in the parable of the rich fool, who said: "I have all that it takes, more than enough. I will pull down my barns and build bigger ones to store my grain and my goods. Then I will take my ease, eat, drink and be merry."

But the Lord said to him: "Fool! This night your soul is required of you." Don't hold onto anything on the outside; hold on only in your imagination. If something is taken from you, it is because at one time you

assumed its loss and - for a moment - wondered what you would do if it were. You forgot the thought, but its message had already been released to fulfill itself. If you want to keep your possessions, you must hold onto them in your imagination and not build barns to house them.

Don't forget (remember) the story of the birth as told in John. He does not describe it as Matthew or Luke do, but tells you this birth is essential in order to enter the new age. Then at the very end he gives you this beautiful symbolism of birth which comes through death, for it is only through death that one lives. A seed must fall into the ground and die before it is made alive. So God dies, saying: "Unless I die thou canst not live, but if I die I shall arise again and thou with me." And God rose!

Now let us go into the silence.

Neville 11-03-1967

ALL THINGS ARE POSSIBLE

Jesus Christ is the true identity of every one! His name, forever and ever is I am! Therefore, when you say I am, you are declaring your true identity! Do you believe that all things are possible to someone called Jesus Christ, but not yourself? If you do it is because you do not know who you are!

In 1929, believing Jesus Christ to be another, I stood in His presence. We embraced and I became the infinite love that I beheld, for at that moment I was incorporated into His body and became one with the Risen Lord.

Scripture tells us: "No one has ever seen God except his only Son who is in the bosom of the Father, he has made him known." This is true, for thirty years later God's only Son made himself known to me. When I was incorporated into the body of God, I thought I was Neville. But thirty years later, when David of Biblical fame exploded from within and called me father, I knew I was God.

Although to me the David who said - "I will tell of the decree of the Lord: He said to me, 'Thou art my Son, today I have begotten thee,'" - lived 1000 B.C., and was not in any way related to me. Yet now I know the truth of the words: "No one has ever seen God until he who is in the bosom of the Father makes him known." Only when my whole being exploded and God's Son David appeared in the spirit and called me father, did I know my true identity.

Now I know from experience that I am Jesus Christ and that there is no other God, no other savior. I also know that you and I came out of the body of the Lord Jesus Christ, and it is to that one body, one Spirit, one Lord, and God and Father of all, that we return via these experiences which take place within.

Let me explain it in this manner. At the end of the 7th chapter of Luke it is said that Jesus forgave a woman of her sins, at which time those who sat at the table with him said: "Who is that who forgives sins?" Then he went from village to village, teaching the good news of the kingdom of God. Mary Magdalene, Joanna, and Susanna went with him, providing for him out of their means.

The scholars of the great Interpreter's Bible, considered the most scholarly work as of the moment, made this observation regarding this passage (and I am quoting accurately): "Jesus did not depend upon chance hospitality, but was supported by wealthy women."

Can you believe that? They are speaking of the man who said: "Whatever you desire, believe you have received it and you will," and: "All things are possible to him who believes." Yet we are asked to believe that

Jesus depended upon others! Why would these scholars say such a thing? Because they had not experienced Jesus Christ!

This is not a story of three wealthy women, but of those who saw the empty tomb. These characters are eternal. They are those who told what they had seen by relating their own experiences! It is said that the apostles who heard did not believe, as it seemed to them but an idle tale.

This is followed by a story that the Risen Lord walked with these women and - although they did not recognize him - he asked: "What is it all about?" and one replied: "Do you not know they crucified the great prophet who was delivered into the hands of the elders and the authorities?"

Then he said: "Is it not necessary that Christ should suffer these things and then come into his glory?" And, beginning with Moses in the law and all the prophets, he interpreted to them in all the scriptures the things concerning himself. Since it was late they asked him to remain, and while seated at the table he took bread, blessed and broke it. As he handed it to them they recognized him and he vanished out of their sight.

This is not a story of a man who while dining breaks a piece of bread. I am the bread of life. One day, like a seed bursting itself, the bread of life will erupt, and the plan of salvation contained within that seed will unfold from within.

When the bread of life breaks in you, David will call you Father in the spirit. Prior to this revelation you will stand in the presence of the Risen Lord, embraced and incorporated into his body. This incorporation is your baptism, for it is then that you are united; and remember: "If you have been united with him in a death like his, you certainly shall be united with him in a resurrection like his." Notice the difference in tense. You have been united with him in death, and shall be united with him in resurrection.

The seed has been broken and is breaking in all. You came out of yourself to enter this world, and you will return to yourself enriched by the experience.

The word translated "suffer" in the sentence: "Is it not necessary that Christ should suffer these things and then come into his glory?" means "to experience sensations." In order for you to experience sensations, you emptied yourself of your Divine Being and accepted the limitations of a slave. You committed yourself unto death, to experience its sensations. Becoming one with death, you overcome it when you break this bread and are born from within; for unless this happens, you cannot enter the kingdom of God. When this happens, you will have lifted the son of Man to the knowledge that I am He! Unless you know that, you will remain missing your goals and continue to die in your sins.

There is no being talking to you from the outside, as Jesus Christ is not another. You and I fulfill everything said of him individually, because of our uniqueness. There is no one else like you and you cannot be replaced in the kingdom of God. Although what I tell you seems like a wild, wild tale it is true, for in my Father's house are many rooms. Were it not so, would I have told you that I go to prepare a place for you? And when I go I will come again and receive you unto myself, that where I am, there you may be also.

Now, the women mentioned in Luke's story are witnesses! You shall be my witness. I will take you into the Father's house, where I will instruct you and tell you who I am. I can take you no farther. You must find the Father in you, and this you will never do while looking at me as another. When you see me, you see the Father; but I am not the Father when you look at me. You will find the Father only when his only begotten

son, David, calls you Father!

The Old Testament is a prophetic blueprint, and the New Testament interprets its prophecy. When this prophecy is experienced it is so unlike what appears to be on the surface, for the Old Testament is simply a foreshadowing - an adumbration - in a not altogether conclusive or immediately evident way. When it happens in you (and it will) you will be born from above and discover God's Son, who reveals you as his Father. The temple of your spiritual body will be torn from top to bottom and the Holy Ghost will descend upon you in bodily form as a dove. Then God's plan of salvation will have fulfilled itself in you.

Men, thinking themselves so very good, are saying that Jesus was kept by wealthy women, and millions of people believe them. There are those in my own profession who will point to this passage and get wealthy women to support them - and they will. Believing they are doing God's work, as you would milk cows. How could a man who said: "Whatever you desire, believe you have received it and you will," depend upon wealthy women for support!

I have been offered diamonds, jewels of all kinds, money, my rent paid for five years at a time, all kinds of things - but I have never accepted any of these. I have paid all of my debts but not through gifts such as these. When they told me this was common practice, I assured them that I was not common and was not in the market for what they offered.

But the women spoken of in Luke were his witnesses, those who recorded their visions to support his claim; for one must have proof that everything said of Jesus Christ, in scripture, has been experienced by him. Should not Christ experience these sensations, these emotions, and then enter into his glory?

I have to have scripture confirmed, for I am not just talking to you on this level, but on every level of your being. One friend followed me from place to place, from level to level, as I taught scripture. In her letter she said: "At each lecture I became so excited my heart began to split, and at the very end I could hardly contain myself." Are we not told: "Did not our hearts burn within us when he opened unto us the scriptures?" What else is there?

If you read a doctor's report in the morning paper and remember what the same doctor reported a year ago about the same condition of the human heart, you would find that the doctor had completely contradicted himself. Or, perhaps he is only quoting another doctor. Well, if there are one-million doctors, do you know you will find one million different treatments for the same disease? Treatments are more fashionable than the clothes you wear, changing often - but the word of God is forever!

We are told: "I am from above. You are from below. You are of this world. I am not of this world." If this is true, how can scripture be secular? He is telling you that he belongs to an entirely different region. That he is from the skull, where he was buried in the beginning of time, and not from the womb of any woman who bears children into time!

Everything you have ever done was done by Christ! He is your life and without Jesus Christ in you, you could not breathe. Allowing everything to happen, he will experience it all, as you!

Believe every precept literally, for it will be fulfilled literally. Believe that all things are possible to you and that you are what you want to be. Persist in that assumption and it will harden into fact. Having assumed the life you now live, no one can take it from you but yourself! You have the power to lay it down by no longer being

conscious of it, and the power to pick it up again through consciousness.

You are the Cosmic Christ who nailed your power on humanity in six vortices as the six-pointed Star of David. At the moment of sheer ecstasy God began a good work in you, and He will bring it to completion as His predestined state unfolds from within!

Now let us go into the silence.

Neville 05-12-1969

ALL THINGS ARE POSSIBLE

In the 9th chapter of the Book of Mark, it is said: "All things are possible to him who believes," and in the 19th chapter of the Book of Matthew we are told: "With God all things are possible." Here we see God equated with the believer.

Seated here tonight you believe you are a man or a woman. You believe you are here, but are you willing to believe you can go beyond what your reason and senses dictate? You do not have to limit your power of belief to what your reasonable mind dictates. The choice and its limitations are entirely up to you, for all things exist in the human imagination and it is from your imagination that your belief stems. If you go beyond the dictates of reason, it must be via your imagination, and since all things now exist there, you can at any moment go beyond what your reason and senses dictate.

We have just had an eruption in the Christian world concerning the little icons people have made and worshiped for over a thousand years. The 115th Psalm described them as: 'Their idols are silver and gold, the work of men?s hands. They have eyes but do not see; mouths that do not speak; ears that do not hear; hands that do not feel; feet that do not walk and no sound is heard in their throats. Those who make them are like them; so are all who trust in them."

In today's paper the story is told of a famous actress who had an accident while in her Rolls Royce. She was injured, but not seriously and attributed her luck to the little icon she called St. Christopher. She is just like the one who made it and sold it to her, but she doesn't know it. Don't judge another by their worldly possessions. They received them through belief, but they do not know their very being is the one who created it for them. She believed her little gold icon saved her from a fatal accident. Nothing saved her but her belief in it. She bought and believed in her little icon because she does not know the one in whom she should trust.

All things are possible to him who believes and "with God all things are possible." Here we see that God and the believer are one. When you leave here tonight, you expect to find your home where you left it. You will go to sleep there and believe you will wake up in your bed tomorrow morning. You believe you are clothed right now. I tell you: your capacity to believe is the human imagination, which is the only God. All imagination, you have restricted yourself by the body of sense and reason you wear. Reason says you are in this room, that you have a certain amount of money and can have no more unless you make a physical effort to get it. But you would wish you had more wouldn't you?

Assume your wish through the sense of feeling. That assumption, subjectively appropriated and believed to be true, is faith. Can you believe in its reality? Knowing all things are possible to him who believes, can you persuade yourself that, although your reason and senses deny it, your assumption will make it so? Blake, in

his wonderful "Marriage of Heaven and Hell," said: "I dined with Isaiah and Ezekiel and asked: Does a strong persuasion that a thing is so, make it so? and Isaiah replied: All prophets believe it does, and in ages of imagination a firm persuasion moved mountains, but many today are not capable of a firm persuasion of anything." Everything here was once only a desire, believed. This building, the clothes you wear or the car you drive were first a desire, then believed into being.

Yes, I believe there is a man named Neville. He may work for you to aid the fulfillment of your desire, if you believe you have it. Many men can and will come to aid you, even without knowing they are doing it, if you believe. You do not have to persuade others to help you; all you need do is believe you are what you want to be and then let the world (which is nothing more than yourself pushed out) go to work to make your assumption possible. I promise you: your desire will be fulfilled, for all things are possible to him who believes.

The late Robert Frost said: "Our founding fathers did not believe in the future, they believed the future in." The most creative power in you is your power to believe a thing in. Our founding fathers did not believe that the passage of time would produce this country as they desired it. They wanted democracy, not a monarchy, and knew that sitting down and hoping it would come to pass wouldn't do it - they had to appropriate it, so they simply believed it in. How? By faith. They subjectively appropriated their desire.

Let us say you would like to be in San Francisco now, but you don't have the time or the money to make the trip. What do you do? You ignore the present moment and subjectively appropriate your objective hope by sleeping in San Francisco tonight. As you lie on your bed, look at your world through the eyes of one who is sleeping in San Francisco. You may wake in the morning to find you are still physically in Los Angeles, but while you slept changes were taking place which will compel you to make the journey. I tell you: you will always go physically to the subjective state you have appropriated.

Remember: all things are possible to him who believes, and with God all things are possible. Man believes that God created the world and all within it, but he does not equate God with himself, the believer. But the Bible equates God, the creator of everything, with one who believes. And belief need not be restricted, but can go beyond the evidence of sense and reason.

In the world you must go on the outside to light your way. You may light a candle, a lamp, or use electricity; but one day you will turn within to discover that you are the light of the world. Then you will know you are God, the light of infinite love, infinite power, and infinite wisdom. You will expand into these states as you break the barriers of reason and senses. I challenge you to examine yourself. Are you holding to the state you desire to experience? Test yourself, and as you do you are testing Christ, for he is God's power and wisdom. It doesn't cost anything to test him, so try it.

We are told that imagination speaks to us through the medium of dreams and reveals himself in vision. One night I was shown how to test myself. That night I found myself in an enormous mansion on 5th Avenue in New York City at the turn of the century. Everything that money could buy was in that mansion. Although I was invisible to the two generations who were present, I could hear everything they said. The older gentleman spoke, saying: "Father used to say, while standing on an empty lot, 'I remember when this was just as empty lot,' then he would describe the building he wanted to be there as though it were already solid and real." Then the scene shifted and I saw the building, now complete, standing where only a moment before had been an

empty lot. The grandfather was now standing next to his son and grandson and said: "I remember when this was an empty lot."

This dream taught me a marvelous lesson. I was the grandfather, the son, and the grandson. It was up to me now to pass this knowledge on to other generations. While standing in a barren state you can say: "I remember when this was barren." If it was barren, you are implying it is no longer so. Then you can - by exercising your inner sense of sight, sound, taste, smell, and touch - occupy the state and allow it to externalize itself for you. I tell you, it does not matter what you have or who you are in this world, all things are possible to you when you believe.

You may believe in one or more of the ninety odd so-called saints which have now been demoted, but if you believe, they have served their purpose. Now those who formerly believed in icons on the outside must turn around and learn to believe in themselves. It has taken a long time, for more than a thousand years men have believed this nonsense. You don't have to cover your head any more to enter the church - so was it ever necessary? You don't have to believe in St. Christopher any more. It never was necessary; but man, in his child-like state, could not believe in himself, so he created something with his human hands to believe in and his belief produced itself. The icon did not do it for the individual. His belief did it for him.

All things are possible to him who believes and with God all things are possible, so is God not one with the believer? His name forever and forever is I am. Do you not know that you are? Knowing that, are you not saying: "I am"? If your name is John, you must be aware of it before you can say: "I am John." I say: "I am Neville." I may not always say "I am" before I say "Neville," but I am aware of being Neville before I say the word. I have given my awareness of being a name. It is Neville. I do not have to repeat the words "I am" to define what I am aware of; but my awareness is God, the believer, and there is no other God.

Now, all things exist in the human imagination - not just the good things, but all things. Listen to these words from the 32nd chapter of the Book of Deuteronomy: "See, I, even I am he and there is no God besides me. I kill and I make alive, I wound and I heal and no one can deliver out of my hand." Who can kill but God? You may say: "I killed him," but that is God's name. Your own wonderful human imagination has the power to kill and make alive, to wound and heal and there is none that can deliver out of your hand, for there is no god besides your own wonderful human imagination.

As you are seated here you have the capacity to believe. You may believe in something stupid, but you believe and your belief will make it work. The one I speak of as God is your mightier self, yet your slave, for purposes of his own. He waits on you as indifferently and as swiftly when your will is evil as when it is good. He does it by conjuring images of good and evil just as though they were real. Allowing you to imagine whatever you desire, he projects it upon this screen of space in order for you to experience it. You can move into it so naturally and so easily you can forget the thoughtless moment when the seed was planted, and therefore do not recognize your own harvest.

The being you really are is the God in scripture who is your own wonderful human imagination. Can you leave this auditorium tonight in the deep conviction that you are what you want to be? Are you willing to assume its joys and woes? Your assumption is your subjective appropriation of an objective fact. That is faith and without faith it is impossible to please him.

Tonight, when I leave this building I will ride home with my friend. As we travel we will pass certain streets and see familiar objects because we will be traveling by sight. But when I walk by faith my steps are invisible, for I will be walking in the assumption of my fulfilled desire. Paul tells us to "walk by faith and no longer by sight." We all know what it is like to walk by sight, but now we are called upon to break that spell and walk by faith.

I tell you it is possible to be anything you want to be, for the believer and the God of the universe are one. Don't divorce yourself from God, for he is your I Amness. Believe in your I Amness, for if you do not you will never fulfill your desire. Only by assuming you already are the one you would like to be will you achieve it. It's just as simple as that.

I am not saying it's easy, but it becomes easier with practice. If I gave a Stradivarius to one who had mastered the violin he could lift me to the nth degree of joy, but if I put the same violin in the hands of one who could not play it, he would shortly drive me insane. It's the same violin, yet one brings harmony while the other brings discord. You kill and make alive out of the same instrument, which is your own wonderful human imagination. You may make many discords until you 1earn how to play. We are here in this world of educated darkness learning to play the instrument which is God. You may not know anyone who would give you $10,000 right now, but if you believe a11 things are possible to God and you know that God is your human imagination, you can imagine you have the money, persist in your belief and you will have it. How, I do not know; I only know that according to your belief will it be done unto you.

Do you believe that all things are possible to God? And do you believe that he is your own wonderful human imagination? Knowing that God is all love, and you are capable of imagining unlovely things, you may not believe your imagination is God, but if that is true then God is not all-powerful. If you can imagine something that God cannot, then you transcend him. If God strikes only harmonious notes and you can strike chords that produce discord as well as harmony, then you are greater than he because you can do something he can't. But I tell you: your own wonderful human imagination kills and makes alive, it wounds and heals, for all things come out of the human imagination. While learning to use and believe in your human imagination you may make alive that which you do not want. You may wound yourself in the process, but what you create in your imagination you can uncreate.

Everything can be resolved, even though while learning, horrible mistakes are made. Don't condemn yourself for anything you have ever done, are doing, or may do, as you learn to play the instrument who is God himself and your own wonderful human imagination, for there is no other creative power.

What is now proved was once only imagined. My tailor uses his imagination to execute my suits for me. They must first be imagined before the cloth is cut. My tailor doesn't take his scissors and start cutting the cloth in the hope that something will come out; he imagines it first. And when I sit in my barber's chair he sees what ought to be on my head instead of what is there. Everything must first be imagined before it can become a fact, and that capacity to imagine is God.

Now, you do not observe imagining as you do objects in space, because you are the reality that is called imagination. You can observe this room, which was once only imagined, but you cannot observe the creative power that conceived it. The things created are seen, but you - the creator - are not seen, and you will never know you are He, until God's only son, David, stands before you and calls you Father. Not everyone will

accept this knowledge, for they would rather have their little icons. I'm quite sure this Italian actress who had the accident would not be interested in or believe my words, and she is not alone. There are hundreds of millions tonight who would not give up their little medals. I saw where Cardinal McIntyre had put his seal of approval on the reverse side of the little St. Christopher medal, thereby giving it his blessing. On one side is a face that never existed and on the other, a priest of the church gives his approval. What nonsense, yet the medals work because people believe they do.

It's time for man to stop believing in something on the outside and start believing in his human imagination. It's time to stop all the outside icons. "You shall make no graven image unto me, or have no other gods besides me." You may have no education, no money or social background, and find it difficult to believe in yourself; but because all things are possible to him who believes, and with God all things are possible, you can go outside of your senses and believe anything into being. Test your imagination, and if it proves itself in performance, what does it matter what the world thinks?

Through testing I have proved imagination. I have found him and now I share my findings with another. He is called Philip, the lover of horses, the symbol of the mind. Knowing Philip loves learning about how the mind functions, I tell him that "I have found him whom Moses and the law and the prophets spoke - Jesus, the Messiah. I will take you to him." You are here because, as Philip, you desire to know more about the mind and its functions. I can take you to Jesus by telling you who he is, but I cannot show him to you, for he is invisible.

Your I AMness is he. Say: "I am secure, I am wealthy, I am free." This may not be true based upon your senses, but I am simply asking you to say the words, for the moment you do you are subjectively appropriating security, wealth, and freedom. Reason will try to take these from you, so I ask you to play a little game with me. Go through the door and walk as though you are secure, wealthy, and free. Sleep this night as though it were true. If you do, you will not fall asleep seeing the world as you did last night, you will see it differently. If this morning someone gave you a check for $20,000 and you deposited it to your account, you would be $20,000richer, therefore you could not sleep tonight as you did before. Now, without waiting for someone to physically give you the money, go to bed as though it were true. Put Christ to the extreme test. If all things are possible to God and if all things are possible to the believer, can you believe? I am not saying you will succeed the first night, or even the second. Having been trained to accept only what your reason and senses dictate, you may find it difficult, almost impossible, to believe what you could believe - but you can!

This morning as I was returning to this world I came upon a scene of shadows of beings. The first one was blind, unable to see the world round about him. The second one saw, but his vision was limited. The third saw more than the second, and the fourth could see, hear, and do more than the third. I awoke, saying to my friend Bob Crutcher: "With your talent to write, you could write a movie about this series of events. If you did, you would receive $3,000 for it."

I knew that just like an actor I had identified myself with every shadowy being I had seen. Although shadows, I, the perceiving one, had assumed one after the other to find myself limited by the state perceived. As I assumed the first one I was totally blind. As the second I could see a little, and as the third a little more. Then I woke urging Bob to write it, to show how man is restricted by what he is wearing.

In order to play a part you must fee1 the part. As the blind man I had to feel my way about. When I put on another garment I could see and did not need to feel any more. With each garment I wore, I sensed more and more, and awoke urging my friend to show this in picture form in the hope that those who would see it would understand that man is only playing a part. The part need not be that which was given him at birth. He could pick a part and enter it at any point in time.

Right now you are playing a part. If you don't like it you can change it. You could play the part of a man wealthier than you were twenty-four hours ago. It's only a part for you to play, if you desire it.

Everything I am telling you is from the Bible. "I kill and I make alive. I wound and I hea1 and there is none that can deliver out of my hand. I, even I am he and there is no God besides me. I am the Lord your God, the holy one of Israel, your Savior and besides me there is no savior." These are the words of God, revealed through his prophets of old. Their prophecy is fulfilled in the New Testament as: "Whatsoever you desire, believe you have received it and you will." That's how easily you apply it, for an assumption, though false and denied by your senses, if persisted in will harden into fact.

I am telling you: you are God and there never was another. The being in you is God, and you and I are one, because there is only one God. In the end you will know that you and I are one, for you will discover you are the father of my son, who you will know to be your son. In fact, it will not be the son revealing you as the Father, but you, the Father, revealing your son.

Now let us go into the silence.

Neville 05-24-1968

ALL THINGS EXIST

"All that you behold, though it appears without, it is within, in your imagination of which this world of mortality is but a shadow."
(William Blake)

The world of imagination is infinite and eternal, whereas the world of generation is finite and temporary. In that eternal world, the permanent realities of everything exist. Their reflections are here, cast in a glass called nature.

"The oak is cut down by the ax
And the lamb falls by the knife,
But their eternal forms exist forever,
And are renewed by the seed of contemplative thought."
(William Blake)

The permanent realities of an extinct bird, animal, or fish, live! They can be resurrected and externalized by the seed of your contemplative thought, for everything lives within you!

This world of generation I call the world of Caesar should not be neglected, as it is an important aspect of reality, even though it is only a shadow. Scripture urges us to revise, to forgive, and change our thoughts, thereby changing the conditions of our life. This is how it is done.

A friend recently wrote saying: "Three weeks ago a friend called, saying he was afraid he was going to be fired. I instantly revised his call. Hearing his voice bubbling with excitement, he told me how he had been praised for his work and I felt the thrill of rejoicing with him. Today he came to my office and said the very words I heard in my imagination.
"This morning, while dressing I was thinking about an ad I was working on which carried the name of a very prominent man in San Francisco. As I ran the ad through my mind I said to myself, I want to put the word 'Mister' before his name. I did it and it felt right. I made a mental note to do it when I arrived at the office, and promptly dropped the thought. That afternoon the man called, asking that I insert 'Mister' before his name - not in the ad, but in a radio commercial where his name was used."

Then my friend added this thought: "I stand in awe at the operation of this law. You asked about the little pig I saw. He was small, but fat, and the way I am stuffing him today, in no time at all he will be so large he will fill this room.

For those who are not familiar with this symbol, the pig is the symbol of Christ, the power and wisdom of

God. Every time you exercise your imagination lovingly on behalf of another or yourself, you are feeding Jesus Christ. My friend is stuffing his pig, because every moment of time he is alert and putting this law into practice.

Now a lady wrote, saying: "I found myself looking at an enormous building at the edge of a vast body of water where your classes were held. A man at my side asked: 'How do the students get to the classes?' Pointing to another student who was walking on the water towards her destination I answered: 'That's how it is done.'" "Unwilling to accept my answer the man said: 'But how do you do it?' and I confessed: 'I have placed stones just below the water.' Then the scene changed and I am with a friend who said: 'I am pregnant.' Shocked, because I knew she had no husband I asked: 'By whom?' and before she could answer, I awoke.

"Three nights later I found myself in a very large building containing a theater, where you were the one actor who was playing every part. As you assumed the role of the blind man, I realized there was no one to lead you, so I ran to help. As we walked, we came upon a young boy sound asleep. Then you said: 'I told him to meditate and he has fallen asleep again.'

"The scene changed, and I am viewing paper decorations hanging above a door. I reached up to pull them down, when an enormous wind caught me and I felt as though I was borne in the arms of a very strong man and awoke saying, 'I love thee, O Lord.'"

This marvelous series of dreams revealed much. This lady admitted crossing the water while walking on a solid foundation. Now the Bible is a parable from beginning to end, and water is the symbol of its psychological truth. The literal interpretation of a parable is solid as a rock. When the meaning behind the parable is discovered, the stone is rolled away and the water found. However if a little solid reality in this world is desired while playing with this psychological truth, it becomes stepping-stones below the water. Loving what is heard is not enough. One must be willing to go all out and walk on the water. Instead, feeling she must be practical as she was living in a world of reality where rent must be paid, food bought, and clothes purchased, she is unable to walk by faith at the present time.

Let me give you a definition that came to me concerning the word faith. Faith is the subjective appropriation of an objective hope. When my friend revised the first telephone conversation, he subjectively appropriated what he hoped would objectify for his friend. He remained faithful to his imaginal act, and confirmation came.

Do as my friend does, and you will experience the glorious sensation of walking on the water in your mystical world. In my own case I was pulled by a wonderful goose, the symbol of the Holy Spirit. Having lassoed him with a silver chain - the symbol of knowledge - he propelled me over this fabulous water. This is He who will lead you into all things, as recorded in the 14th chapter of the Book of John.

The lady saw the protean man when she saw me playing all the parts. As the dreamer of the dream, she has been impregnated by the one she spoke to when she awoke, saying: "I love thee, O Lord." Mary did not know the name of the one who impregnated her, yet it was the same Lord, the same I AM.

In this lady's dream she was so brutally honest with herself when the man insisted that she tell him how she crossed the water. She could have said she walked on the water. Instead she told him exactly how it was

done, thereby admitting to herself that she has not gone all out and lived by the law, but has a little anchor on the side, in the event it doesn't work.
In Barbados we have a saying: "I have a hind-claw," meaning there is some money tucked away in the bank, a little income from the family, or something I can fall back on just in case. We have these beach crabs on the island that are almost impossible to catch. Running at top speed, the crab can run right over a precipice and disappear. If you followed him you would break your neck in the fall, but the crab has a hind-claw that stops his fall. He grabs the earth just below the surface, and there the crab can pause and get his breath before climbing back and entering the race again. I urge you not to have a hind-claw. Be for me or against me, but be one way or the other.

Now, I want to share an experience of a lady who wrote, saying: "About a year ago I was deeply concerned for my mother. While lying on my bed, I began to imagine her face radiantly happy, and hear her tell me she had never known such happiness before. As I listened, I heard my name whispered softly three times.

"Startled, I raised myself off the pillow to see you standing in mid-air. Dressed in a gray suit, you smiled, raised your arms, and removed the eyes from your head. Then you came over and calling me brother, you pressed them into my eyes. Bending your head, I watched it grow transparent and enormous in size. Then I saw that every living thing in the universe was there. You straightened up, and as you did your head returned to its normal size. Again, raising your right hand, you took off the top of your head and handed it to me, where I saw the greenest of green grass growing there, and you vanished."

Yes, I called this lady brother advisedly, for regardless of the sex worn here, we are immortal brothers, all of us. So I say: "Go unto my brothers and say to them, 'I have ascended unto my God and your God, unto my Father and your Father.

It was over a year ago when I placed my eyes into her sockets and gave her sight. Now she has become the incurrent eyewitness. In her vision she saw a long table. A man dressed in the white robe of a judge, carrying a gavel in his hand, entered the room. Looking directly at her, the gavel hit the table and he said: "I pronounce you the incurrent eyewitness."

The word incurrent means, giving passage to a current that flows inward. This lady is now so conditioned that I can reveal all things to her so that she can know the truth of the statement: "All that you behold, though it appears without it is within, in your Imagination, of which this world of mortality is but a shadow." She saw that every living thing was contained in my immortal head. Destroy the garment I now wear or anything in my world and I will reproduce it again, for my immortal head cannot be destroyed.

Start now to practice what the Bible calls repentance, which is a radical change of attitude. No matter what it is, if it does not conform to your ideal change it by subjectively appropriating your goal. Remain faithful to it and no earthly power can keep you from attaining it.

Go all out and walk on the water! Don't be like Peter, whose understanding told him imagination didn't make sense (symbolized as his feet), or you will drown in the sea of illusion. Imagination, speaking to his faith, said: "Peter, come," and as Peter walked, he looked down to see how this was possible, and sank. My friend, who did not look down, walked on the water in the direction of his wish fulfilled - and it was.
All of the Bible stories will be fulfilled literally on different levels of your being. You will experience them all,

because you are Jesus Christ. Blake tells us so beautifully: "Desires and perceptions of Man, untaught by anything but organs of sense must be limited to objects of sense; therefore, God becomes Man that Man may become God."

If you only knew what your organs of sense reveal, you would never perceive anything beyond them. It would be horrible to remain an organ of sense and never transcend it. But God brought creation with him when he became humanity, and you are here to awaken to that fact! If God did not become you, you would be an animated body, limited to all that your sense organs would reveal. But having become you, God is awakening and will give you desires and their fulfillments, far beyond the wildest dreams of those who are still limited to the organs of sense.

When Blake said: "All that you behold, though it appears without, it is within you," he meant it. Being an incurrent eyewitness like my friend, Blake saw God's mystery of salvation clearly.

I urge you to exercise your divine right by using your imagination. Be like my friend who is now consciously feeding his pig. Every moment of time you have the opportunity to feed your pig. When someone phones to tell of their misfortune, revise their words. Go about your business of creation on the inside, and do not do a thing on the outside. Use your imagination and let your words come into being!

All things are possible to you, because you are all imagination and imagination creates reality. Knowing what you want, imagine you have it. Knowing what you want to be, imagine you are it. Subjectively appropriate your objective hope and you have assumed a virtue you did not have. Ask no one to help, and do not feel below the water for something to fall back on if imagination doesn't work. Instead, learn to count on your true Self, who is Jesus Christ!

Jesus, your own wonderful human imagination, is your hope of glory, and there is no other Christ. Defined as God's power and wisdom, Imagination is in travail until Christ is formed in you. On that day your history will be changed from BC to AD, and every year thereafter will be the year of the Lord. Having been formed in you, Christ is born, and the words of Isaiah become yours: "For to you a child is born and a son is given. The government shall then be upon your shoulders, and you will be the Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. And of your reign there shall be no end."

Start now to look upon the great mystery of creation as the subjective appropriation of your objective hope. Dwell upon my words. Put them into practice, and you will experience their fulfillment, for all things exist within you!

Now let us go into the silence.

Neville 06-13-1969

AN ASSURED UNDERSTANDING

In Paul's letter to the Colossians, he said: "I strive for you to have the riches of an assured understanding and the knowledge of God's mystery of Christ." Now, you may think there is no mystery to Christ and believe - as any Christian believes - that Christ is Jesus, the son of God; but Paul doesn't state that. What Paul is trying to do is change your fixed ideas of the past, in order for you to have the same assured understanding and knowledge of God's mystery of Christ that he has.

Paul tells us that Christ is our human life. Now, if you took all of your experiences throughout all of the generations and condensed them into a single youth, it would be David. It is he in whom the Christ-seed flows. This is the same David who was anointed by the Lord and told that he would bring forth a son who would become the Lord's son, being one with the Lord. In other words, David will bring forth a being who is his Father. That is the mystery.

Housed in you, a human being, is the Christ-seed, which will bud and flower into fulfillment as Jesus the Lord. Until David is formed in you, you can describe Christ in many ways, but "No one can say 'Jesus is Lord' except by the Holy Spirit." This is true, for the Holy Spirit brings to your remembrance all that you were told in the beginning.

To understand this, let us look at the parable of the prodigal son. In the story, the one who remained at home complained, because when the son who entered the prodigal state returned, the father killed the fatted calf, and gave him the robe and ring. He was given shoes for his feet and much was made over him. Then the father said: "Son, all that is mine is yours. It is right that we should make merry and be glad for this your brother was dead and he is alive, he was lost and is found."

May I tell you: before you entered this world of tribulation and death you were God the Father, but you did not know it. You had to come into this experience in order to know that the world is yours and all within it. And, since it is all the Father's, the only way you can know it is all yours is to become the Father. You could own the earth, but if you did not know everything in it was yours for the taking, you could die of starvation, not knowing how to appropriate it.

Before you came into this world you were, but you did not know that you were, so you were unaware of all that you owned. Leaving the awareness of being, you came here and became lost, as your consciousness wandered from state to state. But when your journey comes to its end, you will return to your heavenly awareness. Then the Father will embrace you and place his robe and ring of authority upon you. You will be given the fatted calf, which is a symbol of abundance. Shoes will be placed upon your feet to designate your

freedom, for only slaves go without shoes. Then that which is personified as humanity will stand before you to reveal your Fatherhood.

This is not spelled out in the scriptures, but - as Blake said, (and he was quite the student of the scriptures): "That which can be made explicit to the idiot is not worth my care." The prophets and the apostles wanted to rouse man's faculties to act. They did not spell everything out, so that man would dig and find the seed within himself.

Every child born of woman contains this incorruptible Christ-seed which possesses the power of self-expression and self-development. And every man is destined to mature and become his own father. If you come out of humanity, then humanity is your father; and if the symbol of humanity is David, and you come out of David, then he is your father - but not forever. Having planted the Christ-seed in humanity, in time it will bud and flower and bring to fulfillment all that was contained within it. And when humanity has done his job completely, you will look back to see David - he who fathered you in the world of time - standing before you and calling you Father. Then you will have matured, for you will have become your own father's Father. That is the mystery of Christ; for the Lord, speaking through his prophet Samuel, told you that when you are gathered together and lie down with your fathers, "I will raise up your son after you who shall come forth from your body. I will be his Father and he shall be my son." Coming out of your body, he seems to be your son, but he is the one who is made to say: "My Father is he who you call God, for I know my Father, as he and I are one."

Everyone will one day discover that he is God the Father, whose son is humanity, brought into focus as a single being called David. I hope you understand, as I cannot spell it out any clearer. I am telling you of my experiences of scripture. I am not manufacturing them, adding to, or speculating about them, but explaining scripture as clearly as I possibly can; for I, like Paul, strive for you, that you may have all the riches of an assured understanding and the knowledge of God's mystery of Christ.

The term, "God's mystery of Christ" is used to express both the human race and the individual who attained the ideal David represents. The human race certainly is not ideal. It is scattered and always at war, but when the race is finished, its experiences are brought together into one single, beautiful being. While humanity is scattered its beauty cannot be seen, but at the journey's end all of its horror is brought together and personified as a glorious youth called David, the son of God, who is God himself.

It was God who buried himself in humanity, and at the end God comes out of humanity. Coming out, he is humanity's son; but when David appears, he is God's son, revealing his father. When that Christ-seed blossoms and fruits in you, individually, you will share the fruit of your labor by telling everyone who will listen to you of the mystery of Christ.

You will notice in the prodigal son story that it was the second son who went out. It's always the second son. Cain killed Abel, the second son. Isaac, Abraham's second son, was offered in sacrifice to the Lord. Then we are told that the Lord loved Jacob, the second son, and hated Esau. It is said that Judah fathered the twins of Tamar, who - when the first one came out - the midwife put a red string around its finger for identification; but when he pulled the hand back the second son, Perez, came out. Read the genealogy of Jesus and you will find all of these second sons recorded there, for that second son is not a child which comes out of the womb of a woman, but the choice of God. You were chosen by God before the foundation of the world. Then you came out that you may know you are one with God and that there is nothing but God.

No matter how many billions of us there are here now and how many more will come, there are many who are left for a future age. They will come out eventually, but we will all be back as God the Father before we decide on another venture into the world of death. You are blessed because you are the second son and beloved by God. In the state of Jacob, God told you: "I am your inheritance." How will you know this is true? You will know it when God's son calls you Father, for when he does, you inherit God.

The story of scripture is the most fantastic, incredible story you can ever hear and accept. Can you believe that you will become your own father's father? It's incredible, but true, for that is exactly how the Book of Matthew begins: "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham." Now, this genealogy is turned around, for the Bible is based upon a peculiar reversal of order. All through the Bible the second becomes the first, until the very end, when you find yourself coming out of humanity. Then humanity congeals and forms itself into a single being and stands before you and calls you Father.

I came out of humanity, for I came out of this garment of death and was born from above. Five months later I saw humanity -fused into a single being - stand before me and call me Father. Then I knew I had experienced that state in order to join the heavenly being called Jesus, the Lord. Now I am one with the personification of all those within whom the Christ-seed has erupted and flowered into fruitage, for David, the personification of the sum total of all humanity and their experiences, called me Father.

Dwell upon this and you will find David, he who was anointed with the destiny of lordship. Samuel was told to "Rise and anoint him." Taking the holy oil, he anointed David in the midst of his brothers, and from that day forward David never lost a battle. Although David did everything man is accused of doing, the Lord never condemned him because David was always doing the Lord's will. It was the Lord who said: "I have found in David, the son of Jesse, a man after my own heart who will do all my will." Everything is the will of the Lord. "As I have willed it, so shall it be. As I have purposed, so shall it stand. My spirit will not turn back until I have executed and accomplished the intents of my mind. In the latter days you will understand it perfectly."

In today's paper I read where the mafia (whoever they are) wanted to sell the A&P stores a certain detergent, and when A&P refused, two managers were shot and over a period of two years their warehouses were burnt, costing the stores over $50 million. One young twenty year-old lad was caught. He was used as the front man, while his bosses, with their billions, remain hidden. This is what is known as approximate causes. The young man will be judged and sentenced for a job he received $100 for. But in his mind's eye he was proud to serve those who were so mighty.

You may wonder what good can come out of that experience, but it will. Time will prove everything is good, for all things work for good to those who love the Lord. There isn't a thing that the Lord cannot resolve, because he is the master artist. That which you and I judge as discord will be resolved into perfect harmony. Then one day every experience will stand before you, collected into a single youth whose beauty is so great you cannot believe he could be the sum total of all of the horrors you have gone through. David is the personification of the human race and his beauty is indescribable. And who is his father? I AM.

So when the question is asked: "What think ye of the Christ? Whose son is he?" they answered: "The son of David." Then he inquired: "Why then did David in the Spirit call him Lord? If David thus calls him Lord, how can he be David's son?" In the ancient days a child always referred to his father as "My lord." When David stands before you, he is standing in the presence of one called Jesus and calls you: "My father; my lord."

Like Paul, I am telling you who I am, and yet you do not understand. But now I am going to my Father and

your Father, to my God and your God, for I and my Father are one. Remain where you are now until you are clothed with the power to understand the things I have been trying to tell you, for I strive for you that you may have all the riches of an assured understanding and the knowledge of God's mystery of Christ.

I have shared God's mystery of Christ with you this night. The word "Christ" is used as the human race completely personified in the ideal form as David - and also of the individual who realized that ideal. Everyone in whom that ideal is realized becomes one with the one and only Jesus. The minute God's mystery of Christ is realized in you, you are the Lord Jesus, even though you still bear your present identity, and those who know you by your given name will continue to see you as their friend. But when you take off this garment it will be for the last time, for you are the Lord Jesus. And while you are here you can put your garment down in what the world calls sleep and - as the Lord Jesus - do your work by stirring those whom you have drawn unto yourself, into a quickening state.

Night after night I try to open your eyes so that you will not continue in the sleep of death. Then I return to this garment called Neville and pick it up again because of my obligations in this world. Every night I enter that wonderful awareness, but I know my true inheritance will not be mine until I take off this garment of flesh for the last time. Then without loss of identity I will be one with the Lord Jesus.

You came into this world for the purpose of knowing what you possess. It was given to you, but you did not know it and cannot know it until you leave your heavenly home to enter the world of death. The son who remained was told: "All that is mine, is yours. It is fitting that we should make merry and be glad, for this your brother was dead and is alive, he was lost and is found." Unable to take the challenge, the eldest son remained with the father and served him well in his own wonderful, unconscious way, just like the functions of your body serve you in their own unconscious way. Right now what you had for dinner is being digested, assimilated, built into your body as bone, tissue and blood. What you cannot assimilate the body will unconsciously expel from your system. It's all part of you, yet playing their unconscious roles. You and I came out to play conscious roles in the body of God, and that conscious role is to be God himself, for there is only God awakening and the awakening will go on forever. There was a limit as to how many he would bring into this world of tribulation and death at any one time. They are measured by the number of the sons of God which he chose in himself before that the world was.

Everyone is destined to discover the fatherhood of God within himself. He will know this when humanity forms itself into a single being and calls him father. Every human part one could ever play, when summarized, is David - that one being you will one day come out of to be born anew. Then, having matured, you will realize he is not your father but your son; for David, in the Spirit, will call you father.

I hope this is becoming clearer to you, for it is so important that you understand the distinction between the two uses of the word "Christ." He is not only the one in whom the ideal was attained, but is humanity which contains the ideal in the form of a precious, incorruptible seed. That Christ-seed contains within itself the power of self-expression and self-development, and will germinate, bud, and flower into fulfillment in you. Then the sum total of all of your human experiences will stand before you in all his heavenly beauty and call you "father."

The story of Jesus is an acted parable to instruct us. When Paul realized this he said: "O foolish Galatians, who has bewitched you; before whose eyes Jesus Christ was publicly portrayed as crucified. Are you so foolish having begun with the spirit are you going to start worshiping some little being of flesh? Did you

receive this understanding by works of the law, or by hearing the story with faith?" Well, the Christian world has ended with the flesh. They see Jesus as a body of flesh and blood, even though he tells us in the Gospel of John: "I and my Father are one and my Father is Spirit." If you and your father are one and your father is spirit, are you not spirit? Are you who began as spirit going to end as flesh?

Today the entire Christian community worships a man of flesh and blood. But like Paul, I will no longer see any character of scripture as human; even though I once regarded Christ from the human point of view I regard him thus no longer. Now I see the entire Bible as an allegory. Paul puts it quite clearly when he says: "The story of Abraham is an allegory." As a devout Jew, Paul thought Abraham, Isaac, and Jacob lived as men after the flesh; but when his eyes were opened he saw all scriptural characters as backgrounds - spiritual eternal states that culminate in the one in whom the ideal blooms. Then he knew he could not see the blooming ideal as flesh, when all the others are spirit. All of the characters in scripture are eternal states of the spirit through which the immortal soul passes and comes to that final state called Jesus, when the seed called Isaac which was planted in you in the beginning of time, comes to fruition. You will find that the second son is always sacrificed - Abel, Isaac, Jacob, one after the other, culminating in the one grand being who is God himself.

I hope I have made it clear tonight, for I strive for you that you may have all the riches of an assured understanding and the knowledge of God's mystery of Christ. It is my hope that when you hear the word Christ you will not think of some historical being who lived 2,000 years ago, but understand the great distinction between the two uses of the word: one representing humanity in its ideal form, and the other representing the man from that human race in whom the ideal was attained. Everyone in whom that ideal is attained is Jesus Christ, and you will all know you are he without any loss of identity. That's the great mystery. So when you read the Bible in the future, keep this important division concerning the use of the word Christ in mind. At one minute you are speaking in the name of the Father, and in the next moment in the name of the son. Learn to discriminate between the two, and you will see how the same awareness is playing the different parts.

You are playing your part right now by doing God's will. You will play it just as it has come out, and as it will be consummated. And remember: in spite of the horrors of the world the end result will be beautiful. You will see this beauty of the summary when David calls you "Father." That was the plan before the beginning of time. In the state of Abraham we were given a preview of what we would experience, but we did not know that at the end we would become God himself.

How could man believe it, when the son who remained complained that he never once received one kid. He could not understand how, when the one who was so wasteful returned, he was given the fatted calf, the robe, and the ring, and shoes were placed upon his feet. He was told, but he could not understand.

Many years ago I had a vision to illustrate this point. I came upon an enormous sea of sunflowers, each with a human face and each flower rooted in the earth. When one swayed, they all swayed. If one smiled, they all smiled. They moved in unison, while I - certainly not as beautiful as they - knew I was freer than any of them. Not one could detach himself from that ground. Not one could frown if the others smiled. Not one could stand erect if the others bent over, for everyone moved in unison. They were the sons who never came out. But I, having left my heavenly home and gone through hell up to that vision, knew I enjoyed a freedom they could not conceive of. I was free to walk among them, smile, laugh, cry, and bend over, while they could not do one thing independent of the other. They did not know that everything was theirs for the taking. But you

who have gone out from the Father will return to the Father as the Father, knowing that everything is yours. Then you will understand that 50th Psalm: "If I were hungry I would not tell you, for the world is mine and all within it. The cattle on a thousand hills are mine. Were I hungry I would slay and eat." Why ask any man's permission to use that which belongs to you?

This is the story of scripture, but man is unaware of his inheritance until he is born from above. From then on he will not be concerned with making an effort to bring his desires into reality; he will know they already are real.

But until that day, apply the law towards any desire of your heart by assuming you have it. Sleep as though it were true and it will be drawn to you. Keep on applying the law towards these many ends until the Christ-seed bursts into bloom. And when it does, your fleshly body will come off for the last time for you will know you are the Lord Jesus. No one can say that Jesus is Lord except by the Holy Spirit, and when the Holy Spirit comes he will bring to your remembrance all the things that I have told you by re-enacting the drama within you.

Having seen the preview of the play before the journey began, when the end comes you will enter the play to discover you are God the Father.

Now let us go into the silence.

Neville 03-15-1968

AN INNER CONVICTION

I tell you that imagination creates reality and I ask you to imagine a state, any state, which would imply the fulfillment of your desire. It doesn't really matter what anyone else thinks; it's what you think that matters to you! If you create a scene which implies the fulfillment of your desire and dwell in it until you have an inner conviction that it is real, what does it matter what another thinks?

In the Book of Habakkuk (which means "to embrace") the prophet speaks to the Lord as: "Thou who art of purer eyes than to behold evil." Then he asks the question: "Why are you silent when the wicked swallows up the righteous? I will take my stand upon the watchtower, to see and hear what people say to me and what I will answer." Now the Lord speaks, saying: "Write the vision plain upon the tablets so that he who runs may read it. For the vision has its own appointed hour; it ripens and it will flower. If it be long, then wait, for it is sure and it will not be late."

There are those who try to rush everything into being. They try to force birth from conception, but it cannot be done. There are many experiences not recorded in scripture, and I am not here to stand in judgment of anyone as to whether they have experienced scripture or not. But I do know from experience that on this level, if you dare to assume you are what you want to be, your inner conviction, your feeling of certainty will bring it to pass. When you embrace the desired state, you have assumed its impregnation, and its fulfillment has its own appointed hour. It will ripen and flower. If the state is slow in objectifying itself wait, for it is sure and will not be late.

I know that when I was told I could not get out of the island of Barbados for at least six months and I desired to leave immediately, I assumed I was walking up the gangplank of the ship. I felt the dampness of the rail and tasted the salt air of the sea with the feeling of certainty that I was leaving for America. I made that gangplank so real that I hadn't even broken the spell before the phone rang and I was offered passage for the following week. Although I had been told that I was on the bottom of a list of over two thousand names, my family and I were singled out to board that ship. So I know that the truth of any concept is known by the feeling of a certainty, a peculiar knowingness that it is true.

You can take this same concept into all levels of your being, for any desire is a concept. You can move into any desire and express it. Ask no one if you are entitled to it or if you did it - only you know what you did. It happened to you. Now wait for the vision (the desire's fulfillment) for it has its own appointed hour. It ripens, it will flower. If it seems long then wait, for it is sure and it will not be late.

Returning to the overall picture of God's rising in Man, let us go back to the Book of Exodus, where we are told: "The time that the people of Israel dwelt in Egypt was four hundred and thirty years. And at the end of

four hundred and thirty years, on that very day all the hosts of the Lord departed from Egypt. It was a night of watching by the Lord." Then Moses is told to keep this night in memory.

Scripture teaches a mystery. "Great indeed is the mystery of our religion." The word "mystery" is defined as "a religious truth revealed by God that man cannot by reason alone discover." Here is a doctrine of revealed truth.

We are told in the 15th chapter of Genesis that "You and your descendants will be enslaved for four hundred years." Now, the number four hundred is the twenty-second letter of the Hebrew alphabet whose symbol is the cross. Your body (of beliefs) is the cross referred to as four hundred, and as long as you wear it you are enslaved in a land that is not yours. But in the end you will be brought out with great possessions!

In the 12th chapter of Exodus, thirty years has been added to the four hundred, and in the New Testament it is said that Jesus began his ministry when he was about thirty years of age. In this world you are enslaved, and here you remain playing your part until you are embraced, impregnated, and thirty years later Christ is born in you and your trials and tribulations are over! So four hundred does not mean years, but thirty does. Four hundred records the length which Blake calls 6,000 or 8,500 years. Call it what you will, it is the period of time man plays his part in this world. Then comes the moment when, as Man, you are selected, called and embraced, and told to stand upon your watch; for the sign has its own appointed time to ripen and to flower, and that time is thirty years!

My friend, Benny, does not remember the embrace, but I remember it well. It was in 1929. I was fully aware of the embrace, just as I was fully aware of its fulfillment in 1959, so I can tell anyone from my own experience how it happens, but I can't tell you when if you cannot remember the embrace. Only after impregnation can I prophesy as to what, and when these things will come into being.

But I do know that God's law reflects all the way down to this world of Caesar. I do not know how long it takes for each egg to hatch in a nest, but I do know each one will hatch in its own time. And so it is with an assumption. If I desire to be wealthy, I may not know how long it will take me to reach the conviction that I possess great wealth, but when I feel wealth is mine I have conceived. Conception is my end. The length of time between my desire and its conception depends entirely upon my inner conviction that it is done. A horse takes twelve months, a cow nine months, a chicken twenty-one days, so there are intervals of time; but it comes down to the simple fact that the truth concerning every concept is known by the feeling of its certainty. When you know it, not a thing can disturb your knowingness!

In my own case, as I felt the gangplank under my feet and the salt mist on the rail of the ship in Barbados, the phone rang and passage was mine. There have been other times when it has taken longer. Unfortunately we do not keep an account to see how long it takes to come about after we have done it. But a concept is an egg and remains so until occupied. Occupy your desire! Feel its certainty and you can prophesy its fulfillment.

Although I did not know what would become of it, I kept a record of what happened to me in 1929, so when I was born from above and raised from within myself in 1959, I looked back to discover that it was thirty years. I discovered that Jesus began his ministry when he was thirty years of age, and that Israel made their exodus thirty years after the four hundred recorded in Genesis. We are going to celebrate this exodus in the immediate future as the Passover, "a day to keep in memory forever." For "this is a night of watching by

the Lord. On this day the Lord will bring the entire host of Israel out of the land of Egypt" and they will come out one by one. So if someone tells me a story that is not part of my experience, I cannot confirm it or deny it; I only know that my experiences parallel scripture.

But I say to you: everything has its own appointed time. It ripens and will flower. If fulfillment seems long, wait, for it is sure and will not be late. Everything comes on time, but we do not know the time interval because we do not record the conception. In my case, I keep a diary. I check scripture to find out where the passage is that I have experienced and record the date beside it. Now I know the length of time it takes to fulfill scripture. I also know that when it comes to the world of Caesar, I have received confirmation while in the silence. I have exploded right into the now and, having felt the thrill I knew it had to happen, but I did not know when. It could be a day, a week, or a month. Three weeks ago I heard good news for a friend, and today I received confirmation that it was completed. I will not catalog that event to say that particular desire equals all desires, because a desire can be as different as a chicken's egg is from the egg of an elephant. I do know, however that events of scripture do have definite time periods. Scripture fulfills itself in God's time, and you cannot delay it or hasten its coming.

A friend wrote me this week, saying: "I found myself sitting at a table looking at a beautiful plate containing a raw steak, when I heard the words, 'Eat it'. Obeying the command I then heard voice say, 'You have eaten the body of God.'" This lady has fulfilled the 51st to 56th verses of the 6th chapter of the Book of John: "My flesh is the bread of life. He who eats thereof has eternal life." She has completely eaten the body of revealed truth and eternal life is now hers. I cannot tell her when she will be called, but she has accepted the revealed truth, which is the body of God.

Another letter came, telling of how this lady spent the day working on her husband's books. She was so very tired that as she fell asleep, she said: "Father, I cannot take every aspect of the day and change it, but I can imagine that it never happened." So she began to create a scene which would imply that all the problems of the day were resolved, when out of the nowhere she saw an enormous scene of mountains clothed with magnificent trees. As she watched, she discovered that her mental activity caused the trees to move. And that the world pictured on the outside adjusted itself to be in harmony with her thoughts. Then she said "I came to the conclusion that my God is a God of action, for I saw everything I was imagining taking place now. I feel as though the world is moving in me like being on parade." That's how God sees Man. We are forever adjusting to his perfect being. He is looking out, yet everything is taking place within.

Tonight I ask you to take the most fantastic thing in this world and find an inner conviction within yourself that it is yours, for the truth of any concept is known by the feeling of certainty which that conviction inspires. Once you have that inner feeling of certainty, don't ask me to confirm it. What would it matter what I think? Do not be disillusioned if your experience has not been mine. Believe in yourself and trust your inner feeling. Test yourself and if it works on this level it will work in the depths of your being.

If, in my imagination I climb a gangplank, and as I look with nostalgia at the little island of Barbados and the phone rings, offering me the passage I desire, am I not influencing my outer world? Was the phone call not reflecting my mental activity? I arrived at the point of feeling a peculiar certainty, and that certainty was its inspiration.

You can always tell the truth of any concept by the feeling of certainty which it inspires. When you imagine

seeing the world as you desire it to be and are inspired as to its truth, it doesn't matter what anyone else thinks. I don't care what it is; when you know what you want, you can make your desire so real, so natural that you will reach a feeling of certainty which no power in the world can stop. When that feeling is yours, drop it. Don't ask anyone if what you did was right or wrong; you did it and that's all that is necessary.

Now let me share the letter I received from Benny. He said: "Friends of mine (Negroes), a man and his wife, invited me to a party. On the way we stopped at their home, where a group of Caucasians in their teens were having a party. Suddenly my friends appeared in the doorway, coat and hat in hand, and said, 'You stay and mind the children.' I was shocked, but turned to look at the boys and girls, when out of the nowhere a blond, blue-eyed, fair skinned lad came toward me, and as I looked at him I knew he was David. He looked me in the eye and said, 'I know that our Father will never leave us.' At that moment I knew my son David, yet I also knew I fathered them all. This was on Wednesday. The following Friday as I told this experience to my friends, I awoke to discover that I had been dreaming, for I awoke on my bed."

Here is the doubling of a dream, the confirmation as told us in the 41st chapter of Genesis. Now, you cannot violate the story of scripture. David is described in the 16th chapter of 1 Samuel, and you will not change this description no matter who you are. The Christ child is not described, for he can be black, pink, white, or yellow. There is no description of Jesus either, but I will tell you who he is. He is the Ancient of Days as described in the Books of Daniel and Revelation. When you see David, he is the youth of the ancient one he observes. Benny is now wearing a very dark skin, but in the eyes of his fair skinned, blond and blue-eyed son David, Benny is the Ancient of Days, the Holy One of Israel. The one we recognize and call Benny now knows himself to be the Risen Lord. Now I will tell him that on the 8th day of July he will be split in two from top to bottom. I know, for the vision has its own appointed hour, it ripens, it will flower. If it seems long, wait, for it is sure and will not be late.

Now the Book of Ezekiel begins: "In the thirtieth year the heavens opened and I saw visions of God." Ezekiel gives you a day and a month, meaning nothing. The important thing is that in the 30th year the heavens opened and visions of God were his. "And as I looked, behold, a stormy wind." That's exactly what happens. An unearthly wind comes in that thirtieth year, and you are born from above, born anew through the resurrection of Jesus Christ from the dead. Jesus Christ is God's pattern of salvation buried in you. His death in the most literal sense is your life, and his resurrection is possible only after he impregnates himself.

God the sender and Man the sent are one. Falling in love with the one he sent, God impregnates him. He plants his seed, which takes thirty years to germinate and [is] his mission to start. This experience comes to Man after he has borne his cross in this wilderness world for thousands of years. In spite of the horrible things that take place in the world, when the individual is called and embraced, what does it matter what he has to go through before he awakens? In a short period of only 30 years he will be born into an entirely different age, for during that time he is taken out of this age and placed in that age, the age of the kingdom of heaven.

Now, because you know this concept, don't feel that you are better than someone else, you are creative power. Stand upon your tower and watch to see what God will say and how you will answer. Do this by assuming you are the person you want to be and seeing what you would see if your assumption was real. Remain there until you feel its certainty, until you reach the point of satisfaction, until you are convinced of its truth; and although the world may collapse around you, you will become that which you have assumed you are.

In the 21st chapter of the Book of John it is said that if all things were told concerning Jesus Christ, the world itself could not contain the books; so do not think that because I have not had your experience, that it is not true - but do not try to force me into accepting it. Believe what you choose and go your way this night. My pattern has followed scripture completely, from the embrace to the descent of the dove, but I am not saying it is the only way.

I am saying, however, that you can be the man (or woman) you want to be, but not by simply wishing. You must make the effort to look at the world mentally and see it reflect your fulfilled desire. And when it does you must remain in that state until you reach the inner conviction that what you are seeing, touching, tasting, smelling, and hearing is true, clothe yourself in the feeling of its reality - and explode! Do that and you are pregnant. And what do you do after pregnancy? Nothing! You simply wait for its birth to appear in its own appointed hour. And it will! When you least expect it your desire will objectify itself in the world for you to enjoy, whether it be health, wealth, or fame. That's how God's law works.

Now, to the one who had this experience the other night, I know you are anxious to give it birth right away, but what is thirty years in this fabulous eternity? You were awake when it happened, and you will never lose its memory. Should you depart tonight to find yourself a young lady of twenty, you would only be fifty when you brought forth the Christ child. Then you would see the complete pattern fulfill itself in three and a half years and enter a new age, which is the world of eternity. My dear, you are destined to know departure from this world of death and entrance into the world of eternal life as you move from darkness into light. But your reaction was natural.

It reminded me of a story I heard in New York City. This young girl came rushing into the subway, and standing in front of a gentleman she said: "Would you please let a pregnant lady have your seat?" Jumping up, terribly disturbed, the gentleman said: "When is the baby expected?" And she replied: "I don't know, it just happened." But this lady knows it will be thirty years, but what is thirty years when you have been called, you have been selected, you have been chosen. You are one of the elect!

Now let us go into the silence.

AT YOUR COMMAND

NEVILLE

SNELLGROVE PUBLICATIONS

NEW YORK

1939

At Your Command

By Neville

This book contains the very essence of the Principle of Expression. Had I cared to, I could have expanded it into a book of several hundred pages but such expansion would have defeated the purpose of this book.

Commands to be effective – must be short and to the point: the greatest command ever recorded is found in the few simple words, "And God said, 'Let there be light.'"

In keeping with this principle I now give to you, the reader, in these few pages, the truth as it was revealed to me.

Neville

At Your Command

Can man decree a thing and have it come to pass? Most decidedly he can! Man has always decreed that which has appeared in his world and is today decreeing that which is appearing in his world and shall continue to do so as long as man is conscious of being man. Not one thing has ever appeared in man's world but what man decreed that it should. This you may deny, but try as you will you cannot disprove it, for this decreeing is based upon a changeless principle. You do not command things to appear by your words or loud affirmations. Such vain repetition is more often than not confirmation of the opposite. Decreeing is ever done in consciousness. That is; every man is conscious of being that which he has decreed himself to be. The dumb man without using words is conscious of being dumb. Therefore he is decreeing himself to be dumb.

When the Bible is read in this light you will find it to be the greatest scientific book ever written. Instead of looking upon the Bible as the historical record of an ancient civilization or the biography of the unusual life of Jesus, see it as a great psychological drama taking place in the consciousness of man.

Claim it as your own and you will suddenly transform your world from the barren deserts of Egypt to the promised land of Canaan.

Every one will agree with the statement that all things were made by God, and without him there is nothing made that is made, but what man does not agree upon is the identity of God. All the churches and priesthoods of the world disagree as to the identity and true nature of God. The Bible proves beyond the shadow of a doubt that Moses and the prophets were in one hundred per cent accord as to the identity and nature of God. And Jesus' life and teachings are in agreement with the findings of the prophets of old. Moses discovered God to be man's *awareness of being*, when he declared these little understood words, "*I AM* hath sent me unto you." David sang in his psalms, "Be still and know that *I AM* God." Isaiah declared, "*I AM* the Lord and there is none else. There is no God beside me. I girded thee, though thou hast not known me. I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."

The *awareness of being* as God is stated hundreds of times in the New Testament. To name but a few: "*I AM* the shepherd, *I AM* the door; *I AM* the resurrection and the life; *I AM* the way; *I AM* the Alpha and Omega; *I AM* the beginning and the end"; and again, "Whom do you say that *I AM*?"

It is not stated, "I, Jesus, am the door. I, Jesus am the way," nor is it said, "Whom do you say that I, Jesus, am?" It is clearly stated, "*I AM* the way." The *awareness of being* is the door through which the manifestations of life pass into the world of form.

Consciousness is the resurrecting power – resurrecting that which man is conscious of being. Man is ever out-picturing that which he is conscious of being. This is the truth that makes man free, for man is always self-imprisoned or self-freed.

If you, the reader, will give up all of your former beliefs in a God apart from yourself, and claim God as your *awareness of being* – as Jesus and the prophets did – you will transform your world with the realization that, "I and my father are one." This statement, "I and my father are one, but my father is greater than I," seems very confusing – but if interpreted in the light of what we have just said concerning the identity of God, you will find it very revealing. Consciousness, being God, is as 'father.' The thing that you are conscious of being is the 'son' bearing witness of his 'father.' It is like the conceiver and its conceptions. The conceiver is ever greater than his conceptions yet ever remains one with his conception. For instance; before you are conscious of being man, you are first conscious of *being*. Then you become conscious of being man. Yet you remain as conceiver, greater than your conception – man.

Jesus discovered this glorious truth and declared himself to be one with God – not a God that man had fashioned. For he never recognized such a God. He said, "If any man should ever come, saying, 'Look here or look there,' believe them not, for the kingdom of God is within you." Heaven is within you. Therefore, when it is recorded that "He went unto his father," it is telling you that he rose in consciousness to the point where he was just conscious of *being*, thus transcending the limitations of his present conception of himself, called 'Jesus.'

In the *awareness of being* all things are possible, he said, "You shall decree a thing and it shall come to pass." This is his decreeing – rising in consciousness to the naturalness of being the thing desired. As he

expressed it, "And I, if I be lifted up, I shall draw all men unto me." If I be lifted up in consciousness to the naturalness of the thing desired I will draw the manifestation of that desire unto me. For he states, "No man comes unto me save the father within me draws him, and I and my father are one." Therefore, consciousness is the father that is drawing the manifestations of life unto you.

You are, at this very moment, drawing into your world that which you are now conscious of being. Now you can see what is meant by, "You must be born again." If you are dissatisfied with your present expression in life the only way to change it, is to take your attention away form that which seems so real to you and rise in consciousness to that which you desire to be. You cannot serve two masters, therefore to take your attention from one state of consciousness and place it upon another is to die to one and live to the other.

The question, "Whom do you say that *I AM*?" is not addressed to a man called 'Peter' by one called 'Jesus.' This is the eternal question addressed to one's self by one's true being. In other words, "Whom do you say that you are?" For your conviction of yourself – your opinion of yourself will determine your expression in life. He states, "You believe in God – believe also in *me*." In other words, it is the *me* within you that is this God.

Praying then, is seen to be recognizing yourself to *be* that which you now desire, rather than its accepting form of petitioning a God that does not exist for that which you now desire.

So can't you see why the millions of prayers are unanswered? Men pray to a God that does not exist. For instance: To be conscious of being poor and to pray to a God for riches is to be rewarded with that which you are conscious of being – which is poverty. Prayers to be successful must be claiming rather than begging – so if you would pray for riches turn from your picture of poverty by denying the very evidence of your senses and assume the nature of being wealthy.

We are told, "When you pray go within in secret and shut the door. And that which your father sees in secret, with that will he reward you openly." We have identified the 'father' to be the *awareness of being*. We have also identified the 'door' to be the *awareness of being*. So 'shutting the door' is shutting out that which 'I' am now aware of being and claiming myself to be that which 'I' desire to be. The very moment my claim is established to the point of conviction, that moment I begin to draw unto myself the evidence of my claim.

Do not question the how of these things appearing, for no man knows that way. That is, no manifestation knows how the things desired will appear.

Consciousness is the way or door through which things appear. He said, "*I AM* the way" – not 'I,' John Smith, am the way, but "*I AM*," the *awareness of being*, is the way through which the thing shall come. The signs always follow. They never precede. Things have no reality other than in consciousness. Therefore, get the consciousness first and the thing is compelled to appear.

You are told, "Seek ye first the kingdom of Heaven and all things shall be added unto you." Get first the consciousness of the things that you are seeking and leave the things alone. This is what is meant by "Ye shall decree a thing and it shall come to pass."

Apply this principle and you will know what it is to 'prove me and see." The story of Mary is the story of every man. Mary was not a woman – giving birth in some miraculous way to one called 'Jesus.' Mary is the

awareness of being that ever remains virgin, no matter how many desires it gives birth to. Right now look upon yourself as this virgin Mary – being impregnated by yourself through the medium of desire – becoming one with your desire to the point of embodying or giving birth to your desire.

For instance: It is said of Mary (whom you now know to be yourself) that she know not a man. Yet she conceived. That is, you, John Smith, have no reason to believe that that which you now desire is possible, but having discovered your *awareness of being* to be God, you make this awareness your husband and conceive a man child (manifestation) of the Lord, "For thy maker is thine husband; the Lord of hosts is his name; the Lord God of the whole earth shall he be called." Your ideal or ambition is this conception – the first command to her, which is now to yourself, is "Go, tell no man." That is, do not discuss your ambitions or desires with another for the other will only echo your present fears. Secrecy is the first law to be observed in realizing your desire.

The second, as we are told in the story of Mary, is to "Magnify the Lord." We have identified the Lord as your *awareness of being*. Therefore, to 'magnify the Lord' is to revalue or expand one's present conception of one's self to the point where this revaluation becomes natural. When this naturalness is attained you give birth by becoming that which you are one with in consciousness.

The story of creation is given us in digest form in the first chapter of John.

"In the beginning was the word." Now, this very second, is the 'beginning' spoken of. It is the beginning of an urge – a desire. 'The word' is the desire swimming around in your consciousness – seeking embodiment. The urge of itself has no reality, For, "*I AM*" or the *awareness of being* is the only reality. Things live only as long as *I AM* aware of being them; so to realize one's desire, the second line of this first verse of John must be applied. That is, "And the word was with God." The word, or desire, must be fixed or united with consciousness to give it reality. The awareness becomes aware of being the thing desired, thereby nailing itself upon the form or conception – and giving life unto its conception – or resurrecting that which was heretofore a dead or unfulfilled desire. "Two shall agree as touching anything and it shall be established on earth."

This agreement is never made between two persons. It is between the awareness and the thing desired. You are now conscious of being, so you are actually saying to yourself, without using words, "*I AM*." Now, if it is a state of health that you are desirous of attaining, before you have any evidence of health in your world, you begin to FEEL yourself to be healthy. And the very second the feeling "*I AM* healthy" is attained the two have agreed. That is, *I AM* and health have agreed to be one and this agreement ever results in the birth of a child which is the thing agreed upon – in this case, health. And because I made the agreement I express the thing agreed. So you can see why Moses stated, "*I AM* hath sent me." For what being, other than *I AM* could send you into expression? None – for "*I AM* the way – Beside me there is no other." If you take the wings of the morning and fly into the uttermost parts of the world or if you make your bed in Hell, you will still be aware of being. You are ever sent into expression by your awareness and your expression is ever that which you are aware of being.

Again, Moses stated, "*I AM* that *I AM*." Now here is something to always bear in mind. You cannot put new wine in old bottles or new patches upon old garments. That is; you cannot take with you into the new consciousness any part of the old man. All of your present beliefs, fears and limitations are weights that bind you to your present level of consciousness. If you would transcend this level you must leave behind all that is

now your present self, or conception of yourself. To do this you take your attention away from all that is now your problem or limitation and dwell upon just *being*. That is; you say silently but *feeling* to yourself, "*I AM*. Do not condition this 'awareness' as yet. Just declare yourself to be, and continue to do so, until you are lost in the feeling of just being – faceless and formless. When this expansion of consciousness is attained, then, within this formless deep of yourself give form to the new conception by FEELING yourself to be THAT which you desire to be.

You will find within this deep of yourself all things to be divinely possible. Everything in the world which you can conceive of being, is to you, within this present formless awareness, a most natural attainment.

The invitation given us in the Scriptures is – "to be absent from the body and be present with the Lord." The 'body' being your former conception of yourself and 'the Lord' – your *awareness of being*. This is what is meant when Jesus said to Nicodemus, "Ye must be born again for except ye be born again ye cannot enter the kingdom of Heaven." That is; except you leave behind you your present conception of yourself and assume the nature of the new birth, you will continue to out-picture your present limitations.

The only way to change your expressions of life is to change your consciousness. For consciousness is the reality that eternally solidifies itself in the things round about you. Man's world in its every detail is his consciousness out-pictured. You can no more change your environment, or world, by destroying *things* than you can your reflection by destroying the mirror. Your environment, and all within it, reflects that which you are in consciousness. As long as you continue to be that in consciousness so long will you continue to out-picture it in your world.

Knowing this, begin to revalue yourself. Man has placed too little value upon himself. In the Book of Numbers you will read, "In that day there were giants in the land; and we were in our own sight as grasshoppers. And we were in their sight as grasshoppers." This does not mean a time in the dim past when man had the stature of giants. Today is the day, the eternal now when conditions round about you have attained the appearance of giants (such as unemployed, the armies of your enemy, your problems and all things that seem to threaten you) those are the giant that make you feel yourself to be a grasshopper. But, you are told, you were first, in your own sight a grasshopper and because of this you were to the giants – a grasshopper. In other words, you can only be to others what you are first to yourself. Therefore, to revalue yourself and begin to feel yourself to be the giant, a center of power, is to dwarf these former giants and make of them grasshoppers. "All the inhabitants of the earth are as nothing, and he doeth according to his will in the armies of Heaven and among all the inhabitants of the earth; and none can stay his hand, nor say unto him, "What doest thou'?" This being spoken of is not the orthodox God sitting in space but the one and only God – the everlasting father, your awareness of being. So awake to the power that you are, not as man, but as your true self, a faceless, formless awareness, and free yourself from your self imposed prison.

"I am the good shepherd and know my sheep and am known of mine. My sheep hear my voice and I know them and they will follow me." *Awareness* is the good shepherd. *What* I am aware of being, is the 'sheep' that follow me. So good a 'shepherd' is your *awareness* that it has never lost one of the 'sheep' that you are aware of being.

I am a voice calling in the wilderness of human confusion for such as I am aware of being, and never shall there come a time when that which I am convinced that I am shall fail to find me. "*I AM*" is an open door for

all that I am to enter. Your *awareness of being* is lord and shepherd of your life. So, "The Lord is my shepherd; I shall not want" is seen in its true light now to be your consciousness. You could never be in want of proof or lack the evidence of that which you are aware of being.

This being true, why not become aware of being great; God-loving; wealthy; healthy; and all attributes that you admire?

It is just as easy to possess the consciousness of these qualities as it is to possess their opposites for you have not your present consciousness because of your world. On the contrary, your world is what it is because of your present consciousness. Simple, is it not? Too simple in fact for the wisdom of man that tries to complicate everything.

Paul said of this principle, "It is to the Greeks" (or wisdom of this world) "foolishness." "And to the Jews" (or those who look for signs) "a stumbling block"; with the result, that man continues to walk in darkness rather than awake to the being that he is. Man has so long worshipped the images of his own making that at first he finds this revelation blasphemous, since it spells death to all his previous beliefs in a God apart from himself. This revelation will bring the knowledge that "I and my father are one but my father is greater than I." You are one with your present conception of yourself. But you are greater than that which you are at present aware of being.

Before man can attempt to transform his world he must first lay the foundation – "*I AM* the Lord." That is, man's awareness, his *consciousness of being is God*. Until this is firmly established so that no suggestion or argument put forward by others can shake it, he will find himself returning to the slavery of his former beliefs. "If ye believe not that *I AM* he, ye shall die in your sins." That is, you shall continue to be confused and thwarted until you find the cause of your confusion. When you have lifted up the son of man then shall you know that *I AM* he, that is, that I, John Smith, do nothing of myself, but my father, or that state of consciousness which I am now one with does the works.

When this is realized every urge and desire that springs within you shall find expression in your world. "Behold I stand at the door and knock. If any man hear my voice and open the door I will come in to him and sup with him and he with me." The "I" knocking at the door is the urge.

The door is your consciousness. To open the door is to become one with that that which is knocking by FEELING oneself to be the thing desired. To feel one's desire as impossible is to shut the door or deny this urge expression. To rise in consciousness to the naturalness of the thing felt is to swing wide the door and invite this one into embodiment.

That is why it is constantly recorded that Jesus left the world of manifestation and ascended unto his father. Jesus, as you and I, found all things impossible to Jesus, as man. But having discovered his father to be the state of consciousness of the thing desired, he but left behind him the "Jesus consciousness" and rose in consciousness to that state desired and stood upon it until he became one with it. As he made himself one with that, he became that in expression.

This is Jesus simple message to man: Men are but garments that the impersonal being, *I AM*, the presence that men call God – dwells in. Each garment has certain limitations. In order to transcend these limitations and

give expression to that which, as man – John Smith – you find yourself incapable of doing, you take your attention away from your present limitations, or John Smith conception of yourself, and merge yourself in the feeling of *being* that which you desire. Just how this desire or newly attained consciousness will embody itself, no man knows. For I, or the newly attained consciousness, has ways that ye know not of; its ways are past finding out. Do not speculate as to the HOW of this consciousness embodying itself, for no man is wise enough to know the how. Speculation is proof that you have not attained to the naturalness of being the thing desired and so are filled with doubts.

You are told, "He who lacks wisdom let him ask of God, that gives to all liberally, and upbraideth not; and it shall be given unto him. But let him ask not doubting for he who doubts is as a wave of the sea that is tossed and battered by the winds. And let not such a one think that he shall receive anything from the Lord." You can see why this statement is made, for only upon the rock of faith can anything be established. If you have not the consciousness of the thing you have not the cause or foundation upon which thing is erected.

A proof of this established consciousness is given you in the words, "Thank you, father." When you come into the joy of thanksgiving so that you actually feel grateful for having received that which is not yet apparent to the senses, you have definitely become one in consciousness with the thing for which you gave thanks. God (your *awareness*) is not mocked. You are ever receiving that which you are aware of being and no man gives thanks for something which he has not received. "Thank you father" is not, as it is used by many today a sort of magical formula. You need never utter aloud the words, "Thank you, father." In applying this principle as you rise in consciousness to the point where you are really grateful and happy for having received the thing desired, you automatically rejoice and give thanks inwardly. You have already accepted the gift which was but a desire before you rose in consciousness, and your faith is now the substance that shall clothe your desire.

This rising in consciousness is the spiritual marriage where two shall agree upon being one and their likeness or image is established on earth.

"For whatsoever ye ask in my name the same give I unto you." 'Whatsoever' is quite a large measure. It is the unconditional. It does not state if society deems it right or wrong that you should ask it, it rests with you. Do you really want it? Do you desire it? That is all that is necessary. Life will give it to you is you ask 'in his name.'

His name is not a name that you pronounce with the lips. You can ask forever in the name of God or Jehovah or Christ Jesus and you will ask in vain. 'Name' means nature; so, when you ask in the nature of a thing, results ever follow. To ask in the name is to rise in consciousness and become one in nature with the thing desired, rise in consciousness to the nature of the thing, and you will become that thing in expression. Therefore, "what things soever ye desire, when ye pray, believe that ye receive them and ye shall receive them."

Praying, as we have shown you before, is recognition – the injunction to believe that ye receive is first person, present tense. This means that you must be in the nature of the things asked for before you can receive them.

To get into the nature easily, general amnesty is necessary. We are told, "Forgive if ye have aught against any, that your father also, which is in Heaven, may forgive you. But if ye forgive not, neither will your father forgive

you." This may seem to be some personal God who is pleased or displeased with your actions but this is not the case.

Consciousness, being God, if you hold in consciousness anything against man, you are binding that condition in your world. But to release man from all condemnation is to free yourself so that you may rise to any level necessary; there is therefore, no condemnation to those in Christ Jesus.

Therefore, a very good practice before you enter into your meditation is first to free every man in the world from blame. For LAW is never violated and you can rest confidently in the knowledge that every man's conception of himself is going to be his reward. So you do not have to bother yourself about seeing whether or not man gets what you consider he should get. For life makes no mistakes and always gives man that which man first gives himself.

This brings us to that much abused statement of the Bible on tithing. Teachers of all kinds have enslaved man with this affair of tithing, for not themselves understanding the nature of tithing and being themselves fearful of lack, they have led their followers to believe that a tenth part of their income should be given to the Lord. Meaning, as they make very clear, that, when one gives a tenth part of his income to their particular organization he is giving his "tenth part" to the Lord – (or is tithing). But remember, "*I AM*" the Lord." Your *awareness of being* is the God that you give to and you ever give in this manner.

Therefore when you claim yourself to be anything, you have given that claim or quality to God. And your *awareness of being*, which is no respecter of persons, will return to you pressed down, shaken together, and running over with that quality or attribute which you claim for yourself.

Awareness of being is nothing that you could ever name. To claim God to be rich; to be great; to be love; to be all wise; is to define that which cannot be defined. For God is nothing that could ever be named.

Tithing is necessary and you do tithe with God. But from now on give to the only God and see to it that you give him the quality that you desire as man to express by claiming yourself to be the great, the wealthy, the loving, the all wise.

Do not speculate as to how you shall express these qualities or claims, for life has a way that you, as man, know not of. Its ways are past finding out. But, I assure you, the day you claim these qualities to the point of conviction, your claims will be honored. There is nothing covered that shall not be uncovered. That which is spoken in secret shall be proclaimed from the housetops. That is, your secret convictions of yourself – these secret claims that no man knows of, when really believed, will be shouted from the housetops in your world. For your convictions of yourself are the words of the God within you, which words are spirit and cannot return unto you void but must accomplish whereunto they are sent.

You are at this moment calling out of the infinite that which you are now conscious of being. And not one word or conviction will fail to find you.

"*I AM*" the vine and ye are the branches." Consciousness is the 'vine,' and those qualities which you are now conscious of being are as 'branches' that you feed and keep alive. Just as a branch has no life except it be rooted in the vine, so likewise things have no life except you be conscious of them. Just as a branch withers

and dies if the sap of the vine ceases to flow towards it, so do things in your world pass away if you take your attention from them, because your attention is as the sap of life that keeps alive and sustains the things of your world.

To dissolve a problem that now seems so real to you all that you do is remove your attention from it. In spite of its seeming reality, turn from it in consciousness. Become indifferent and begin to feel yourself to be that which would be the solution of the problem.

For instance; if you were imprisoned no man would have to tell you that you should desire freedom. Freedom, or rather the desire of freedom would be automatic. So why look behind the four walls of your prison bars? Take your attention from being imprisoned and begin to feel yourself to be free. FEEL it to the point where it is natural – the very second you do so, those prison bars will dissolve. Apply this same principle to any problem.

I have seen people who were in debt up to their ears apply this principle and in the twinkling of an eye debts that were mountainous were removed. I have seen those whom doctors had given up as incurable take their attention away from their problem of disease and begin to feel themselves to be well in spite of the evidence of their sense to the contrary. In no time at all this so called "incurable disease" vanished and left no scar.

Your answer to, "Whom do you say that *I AM*"? [sic] ever determines your expression. As long as you are conscious of being imprisoned or diseased, or poor, so long will you continue to out-picture or express these conditions.

When man realized that he *is* now *that* which he is seeking and begins to claim that he is, he will have the proof of his claim. This cue is given you in words, "Whom seek ye?" And they answered, "Jesus." And the voice said, "I *am* he." 'Jesus' here means salvation or savior. You are seeking to be salvaged from that which is not your problem.

"I am" is he that will save you. If you are hungry, your savior is food. If you are poor, your savior is riches. If you are imprisoned, your savior is freedom. If you are diseased, it will not be a man called Jesus who will save you, but health will become your savior. Therefore, claim "I am he," in other words, claim yourself to be the thing desired. Claim it in consciousness – not in words – and consciousness will reward you with your claim. You are told, "You shall find me when you FEEL after me." Well, FEEL after that quality in consciousness until you FEEL yourself to be it. When you lose yourself in the feeling of being it, the quality will embody itself in your world.

You are healed from your problem when you touch the solution of it. "Who has touched me? For I perceive virtue is gone out of me." Yes, the day you touch this being within you – FEELING yourself to be cured or healed, virtues will come out of your very self and solidify themselves in your world as healings.

It is said, 'You believe in God. Believe also in me for I am he." Have the faith of God. "He made himself one with God and found it not robbery to do the works of God." Go you and do likewise. Yes, begin to believe your *awareness*, your *consciousness of being* to be God. Claim for yourself all the attributes that you have heretofore given an external God and you will begin to express these claims.

"For I am not a God afar off. I am nearer than your hands and feet – nearer than your very breathing." I am your *awareness of being*. *I am* that in which all that I shall ever be aware of being shall begin and end. "For before the world was I AM; and when the world shall cease to be, *I AM*; before Abraham was, I AM." This *I AM* is your *awareness*.

"Except the Lord build the house they labor in vain that build it." 'The Lord,' being your consciousness, except that which you seek is first established in your consciousness, you will labor in vain to find it. All things must begin and end in consciousness.

So, blessed indeed is the man that trusteth in himself – for man's faith in God will ever be measured by his confidence in himself. You believe in a God, believe also in ME.

Put not your trust in men for men but reflect the being that you are, and can only bring to you or do unto you that which you have first done unto yourself.

"No man taketh away my life, I lay it down myself." I have the power to lay it down and the power to take it up again.

No matter what happens to man in this world it is never an accident. It occurs under the guidance of an exact and changeless Law.

"No man" (manifestation) "comes unto me except the father within me draw him," and "I and my father are one." Believe this truth and you will be free. Man has always blamed others for that which he is and will continue to do so until he find himself as cause of all. "*I AM*" comes not to destroy but to fulfill. "*I AM*," the *awareness* within you, destroys nothing but ever fill full the molds or conception one has of one's self.

It is impossible for the poor man to find wealth in this world no matter how he is surrounded with it until he first claims himself to be wealthy. For signs follow, they do not precede. To constantly kick and complain against the limitations of poverty while remaining poor in consciousness is to play the fool's game. Changes cannot take place from that level of consciousness for life in constantly out-picturing all levels.

Follow the example of the prodigal son. Realize that you, yourself brought about this condition of waste and lack and make the decision within yourself to rise to a higher level where the fatted calf, the ring, and the robe await your claim.

There was no condemnation of the prodigal when he had the courage to claim this inheritance as his own. Others will condemn us only as long as we continue in that for which we condemn ourselves. So: "Happy is the man that condemneth himself not in that which he alloweth." For to life nothing is condemned. All is expressed.

Life does not care whether you call yourself rich or poor; strong or weak. It will eternally reward you with that which you claim as true of yourself.

The measurements of right and wrong belong to man alone. To life there is nothing right or wrong. As Paul stated in his letters to the Romans: "I know and am persuaded by the Lord Jesus that there is nothing unclean

of itself, but to him that esteemeth anything to be unclean, to him it is unclean." Stop asking yourself whether you are worthy or unworthy to receive that which you desire. You, as man, did not create the desire. Your desires are ever fashioned within you because of what you now claim yourself to be.

When a man is hungry, (without thinking) he automatically desires food. When imprisoned, he automatically desires freedom and so forth. Your desires contain within themselves the plan of self-expression.

So leave all judgments out of the picture and rise in consciousness to the level of your desire and make yourself one with it by claiming it to be so now. For: "My grace is sufficient for thee. My strength is made perfect in weakness."

Have faith in this unseen claim until the conviction is born within you that it is so. Your confidence in this claim will pay great rewards. Just a little while and he, the thing desired, will come. But without faith it is impossible to realize anything. Through faith the worlds were framed because "faith is the substance of the thing hoped for – the evidence of the thing not yet seen."

Don't be anxious or concerned as to results. They will follow just as surely as day follows night.

Look upon your desires – all of them – as the spoken words of God, and every word or desire a promise. The reason most of us fail to realize our desires is because we are constantly conditioning them. Do not condition your desire. Just accept it as it comes to you. Give thanks for it to the point that you are grateful for having already received it – then go about your way in peace.

Such acceptance of your desire is like dropping seed – fertile seed – into prepared soil. For when you can drop the thing desired in consciousness, confident that it shall appear, you have done all that is expected to you. But, to be worried or concerned about the HOW of your desire maturing is to hold these fertile seeds in a mental grasp, and, therefore, never to have dropped them in the soil of confidence.

The reason men condition their desires is because they constantly judge after the appearance of being and see the things as real – forgetting that the only reality is the consciousness back of them.

To see things as real is to deny that all things are possible to God. The man who is imprisoned and sees his four walls as real is automatically denying the urge or promise of God within him of freedom.

A question often asked when this statement is made is; If one's desire is a gift of God how can you say that if one desires to kill a man that such a desire is good and therefore God sent? In answer to this let me say that no man desires to kill another. What he does desire is to be freed from such a one. But because he does not believe that the desire to be free from such a one contains within itself the powers of freedom, he conditions that desire and sees the only way to express such freedom is to destroy the man – forgetting that the life wrapped within the desire has ways that he, as man, knows not of. Its ways are past finding out. Thus man distorts the gifts of God through his lack of faith.

Problems are the mountains spoken of that can be removed if one has but the faith of a grain of a mustard seed. Men approach their problem as did the old lady who, on attending service and hearing the priest say, "If you had but the faith of a grain of a mustard seed you would say unto yonder mountain 'be thou removed'

and it shall be removed and nothing is impossible to you."

That night as she said her prayers, she quoted this part of the scriptures and retired to bed in what she thought was faith. On arising in the morning she rushed to the window and exclaimed: "I knew that old mountain would still be there."

For this is how man approaches his problem. He knows that they are still going to confront him. And because life is no respecter of persons and destroys nothing, it continues to keep alive that which he is conscious of being.

Things will disappear only as man changes in consciousness. Deny it if you will, it still remains a fact that consciousness is the only reality and things but mirror that which you are in consciousness. So the heavenly state you are seeking will be found only in consciousness, for the kingdom of heaven is within you. As the will of heaven is ever done on earth you are today living in the heaven that you have established within you. For here on this very earth your heaven reveals itself. The kingdom of heaven really is at hand. NOW is the accepted time. So create a new heaven, enter into a new state of consciousness and a new earth will appear.

"The former things shall pass away. They shall not be remembered not come into mind any more. For behold, I," (your consciousness) "come quickly and my reward is with me."

I am nameless but will take upon myself every name (nature) that you call me. Remember it is you, yourself, that I speak of as 'me.' So every conception that you have of yourself – that is every deep conviction – you have of yourself is that which you shall appear as being – for *I AM* not fooled; God is not mocked.

Now let me instruct you in the art of fishing. It is recorded that the disciples fished all night and caught nothing. Then Jesus came upon the scene and told them to cast their nets in once more, into the same waters that only a moment before were barren – and this time their nets were bursting with the catch.

This story is taking place in the world today right within you, the reader. For you have within you all the elements necessary to go fishing. But until you find that Jesus Christ, (your awareness) is Lord, you will fish, as did these disciples, in the night of human darkness. That is, you will fish for THINGS thinking things to be real and will fish with the human bait – which is a struggle and an effort – trying to make contact with this one and that one: trying to coerce this being or the other being; and all such effort will be in vain. But when you discover your *awareness of being* to be Christ Jesus you will let him direct your fishing. And you will fish in consciousness for the things that you desire. For your desire – will be the fish that you will catch, because your consciousness is the only living reality you will fish in the deep waters of consciousness.

If you would catch that which is beyond your present capacity you must launch out into deeper waters, for, within your present consciousness such fish or desires cannot swim. To launch out into deeper waters, you leave behind you all that is now your present problem, or limitation, by taking your ATTENTION AWAY from it. Turn your back completely upon every problem and limitation that you now possess.

Dwell upon just being by saying, "*I AM*," "*I AM*," "*I AM*," to yourself. Continue to declare to yourself that you just are. Do not condition this declaration, just continue to FEEL yourself to be and without warning you will find yourself slipping the anchor that tied you to the shallow of your problems and moving out into the

deep.

This is usually accompanied with the feeling of expansion. You will FEEL yourself expand as though you were actually growing. Don't be afraid, for courage is necessary. You are not going to die to anything by your former limitations, but they are going to die as you move away from them, for they live only in your consciousness. In this deep or expanded consciousness you will find yourself to be a power that you had never dreamt of before.

The things desired before you shoved off from the shores of limitation are the fish you are going to catch in this deep. Because you have lost all consciousness of your problems and barriers, it is now the easiest thing in the world to FEEL yourself to be one with the things desired.

Because *I AM* (your consciousness) is the resurrection and the life, you must attach this resurrecting power that you are to the thing desired if you would make it appear and live in your world. Now you begin to assume the nature of the thing desired by feeling, "*I AM* wealthy"; "*I AM* free"; "*I AM* strong." When these 'FEELS' are fixed within yourself, your formless being will take upon itself the forms of the things felt. You become 'crucified' upon the feelings of wealth, freedom, and strength. – Remain buried in the stillness of these convictions. Then, as a thief in the night and when you least expect it, theses qualities will be resurrected in your world as living realities.

The world shall touch you and see that you are flesh and blood for you shall begin to bear fruit of the nature of these qualities newly appropriated. This is the art of successful fishing for the manifestations of life.

Successful realization of the thing desired is also told us in the story of Daniel in the lion's den. Here, it is recorded that Daniel, while in the lion's den, turned his back upon the lions and looked towards the light coming from above; that the lions remained powerless and Daniel's faith in his God saved him.

This also is your story and you too must do as Daniel did. If you found yourself in a lion's den you would have no other concern but lions. You would not be thinking of one thing in the world but your problem – which problem would be lions.

Yet, you are told that Daniel turned his back upon them and looked towards the light that was his God. If we would follow the example of Daniel we would, while imprisoned within the den of poverty of sickness, take our attention away from our problems of debts or sickness and dwell upon the thing we seek.

If we do not look back in consciousness to our problems but continue in faith – believing ourselves to be that which we seek, we too will find our prison walls open and the thing sought – yes, "whatsoever things" – realized.

Another story is told us; of the widow and the three drops of oil. The prophet asked the widow, "What have ye in your house?" And she replied, "Three drops of oil." He then said to her, "Go borrow vessels. Close the door after ye have returned into your house and begin to pour." And she poured from three drops of oil into all the borrowed vessels, filling them to capacity with oil remaining.

You, the reader, are this widow. You have not a husband to impregnate you or make you fruitful, for a

'widow' is a barren state. Your *awareness* is now the Lord – or the prophet that has become your husband.

Follow the example of the widow, who instead of recognizing an emptiness or nothingness, recognized the something – three drops of oil.

Then the command to her, "Go within and close the door," that is, shut the door of the senses that tell you of the empty measures, the debts, the problems.

When you have taken your attention away completely by shutting out the evidence of the senses, begin to FEEL the joy, (symbolized by oil) – of having received the things desired. When the agreement is established within you so that all doubts and fears have passed away, then, you too will fill all the empty measures of your life and ill have an abundance running over.

Recognition is the power that conjures in the world. Every state that you have ever recognized, you have embodied. That which you are recognizing as true of yourself today is that which you are experiencing. So be as the widow and recognize joy, no matter how little the beginnings of recognition, and you will be generously rewarded – for the world is a magnified mirror, magnifying everything that you are conscious of being.

"*I AM* the Lord the God, which has brought thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before me." What a glorious revelation, your *awareness* now revealed as the Lord thy God! Come, awake from your dream of being imprisoned. Realize that the earth is yours, "and the fullness thereof; the world, and all that dwells therein."

You have become so enmeshed in the belief that you are man that you have forgotten the glorious being that you are. Now with your memory restored DECREE the unseen to appear and it SHALL appear, for all things are compelled to respond to the Voice of God, Your *awareness of being* – the world is *AT YOUR COMMAND!*

NEVILLE GODDARD

At Your Command

Snellgrove Publications

New York 1939

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Click for More Free Books by Neville Goddard.

Foreword

This book contains the very essence of the Principle of Expression. Had I cared to, I could have expanded it into a book of several hundred pages, but such expression would have defeated the purpose of this book.

Commands to be effective – must be short and to the point: the greatest command ever recorded is found in the few simple words, “And God said, 'Let there be light.'”

In keeping with this principle, I now give to you, the reader, in these few pages, the truth as it was revealed to me.

~ Neville

At Your Command

Can a man decree a thing and have it come to pass? Most decidedly he can! Man has always decreed that which has appeared in his world and is today decreeing that which is appearing in his world and shall continue to do so as long as man is conscious of being man. Not one thing has ever appeared in man's world but what man decreed that it should. This you may deny, but try as you will you cannot disprove it, for this decreeing is based upon a changeless principle. You do not command things to appear by your words or loud affirmations. Such vain repetition is more often than not confirmation of the opposite. Decreeing is ever done in consciousness. That is; every man is conscious of being that which he decreed himself to be. The

dumb man without using words is conscious of being dumb. Therefore, he is decreeing himself to be dumb.

When the Bible is read in this light you will find it to be the greatest scientific book ever written. Instead of looking upon the Bible as the historical record of an ancient civilization or the biography of the unusual life of Jesus, see it as a great psychological drama taking place in the consciousness of man.

Claim it as your own and you will suddenly transform your world from the barren deserts of Egypt to the promised land of Canaan. Everyone will agree with the statement that all things were made by God, and without him there is nothing made – that is made – but what man does not

agree upon is the identity of God. All the churches and priesthoods of the world disagree as to the identity and true nature of God. The Bible proves beyond the shadow of a doubt that Moses and the prophets were in one hundred per cent accord as to the identity and nature of God. And Jesus' life and teachings are in agreement with the findings of the prophets of old. Moses discovered God to be man's awareness of being, when he declared these little understood words, “I AM hath sent me unto you.”

David sang in his psalms, “Be still and know that I AM God.” Isaiah declared, “I AM the Lord and there is none else. There is no God beside me. I girded thee, though thou hast not known me. I form the light, and

create darkness; I make peace, and create evil. I the Lord do all these things."

The awareness of being as God is stated hundreds of times in the New Testament. To name but a few: "I AM the shepherd, I AM the door; I AM the resurrection and the life; I AM the way; I AM the Alpha and Omega; I AM the beginning and the end"; and again, "Whom do you say that I AM?"

It is not stated, "I, Jesus, as the door. I, Jesus, as the way," not is it said, "Whom do you say that I, Jesus, am? It is clearly state, "I AM the way." the awareness of being is the door through which the manifestations of life pass into the world of form.

Consciousness is the resurrecting power – resurrecting that which man is conscious of being. Man is ever out-picturing that which

he is conscious of being. This is the truth that makes man free, for man is always self-imprisoned or self-freed.

If you, the reader, will give up all of your former beliefs in a God apart from yourself, and claim God as your awareness of being – as Jesus and the prophets did – you will transform your world with the realization that, “I and my father are one.” This statement, “I and my father are one, but my father is greater than I,” seems very confusing – but if interpreted in the light of what we have just said concerning the identity of God, you will find it very revealing. Consciousness, being God, is as 'father.' The thing that you are conscious of being is the 'son' bearing witness of his 'father.' It is like the conceiver and its conceptions. The conceiver is ever greater

than his conceptions yet ever remains one with his conception. For instance; before you are conscious of being man, you are first conscious of being. Then you become conscious of being man. Yet you remain as conceiver, greater than your conception – man.

Jesus discovered this glorious truth and declared himself to be one with God – not a God that man had fashioned. For he never recognized such a God. He said, “If any man should ever come, saying, 'Look here or look there,' believe them not, for the kingdom of God is within you.” Heaven is within you. Therefore, when it is recorded that “He went unto his father,” it is telling you that he rose in consciousness to the point where he was just conscious of being, thus transcending the limitations of his

present conception of himself, called 'Jesus.'

In the awareness of being all things are possible, he said, “You shall decree a thing and it shall come to pass.” This is his decreeing – rising in consciousness to the naturalness of being the thing desired. As he expressed it, “And I, if I be lifted up, I shall draw all men until me.” If I be lifted up in consciousness to the naturalness of the thing desired, I will draw the manifestation of that desire unto me. For he states, “No man comes unto me save the father within me draws him, and I and my father are one.” Therefore, consciousness is the father that is drawing the manifestations of life unto you.

You are, at this very moment, drawing into your world that which you are now conscious of being. Now you can see what is meant by, “You must be born again.” If you are dissatisfied with your present expression of life the only way to change it, is to take your attention away from that which seems so real to you and rise in consciousness to that which you desire to be. You cannot serve two masters, therefore, to take your attention from one state of consciousness and place it upon another is to die to one and life to the other.

The question, “Whom do you say that I am?” is not addressed to a man called 'Peter' by one called 'Jesus.' This is the eternal question addressed to oneself by

one's true being. In other words, “Whom do you say that you are?” For your conviction of yourself – your opinion of yourself will determine your expression in life. He states, “You believe in God – believe also in me.” In other words, it is the me within you that is this God.

Praying then, is seen to be recognizing yourself to be that which you now desire, rather than its accepting form of petitioning a God that does not exist for that which you now desire.

So, can't you see why the millions of prayers are unanswered? Men pray to a God that does not exist. For instance: To be conscious of being poor and to pray to a God for riches is to be rewarded with that which you are conscious of being – which

is poverty. Prayers to be successful must be claiming rather than begging – so if you would pray for riches turn from your picture of poverty by denying the very evidence of your senses and assume the nature of being wealthy.

We are told, “When you pray go within in secret and shut the door. And that which your father sees in secret, with that he will reward you openly.” We have identified the 'door' to be the awareness of being. So 'shutting the door' is shutting out that which 'I' am now aware of being and claiming myself to be that which 'I' desire to be. The very moment my claim is established to the point of conviction, that moment I begin to draw unto myself the evidence of my claim.

Do not question the how of these things appearing, for no man knows that way. That is, no manifestation knows how the things desired will appear.

Consciousness is the way or door through which things appear. He said, “I AM the way” - not, 'I,' John Smith, am the way, but “I AM,” the awareness of being, is the way through which the things shall come. The signs always follow. They never precede. Things have no reality other than in consciousness. Therefore, get the consciousness first and the thing is compelled to appear.

You are told, “Seek ye first the kingdom of Heaven and all things shall be added unto you.” Get first the consciousness of the things that you are seeking and leave the

things alone. This is what is meant by “Ye shall decree a thing and it shall come to pass.”

Apply this principle and you will know what it is to 'prove me and see.' The story of Mary is the story of every man. Mary was not a woman – giving birth in some miraculous way to one called 'Jesus.' Mary is the awareness of being that ever remains virgin, no matter how many desires it gives birth to. Right now, look upon yourself as this virgin Mary – being impregnated by yourself through the medium of desire – becoming one with your desire to the point of embodying or giving birth to your desire.

For instance: It is said of Mary (whom you now know to be yourself) that she knows not a man. Yet she conceived. That is, you,

John Smith, have no reason to believe that that which you now desire is possible, but having discovered your awareness of being God, you make this awareness your husband and conceive a man child (manifestation) of the Lord, “For thy maker is thine husband; the Lord of hosts is his name; the Lord God of the whole earth shall he be called.” Your ideal or ambition is this conception - the first command to her, which is now to yourself, is “Go, tell no man.”

That is, do not discuss your ambitions or desires with another for the other will only echo your present fears. Secrecy is the first law to be observed in realizing your desire.

The second, as we are told in the story of Mary, is to “Magnify the Lord.” We have

identified the Lord as your awareness of being. Therefore, to 'magnify the Lord' is to revalue or expand one's present conception of oneself to the point where this revaluation becomes natural. When this naturalness is attained you give birth by becoming that which you are one with in consciousness.

The story of creation is given us in digest form in the first chapter of John. “In the beginning was the word.” Now, this very second, is the 'beginning' spoken of. It is the beginning of an urge – a desire. 'The word' is the desire swimming around in your consciousness – seeking embodiment. The urge of itself has no reality, for, “I AM” or the awareness of being is the only reality. Things live only as long as I am aware of being them; so, to

realize one's desire, the second line of this first verse of John must be applied. That is, “And the word was with God.” The word, or desire, must be fixed or united with consciousness to give it reality. The awareness becomes aware of being the thing desired, thereby nailing itself upon the form or conception – and giving life unto its conception – or resurrecting that which was heretofore a dead or unfulfilled desire. “Two shall agree as touching anything and it shall be established on earth.”

This agreement is never made between two persons. It is between the awareness and the thing desired. You are now conscious of being, so you are actually saying to yourself, without using words, “I AM.” Now, if it is a state of health that you are desirous of attaining, before you have

any evidence of health in your world, you begin to FEEL yourself to be healthy. And the very second the feeling “I AM healthy” is attained the two have agreed. That is, I AM and health have agreed to be one and this agreement ever results in the birth of a child which is the thing agreed upon – in this case, health. And because I made the agreement I express the thing agreed. So, you can see why Moses stated, “I AM hath sent me.” For what being, other than I AM could send you into expression? None – for “I AM the way – Beside me there is no other.” If you take the wings of the morning and fly into the uttermost parts of the world or if you make your bed in Hell, you will still be aware of being. You are ever sent into expression by your awareness and your

expression is ever that which you are aware of being.

Again, Moses stated, I AM that I AM.” Now here is something to always bear in mind. You cannot put new wine in old bottles or new patches upon old garments. That is; you cannot take with you into the new consciousness any part of the old man. All of your present beliefs, fears and limitations are weights that bind you to your present level of consciousness. If you would transcend this level you must leave behind all that is now your present self, or conception of yourself. To do this you take your attention away from all that is now your problem or limitation and dwell upon just being. That is; you say silently but feelingly to yourself, “I AM.” Do not condition this 'awareness' as yet. Just

declare yourself to be, and continue to do so, until you are lost in the feeling of just being – faceless and formless. When this expansion of consciousness is attained, then, within this formless deep of yourself give form to the new conception by FEELING yourself to be THAT which you desire to be.

You will find within this deep of yourself all things to be divinely possible. Everything in the world which you can conceive of being, is to you, within this present formless awareness, a most natural attainment. The invitation given us in the Scriptures is “to be absent from the body and be present with the Lord.” The 'body' being your former conception of yourself and 'the Lord' – your awareness of being. This is what is meant when Jesus said to Nicodemus, “Ye must

be born again for except ye be born again ye cannot enter the kingdom of Heaven." That is; except you leave behind you your present conception of yourself and assume the nature of the new birth, you will continue to out-picture your present limitations.

The only way to change your expressions of life is to change your consciousness. For consciousness is the reality that eternally solidifies itself in the things round about you. Man's world in its every detail is his consciousness out-pictured. You can no more change your environment, or world, by destroying things than you can your reflection by destroying the mirror. Your environment, and all within it, reflects that which you are in consciousness. As long as you continue to be that in consciousness so

long will you continue to out-picture it in your world.

Knowing this, begin to revalue yourself. Man has placed too little value upon himself. In the Book of Numbers, you will read, “In that day there were giants in the land; and we were in our own sight as grasshoppers. And we were in their sight as grasshoppers.” This does not mean a time in the dim past when man had the stature of giants. Today is the day, - the eternal now – when conditions round about you have attained the appearance of giants (such as unemployed, the armies of your enemy, your problems and all things that seem to threaten you) those are the giant that make you feel yourself to be a grasshopper. But you are told, you were first, in your own sight a grasshopper and

because of this you were to the giants – a grasshopper. In other words, you can only be to others what you are first to yourself.

Therefore, to revalue yourself and begin to feel yourself to be the giant, a center of power, is to dwarf these former giants and make of them grasshoppers. “All the inhabitants of the earth are as nothing, and he doeth according to his will in the armies of Heaven and among all the inhabitants of the earth; and none can stay his hand, nor say unto him, “What doest thou?” This being spoken of is not the orthodox God sitting in space but the one and only God – the everlasting father, your awareness of being. So awake to the power that you are, not as man, but as your true self, a faceless, formless awareness, and free yourself from your self-imprisoned prison.

“I am the good shepherd and know my sheep and am known of mine. My sheep hear my voice and I know them and they will follow me.” Awareness is the good shepherd. What I am aware of being, is the 'sheep' that follow me. So good a 'shepherd' is your awareness that it has never lost one of the 'sheep' that you are aware of being.

I am a voice calling in the wilderness of human confusion for such as I am aware of being, and never shall there come a time when that which I am convinced that I am shall fail to find me. “I AM” is an open door for all that I am to enter. Your awareness of being is lord and shepherd of your life. So, “The Lord is my shepherd; I shall not want” is seen in its true light now to be your consciousness. You could never be in want

of proof or lack the evidence of that which you are aware of being. This being true, why not become aware of being great; God-loving; wealth; healthy; and all attributes that you admire?

It is just as easy to possess the consciousness of these qualities as it is to possess their opposites for you have not your present consciousness because of your world. On the contrary, your world is what it is because of your present consciousness. Simple, is it not? Too simple in face for the wisdom of man that tries to complicate everything.

Paul said of this principle, “It is to the Greeks” (or wisdom of this world) “foolishness.” “And to the Jews” (or those who look for signs) “a stumbling block”; with

the result, that man continues to walk in darkness rather than awake to the being that he is. Man has so long worshiped the images of his own making that at first, he finds this revelation blasphemous, since it spells death to all his previous beliefs in a God apart from himself. This revelation will bring the knowledge that “I and my father are one but my father is greater than I.” You are one with your present conception of yourself. But you are greater than that which you are at present aware of being.

Before man can attempt to transform his world, he must first lay the foundation - “I AM the Lord.” That is, man's awareness, his consciousness of being is God. Until this is firmly established so that no suggestion or argument put forward by others can shake it, he will find himself

returning to the slavery of his former beliefs. “If ye believe not that I AM he, ye shall die in your sins.” That is, you shall continue to be confused and thwarted until you find the cause of your confusion. When you have lifted up the son of man then shall you know that I AM he, that is, that I, John Smith, do nothing of myself, but my father, or that state of consciousness which I am now one with does the works.

When this is realized every urge and desire that springs within you shall find expression in your world. “behold I stand at the door and knock. If any man hear my voice and open the door I will come in to him and sup with him and he with me.” The “I” knocking at the door is the urge.

The door is your consciousness. To open the door is to become one with that which is knocking by FEELING oneself to be the thing desired. To feel one's desire as impossible is to shut the door or deny this urge expression. To rise in consciousness to the naturalness of the thing felt is to swing wide the door and invite this one into embodiment.

That is why it is constantly recorded that Jesus left the world of manifestation and ascended unto his father. Jesus, as you and I, found all tings impossible to Jesus, as man. But having discovered his father to be the state of consciousness of the thing desired, he but left behind him the “Jesus consciousness” and rose in consciousness to that state desired and stood upon it until he became one with it. As he made himself

one with that, he became that in expression.

This is Jesus' simple message to man: Men are but garments that the impersonal being, I AM, - the presence that men call God – dwells in. Each garment has certain limitations. In order to transcend these limitations and give expression to that which, as man – John Smith – you find yourself incapable of doing, you take your attention away from your present limitations, or John Smith conception of yourself, and merge yourself in the feeling of being that which you desire. Just how this desire or newly attained consciousness will embody itself, no man knows. For I, or the newly attained consciousness, has ways that ye know not of; its ways are past finding out.

Do not speculate as to the HOW of this consciousness embodying itself, for no man is wise enough to know the how. Speculation is proof that you have not attained to the naturalness of being the thing desired and so are filled with doubts.

You are told, “He who lacks wisdom let him ask of God, that gives to all liberally, and upbraideth not; and it shall be given unto him. But let him ask not doubting for he who doubts is as a wave of the sea that is tossed and battered by the winds. And let not such a one think that he shall receive anything from the Lord.” You can see why this statement is made, for only upon the rock of faith can anything be established. If you have not the consciousness of the thing you have not the cause or foundation upon which thing is erected.

A proof of this established consciousness is given you in the words, “Thank you, father.” When you come into the joy of thanksgiving so that you actually feel grateful for having received that which is not yet apparent to the sense, you have definitely become one in consciousness with the thing for which you gave thanks. God (your awareness) is not mocked. You are ever receiving that which you are aware of being and no man gives thanks for something which he has not received. “Thank you, father,” is not, as it is used by many today a sort of magical formula. You need never utter aloud the words, “Thank you, father.” In applying this principle as you rise in consciousness to the point where you are really grateful and happy for having received the thing desired, you

automatically rejoice and give thanks inwardly. You have already accepted the gift which was but a desire before you rose in consciousness, and your faith is now the substance that shall clothe your desire.

This rising in consciousness is the spiritual marriage where two shall agree upon being one and their likeness or image is established on earth. “For whatsoever ye ask in my name the same give I unto you.” 'Whatsoever' is quite a large measure. It is unconditional. It does not state if society deems it right or wrong that you should ask it, it rests with you. Do you really want it? Do you desire it? That is all that is necessary. Life will give it to you if you ask, 'in his name.'

His name is not a name that you pronounce with the lips. You can ask forever in the name of God or Jehovah or Christ Jesus and you will ask in vain. 'Name' means nature; so, when you ask in the nature of a thing, results ever follow. To ask in the name is to rise in consciousness and become one in nature with the thing desired, rise in consciousness to the nature of the thing, and you will become that thing in expression. Therefore, 'what things soever ye desire, when ye pray, believe that ye receive them and ye shall receive them."

Praying, as we have shown you before, is recognition – the injunction to believe that ye receive in first person, present tense. This means that you must be in the nature

of the things asked for before you can received them.

To get into the nature easily, general amnesty is necessary. We are told, “Forgive if ye have aught against any, that your father also, which is in Heaven, may forgive you. But if ye forgive not, neither will your father forgive you.” This may seem to be some personal God who is pleased or displeased with your actions, but this is not the case.

Consciousness, being God, if you hold in consciousness anything against man, you are binding that condition to your world. But to release man from all condemnation is to free yourself so that you may rise to any level necessary; there is therefore, no condemnation to those in Christ Jesus.

Therefore, a very good practice before you enter into your meditation is first to free every man in the world from blame. For LAW is never violated and you can rest confidently in the knowledge that every man's conception of himself is going to be his reward. So, you do not have to bother yourself about seeing whether or not man gets what you consider he should get. For life makes no mistakes and always gives man that which man first gives himself.

This brings us to that much abused statement of the Bible on tithing. Teachers of all kinds have enslaved man with this affair of tithing, for not themselves understanding the nature of tithing and being themselves fearful of lack, they have led their followers to believe that a tenth part of their income should be given to the

Lord. Meaning, as they make very clear, that, when one gives a tenth part of his income to their particular organization he is giving his “tenth part” to the Lord (or is tithing). But remember, “I AM” the Lord.” Your awareness of being is the God that you give to and you ever give in this manner.

Therefore, when you claim yourself to be anything, you have given that claim or quality to God. And your awareness of being, which is no respecter of persons, will return to you pressed down, shaken together and running over with that quality or attribute which you claim for yourself.

Awareness of being is nothing that you could ever name. To claim God to be rich; to be great; to be love; to be all wise; is to

define that which cannot be defined. For God is nothing that could ever be named.

Tithing is necessary, and you do tithe with God. But from now on give to the only God and see to it that you give him the quality that you desire as man to express by claiming yourself to be the great, the wealthy, the loving, the all-wise.

Do not speculate as to how you shall express these qualities or claims, for life has a way that you, as man, know not of. Its ways are past finding out. But I assure you, the day you claim these qualities to the point of conviction, your claims will be honored. There is nothing covered that shall be uncovered. That which is spoken in secret shall be proclaimed from the housetops. That is, your secret convictions

of yourself – these secret claims that no man know of, when really believed, will be shouted from the housetops in your world. For your convictions of yourself are the words of the God within you, which words are spirit and cannot return unto you void but must accomplish whereunto they are sent.

You are at this moment calling out of the infinite that which you are now conscious of being. And not one word or conviction will fail to find you. “I AM” the vine and ye are the braces.” Consciousness is the 'vine,' and those qualities which you are now conscious of being are as 'branches' that you feed and keep alive.

Just as a branch has no life except it be rooted in the vine, so likewise things have

no life except you be conscious of them. Just as a branch withers and dies if the sap of the vine ceases to flow towards it, so do things in your world pass away if you take your attention from them, because your attention is as the sap of life that keeps alive and sustains the things of your world.

To dissolve a problem that now seems so real to you all that you do is remove your attention from it. In spite of it seeming reality, turn from it in consciousness.

Become indifferent and begin to feel yourself to be that which would be the solution of the problem.

For instance, if you were imprisoned, no man would have to tell you that you should desire freedom. Freedom, or rather the desire of freedom would be automatic. So

why look behind the four walls of your prison bars? Take your attention from being imprisoned and begin to feel yourself to be free. FEEL it to the point where it is natural – the very second you do so, those prison bars will dissolve. Apply this same principle to any problem.

I have seen people who were in debt up to their ears apply this principle and in the twinkling of an eye debts that were mountainous were removed. I have seen those whom doctors had given up as incurable take their attention away from their problem of disease and being to feel themselves to be well in spite of the evidence of their senses to the contrary. In no time at all this so-called “incurable disease” vanished and left no scar.

Your answer to “Whom do you say that I AM”? [sic] ever determines your expression. As long as you are conscious of being imprisoned or diseased, or poor, so long will you continue to out-picture or express these conditions.

When man realized that he is now that which he is seeking and begins to claim that he is, he will have the proof of his claim. This cue is given you in the words, “Whom seek ye?” And they answered, “Jesus.” And the voice said, “I am he.” 'Jesus' here means salvation or savior. You are seeking to be salvaged from that which is not your problem.

“I am” is he that will save you. If you are hungry, your savior is food. If you are poor, your savior is riches. If you are imprisoned,

your savior is freedom. If you are diseased, it will not be a man called Jesus who will save you, but health will become your savior. Therefore, claim “I am health,” in other words, claim yourself to be the thing desired. Claim it in consciousness – not in words – and consciousness will reward you with your claim. You are told, “You shall find me when you FEEL after me.” Well, FEEL after that quality in consciousness until you FEEL yourself to be it. When you lose yourself in the feeling of being it, the quality will embody itself in your world.

You are healed from your problem when you touch the solution of it. “Who has touched me? For I perceive virtue is gone out of me.” Yes, the day you touch this being within you – FEELING yourself to be cured or healed, virtues will come out of

your very self and solidify themselves in your world as healings.

It is said, “You believe in God. Believe also in me for I am he.” Have the faith of God. “He made himself one with God and found it not robbery to do the works of God.” Go you and do likewise. Yes, being to believe your awareness, your consciousness of being to be God. Claim for yourself all the attributes that you have heretofore given an external God and you will begin to express these claims.

“For I am not a God afar off. I am nearer than your hands and feet – nearer than your very breathing.” I am your awareness of being. I am that in which all that I shall ever be aware of being shall begin and end. “For before the world was I AM; and when

the world shall cease to be, I AM; before Abraham was, I AM.” This I AM is your awareness.

“Except the Lord build the house they labor in vain that build it.” 'The Lord,' being your consciousness, except that which you seek is first established in your consciousness, you will labor in vain to find it. All things must begin and end in consciousness.

So, blessed indeed is the man that trusteth in himself – for man's faith in God will ever be measured by his confidence in himself. You believe in a God, believe also in ME.

Put not your trust in men for men but reflect the being that you are and can only bring to you or do unto you that which you have first done unto yourself.

“No man taketh away my life, I lay it down myself.” I have the power to lay it down and the power to take it up again. No matter what happens to man in this world it is never an accident. It occurs under the guidance of an exact and changeless Law. “No man” (manifestation) “comes unto me except the father within me draw him,” and “I and my father are one.” Believe this truth and you will be free.

Man has always blamed others for that which he is and will continue to do so until he finds himself as the cause of all. “I AM” comes not to destroy but to fulfill. “I AM,” the awareness within you, destroys bother but ever fills full the molds or conceptions one has of oneself.

It is impossible for the poor man to find wealth in this world no matter how he is surrounded with it until he first claims himself to be wealthy. For signs follow, the do not precede.

To constantly kick and complain against the limitations of poverty while remaining poor in consciousness is to play the fool's game. Changes cannot take place from that level of consciousness for life is constantly out-picturing all levels.

Follow the example of the prodigal son. Realize that you, yourself brought about this condition of waste and lack and make the decision within yourself to rise to a higher level where the fatted calf, the ring, and the robe await your claim.

There was no condemnation of the prodigal when he had the courage to claim this inheritance as his own. Others will condemn us only as long as we continue in that for which we condemn ourselves. So: “Happy is the man that condemneth himself, not in that which he alloweth.” For to life nothing is condemned. All is expressed.

Life does not care whether you call yourself rich or poor; strong or weak. It will eternally reward you with that which you claim as true of yourself.

The measurements of right and wrong belong to man alone. To life there is nothing right or wrong. As Paul stated in his letters to the Romans: “I know and am persuaded by the Lord Jesus that there is

nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean." Stop asking yourself whether you are worthy or unworthy to receive that which you desire. You, as man, did not create the desire. Your desires are ever fashioned within you because of what you now claim yourself to be.

When a man is hungry, (without thinking) he automatically desires food. When imprisoned, he automatically desires freedom and so forth. Your desires contain within themselves the plan of self-expression. So, leave all judgments out of the picture and rise in consciousness to the level of your desire and make yourself one with it by claiming it to be so now. For: "My grace is sufficient for thee. My strength is made perfect in weakness."

Have faith in this unseen claim until the conviction is born within you that it is so. Your confidence in this claim will pay great rewards. Just a little while and he, the things desired, will come. But without faith it is impossible to realize anything. Through faith the worlds were framed because “faith is the substance of the thing hoped for – the evidence of the thing not yet seen.”

Don't be anxious or concerned as to results. They will follow just as surely as day follows night. Look upon your desires – all of them – as the spoken words of God, and every word or desire a promise. The reason most of us fail to realize our desires is because we are constantly conditioning them. Do not condition your desire. Just accept it as it comes to you. Give thanks for it to the point that you are grateful for

having already received it – then go about your way in peace.

Such acceptance of your desire is like dropping seed – fertile seed – into prepared soil. For when you can drop the thing desired in consciousness, confident that it shall appear, you have done all that is expected of you. But, to be worried or concerned about the HOW of your desire maturing is to hold these fertile seeds in a mental grasp, and, therefore, never to have dropped them in the soil of confidence.

The reason men condition their desires is because they constantly judge after the appearance of being and see the things as real – forgetting that the only reality is the consciousness back of them.

To see things as real is to deny that all things are possible to God. The man who is imprisoned and sees his four walls as real is automatically denying the urge or promise of God within him of freedom.

A question often asked when this statement is made is: If one's desire is a gift of God how can you say that if one desires to kill a man that such a desire is good and therefore God sent? In answer to this let me say that no man desires to kill another.

What he does desire is to be freed from such a one. But because he does not believe that the desire to be free from such a one contains within itself the powers of freedom, he conditions that desire and sees the only way to express such freedom is to destroy the man – forgetting that the

life wrapped within the desire has ways that he, as man, knows not of. Its ways are past finding out. Thus, man distorts the gifts of God through his lack of faith.

Problems are the mountains spoken of that can be removed if one ha but the faith of a grain of a mustard seed. Men approach their problem as did the old lady who, on attending serve and hearing the priest say, “If you had but the faith of a grain of a mustard seed you would say unto yonder mountain 'be thou removed' and it shall be removed, and nothing is impossible to you.”

That night as she said her prayers, she quoted this part of the scriptures and retired to bed in what she thought was faith. On arising in the morning, she rushed to the

window and exclaimed: “I knew that old mountain would still be there.”

For this is how man approaches his problem. He knows that they are still going to confront him. And because life is no respecter of persons and destroys nothing, it continues to keep alive that which he is conscious of being.

Things will disappear only as man changes in consciousness. Deny it if you will, it still remains a fact that consciousness is the only reality and things but mirror that which you are in consciousness. So, the heavenly state you are seeking will be found only in consciousness, for the kingdom of heaven is within you. As the will of heaven is ever done on earth you are today living in the heaven that you have established within

you. For here on this very earth your heaven reveals itself. The kingdom of heaven really is at hand. NOW is the accepted time. So, create a new heaven, enter into a new state of consciousness and a new earth will appear.

“The former things shall pass away. They shall not be remembered, not come into mind anymore. For behold, I, (your consciousness) come quickly and my reward is with me.”

I am nameless but will take upon myself every name (nature) that you call me. Remember it is you, yourself, that I speak of as 'me.' So, every conception that you have of yourself – that is every deep conviction – is that which you shall appear

as being – for I AM not fooled; God is not mocked.

Now let me instruct you in the art of fishing. It is recorded that the disciples fished all night and caught nothing. Then Jesus came upon the scene and told them to cast their nets in once more, into the same waters that only a moment before were barren – and this time their nets were bursting with the catch.

The story is taking place in the world today right within you, the reader. For you have within you all the elements necessary to go fishing. But until you find that Jesus Christ, (your awareness) is Lord, you will fish, as did these disciples, in the night of human darkness. That is, you will fish for THINGS thinking things to be real and will fish with

the human bait – which is a struggle and an effort – trying to make contact with this one and that one; trying to coerce this being or the other being; and all such effort will be in vain. But when you discover your awareness of being to be Christ Jesus you will let him direct your fishing. And you will fish in consciousness for the things that you desire. For the desire – will be the fish that you will catch, because your consciousness is the only living reality you will fish in the deep waters of consciousness.

If you would catch that which is beyond your present capacity you must launch out into deeper waters, for, within your present consciousness such fish or desires cannot

swim. To launch out into deeper waters, you leave behind you all that is now your present problem, or limitation, by taking your ATTENTION AWAY from it.

Turn your back completely upon every problem and limitation that you now possess. Dwell upon just being by saying, “I AM,” “I AM,” “I AM,” to yourself. Continue to declare to yourself that you just are. Do not condition this declaration, just continue to FEEL yourself to be and without warning you will find yourself slipping the anchor that tied you to the shallow of your problems and moving out into the deep.

This is usually accompanied with the feeling of expansion. You will FEEL yourself expand as though you were actually growing. Don't be afraid, for

courage is necessary. You are not going to die to anything but your former limitations, but they are going to die as you move away from them, for this live only in your consciousness. In this deep or expanded consciousness, you will find yourself to be a power that you had never dreamt of before.

The things desired before you shoved off from the shores of limitation are the fish you are going to catch in this deep. Because you have lost all consciousness of your problems and barriers, it is now the easiest thing in the world to FEEL yourself to be one with the things desired.

Because I AM (your consciousness) is the resurrection and the life, you must attach this resurrecting power that you are to the

thing desired if you would make it appear and live in your world. Now you begin to assume the nature of the thing desired by feeling, “I AM wealthy”; “I AM free”; “I AM strong.” When these 'FEELS' are fixed within yourself, your formless being will take upon itself the forms of the things felt. You become 'crucified' upon the feelings of wealth, freedom, and strength. Remain buried in the stillness of these convictions. Then, as a thief in the night and when you least expect it, these qualities will be resurrected in your world as living realities.

The world shall touch you and see that you are flesh and blood for you shall begin to bear fruit of the nature of these qualities newly appropriated. This is the art of successful fishing for the manifestations of life.

Successful realization of the thing desired is also told us in the story of Daniel in the lion's den. Here, it is recorded that Daniel, while in the lion's den, turned his back upon the lions and looked towards the light coming from above; that the lions remained powerless and Daniel's faith in his God saved him.

This also is your story and you too must do as Daniel did. If you found yourself in a lion's den you would have no other concern but lions. You would not be thinking of one thing in the world but your problem – which problem would be lions.

Yet, you are told that Daniel turned his back upon them and looked towards the light that was his God. If we would follow the example of Daniel we would, while

imprisoned within the den of poverty or sickness, take our attention away from our problems of debts or sickness and dwell upon the thing we seek.

If we do not look back in consciousness to our problems but continue in faith – believing ourselves to be that which we seek, we too will find our prison walls open and the thing sought – yes “whatsoever things” - realized.

Another story is told us; of the widow and the three drops of oil. The prophet asked the widow, “What have ye in your house?” And she replied, “Three drops of oil.” He then said to her, “Go borrow vessels. Close the door after ye have returned into your house and begin to pour.” And she poured from three drops of oil into all the borrowed

vessels, filling them to capacity with oil remaining.

You, the reader, are this widow. You have not a husband to impregnate you or make you fruitful, for a 'widow' is a barren state. Your awareness is now the Lord – or the prophet that has become your husband. Follow the example of the widow, who instead of recognizing an emptiness or nothingness, recognized the something – three drops of oil.

Then the command to her, “Go within and close the door,” that is shut the door of the senses that tell you of the empty measures, the debts, the problems.

When you have taken your attention away completely by shutting out the evidence of the sense, begin to FEEL the joy, -

(symbolized by oil) – of having received the things desired. When the agreement is established within you so that all doubts and fears have passed away, then, you too will fill all the empty measures of your life and will have an abundance running over.

Recognition is the power that conjures in the world. Every state that you have ever recognized, you have embodied. That which you are recognizing as true of yourself today is that which you are experiencing. So be as the widow and recognize joy, no matter how little the beginnings of recognition, and you will be generously rewarded – for the world is a magnified mirror, magnifying everything that you are conscious of being.

“I AM the Lord the God, which has brought thee out of the land of Egypt, out of the house of bondage; thou shalt have not her gods before me.” What a glorious revelation, your awareness now revealed as the Lord thy God! Come, awake from your dream of being imprisoned. Realize that the earth is yours, “and the fullness thereof; the world, and all that dwells therein.”

You have become so enmeshed in the belief that you are man that you have forgotten the glorious being that you are. Now with your memory restored DECREE the unseen to appear and it SHALL appear, for all things are compelled to respond to the Voice of God, Your Awareness of Being – the world is AT YOUR COMMAND!

I hope you have enjoyed reading At Your Command by Neville Goddard.

Click for More Free Books by Neville Goddard.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Neville 01-08-1968

AWAKE, O SLEEPER

The Bible is addressed to the Imagination - which is spiritual sensation - and only immediately to the understanding, or reason.

In the fifth chapter of the Book of Ephesians we are told to: "Awake O sleeper and rise from the dead." Now, reason could never comprehend these words, but the Bible is calling upon Imagination to awaken, telling Him that he is sleeping, dreaming his world into being. But Imagination, now a rational being, does not know this and therefore cannot believe it.

All of the commands of scripture are addressed to and fulfilled by the Lord, who is all Imagination! It is your own wonderful human Imagination who is called upon to "Rouse thyself! Why sleepest thou, O Lord? Awake!" (Psalms 44)

The greatest confession of faith man has ever received through revelation is called the Sh'ma. It is recorded in the 6th chapter of Deuteronomy as: "Hear O Israel, the Lord our God, the Lord is one." The Lord spoken of here is the Elohim, which is a compound unity of one, made up of others. I know, for I have stood in His presence. He embraced me and incorporated me into His body. Since that day back in 1929, I have been one with the body of the Risen Lord.

I believe we are the gods spoken of in the 82nd Psalm, which is quoted in the tenth chapter of John as: "God has taken his place in the Divine Assembly. In the midst of the gods he holds judgment, saying: 'You are gods, sons of the Most High, all of you; nevertheless, you shall die as men and fall as one man, O princes.'" You will notice that this statement begins in the past, claiming men are gods, sons of the Most High. Then the future is prophesied as: "You will fall as one man."

This fall was not a punishment, but a plan - a pretense by an assumed appearance in order to conceal the real intention, which is an expansion of further existence and ultimate birth! Having chosen us in Himself before the foundation of the world, one man fell, fragmenting itself into the unnumbered men that now appear. We are the gods in disguise who do not recognize our brothers, or ourselves.

In the beginning of Genesis it is said: "The Lord God caused a deep sleep to fall upon man, and while he slept took one of his ribs. God made a woman from the rib and brought her to the man who said, 'This at last is bone of my bones and flesh of my flesh; she shall be called Woman, for she is taken out of Man.' Therefore, man must leave his father and mother and cleave to his wife, as they become one flesh."

This statement is myth when viewed through the eyes of reason, but it is true. You will understand it perfectly

when it is revealed in you.

Having had the vision, I say you have no body distinct from your soul. The body that scripture calls Eve is a portion of the soul discerned by the five senses. The physical body you wear, be it male or female, is emanated by Eve. She is the Jerusalem from above, who is the emanation of the Lord.

Although hidden from view, you are so one with Eve that if you were struck and felt pain, you would proclaim, "I am in pain," and I am is God's name. Imagination is joined to you and you are joined to me by our emanated Jerusalems. The Jerusalem from below bear's sons into slavery, and the Jerusalem from above bears sons into freedom

When questioned by the Jews, Jesus said: "Destroy this temple and in three days I will raise it up again." Not understanding, they said, "It has taken us forty-six years to build this temple, and you will raise it up in three days?"

That's how the mind of man thinks. Thinking of an external thing made with human hands, they did not know that Jesus was speaking of the temple of the soul. Paul knew this, for he questioned the Corinthians, saying: "Do you not know that you are the temple of the Lord and the spirit of God dwells in you?"

Eve is your temple, your emanation, and your wife till the sleep of death is past. She is your soul, which God (Imagination) cleaves to and has become one with. There is no other Eve.

Falling in one body, you entered your cave and met your savior in the grave. Some found a female garment there and some a male, woven with care. I found a male garment. My wife found a female garment, but she is not female and I am not male, for in Christ there is no male or female, no bond or free, no Greek or Jew, no black or white. Being one with Christ, you - all imagination - are above the organization of eternal death.

In his great work called "Jerusalem," Blake speaks of the sleep of Albion and his passage through eternal death - which is life as we know it. This world seems to be endless and without purpose, for when a rich man dies, he leaves his wealth behind. And when a poor man dies he is placed in a pauper's grave. But given the same length of time, their bodies will turn into dust and bones, and no one will be able to distinguish one bone from the other.

Regardless of what man seems to achieve here, the wisdom of this world is foolishness in the eyes of the Lord. And the strength of man here is the weakness of God. Yet this world has purpose, for man has to pass through it in order to enter into eternal life.

In Blake's poem, "Jerusalem," he tells of the sleep of power as it passes through eternal death, and of its awakening into eternal life, saying: "This theme calls me in sleep night after night and every morn awakens me at sunrise. Then I see the Savior over me, spreading his beams of love and dictating the words of this mild song."

In his letter to Mr. Butts, Blake spoke of this poem, saying: "I can praise it because I dare not pretend to be anything other than the secretary whose authors are in heaven. It's the grandest poem this world contains, for the spirit of truth dictated it morning after morning, sometimes twelve, sometimes twenty or fifty lines at a

time. What now seems to be the labor of a long life was produced without labor or study and quite often against my will."

This is how the poem begins: "Awake! Awake O sleeper in the land of shadows, wake! Expand! I am in you and you in me, mutual in love divine."

The being in whom we were contained deliberately fell into this state called death, for the purpose of expansion into glorious life. His story is told in the parable of the grain of wheat, which unless it falls into the earth and dies, it remains alone. But if it dies, it brings forth much. Here is the story of the mystery of life through death. Being all Imagination, if I want an extension of reality, I must contract and die. I must empty myself of the glory I had with the Lord, and enter the one body, which falls.

The world tells us the fall was a mistake but that is not so, for God planned everything as it has come out and as it will be consummated. One day you will awaken, your mask will come off, and you will be enhanced beyond your wildest dreams as you awaken to eternal life. And when we all awaken, we will know each other more intimately than is possible to know one another here. My wife and I often think the same thoughts; but no matter how intimate we may be, we cannot know the intimacy that will be ours when these garments are taken off and we are once more awakened into eternal life.

Everyone will awaken in time, but not by any effort on their part while here. Your awakening was predetermined and it will happen on time, regardless of whether you are shining shoes or employing a million people. Our government undoubtedly has a million people on its payroll, with the president as its head. So in a technical sense he employs a million; yet tonight the one who shines his shoes could awaken, while the president continues to sleep, yet no one can die. That is the glorious part!

Your body is your emanation. Cut off its head and - believing you are it - you will instantly renew the same body, but with no missing parts. You will step out of the garment you now wear and men will call you dead; but you will have just stepped into another garment with no bridgework, no fillings in your teeth, no gray hair, no need to wear glasses or a hearing aid, to discover you are a young man (or woman) about twenty years of age. You will be in a terrestrial world just as real as this one, and continue your journey until you awaken.

I have awakened and know that when this garment is taken off I will no longer be in this world of death. This world, however, does not terminate at the point where the senses cease to register it.

You cannot follow those who are called dead, because of your limitation. But your friend who emanated the body you knew here is not dead to himself. Rather, he now emanates the same body, only young, where he continues to dream his world into being, not even knowing that he has gone through the door called death.

It's like leaving one room and entering another. Your friend is in the same fabulous, terrestrial world which the mysteries call eternal death, and from which he will one day awaken into eternal life. Having descended and entered the world of death, one day he will awaken to discover he has expanded and fulfilled his purpose. God made a limit to contraction and opacity, but not to translucency or expansion.

In the 1st chapter of Genesis it is said: “God made man in his own image. Male and female made he them.” The 2nd chapter changes this somewhat, but it is not a contradiction if you see it through imagination.

“The Lord God formed man of dust from the ground and breathed into his mouth the breath of life, and man became a living soul.”

Man's destiny is to become a life-giving spirit, not just to remain an animated body. The purpose of your fall is to transform you into an entirely different world, one where you are a life-giving spirit, animating everything around you. There you will stop time at will and start it again. That is your destiny. Now, reason cannot understand this, and you can't blame anyone who has not had the vision. Scholars believe the Bible is all myth, and certainly it is. If you take my body apart you will find no rib that is missing, yet scripture tells us one was removed.

The word rib is the Hebrew word "tselah," (TSAY-la), which literally means, a portion of the soul that emanates, that leaves everything and cleaves to his emanation until they become one flesh.

You have cleaved to and become your emanation so completely you believe you are it. When you introduce yourself you always say, “I am” before you give your name. And if you are hurt you say, “I am in pain.” Always calling upon the name of God, you don't say, “God is in pain,” but “I am,” and that is God's name forever, because the gods came down.

Now let me repeat: I not only believe in God, I believe that all men are gods and that collective Man is God. I believe that when you hurt men, you hurt God. And when you hurt men you hurt yourself, because you are God and there is no other.

In spite of the horrors of the world, God is love! When you stand in His presence you can't feel anything but love. And when love embraces you and you become one with God, you will know an ecstasy you have never known before. And with this union, you are incorporated into His body and know yourself to be all love!

“He who is united to the Lord becomes one Spirit with him.” (Romans 6) When you are incorporated into the body of love, you are united with the one body, the one Spirit, one Lord, one God and Father of all, knowing that you are He. Then you will awaken as the one who commanded the fall, for you will have fulfilled your purpose.

You will awaken in this world of death knowing you are God, the Father of God's only begotten son, David. It is recorded that in the spirit David called Jesus "Adonai", which is the Hebrew name for Father (Lord). (In Hebrew the name YAD HE VAU HE [pron. “YOD HEY VAV HEY” is so sacred the word “adoniyah” [corr. adonai, pron. “a-do-NAI”] is substituted.) In the spirit, David will call you father, and you will have fulfilled the 2nd Psalm. It is David who says: “I shall tell of the decree of the Lord. He said to me, ‘Thou art my son, today I have begotten thee.’”

One day when your time here is fulfilled, you will awaken and be born from above. Then David will appear and the entire drama of scripture will unfold within you, revealing your true identity. Then you will know you are one of the gods who agreed to dream in concert.

Now dreaming in concert, you and I see a building identically. You may see it through the eyes of one who would like to own it. I may see it through the eyes of one who admires it with no desire of possession, but we

see the same building. We see the same streets and recognize the same number so we can go where we want to. But the world is a dream and we are the gods who agreed to dream in concert in order not to have any confusion. Had we agreed to dream individually and all play solo parts, this would be the wildest, maddest play possible!

I invite you now to go all out and imagine you really are the man or woman you want to be. But do not doubt, for the minute doubt steps in, a mental division descends, as doubt is the devil. If you will believe that regardless of what the world tells you, you are the man you want to be, you won't go mad. Instead, you will become that man. Your dream world will rearrange itself to fit your new image into it without any difficulty or help on your part.

When someone born into poverty persists in dreaming he possesses great wealth and his dream comes true, his wealth seems perfectly natural to those who do not know his dream. You are dreaming. If you try to make your dream come true while doubting its possibility, you are heading toward a nervous breakdown. But if you go all out in your wonderful claim, you will fulfill it, for all things are possible to the God you are, for you are the God of whom the Bible speaks.

When the gods came down in the likeness of men, some found a female garment and some a male. Entering death's door with those who enter, and lying down in the grave with visions of eternity, the gods are dreaming the dream of life until they awake and see Jesus and the linen clothes which were woven with the cooperation of a male and female. These were emanations of the soul which is neither male nor female.

“As it was appointed for all men to die once and after that comes the judgment, so Christ was offered once for the sins of many and will appear a second time, not concerning sin, but to save those who are eagerly waiting for him.” (Hebrews 9)

You may hear of someone's death, but he has not died to himself, as it was appointed that all men would die only once. We died when we left our heavenly home to come down and assume the limitations of the flesh. At that moment we were united with Christ in a death like his, with the promise that we would be united with him in a resurrection like his.

Your death is over. When you go through the gate called death, you don't die, but instantly emanate a young, unaccountably new body. Most of those who go through the gate do not even know it. They simply take their young body for granted, just as they do everything here.

All day long a miracle goes on in your body. Unknown to your conscious reasoning mind, tonight's dinner is being converted into blood, tissue, and bones. No man can make a drop of blood, grow a new heart, or make one hair on his head.

The other day it was recorded that a doctor had stated that his patient could not live three weeks without a heart transplant. He operated on the man, gave him a new heart, and the man lived 18 days! No matter what the doctors do, no man will live one hour beyond his span of time as told us in the Sermon on the Mount. “Who by being anxious can add one hour to his span of life?” Yet man goes blindly on believing he can. All he is doing is publicizing his surgeons and the medical world. You are not the body you wear, so when its heart, liver, or lungs wear out, you will simply step out of it and emanate a new one.

Made in the image of God, you are God's prodigal son who came out from the Father. You have cleaved to the body you wear so tightly, you have become one flesh with it, so that whenever it is hurt, you are hurt. That is the Adam and Eve of scripture, therefore, it is not a myth. Your emanation does come out of you, but not from a rib. You have no body distinct from your soul. Your called body is a portion of soul discerned by the five senses, the chief inlet of soul in this age. You are now a living soul, destined to become a life-giving spirit.

Having fallen, you emanate a body, which is necessary to function in this world, and you automatically do it with not one part missing. I meet those who have left this time/space and do not even know they have died.

If I told you right now that you are not only sound asleep but you are also dead, you would think me mad and the possessor of a demon. That's what they said of the Risen Christ. "Why listen to him, he is mad and has a demon." Taking up stones to stone him they said, "We stone you for blasphemy, for you being a man claim you are God." Then he replied, "Is it not written in your law, 'I say you are gods?' If he calls you gods to whom the word of God came, then why do you say of him whom the Father consecrated and sent into the world that he blasphemes?" (John 10)

Jesus never claimed he was greater than another. Those who heard him did not know they were God, and he was only trying to awaken them to the memory that they were the sons who came down. He said: "Go tell my brothers that I am ascending to my Father and your Father, to my God and your God."

He never claimed that his Father differed from theirs or that his God was different, but they could not understand the mystery. They tried to grasp it with the reasoning mind, yet everything takes place in the Imagination, which is God. "Man is all Imagination and God is Man and exists in us and we in him. The Eternal body of Man is the Imagination and that is God Himself." (William Blake)

Now let us go into the silence

Neville Goddard 1954

AWAKENED IMAGINATION

As you have heard, this morning's subject is "Awakened Imagination". It is my theme for the entire series of nineteen lectures. Everything is geared towards the awakening of the imagination. I doubt if there is any subject on which clear thinking is more rare than the imagination. The word itself is made to serve all kinds of ideas. many of them directly opposed to one another. But here this morning I hope to convince you that this is the redeeming power in man. This is the power spoken of in the Bible as the Second Man. "the Lord from Heaven".
This is the same power personified for us as a man called Christ Jesus.

In the ancient text it was called Jacob, and there are numberless names in the Bible all leading up and culminating in the grand flower called Christ Jesus.

It may startle you to identify the central figure of the Gospels as human imagination, but I am quite sure before the series is over, you will be convinced that this what the ancients intended that we should know, but man has misread the Gospels as history and biography and cosmology, and so completely has gone asleep as to the power within himself.

Now this morning I have brought you the means by which this mighty power in us may be awakened. I call it the art of revision. I take my day and I review it in my mind's eye. I start with the first incident in the morning. I go through the day; when I come to any scene in my unfolding day that displeased me, or if it didn't displease me if it was not as perfect as I thought it could have been, I stop right there and I revise it. I re-write it, and after I have re-written it so that it conforms to the ideal I wished I had experienced, then I experience that in my imagination as though I had experienced it in the flesh. I do it over and over until it takes on the tone of reality, and experience convinces me that that moment that I have revised and relived will not recede into my past. It will advance into my future to confront me as I have revised it. If I do not revise it, these moments, because they never recede and they always advance, will advance to confront me perpetuating that strange, unlovely incident. But if I refuse to allow the sun to descend upon my wrath, so that at the end of a day I never accept as final the facts of the day, no matter how factual they are, I never accept them, and revising it I repeal the day and bring about corresponding changes in my outer world.

Now, not only will this art of revision accomplish my every objective, but as I begin to revise the day it fulfills its great purpose and its great purpose is to awaken in me the being that men call Christ Jesus, that I call my wonderful human imagination, and when it awakens it is the eye of God and it turns inward into the world of thought and there I see that what formerly I believed to exist on the outside really exists within myself. No matter what it is, I then discover that the whole of Creation is rooted in me and ends in me as I am rooted in and end in God. And from that moment on I find my real purpose in life and my real purpose is simply to do the will of Him that sent me, and the will of Him that sent me is this --that of all that he has given me I shall lose nothing but raise it up again.

And what did he give me? He gave me every experience in my life. He gave me you. Every man, woman and

child that I meet is a gift to me from my Father, but they fell in me because of my attitude towards society, because of my attitude towards myself. When I begin to awaken and the eye opens and I see the whole is myself made visible, I then must fulfill my real purpose, which is the will of Him that sent me, and the Will is to raise up those that I allowed in my ignorance when I slept to descend within me. Then starts the real art of revision; to be the man, regardless of your impressions of that man, regardless of the facts of the case that are all staring you in the face, it is your duty when you become awakened to lift him up within yourself and you will discover that he was never the cause of your displeasure. When you look at him and you are displeased, look within and you will find the source of the displeasure. It did not originate there.

Now let me give you a case history to illustrate this point. I know a few of you were at the banquet and maybe a few of you heard me last Thursday on T. V. but I doubt in this audience of say twenty-three or twenty-four hundred of us, that more than say a hundred and fifty heard it, and even if you heard it you can hear it time and time again for it is this, that if you hear it will cause you to act upon it because as I told you, and I think I did last Sunday, but if I didn't let me tell you now; if you attended the entire nineteen and you became saturated with all that I have to tell you, so that you had all the knowledge you think it takes to achieve your objectives, and you did not apply what you received, it would avail you nothing; but a little knowledge which you carry out in action, you will find to be far more profitable than much knowledge which you neglect to carry out in action. So by repeating this case history this morning, though say a hundred or two hundred of you have heard it, it will help you to remember you must do something about it.

This past May in New York City, there sat a lady who had been coming for years and I made a simple observation that people must become doers of the word and not mere hearers only. For if a man only hears it and never applies what he hears he will never really prove or disprove what he has heard; and then I told the story of a lady who had only heard me three or four times and how she transformed the life of another, and this lady hearing what one who came only three times and this miracle took place in her life, she went home determined that she would really apply what she had heard over the years, and this is what she did.

Two years before, after a violent quarrel, she was ordered out of her son's home by her daughter-in-law. Her son said "Mother, you need no proof from me that I love you: it's obvious: I think I have proven that every day of my life, but if that is Mary's decision, and I regret it, it must be my decision, for I love Mary and we live in the same house and it is our house: it is our little family, and I am sorry she feels this way about it, but you know these little things that culminate in an explosion as took place today. If that is her decision, it is mine". That was two years ago. She went home and she realized that night after night for over two years she had allowed the sun to descend upon her wrath. She thought of this wonderful family that she loved and felt herself ostracized from it, expelled from the home of her son. She did nothing about revising it and yet I had been talking revision to my New York audience for the past year.

This is what she did now. She knew the morning's mail brought nothing. This was a Wednesday night. There had been no correspondence in two years. She had sent her grandson at least a dozen gifts in the two years. Not one was ever acknowledged. She knew they had been received for she had insured many of them; so she sat down that night and mentally wrote herself two letters--one from her daughter-in-law, expressing a great kindness for her, saying that she had been missed in the home and asking her when she was coming to see them; then she wrote one from her grandson in which he said "Grandmother, I love you". Then came a little expression of thanks for the last birthday present, which was in April, and then came a feeling of sadness rather because he hadn't seen her and begging her to come and see him soon.

These two short notes she memorized and then, as she was about to sleep, she took her imaginary hands and held these letters and she read them mentally to herself until they woke in her the feeling of joy because she had heard from her family; that she was wanted once more. She read these letters over and over feeling the joy that was hers because she had received them and fell asleep in her project. For seven nights this lady read these two letters. On the morning of the eighth day she received the letter: on the inside there were two letters--one from her grandson and one from her daughter-in-law. These letters were identical with the letters she had mentally written to herself seven days before. Where was the estrangement? Where was the conflict? Where was the source of the displeasure that was like a running sore over two years? When man's eye is opened he realizes all that he beholds, though it appears without, it is within--within one's own imagination, of which this world of mortality is but a shadow.

She gave me permission to tell that story. When I told it, and we came to the period of questions and answers, there was a strange reaction from that crowd. They wondered what joy life would hold for any of us if we had to write our own letters; if we had to do everything to ourselves that seemingly is done in joy; that seemingly is spontaneous coming from another; but I don't want to write myself a love letter from my wife, or my sweetheart or my friend. I want that one to feel this way towards me and to express it unknown to me that I may receive a surprise in life.

Well, I am not denying that sleeping man firmly believes that is the way things happen. When a man awakes he realizes that everything he encounters is apart of himself, and what he does not now comprehend, he knows, because the eye is opened, that it is related by affinity to some as yet unrealized force in his own being; that he wrote it but he has forgotten it, that he slapped himself in the face but he has forgotten it; that within himself he started the entire unfolding drama, and he looks out upon a world, and it seems strange to him, because most of us in our sleep are totally unaware of what we are doing from within ourselves.

What that lady did, every man and woman in this audience today can do. It will not take you years to prove it; what I tell you now may startle you; it may seem to be bordering on insanity for the insane believe in the reality of subjective states and the sane man only believes in what the senses will allow, what they will dictate, and I'm going to tell you when you begin to awake, you assert the supremacy of imagination and you put all things in subjection to it. You never again bow before the dictates of facts and accept life on the basis of the world without. To you Truth is not confined by facts but by the intensity of your imagination. So here we find the embodiment of Truth, which I say is human imagination, standing in the world drama before the embodiment of reason personified as Pontius Pilate. And he is given the authority to question truth and they ask him, "What is the truth?" and Truth remains silent. He refuses to justify any action of his; he refuses to justify anything that was done to him, for he knows no man cometh unto me save I call him: no man takes away my life, I lay it down myself.

You didn't choose me, I have chosen you. For here is Truth seeing nothing hereafter in pure objectivity, but seeing everything subjectively related to himself and he the source of all the actions that take place within his world; so Truth remains absolutely silent and says nothing when reason questions him concerning the true definition of Truth. Because when the eye opens it knows that what is an idea to sleeping man is a fact to the awakened imagination, an objective fact, not an idea. I entertain the idea of a friend and I make some wonderful concept of him in my mind's eye and when I sleep it seems to be a wish, it seems to be the longing of my heart, but purely subjective, just an idea. And the eye within me opens, and he stands before me

embodying the quality that I desired in my sleep to see him express. So what is an idea to sleeping man, the unawakened imagination, is an objective reality to awakened imagination.

Now, this exercise calls for, I would say, the active, voluntary use of imagination as against the passive, involuntary acceptance of appearances. We never accept as true and as final anything unless it conforms to the ideal we desire to embody within our world, and we do exactly what the grandmother did. But now we start it and we do it daily. You may get your results tomorrow; it may come the day after; it may come in a week, but I assure you they will come.

You do not need some strange laboratory, like our scientists, to prove or disprove this theory. Here in 1905 a young man startled the scientific world with his equation that no one could even test. It is said not six men lived who could understand his equation. It was 14 years later before Lord Rutherford could devise the means to test that equation and he found that it was true, not 100%, because he did not have the means at his hand to really give it a complete test. It was another 14 years before further tests could be made. And you know the results of that equation that Einstein gave us in 1905. For today man, not knowing the power of his own imagination, stands startled at the results of that unlocking of energy. But he was the man who said, and I put it in the first page of my new book--"Imagination is more important than knowledge"

That was Albert Einstein. Imagination is more important than knowledge. For if man accepts as final the facts that evidence bears witness to, he will never exercise this God-given means of redemption, which is his imagination. Now I'm going to ask you to test this: you will not take the three weeks that I am here to prove it or disprove it, but the knowledge of it cannot prove itself, only the application of that knowledge can prove it or disprove it. I know from experience you cannot disprove it. Take an objective, take a job, take some conversation with your boss, take an increase in salary. You say well, the job doesn't allow it, or maybe the Union will not allow it. I don't care what doesn't allow it.

Yesterday morning's mail brought me one, where, in San Francisco, this captain, a pilot, and he writes me that I saw him backstage after one of my meetings, and there he said, "But Neville, you are up against a stone wall. I am a trained pilot; I have gone all over the world, all over the seven seas; I'm a good pilot and I love the sea, not a thing in this world I want to do but go to sea; yet they restrict me to certain waters because of seniority. No matter what argument I give them the Union is adamant and they have closed the book on my request." I said, "I don't care what they have done, you are transferring the power that rightfully belongs to God, which is your own imagination, to the shadow you cast upon the screen of space.

"So here, we are in this room; need it remain a room? Can't you use your imagination to call this abridge. This is now a bridge and I am a guest on the bridge of your ship, and you are not in waters restricted by the Union; you are in waters that you desire to sail your ship. Now close your eyes and feel the rhythm of the ocean and feel with me and commune with me and tell me of your joy in first proving this principle. and secondly in being at sea where you want to be. He is now in Vancouver on a ship bringing a load of lumber down to Panama. He has a complete list that will take him through the year what this man has to do. He is going into waters legitimately that the Union said he could not go. This doesn't dispense with unions, but it does not put anyone in our place- -no one, kings, queens, presidents, generals, we take no one and enthrone him and put him beyond the power that rightfully belongs to God. So I will not violate the law but things will open that I will never devise.

I will sit in the silence and within myself I will revise the picture. I will hear the very man who told me "No, and that's final" and hear him tell me yes, and a door opens. I don't have to go and pull strings or pull any wires whatsoever. I call upon this wonderful power within myself, which man has forgotten completely because he personified it and called it another man, even though it is a glorious picture of a man but that is not the man: the real man is not in some other world. When religion speaks, if it's a real religion, it speaks not of another world; it speaks of another man that is latent but unborn in every man that has attunement with another world of meaning, so that man sat and he tuned in with another world of meaning and brought into being a power that he allowed to go to sleep because he read the laws of man too well. He accepted as final the dictate of facts for they read him the by-laws, they read him the laws of the Union. And here today he is flying the ocean as he wants to do it. The grandmother is no longer locked out from the home she loved, but she is in communion, but she was locked out by herself for two years. And he was locked out by himself for well over 18 months, and burning up day after day allowing the sun to descend upon his wrath when he had the power within himself and the key to unlock every door in the world.

I say to each and everyone of you I wouldn't take from you your outer comfort, your religion, for all these things are like toys for sleeping man, but I come to awaken within you that which when it awakes it sees an entirely different world. It sees a world that no man when he sleeps could ever see, and then he starts to raise within himself every being that God gave him; and may I tell you God gave you every man that walks the face of the earth. He also gave it for this purpose that nothing is to be discarded. Everyone in the world must be redeemed and your individual life is the process by which this redemption is brought to pass.

So we don't discard because the thing is unpleasant, we revise it; revising it we repeal it, and as we repeal it it projects itself on the screen of space bearing witness to the power within us, which is our wonderful human imagination. And I say human advisedly--some would have me say the word divine. The very word itself means nothing to man. He has pushed it off from himself completely and divorced himself from the thing that he now bows before and calls by other names. I say human imagination. As Blake said "Rivers, mountains, cities, villages all are human". When the eye opens you see them in your own bosom, in your own wonderful bosom they all exist, they are rooted there. Don't let them fall and remain fallen; lift them up for the will of my Father is this, that of all that he has given me I should lose nothing but raise it up again, and I raise it up every time I revise my concept of another and make him conform to the ideal image I myself would like to express in this world. When I do unto him what I would love the world to do unto me, and see in me I am lifting him up.

And may I tell you what happens to that man when he does it? First of all, he is already turned around within himself. He no longer sees the world in pure objectivity, but the whole world subjectively related to himself, and hang it upon himself. As he lifts it up do you know he blooms within himself. When this eye of mine was first opened I beheld man as the prophet saw him. I saw him as a tree walking: some were only like little antlers of a stag, others were majestic in their foliage, and all that were really awake were in full bloom. These are the trees in the garden of God. As told us in the old ancient way of revision in the 61st chapter of the Book of Isaiah---"Go and give beauty for ashes, go and give joy for mourning, give the spirit of praise for the spirit of heaviness, that they may become trees of righteousness, plantings to the glory of God."

That is what every man must do, that's revision. I see ash when the business is gone; you can't redeem it, you can't lift it up, conditions are bad and the thing has turned to ash. Put beauty in its place; see customers, healthy customers, healthy in finances, healthy in the attitude towards you, healthy in every sense of the word.

See them loving to shop with you if you are a shopkeeper; if you are a factory worker, don't see anything laying you off, lift it up, put beauty in the place of ash, for that would be ash if you were laid off with a family to feed. If someone is mourning, put joy in the place of mourning; if someone is heavy of spirit, put the spirit of praise in place of the spirit of heaviness, and as you do this and revise the day you turn around, and turning around you turn up, and all the energies that went down when you were sound asleep and really blind now turn up and you become a tree of righteousness, a planting to the glory of God. For I have seen them walking this wonderful earth, which is really the Garden; we have shut ourselves out by our concept of self and we have turned down.

As told us in the Book of Daniel, we were once this glorious tree and it was felled to the very base, and what formerly sheltered the nations and fed the nations and comforted the bird and gave some comfort to the animals from the sun of the day, of the heat of the day; and suddenly some voice said from within, "Let it lie, let it remain as it is, but do not disturb the roots; I will water it with the dew of heaven and as I water it with the dew of heaven it will once more grow again, but this time it will consciously grow, it will know what it really is and who it is. In its past it was majestic but it had no conscious knowledge of its majesty, and I felled it- -that was the descent of man. And now, he will once more spring from within himself and he will be a tree walking, a glorious, wonderful tree.

Now to those who are sound asleep this may seem to you too startling: this may be just as startling as Einstein's equation was; that was startling too. But I tell you I've seen it and I see it--men are destined to be trees in the garden of God. They are planted on earth for a purpose and they don't always remain men, they are transformed as they turn in and turn up. This is the true meaning of the transfiguration. There is a complete metamorphosis taking place like the grub into the butterfly. You don't remain what you appear to be when man is asleep, and there is no more glorious picture in the world than to see this living animated human being, for every branch within him is represented by an extension of himself called another, and when he lifts the other up that branch not only comes into leafage but it blossoms and the living human blossoms that blossom upon the tree of man who awakens.

So that's my message for you this year; I'll give it to you to stir into being that which sleeps in you, for the son of God sleeps in man and the only purpose of being is to awaken him. So it is not to awaken this, nice as it appears to be, but this man of sense-is only a casing: it is called the first man, but the first shall be last and the last shall be first. So that which comes into being second, like Jacob coming second from his mother's womb, he takes precedence over his brother Esau who came first. Esau was the one like this, he was made of skin and hair, and Jacob was made a smooth skinned lad, but that one that comes second suddenly becomes the lord of all the nations and that one sleeps in every man born of woman, and it is the duty of a teacher or a true religion to awaken that man, not to talk of another world, not to make promises to be fulfilled beyond the grave, but to tell him as he awakens now he is in heaven and the kingdom is come now, this day, on earth. For as he awakens he revises his day and he repeals his day and projects a more beautiful picture onto the screen of space.

NEVILLE GODDARD

Awakened Imagination

The power which makes the achievement of aims…the attainment of desires…inevitable.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Click for More Free Books by Neville Goddard.

Contents

Chapter 1: Who Is Your Imagination 6

Chapter 2: Sealed Instructions 22

Chapter 3: Highways of the Inner World 44

Chapter 4: The Pruning Shears of Revision 59

Chapter 5: The Coin of Heaven 75

Chapter 6: It Is Within 96

Chapter 7: Creation Is Finished 108

Chapter 8: The Apple of God's Eye 125

To Bill

"Imagination, the real and eternal world of which this Vegetable Universe is but a faint shadow. What is the life of Man but Art and Science?" William Blake, Jerusalem

"Imagination is more important than knowledge." Albert Einstein, On Science

Chapter 1: Who Is Your Imagination

I rest not from my great task

To open the Eternal Worlds, to open the immortal Eyes

Of Man inwards into the Worlds of Thought: into Eternity

Ever expanding in the Bosom of God, the Human Imagination (Blake , Jerusalem 5:18-20).

Certain words in the course of long use gather so many strange connotations that they almost cease to mean anything at all. Such a word is imagination. This word is made to serve all manner of ideas, some of them directly opposed to one another. Fancy, thought, hallucination, suspicion: indeed, so wide is its use and so varied its

meanings, the word imagination has no status nor fixed significance. For example, we ask a man to "use his imagination," meaning that his present outlook is too restricted and therefore not equal to the task. In the next breath we tell him that his ideas are "pure imagination," thereby implying that his ideas are unsound. We speak of a jealous or suspicious person as a "victim of his own imagination," meaning that his thoughts are untrue. A minute later we pay a man the highest tribute by describing him as a "man of imagination." Thus, the word imagination has no definite meaning. Even the dictionary gives us no help. It defines imagination as (1) the picturing power or act of the mind, the constructive or creative principle; (2) a phantasm; (3) an irrational notion or belief;

(4) planning, plotting or scheming as involving mental construction.

I identify the central figure of the Gospels with human imagination, the power which makes the forgiveness of sins, the achievement of our goals, inevitable.

All things were made by him; and without him was not anything made that was made (John 1:3).

There is only one thing in the world. Imagination, and all our deformations of it.

He is despised and rejected of men; a man of sorrows and acquainted with grief (Isaiah 53:3).

Imagination is the very gateway of reality. "Man," said Blake, "is either the ark of God or a phantom of the earth and of the water."

"Naturally he is only a natural organ subject to Sense." "The Eternal Body of Man is The Imagination: that is God himself, The Divine Body. Jesus: we are his Members."

I know of no greater and truer definition of the Imagination than that of Blake. By imagination we have the power to be anything we desire to be. Through imagination we disarm and transform the violence of the world. Our most intimate as well as our most casual relationships become imaginative as we awaken to "the mystery hid from the ages," that Christ in us is our imagination. We then realize that only as we live by imagination can we truly be said to live at all.

I want this book to be the simplest, clearest, frankest work I have the power to make it,

that I may encourage you to function imaginatively, that you may open your "Immortal Eyes inwards into the Worlds of Thought," where you behold every desire of your heart as ripe grain "white already to harvest."

I am come that they might have life, and that they might have it more abundantly (John 10:10).

The abundant life that Christ promised us is ours to experience now, but not until we have the sense of Christ as our imagination can we experience it.

The mystery hid from the ages. . . . Christ in you, the hope of glory (Colossians 1:26, 27) is your imagination. This is the mystery which I am ever striving to realize more keenly myself and to urge upon others.

Imagination is our redeemer, "the Lord from Heaven" born of man but not begotten of man.

Every man is Mary and birth to Christ must give. If the story of the immaculate conception* and birth of Christ appears irrational to man, it is only because it is misread as biography, history, and cosmology, and the modern explorers of the imagination do not help by calling It the unconscious or subconscious mind. Imagination's birth and growth is the gradual transition from a God of tradition to a God of experience. If the birth of Christ in man seems slow, it is only because man is unwilling to let go the comfortable but false anchorage of tradition. *Neville uses this term in reference to what is traditionally called the Virgin Birth. ~ Ed.

When imagination is discovered as the first principle of religion, the stone of literal understanding will have felt the rod of Moses and, like the rock of Zin, issue forth the water of psychological meaning to quench the thirst of humanity; and all who take the proffered cup and live a life according to this truth will transform the water of psychological meaning into the wine of forgiveness. Then, like the good Samaritan, they will pour it on the wounds of all.

The Son of God is not to be found in history nor in any external form. He can only be found as the imagination of him in whom His presence becomes manifest.

O would thy heart but be a manger for His birth! God would once more become a child on earth.

Man is the garden in which this only-begotten Son of God sleeps. He awakens this Son by lifting his imagination up to heaven and clothing men in godlike stature. We must go on imagining better than the best we know.

Man in the moment of his awakening to the imaginative life must meet the test of Sonship.

"Father, reveal Thy Son in me" and 'It pleased God to reveal His Son in me" (Galatians 1:15).

The supreme test of Sonship is the forgiveness of sin. The test that your

imagination is Christ Jesus, the Son of God, is your ability to forgive sin. Sin means missing one's mark in life, falling short of one's ideal, failing to achieve one's aim. Forgiveness means identification of man with his ideal or aim in life. This is the work of awakened imagination, the supreme work, for it tests man's ability to enter into and partake of the nature of his opposite.

Let the weak man say, I am strong (Joel 3:10).

Reasonably this is impossible. Only awakened imagination can enter into and partake of the nature of its opposite.

This conception of Christ Jesus as human imagination raises these fundamental questions: Is imagination a power

sufficient, not merely to enable me to assume that I am strong, but is it also of itself capable of executing the idea? Suppose that I desire to be in some other place or situation.

Could I, by imagining myself into such a state and place, bring about their physical realization? Suppose I could not afford the journey and suppose my present social and financial status oppose the idea that I want to realize. Would imagination be sufficient of itself to incarnate these desires?

Does imagination comprehend reason? By reason I mean deductions from the observations of the senses. Does it recognize the external world of facts? In the practical way of everyday life is imagination a complete guide to behavior? Suppose I

am capable of acting with continuous imagination, that is, suppose I am capable of sustaining the feeling of my wish fulfilled, will my assumption harden into fact? And, if it does harden into fact, shall I on reflection find that my actions through the period of incubation have been reasonable? Is my imagination a power sufficient, not merely to assume the feeling of the wish fulfilled, but is it also of itself capable of incarnating the idea? After assuming that I am already what I want to be, must I continually guide myself by reasonable ideas and actions in order to bring about the fulfillment of my assumption?

Experience has convinced me that an assumption, though false, if persisted in will harden into fact, that continuous

imagination is sufficient for all things, and all my reasonable plans and actions will never make up for my lack of continuous imagination.

Is it not true that the teachings of the Gospels can only be received in terms of faith and that the Son of God is constantly looking for signs of faith in people that is, faith in their own imagination? Is not the promise:

Believe that ye receive and ye shall receive (Mark 11:24) is the same as "Imagine that you are and you shall be"? Was it not an imaginary state in which *Moses endured, as seeing him who is invisible? (Hebrews 11:27).*

Was it not by the power of his own imagination that he endured?

Truth depends upon the intensity of the imagination, not upon external facts. Facts are the fruit bearing witness of the use or misuse of the imagination. Man becomes what he imagines. He has a self-determined history. Imagination is the way, the truth, the life revealed. We cannot get hold of truth with the logical mind. Where the natural man of sense sees a bud, imagination sees a rose full-blown. Truth cannot be encompassed by facts. As we awaken to the imaginative life, we discover that to imagine a thing is so makes it so, that a true judgment need not conform to the external reality to which it relates.

The imaginative man does not deny the reality of the sensuous outer world of Becoming, but he knows that it is the inner world of continuous Imagination that is the

force by which the sensuous outer world of Becoming is brought to pass. He sees the outer world and all its happenings as projections of the inner world of Imagination. To him everything is a manifestation of the mental activity which goes on in man's imagination without the sensuous reasonable man being aware of it. But he realizes that every man must become conscious of this inner activity and see the relationship between the inner causal world of imagination and the sensuous outer world of effects.

It is a marvelous thing to find that you can imagine yourself into the state of your fulfilled desire and escape from the jails which ignorance built.

The Real Man is a Magnificent Imagination. It is this self that must be awakened.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light (Ephesians 5:14).

The moment man discovers that his imagination is Christ, he accomplishes acts which on this level can only be called miraculous. But until man has the sense of Christ as his imagination

You did not choose me, I have chosen you (John 15:16).

he will see everything in pure objectivity without any subjective relationship. Not realizing that all that he encounters is part of himself, he rebels at the thought that he has chosen the conditions of his life, that

they are related by affinity to his own mental activity. Man must firmly come to believe that reality lies within him and not without.

Although others have bodies, a life of their own, their reality is rooted in you, ends in you, as yours ends in God.

Chapter 2: Sealed Instructions

The first power that meets us at the threshold of the soul's domain is the power of imagination. Dr. Franz Hartmann

I WAS FIRST made conscious of the power, nature, and redemptive function of imagination through the teachings of my friend Abdullah; and through subsequent experiences I learned that Jesus was a symbol of the coming of imagination to man, that the test of His birth in man was the individual's ability to forgive sin; that is, his ability to identify himself or another with his aim in life.

Without the identification of man with his aim, the forgiveness of sin is an impossibility, and only the Son of God can forgive sin. Therefore, man's ability to

identify himself with his aim, though reason and his senses deny it, is proof of the birth of Christ in him. To passively surrender to appearances and bow before the evidence of facts is to confess that Christ is not yet born in you.

Although this teaching shocked and repelled me at first — for I was a convinced and earnest Christian, and did not then know that Christianity could not be inherited by the mere accident of birth but must be consciously adopted as a way of life — it stole later on, through visions, mystical revelations, and practical experiences, into my understanding and found its interpretation in a deeper mood. But I must confess that it is a trying time when those things are shaken which one has always taken for granted.

Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down (Mark 13:2).

Not one stone of literal understanding will be left after one drinks the water of psychological meaning. All that has been built up by natural religion is cast into the flames of mental fire. Yet, what better way is there to understand Christ Jesus than to identify the central character of the Gospels with human imagination — knowing that every time you exercise your imagination lovingly on behalf of another you are literally mediating God to man and thereby feeding and clothing Christ Jesus, and that whenever you imagine evil against another you are literally beating and crucifying Christ Jesus — ? Every imagination of man

is either the cup of cold water or the sponge of vinegar to the parched lips of Christ.

Let none of you imagine evil in your hearts against his neighbor warned the prophet Zechariah. When man heeds this advice, he will awake from the imposed sleep of Adam into the full consciousness of the Son of God. He is in the world, and the world is made by him, and the world knows him not: Human Imagination.

I asked myself many times, "If my imagination is Christ Jesus and all things are possible to Christ Jesus, are all things possible to me?"

Through experience I have come to know that when I identify myself with my aim in life, then Christ is awake in me.

Christ is sufficient for all things.

I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself (John 10:17-18).

What a comfort it is to know that all that I experience is the result of my own standard of beliefs; that I am the center of my own web of circumstances and that as I change, so must my outer world!

The world presents different appearances according as our states of consciousness differ. What we see when we are identified with a state cannot be seen when we are no longer fused with it. By state is meant all that man believes and consents to as true. No idea presented to the mind can realize itself unless the mind accepts it. It depends on the acceptance, the state with which we

are identified, how things present themselves. In the fusion of imagination and states is to be found the shaping of the world as it seems. The world is a revelation of the states with which imagination is fused. It is the state from which we think that determines the objective world in which we live. The rich man, the poor man, the good man, the thief are what they are by virtue of the states from which they view the world. On the distinction between these states depends the distinction between the worlds of these men. Individually so different is this same world. It is not the actions and behavior of the good man that should be matched but his point of view. Outer reforms are useless if the inner state is not changed. Success is gained not by

imitating the outer actions of the successful but by right inner actions and inner talking.

If we detach ourselves from a state, and we may at any moment, the conditions and circumstances to which that union gave being vanish.

It was in the fall of 1933 in New York City that I approached Abdullah with a problem. He asked me one simple question, "What do you want?" I told him that I would like to spend the winter in Barbados, but that I was broke. I literally did not have a nickel.

"If you will imagine yourself to be in Barbados," said he, "thinking and viewing the world from that state of consciousness instead of thinking of Barbados, you will spend the winter there. You must not concern yourself with the ways and means

of getting there, for the state of consciousness of already being in Barbados, if occupied by your imagination, will devise the means best suited to realize itself."

Man lives by committing himself to invisible states, by fusing his imagination with what he knows to be other than himself, and in this union he experiences the results of that fusion. No one can lose what he has save by detachment from the state where the things experienced have their natural life.

"You must imagine yourself right into the state of your fulfilled desire," Abdullah told me, "and fall asleep viewing the world from Barbados."

The world which we describe from observation must be as we describe it

relative to ourselves. Our imagination connects us with the state desired. But we must use imagination masterfully, not as an onlooker thinking of the end, but as a partaker thinking from the end. We must actually be there in imagination. If we do this, our subjective experience will be realized objectively.

"This is not mere fancy," said he, "but a truth you can prove by experience."

His appeal to enter into the wish fulfilled was the secret of thinking from the end. Every state is already there as "mere possibility" as long as you think of it, but is overpoweringly real when you think from it. Thinking from the end is the way of Christ.

I began right there and then fixing my thoughts beyond the limits of sense,

beyond that aspect to which my present state gave being, towards the feeling of already being in Barbados and viewing the world from that standpoint.

He emphasized the importance of the state from which man views the world as he falls asleep. All prophets claim that the voice of God is chiefly heard by man in dreams.

In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction (Job 33:15-16).

That night and for several nights thereafter I fell asleep in the assumption that I was in my father's house in Barbados. Within a month I received a letter from my brother saying that he had a strong desire to have

the family together at Christmas and asking me to use the enclosed steamship ticket for Barbados. I sailed two days after I received my brother's letter and spent a wonderful winter in Barbados.

This experience has convinced me that man can be anything he pleases if he will make the conception habitual and think from the end. It has also shown me that I can no longer excuse myself by placing the blame on the world of external things — that my good and my evil have no dependency except from myself that it depends on the state from which I view the world how things present themselves.

Man, who is free in his choice, acts from conceptions which he freely, though not always wisely, chooses. All conceivable

states are awaiting our choice and occupancy, but no amount of rationalizing will of itself yield us the state of consciousness which is the only thing worth having.

The imaginative image is the only thing to seek.

The ultimate purpose of imagination is to create in us "the spirit of Jesus," which is continual forgiveness of sin, continual identification of man with his ideal. Only by identifying ourselves with our aim can we forgive ourselves for having missed it. All else is labor in vain. On this path, to whatever place or state we convey our imagination, to that place or state we will gravitate physically also.

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also (John 14:2-3).

By sleeping in my father's house in my imagination as though I slept there in the flesh, I fused my imagination with that state and was compelled to experience that state in the flesh also.

So vivid was this state to me, I could have been seen in my father's house had any sensitive entered the room where in imagination I was sleeping. A man can be seen where in imagination he is, for a man must be where his imagination is, for his imagination is himself. This I know from

experience, for I have been seen by a few to whom I desired to be seen, when physically I was hundreds of miles away.

I, by the intensity of my imagination and feeling, imagining and feeling myself to be in Barbados instead of merely thinking of Barbados, had spanned the vast Atlantic to influence my brother into desiring my presence to complete the family circle at Christmas. Thinking from the end, from the feeling of my wish fulfilled, was the source of everything that happened as outer cause, such as my brother's impulse to send me a steamship ticket; and it was also the cause of everything that appeared as results.

In *Ideas of Good and Evil*, W. B. Yeats, having described a few experiences similar to this experience of mine, writes:

If all who have described events like this have not dreamed, we should rewrite our histories, for all men, certainly all imaginative men, must be forever casting forth enchantments, glamor, illusions; and all men, especially tranquil men who have no powerful egotistic life, must be continually passing under their power.

Determined imagination, thinking from the end, is the beginning of all miracles.

I would like to give you an immense belief in miracles, but a miracle is only the name given by those who have no knowledge of the power and function of imagination to the works of imagination. Imagining oneself

into the feeling of the wish fulfilled is the means by which a new state is entered. This gives the state the quality of is-ness. Hermes tells us:

That which is, is manifested; that which has been or shall be, is unmanifested, but not dead; for Soul, the eternal activity of God, animates all things.

The future must become the present in the imagination of the one who would wisely and consciously create circumstances. We must translate vision into Being, thinking of into thinking from. Imagination must center itself in some state and view the world from that state. Thinking from the end is an intense perception of the world of fulfilled desire. Thinking from the state desired is creative living. Ignorance of this ability to

think from the end is bondage. It is the root of all bondage with which man is bound. To passively surrender to the evidence of the senses underestimates the capacities of the Inner Self. Once man accepts thinking from the end as a creative principle in which he can cooperate, then he is redeemed from the absurdity of ever attempting to achieve his objective by merely thinking of it.

Construct all ends according to the pattern of fulfilled desire.

The whole of life is just the appeasement of hunger, and the infinite states of consciousness from which a man can view the world are purely a means of satisfying that hunger. The principle upon which each state is organized is some form of hunger

to lift the passion for self-gratification to ever higher and higher levels of experience. Desire is the mainspring of the mental machinery. It is a blessed thing. It is a right and natural craving which has a state of consciousness as its right and natural satisfaction.

But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal (Philippians 3:13-14).

It is necessary to have an aim in life. Without an aim we drift. "What wantest thou of me?" is the implied question asked most often by the central figure of the Gospels. In defining your aim, you must want it.

As the hart panteth after the water brooks, so panteth my soul after thee, O God (Psalms 42:1).

It is lack of this passionate direction to life that makes man fail of accomplishment.

The spanning of the bridge between desire — thinking of— and satisfaction — thinking from — is all-important. We must move mentally from thinking of the end to thinking from the end. This, reason could never do. By its nature it is restricted to the evidence of the senses; but imagination, having no such limitation, can. Desire exists to be gratified in the activity of imagination. Through imagination man escapes from the limitation of the senses and the bondage of reason.

There is no stopping the man who can think from the end. Nothing can stop him. He creates the means and grows his way out of limitation into ever greater and greater mansions of the Lord. It does not matter what he has been or what he is. All that matters is "what does he want?" He knows that the world is a manifestation of the mental activity which goes on within himself, so he strives to determine and control the ends from which he thinks. In his imagination he dwells in the end, confident that he shall dwell there in the flesh also. He puts his whole trust in the feeling of the wish fulfilled and lives by committing himself to that state, for the art of fortune is to tempt him so to do. Like the man at the pool of Bethesda, he is ready for the moving of the waters of imagination.

Knowing that every desire is ripe grain to him who knows how to think from the end, he is indifferent to mere reasonable probability and confident that through continuous imagination his assumptions will harden into fact.

But how to persuade men everywhere that thinking from the end is the only living, how to foster it in every activity of man, how to reveal it as the plenitude of life and not the compensation of the disappointed: that is the problem.

Life is a controllable thing. You can experience what you please once you realize that you are His Son, and that you are what you are by virtue of the state of consciousness from which you think and view the world.

Son, thou art ever with me, and all that I have is thine (Luke 15:31).

Chapter 3: Highways of the Inner World

And the children struggled within her. . . and the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger (Genesis 25:22-23).

Duality is an inherent condition of life. Everything that exists is double. Man is a dual creature with contrary principles embedded in his nature.

They war within him and present attitudes to life which are antagonistic. This conflict is the eternal enterprise, the war in heaven, the never-ending struggle of the younger or inner man of imagination to assert His

supremacy over the elder or outer man of sense.

The first shall be last and the last shall be first (Matthew 19:30)/

He it is, who coming after me is preferred (John 1:27).

The second man is the Lord from heaven (1 Cor. 15:47).

Man begins to awake to the imaginative life the moment he feels the presence of another being in himself.

In your limbs lie nations twain, rival races from their birth; one the mastery shall gain, the younger o'er the elder reign.

There are two distinct centers of thought or outlooks on the world possessed by every

man. The Bible speaks of these two outlooks as natural and spiritual.

The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (1 Corinthians 2:14).

Man's inner body is as real in the world of subjective experience as his outer physical body is real in the world of external realities, but the inner body expresses a more fundamental part of reality. This existing inner body of man must be consciously exercised and directed. The inner world of thought and feeling to which the inner body is attuned has its real structure and exists in its own higher space.

There are two kinds of movement, one that is according to the inner body and another that is according to the outer body. The movement which is according to the inner body is causal, but the outer movement is under compulsion. The inner movement determines the outer which is joined to it, bringing into the outer a movement that is similar to the actions of the inner body. Inner movement is the force by which all events are brought to pass. Outer movement is subject to the compulsion applied to it by the movement of the inner body.

Whenever the actions of the inner body match the actions which the outer must take to appease desire, that desire will be realized.

Construct mentally a drama which implies that your desire is realized and make it one which involves movement of self. Immobilize your outer physical self. Act precisely as though you were going to take a nap, and start the predetermined action in imagination. A vivid representation of the action is the beginning of that action. Then, as you are falling asleep, consciously imagine yourself into the scene. The length of the sleep is not important, a short nap is sufficient, but carrying the action into sleep thickens fancy into fact.

At first your thoughts may be like rambling sheep that have no shepherd. Don't despair. Should your attention stray seventy times seven, bring it back seventy times seven to its predetermined course until from sheer exhaustion it follows the

appointed path. The inner journey must never be without direction. When you take to the inner road, it is to do what you did mentally before you started. You go for the prize you have already seen and accepted.

In *The Road to Xanadu* Professor John Livingston Lowes says:

But I have long had the feeling, which this study had matured to a conviction, that Fancy and Imagination are not two powers at all, but one. The valid distinction which exists between them lies, not in the materials with which they operate, but in the degree of intensity of the operant power itself. Working at high tension, the imaginative energy assimilates and transmutes; keyed low, the same energy aggregates and yokes together those

images which at its highest pitch, it merges indissolubly into one.

Fancy assembles, imagination fuses.

Here is a practical application of this theory. A year ago a blind girl living in the city of San Francisco found herself confronted with a transportation problem. A rerouting of buses forced her to make three transfers between her home and her office. This lengthened her trip from fifteen minutes to two hours and fifteen minutes. She thought seriously about this problem and came to the decision that a car was the solution. She knew that she could not drive a car but felt that she could be driven in one. Putting this theory to the test that "whenever the actions of the inner self correspond to the actions which the outer, physical self must

take to appease desire, that desire will be realized," she said to herself, "I will sit here and imagine that I am being driven to my office."

Sitting in her living room, she began to imagine herself seated in a car. She felt the rhythm of the motor. She imagined that she smelled the odor of gasoline, felt the motion of the car, touched the sleeve of the driver and felt that the driver was a man. She felt the car stop, and turning to her companion, said, "Thank you very much, sir." To which he replied, "The pleasure is all mine." Then she stepped from the car and heard the door snap shut as she closed it.

She told me that she centered her imagination on being in a car and although blind viewed the city from her imaginary

ride. She did not think of the ride. She thought from the ride and all that it implied. This controlled and subjectively directed purposive ride raised her imagination to its full potency. She kept her purpose ever before her, knowing there was cohesion in purposive inner movement. In these mental journeys an emotional continuity must be sustained — the emotion of fulfilled desire. Expectancy and desire were so intensely joined that they passed at once from a mental state into a physical act.

The inner self moves along the predetermined course best when the emotions collaborate. The inner self must be fired, and it is best fired by the thought of great deeds and personal gain. We must take pleasure in our actions.

On two successive days the blind girl took her imaginary ride, giving it all the joy and sensory vividness of reality. A few hours after her second imaginary ride, a friend told her of a story in the evening paper. It was a story of a man who was interested in the blind. The blind girl phoned him and stated her problem. The very next day, on his way home, he stopped in at a bar and while there had the urge to tell the story of the blind girl to his friend the proprietor. A total stranger, on hearing the story, volunteered to drive the blind girl home every day. The man who told the story then said, "If you will take her home, I will take her to work."

This was over a year ago, and since that day this blind girl has been driven to and from her office by these two gentlemen.

Now, instead of spending two hours and fifteen minutes on three buses, she is at her office in less than fifteen minutes. And on that first ride to her office she turned to her good Samaritan and said, "Thank you very much, sir"; and he replied, "The pleasure is all mine."

Thus, the objects of her imagination were to her the realities of which the physical manifestation was only the witness. The determinative animating principle was the imaginative ride. Her triumph could be a surprise only to those who did not know of her inner ride. She mentally viewed the world from this imaginative ride with such a clearness of vision that every aspect of the city attained identity. These inner movements not only produce corresponding outer movements: this is the

law which operates beneath all physical appearances. He who practices these exercises of bi-location will develop unusual powers of concentration and quiescence and will inevitably achieve waking consciousness on the inner and dimensionally larger world. Actualizing strongly, she fulfilled her desire, for, viewing the city from the feeling of her wish fulfilled, she matched the state desired and granted that to herself which sleeping men ask of God.

To realize your desire, an action must start in your imagination, apart from the evidence of the senses, involving movement of self and implying fulfillment of your desire. Whenever it is the action which the outer self takes to appease desire, that desire will be realized.

The movement of every visible object is caused not by things outside the body but by things within it which operate from within outward. The journey is in yourself. You travel along the highways of the inner world. Without inner movement it is impossible to bring forth anything. Inner action is introverted sensation. If you will construct mentally a drama which implies that you have realized your objective, then close your eyes and drop your thoughts inward, centering your imagination all the while in the predetermined action and partake in that action, you will become a self-determined being.

Inner action orders all things according to the nature of itself. Try it and see whether a desirable ideal once formulated is possible, for only by this process of

experiment can you realize your potentialities. It is thus that this creative principle is being realized. So the clue to purposive living is to center your imagination in the action and feeling of fulfilled desire with such awareness, such sensitiveness, that you initiate and experience movement upon the inner world.

Ideas only act if they are felt, if they awaken inner movement. Inner movement is conditioned by self-motivation, outer movement by compulsion.

Wherever the sole of your foot shall tread, the same give I unto you (Joshua 1:3).

and remember…

The Lord thy God in the midst of thee is mighty (Zephaniah 3:17).

Chapter 4: The Pruning Shears of Revision

The second man is the Lord from heaven (1 Corinthians 15:47).

Never will he say caterpillars. He'll say, "There's a lot of butterflies as — is — to — be on our cabbages, Prue." He won't say, "It's winter." He'll say, "Summer's sleeping." And there's no bud little enough nor sad-colored enough for Kester not to callen it the beginnings of the blow. Mary Webb, Precious Bane.

The very first act of correction or cure is always "revise." One must start with oneself. It is one's attitude that must be changed.

What we are, that only can we see. - Emerson

It is a most healthy and productive exercise to daily relive the day as you wish you had lived it, revising the scenes to make them conform to your ideals. For instance, suppose today's mail brought disappointing news.

Revise the letter. Mentally rewrite it and make it conform to the news you wish you had received. Then, in imagination, read the revised letter over and over again. This is the essence of revision, and revision results in repeal.

The one requisite is to arouse your attention in a way and to such intensity that you become wholly absorbed in the revised action. You will experience an expansion

and refinement of the senses by this imaginative exercise and eventually achieve vision. But always remember that the ultimate purpose of this exercise is to create in you "the Spirit of Jesus," which is continual forgiveness of sin.

Revision is of greatest importance when the motive is to change oneself, when there is a sincere desire to be something different, when the longing is to awaken the ideal active spirit of forgiveness. Without imagination man remains a being of sin. Man either goes forward to imagination or remains imprisoned in his senses. To go forward to imagination is to forgive. Forgiveness is the life of the imagination. The art of living it the art of forgiving. Forgiveness is, in fact, experiencing in imagination the revised version of the day,

experiencing in imagination what you wish you had experienced in the flesh. Every time one really forgives — that is, every time one relives the event as it should have been lived — one is born again.

"Father forgive them" is not the plea that comes once a year but the opportunity that comes every day. The idea of forgiving is a daily possibility, and, if it is sincerely done, it will lift man to higher and higher levels of being. He will experience a daily Easter, and Easter is the idea of rising transformed. And that should be almost a continuous process.

Freedom and forgiveness are indissolubly linked. Not to forgive is to be at war with

ourselves, for we are freed according to our capacity to forgive.

Forgive, and you shall be forgiven (Luke 6:37).

Forgive, not merely from a sense of duty or service; forgive because you want to.

Thy ways are ways of pleasantness and all thy paths are peace (Proverbs 3:17).

You must take pleasure in revision. You can forgive others effectively only when you have a sincere desire to identify them with their ideal. Duty has no momentum. Forgiveness is a matter of deliberately withdrawing attention from the unrevised day and giving it full strength, and joyously, to the revised day. If a man begins to revise even a little of the vexations and troubles of

the day, then he begins to work practically on himself. Every revision is a victory over himself and therefore a victory over his enemy.

A man's foes are those of his own household (Matthew 10:36).

and his household is his state of mind. He changes his future as he revises his day.

When a man practices the art of forgiveness, of revision, however factual the scene on which sight then rests, he revises it with his imagination and gazes on one never before witnessed. The magnitude of the change which any act of revision involves makes such change appear wholly improbable to the realist — the unimaginative man; but the radical

changes in the fortunes of the Prodigal were all produced by a "change of heart."

The battle man fights is fought out in his own imagination. The man who does not revise the day has lost the vision of that life, into the likeness of which it is the true labor of the "Spirit of Jesus" to transform this life.

All things whatsoever ye would that men should do to you, even so do ye to them: for this is the law (Matthew 7:12).

Here is the way an artist friend forgave herself and was set free from pain, annoyance, and unfriendliness. Knowing that nothing but forgetfulness and forgiveness will bring us to new values, she cast herself upon her imagination and escaped from the prison of her senses. She writes:

"Thursday, I taught all day in the art school. Only one small thing marred the day. Coming into my afternoon classroom I discovered the janitor had left all the chairs on top of the desks after cleaning the floor. As I lifted a chair down it slipped from my grasp and struck me a sharp blow on the instep of my right foot. I immediately examined my thoughts and found that I had criticized the man for not doing his job properly. Since he had lost his helper I realized he probably felt he had done more than enough and it was an unwanted gift that had bounced and hit me on the foot.

Looking down at my foot I saw both my skin and nylons were intact so forgot the whole thing.

"That night, after I had been working intensely for about three hours on a drawing, I decided to make myself a cup of coffee. To my utter amazement I couldn't manage my right foot at all and it was giving out great bumps of pain. I hopped over to a chair and took off my slipper to look at it. The entire foot was a strange purplish pink, swollen out of shape and red hot. I tried walking on it and found that it just flapped. I had no control over it whatsoever. It looked like one of two things: either I had cracked a bone when I dropped the chair on it or something could be dislocated.

" 'No use speculating what it is. Better get rid of it right away.' So I became quiet, all ready to melt myself into light. To my complete bewilderment my imagination refused to cooperate. It just said 'No.' This

sort of thing often happens when I am painting. I just started to argue 'Why not?' It just kept saying 'No.' Finally, I gave up and said 'You know I am in pain. I am trying hard not to be frightened, but you are the boss. What do you want to do?' The answer: 'Go to bed and review the day's events.' So I said 'AH right. But let me tell you if my foot isn't perfect by tomorrow morning you have only yourself to blame.'

"After arranging the bed clothes so they didn't touch my foot I started to review the day. It was slow going as I had difficulty keeping my attention away from my foot. I went through the whole day, saw nothing to add to the chair incident. But when I reached the early evening I found myself coming face to face with a man who for the past year has made a point of not speaking.

The first time this happened I thought he had grown deaf. I had known him since school days, but we had never done more than say 'hello' and comment on the weather. Mutual friends assured me I had done nothing, that he had said he never liked me and finally decided it was not worthwhile speaking. I had said 'Hi!' He hadn't answered. I found that I thought 'Poor guy — what a horrid state to be in. I shall do something about this ridiculous state of affairs.' So, in my imagination, I stopped right there and re-did the scene. I said 'Hi!' He answered 'Hi!' and smiled. I now thought 'Good old Ed.' I ran the scene over a couple of times and went on to the next incident and finished up the day.

"Now what — do we do my foot or the concert?" I had been melting and wrapping

up a wonderful present of courage and success for a friend who was to make her debut the following day and I had been looking forward to giving it to her tonight. My imagination sounded a little bit solemn as it said 'Let us do the concert. It will be more fun.' 'But first couldn't we just take my perfectly good imagination foot out of this physical one before we start?' I pleaded. 'By all means.'

"That done, I had a lovely time at the concert and my friend got a tremendous ovation.

"By now I was very, very sleepy and fell asleep doing my project. The next morning, as I was putting on my slipper, I suddenly had a quick memory picture of withdrawing a discolored and swollen foot from the

same slipper. I took my foot out and looked at it. It was perfectly normal in every respect. There was a tiny pink spot on the instep where I remembered I had hit it with the chair. 'What a vivid dream that was!' I thought and dressed. While waiting for my coffee I wandered over to my drafting table and saw that all my brushes were lying helter-skelter and unwashed. 'Whatever possessed you to leave your brushes like that?' 'Don't you remember? It was because of your foot.' So it hadn't been a dream after all but a beautiful healing."

She had won by the art of revision what she would never have won by force.

In Heaven the only Art of Living Is Forgetting & Forgiving Especially to the Female. - Blake

We should take our life, not as it appears to be, but from the vision of this artist, from the vision of the world made perfect that is buried under all minds — buried and waiting for us to revise the day.

We are led to believe a lie when we see with, not through the eye. Blake

A revision of the day, and what she held to be so stubbornly real was no longer so to her and, like a dream, had quietly faded away.

You can revise the day to please yourself and by experiencing in imagination the revised speech and actions not only modify the trend of your life story but turn all its discords into harmonies. The one who discovers the secret of revision cannot do otherwise than let himself be guided by

love. Your effectiveness will increase with practice. Revision is the way by which right can find its appropriate might. "Resist not evil," for all passionate conflicts result in an interchange of characteristics.

To him that knoweth to do good, and doeth it not, to him it is sin (James 4:17).

To know the truth you must live the truth, and to live the truth your inner actions must match the actions of your fulfilled desire. Expectancy and desire must become one. Your outer world is only actualized inner movement. Through ignorance of the law of revision those who take to warfare are perpetually defeated.

Only concepts that idealize depict the truth.

Your ideal of man is his truest self. It is because I firmly believe that whatever is most profoundly imaginative is, in reality, most directly practical that I ask you to live imaginatively and to think into, and to personally appropriate, the transcendent saying "Christ in you, the hope of glory."

Don't blame; only resolve. It is not man and the earth at their loveliest, but you practicing the art of revision make paradise. The evidence of this truth can lie only in your own experience of it. Try revising the day. It is to the pruning shears of revision that we owe our prime fruit.

Chapter 5: The Coin of Heaven

"Does a firm persuasion that a thing is so, make it so?" And the prophet replied "All poets believe that it does. And in ages of imagination this firm persuasion removed mountains: but many are not capable of a firm persuasion of anything." Blake, Marriage of Heaven and Hell

Let every man be fully persuaded in his own mind (Romans 14:5).

Persuasion is an inner effort of intense attention. To listen attentively as though you heard is to evoke, to activate. By listening, you can hear what you want to hear and persuade those beyond the range of the outer ear. Speak it inwardly in your imagination only. Make your inner conversation match your fulfilled desire.

What you desire to hear without, you must hear within. Embrace the without within and become one who hears only that which implies the fulfillment of his desire, and all the external happenings in the world will become a bridge leading to the objective realization of your desire.

Your inner speech is perpetually written all around you in happenings. Learn to relate these happenings to your inner speech and you will become self-taught. By inner speech is meant those mental conversations which you carry on with yourself. They may be inaudible when you are awake because of the noise and distractions of the outer world of becoming, but they are quite audible in deep meditation and dream. But whether they be

audible or inaudible, you are their author and fashion your world in their likeness.

There is a God in heaven [and heaven is within you] that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these (Daniel 2:28).

Inner speech from premises of fulfilled desire is the way to create an intelligible world for yourself. Observe your inner speech for it is the cause of future action. Inner speech reveals the state of consciousness from which you view the world. Make your inner speech match your fulfilled desire, for your inner speech is manifested all around you in happenings.

If any man offend not in word, the same is a perfect man and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven by fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! (James 3:2 5).

The whole manifested world goes to show us what use we have made of the Word — Inner Speech. An uncritical observation of our inner talking will reveal to us the ideas from which we view the world. Inner talking mirrors our imagination, and our imagination mirrors the state with which it

is fused. If the state with which we are fused is the cause of the phenomenon of our life, then we are relieved of the burden of wondering what to do, for we have no alternative but to identify ourselves with our aim; and inasmuch as the state with which we are identified mirrors itself in our inner speech, then to change the state with which we are fused, we must first change our inner talking. It is our inner conversations which make tomorrow's facts.

Put off the former conversation, the old man, which is corrupt . . . and be renewed in the spirit of your mind . . . put on the new man, which is created in righteousness (Ephesians 4:22-24).

Our minds, like our stomachs, are whetted by change of food. - Quintillian

Stop all of the old mechanical negative inner talking and start a new positive and constructive inner speech from premises of fulfilled desire. Inner talking is the beginning, the sowing of the seeds of future action. To determine the action, you must consciously initiate and control your inner talking. Construct a sentence which implies the fulfillment of your aim, such as "I have a large, steady, dependable income, consistent with integrity and mutual benefit," or "I am happily married," "I am wanted," "I am contributing to the good of the world," and repeat such a sentence over and over until you are inwardly affected by it. Our inner speech represents in various ways the world we live in.

In the beginning was the Word (John 1:1).

That which ye sow ye reap. See yonder fields! The sesamum was sesamum, the corn was corn. The Silence and the Darkness knew! So is a man's fate born. - The Light of Asia

Ends run true to origins.

Those that go searching for love only make manifest their own lovelessness. And the loveless never find love, only the loving find love, and they never have to seek for it. - D. H. Lawrence

Man attracts what he is. The art of life is to sustain the feeling of the wish fulfilled and let things come to you, not to go after them or think they flee away.

Observe your inner talking and remember your aim. Do they match? Does your inner talking match what you would say audibly had you achieved your goal? The individual's inner speech and actions attract the conditions of his life. Through uncritical self-observation of your inner talking you find where you are in the inner world, and where you are in the inner world is what you are in the outer world. You put on the new man whenever ideals and inner speech match. In this way alone can the new man be born.

Inner talking matures in the dark. From the dark it issues into the light. The right inner speech is the speech that would be yours were you to realize your ideal. In other words, it is the speech of fulfilled desire.

"I am that."

There are two gifts which God has bestowed upon man alone, and on no other mortal creature. These two are mind and speech; and the gift of mind and speech is equivalent to that of immortality. If a man uses these two gifts rightly, he will differ in nothing from the immortals . . . and when he quits the body, mind and speech will be his guides, and by them he will be brought into the troop of the gods and the souls that have attained to bliss. - Hermetica, Walter Scott's translation

The circumstances and conditions of life are out-pictured inner talking, solidified sound. Inner speech calls events into existence. In every event is the creative sound that is its life and being. All that a

man believes and consents to as true reveals itself in his inner speech. It is his Word, his life.

Try to notice what you are saying in yourself at this moment, to what thoughts and feelings you are consenting. They will be perfectly woven into your tapestry of life. To change your life you must change your inner talking, for "life," said Hermes, "is the union of Word and Mind." When imagination matches your inner speech to fulfilled desire, there will then be a straight path in yourself from within out, and the without will instantly reflect the within for you, and you will know reality is only actualized inner talking.

Receive with meekness the inborn Word which is able to save your souls (James 1:21).

Every stage of man's progress is made by the conscious exercise of his imagination matching his inner speech to his fulfilled desire. Because man does not perfectly match them the results are uncertain, while they might be perfectly certain. Persistent assumption of the wish fulfilled is the means of fulfilling the intention. As we control our inner talking, matching it to our fulfilled desires, we can lay aside all other processes. Then we simply act by clear imagination and intention. We imagine the wish fulfilled and carry on mental conversations from that premise.

Through controlled inner talking from premises of fulfilled desire, seeming miracles are performed. The future becomes the present and reveals itself in our inner speech. To be held by the inner speech of fulfilled desire is to be safely anchored in life. Our lives may seem to be broken by events, but they are never broken so long as we retain the inner speech of fulfilled desire. All happiness depends on the active voluntary use of imagination to construct and inwardly affirm that we are what we want to be.

We match ourselves to our ideals by constantly remembering our aim and identifying ourselves with it. We fuse with our aims by frequently occupying the feeling of our wish fulfilled. It is the frequency, the habitual occupancy, that is

the secret of success. The oftener we do it, the more natural it is. Fancy assembles. Continuous imagination fuses.

It is possible to resolve every situation by the proper use of imagination. Our task is to get the right sentence, the one which implies that our desire is realized, and fire the imagination with it. All this is intimately connected with the mystery of "the still small voice."

Inner talking reveals the activities of imagination, activities which are the causes of the circumstances of life. As a rule, man is totally unaware of his inner talking and therefore sees himself not as the cause but the victim of circumstance. To consciously create circumstance, man must consciously direct his inner speech,

matching "the still small voice" to his fulfilled desires.

He calls things not seen as though they were (Romans 4:17).

Right inner speech is essential. It is the greatest of the arts. It is the way out of limitation into freedom. Ignorance of this art has made the world a battlefield and penitentiary where blood and sweat alone are expected, when it should be a place of marveling and wondering. Right inner talking is the first step to becoming what you want to be.

Speech is an image of mind, and mind is an image of God. - Hermetica, Scott translation.

On the morning of April 12, 1953, my wife was awakened by the sound of a great voice of authority speaking within her and saying, "You must stop spending your thoughts, time, and money. Everything in life must be an investment."

To spend is to waste, to squander, to lay out without return. To invest is to lay out for a purpose from which a profit is expected. This revelation of my wife is about the importance of the moment. It is about the transformation of the moment. What we desire does not lie in the future but in ourselves at this very moment. At any moment in our lives we are faced with an infinite choice: "what we are and what we want to be." And what we want to be is already existent, but to realize it we must match our inner speech and actions to it.

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven (Matthew 18:19).

It is only what is done now that counts. The present moment does not recede into the past. It advances into the future to confront us, spent or invested. Thought is the coin of heaven. Money is its earthly symbol. Every moment must be invested, and our inner talking reveals whether we are spending or investing. Be more interested in what you are inwardly "saying now" than what you have "said" by choosing wisely what you think and what you feel now.

Any time we feel misunderstood, misused, neglected, suspicious, afraid, we are spending our thoughts and wasting our

time. Whenever we assume the feeling of being what we want to be, we are investing. We cannot abandon the moment to negative inner talking and expect to retain command of life. Before us go the results of all that seemingly is behind. Not gone is the last moment — but oncoming.

My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isaiah 55:11).

The circumstances of life are the muffled utterances of the inner talking that made them — the word made visible.

"The Word," said Hermes, "is Son, and the Mind is Father of the Word. They are not separate one from the other; for life is the union of Word and Mind."

He willed us forth from Himself by the Word of truth (James 1:18).

Let us be imitators of God as dear children (Ephesians 5:1).

and use our inner speech wisely to mold an outer world in harmony with our ideal.

The Lord spake by me, and his Word was in my tongue (2 Samuel 23:2).

The mouth of God is the mind of man. Feed God only the best.

Whatsoever things are of good report . . .think on these things (Philippians 4:8).

The present moment is always precisely right for an investment, to inwardly speak the right word.

The word is very near to you, in your mouth, and in your heart, that you may do it. See, I have set before you this day life and good, death and evil, blessings and cursings. Choose life (Deuteronomy 30:14, 15, 19).

You choose life and good and blessings by being that which you choose. Like is known to like alone. Make your inner speech bless and give good reports. Man's ignorance of the future is the result of his ignorance of his inner talking. His inner talking mirrors his imagination, and his imagination is a government in which the opposition never comes into power.

If the reader asks, "What if the inner speech remains subjective and is unable to find an object for its love?" the answer is: it will not

remain subjective, for the very simple reason that inner speech is always objectifying itself. What frustrates and festers and becomes the disease that afflicts humanity is man's ignorance of the art of matching inner words to fulfilled desire. Inner speech mirrors imagination, and imagination is Christ.

Alter your inner speech, and your perceptual world changes. Whenever inner speech and desire are in conflict, inner speech invariably wins. Because inner speech objectifies itself, it is easy to see that if it matches desire, desire will be objectively realized. Were this not so, I would say with Blake

Sooner murder an infant in its cradle than nurse unacted desires.

But I know from experience

The tongue . . . setteth on fire the course of nature (James 3:6).

Chapter 6: It Is Within

. . . Rivers, Mountains, Cities, Villages, All are Human, & when you enter into their Bosoms you walk

In Heavens & Earths, as in your own Bosom you bear your Heaven

And Earth & all you behold; tho' it appears Without, it is Within,

In your Imagination, of which this World of Mortality is but a Shadow. - Blake, Jerusalem

The inner world was as real to Blake as the outer land of waking life. He looked upon his dreams and visions as the realities of the forms of nature. Blake reduced everything to the bedrock of his own consciousness.

The Kingdom of Heaven is within you (Luke 17:21).

The Real Man, the Imaginative Man, has invested the outer world with all of its properties. The apparent reality of the outer world which is so hard to dissolve is only proof of the absolute reality of the inner world of his own imagination.

No man can come to me, except the Father which hath sent me draw him: . . . I and my Father are one (John 6:44; 10:30).

The world which is described from observation is a manifestation of the mental activity of the observer. When man discovers that his world is his own mental activity made visible, that no man can come unto him except he draws him, and that there is no one to change but himself, his

own imaginative self, his first impulse is to reshape the world in the image of his ideal. But his ideal is not so easily incarnated. In that moment when he ceases to conform to external discipline, he must impose upon himself a far more rigorous discipline, the self-discipline upon which the realization of his ideal depends.

Imagination is not entirely untrammeled and free to move at will without any rules to constrain it. In fact, the contrary is true. Imagination travels according to habit. Imagination has choice, but it chooses according to habit. Awake or asleep, man's imagination is constrained to follow certain definite patterns. It is this benumbing influence of habit that man must change; if he does not, his dreams will fade under the paralysis of custom.

Imagination, which is Christ in man, is not subject to the necessity to produce only that which is perfect and good. It exercises its absolute freedom from necessity by endowing the outer physical self with free will to choose to follow good or evil, order or disorder.

Choose this day whom ye will serve (Joshua 24:15).

But after the choice is made and accepted so that it forms the individual's habitual consciousness, then imagination manifests its infinite power and wisdom by molding the outer sensuous world of becoming in the image of the habitual inner speech and actions of the individual.

To realize his ideal, man must first change the pattern which his imagination has followed.

Habitual thought is indicative of character. The way to change the outer world is to make the inner speech and action match the outer speech and action of fulfilled desire.

Our ideals are waiting to be incarnated, but unless we ourselves match our inner speech and action to the speech and action of fulfilled desire, they are incapable of birth. Inner speech and action are the channels of God's action. He cannot respond to our prayer unless these paths are offered. The outer behaviour of man is mechanical. It is subject to the compulsion applied to it by the behaviour of the inner

self, and old habits of the inner self hang on till replaced by new ones. It is a peculiar property of the second or inner man that he gives to the outer self something similar to his own reality of being. Any change in the behaviour of the inner self will result in corresponding outer changes.

The mystic calls a change of consciousness "death." By death he means, not the destruction of imagination and the state with which it was fused, but the dissolution of their union. Fusion is union rather than oneness.

Thus, the conditions to which that union gave being vanish. "I die daily," said Paul to the Corinthians. Blake said to his friend Crabbe Robinson:

There is nothing like death. Death is the best thing that can happen in life; but most people die so late and take such an unmerciful time in dying. God knows, their neighbors never see them rise from the dead.

To the outer man of sense, who knows nothing of the inner man of Being, this is sheer nonsense. But Blake made the above quite clear when he wrote in the year before he died:

William Blake — one who is very much delighted with being in good company. Born 28 November 1757 in London and has died several times since.

When man has the sense of Christ as his imagination, he sees why Christ must die and rise again from the dead to save man

— why he must detach his imagination from his present state and match it to a higher concept of himself if he would rise above his present limitations and thereby save himself.

Here is a lovely story of a mystical death which was witnessed by a "neighbor." "Last week," writes the one "who rose from the dead," "a friend offered me her home in the mountains for the Christmas holidays as she thought she might go east. She said that she would let me know this week. We had a very pleasant conversation and I mentioned you and your teaching in connection with a discussion of Dunne's 'Experiment With Time' which she had been reading.

"Her letter arrived Monday. As I picked it up, I had a sudden sense of depression. However, when I read it, she said I could have the house and told me where to get the keys. Instead of being cheerful I grew still more depressed, so much so I decided there must have been something between the lines which I was getting intuitively. I unfolded the letter and read the first page through and as I turned to the second page, I noticed she had written a postscript on the back of the first sheet. It consisted of an extremely blunt and heavy-handed description of an unlovely trait in my character which I had struggled for years to overcome, and for the past two years I thought I had succeeded. Yet here it was again, described with clinical exactitude.

"I was stunned and desolated. I thought to myself, 'What is this letter trying to tell me? In the first place she invited me to use her house as I have been seeing myself in some lovely home during the holidays. In the second place, nothing comes to me except I draw it. And thirdly I have been hearing nothing but good news. So, the obvious conclusion is that something in me corresponds to this letter and no matter what it looks like it is good news.'

"I reread the letter and as I did so I asked, 'What is there here for me to see?' And then I saw. It started out 'After our conversation of last week I feel I can tell you . . .' and the rest of the page was as studded with 'weres' and 'wases' as currants in a seed cake. A great feeling of elation swept over me. It was all in the past.

The thing I had labored so long to correct was done. I suddenly realized that my friend was a witness to my resurrection. I whirled around the studio chanting 'It's all in the past! It is done. Thank you, it is done!' I gathered all my gratitude up in a big ball of light and shot it straight to you and if you saw a flash of lightning Monday evening shortly after six your time, that was it.

"Now, instead of writing a polite letter because it is the correct thing to do, I can write giving sincere thanks for her frankness and thanking her for the loan of her house. Thank you so much for your teaching which has made my beloved imagination truly my Savior."

And now, if any man shall say unto her

Lo, here is Christ, or there,

she will believe it not, for she knows that the Kingdom of God is within her and that she herself must assume full responsibility for the incarnation of her ideal and that nothing but death and resurrection will bring her to it. She has found her Savior, her beloved Imagination, forever expanding in the bosom of God.

There is only one reality, and that is Christ — Human Imagination, the inheritance and final achievement of the whole of Humanity

That we . . . speaking the truth in love, may grow up into him in all things, which is the head, even Christ (Ephesians 4:14, 15).

Chapter 7: Creation Is Finished

I am the beginning and the end, there is nothing to come that has not been, and is (Ecclesiastes 3:15 ERV).

Blake saw all possible human situations as "already-made" states. He saw every aspect, every plot and drama as already worked out as "mere possibilities" as long as we are not in them, but as overpowering realities when we are in them. He described these states as "Sculptures of Los's Halls."

Distinguish therefore states from Individuals in those States. States change but Individual Identities never change nor cease. . . . The Imagination is not a State.

Said Blake,

It is the Human Existence itself. Affection or Love becomes a State when divided from imagination.

Just how important this is to remember is almost impossible to say, but the moment the individual realizes this for the first time is the most momentous in his life, and to be encouraged to feel this is the highest form of encouragement it is possible to give.

This truth is common to all men, but the consciousness of it — and much more, the self-consciousness of it — is another matter.

The day I realized this great truth — that everything in my world is a manifestation of the mental activity which goes on within me, and that the conditions and circumstances of my life only reflect the

state of consciousness with which I am fused — is the most momentous in my life. But the experience that brought me to this certainty is so remote from ordinary existence I have long hesitated to tell it, for my reason refused to admit the conclusions to which the experience impelled me. Nevertheless, this experience revealed to me that I am supreme within the circle of my own state of consciousness and that it is the state with which I am identified that determines what I experience. Therefore, it should be shared with all, for to know this is to become free from the world's greatest tyranny, the belief in a second cause.

Blessed are the pure in heart: for they shall see God (Matthew 5:8).

Blessed are they whose imagination has been so purged of the beliefs in second causes they know that imagination is all, and all is imagination.

One day I quietly slipped from my apartment in New York City into some remote yesteryear's countryside. As I entered the dining room of a large inn, I became fully conscious. I knew that my physical body was immobilized on my bed back in New York City. Yet here I was as awake and as conscious as I have ever been. I intuitively knew that if I could stop the activity of my mind, everything before me would freeze. No sooner was

the thought born than the urge to try it possessed me. I felt my head tighten, then thicken to a stillness. My attention

concentrated into a crystal-clear focus, and the waitress walking, walked not. And I looked through the window and the leaves falling, fell not. And the family of four eating, ate not. And they lifting the food, lifted it not. Then my attention relaxed, the tightness eased, and of a sudden all moved onward in their course. The leaves fell, the waitress walked, and the family ate. Then I understood Blake's vision of the "Sculptures of Los's Halls."

I sent you to reap that whereon ye bestowed no labor (John 4:38).

Creation is finished.

I am the beginning and the end, there is nothing to come that has not been, and is (Ecclesiastes 3:15, ERV).

The world of creation is finished and its original is within us. We saw it before we set forth, and have since been trying to remember it and to activate sections of it. There are infinite views of it. Our task is to get the right view and by determined direction of our attention make it pass in procession before the inner eye. If we assemble the right sequence and experience it in imagination until it has the tone of reality, then we consciously create circumstances. This inner procession is the activity of imagination that must be consciously directed. We, by a series of mental transformations, become aware of increasing portions of that which already is, and by matching our own mental activity to that portion of creation which we desire to

experience, we activate it, resurrect it, and give it life.

This experience of mine not only shows the world as a manifestation of the mental activity of the individual observer, but it also reveals our course of time as jumps of attention between eternal moments. An infinite abyss separates any two moments of ours. We, by the movements of our attention, give life to the "Sculptures of Los's Halls."

Think of the world as containing an infinite number of states of consciousness from which it could be viewed. Think of these states as rooms or mansions in the House of God, and like the rooms of any house they are fixed relative to one another. But think of yourself, the Real Self, the

Imaginative You, as the living, moving occupant of God's House. Each room contains some of Los's Sculptures, with infinite plots and dramas and situations already worked out but not activated. They are activated as soon as Human Imagination enters and fuses with them. Each represents certain mental and emotional activities. To enter a state, man must consent to the ideas and feelings which it represents. These states represent an infinite number of possible mental transformations which man can experience. To move into another state or mansion necessitates a change of beliefs. All that you could ever desire is already present and only waits to be matched by your beliefs. But it must be matched, for that is the necessary condition by which

alone it can be activated and objectified. Matching the beliefs of a state is the seeking that finds, the knocking to which it is opened, the asking that receives. Go in and possess the land.

The moment man matches the beliefs of any state he fuses with it, and this union results in the activation and projection of its plots, plans, dramas, and situations. It becomes the individual's home from which he views the world. It is his workshop, and, if he is observant, he will see outer reality shaping itself upon the model of his imagination.

It is for this purpose of training us in image-making that we were made subject to the limitations of the senses and clothed in bodies of flesh. It is the awakening of the

imagination, the returning of His Son, that our Father waits for.

The creature was made subject to vanity not willingly but by reason of Him who subjected it (Romans 8:20).

But the victory of the Son, the return of the prodigal, assures us that:

the creature shall be delivered from the bondage of corruption into the glorious liberty of the Sons of God (Romans 8:21).

We were subjected to this biological experience because no one can know of imagination who has not been subjected to the vanities and limitations of the flesh, who has not taken his share of Sonship and gone prodigal, who has not experimented and tasted this cup of experience; and

confusion will continue until man awakes and a fundamentally imaginative view of life has been re-established and acknowledged as basic.

I should preach . . . the unsearchable riches of Christ and make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ (Ephesians 3:8, 9).

Bear in mind that Christ in you is your imagination.

As the appearance of our world is determined by the particular state with which we are fused, so may we determine our fate as individuals by fusing our imaginations with ideals we seek to realize. On the distinction between our states of

consciousness depends the distinction between the circumstances and conditions of our lives. Man, who is free in his choice of state, often cries out to be saved from the state of his choice.

And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day. Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us (1 Samuel 8:18, 19).

Choose wisely the state that you will serve. All states are lifeless until imagination fuses with them.

All things when they are admitted are made manifest by the light: for everything that is made manifest is light (Ephesians 5:13).

and

Ye are the light of the world (Matthew 5:14).

by which those ideas to which you have consented are made manifest.

Hold fast to your ideal. Nothing can take it from you but your imagination. Don't think of your ideal, think from it. It is only the ideals from which you think that are ever realized.

Man lives not by bread alone, but by every word that proceeds out of the mouth of God (Matthew 4:4).

and "the mouth of God" is the mind of man.

Become a drinker and an eater of the ideals you wish to realize. Have a set, definite aim or your mind will wander, and wandering it

eats every negative suggestion. If you live right mentally, everything else will be right. By a change of mental diet you can alter the course of observed events. But unless there is a change of mental diet, your personal history remains the same. You illuminate or darken your life by the ideas to which you consent. Nothing is more important to you than the ideas on which you feed. And you feed on the ideas from which you think. If you find the world unchanged, it is a sure sign that you are wanting in fidelity to the new mental diet, which you neglect in order to condemn your environment. You are in need of a new and sustained attitude. You can be anything you please if you will make the conception habitual, for any idea which excludes all

others from the field of attention discharges in action.

The ideas and moods to which you constantly return define the state with which you are fused. Therefore, train yourself to occupy more frequently the feeling of your wish fulfilled. This is creative magic. It is the way to work toward fusion with the desired state.

If you would assume the feeling of your wish fulfilled more frequently, you would be master of your fate, but unfortunately you shut out your assumption for all but the occasional hour. Practice making real to yourself the feeling of the wish fulfilled. After you have assumed the feeling of the wish fulfilled, do not close the experience as you would a book, but carry it around

like a fragrant odor. Instead of being completely forgotten, let it remain in the atmosphere communicating its influence automatically to your actions and reactions. A mood, often repeated, gains a momentum that is hard to break or check. So be careful of the feelings you entertain. Habitual moods reveal the state with which you are fused.

It is always possible to pass from thinking of the end you desire to realize, to thinking from the end.

But the crucial matter is thinking from the end, for thinking from means unification or fusion with the idea: whereas in thinking of the end there is always subject and object — the thinking individual and the thing thought. You must imagine yourself into the

state of your wish fulfilled, in your love for that state, and in so doing live and think from it and no more of it. You pass from thinking of to thinking from by centering your imagination in the feeling of the wish fulfilled.

Chapter 8: The Apple of God's Eye

What think ye of the Christ? Whose Son is He? (Matthew 22:42).

When this question is asked of you, let your answer be, "Christ is my imagination," and, though I See not yet all things put under him (Hebrews 2:8).

yet I know that I am Mary from whom sooner or later He shall be born, and eventually

Do all things through Christ.

The birth of Christ is the awakening of the inner or Second man. It is becoming conscious of the mental activity within oneself, which activity continues whether we are conscious of it or not.

The birth of Christ does not bring any person from a distance, or make anything to be that was not there before. It is the unveiling of the Son of God in man. The Lord "cometh in clouds" is the prophet's description of the pulsating rings of golden liquid light on the head of him in whom He awakes. The coming is from within and not from without, as Christ is m us.

This great mystery

God was manifest in the flesh

begins with Advent, and it is appropriate that the cleansing of the Temple,

Which temple ye are (1 Corinthians 3:17).

stands in the forefront of the Christian mysteries.

The Kingdom of Heaven is within you (Luke 17:21).

Advent is unveiling the mystery of your being. If you will practice the art of revision by a life lived according to the wise, imaginative use of your inner speech and inner actions, in confidence that by the conscious use of "the power that worketh in us," Christ will awake in you; if you believe it, trust it, act upon it; Christ will awake in you. This is Advent.

Great is the mystery, God was manifest in the flesh (1 Timothy 3:16).

From Advent on.

He that toucheth you toucheth the apple of God's eye (Zechariah 2:8).

I hope you have enjoyed reading Awakened Imagination by Neville Goddard.

Click for More Free Books by Neville Goddard.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Neville 4-5-1963

BARABBAS OR JESUS

Tonight's subject is "Barabbas or Jesus." This is the greatest trial that ever took place in eternity. You have read of trials in countries where billions are involved. It means nothing compared to this trial. This is the greatest of all trials. When we read the scriptures we find things like the raising of Lazarus, which is the most fantastic thing you can imagine. A man who was dead for four days and his sister said: "By this time there is an odor" and he raises Lazarus, and yet only one Evangelist records it – only John tells the story. Matthew, Mark, and Luke do not mention the story of Lazarus. How could you tell the story of a man in this world who could raise someone who had decayed and bring him back to life, as we understand life, and not tell it as part of his biography? I could take you through the many stories and show you that one story is told by two, and sometimes three, and only by one, but here, in this story of the trial, all mention it. It has tremendous significance. The story of the greatest trial that ever took place in eternity.

May I tell you: it is taking place here tonight and you are the witnesses. You are the ones who will either cry out for the release of one or the other. It is entirely up to you, for this is the story; it must take place in this manner. The supreme effort of God to reveal himself in the present tense was the coming of Jesus. Jesus came to reveal God as the eternal contemporary. That is the trial. One believes it or they disbelieve it. But here is this supreme effort to reveal himself in the present tense – for the present tense is "I AM," – that is my name forever. I have no other name.

Let us turn to John 18:38-40. Here a man is on trial. He knows who he is, for he has had all the experiences to reveal the being he is – sent into the world to tell the world who he is and to tell them who they are, for they are one. He is brought to trial and Pilate – the arm of Caesar – is trying him. And Pilate said to him: "What is truth?" but he does not reply – he does not answer. Pilate said to the crowd: "'I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews'? They cried out again, 'Not this man, but Barabbas!' Now Barabbas was a robber."

"Barabbas was a robber." That is all it states. "Not this man, release Barabbas." Well, here is the trial. Who is Barabbas? He is only mentioned in one little statement, but in the four gospels. It is very significant.

To find out who Barabbas was, let us find out who the thief and the robber is in scripture. We go back to John 10:1: "'Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber.'" They did not understand it. He said to them: "I am the door of the sheep." (John 10:7) There is no other way in to this sheepfold.

Now you present the case to the world. Will you believe it? Will you believe as you are seated here tonight, regardless of your present limitations, that the only door in to your success, in to your future as you would

conceive it or desire it to be, there is only one door, and that door is "I AM"? There is no other door into that sheepfold? And if you go through that only door the sheep will hear your voice, they will recognize your voice as the shepherd and will respond and come out? I would like to be healthy if I am unwell at the moment. I would like to be gainfully employed if I am unemployed. I would like to be - - - and you name it –to be happily married. I name all the things that I think would constitute a lovely life in your world. Do I really believe there is only one door into that sheepfold where I could bring all these unseen things out into my world? And these things could only respond to the voice of the shepherd – and the shepherd is "I AM"?

And so he asked the crowd and they shouted out: "Release Barabbas." They would not have Jesus released – they would have none of it. So they chose the robber and the robber rules over them to this very day. That is the world. I chose the robber. My senses rob me of all that I could be. I see my bank balance – and I know the world as my senses allow it. I know what reason dictates in my world and yet I want to be other than what they dictate. Yet I can't bring myself to believe the only way into that sheepfold is by the only door in the world, and the only door is "I AM."

So, here Jesus comes to reveal God in the present tense, and man refuses it. They speak of God in the past – "He was" or "He will be," but few people in the world can believe in the reality of "I AM," and that is the great trial, and you are on trial tonight because you are asked the question: "Will you believe that your own wonderful I AM-ness is the one and only God?" Or: "Do you believe, because of your present social, intellectual, or financial position that you are less than someone else?" and you allow your reason to dictate this as something that is final? Can you believe tonight in this trial and really believe that I am - - - and you name it - - - and dare to believe it?

I could tell you unnumbered stories where it has worked – if people would believe me. In this audience tonight there sits a man – only a few weeks ago he was let out of a job. I told him it would make no difference to me if he was let out and they told him it was forever, that it was permanent – that I would hear good news for him, good news. So I heard exactly what he would tell me were it true, and tonight, just before I took the platform, he told me he has been transferred to a new job where his income is in excess of what it was before. All things being relative, when you make $13,000 on a job, that is not hay. Yet, it could be $100.000, and I am telling you right now I don't care what he has ever done in the world today exceeding $13,000; it could easily be, if that is what he wants.

There is only one door into the sheepfold and that door is "I AM." The supreme effort that God ever made to reveal Himself to us in the present tense came through Jesus. So Jesus comes affirming God as the eternal contemporary, forever and forever. If tomorrow you have a child or a grandchild, they are going to say, "I AM." It is contemporary – forever contemporary, and eternally contemporary. It wasn't that he was – it is always "I AM." And so for one to declare, "I am" – and simply name it and sleep as though it were true – there is no power in the world that could stop it.

Now this is one level to this fantastic trial. There are numberless levels to this trial. First of all, the word "Barabbas" means "son of a father." Jesus means "savior." For every child born of a woman is the child of a father. "Bat" usually means "daughter" and "bar" means "son." They are interchangeable depending on the context. So Barabbas is now known as "son of a father." And they chose the son and denied – it does not say the father, but I will show you how they denied the father, for Jesus said in the same Gospel of John: "When you see me you see the father. How could you say, show us the father? He who has seen me has seen

the father." So he declares "I am the father." (John 14:6-9)

"'I am the way, and the truth, and the life; no one comes to the Father, but by me.'… Philip said to him, 'Lord show us the Father, and we shall be satisfied.' Jesus said to him, 'Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father.'"

Now they deny the father to fulfill a prophecy. (John 16:2-3) "They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known the Father, nor me." For there is a prophecy that when a son destroys the enemy of Israel, the Lord will set his father free. They didn't choose the father to set him free – they set the son free. The one that is robbing them morning, noon, and night, they set free. (This I am quoting from 1 Samuel, 17:25.) "And the men of Israel said, 'Have you seen this man who has come up? Surely he has come up to defy Israel and the man who kills him, the king will enrich with great riches, and will give him his daughter, and make his father's house free in Israel.'" The father of one who destroys the enemy. His name is "I AM," called "Jesse." The word Jesse, the word Jehovah, the word Jesus – are identical in meaning. They mean simply "I AM." I will set that being free – and his name is "I AM."

Now, if tonight you could do what dozens or hundreds of you have done and believe this is not a little trick – it always works – and really believe in it, you would believe in God. When a lady sits in this audience and is in her seventies and has no money and dares to sleep in a home in need of repairs; and she looks at the unrepaired, unpainted house and she could smell paint and could see the whole thing as it would be seen were it true that things were exactly as she wants it to be, and she sleeps in that assumption – what is she actually saying? If I said to her: "Who is smelling anything?" she would say, "I am smelling paint." "What are you seeing?" "I am seeing a repaired house." "What else?" "I am seeing that the whole thing has been paid for." She falls asleep in assumption of seeing from her own wonderful center – I am seeing it – I am smelling the paint – all these things she is doing and in one month it was all repaired and painted and paid for, with a surplus of $7,000 – a gift from one she had never seen in this world – only communicated with her two or three times in the course of a year. Here, she saw it.

Her story I told in my latest book. She may have even forgotten the name of God. Who did it? She may point across the water to a lady in England, 8,000 miles away, who died and left a certain will where she received $7,500 in U.S. currency, which allowed her to do all these things with something left over. She might think the cause of it all was one who died – and I tell you the cause of it was: she called on the only name of God in this world. She went into a sheepfold through the only door in the world, and that door is "I am." She fell asleep in her bed, but before she fell asleep she saw and could smell paint and she saw the repaired areas all painted over and felt herself giving a check in full payment for all the work done. Because it was fun she did it for nine or ten days and then came this wonderful draft from England and a letter from Lloyds Bank telling her of the story. She entered the sheepfold and they all heard her voice and they all came out. The sheep happened to be the money. Everything in the world responded to her voice. She was calling them out – she was calling out paint, calling out the repair job, calling out every thing. They only responded to the voice of the shepherd.

Who is the shepherd? "I AM" the shepherd. There is no other shepherd. If you think he will shepherd you, and put your trust in our President (or our mayor, or our governor, or your father or mother or some uncle who is about to die, and you are now giving the most marvelous meal in the world because you think he is

going to leave you in his will, so he is your shepherd, and all these you think are the shepherd) you are simply looking in vain. There is no other shepherd and no other door into eternity save the one door, and that one door is "I AM."

Here is the greatest trial that ever took place in eternity and you are called upon to scream out the one you want released; and the world invariably screams out (but not all, there is always that minority who will scream out, "Release Jesus") but the majority will scream out, "Release Barabbas!" Release the robber! And so they chose the robber, and throughout the centuries the robber has ruled over them right down to this day. You and I will go to bed tonight and our senses will dictate what we ought to believe to be true in this world.

Read this morning's paper and ninety-nine per cent, including the ads, were all paid for. And if it is something you like, you will buy it. It is perfectly all right. It has been paid for and you know it. But you don't know all the news items were paid for also. That has been concealed. They are all paid for. All the press agents all over the world – there is not one who is in the public eye that does not maintain some press relationship, daily columns – not press agents. They have been glamorized into some name other than "press agents." But still they take your money month after month and put these little items in the story and you read it morning noon and night and you believe that to be true. I tell you: forget the entire vast world and ask yourself a simple, simple question: What would I like to be? Look at the world. Forget Cuba, forget Russia, forget China, forget all this stuff that is going on in the world. What would I like to be? A decent, wonderful being that contributes to the good of the world? To be happily married? Yes – to be in this world and contribute to the good of the world – but really contribute, so that when I am gone and my children's children are gone, they will say: "He gave a thought to the world that has fed the world." The unborn tomorrow could be fed by what I have left behind me. Would I like to do that? At the same time not neglecting my obligations tonight, for I am married – there is a husband, a wife, a child, a father, a mother – all these things in the world, and I must, if I love them as I think I do, take care of them. And so I want enough to leave them cushioned. Regardless of all things they did not need my cushioning, but maybe they didn't hear me, and I am selfish enough that if they did not hear me there is only one door in the world into the great kingdom – if I could still leave them a cushion so that they will be cushioned against tomorrow's blows. Then regardless of what the world tells me, I will assume tonight that I am what I desire to be and dare to fall asleep in the assumption as though it were true. I will actually believe in it. So I will cast my vote: "Release Jesus" and hold on to Barabbas." Or else I will say: "Release Barabbas, and hold onto Jesus." And, so it is entirely up to us. I either believe it, or don't believe it. The one called Jesus – his name is "I AM."

Now let me quote from Galatians 4:13, 14: ". . . and you know it was because of a bodily ailment that I preached the gospel to you at first, and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus." It is Paul speaking. He says, when I came to you I was a trial to you, yet you accepted me. And then one little phrase divides the thought. We will omit the phrase: "You did not scorn or despise me, but receive me as Christ Jesus." He is telling you who he is. You accepted him, now you are going to turn back like those in the desert who disbelieve. And then he said: "You observe days, and months, and seasons, and years! I am afraid I have labored over you in vain." (Galatians 4:10)

Here we are in what is called "a season" – the Lenten Season – and then we have another season and another month. A few years ago we had the Marian Year, and all this goes all the way back. "You observe days, and months, and seasons and years! I am afraid I have labored over you in vain." That man could turn

outside of himself (and the whole thing has been revealed to him, who he really is) and believe in the sacredness of a certain day or a certain month, or season, or year! He is trying to tell the whole vast world who he is, and they received him as Jesus Christ.

There is only Christ; there is only Jesus. Jesus Christ is God, and so are you and so am I. If I believe it, I am it; even if I don't believe it, I am it. If I don't believe it then I go through all the fires of hell in this world. If I believe it, there is no being in this world that can stop me from sleeping this night in the assumption that I am the man that I would like to be, just as though it were true. I will bring it to pass in my world because I call all my sheep out and my sheep are the individual realities. No one sees them. They come right out and follow the voice of the shepherd whose voice they hear. They will not obey the voice of the stranger, only the voice of the shepherd. And the shepherd is "I AM."

So here is the greatest trial in the world and you are the one to judge. You sit as though you sat in a jury and you bring in your verdict. And he rises and asks those who hear the testimony – "It is customary" – and may I tell you there is no evidence as far back as man can go to support this claim. No scholar or historian can find any such custom where there was an amnesty at Passover, it is only attested to in scripture. So you can see it is a play; it is a fantastic play, and here is the play and at every moment of time the play is taking place.

"It is your custom that I release to you one man. Would you have me release the King of the Jews?" – for he is the King of the Jews – and who is he? Jesus. Who is Jesus? "I AM." And so are you and so is every being in the world. That is Jesus and his name is "I AM." For the name is one with Jehovah. "I and my father are one," as told us in John 10:30: "I and the Father are one." I am one with him. What is his name? "I AM."

There is no other way in, no other door – just one. And so who will you have me release, the King of the Jews, whose name is "I AM," or release Barabbas, who is a robber? A man based purely on the sense of the body. "Release Barabbas!" So, they released the robber and he, to this day, rules them. For man cannot believe, or is unwilling to believe, that something is real that his senses cannot confirm. He must have it confirmed by the senses. If reason allows it or my senses allow it, then I will accept it, but to sleep this night, when unemployed (and I know six million are unemployed and I am not as qualified, as I think they are looking for certain qualifications) and I dare to believe that I am gainfully employed, with more than I ever made before – and go to sleep as though it were true, in the conviction it is true – and then I am employed and it is beyond what I make?

When he told me tonight, I can't tell you my thrill. He will not be here because this takes him away a hundred-odd miles. I say to him: Good! Go and tell it. Tell it to those in your sphere. Tell it to everyone that you meet. If we never meet physically again, it does not really matter. I like him personally, he likes me personally, but the physical contact is not important. We are forever one in eternity, and so he can't get away from me and I can't get away from him. He heard the story and he knows it works. Now go and tell it.

So, here we are at every moment in time, called upon to pass judgment upon the eternal drama – the greatest trial that ever took place. God is on trial and he is presented to the world because the sense man is what he wears and so he presents it. Would you believe in me that you cannot see? For you can't see "I AM." You can see I am a man – that is the sense man. But man cannot believe in the reality of "I AM." Something entirely different.

So, here, this great trial will be presented this coming Sunday (called Palm Sunday) and they will all tell the story of how they placed the palms before him. If you have the Apocryphal Gospel, may I recommend that you read the Gospel of Nicodemus. (N.T. p. 94) It is called "Ulsa – one of the acts of Pilate." in fact the title is "Gospel of Nicodemus, or Acts of Pilate." What a fantastic story!

It is all about this trial. I think many of you have James' combination of all the apocryphal books. Why they delete them I will never know, because they add so much to the thought. But here in this story of the great trial, when they placed the little piece of cloth before him as he came in to be tried, and all the standards and all the images bowed before him. They could not believe that this thing could happen. And they did it over and over and over again, every time he is brought in. Every inanimate object bowed before him as he came in the building on trial.

How true that is may I tell you? You will have the thrill of your life one day when suddenly the whole vast world is going to stand still before you and it will be dead – but really dead, and you will look at it and then you will release it and it will move on and you stop it to prove that you truly are life, and life itself. When you read these words: "I am the way, the Truth and the Life," you will know how true that statement is. When he said: "I am the Truth," can't you see what a marvelous thing he is telling us? A true judgment need not conform to the external fact to which it relates. Today I will say what is true concerning my world. Well, I pay so much rent and have an average income of so much, and I have obligations to life, and these seem to be the facts. That is true. I tell you: that is not true. For a true judgment need not conform to the external facts to which it relates. Truth depends upon the intensity of imagining and not upon facts. So, I will imagine that I am _____ and I name it, that which I want to be, and believing that I am that which I am assuming I am and remaining loyal to the assumption, I become it. I have done it, or I would not be here tonight.

I have actually done it, time and time again. But man will always slip back into Barabbas, the man of sense. He must ever remember the trial and always move out, in spite of all the facts that would deny it. Live in the dream just as though it were true, and no power in the world will stop you from becoming the fulfillment of your dream. But no power! You don't need any other being, because God's name is not "he is," or "she is," or "they are." His name is "I AM." Before you say anything in this world you have to say: "I am." You don't pronounce it. But if I ask: "who are you?" you say: "John," but before you say John, you actually, in the depths of yourself, said: "I am John." Before you said anything you actually were aware of being, and that awareness of being was actually in the depths. I am. That is God. There is no other God.

So God stands on trial and he will be tried in all the churches of Christendom this coming week, and they will all weep and carry on how God was tried. "And the crowds shouted out: 'Release the thief and the robber'" – one who was an insurrectionist, and they do not know who he is. They will make a mental picture of a horrible beast who was an awful, awful man. That is not the man at all. They are the man. For they are calling to release themselves of sense, and make that the real being in the world, and hold on and deny Jesus. Listen to the words from Acts 16:31: "Believe in the Lord Jesus, and you will be saved, you and your household." The only Jesus that you could ever believe in that could save you, would be "I AM." That is His name. And He has only one name in this world. Jesus simply means, "I AM."

It is spelled yod he vau shin ayin. [ed. yod hey vav shin ayain] The root of the name Jehovah is Yod He Vau – the shin ayin put into the name of Jesus, which is Jesua [ed. Jeshua] is for a definite purpose. Shin is made in three little prongs like this: ? "" and it is called a consuming fire, a tooth that devours, that consumes. And

ayin is an eye. Were it not for that in the name of Jesus I would have to accept as final everything that I see. But in the name of Jesus – which is called "Savior" – what I don't want I could consume. So, it is yod he vau shin ayin. So the Yod He Vau is the root – that is Jehovah, that is God, that is what I am. But a shin is put into my name and so is an ayin. With a shin, I can just see the world. I don't like the way you look. Don't you feel well? No. Well, then I will consume it. I will see you as you ought to be seen by me and the world, and seen by yourself. Therefore, I actually see you differently. I am consuming what formerly you appeared to be.

And how do I do it? The ayin – it is an eye. So what is his name when he comes into the world, and how does he operate? Listen to it carefully: When he comes into the world, "He shall not judge by what his eyes see, or decide by what his ears hear." (Isaiah 11:3) So I see. I go to the hospital, you are dying. Go to see anyone else and you see him – it is fatal, regardless of the nature. They can't get [a] job – there are too many unemployed – this, that, and the other. There it is, the fact. I will not now judge "by what my eye sees, neither will I decide by what my ears hear." So what will I do then? I will see what I want to see – then a shin is present. It consumes the former state; it completely consumes the past as it seems to be real, and I will put in its place what I want to see and what I want to hear.

So they tried to quench the voice of Peter and John and they said what they would do to them if they continued to teach this story. And they said to the Sanhedrin, the great wise men of the day: "Whether it is right in the sight of God to listen to you rather than to God, you must judge: for we cannot but speak of what we have seen and heard." (Acts 4:19,20)

So, whether you think I should do what you tell me I should do – all right, you judge it. The wise men of the world – called the leaders in politics or religion – they will tell you without vision what you should see and what you should preach. They had no vision – none whatsoever, never in eternity – but they are going to tell you how you should tell the story. So: "Whether it is right in the eyes of God to listen to you, rather than to God, you must judge. We cannot preach other than what we have seen and heard." So I cannot preach other than what I have seen and heard.

And may I tell you: I have seen this story, and when you see it from afar – it is one man, just one man. As you approach it, it becomes unnumbered races and nations of people. I saw it as clearly one night when Blake asked me to fall backwards and I did exactly what he told me to do to produce the vision. And here was one man, a glorious, radiant man. His heart was all like living rubies. I approached it and moved forward and I fell through space like a meteor. When I came to a standstill, here I saw one man and then with Blake's suggestion I moved forward to this one man – a radiant being. As I came closer I noticed the heart was like a ruby and there were unnumbered, innumerable beings making up the heart, and the whole body was made up of nations and races – the whole body. When I came close enough I recognized myself. I was he, containing within myself the whole of humanity. So I know from experience that when you see God you will see yourself. At a distance it is one man. As you approach it, it becomes unnumbered men composed of races and nations – all one.

And so, this whole vast thing is the most wonderful play, and the final drama leading up to that very exit from this sphere is this trial. So I hope you will bring in your verdict tonight and your verdict will be: "Release Jesus." But if your verdict is: No, I must accept my senses more than I will accept the invisible reality, then it is your choice. You are free to bring in your verdict. But your verdict will be brought by you. I can

recommend the verdict, if you dare to believe in the reality of your own wonderful I Amness, believing that it is God and there is no other God. Listen to the words: "For I am the Lord your God, the Holy One of Israel, your Savior. I, I am the Lord, and besides me there is no savior." (Isaiah 43:3,11)

There is no other savior. I am the Lord thy God, the Holy One of Israel – thy savior – and besides me there is no savior. Believe that, and rather die than turn back, and you are moving toward being born from above.

Now let us go into the silence.

QUESTION: Is there a fixed guide?

ANSWER: Well, I believe all of us present here have a certain code of decency, and I would go along with it – but I would put into practice what I told you tonight. I would guide myself with my code of ethics. If you asked me tonight to join with you in knowing someone was dead for your good fortune, I could not. I would not deny you the right to want it, but I would say: go elsewhere. I could not actually dream with you that someone died because you were left in his will. But I would not deny you the right to want such a thing. I would leave it up to your judgment. We all have a certain code and I think anyone who would come to a meeting of this nature would have a code – a code of decency – that I would call a code of decency. I am always right if whenever I use my imagination, I use it lovingly on behalf of another. I am on the right track. So that, to me, would be the guide: is it a loving thing to do?

You have the wonderful statement in the Bible: "Do unto others as you would have them do unto you." It is the simplest code in the world – it is done in the positive manner. "Do" – not: "do not do." (But it is written in the positive in the New Testament. In all other religions, it is written in the negative.) "Do unto others as you would have them do unto you." So what would I like in this world? Something lovely, something wonderful? Well, do the same thing to anyone in the world and every time you use your imagination lovingly on behalf of another, you have done the right thing. Read Galatians 4:14 – that one little thought [in] which "as an angel," is superfluous, because the next phrase is "as Christ Jesus." But "as an angel" – it might stop right away. That is all inserted to cushion him, because they actually saw him as the central being himself. He looked upon me as Christ Jesus, but if you put the little phrase before it, "as an angel," that arrests the mind and you don't associate Paul with Christ Jesus.

I tell you: he was the one in whom the whole thing awoke. It was Paul. Everything has to come right out of the Jew. The world will not believe it. It is the most fantastic story in the world.

Now, Bishop Pike, who was born a Catholic and became a priest – he gave it up and became an agnostic; then became a most brilliant lawyer in New York City practicing corporate law. He then rejoined the church as a Protestant and rose in no time (he was only in his forties) to Bishop Pike of California. If you have ever heard him, he is an able speaker. He has a wonderful brilliant mind. Bishop Pike made the statement: "I am a Jew." Remember, he was born and raised a Catholic, became a Catholic priest, gave it up then became an agnostic, became a lawyer, went back into the priesthood, this time a Protestant priest. Now he is the highest in the Protestant world. You can't go beyond that. But he said: "I am a Jew because I am a Christian. I could be a Jew and not be a Christian, but I can't be a Christian and not be a Jew." You think about it. Meditate upon that thought. It is true. The whole thing comes out of Israel. It is a mystery, the most fantastic mystery in the world.

So, I am proud to say I am a Jew because I am a Christian. I have been born from above. I could not possibly be, unless I were a Jew. I know, when the veil is lifted and the whole thing is revealed – well, it is fantasy beyond the wildest dream!

Neville 10-21-68

BE IMITATORS OF GOD

"It has been taught us from the primal state, that that which is, was wished until it were." (William Shakespeare)

God started with a wish, saying; "Let us make man in our image." And we are told that we will be perfect as our Father is perfect, and holy as our Father is holy. Therefore, whatever God was, when his work is completed, man must be. We are told to be imitators of God as dear children, so we must discover how he became us in order to imitate him.

It seems God lives as one possessed by a dream. Jeremiah tells us: "The will of the Lord will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand it perfectly." God, refusing to turn back, remains lost in his dream until he has executed and accomplished the intents of his mind.

If you want your dream realized, imitate God by becoming totally possessed by your dream. Do this and you, too, will reach your desire's fulfillment, just as God has brought - and is bringing - his dream to completion. Have an intense wish. Clothe it in tones of reality and imitate God by living as one possessed by a dream. Like God, do not turn aside until you have executed and accomplished the intents of your mind.

God began the good work in you and when he brings it to completion on the day of Jesus Christ, you will reflect the glory of God and bear the express image of his person. If God will not stop until that wish is completely realized, then you must be equally persistent. Regardless of things to the contrary, persist until your dream is completely realized.

See the story of Jesus Christ as God's plan of redemption. Read the directions, and you will discover that it is only as the Risen Christ that Jesus makes himself manifest. When Judas asked: "How will you manifest yourself to us and not to the others?" he answered: "Any man who loves me will keep my word and my Father will love him and we will come and make our home with him. He who does not love me does not keep my word for the word I speak is not mine, but the Father's who sent me.

Scripture is the Father's word. First recorded as individual expressions of the Risen Lord, each vision is complete within itself. With nothing in the paragraphs to indicate their chronological order, the writers wrote a story - which appears to be history, but it is not.

I will take one such paragraph, as it fits a letter I recently received. In it she said: "I fell asleep requesting a

deeper understanding when you appeared as the Risen Christ and handed me the number 26. I have tried to understand this and can only come up with the number eight."

If you add the two and the six together you have the number of the Risen Lord. It was on the eighth day (the first day of the new week) that Christ rose; therefore, eight is always associated with resurrection, regeneration, and the number of the Lord. But I gave her the number 26!

There are 22 letters in the Hebrew alphabet, of which five are repeated and called finals. We have kaph as 20, but when used as a final it becomes 500. Mem is 40, whose numerical value becomes 600 when used as a final. Nun is 50, and when encountered as a final it is 700. When peh is first encountered it is 80, but as a final it becomes 800, as its tone does not change. The symbolical value of this letter is the mouth; in its final form it is the mouth of God: "My word that goes forth from my mouth shall not return unto me void but must accomplish that which I purpose and prosper in the thing for which I sent it."

You are Christ, the Word sent forth from God's mouth as his hope of glory. God is making you into his perfect image to possess all that he possesses, as God's Word cannot return void. This is the mouth I have given this lady. Recently she has been wondering why - when she knows something intuitively - she is hesitant to speak out. Questioning herself, she fell asleep and saw me as the Risen Lord, at which time I gave her a voice of authority to speak out, regardless of what others may say.

Only the Risen Lord will be seen. I can tell you: I have ascended from earth and entered the highest heaven, but you will not know it until my Father reveals it to you. When asked: "Who do men say that the Son of man is?" they said: "Some say John the Baptist come again, others say Elijah, Jeremiah, or one of the prophets of old." But when he asked: "Who do you say that I am?" Peter answered: "Thou art the Christ, the Son of the living God." The Risen Lord then replied: "Flesh and blood could not have told you this, but my Father who is in heaven, he has revealed it to you."

Many will tell me they love what I teach, but walk away, not believing it to the point of application. But those who truly love me believe and apply my words. They are the ones who will see me as the Risen Lord. They will recognize a man called Neville - not as a man of flesh and blood, but as a completed pattern; for the pattern which God placed within me, has erupted. If you love the idea of completing such a pattern, then you are in love with me. Not as flesh and blood, but the Christ who has risen within me. When I manifested myself to this lady she knew I was Neville; yet she also knew I was the Risen Christ; thereby, having the same experience as Peter. Having heard and loving the message, Peter recognized the Risen Lord - while others heard it, but - not loving the telling - they did not have the experience. Such is granted through the discernment of love.

Many claim to love Christ, but worship an icon on the wall. Called the image of God, Christ is God's plan, which was in the beginning with God, when he said: "Let us make man in our image." Christ reflects the glory of God and bears the express image of his person. That image is found in the pattern. I have described this image in a more chronological manner than recorded in the Bible.

I know those who have fallen in love with the story which awoke within me. One who departed last July saw me as the Lord. Another lady here saw me as the Risen Lord. They did not see me as a man of flesh and blood, but as spirit, God's power and wisdom raised out of the physical world and into the kingdom of God.

Just as God has deluded himself and lives as one possessed by a dream to bring it to fulfillment, you can imitate him while you wait for his work to be completed in you. And if you are equally persistent in your dream, no power can stop it from coming to fulfillment. But you cannot deviate. You cannot turn from the dream to see what others are doing, or what they think about it; you must be willing to lose yourself, to be possessed by your dream. No man of flesh and blood is Christ. "If any one says: 'Look, here is the Christ!' or 'There he is' believe him not." (Mark 13) When Christ comes, it is from within and its knowledge is without uncertainty. No one can ever deny the truth of what this lady saw. The man who stands before you now is full of weaknesses and limitations of the flesh. Tomorrow this lady could hear of some unpleasant happening in my life, but it would not disturb what she saw and heard when - in vision - she saw me as the Risen Lord and I gave her the voice of authority. From now on she will have the courage to speak out when she intuitively knows she is right.

Now, when you experience Christ and tell your friends, 99.99% of them will turn their back upon you, because they will see you as a mortal with human weaknesses, and you will not impress them. But don't share your experiences to impress anyone, rather to show the truth of God's word. Do that, and there will be a remnant who will believe; then you will appear to them as the Risen Christ.

Read scripture carefully and you will discover that no one saw him as the Risen Christ until after the ascension, which occurs while wearing the body of man. I know, for on the eighth day of April, 1960, I ascended; and from that day on everything in me has turned around, although I am anchored here during the day. I have been seen as the Risen Lord in New York, San Francisco, and all over, by ones who are in love with the word which they have heard from me. They love the hope I have held out to them, that in a body of flesh and blood with all of its weaknesses, there is a plan of salvation that will awaken and unfold in all. That plan is the Christ they love.

No man born from the womb of woman is Christ. If there is another Christ other than he who was crucified and buried within you, he is false, and false teachers teach him as another. Christ is God's plan of redemption. "He has made known unto me the mystery of his will which he set forth in Christ as a plan for the fullness of time." Christ is the word who is one with the individual who speaks it.

Imitate God as a dear child, by having a controlled dream. Make a composite picture of what you want. Ask no one to aid you or if it is right for you. Desiring life to be full, do what God does. Make a wish and possess it. Turn neither to the left nor the right, but persist, just as God is doing, and nothing can keep you from expressing it.

Then, when you have finished the work you came to do, you will understand that the furnaces you have gone through were necessary to bring you out as an image who reflects the glory of God and bears the express image of his person, for you will be endowed with life in yourself. Having become one with God, you will have inherited all that God is!

In my book, Resurrection, I have shared my visions in their chronological order. I know of no other book, including the Bible, which has given it that way. The Bible in its manuscript form is a series of paragraphs. These paragraphs were used to tell a story, because those who were eyewitnesses were leaving this world of Caesar, and if the events were not recorded, there would only be an oral tradition and confusion would reign. Luke starts his book saying:"Inasmuch as many have undertaken to compile a narrative of things that have

been accomplished among us, by those who from the beginning were eye-witnesses and ministers of the word, it seemed good to me also to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed."

The word Theophilus means one who loves God. Luke is writing his orderly account for the individual who, loving the word, enters the state of Theophilus and sees the Risen Lord.

Now, Luke did not claim to make an exact presentation of the source material, but to present it better than those who preceded him in the telling. He tells us that many had undertaken to compile a narrative, yet we only have four records. John tells us that we must be born from above, but he does not bring any of the symbolism into it. But because of Luke's account, the world has taken the story as fact. Believing that Jesus was born from the womb of a woman, they believe he came in the same normal manner as all children do - with one exception, his mother did not have a husband.

Luke tells the story in its normal state, using shepherds rather than kings (as recorded in Matthew). Today's scholars are convinced that the three kings Matthew speaks of were definitely inserted. The witnesses are three normal people, not kings; and the child is only a sign of your birth from above, which can happen when you are fifty or eighty, and has nothing to do with your so-called appearance in this world. While walking the earth as a normal, natural, individual it happens; and when it does you simply record the event next to the parallel passage in scripture. I ask you now to fall in love with my message of salvation. Christ rose in me. God's son appeared to reveal me as God the Father. All is Self, as there is no other. I AM the being called Jesus Christ. I AM the plan, the Word which cannot return void, for I have accomplished that for which I was sent.

Believe me! Fall in love with my message, and Christ will unfold in you; and you, too, will tell it; and those who fall in love with what you say - in the hope that it will unfold in them - will have the joy of seeing you as the Risen Lord, for in the end there is Jesus only.

Because of the nature of the grace that He bestowed, we have different gifts. There are those who have the gift of the apostle; others the gift of prophesy; some are teachers, healers, or miracle workers. All will differ in the kingdom, but the gift itself is unmerited. It is not your due and cannot be earned. The measure of your gift determines the nature of the part you play in the body of the Risen Lord. All parts are important and good, and the least there is greater than the greatest here.

Those who see clearly - as many of you do - are prophets and are so very high in the kingdom. You are the voice of God Himself! Hearing what is being said from within, you are dictated to by the Spirit of Christ - who is yourself. How much closer to God can you get than to be his voice, than to be his mouth? That's what the prophet is. But he is not granted the right to interpret what he hears and sees. That belongs to another aspect of being.

Start now to imitate God by having a glorious dream of the man or woman you would like to be. Don't ask anyone if it is possible, for all things are possible to God. Don't ask anyone if you should want it, simply claim it. Because there is no death in the true sense of the word; if your desire is not fulfilled here, it will be completed, so start your dream and imitate God. You could be ninety and still have things you want to experience, goals you want to realize, so claim them now!

Personally, I hope you will set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ; but if you have no memory of affluence, and want to taste it here, become possessed with the idea and refuse to become diverted. Whatever your hunger may be, make it a part of your dream.

And dream nobly! Imitate God as a dear child! He started with a wish, saying: "Let us make man in our image," and God has persisted in his wish as though it were true. Do as God has done. Take a wish and persist in believing it is true. Do not deviate; just continue believing in its truth, and in the end you will unveil your wish. You will project it on the screen of space, just as God has unveiled his wish as Jesus Christ.

As a man in whom Jesus Christ unveiled himself, I always thought myself to be the body of flesh, not knowing I was that glorified being who reflected the glory of God and bore the very stamp of His nature. I did not know I was perfect as my Father, yet I had not earned it. That I was as holy as my father, but had not earned it. It was all a gift, because it was my Father's wish that I might possess it, and I did.

Now let us go into the silence.

Neville 03-17-1969

BEAR YE ONE ANOTHER'S BURDENS

The Bible is the most practical book in the world. In it we are told that one named Simon carried the cross behind Jesus. The word "Simon" means "to hear with understanding and consent to what is heard." And Jesus is your own wonderful human imagination.

The gospel tells what happens in the soul of Jesus. The events recorded there are seen and heard by none save but Him. Through these experiences He gains the certainty that He is not only the Son of God, but also God Himself. But when he tells his story few will accept it, as his experience of scripture differs greatly from its interpretation by the priests and rabbis. Simon, however, understands what he hears and, consenting to it, he carries the cross.

We are told to "Bear ye one another's burden and so fulfill the law of Christ." Now, the law of Christ is described in the Sermon on the Mount. It is a psychological law, as Christ tells you in the 5th chapter of Matthew, saying: "You heard it said of old, 'You shall not commit adultery.' But I tell you, anyone who looks lustfully upon a woman has already committed the act with her in his heart.'" (The word "heart" and "soul" are synonymous in scripture.)

When you are told in the 4th chapter of Psalms to "Commune with your own heart upon your bed," are you not communing with yourself? And in that communion are you not told that the act is committed? I tell you: the law of Christ is imaginal and you carry His burden, for "Inasmuch as we do it to one of the least of these, we do it unto Him."

Paul, seeing the meaning of Christ, said: "From now on I regard no one from the human point of view, even though I once regarded Christ from the human point of view, I regard him thus no longer." Paul realized that Christ was the pattern of salvation buried in every child born of woman, and did not seek a little Christ, but the universal Cosmic Christ buried in all.

There is only one Christ, so when you imagine, you are imagining Christ. Now, one who hears and believes this is called Simon. It is he who goes out and carries the cross by lifting the burden from the back of the one being who is carrying the entire cross; for every human is a cross, who collectively form the cross the Cosmic Christ bears.

When one hears the story and believes it, he goes out to lift the weight of every cross. Seeing someone struggle to pay rent or buy food because he is financially embarrassed, Simon lifts his cross by seeing the man gainfully employed. He does this because he knows he is doing it only to himself, as there cannot be another. As a psychological act, he represents the other to himself as he would like to see that other, and to the degree

he is self-persuaded that what he imagined is true, it will become true.

Simon does not move a cross from one little point in space to another. He goes through life following Christ, as he bears the cross and lifts the weight of mankind. Many a man remains behind the 8-ball because no one ever thought he could be anything other than what he appears to be. Fortunately I had a mother who, at a tender age took me aside and persuaded me that I was her favorite. She would say: "You will make mother very proud of you, won't you?" and naturally I said: "Yes, mother." I wore long white curls at the time, and she would curl my hair, run her finger up my curl, kiss me, and send me on my way - then call the next one to have his hair curled. Mother told the same story to each of us. It was only after we had all grown to manhood that we discovered what mother had done, but by that time she had accomplished her purpose. She didn't expect us to make a fortune but to be one in whom she would be proud, and in our own separate spheres we all became successful in her eyes.

Many a man is a failure today because no one ever believed he could be otherwise. So I say to you: if you believe that there is only one being and only one cross, you will lift the cross from a seeming other, and - as Simon - follow your imagination to its fulfillment.

Every child born of woman is a cross, animated by Christ Jesus; so when you lift the burden from an infant or one of many years, you are doing it unto yourself. As you bear one another's burdens you fulfill the law of Christ; for inasmuch as you do it to one of the least of these, you have done it unto me. If you believe me and put your belief into practice, you are bearing the cross. But if you are so engrossed in your own little world that you cannot see another as a projection of yourself, you do not believe me and will not become a Simon. Only as you believe and act, will you bear the cross as Simon, enter the temple in the Spirit, and - finding the child - take him up in your arms and say: "Lord, let now thy servant depart in peace according to thy Word, for my eyes have seen the salvation of God."

Called a little child in the Book of Luke, God's creative power is symbolized as the unveiled arm in the Book of Isaiah. In this wonderful 53rd chapter of Isaiah, the prophet speaks of the unveiling of the arm of God as the salvation of the world. And when the prophecy is fulfilled it appears as though you are betrayed, but I ask you: what did Judas betray? He betrayed the messianic secret of Jesus and the place where he might be found.

A secret must first be heard before it can be told. I have betrayed the messianic secret in my book called Resurrection, so I have played the part of Judas. Having experienced the part of Jesus, I have recorded my experiences so that anyone coming after I have gone from this sphere will know the secret.

The messianic secret is unlike that which the priesthoods of the world believe. Jesus is not a little man who comes from without to save mankind. Jesus comes from within, for He is a pattern, which unfolds in and reveals the individual as the Son of God who is God. Knowing my scripture, when the visions came upon me I searched and found they dovetailed one another. I have shared my experiences with everyone who will listen; and those who hear them with understanding and accept them become Simon, who picks up the cross and eases the burden from the back of the Cosmic Christ.

When you meet someone who is unemployed and take a moment to imagine him gainfully employed, you are Simon. Practice this art daily. Pick up your cross and set everyone free from what he seems to be. That is

how you bear one another's burden and so fulfill the law of Christ, which is all imaginal.

If you hear this message with understanding you will go out and fulfill the law of Christ. If you do not understand me you may not agree, but I tell you: this is the most incredible story that can ever be told. You need not have a brilliant mind to accept it. In fact, the more brilliant your mind is, the less chance this concept will be believed, yet I tell you it is true. Everyone who accepts it will one day experience scripture within himself, for the gospel is nothing more than that which happened within the soul of Jesus, who is Jehovah, who is the Lord, in you.

Jesus is your awareness of being, your I AM. It is He who hears the story and either accepts or rejects it. If you think of a man who lived two thousand years ago when I use the word "Jesus," you will not see the Jesus in everyone; for Jesus is awareness, sound asleep and carrying a tremendous burden as His dream. If you will accept my story, Jesus will begin to awaken as you lift his burden and carry the cross behind your imagination. Simon is first seized, and then the cross is placed upon him as the individual who hears and understands and consents to what he has heard.

If you really believe me you will not pass anyone without doing something to lift his burden. Taking up his cross, you will represent him to yourself as you would like to see him; and to the degree that you are self-persuaded, he will become it, even though he may never know what you did. Things will happen in his world and he will become what you conceived him to be, not knowing who did it…but who did it? Christ, for there is only Christ in the world. You can take no credit in the doing, because you are only doing it to yourself.

As you represent another to yourself as you would like to see him, you are lifting his burden and fulfilling God's law. And when your time is fulfilled you will enter the temple and find the sign of the birth of your creative power as a child wrapped in swaddling clothes. Then the arm of God, who creates everything, is unveiled in you and from that day on whatever you imagine will come to pass - I don't care what it is. I ask you to dwell upon this thought and follow the pattern of Simon. Lift the burden of someone today, and maybe tomorrow you will be able to do it to two. Don't let another remain carrying his burden, because there is no other. Lift his burden from yourself and follow Jesus Christ, your own wonderful human imagination.

The dream of life begins with the call of Abraham, and comes to its climax and fulfillment in Jesus Christ. Everyone must and will experience that climax. Then the curtain will come down and you will leave this sphere to join the heavenly brotherhood, who contemplates this world of death saying: "What seems to be, is - to those to whom it seems to be." Take that one little statement: what seems to be is to those to whom it seems to be. You can assume any state and persuade yourself that it is so, and it will become so. Torments, despair, and eternal death will also seem to be, "But Divine mercy steps beyond and redeems Man in the body of Jesus"; for in the end there is only one body, only one Lord, and you are that one Jesus Christ. You will wear that one Risen Body as your own and be the one Spirit that inhabits it. And you will know yourself to be that one Spirit who is the Lord of all.

Today you are not aware of your true identity, but Paul made it very, very clear in his 2nd letter to the Corinthians, when he said: "If we have been united with Christ in a death like his, we certainly shall be united with him in a resurrection like his." Do you see the difference in tense? We have already died with Christ, and we will live with him when God's pattern of salvation erupts and the gospel unfolds within us individually.

Now, whenever I tell my story there are always those who - knowing me by my physical origin - do not know me by reason of my spiritual birth. Seeing only the outside man called Neville, they judge from appearances and claim I am blaspheming by making these bold claims. But a few will believe me and become Simon by lifting the burden and transforming the lives of those he meets, no matter that it may seem to be.

If you want more money, better health, or the state of marriage, Simon simply hears your desire as granted, then goes his way believing that what he has heard is now a physical fact which will confront you in the near future. He never seeks your thanks, but knows your desire must come into being; for he has lifted your burden upon his shoulder and believes in his own wonderful human imagination.

When you hear and believe in God's pattern of salvation, you are believing in Jesus. Everyone contains that pattern - therefore everyone is Jesus. Leave no one distressed. Do not give from your pocket, but give them every desire of their heart from your imagination. You could give money from now until the ends of time, and not give of yourself! Only when you imagine for another are you truly giving of yourself; and as you believe in the reality of what you have imagined, are you lifting the burden you are called upon to do, thereby fulfilling the law of God.

When you feel the joy of having done it, don't wait for the phone to ring; simply go your way and lift the burden from another, and then another. An artist friend recently told me about some work he had done for a friend, but had not been paid according to their verbal agreement. After our discussion I heard my friend tell me the debt was paid. That was all I did. Last night he told me that, seemingly out of the blue, the man came to his house and gave him a check for the full amount agreed upon. Now I will say to him that check will be multiplied over and over again, for there are many artists needing your talent to improve theirs.

Don't say something cannot be done, for the minute you do, you are placing a limit upon yourself. And don't limit your friend because of his financial, social, or intellectual background. That's a heavy cross for him to bear. Rather, lift his cross and set him free. We live in a world of horrors, but as Blake said: "Don't be intimidated by the horrors of the world. All is ordered and correct and must fulfill its destiny in order to attain perfection. Follow this pattern and you will receive from your own ego a deeper insight into the eternal beauties of reality. You will also receive an even deeper release from all that now seems so sad and terrible."

When you know this truth, you will lift the burden of all those you meet, for you will know that regardless of the pigment of his skin, the tongue in which he speaks, his belief, or nationality - you and he are one, for God is one. The great Sh'ma of the Hebrew confession of faith "Hear O Israel, the Lord our God, the Lord is one," will take on new meaning.

If God is one, there cannot be another; so in the end you and I will be the same father of the same son. I have been sent to convey that one thought to the world. I have taught it through the spoken word and recorded it in my book, Resurrection, that God's true son is David. I have now completed the work I was sent to do.

The priests do not know the mystery. They are men without vision, reading a book they do not understand. To my mother, a priest was a wise man who could not be contradicted. I never argued with my mother about that, but I knew she was wrong. As a boy I had visions and knew the priests did not know what they were talking about; but mother could not understand how her little, uneducated boy could challenge that which she

considered the wise men, because they could speak Latin and read Greek. But I knew their knowledge came from study, while my wisdom came from vision.

Having matured, I have been called and sent to reveal the true Son of God who unifies humanity. We will all know that one son to be our own son, for he will reveal each one of us as God the Father. Jesus Christ in you is God the Father, and David (in you) is His son. The day will come when David will awaken in you, rise in you, and call you Father, giving you a certainty which cannot be denied. Maybe from what you have heard tonight you may change your belief, but you will never know the certainty of Fatherhood until you see David as your son. And when everyone sees David as his son, are we not the one Father?

Tonight I urge you to play the part of Simon. If you do, you will not be neglecting but helping yourself; for as told us in the story of Job, as he prayed for his friends his own captivity was lifted. While locked in his own desire to free himself of his physical, social, and financial problems, Job forgot himself and prayed for his friends, and in so doing all that he had lost returned to him one hundred fold. As you pray for your friends you will discover your own captivity is lifted; your cross becomes lighter and lighter until finally you are light itself. So take my yoke upon you and learn from me, for my yoke is easy and my burden is light. Ask for no thanks or financial gain in the doing; just know the joy of lifting the cross, for it is being lifted from your own shoulders. When I hear that a man's needs have been provided for and he has become self-persuaded, it is true and it becomes true. I never tell him what I did. I simply revel in the joy and satisfaction of seeing this law of Christ fulfill itself. It never fails when put into practice.

Believe in the reality of your own imaginal acts, for faith is loyalty to unseen reality. Have faith in your imaginal act. Although unseen by the outer world as an external fact, your loyalty to its unseen reality will cause the unseen to become seen by the world. This is the practical side of this night. You and I can lift the cross from our own shoulders; for as I lift your cross I am lifting mine, and in a way I do not know the burden is lifted from me. Everyone you meet is yourself made visible, for there is nothing but yourself in the world.

As you read these passages I have quoted tonight, pull them together and you will have a beautiful mosaic. Remember, when you do it to one of the least of these you have done it unto me, the one the world is seeking. You may see me as an insignificant little man, but I am Christ, the Lord God Jehovah. Lift my burden for even the most insignificant other, and go your way. You may not recognize your harvest, as you may not remember the favor you granted another many years ago. Seeing him healthy and financially secure today you may forget what you did, and maybe even he will have forgotten he ever asked your help - but what does it matter? The burden has been lifted. Go forward and play the part of Simon, and the day when you least expect it you will find the symbol of your creative power as a child wrapped in swaddling clothes. And then the 53rd chapter of Isaiah will be fulfilled, as your arm of God is revealed.

When scripture unfolds within you, you will know a thrill that is beyond ecstasy. Then you will no longer see scripture as secular history. You will know from experience that the story is supernatural, and has nothing to do with history as we understand it. The events spoken of by the apostles did not take place on earth, but in the soul of man as he walks the earth.

I have shared with you that which took place in my soul in the hope that I will find a few who will believe me to the point of putting my words into practice. I have unveiled myself to those who believe, and now they are beginning to be unveiled - while the rabbis and the priests who see me as an impostor remain veiled. Even to

this day, when Moses is read the veil is on their minds. I pray for all of them because they are blinded to the truth by their refusal to accept any change in their fixed belief. I have come to do one thing: to make clear to the entire world who the true Son of God is who will unify the world.

Jesus Christ is God the Father and his son is David. When David calls you Father, you will know you are Jesus Christ, the Lord. If I am God the Father, who is my son? David. I tell you, David is not a physical being. It is in Spirit that he calls you Father, and scripture is fulfilled. Everyone will be called Father by the one being who is David, and if he calls you Father and he calls me Father, are we not the same being? Are we not the one God and Father of all? I tell you, without loss of your individual identity, you will know that you and I are one.

Now let us go into the silence.

Neville 10-11-1968

BEFORE ABRAHAM, WAS I AM

The drama tonight opens to the 8th chapter of the Book of John, where the evangelist writes of the state into which he has entered, saying: "Truly, truly I say to you, before Abraham, was I am."

The Bible is a recordation of the eternal spiritual states of the soul which everyone must pass through, beginning with the state of Abraham and culminating in the state called Jesus Christ. It is important, therefore, to distinguish between the man and the state he occupies at the present time.

Always remember that the Bible is address to the man of imagination and not to any mortal man. Blake said: “It must be understood that the persons Moses and Abraham are not here meant, but are states signified by those names. The individuals being representatives (or visions) of those states as they were seen by mortal man in a series of divine revelations and recorded in the Bible." I have seen these states in my imagination. At a distance they appeared as one man; however, as I drew near they became a multitude of nations. One man - represented by multitudes and multitudes of men in harmony - appears as a single being. The ancients saw Him and believing in what they saw they prophesied of the ultimate state, and personified him as Jesus Christ.

No one knows the true authors of Matthew, Mark, Luke and John, but I can tell you, they were relating their own experiences when they put words into the mouth of a personification of this ultimate truth called Jesus. Turning to those who were present he said: "Your father Abraham rejoiced that he was to see my day. He saw it and was glad." Those who heard him said: "Why, you are not yet fifty years of age, and Abraham saw you?" And he replied: "Before Abraham, was I am." With that remark they took up stones and stoned him.

Now this was not a drama that took place in the secular world. The evangelist is telling the truth, however, for being in the state of Jesus Christ he knew he was the immortal being who was before Abraham. He knew he was God himself, the author of the play called life. This truth every child born of woman will know from experience.

Let us now turn to the Book of Galatians, which is the earliest book of the New Testament. The thirteen letters of Paul were written, distributed, practiced, and called the gospel at least twenty years before the gospels Matthew, Mark, Luke, and John were written. In it, Paul speaks of "my gospel," saying: "I did not receive it from a man, nor was I taught it, it came by revelation of Jesus Christ." Then he tells this story: "Abraham had two sons, one by a slave and one by a free woman. The son of the slave was born according to the flesh, the son of the free woman by the promise. This is an allegory: these two women are two covenants. The one who bears the child by promise is Jerusalem from above." This is the state called Sarah.

Paul states quite boldly here that the story of Abraham, Hagar, and Sarah is an allegory. And an allegory is a

story told as if it were true, leaving the one who hears (or reads) it to discover its symbolic representation and learn its lesson. Hagar and Sarah symbolize two covenants, one bringing in slavery and one freedom.

My mother was not named Hagar and the chances are your mother was not either, but every woman who has a child - in the language of symbolism - is Hagar. The child may be born in a palace and his mother a queen. He may know enormous wealth and a life of ease, but he (or she) is still a slave. Whoever wears a garment of mortality must take care of it, for it assimilates and must expel, through some artifice, that which it cannot assimilate. Whether the garment be that of a queen or a scrubwoman, it enslaves its occupant. And no matter how strong the garment, it waxes and waxes until it reaches a peak and then it wanes and wanes and no one can stop its inevitable change and death. So every child born from the womb of woman is a slave.

But there is another birth - a birth into freedom - which is essential, for unless you are born from above you cannot enter the kingdom of God. And the womb from which that birth takes place is the human skull, called Jerusalem from above.

Blake identifies Jerusalem from above with liberty, for after this second birth one is liberated. Having been placed into a world of slavery and death, the second birth is our victory over death. Everyone will be victorious ... but everyone! We came into this world of death, have fought the good fight, and will continue to fight it. We are running a race with our enemy, death, [in] which all will be victorious. Everyone will be resurrected. Everyone will be born from above and all will enter the kingdom of God.

Ask no man to describe the kingdom for you, as eyes have not seen, nor ears heard, nor has it entered into the hearts of men the things God has already prepared for those who enter that state. There are no images here on earth to aid you in trying to visualize that state, so let no man tell you he knows and can describe it to you, for it can't be done.

The New Testament begins: "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham." If the story of Abraham is an allegory, then the end of the story - called Christ - must be an allegory, for it was established in the beginning that everything would bring forth after its own kind. A carrot seed contains within itself the capacity to become a carrot. An apple seed when planted will bring forth an apple tree, and so forth. So if the origin of any story is an allegory, the end is an allegory. Not knowing how to read scripture, man believes it is secular history and worships states, making mental pictures of them, painting and even sculpturing them; yet every character recorded there is only the personification of a state.

Let me share an experience of mine with you. In my vision I came upon a man in his fifties, about six feet tall, and looking as though he had an infinite capacity of faith. I didn't have to ask his name, for I recognized him instantly. (Wisdom from above is without uncertainty. When you come upon these states in vision, you know who they are). The moment I saw him, I knew I was looking at the state called Abraham. He was standing erect, yet leaning somewhat against the trunk of what looked like an oak tree totally devoid of leaves. Its branches were curled and knotted, resembling the human brain. Twisted around the trunk of the tree was a serpent with a human face, bathed in wisdom and the symbol of the final state called Christ. Abraham was looking - not into space, but time, and I wondered what this wisest of all of God's creatures had whispered into his ear.

Paul personifies scripture by saying: "The scriptures foreseeing that God would justify the Gentiles, preached

the gospel beforehand to Abraham." The scriptures must be personified in order to preach. So three thousand years before the coming of Christ, Abraham was given a preview of God's plan of salvation in the form of the gospel. Therefore, Abraham rejoiced that he was to see my day; he saw it and was glad.

When I say "I" (or "my") I mean "we," for we are the gods who collectively form God. In the great play, God is fragmented and the one becomes the many. But before the state of Abraham we - in perfect unity - wrote the play for a divine purpose. We agreed to enter the world of death and completely forget who we are in order to make the play real. This we have done and we will return enhanced by the play, but we cannot stop half way or turn back, we must finish the race. Everyone will fight the good fight. Everyone will go to the end and keep the faith we began in the state called Abraham.

The tree I saw was a perfect symbol of the tree of life. In Blake's “Songs of Experience,” he said: "The gods of the earth and sea sought through nature to find that tree. But their search was all in vain, there grows one in the human brain." That's where the tree of life is. Having been felled, its roots are inverted in the brain with its branches as man's nervous and circulatory systems. Man is the inverted tree, like the one you would see reflected in the still waters of a lake. Turned down into generation, that tree symbolized as man, will be turned up from generation to regeneration. On that day man is resurrected and returns, bringing back the fruit (the experiences) of this great play of decay and death.

So Abraham is not a person as you are, as I am, any more than Isaac, Jacob, David, and all the others are persons. They are personifications of the eternal states of the soul. So if the origin called Abraham and the fulfillment called Jesus Christ are an allegory, then the fruit (glorious as it is) is also an allegory. And you will reap it to return greater than the being you were when you came out from the Father and came into the world, and no one will be lost... not one.

In the kingdom, however, we will play different parts, just as we play them here. Although sharing one body, one Spirit, one Lord, one God and Father of all, there are ranks in the kingdom just as there are ranks in the army. Those who fill the stars of the crown do so not by merit, but by election - which remains a secret of the Most High. But remember: the least in the kingdom is greater than the greatest on earth. "I would rather be a doorkeeper in the house of the Lord than live in the house of the wicked." Well, a doorkeeper may be on the threshold, but he is in the kingdom. We are told that no one born of woman is greater than John the Baptist, yet the least in the kingdom is greater than he.

No matter how great, wise, strong, or handsome one is here on earth, he is less than the least in the kingdom of God. So do not be concerned as to what part you play in the body of God, for the least part is greater than anything on earth. In the third great act of God's awakening, you reenter the kingdom violently to discover your position. Entering the body of the Risen Lord like a bolt of lightening, you are the cause of its reverberation, and your entrance denotes your position. There will be no menial parts there, for all will be a necessary part of the body of the Risen Lord.

So, before Abraham, was I am. That is God's name forever and by this name he shall be known by all generations. God preceded his play, so the evangelist is telling the truth when he says, before Abraham, was I am.

Dwell on the words I have given you tonight. Know how truly great you are, then allow everyone to play their

parts perfectly. If someone tells you he wants to feel important, let him feel it. If he wants to make an impression, let him make it. He is playing a part in the world of Caesar and maybe he has to make that impression for a certain self-satisfaction as he passes through the state. If you look at a person spiritually you can see the spiritual state he is in and realize that while he is in the state, he is playing his part perfectly.

We are all immortal beings who pass through states until we reach the state of Jesus Christ, the state designating the end of the journey. And when you enter that state scripture unfolds in you, casting you in the role of the central character and you are awed and thrilled. Prior to that moment in time you would have thought it blasphemy to claim such divinity, but when it happens you can no more deny it than you can the simplest evidence of your senses. And having experienced scripture, you have fulfilled the only purpose of life and you know it.

All of the stories of the Bible are supernatural truths which take place in a remote region of the soul. A lady here tonight said: "As I examined a translucent box covered with skin, you appeared and began to peel transparent skin from your cheeks." She saw correctly. At the end of the journey the skin you wear - which was so responsive to the inner you, that you thought you were it - will be taken off, and your true identity revealed.

I have a little namesake in New Your City. His name is Neville Mark. I saw him a month before he was born and when I asked when he was coming on earth he answered quite innocently: "The tenth of November." A very dear friend of ours was pregnant at the time and expecting her child in December. I shared my experience with her and told her that should her baby be born on the tenth of November and he was a boy, his name was Neville Mark. Well, even though she did not believe me, her baby arrived on the tenth of November and she named him Neville Mark. About three or four years ago I visited the family, and Neville Mark - twelve or thirteen at the time - said to me: "Neville, I know that I am not what I appear to be. If I could only get my body to stand perfectly still while I turn around in it, I would know who I am. I also know I cannot do it until I die, and I can hardly wait to learn my true identity."

This little lad knew what my friend saw, for he knew that the skin which was tightly woven over him hid his true identity. This is true, for everyone here is wearing a mask. One day the mask will be taken off and we will all meet unmasked, yet we will know each other as we did before Abraham. There will be one grand, wonderful, joyous moment when- having returned - we recognize the being we were prior to putting on our masks to play the play of life.

The evangelist knew from his own experience that before the state called Abraham was I am, yet those who heard his story took up stones to throw at him. Now, a stone symbolizes a literal fact. The stones they threw were the facts of his life here on earth. They knew his parents, his brothers and sisters, as well as his educational and social background. They knew he was not yet fifty, yet he was speaking of one who was recorded to have lived two thousand years ago.

Friends here have thrown the same facts at me. I recall one night at a dinner party I told the late Aldous Huxley that these characters were not persons, and he said: "Neville, Caesar and Herod lived and they are mentioned in scripture" And I replied: "I speak of the scripture which is the Old Testament, and they are not there. If you want to accept Jesus as a man, the only book he could have read was the Old Testament. In the temple he was given the book and read the words of the prophet Isaiah. Everything he quoted was from the

Old Testament, as the New hadn't been written."

I am not denying that Paul and the evangelists lived, but they are anonymous. The Old Testament is a recordation of eternal states, and the prophets who recorded them were doing a work the full import of which they did not understand. They inquired as to what time or person was meant, and it was revealed to them that they were serving not themselves, but us.

When the time fully comes, the secret will be uncovered and we will see the end, as we fulfill the state called Jesus Christ. Each will enter it, one after the other, and all will experience everything that is recorded in the scripture concerning Jesus Christ. And when each one of us has had the identical experience, who are we? Are we not Jesus Christ, the perfect man who reflects the glory of God and bears the very stamp of his person!

When you reach that state the work is done and you return to where you were before your deliberate fall. You did nothing wrong, but took the challenge, for only God could die in confidence that he would rise. We are the gods who took the challenge, who came down and entered these masks that decay and die, to find ourselves restored, waxing once more, waning, and dying. Restored, waxing, waning, and dying, over and over and over until the end is reached. Then there is no more restoration - only resurrection - as we are lifted out of the world of death to enter the kingdom of heaven, the world of life.

Everyone is destined to be in that kingdom, to play his predetermined part, for "Those whom he foreknew he predestined to be conformed to the image of his son, and those whom he predestined he called, and those whom he called he justified, and those whom he justified he glorifies." Everyone, even the least in the kingdom, will be glorified in the body of the Risen Lord and remember: before Abraham, was I am.

Now let us go into the silence.

Neville 09-19-1969

BEHOLD THE DREAMER COMETH

In the 37th chapter of Genesis we read the story of Joseph, a dreamer whose dreams always came true. His father, Israel, loved Joseph more than any of his other sons, and made him a long robe with sleeves. Now I ask you, who is Joseph? He is the foreshadowing of Jesus Christ, your true identity. Historical evidence for Jesus, the man, is nonexistent, yet he is the only reality and the true identity of every child born of woman. When you say within yourself, "I am," that is Jesus Christ, he who is dreaming this whole vast world into being.

One day you will understand this truth, for:

"Real are the dreams of gods
And smoothly pass their pleasure
In the long, immortal dream."

Your thoughts are your dreams, which weave your world into being and sustain it. You and I are inserted into the dream. "'Tis we who, lost in stormy visions fight with phantoms, an unprofitable strife." And we will continue the dream until we awaken to discover that we are the dreamer, who is God himself.

This is not an idle dream, but one designed for the divine purpose of extending imagination's creative power. Expanding by entering his dream, God appears as you and I. And he is going to awaken from his dream, and, because there is only God, although we number into the billions we will all be resolved into the one Lord God Jehovah, who is Jesus Christ.

Now, Joseph could dream and interpret the dreams of others, regardless of their complexities. Certain dreams are simple and need no interpretation, but most of our dreams are symbolic and few understand the language of symbolism. Joseph understood and interpreted the dream of the sheaves as well as his dream of the sun, the moon and eleven stars bowing before him. When his father heard the dream he said, "What is this dream? Shall I and your mother and brothers bow down to you?" He didn't criticize him, but set these things in his heart.

Now, in the state of Moses the name Joseph is changed to Joshua, which is the Hebraic form of the Anglicized word, "Jesus", or "Jehovah saves." So here we find Joseph the dreamer, becoming Jesus the savior, by awakening from the dream he dreamed, interpreted, and fulfilled.

Right now you think this room is real, and tonight you might have a dream and - if you are lucky - remember it as a dream, but not as reality. Well, if to dream is to dwell in unreality not knowing it as such, what is life but one uninterrupted dream? Until you have certain experiences, you will no doubt question my sanity, but

when you have them you will know that this which seems real is no less a dream than the dream of the night.

Travel with me in your mind as we read the morning paper. On the first page we read of an air crash, a war, a hold-up, a murder, and embezzlement. Turn the page to the social column. See the pictures of the bride and groom and read all about their wedding and the guests attending. Another page lists the deaths, and finally we turn to the financial page, which tells us who is making money and who is losing it. Isn't that disjointed? Lost in the reading, we have traveled from violence to a wedding, to gossip, deaths, and finance. All written by ten or twelve men who are sound asleep, and dreaming their columns into being, while you - and the millions who read the paper - will see the outpicturing of all that you thought during the reading.

How do I know this? Because I have awakened from the dream of life. I know that God laid himself down within me to sleep, to dream that he is I; for when he awoke, I was he! How do I know that I am he? Because his only begotten son, David, called me father.

While I remain in this body of blood and flesh, I must abide by its restrictions and limitations; yet remembering it is a dream, I can change it. If this world is reality I cannot change it; but if I am its reality, I can change my world relative to myself. I can imagine a desire fulfilled and watch it come to pass in my outer world. But first I had to know it was a dream. This I do know, for he who is in the depth of my own being said to me: "I laid myself down within you to sleep and as I slept I dreamed a dream. I dreamed that I am you." Yes, he dreamed that he is I, for he awoke and he was I. A few months later he revealed his mystery to me by bringing his son David to call me father. Through an innate wisdom I knew he wasn't just a boy who called me father, but the David of Biblical fame who is God's only son.

When God awakes within you he is the same God who awoke within me. There aren't two Gods. You and I are really one. Although there appears to be billions of us here, we are all one being, one God acting out this play, to expand our creative power and wisdom.

A very dear friend of mine is in the audience tonight. I am so thrilled for him and for anyone who comes and has such an experience and shares it with me. This is his experience. While in his living room watching TV he felt drowsy, closed his eyes, and allowed himself to fall asleep. Remembering he was watching TV, he finds himself driving his car with his wife at his side. Feeling a sense of impending disaster, as his wife grabbed the wheel he awoke in the dream, and succeeded in getting control of the wheel again. Up ahead he saw a man he recognized as a great actor, and suddenly remembering where he was when the dream began, he inwardly proclaimed I AM. At that moment he awoke seated on his chair facing the TV. Then he said, "Since this is the first time I awoke in a dream to know who I am and where I am, I can't help but be pleased with myself." Well, he should be. All of these experiences are little breakages to the brain that bind us to the dream, which means that he is on the verge of awakening from this dream of life.

Unnumbered times I have sat in my chair and found myself slipping into what reason tells me I should not see. I have stepped into that world; it closes around me and becomes just as real as this. I am in a terrestrial world, talking to people who are just as solid and real as you are and I am. Awake, I am aware of where I was when I entered this section of time. and I also know that there is no road to take me back to the year and place I left.

You see, all things are taking place now. Eternity exists and all things in eternity independent of creation,

which was an act of mercy. Entering a certain section of the dream, we animate it and become aware of that which already is. The past has not ceased to be. It is taking place as it took place and still takes place when anyone enters that section of time. The same is true with the future. The year 1969 finds us standing on the moon. It always has been so. The world is, and we are placed upon this little space called earth to learn to bear the beams of love, for God is infinite love. I know, for I stood in His presence, then came down and entered a specter in order to learn to love and take on substance.

Not long ago I was in another section of time instructing a group of maybe a dozen men all seated around me. In the center with me was a spectrum, a shadow of a man. I could move him about and do with him as I willed. Then I said to him, "Go and love. To the degree that you love, you will acquire substance. Only then can you take part in the drama and awake with life in yourself."

What I said to those men I say to you now. At the present time you are only an animated being, not a life-giving spirit. One day you will acquire substance (acquire love) then you will become one with life in your self, knowing that all things were made through the creative act of love (the act of mercy) and without it was not anything made. As life-giving spirits we all return to the one being as that one being, yet retaining our own identity. We will never lose our identity, but rather we will grow ever-greater individualization.

While In San Francisco, a chap who attended my meetings there told me a story. One hot summer's day he stopped in a bar for a nice cold beer. Taking the only unoccupied seat at the bar, he was soon visiting with the man sitting next to him who told him this story. "The strangest thing happened to me years ago and it haunts me still. I was wounded during the Korean War and shipped to a hospital in Japan. While lying on that bed in the hospital and knowing I am an American, I felt the room fade from my view and suddenly I am in Europe, dancing with a lady who is dressed, like all the other ladies there, in hoop skirts. Knowing who I am, I said to my dancing partner, `You know, this is a dream,' and with that remark she became frightened. As people gathered around me I told them that I was really an American soldier who was wounded in a hospital in Japan. I even told them what year it was, but to them the year had not yet arrived so the crowd became angry and I decided it was time to leave. So I simply assumed I was on my bed in the hospital in Japan, and when I opened my eyes, I was there."

This man hasn't yet completely awakened, but one day he will awaken from this dream that seems so consistent, just as you will. And when you do, you will experience every precept of scripture in what the world will call a dream.

Now, the 6th chapter of I Timothy tells us that "The love of money is the root of all evil," and in the 13th chapter of the epistle to the Hebrews, Paul tells us to: "Keep your life free from the love of money." When I was a little boy in the island of Barbados, every Sunday four of us boys would ride a big male donkey we used to sire horses to produce mules, down to my grandmother's house, where she would give each of us a coin. I received a penny. When we got out of my grandmother's sight, a man would meet us with a female donkey, and for my penny he would get on the back of his donkey and we would have wild ride home as our jackass chased his female donkey. This went on for a long time before my mother found out, and then she said: "You know, Nev, you aren't going to have anything, for you give everything away." I knew, intuitively, that the love of money was the root of all evil.

Now, to show how scripture fulfills itself in experience, I will share with you now a recent waking dream of

mine. I knew where my physical body was, and I knew what year it was, but I found myself standing on a street corner holding an enormous packet of bills of all denominations. As a woman passed by she reached over and grabbed some of my money. In her eagerness, several bills floated away from her and were grabbed by the other people passing by. Suddenly this lady became very angry and demanded that they all give her money back to her! She had just stolen it from me, but was now accusing the others of stealing it from her! Isn't that life? A man can trace the ownership of his property back to his forefather's who stole it, but he would be as mad as can be if a relative of the original owner tried to reclaim his property.

Now, in my dream I kept on moving through the labyrinthine ways of my mind, objectifying what I am encountering. Suddenly a man approached and asked if I wanted a taxi. Still holding my money I refused his invitation. Then many men began to gather around me and when I saw their faces, and their knives, I realized they were going to take my money as well as my life, so I reminded myself of where I was when I began the dream. I knew that if I awoke I would defeat their intention. I would survive, but none of us would get the money. The moment my decision was made, I dropped the money and returned to my bed. Now I know the truth of the statement, "The love of money is the root of all evil" for my vision is part of the eternal structure of the universe.

You, too, will have a vision such as mine after you have lost all desire for money. Yes, you will desire the necessary means to meet the needs of Caesar: to pay rent, taxes, and buy food and clothing; but you will know that you don't need a billion to meet them. Those who are hungry for more and more billions are sound asleep. If they heard what I am telling you now they would think me insane; but I would tell them that their dreams reveal a far deeper insanity, for they are sound asleep, believing their dreams to be reality.

Now, in the story, Jesus [sic] was a dreamer whose father so loved him he made him a robe with long sleeves. I wondered what was the importance of the sleeves, and then one night I had this experience. I was teaching the great mystery of God when a man entered the room and severed the sleeve of my robe to expose my right arm from the shoulder to my fingertips. The next morning I turned to the Book of Isaiah and read, "Who will believe our report? To whom has the arm of the Lord been revealed?" That night the sleeve of the robe worn by Joseph the dreamer, was severed, revealing my arm - the symbol of my imaginative power.

I know, now, that I - all imaginative power - have awakened from the dream. I know that is what you are also. I am trying to convince you of this, and ask you to test yourselves. If this world is real, you can't change it, for you cannot change reality; but you can change a dream. Feel the changes have now come upon you. Immerse yourself in that feeling and sustain it. If this is a dream, that which you are feeling will produce objective facts for others to see as real. But you will remember its origin was a dream. Once it becomes objective and real, don't get lost in the dream, for like all dreams, it will fade away. Everything comes into being, waxes, wanes, and vanishes. A tree may be 8000 years old, but it will eventually die. The stars are melting away because they are the dreams of the gods and

"Real are the dreams of gods
And smoothly pass their pleasure
In a long, immortal dream."

Imagination (gods) brought the world into being and sustains it while this grand experiment is taking place.

We are those gods (called sons) who collectively form God the Father.

No child is born that is not clothing a son of God, as told us in the 32nd chapter of the Book of Deuteronomy. "He has put bounds to the people according to the number of the sons of God." A child could not breathe without God's entrance as his breath. "God himself enters death's door, the human skull, and lays down in the grave of man in visions of eternity until he awakes and sees the linen clothes lying there that the females wove for him at the gate of his Father's house."

When I entered this garment that my mother - a female - wove for me, God - whose name is I AM - entered with me and began his dream. My mother called me Neville, and as time went by, I began to claim that I am Neville. Then one day we became one new being, for the "I" who entered the garment named Neville awoke to discover I am God. Then to prove to myself that I truly am He, God's son appeared before me and called me Father. Now, restrained by the body that I wear, I am limited and weak. But when I take it off and the world calls me dead, I will return to the one being out of which I came, for I came out from the Father and came into the world. Again I am leaving the world and returning to the Father.

If you know that you are God the Father, you will know that it does not matter what the world dreams. No matter how horrible the dream may appear to be, the dreamer is untouched by his dream. He who dreamed he was Stalin and murdered millions, is untouched by his dream and in the end will discover that all things work towards God's awakening.

The plea in the 44th Psalm "Rouse thyself, why sleepest thou O Lord. Awake. Do not cast us off forever," is directed to God, the God in everyone who is struggling to awaken. He is waking in my friend Bill, who had the experience of driving his car, knowing he was seated in his living room. These kinds of experiences break the threads that bind one to his dream, and as these threads begin to break he awakes within his own skull, for that is where the drama takes place.

Now in the story, when Joseph joined his brothers, they said to one another: "Let us kill him." But his brother, Judah pleaded for his life, saying: "No, he is our flesh and blood. Do not let his blood be upon us. Let us sell him into slavery." So they stripped him of his robe and threw him into a pit. Then a caravan, on its way to Egypt carrying gold, incense, and myrrh (the same things the kings brought to the Christ child at his birth) agreed to buy him; and Joseph was taken into Egypt, where he rose to the power of Pharaoh. Joseph then saved civilization from starvation. And when the brothers were sorry for what they had done, Joseph said: "You meant evil against me, but God meant it for good." Then his name was changed from Joseph to Joshua, which means Jesus.

Remember, scripture unfolds within you. The dreamer in you has been thrown into a pit. Now, in the 40th Psalm (which is so often used in the New Testament concerning Jesus) the 2nd verse reads: "They raised me up from the pit, out of the miry bog and placed my feet upon the rock, making my steps secure." The word "mire" is defined as "spongy earth." Can you think of anything that better describes the human brain? And man is called the earth, for the word "Adam" means "red earth." So the dreamer is taken out of the pit - the skull where he has been locked in - by awakening from his dream and being born from above.

You must experience two births: a physical one and a spiritual one. You are spiritually born through the awakening and resurrection of Jesus Christ from the dead. It is not another being born; you are he; for you

are all alone, and when you leave your tomb is empty.

The New Testament is all about the dreamer in you who awakens as Jesus Christ, and everything said of him is true. His history is divine, not secular.

You will never find any evidence of an historical Christ here on earth. Bishop Pike went looking, yet never found who Christ really is. The Pope, as well as the leaders of all Christian religions, have millions of people looking to them as guides; yet they are all blind leaders of the blind. The historical evidence of Christ as a man is nonexistent, yet he is the only reality and the true identity of every child born of woman.

You are Jesus Christ, sleeping, dreaming horrible dreams mixed with lovely ones; but in the end you will awaken from the dream to know you are Jesus Christ. You will then remain a little while to tell your experiences to those who are willing to be disillusioned and will allow their false ideas of the past to fall away; then you will leave this little shadow that walks across the earth to enter eternity as God.

What I have told you will live in your minds. Hold fast to the visions I have shared with you, for in time my Word will take root and grow within you. Then this wonderful story will erupt in you, and you will know you, too, are Jesus Christ. And, because there is only one Jesus Christ and only one son, when God's son calls you Father, you and I are one. That is the fantastic mystery. How we, retaining our individuality, are one!

Now let us go into the silence.

Neville Goddard

March 6 1965

Believe in Him

___(??) subject I would title, really, “Believe in Him.” And so, who is this one that I must believe in? We’re told in scripture, “Everything written about me in the law of Moses and the prophets and the psalms must be fulfilled” (Luke 24:44). But everything! Well, what first did Moses write about me? For I’m here tonight, I’m talking to you. And the Bible is very personal; it’s all about the individual. So here I stand before you… he wrote about me? What did he say about me when I come here on the platform to talk to you? He said, “Tell them I AM has sent me to you. This is my name forever…and thus I am to be known throughout all the generations” (Exod. 3:14).

That’s all that you tell them, “I AM has sent me to you.” Then what did the prophet say? The prophet said, “Before me no God was formed, I know not any. I am the Lord your God and besides me there is no savior” (Is. 43:3,11). That’s what the prophet said? Yes, that’s what Isaiah the prophet said to tell me to tell you.

Then what did the psalmist say? The psalmist told me to say, “Be still and know that I am God” (Ps. 46:10). “So everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” Here he demands a primary interest. You can’t turn to any idol, no wizard, no medium, nothing in this world. He will not stand for it. Turn only to him, for there is no other God. And who is he?—-I AM. There is no other God.

Well, how can I prove him now? These are but words, how can I actually prove him? Well, you can prove him in a very simple, simple way. First of all, let us turn…a friend of mine came last Wednesday, that is, two of my friends I should say, husband and wife, and he told me that he’d sent my book Feeling is the Secret to his brother in Oklahoma, and the brother wrote that he got so much from it. He applied it and it worked. He assumed that he was what he wanted to be in business, and everything moved beautifully. But, I cannot go along with Neville when it comes to the end of the book, said he, for at the end of the book it seems blasphemous; for at the end he is suggesting to the reader that the reader should assume “I am Jesus.” So he went to my library and took the book Feeling is the Secret from it, from the library, and opened it up to the page before the end, and there it was: “You should assume that I am Jesus, I am God. For if I and my Father are one I could do the works of my Father only if I am one with my Father; so I must assume that I am Jesus.” So he said to his brother, I can’t do that as that seems to me a blasphemous suggestion, but I have applied it wisely and successfully in business.

Now a friend of mine, another chap now and a very, very wealthy person, inherited wealth—-yes, he has earned and increased his wealth, but inherited wealth—he said to me, “I have experienced every emotion in this world but one, and that one is poverty. I never knew what it was to be poor. And so, I went off to Cambodia and became a monk and slept on a board, leaving my fabulous home behind me. I went off every day for two weeks with my little bowl to beg for rice, and went from house to house and they filled the little bowl with rice. I did this to experience that emotion of poverty.” And do you know that today with all of his millions he believes that he experienced it. Here is a multi-millionaire dressed up in the rags of a beggar at a masquerade ball, knowing that the flunky is going to simply announce that Mr. Jones is here, and the car will come and take him home to his fabulous home. At the end of two weeks he’ll get on a plane, fly back to his fabulous home here in the hills of Hollywood, up in Mulholland, that’s where he lives, a fabulous place. And so, he really believes that he experienced poverty.

May I tell you, what we have not traversed emotionally we have not lived. But I could tell him

tonight how to do it. If he really wants to now how to really experience poverty, it's so simple, so very simple. And I will tell you how to experience wealth and that's equally simple. Both are equal. You can experience wealth just as easily as you can experience poverty. For everything written about me in the law of Moses and the prophets and the psalms must be fulfilled. Now go and tell them exactly what I told you in the law of Moses and through my servants the prophets and through my servant the psalmist. He told me exactly that "I am the Lord and besides me there is no God, there is no savior."

Now let me use just a little imagery. I wouldn't ask you to take it literally, but I related it to my world. I think everyone in our world, this fabulous land of America, or say the Western world, at some time owned a little camera. I know I did, a little Brownie. Everyone at some time either owned one or experienced the experience of having a photograph taken. And so, here we have this silly little thing. Well, many years ago, it struck me forcibly that I would relate my mind to a sensitized film that I would set up in a time-exposure before an imaginal event. But you don't need much time, you simply focus what you want to take and you set it up in a time-exposure. Well, a time-exposure isn't going to take more than a second or two seconds at the most. But you set it up and then there's a way of taking it. Then you take it. Strangely enough this kind of camera is always loaded. You don't buy the film, you don't send it off to be developed, it cost you nothing, it simply produces results. It simply develops all that you take and projects it on the screen of space. And there you have a three-dimensional picture in moving, moving dramas in your world just based upon what you're taking.

So I liken my mind to a sensitized film, which I would set up in a time-exposure before an imaginal event. I could tell you what I'm going to focus and what I would take. Then I discovered how it would do it. I found a great secret concerning feeling. I tried all kinds of things and found that this peculiar thing worked. I would simply get myself as I looked at my picture that I wanted to take and I would breathe and breathe and breathe, in and out; and finally I got more and more excited, as though the thing was becoming more sensitized. Then I found that as I looked at it and made one deep inhalation, I exploded. The only word I can find to describe the sensation, that every little atom of my being exploded, from my head to my toes, my fingers, everything. Then I had no desire to repeat that performance. It seemed to relieve me, a sense of release possessed me, so that I used last Tuesday night an expression, "Of all the pleasures of the world, relief is the most keenly felt." I discovered that you feel it and you have no desire to repeat it; and then time develops it, and projects it, and it comes to pass.

So I discovered that all that was written about me is true: There is no other savior. You can bring yourself out of poverty into whatever you consider to be wealth, and that's a relative term. You may not desire a million dollars; you may desire, say, a hundred thousand dollars. That may seem to you enormous security, alright, if it does, that's it. If ten thousand would make it, that's it. I don't care what it is. You take the picture, leave it alone, and then the whole vast world convulses and moves towards bringing to birth this picture. You may not like many things that are going to happen between taking the picture and the birth or the projection of that picture in three dimensions, but you took it, good, bad or indifferent.

Now, I have permission to share with you this night a story. A friend of mine wrote me and he asked me not to mention the names that's all, but I'm perfectly free to mention anything but the name of the individual series. Well, for four-odd years he has been a writer on a very popular series on TV in prime time. He got tired after four years of the same format, just didn't care for the same format. No creative artist wants the same thing over and over. And so, he knows tonight that his attitude towards it was the cause that the network that carried it for four years did not renew the contract, and so it was dropped. But because he is a good writer there was no difficulty in finding other things, and another series just as big by the Nielson ratings picked him up to write for it and then another one for the future.

But, he's very sensitive and having had four years with a certain producer, and liking this man and

the man liking him, by comparison he didn't like these two new producers…not if he compared them to the one that he had four years with in this very popular series. And that producer of the first four years had all the money that it took to retire gracefully, I mean, comfortably, because he didn't draw all of his money. It would have been paid out in taxes; so he only drew a half of it over a period of years, with a proviso that "when I leave the studio, what I have not drawn will be paid me." So he could live for years to come as he lived in previous years, because it's all there waiting and accumulating for him. So he took off for the islands, while he then began to write another very, very successful script. It's really the top of the rating today. But, as I said, he didn't like the producer…liked him, but I mean not to the extent that he felt close to him.

Having heard something similar to what you're hearing now, he thought he would try this technique of breathing. So he simply relaxed in his room upstairs and brought before his mind's eye not that producer of the past but a nice relationship, and felt the relief that would come if he had a lovely relationship with a producer. Then he said, "I breathed and breathed and got the tingling sensation, and finally I got the explosion. The minute I got the explosion I knew it was done. I got right up, came downstairs, and told my wife what I had done; and reminded her to be careful of breathing when she goes into meditation. I reminded her of this necessity of breathing properly to the point of inhalation and explosion. After I told her I walked back upstairs. It would not take more than a minute, said he, from coming downstairs, talking to her, and returning upstairs. I no sooner got upstairs when the phone rang. It is my old producer of four years. And the network that dropped it…another network equally big—for there are three big networks—another big network picked it up, and asked him (the former producer) to really come back and produce. He in turn said he needed me, so he called me up and said, 'I need you!' I told him my commitments, I am writing now for this show, which is equally big; I am committed for another show in the fall, which I must write. And he said, 'Well, leave it to me.'" He got in touch with the studio and got a release from that commitment so he could write with him. All in a matter of less than one minute that picture developed.

So I tell you, "Everything written about me"…now you can repeat these words about yourself. Don't think it's written about a thing called Neville. It's not written about Neville, it's written about me, and everyone can say the same thing, me, that something in oneself. There is that in man that something to which whatever happens he may turn. That something that whatever else fails remains firm, remains steadfast, that conscious citadel, and that conscious citadel is I AM. And I likened it to a sensitized plate that I, one with it, set up in a time-exposure. As I set it up, going to take something…don't just want to take empty space, so I put before it that which implies the fulfillment of my dream. For the potency of this whole thing is its implication. Always set up something that implies something, not just a picture without any meaning. It must have meaning. So he set up before his mind's eye that which had meaning and just breathed and breathed, in and out. It's a peculiar…try it…it gets a peculiar rhythm; and then you bring it to a certain point of excitement, you begin to tingle, and then one little explosion, bang, and everything explodes. Your whole body explodes; your hands begin to tingle all over, your head, your entire body, as though something goes out of it. And you read these words, "Who touched me? For I perceive virtue has gone out of me" (Luke 8:45,46). Something goes out; it's a creative act.

In the beginning he took us and actually impregnated himself with that love that he held for us—we are the object of his love. In his case, called God by man, it takes longer to bring that image of himself to fruition, which is one with himself. But while we, the same being keyed low on this level, we can bring it as quickly as he brought it, in a minute. We all do it anyway. A man has done it unwittingly and brought poverty into his world, brought sickness into the world, brought everything that he doesn't want in this world. But man can by the same technique bring all the lovely things in this world into being. There's only one being, just I AM.

So the story is true. I have come, said he, only to bear witness to all that is written about me. And if you did not believe what Moses wrote, you will not believe me, he said, for all that he wrote he wrote about me. "And so he who is not with me is against me." It's just as simple as that. If you're

not with me, then you're against me. If you don't believe this, then you're against it. You might think that you believe in God. You might think that you believe in Jesus Christ. The chances are you do implicitly. But you don't know either God or Jesus Christ if you don't know that Jesus Christ is your own wonderful human Imagination. If you don't know that God's only name is I AM, and that you can't say "I am" and point anywhere. It's simply "I AM, that's my name forever…and by this I must be known throughout all generations." That's my name.

Well, if you try it as he did and got such quick results, how could you turn to make an idol? We are warned, "Do not turn to idols, and do not make molten images of me. Do not turn to any medium or wizard and become defiled by that turn towards the medium and the wizard; for I am the Lord your God." That's told us in the 19th chapter of the Book of Leviticus (verses 4,31). Do not turn to anything outside of your own being which is I AM. But man, conditioned as he is, he thinks that, well, maybe I know a wise person, he could help me, or know some very wise medium and they can look into the little glass and tell me what is in store for me. So we go to the tea cup leaves or all kinds of things outside of I AM; and there is no power in this world but God, and God is I AM. That's the only power in the world.

Now, if this night seated here, or when you go home, you can actually set up something you want to photograph, set it up in the mind's eye. You know it costs you nothing. And let me remind you the camera is loaded, you didn't buy the film, and that wonderful film is very sensitive and all you have to practice is how to take the picture. If you spoil a thousand films it makes no difference, it's always loaded. If you spoil unnumbered, it doesn't make any difference. We are here to practice how to take these pictures, and so take them that they will develop and project themselves as three-dimensional objects in our world.

Now, he went home and he took it. He said, "I know that I was the cause of the network that carried the show for four years not picking up the option, because I disliked the format after four years. Now, the other network that has picked up that play has allowed the producer to change the format, so we're going into production with a changed format, which now fires the mind. I can't do the same thing over and over and over. So, because I have a new format, I can really go to town, something entirely different. I use the same office, the same star; but she is such a great star, I don't have to confine her to one little tiny thing. She's already done so many lovely things in this world. I have seen her on Broadway, I've seen her on TV, I've seen her in many other ways, and I've seen her as such a tremendous artist, she can do any kind of thing. Why completely confine her to one simple little thing?"

Well, he got tired as an artist himself, and so he knows that he was the cause of the network not picking up that option, and a network equal in size picked it up and gave permission to change the format. Now he's all excited…starts working on a new format with an artist that he loves and a producer that he loves; they have so much in common. And yet, he hasn't lost with the others. He could still do these if he has the time. It takes time, naturally. At least he knows now, this night, by his letter, which I received yesterday, what this really, really means.

Let us go back to the first part in the very beginning to Genesis, "And the Spirit of the Lord moved upon the face of the waters" (1:2). That word Spirit is the same word as wind, as breath, in Hebrew, same word. When we turn to the Book of John, "As the wind blows where it wills and you hear the sound thereof," that word wind is also Spirit in Greek. The same word for wind is the same word for Spirit, both in Greek and in Hebrew. So here, it's a breath. Put your head under the water and keep it there for a while until you can't get breath, then there is no you. That which is the life of man departs; it's the breath. But I tell you from experience it's not exhalation it's inhalation. It's a self-impregnation. You don't breathe upon a thing…breathe upon oneself. You take it in, you look upon it with your mind's eye, and you take a deep inhalation, and explode within yourself, you're so thrilled with what you see. And you feel it, your whole body feels it.

Now tonight, he sits here in a happy state of mind because he is with the man he likes to work with. What is better than just working in a friendly, harmonious way? If you made much more money—

he makes enough—if you made much more money and it was under different circumstances, it wouldn't compensate. So tonight, he knows and he's told his wife of what he's experienced, and I'm trying to share with you. So if I use the imagery of a sensitized plate, I do it only because everyone here is familiar with a camera, we're familiar with taking pictures. But this is such a marvelous camera…that you don't have at any moment in time to send it off for repairs. You don't have to buy film for it. You don't have to send that film off to be developed; life itself develops it.

So here, don't do what this friend of mind did, try to acquire merit to get into heaven. Can't do it! That film is being developed by life itself. God took you and God's picture of you is Jesus Christ. Jesus Christ is God's picture of man, for Jesus Christ is the image of the invisible God. But it takes not over night to develop that, it takes 6,000 years. So let no one tell you that you can acquire merit, and by acquiring merit earn your way into the new age. That's coming regardless of what you do here. For in the depths of your soul God took you, and you in his eye you are Jesus Christ. Jesus Christ is the image of the invisible God, and it takes the roughness and all these blows of life, called in scripture the "furnaces of affliction," to produce that image of God. When it's produced, you come out as the reality that is God himself.

But while we are waiting for it, we are invited to be "imitators of God as dear children." Well, find out how he did it. What did he do to impress himself that I am his image? Well, I found out how he did it. I have found out by testing it on this level, for the same creative power operates here in the identical manner. So he must have done it in the same way I did it to become what reason told me I couldn't. Reason told me you could never become what you've become. You could never live the way you are living, never. Alright, I tried it. I became what I became, which seemed an impossible thing. I'm living as I am living, which also seemed impossible from that level, and I remembered what I did.

That's exactly what God did. He held me in his mind's eye, that sensitized being that he is, and breathed me in, that's what he did, and I took that impression of God. And then life is developing it, and brought it to a certain point. As I stand before you, he has already broken the shell and unveiled to his satisfaction. That's exactly what he did. So when the time comes in the not distant future this little thing is taken off, I am one with God, the same form. For in this same little garment, here a new creature was formed, and out of the same face another Spirit is looking. No one here with mortal eye can see the form of which I am fully aware when you look at this garment that you see here. But I am fully conscious of it. And I know what he did for me he did for every being in this world; he self-impregnated that being. It's a self-impregnation. And the only thing he did was to see you as his image, and his image is Jesus Christ. Then, at that moment in time when it is ripe for the breaking, alright, he unveils it, still leaving you with a little gossamer to tell it to as many as will hear it. But then in a little while he takes it off, takes it off for the last time, and then you are one with the resurrected; for that's his purpose. But he said, Go and tell them who I am, for I became you. He didn't pretend that he became you. God didn't pretend that he became man; he became man. So when you say "I am" that's he. No pretense…that's God. And just as he did it in the grand manner he does it in this limited way in the world of Caesar, and we move from poverty to wealth or from wealth to poverty.

So don't do what my friend did, leave your wealth behind and go off and spend two weeks on a ___(??) begging for rice. You will never in eternity earn the kingdom that way, you can't do it. What we have not actually traversed emotionally we haven't lived. And so if I knew I could do it… and so tonight I could tell him, "You really want to know what it is to be poor?" If he dared to answer me in the affirmative and would tell me "Yes, I would like to experience poverty," it would only take him a split second to take the picture of poverty, and no power on earth could stop his estate from going into the gutter, no power on earth. He will go right down into the gutter and he will know what it is to be poor. Then he will have the emotion which he feels that he has lacked. He feels that he has experienced every emotion in the world—that's quite an extravagant claim, but that's what he told me—every emotion in the world but one and that one he didn't have the experience of poverty. So, to have that, he leaves his millions behind very well secured. He could

always send a cable to his bankers to arrange a million if he wanted it in Cambodia. That's where he went, to Cambodia.

I had the dubious pleasure of meeting the Keeper of the King's Conscience of Cambodia in the home of my friend…a "holy" man. So he came into the place and we all took off our shoes, all had to be in his presence without shoes, and, of course, this friend of mine got down and prostrated himself. My wife very wisely found the nearest chair to sit comfortably. She said, I'm not prostrating myself before anyone, so she got a nice big easy chair. There were only two chairs and she took one, and, of course, I was in the presence of ladies and I couldn't take the other. But I wouldn't prostrate myself; I stood in my bare feet in the presence of this thing. He was this "holy" man and he had to get off at a certain time, had to go back to his place, because he had to rise early for meditation and he had all these talks the next day. The minute he went through that door at nine o'clock I said to my wife, "We've had enough stupid-ness for one day, come on, let's go…get our shoes and go." So I called the butler and said, "Give me my shoes." So all of these piles of shoes…I found my big ones. Then I got into my shoes and as fast as that car could go…before my host came back, because he was going to come back and tell us all about this "holy" man. A phony of phonies! But it goes on all over the world, all over the world, not only in that denomination but in all denominations. That's not God. God is our own wonderful human Imagination, that's God! There is no other God. God became man that man may become God…and there is no other God.

Now you can put it to the test. He said, "Come test me (prove me) and see." Where did he say it? In the Book of Malachi, the last of the Old Testament: "Come prove me and see if I do not open the windows of heaven and pour out blessings upon you so great you haven't room on earth to receive it" (3:10). Well, how would I prove it? Now we're told in the Book of Corinthians, the last chapter of 2nd Corinthians: "Do you not realize that Jesus Christ is in you? Test him and see" (13:5). You're called upon to test it. Well, if he's in me, and by him all things are made and without him there's nothing made that is made, surely I can test him. Well, my friend tested it, as I'm asking everyone here to test him. All you're doing is simply making these creative acts. You are the creative power. You are Jesus Christ, which is the creative power of God. And you simply bring it before you mind's eye, set it up in a time-exposure, split second, that's all. You breathe it in and breathe it out, breathe it in and breathe it out, and all of a sudden you get a peculiar lovely feeling, an excitement, it's a creative feeling, and then one deep inhalation, and every atom of your being explodes. And it's done!

Now, you don't toy with it, just leave it. You may not even recognize your harvest when it comes. In his case it came so quickly he could recognize it, which is a lovely thing, for now he knows it more thoroughly than he knows anything else. But had the same thing come, say, a month later or six months later, in the interval so many things would have happened he may not have related the out-picturing of this impress that he made to the thing itself. He may even deny that he himself had planted it and denied his own harvest. However, I say that's a true story…I have his letter on me… don't take it from me. I have it on me, because it made such an impression on me last night. I was sitting with all of my, well, as I always do when I'm not expecting guests and not expecting anyone, sitting in my big leather chair reading the Bible and not a sock on my foot, with my big feet sticking out this way. And so, he came to the door, rang the bell, and my wife answered. He wouldn't come in. He was on his way to dinner, so he just simply stuck this letter in her hand. I'm quite sure he looked in as he went down. He would have seen these enormous twelve-inch feet sticking out without shoes. But at least he left this most wonderful thing that I can share with you.

So I'm asking you to share with me, as he did, that I can really excite people. Because the power that I feel I possess this way is really to move the Imagination of others. But I can move it better if you will share with me your stories. If I tell you the same story over and over, it gets just as tiring as he got tired of the same format. Now he's excited to get out and just do something entirely different with the same artist. Well if you give me your stories, then I can tell others, and tell you the story, and you become all the more excited. You go home determined to do something about it. So tonight when you go home I know you'll try it. May I tell you, it will not take you all told more than two

minutes. You sit in a chair or get on a bed, construct the scene you're going to take, and then get excited because it's true. And then you will learn the art of breathing. I can't quite give it to you; it's just something that comes to you. It's the inhalation, exhalation, inhalation, but you don't yet explode, in and out, in and out. And then you feel it coming…you can feel the thing coming upon you…and then all of a sudden one deep inhalation and everything explodes within you. And like an actual physical creative act, you have no desire to repeat it, none whatsoever. It's just like that. The sensation and thrill is equally great to any physical creative act, only it doesn't have the physical expression, only a psychic expression, because your whole body explodes. It doesn't express itself in a physical state but in a psychic state, spiritual state.

So I quoted this night, if you want scripture, the 3rd chapter of Exodus, the 19th of Leviticus, the 43rd chapter of Isaiah, the 46th Psalm, the 24th of Luke, and the 11th of Luke; and the others I have given you. These are the foundation stones to build the thought I want to give you tonight: "Every thing written about me in the law of Moses and the prophets and the psalms must be fulfilled." And so, that is the grand fulfillment, when his image is unfolded within us. That's the grand story. In the meanwhile, we duplicate his creative act in our wonderful world. But his real image is Jesus Christ and Jesus Christ is in you. That's where he lives; that's when he entered you. So God became man that man may become God.

Now let us go into the Silence.

* * *

Q: ___(??) "he groaned in the Spirit."

A: He groaned in the Spirit? Give me a larger section of the passage.

Q: I read it today and I'm sorry that I didn't keep the point. I should have written it down. I believe it was at the point where he was raising Lazarus.

A: That's when he wept.

Q: Yes

A: Well, weeping is an emotional state. I would like to take the entire passage of that 11th chapter to do justice to your question. You undoubtedly read it in that book reduced to just quotes from scripture. It's a lovely book and I do recommend it, but to take it out of context that way…he groaned in the Spirit. Well, I think we all groan in the Spirit here…everyone does. There's a moment of concern, a moment of apprehension, a moment of this, that and the other, that's groaning in the Spirit. Then comes that relief, which of all pleasures is the most keenly felt. So the relief comes after groaning in the Spirit. If you're anxious because your daughter is late…I know I've had anxious moments with my daughter coming home. She said, "Daddy, I'll be coming home at ten" and eleven, there's no Vicki, 11:30, and disciplined as I think I am, the mind starts going all over the place. Then you hear a familiar voice coming up and then no matter what you might have entertained prior to that, that relief comes. I have seen people go to the door and from sheer joy, "Where were you?" They didn't really mean that at all, they're so happy to see them, but it's all pent up. That's groaning in the Spirit.

Q: Neville, in the same book, Jesus says to the disciples, "I am glad that I was not there, so that you might believe," in reference to Lazarus and his having been dead.

A: Well, first of all, in that story he said he was sleeping. That's the first part of the story, "He but sleepth; I go to awaken him." And then he said, "Lazarus is dead" (John 11:11,14). Well, that is a drama that takes us…first of all, we are asleep here. We don't realize it but we are. The sleep of scripture is so deep it's likened unto death, so he likened it unto death. Now he shows in this story a restoration. This isn't resurrection, it's restoration; where the individual who died in this world, because he was already dead anyway, he departs from this world relative to others, but he is restored relative to himself (not to those on this side of the veil). He is restored to life only to die again, because man continues until he is resurrected. Resurrection is a true departure from this age,

where you enter that age, spoken of in the 20th chapter of the Book of Luke: Where in this age man procreates and is born, but those who are accounted worthy to attain to that age, to the resurrection from the dead, they neither procreate nor are they born, for they are now sons of God and sons of the resurrection (Luke 20:34). That's when Christ is completely formed in man, and he's one with his Father that is God. He is God.

But here, we're wearing these garments and they seem to die, but they don't really die. They seem to die, but at what we call death they are restored to life only to live, as we are living here, to die again. This process goes on as a form of development of the image that God is developing which is himself. So he said, "He is dead," but prior to that he said, "He is sleeping." And as we're told in Ephesians, "Awake, you sleeper, rise from the dead" (5:14). So he calls him a sleeper and still he calls him rising from the dead.

I know in my own case, when I awoke within my skull to discover that I am in a grave, I am in a sepulcher, and the sepulcher is my skull, I had no sensation other than, well, someone must have thought me dead to put me here, for I am in a tomb. The skull is a tomb, and I found myself in my skull. I knew the skull was a tomb. I was fully awake as I am now, and the skull seemed relative to me standing in it, say, half the size of this platform. I'm in my skull and I know it to be a sepulcher. Well, no one is put into a sepulcher unless someone thought him dead, so someone who put me there thought me dead. Well, God put me there. I am the seed of God. The seed of God must fall into the ground and die before it is made alive, the mystery of life through death. So that ground into which it fell was my skull. This is the great earth into which the seed of God, the creative power of God, fell; and it is one with himself, therefore, it is I AM. Because, his name is I AM forever; so that which fell was I AM. So I knew that when I woke in my skull that I AM. Then I came out in the form of one being born, with all the imagery of scripture around me to support the claim of my birth from above. Good night.

Neville 2-28-1969

BELIEVE IN HIM

When asked: "What must we do to be doing the work of God?" he answered: "Believe in him whom he has sent." That's all you have to do. Salvation is yours when you believe in him. There is no aristocracy of privilege, and to believe that Jesus exists means nothing. The question is: can you believe in his story?

He tells us he was sent, and everyone who is sent is Jesus, the sender. Those who are called from the world of death do not volunteer or choose the task. They are selected, called, incorporated into the body of the Risen Lord and sent as the sender, and can say: "He who sees me sees him who sent me." After incorporation into his being, the individual is sent - not to tell that he has a large family, a lovely home, or lots of money, but that he has fulfilled scripture.

When Jesus entered the synagogue he began to teach, and those who heard him wondered how he had such learning, since they knew he was only the carpenter's son. They knew his mother's name was Mary, his brothers' James, Jose, Simon, and Judas, as well as his sisters.

Here we see a large family, and a man with little or no learning teaching the scholars of the day. He tells them that he was sent - not to build a house or to tell others how to do it, but to fulfill scripture. Then, beginning with Moses and the law and all the prophets and the psalms, he interpreted to them in all the scriptures the things concerning himself. Not realizing that scripture was all about him, a normal man from a large family whose trade was that of a carpenter was called, incorporated into the Risen Man, and sent, knowing he was one with the one who sent him.

I can't divorce myself from the being that incorporated me into his body. He sent me to tell you that if you believe my experiences, you will also do the works that I do. If not, you will not do them, for there is no other way to salvation. Unless these mystical experiences unfold in you, you will never leave this world of death to live in the world of life.

In Adam all die. In Jesus all are made alive. He made me alive, in him, and sent me to tell you of my experiences - for the need was great - and to say that if you believe me, you will experience them and be saved, as they are your departure from this world of death and your entrance into the world of life.

I tell you: in spite of the fact that I have an earthly father and mother, brothers, and a sister, I am no longer of this world. I am from above and you are from below. If you will believe me, you, too, will be born from above. Then you will no longer be from below, but will be an entirely different being, living in an entirely different world.

Now, in the 16th chapter of Acts, we read the story of a slave girl who possessed the spirit of divination and was making a lot of money for her owners as a soothsayer. And when Paul came by with his associates, she

said: "These men are proclaiming the way of salvation," and she followed them for many days. This story is followed by the imprisonment of Paul and a mighty earthquake, which awakened the jailer, who - trembling with fear - said: "What must I do to be saved?" And he was told to believe in the Lord Jesus.

To believe in a man? No. The Lord Jesus is only a pattern of salvation which is now encrusted with barnacles. I was called, incorporated into the body of love, and sent into the world to scrape off the barnacles by telling the path of salvation I have experienced.

You may think that the few hundred or thousand people I have told would mean nothing against three billion people in the world; but I know a remnant has been prepared, and they believe. That is all that is needed. Having heard, their belief causes it to happen in them; and salvation's story spreads once more, until those without vision organize and make a business out of it. Then it will once more grow barnacles and become a tradition, minus the spirit.

In 1929 I did not volunteer, but was called. I stood in the presence of Infinite Love, who incorporated me into his body. I was sent as love - the body of the Risen Lord - back to a physical garment which is fragile, to tell those who are equally fragile that God is their own wonderful human imagination. Many, knowing my biological background, my large family with its limitations, reject my words. A few, however, have accepted them, and to that remnant it will happen.

So what must you do to be doing the work of God? Believe in him whom He has sent. I tell you He has sent me. You may or may not believe me, that is your privilege. But I tell you: the experience so changed me that I have walked by faith in this vision through the mire of doubt, even when it came from my intimate circle.

One is first called, incorporated into the body of love, and then sent. This goes on eternally until all are redeemed, for not one will be lost. Just as by Adam all die, so also by Christ shall all be made alive. This Christ is a pattern of the eternal purpose of God, for there is only one way to escape this world.

The pattern begins by your birth as spirit. This is followed by the discovery of the fatherhood of God. Your spiritual body will be torn from top to bottom as you ascend into heaven. And the symbol of the Holy Spirit will descend upon you to smother you with love, completing the pattern.

Jesus Christ is not a man, but a pattern, which I have come to renew. To believe that Jesus Christ existed is not a belief in him, for he is the way to salvation!

Now, once the ship is encrusted with barnacles, one is called and sent to scrape them off by retelling the story as something that happened to him. When I told my family, they could not believe me and questioned me, saying: "Neville, you mean you do not believe in Jesus Christ?" And I replied: "I believe in him far more than you do!" "Don't you believe that he existed?'' ''Yes, but not as a man."

To believe in Jesus Christ, you believe in the pattern of salvation of which he is. If you believe in a man, you believe in Neville, and Neville means nothing. If Neville was called and incorporated into the spiritual pattern of salvation, he is sent bearing the pattern which erupts within him. This pattern has erupted in me and I have told my story as I was sent to do.

It is said that Jesus began his ministry when he was about thirty years of age. That doesn't mean thirty physical years, for he was not speaking as a biological man. Thirty years after he was incorporated into the

body of love, he was qualified by the eruption to tell what had happened to him. He told his visions and pointed out their fulfillment of scripture, and some believed while others - so conditioned to believe in a physical Christ - could not understand.

The splitting of God's temple is told in its symbolic manner in the 14th chapter of Zechariah, as: "The Mount of Olives shall be split in two from east to west as one half moves north and the other half moves south leaving a very wide valley." It is told as a metaphor, but you are its reality. Scripture is all about you, and that splitting is yourself. Taken in a secular manner, David lived unnumbered years ago; but in the spirit, he will call you father.

When I share my visions and their scriptural confirmation, some believe me, but the majority think I am sharing a fantasy; yet I still walk with faith through the mire of doubt as I tell my story. My background is known. I have no education, no wealth or social position, yet I do know that I was chosen to be called and incorporated into the body of love and sent.

Love could have called a financial or intellectual giant, or someone handsome and wonderful, judged by human standards; yet he called me in the spirit. I was not initiated in the flesh, but was taken in spirit; for God is spirit, and those who worship him do so in spirit and in truth.

It was a spiritual incorporation into the body of love, yet it seemed to be solidly real. As Spirit, I returned to the garment I had left on the bed. It was that spiritual body which unfolded his plan of salvation. Now I know that this is the only way man can depart this world of death, and his departure begins by simply believing the story.

Don't believe in Neville as a man, for he is frail and subject to all of the weaknesses of the flesh. Rather, believe in what I have experienced. I have unfolded scripture for you and shown you where my experiences were foretold. I have repeated this over and over in the hope that those who hear my words will believe them, for I have tied the gospel to its reality.

The Book of Acts, once part of the Book of Luke, was detached for a purpose. The story of Jesus, the pattern man, is not found in the Book of Acts. Rather, the story of the apostles is recorded there; for the apostles are sent to tell exactly how it happened in them. I do not know, however, of any part of scripture where the story is told as graphically as I have told it to you.

In the Old Testament, the question is asked: "Can a man bear a child? Why then do I see every man with his hands pulling himself out of himself just like a woman in labor. Why does every face turn pale?" "To us a child is born; to us a son is given."

When a woman forms a child within herself, is that child not part of her body? And when she is in labor, does she not pull a part of her body out of herself? Primitive women did not go to a hospital. While working in the field, these women would stop for a moment and pull that which they had formed within themselves, out of themselves. This is exactly what I did. I pulled myself right out of myself.

Five months later I fulfilled the 89th Psalm. When David stood before me, I knew I was his father, as there was no uncertainty as to this relationship. I am telling you what I have experienced. Scripture foretold these visions, which must take place before you can depart this world. What must you do to bring them about? Believe in the story I have been sent to tell; for if you do, and set your hope fully upon having these

experiences, your salvation is assured. Eventually everyone will believe. Rejection delays the birth, however, for it comes only after acceptance of the story told by the one who was sent.

I did not choose to be sent. When I fell asleep that night, I would have been the last person I would have chosen as worthy to be called into the presence of the Risen Lord. The Beatitudes tell us that only the pure in heart will see God, and I certainly did not feel myself to be pure in heart. My wife and I were separated, and my little boy was moving back and forth between us. With the conflicts which go with all these silly little things, I would never have judged myself worthy of being pure in heart.

But God does not see what man sees. God sees the heart. He sees the motive behind the act, never the outer picture. Was the thought brought forth in love, or to get even? Was its motive to inflict pain, or to express love? God sees the heart, and when He judges it as pure, that individual is called.

In 1929 I was called, and for thirty years I only taught the law. The promise was there in scripture, but I did not know it until it erupted in me thirty years later. From that moment on I could do nothing but think about it, talk about it, and share my experiences of it; for that is what I was sent to do.

My genealogy is known. My biological background - my father, mother, brothers, and sister, as well as my lack of education - is known; yet it is all recorded in scripture. When I shared my experiences with my family, they rejected them one hundred percent! My earthly father came the closest to understanding. One day a minister was at the house, and when he could not answer my questions, or throw any light upon my visions, my father said: "Son, you must be an apostle." My mother felt it in her womb when I was coming into this world; but she had no confirmation, as I became a dancer - and she had thought I would be a minister in the Anglican church.

But I tell you: this is the only way to salvation. Don't believe in Neville. He is not the way. I could go out with you every night and thoroughly enjoy matching you drink for drink. No food is distasteful to me, as I enjoy it all.

I am told I am not discriminating enough, for I can find nothing to condemn. I do, however, admit to all of my weaknesses of the human flesh; yet in spite of that I was called and sent. At the time I did not know God's purpose; but after his message erupted within me, I knew I was sent to refresh the atmosphere, and clean it up after centuries of misunderstanding of the Christian mystery.

Christianity fulfills the promise of Judaism. Fulfilling the pattern called Jesus, we are gathered one by one into that one resurrected man, to be that one being in Christ. I don't care what name you bear on earth, you will be sent as Jesus. You will play his part and share your experiences with all who will listen. Do not elaborate; but tell them that unless they believe, it will not happen to them and they will remain in the world of death.

It is not enough to believe only that Christ existed. That is like saying to a friend: "I believe you exist." What an insult! The question is: do you trust Christ? Do you believe in him? Now I - a man - tell you the story of salvation as I have experienced it. Do you believe in my story? If you do, you believe in me; then forget all you hear about me as a man.

A friend recently told an acquaintance the story of my experiences, then later mentioned that I had been divorced and had remarried. The moment the lady heard I was divorced, she closed her mind and could not accept the story that I was called, incorporated into the body of God, and sent to tell. She judged the outer

man and could not believe in him whom God has sent. She could go across the street, however, and believe that if she only ate corn she would be saved, because the person who told her so wasn't divorced.

I tell you: you can eat corn from now on, but you will still remain in this world of death until you believe salvation's story as I have experienced it. I don't care what you have done or are doing; if you believe my story and set your hope fully upon that grace which is coming to you, He who sees your belief will call you and erupt within you. God sees your heart. He sees that you are capable of believing the incredible story of Christ and fulfills it.

Ask the doctor who brought you out of your mother's womb to explain how the bones grew there, or how they were covered with flesh; and - although he can give you reasons why they appeared - he cannot tell you how it is done; as we are told in the books of Ecclesiastes and Proverbs: "Who knows how the bones grow in the womb of woman?

Now I tell you of another birth, which is greater than that which comes out of woman. No one sees this birth, yet it is real, for it is the birth of God. He is born out of this body of death and takes you with him into the body of life. It is not necessary to understand this birth, only to believe in it. So, what must you do to be doing the work of God? Believe in him whom he has sent. And what must you do to be saved? Believe in the Lord Jesus, who is the pattern you have heard [about] from me. Then go about your business and live fully; enjoy life and all that it has to offer.

A lady recently called, who had heard me many years ago in Detroit and Minneapolis. Although she and her husband had nothing, she believed what I said and imagined having lots of money. Her husband spent many years in different mental hospitals, depleting the little money they had, and then one day he took his own life.

Her only brother was a very thrifty businessman, who lived frugally. He died, and three weeks later his wife died, leaving everything to this lady. Now she has the money to live in luxury, just as she had imagined. This lady assumed wealth without knowing where it would come from, and now she has it.

The law will not fail you here or in the world of God, for you must believe both stories. I tell you: an assumption, though false, if persisted in will prove itself in the world of Caesar, as it did in her case. I also tell you an incredible story: that you will awaken in your skull and experience a spiritual birth as described in scripture; for you are the one spoken of there.

Can you believe both stories? If you believe one enough to test it, and it proves itself in performance, try to believe the other; for unless you believe both, you cannot prove them. If you believe the one in the world of Caesar, you can have money as this lady has. But you must believe the other in order to live where you do not need money, for there you know that the earth is yours and all within it. When you are incorporated into the body of God, you know you are God and everything is yours. Then you will tell your story, depart this world, and return to the Father - who is yourself!

But while you are here, where you do not know the world is all yours, apply the law of assumption. Assume the feeling of the wish fulfilled and let God's law work for you. Learn to believe the story on this level through application, and one day you will believe the incredible story on the higher level.

What must we do to be doing the work of God? Believe in him whom he has sent. Though born of flesh and blood, with four brothers and sisters, and a carpenter by trade, after the second birth he was no longer the

man one knew, but an entirely different being. After telling you what happened in him, he asks you to believe it. If you do, you believe in the way you are saved. If you do not, you believe in and will remain in the world of death with its many blows.

Hundreds of millions of people call themselves Christians and believe in the existence of Jesus; but they do not believe in him, for if they did they would believe his story. I have told it in my book, Resurrection. The story is true. I have come to bear witness to it. God incorporated me into his body and sent himself with me, so whoever sees me, sees him who sent me. You will never see the one who sent me by looking at the outer man. It is only the inner man who bears God's likeness, for that is who I am!

Now let us go into the silence.

Neville 10-06-1969

BELIEVE IT IN

The objective reality of this world is solely produced by the human imagination, in which all things exist. Tonight I hope to show you how to subjectively appropriate that which already exists in you, and turn it into an objective fact. Your life is nothing more than the out picturing of your imaginal activity, for your imagination fulfills itself in what your life becomes.

The last year that Robert Frost was with us, he was interviewed by Life Magazine and said: "Our founding fathers did not believe in the future, they believed it in." This is true. Having broken with England, our founding fathers could have established their own royalty here by making one of them the king, thereby perpetuating a royal family. They could have chosen a form of dictatorship, but they agreed to imagine a form of government that had not been tried since the days of the Greeks. Democracy is the most difficult form of government in the world, yet our founding fathers agreed to believe it in. They knew it would take place, because they knew the power of belief - the power I hope to show you that you are, tonight.

To say: "I am going to be rich," will not make it happen; you must believe riches in by claiming within yourself: "I am rich." You must believe in the present tense, because the active, creative power that you are, is God. He is your awareness, and God alone acts and is. His name forever and ever is "I am" therefore, he can't say: "I will be rich" or "I was rich" but "I am rich!" Claim what you want to be aware of here and now, and - although your reasonable mind denies it and your senses deny it - if you will assume it, with feeling, your inward activity, established and perpetuated, will objectify itself in the outside world - which is nothing more than your imaginal activity, objectified. To attempt to change the circumstances of your life before you change its imaginal activity, is to labor in vain. This I know from experience. I had a friend who hated Roosevelt, yet wanted him to change. Every morning while shaving, my friend would tell Roosevelt off. He found great joy and satisfaction in this daily routine, yet could not understand why Roosevelt stayed the same. But I tell you, if you want someone to change, you must change your imaginal activity, for it is the one and only cause of your life. And you can believe anything in if you will not accept the facts your senses dictate; for nothing is impossible to imagine, and imagining - persisted in and believed - will create its own reality.

Now, all things exist in God, and he exists in you and you exist in him. Your eternal body is the human imagination, and that is God Himself. Your imagination is an actual body in which everything is contained. When you imagine, the thing itself comes out of that divine body, Jehovah. The story of Jesus is a wonderful mystery that cannot be solved until you discover, from experience, that he is your own wonderful human imagination.

We are told that God speaks to man in a dream and unveils himself in a vision. Now, vision is a waking

dream like this room, while a dream occurs when you are not fully awake. A few years ago this vision was mine: I was taken in spirit into one of the early mansions on 5th Avenue in New York City at the turn of the century. As I entered, I saw that three generations were present and I heard the eldest man telling the others of their grandfather's secret. These are his words: "Grandfather used to say, while standing on an empty lot: `I remember when this was an empty lot.' Then he would paint a word picture of what he wanted to build there. He saw it vividly in his mind's eye as he spoke, and in time it was established. He went through life in that manner, objectively realizing what he had first subjectively claimed."

I tell you: everything in your outer world was first subjectively appropriated, I don't care what it is. Desire can be your empty lot where you may stand, remembering when that which you now have, was only a desire. If I now say: "I remember when I lectured at the Woman's Club in Los Angeles" I am implying I am no longer there, and am where I want to be. Remembering when you were poor, I have taken you out of poverty and placed you in comfort. I remember when you were sick, by taking you out of sickness and placing you in the state of health. I remember when you were unknown, implies you are now known. By changing my memory image of you, I can now remember when you, with all your fame and fortune, were unknown and broke. That was the secret of grandfather's success.

This is what I learned in vision. Do not put this thought aside because it came to me in vision. In the 12th chapter of the Book of Numbers it is said that God speaks to man through the medium of dreams and makes himself known through vision. If God makes himself known to you through vision, and speaks to you in dream, what is more important than to remember your dreams and visions? You can't compare the morning's paper or any book you may read, to your vision of the night, for that is an instruction from the depth of yourself.

God in you speaks to you in a dream, as he did to me when he took me on a trip in time to that beautifully staffed mansion at the turn of the century. As spirit, I was invisible to those present; but I heard more distinctly than they, and comprehended the words more graphically then they, because they had their millions; and who is going to tell one who already has millions how to get them. I entered their environment to hear their story, in order to share it with those who will hear and believe my words and then try it.

This doesn't mean that, just because you heard my vision you are going to enjoy wealth; you must apply what you heard, and remember when. If you would say: "I remember when I couldn't afford to spend $400 a month for rent," you are implying you can well afford it now. The words: "I remember when it was a struggle to live on my monthly income," implies you have transcended that limitation. You can put yourself into any state by remembering when. You can remember when your friend expressed her desire to be married. By remembering when she was single, you are persuading yourself that your friend is no longer in that state, as you have moved her from one state into another.

When I say all things exist in the human imagination, I mean infinite states; for everything possible for you to experience now, exists in you as a state of which you are its operant power. Only you can make a state become alive. You must enter a state and animate it in order for it to outpicture itself in your world. You may then go back to sleep and think the objective fact is more real than its subjective state into which you have entered; but may I tell you: all states exist in the imagination. When a state is entered subjectively, it becomes objective in your vegetative world, where it will wax and wane and disappear; but its eternal form will remain forever and can be reanimated and brought back into being through the seed of contemplative thought. So I

tell you: the most creative thing in you is to enter a state, and believe it into being.

Now, causation is the assemblage of mental states, which occurring creates that which the assemblage implies. Let us say that I have two friends who would empathize with me (not sympathize) if they heard my good news. I put them together and listen (all in my imagination) as they talk about me and what has happened in my life. Being true friends, I hear their words of joy and see their happiness reflected on their faces. Then I allow myself to become visible to them and feel their handshake and embrace as I accept their congratulations as a fact. Now I have assembled a mental state, which occurring, created that which the assemblage implied; therefore I am its cause. As I walk, firmly believing in the reality of what I have done, and that imaginal act becomes a fact, I may question myself as it how it came about. Then, remembering my imaginal act I would say: "I did it." If I did it, then did not God do it? Yes, because God and I are one "I am".
Are you going to continue to believe there is another on the outside; or are you going to believe the great confession of faith, which I would urge you to accept? It's the great Sh'ma: "Hear O Israel, the Lord our God, the Lord is One." If the Lord is one he can't be two; therefore, if his name is I am and you say "1 am," you must be one with the Lord who brought the world into being.

Listen to these words: "By faith we understand that the world was created by the word of God, so that things that are seen were made out of things which do not appear." Here we see that the word of God is an imaginal activity, which -joined by faith - created the world. And faith is nothing more than the subjective appropriation of an objective hope. Now, when you discuss your desire with me, you cannot see my imaginal act relative to you. If you tell me you need a job and I accept that thought, when I think of you I remember your need. But if I changed your words and heard you tell me you loved your job, I could remember when you needed one; for now my memory bank contains the fact that you have a job you like very much. And when we meet again you tell me that you have it, you are only bringing confirmation of my imaginal, creative act.

Now, if imagination works this way, and it proves itself in the testing time and time again, what does it matter what the world thinks? It costs you nothing to try it, and what a change in life it will produce for you. Try it, for you will prove it in performance.

This may be in conflict with what you believe God to be. Maybe you still want him to be someone on the outside, so that there are two of you and not one. That's all right if you do, but I tell you: God became you that there would not be you and God. He became you, that you may become God. If God became you, his name must be in you, and it is; for if I ask you anything, you must first be aware of the question before you can respond, and your awareness is God.

You may not be aware of who you are, where you are, or what you are; but you do know that you are. Aware of what your senses and reason dictate, you may believe that you are limited, unwanted, ignored, and mistreated; and your world confirms your belief in your imaginal activity. And if you do not know that your awareness is causing this mistreatment, you will blame everyone but yourself; yet I tell you the only cause of the phenomena of life is an imaginal activity. There is no other cause.

If you believe in the horrors of the world as they are given to you in the paper and on television, your belief causes the horrors to continue. Believing the news of a shortage, you will buy what you do not need, blindly

accepting the pressure to perpetuate an imaginal activity that keeps you frightened. All through scripture you are told to let not your heart be troubled, be not afraid, and fear not. If fear could be eliminated, there would be no need for psychologists or psychiatrists. It's a bunch of nonsense, anyway. Every day this branch of medicine changes their concepts and they are always in conflict as to what a man's attitude towards life is.

I say to everyone: the whole vast world is now in your human imagination, and you can bring any desire out of it by believing it into being.

First, you must know what you want, then create an image that fulfills it. Would your friends know and talk about it? Imagine they are with you now, discussing your fulfilled desire. You could be at a cocktail or dinner party that is being given in your honor. Or maybe it's a little get-together over tea. Create a scene in your mind's eye and believe its reality in! That invisible state will produce the objective state you desire, for all objective reality is solely produced by imagination.

The clothes you are now wearing were first imagined. The chair in which you are seated, the room that surrounds you - there isn't a thing here that wasn't first imagined; so you can see that imagining creates reality. If you don't believe it, you are lost in a world of confusion.

There is no fiction. What is fiction today will be a fact tomorrow. A book written as a fictional story today comes out of the imagination of the one who wrote it, and will become a fact in the tomorrows. If you have a good memory or a good research system, you could find today's facts. Not every fact is recorded, because not every thought is written; yet every person imagines. A man, feeling wrongfully imprisoned and desiring to get even, will disturb the world, because all things by a law divine in one another's being, mingle. You can't stop the force that comes from one who is imagining, because behind the mask he wears, you and he are one. Start now to become aware of what you are thinking, for as you think, you imagine. Only then can you steer a true course to your definite end. If you lose sight of that end, however, you can and will be moved by seeming others. But if you keep your mind centered in the awareness of dwelling in your destination, you cannot fail.

The end of your journey is where your journey begins. When you tell me what you want, do not try to tell me the means necessary to get it, because neither you nor I know them. Just tell me what you want that I may hear you tell me that you have it. If you try to tell me how your desire is going to be fulfilled, I must first rub that thought out before I can replace it with what you want to be. Man insists on talking about his problems. He seems to enjoy recounting them and cannot believe that all he needs to do is state his desire clearly. If you believe that imagination creates reality, you will never allow yourself to dwell on your problems, for you will realize that as you do you perpetuate them all the more.

So I tell you: the greatest thing you can do is to believe a thing into existence, just as our founding fathers did. They had no current example of democracy. It existed in Greece centuries ago, but failed because the Greeks changed their imaginal activity. We could do that too. Don't think for one second we have to continue as a democracy. We could be under dictatorship within twenty-four hours, for everything is possible. If you like democracy, you must be constantly watchful to keep its concepts alive within you. It's the most difficult form of government. A man can voice an opinion and stage a protest here, but in other forms of government he cannot. If you want to enjoy the freedom of a democracy, you must keep it alive by being aware of it.

Now, if you keep this law, you don't have to broadcast what you want; you simply assume that you have it, for - although your reasonable mind and outer senses deny it - if you persist in your assumption your desire will become your reality. There is no limit to your power of belief, and all things are possible to him who believes. Just imagine what an enormous power that is. You don't have to be nice, good, or wise, for anything is possible to you when you believe that what you are imagining is true. That is the way to success.

I believe any man who has been successful in his life's venture has lived as though he were successful. Living in that state, he can name those who aided him in achieving his success; and he may deny that he was always aware of success, but his awareness compelled the aid he received.

To believe your desire into being is to exercise the wonderful creative power that you are. We are told in the very first Psalm: "Blessed is the man who delights in the law of the Lord. In all that he does, he prospers." This law, as explained in the Sermon on the Mount, is psychological. "You have heard it said of old, thou shalt not commit adultery, but I say unto you, anyone who lusts after a woman has already committed the act of adultery with her in his heart." Here we discover that it is not enough to restrain the impulse on the outside. Adultery is committed the moment the desire is thought!

Knowing what you want, gear yourself towards it, for the act was committed in the wanting. Faith must now be added, for without faith it is impossible to please God. Can you imagine a state and feel that your imaginal act is now a fact? It costs you nothing to imagine; in fact you are imagining every moment in time, but not consciously. But, may I tell you: if you use your creative power by imagining a desire is already fulfilled, when you get it, the circumstances will seem so natural that it will be easy to deny your imagination had anything to do with it, and you could easily believe that it would have happened anyway. But if you do, you will have returned to sleep once again.

First of all, most of us do not even realize our own harvest when it confronts us. And if we do remember that we once imagined it, reason will tell us it would have happened anyway. Reason will remind you that you met a man (seemingly by accident) at a cocktail party who was interested in making money. When he heard your idea, he sent you to see his friend, and look what happened - so really, it would have happened anyway. Then, of course, it is easy to ignore the law, but "Blessed is the man who delights in the law of the Lord. In all that he does he prospers."

Don't forget the law while you are living in the world of Caesar, and apply it wisely; but remember you are not justified by its use. Justification comes through faith. You must have faith in the incredible story that God promised to bring himself out of you, as you! This is God's promise to all, and all are asked to believe it.

It is not what you are, but what you trust God to do, that saves you. And to the degree that you trust God to save you, you will be saved. But he has given us a psychological law to cushion the inevitable blows of life. The law is simple: "As you sow, so shall you reap." It is the law of like begets like. As you imagine, so shall your life become. Knowing what you want, assume the feeling that would be yours if you had it. Persist in that feeling, and in a way you do not know and could not devise, your desire will become a fact. Grandfather made his fortune by standing on an empty lot and saying to himself: "I remember when this was an empty lot." Then he would paint a beautiful word picture of the structure he desired there. This is a wonderful technique. You can remember when you were unknown, penniless, and ill, or a failure. Remembering when you were, implies you are no longer that, and your power is in its implication.

Use the law and it will take you from success to success, as you conceive success to be. As far as I am concerned, success is to fulfill the promise, and you cannot do that through the law. The promise is fulfilled through faith. Are you holding true to the faith? Examine yourself to see if you are. I have told you an eternal story. Believe it, but do not change it. The story is this: God became you that you may become God. Use the law to cushion the blows while God keeps his promise; and then one day, when your journey is over, you will say: "Into thy hands I commit my spirit. Thou hast redeemed me, O Lord, faithful God." That's the cry on the cross. Commit your spirit to your imaginal act, relax and fall asleep knowing its redemption is assured. Then when you least expect it, God will prove to you that he has redeemed you by awakening in you, as you. Then you will be born, not of blood or of the will of the flesh, or of the will of man, but of God.

Now let us go into the silence.

Neville 09-26-1969

BIBLICAL LANGUAGE

"All are Men in Eternity. Rivers, Mountains, Cities, Villages,
All are Human, and when You enter into Their Bosoms,
You walk In Heavens and Earths;
Just as in Your own Bosom You bear Your Heaven And Earth,
and all that You behold, though it appears Without, it is Within,
In Your Imagination of which this World of Mortality is but a Shadow."

(William Blake's Jerusalem, Plate 71:17)

You may ask yourself what Blake is talking about, yet this is the language of the Bible. Biblical language evokes rather than describes. It is telling of another world, another Man and another age; for in truth, all of the places in the Bible are human.

In the Book of Revelation, John sees Jerusalem become a woman, descending out of heaven adorned like a bride for her husband. And in the 5th chapter of Micah we are told that Bethlehem is that woman out of which God comes. Listen to the words carefully: "You, O Bethlehem, are so little to be among the thousands of Judah, yet from you will come forth for me, one who is to rule in Israel, whose origin is from of old, from ancient times. Therefore, he will give them up until that time when she who is in travail has brought forth." Then we read in the 63rd [Chapter] of Isaiah, "O Lord, thou art our Father, our Redeemer from of old is thy name." Here we see the Ancient of Days as our Father and Redeemer and, like Bethlehem, we are all in travail, redeeming everything and bringing forth the Father of all life as our very self!

One day you will know an imaginative world where the mountains, rivers, cities, and villages are human. Everything will be possible to you there, for when your imaginative faculties awaken, every thought is objectively real. I don't care what it is, your every imaginal act will instantly become an objective fact. This we are told throughout the Old Testament, but its language evokes and man finds it difficult to understand.

In the 14th chapter of Jeremiah you will find these words: "Thou, Lord are in the midst of us. We are called by thy name; leave us not." The Lord's name is "I am." How could anyone exist and have the name "I am" taken from him? If you couldn't say "I am" you would cease to be. You could suffer from total amnesia and not know where you are, who you are, or what you are; but, because God remains faithful to his pledge, you can't stop knowing that you are. And that which is buried in your soul must come forward, and when it does, you are God.

You don't boldly claim, "I am God" without any assurance that you are. That would be silly. To walk the streets proclaiming, "I am God," not having had his plan of salvation unfold within you, would be the height of

insanity. But when he reveals himself in you, you don't proclaim it to anyone, you simply know it and live by this knowledge. And the only way he will ever reveal himself in you, as you, is to have his son stand before you and call you "Father." Then, having fulfilled the 89th Psalm, you too will say: "I have found David. He said unto me: 'Thou art my Father, my God, and the Rock of my Salvation.'" When this lad stands before you, you know exactly who he is and who you are, for this relationship was established before that the world was.

Knowing you are the Eternal God who is Father, you will share this fantastic knowledge, not expecting a hundred percent acceptance, but allowing everyone to respond to what you say. Seeing your weaknesses and limitations, some will believe you and some will disbelieve. Don't let it matter to you, simply tell it and go your way until the end of your allotted time. Then, with the discarding of your garment of flesh and blood, your weaknesses are removed and you awaken as God. Those who heard and accepted your experiences will prove your words in the not distant future and they, too, will awaken as the Ancient of Days.

Mortal eyes cannot see the being I really am. I know I am the Ancient of Days. I never began and I will never end. I appear to have begun in time. That is because I buried myself in my creation, in time. I am the Melchizedek of scripture - he who has no father, no mother, no genealogy, no beginning of days, or ending of days. I am eternity, buried in and waking in my creation. And because I am the Father of all life, my son, David - the personification of everything I have given life to, through experience - will stand before me to witness my fatherhood. David's father was called Jesse, which means "I am." It is that father who, recognizing David, says: "Thou art my son, today I have begotten thee."

This experience will be yours when you come out of the fiery furnaces, which each one of us must and will go through. Did the Lord not tell us: "I have tried you in the furnace of affliction (experiences) for my sake; for my own sake I do it, for how should my name be profaned? My glory I will not give to another." There is only God, so he cannot give his glory to another. Having buried himself in his creation, when he rises from his burial place, he is still God, but enhanced beyond measure by reason of becoming his own creation and rising in it, individualized. We are all members of a body which shares in this grand play of rivers, mountains, cities, hills, and villages - all of which are humanity, all men in eternity.

Have you ever reclined in a chair with your eyes closed as in sleep and pictured a stream of water so real you could put your mental hands in it and they are wet? When you cupped your hands and brought them to your mouth, could you feel the water going down your throat? If you have, you know that the state you have entered is very real and personal. That is the power which is in store for you. That is your power tomorrow, when everything will be at your disposal, all based upon your own wonderful human imagination, for that is God.

Taking upon himself all the weaknesses and limitations of the flesh, God became as you are, that you may become as he is. And when he awakens within you, you are he. If you will believe in your own wonderful, imaginative world, everything will be under your control - but everything! And you will know that everyone in your world is within you, to be contacted at will. That no one can escape you; and when you rise within yourself, everyone rises with you. That is the story of scripture.

While you are here you can test your creative power based upon your desires. You may desire something you think you cannot afford, or you don't have the time or the know-how to enjoy it. You can think of a

thousand reasons why its possession is impossible; but - hearing that imagination creates reality - you can imagine you have it. But to imagine is not enough; you must have faith enough in your imaginal act to believe in its reality. When you imagine you are the person you want to be, you must firmly believe you already are it; then wait in faith for your assumption to appear in your world, for that imaginal act has its own appointed hour. It will ripen and flower. If it seems long to you - wait, for it is sure and will not be late.

The link between your imaginal act and its fulfillment is your faith, which is nothing more than your subjective appropriation of your objective hope. Hoping your desire - subjectively appropriated - is true, faith is your link to its objectivity. Act as God, and simply let it be so. God said: "Let there be light, Let the sun appear. Let the moon appear." After his imaginal act, God let everything appear, sustaining it by faith, knowing that without faith it is impossible to bring it to pass. "Faith is the assurance of things hoped for, the evidence of things not yet seen." If you have faith in the reality of your imaginal act, it must objectify itself in your world.

Now, in order to really understand scripture, you must have some knowledge of the experiences recorded there, because they are not of this world. The Bible speaks of the New Man who is in you. It is that Man of Spirit that I am appealing to, as he can believe in the reality of an imaginal act. The outer you knows a reality which it can touch, see, and hear. Its belief is based upon the evidence of its five senses and reason. But I am appealing to the Christ in you, who is your own wonderful human imagination, and one with the Lord. This magnificent creative power is buried in you and will rise in you - not as another, but as your very self. This will be done when the wall of perdition, which divides the two of you, is broken down. If I speak of him I am implying the existence of two; but when I say, "I am," I am speaking of only one. So Christ becomes one with me by becoming my very self. But I will not know that I am he until I have experienced everything scripture tells me only happened to him.

My rebirth is the result of the resurrection of Jesus Christ from the dead, for it is said that he rose from the same grave in which he was buried. Since there is only one skull, only one grave, and I awoke within my skull to discover I am alone, am I not the one who lay down there to sleep? If asked who was having this experience, I would answer, "I am," and "I am" is not two - "I am" is one. I awoke in Golgotha - my own skull - and I came forth from that skull, as it is said that Bethlehem will bring forth someone for me, one who will rule as God.

Try ruling as God! Knowing that all things are possible to your imagination, imagine something that your reason and senses deny, and see if it works. If it does, then did you not rule your world as God? That's how God acts. He imagines and lets it appear. And who is he? The Ancient of Days.

In the Book of Daniel, you are told: "There came one, like a son of man, who was presented to the Ancient of Days and they became one." The word translated "son of man" is the Aramaic for the word "I" or "one." That's all it means. So when Jesus uses the word, "son of man" he is designating his function as the mediator between the world of man and the kingdom of God. In the Book of John he says: "O Holy Father, I have made known unto them thy name, the name thou gavest me." Here he tells you the name is "Father," saying, "Holy Father." Now he wants something else. "May the love with which thou hast loved me be in them and I in them," for the Holy Father wears the body of love.

When you step into the presence of the Ancient of Days, you see God in the human form divine, which is infinite love. And when he incorporates you into himself through an embrace, you fuse with love, thereby

becoming the Ancient of Days. You know this because you feel it, but love cannot be seen with mortal eyes; and when you tell your story, those who hear you will say: "You? Why you are not yet fifty." In the speaker's case they would say: "You are not yet seventy, yet you know Abraham?" And I would answer, "Before Abraham, was I am." They would then pick up stones to stone me with the facts of life.

Your birth certificate, place of birth, your social, intellectual, and financial backgrounds, are all cataloged, all available as stones to be thrown when you dare to claim that you are known by one who - as a forefather - lived unnumbered centuries ago. One who not only rejoiced to see your day, but saw it and was glad. To claim that you not only know him, but came before him, does not make sense, but is true. That which has no origin, buried itself in that which began in time, in order to raise that which began in time to its own level - which has no origin.

Here we find the story of Nebuchadnezzar and Melchizedek all rolled up into one. Nebuchadnezzar was an insane king - just like Man in this world. And Melchizedek, who has no father or mother, no origin, no beginning or ending in time, is buried within Nebuchadnezzar. Rising in that which began in time, he transforms time into eternity. Here again we have the story of the coming of the Father.

To find the Father of all life is all that is worthwhile. What else is worth finding? To find a million dollars would be wonderful for the moment, but one day the money will be gone, for everything dies here. Even the very heavens are dissolving; but your imagination cannot dissolve, for he is the Father who was before that the world was. So when imagination rises in you, you are God, even though you are still in a garment which wears out. And when the world calls you dead, it is because you have returned to the Father, as the Father.

As imagination rises in you, you understand the words: "I came out from the Father and I have come into the world. Again I am leaving the world and returning to the Father." Now the same "I" makes this statement: "Go to my brothers." If we are all brothers, we do not differ from this one "I" in whom the whole thing took place. The gospel is only the record of experiences seen and heard in the soul. So, "Go and tell my brothers I am ascending unto my Father and their Father, to my God and their God." There is no other Father but the one Father, and no other God but the one God, who is in us all as our own wonderful human imagination. When you say, "I am," that's he, and there is no other God.

You will not know you are God, however, until scripture becomes alive and fulfills itself in you. For that purpose and that purpose only did you come into the world. You did not come here to put things right, as the priesthoods would say. This world is a schoolroom, where man is searching for his father; and how long, vast, and severe the anguish before he finds his father, is long to tell. I do not know when God will awaken within you; but I do know that he will, and then you will see the reason behind it all. So leave the world just as it is and make no attempt to change it.

Every day politicians are trying to change the world. We have many who claim to be our saviors, yet each - like the Hitlers and the Stalins of the world - have clay feet. Still, people will believe in them and you can't stop them, because they are dreaming. Being all imagination, you can't stop man from imagining, and imagining creates reality. Tonight they are trying to stop cigarette smoking. They tried to stop alcohol back in 1919, and in their doing, those who lived in the gutter became billionaires, making billions that they could not - and did not - declare for taxes. Al Capone made 130 million dollars net a year for fourteen years without paying taxes. They got him for a few thousand on some small infraction - but what happened to the 130

million a year? So, the do-gooders will do it all over again. Now they are going to start banning cigarettes; and instead of receiving six billion dollars in taxes from the industry, the money will go into the hands of those who will see to it that those who want cigarettes get them.

Man never learns his lesson. I can remember prohibition well. I came to New York City in 1922 and remained there until 1952, so I know New York City well. Old man Rockefeller, the one who really made the fortune, owned about six blocks between 5th and 6th Avenue. His entire family occupied one block on 54th Street. Before Radio City was built, he owned and rented out the two- and three-story buildings there. One day his son said: "Do you realize that all of those buildings are speakeasies?" Here was a Baptist - who gave millions for the dry campaign - renting houses to be used as speakeasies. So you see, you can blind yourself to anything.

I tell you: prohibition is stupid. You can educate a man out of a state, but you cannot prohibit him from occupying it. If I told you I would give you the earth if you would not think of a monkey for the next 24 hours, I would keep my earth, for you could not do it. Every commandment that is negative will be broken, for "God has consigned all men to disobedience that he may have mercy on all." The moment I give you a command that is negatively worthy, I have consigned you to disobedience. There is only one commandment which is not negative. That one is "Love thy father and mother." Every commandment has to be broken, yet man thinks he is so holy.

A man who recently celebrated his 100th birthday was asked what he thought contributed to his longevity, and he answered, "Smoking! I have been smoking every day of my life since I was eight years old." Another lady, dying of throat cancer at the age of 30, told reporters that she had never smoked a cigarette in her life. My mother never smoked or drank, yet she died a very painful death at the age of 62. My father drank like a fish. He broke every health code. He never read anything concerning what he should eat in order to live, he just lived. He ate what he wanted when he wanted it. He drank what he wanted when he wanted it, and died at 85 from sheer exhaustion. Having these two examples before me, I don't believe in this nonsense relative to what I should eat and drink. I will wear out this body just as I have a suit of clothes, and when I do, men will call me dead; but I will not be dead, I will be one with the Awakened Christ, for I have experienced scripture. David, in the Spirit, called me Father, so now I know my name and will return to that awareness.

Remember, the Bible evokes, it does not describe. There are three kinds of writing: journalism, literature, and scripture. You can study journalism or literature, but not scripture; for it is all revelation, all vision - written to evoke, not describe. As the visions possess you, you will discover that everything in scripture becomes man. The rivers, mountains, cities, villages - all are man.

In the 4th chapter of his book, Daniel shared his vision, saying: "I saw a watcher, a holy one come down from above and heard him say, 'Cut down the tree, cut off its branches, strip its leaves, scatter its fruit, but leave the stump bound in iron and bronze.'" Now the tree becomes a person. "'Water him with the dew of heaven. Take from him the mind of man and let his habitation be among the beasts until seven times pass over him and he learns that the Most High rules the kingdom of men and gives it to whom he will, even to the lowliest among men.' "The tree spoken of here is the tree of life, which grows in the human brain. It has been cut down to the root; but out of that tree of life (called Jesse) will come a shoot, which is what the Father is waiting for. He is waiting for himself to come out of man, individualized as the man he is bringing with him.

So God - he who created the world and all within it - descended into his creation. And when he rises, in all, he wipes away time and space as we know it, and becomes the only reality.

Now let us go into the silence.

Neville Goddard

1/14/1964

Binding and Loosing

Tonight's subject is "Binding and Loosing." It may be an odd title, but you'll find it a very practical one. When we open the Bible, we are in the midst of mystery. But I promise you, every one of you, everyone in the world will one day experience scripture for himself; and then and only then will he know how truly wonderful it really is. It's all true. Don't change it. Don't attempt to change it. It's altogether true when you experience scripture for yourself.

This segment is taken from the gospels…that is, not the gospels, but in the Book of John we are told: "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (20:23). That is true, and one day you will experience that in depth. But tonight, on this level, we'll show you how altogether marvelous it really is here before you experience that in depth. But I mean every sin is forgiven in depth, everything. But, on this level, you and I can forgive it.

But now we must search the scriptures. We're told this is said to the disciples. And you might think you are not a disciple. May I tell you that you are if you are willing to accept the story of Jesus Christ as told you in the 9th chapter of the Book of Acts—that Saul went out to find all the disciples of The Way. The early Christians were not called Christians; they were called people of The Way; those who believed in a certain way of salvation. And he went out determined to find anyone that he could find of The Way, whether they be male or female, and bring them bound into Jerusalem to be condemned. Now here in the scriptures, if you read the story on the surface there was no woman made a disciple. But in the 9th chapter of the Book of Acts they are—anyone, regardless of sex, who accepts this way of life is a disciple. So I say to you, if you believe this story, the story of salvation, you are a disciple, and to you it is said, if you forgive a sin, it's forgiven; if you retain a sin, it's retained. What a responsibility!

But in the same book, the wonderful Bible, we are told, "Without the shedding of blood there is no forgiveness of sin." Without the shedding of blood there is no forgiveness of sin. You'll read that in the 9th chapter of the Book of Hebrews (verse 22). Now, these words are true. Then what does it mean? To this very day, in the year l964, there are those who believe on a certain day called the Day of Atonement that some living being must be destroyed for the salvation of those who will adhere to the law; and they keep it literally. I'm not taking it on that level; that's the most external of all levels, where we do everything on the outside in the hope of appeasing some god. I take it on the next level, the psychological level, where you and I tonight can prove beyond all doubt the truth of this law. And it is true, without the shedding of blood there is no forgiveness of sin. If you take it literally, it would be the twenty-fourth chapter of the Book of Exodus, where something alive was slain, and then the blood was sprinkled on the altar and then sprinkled on those who were present. And then came the atonement, and you wonder what is this atonement? The English word "atone" originally meant "at one." It's an at-one. I must perform a certain act to become attuned or at-one with a state. But, how could I do it? I do it only by the shedding of blood.

Now we are told, when man really discovers it, it is the blood of Christ Jesus that must be shed. Well, how could I shed the blood of Christ Jesus? Yet I am told, without the shedding of blood there is no forgiveness of sin; therefore, what is sin now? Sin is "missing the mark." If I have a goal in life and I do not realize it, I am sinning. I don't care what the world will tell me, it's the one sin of scripture if I have a goal. .And I am told: "If I had not come unto them and spoken unto them, they would not have sin; but now that I have spoken unto them, they have no excuse for their sin" (John15:22). If someone did not come into my world and tell me that I am not adjusted to the environment into which I am born, I could transcend it. I am not the being that seemingly appeared

in this world and that is it, I could transcend it. If I am told I could transcend my environment, and then I desire to transcend it and don't, I am sinning. If someone didn't come into my world and tell me I could transcend my environment, I wouldn't know sin. But someone comes into my world and tells me I can transcend the being that I am; and at that moment he stirs me, and disturbs me, and makes me ambitious to transcend that which I am, and if I don't realize the being that I would like to be, then he made me a sinner. So to whom did he come? He said, I did not come to the righteous, I came to the sinners. I came to make them sinners and then to redeem them. Those who are complacent, who are satisfied with what they are, I did not come to the righteous. "I came not to the righteous but to the sinners." So he comes into the world and tells man a story.

But now, what is the blood of Christ that I have to shed? I'll tell you: Christ is your own wonderful human Imagination. "Christ in you is the hope of glory" (Col.1:27). It is Christ in you that must be awakened from this death. So, if I would now shed his blood, how would I shed my own Imagination's blood? Well, now I am in a certain state. I am aware that I am a certain man, and I desire to transcend it; I want to be other than the man that I am. I have to die to that man; therefore, blood is shed. I detach myself mentally from the man that I am now keeping alive and I become at-one with that state of consciousness, the new man, that I want to make real in this world. So we are told in Ephesians, "Be imitators of God as dear children" (5:1). And we are told in the same book, Ephesians, "He creates in himself one new man in place of the two, so making peace" (2:15). He creates in himself one new man in place of the two and this way he makes peace. So if I am now disturbed because I'm not the man I want to be, there's conflict, there's war. The only way I can find peace is to create in myself the one new man. I must become the man that I want to be.

A very able, in fact, the greatest writer in the English language put it into the character called Hamlet, and tried through this story to instruct on it. We think because he's a playwright, well, that was simply written for entertainment, that was written simply to entertain the world, don't believe it! One of the greatest educators of all time you'll find in Shakespeare. So, here he takes Hamlet and Hamlet is now made to tell his mother how to transcend herself. He said to her: "Assume a virtue, if you have it not. Refrain tonight; and that shall lend a kind of easiness to the next abstinence: the next more easy; for use can almost change the stamp of nature" (Act 3, Sc 4). And you try it. You can take it tonight and restrain tonight. Restrain what?—-the impulse to sleep in the consciousness of being thwarted, of being the man that you don't want to be. And, just this one night restrain the impulse to fall asleep in that state. But don't fall asleep in a vacuum; fall asleep now by assuming a virtue that you have not.

For she didn't have the virtue of mercy when she actually aided in the destruction and death of her husband, through a passion that she wanted to, I would say, appease. And so, she certainly was not merciful, she was not one of pity, she was not one of love, and so, he asked her to assume a virtue if she had it not. What virtue? Well, he didn't name it for her. He allowed her to select the virtue that she would like to assume, which currently she did not possess; and told her if tonight you would refrain the impulse to fall asleep in your last night's concept, and this night fall asleep in the assumed virtue, just once, tomorrow night you'll find it easier, and the next night still more easy. For I tell you that even if it doesn't happen the next day, the next day you can always change the stamp of nature. So, if you came into this world stamped with the venom that is yours, the horror that is yours, the unmerciful picture that is yours, it can still change that stamp of nature if you'll try it tonight. So he tried to persuade her to assume it.

So I will say to you tonight, if you want to be successful, if you want to be…I don't care what it is, but you name it. I hope it is something lovely, something marvelous. If the whole vast world tells you that you could not do it, I have been sent to tell you that you can transcend your environment. You can transcend anything in this world that you seem to have at birth, or you seem to have today. You can transcend it by assuming the feeling of the wish fulfilled. I will tell you that Imagination will do nothing for us, nothing that we wish, until we have assumed the wish fulfilled. It will do nothing until we have assumed the wish fulfilled; and Imagination is Christ. And so, if I now give up my present concept of myself and dare to assume that I am the man that I want to be, have I not

died to my former state? And that was the shedding of blood; that is the shedding of blood on the psychological state. I don't go out and buy a turtle dove, or buy a bullock, or kill some little animal in this world in the hope of appeasing God. I shed the blood of Christ, and the blood of Christ is my own wonderful human Imagination; for God became man that man may become God. He actually became us!

So if I am told when I started the dream that whatever—anything in this world no matter what it is—if you forgive it, it is forgiven; if you retained it, it is retained. But am I not told I must not ask for your consent. I don't ask for your permission to do it, and I need not tell you I am doing it. Maybe you are totally unaware that I am doing it. Therefore, if you are unaware that I am doing it, and I'm doing it without your knowledge or your permission, then is it not true that "All that I behold, though it appears without, it is within, in my Imagination, of which this world of mortality is but a shadow"? If I don't need your permission to forgive you, and I need not tell you that I am actually forgiving you and I perform an inner act which results in an outer change in your world, are you not within me? If I do it. Well, is it done? May I tell you, I could tell you unnumbered stories to support that claim. It is true!

A lady called me yesterday morning to thank me for something she'd asked of me on the morning of the 29th of December when I spoke to Dr. Palmer. She asked me for a certain something, and it was, would I please release her from this problem. And so, in my Imagination I simply assumed that she had called and told me of the good fortune or the good news which she called yesterday morning. But then she shared with me a lovely piece of good news. She said, "You know, I can't come to you at night any more, I don't like to go out at night, but I do put into practice what I heard from you over the years. And a friend of mine called me up—she goes to Santa Barbara in the summer and goes to New Mexico in the winter. In New Mexico she lives in a trailer. She called me and told me that they told her that the trailer had changed hands, that is, the place where they're all parked, and that she wanted to sell. So I said, 'Alright, it's done. You have the check in your hand and it's all done.' Then she called me back and told me that she had just heard from the people who were living there that there are seventeen trailers for sale, and because of the change in management, all things are going to pot, and that no one can get anything for a trailer today. I said, 'I'm not asking you why you're going to sell it; you want to sell it; and you sold it for the sum of money that you want.' She went off to New Mexico and within one hour after she arrived—in spite of the seventeen trailers for sale—she sold her trailer at the price she had stated, not one penny less, not a penny more. Someone within one hour bought her trailer in that trailer camp.

And if that works once, and you can repeat it, and then repeat it, and repeat it, we have found the law of the forgiveness of sin. For sin is only missing the mark. And if no sin can be forgiven without the shedding of blood, I have found what the shedding of blood is. The shedding of blood is the Christ blood. Well, Christ is my Imagination. And I gave up that which I made alive. If I give up something I made alive, I shed its blood. I took myself out of one state and put it in another state. So I put it in one state called "the check is in your hand"; therefore, I took it from the state where you are trying to sell and put it into the state where you have sold. I take it from one state where you are not the man you want to be, and put it in the state where you are the man that you want to be. So, in making this transformation I die to one state; and in dying to this state I then fulfill the Book of Ephesians, "He creates in himself one new man in place of the two, so making peace." And so, he makes peace.

Neville 03-26-1963

BLAKE ON RELIGION

When you are discussing Blake you are discussing one of the greatest spiritual giants of all time. You might just as well discuss St. Paul, for they had the identical visions, the vision of reality. Tonight we can cover only a portion of his gift to the world. In his "Auguries of Innocence" he says:

"To see a World in a Grain of Sand
And a Heaven in a Wild Flower,
Hold Infinity in the palm of your hand
And Eternity in an hour."

What is the sequence? The most inanimate thing in the world, a grain [of] sand, and in it to see a world. Then he moves to the first animation, a flower; and then to see harmony, which is Heaven – to see a "Heaven in a Wild Flower." And now he comes to space: "Hold Infinity in the palm of your hand." And then to time: "And Eternity in an hour."

He moves on now to the bird world, to show us the relationship of the whole vast world, the unity of the world, that we are all actively related. That you can't disturb anything at this moment in any way and not actually affect the whole.

"A Robin Red breast in a Cage
Puts all Heaven in a Rage."

We think we can catch the little bird and cage it for our amusement, that which should be set free. He said:

"How do you know but ev'ry Bird that cuts the airy way,
Is an immense world of delight, clos'd by your senses five?"
("Marriage of Heaven and Hell")

So, the little

"Robin Red breast in a Cage
Puts all Heaven in a Rage.
A dove house fill'd with doves and Pigeons
Shudders Hell thro' all its regions."

Then he moves on to the next state, in what the world would call evolution, but he doesn't call it that. Now into another aspect of the animal world:

"A dog starv'd at his Master's Gate

Predicts the ruin of the State.
A Horse misus'd upon the Road
Calls to Heaven for Human blood."
("Auguries of Innocence")

And he takes the stages right through. You will read it as you go along. ("Annotations to Berkeley's Siris" in his Pickering MS.) Here is this mental giant who saw the complete relationship of all of us. So I think I could be isolated were I in a dungeon and I thought of you – my thought is affecting the entire universe. I thought of you with envy, or with hate, or with love, whatever the thought was as I conjured you in my mind's eye and represented to myself as I want you to be, whether it is in hate or in love, I am affecting the whole vast world. And if I believe in the reality of what I have done, it will come to pass. And because we are all one, all interwoven, I will use you without your consent, your knowledge, to fulfill that which I have imagined at that moment.

Then he makes this statement:

"What seems to Be, Is, To those to whom
It seems to Be, and is productive of the most dreadful
Consequences to those to whom it seems to be, even of
Torments, Despair, Eternal Death; but the Divine Mercy
Steps beyond and Redeems Man in the Body of Jesus."
("Jerusalem," Plate 36)

He steps beyond. Because of this principle man could be lost forever, not knowing what he is doing, but "Divine Mercy Steps beyond and Redeems Man in the Body of Jesus." "God is Jesus" and we are but members in this divine body, therefore, only one name – we are he. So Blake made this statement: "Man is all Imagination. God is Man and exists in us and we in him." ("Annotations to Berkeley's Siris")

"The Eternal Body of Man is The Imagination, that is, God himself,
The Divine Body, Jesus; we are his Members."
("The Laocoön")

He makes every world, and now he asks us to join with him in putting this to the test. When you read his works from beginning to end, he never waivers from this premise. One thing he asks us all to do and to always bear in mind at every moment in time – to distinguish between the immortal man, which he saw… He said: "When I first did distinguish the immortal man that cannot die. . . that immortal man was Imagination." Imagination has a body and he describes that body when he begs us to always discriminate between this immortal man — your wonderful human Imagination —and the state into which it has fallen.

And so, you may be this night in the state of love (I hope you are), the state of tenderness, the state of affluence. I don't know, but you may not be. You may be in the opposite state. But were you in the opposite state, or some friend of yours, or some total stranger in the opposite state, he begs you, he begs all of us, to

always bear in mind the distinction between the occupant of the state and the state, and lift everyone out of the state if it is an unlovely
state. For man is like a pilgrim passing through states, as though I pass through the states of this country. If this night I pass through Chicago, Chicago remains, but I — the pilgrim — pass on. If I pass through any state — the state of poverty, when I leave poverty it doesn't really dissolve, it hasn't disappeared. I left it for anyone to enter. I hope they will avoid it, but anyone may fall into it or deliberately go into it by feeling sorry for himself, feeling unwanted. And so he tells us of these enormous states, infinite states in the world. That everything possible that could happen to man is already created in the form of states. When man enters the state, the state unfolds because he — the operant power — has entered the state, and unknowingly he simply unfolds the state. If the state is one of wealth, in a way he does not know everyone in the world that can aid the unfolding of that state must aid it. If he enters any state — the state of poverty — though at the moment when he enters it he may have everything in the world, in no time he will grow the fruits of poverty in this world, for he is in the state of poverty. But he, the occupant of the state, is neither rich or poor.

So, Blake calls upon everyone to bear this in mind constantly and forgive every being in the world. For he says: "Mutual forgiveness of each sin, such are the Gates into Heaven in our world." If I could only remember every moment of time when I see someone I dislike, that he is only in a state. That is why I dislike him – I dislike the state. I identify him with the state I dislike, but I think it is the occupant. It is not the occupant. He could come out at any moment in time, or I could get him out if I pulled him out and put him into another state, and I wouldn't dislike him. If I bear this in mind, knowing my power to pull him out of the state I could save him, at least temporarily, until he is actually redeemed by this "Divine Mercy that steps beyond and Redeems Man in the Body of Jesus." And that is a true vision. We are "Redeemed in the Body of Jesus." The day will come when you actually will be pulled into his presence, for it is he, divine mercy, that steps beyond, in spite of what we have done, and pulls us right into his presence.

Then we are asked a very simple question. The world will answer correctly or he would not have told us. It is automatically done — we are divinely prompted what to answer, what to say when the question is asked. We cannot make a mistake, for we are actually prompted from the depths of our soul and we answer. At that very moment he embraces us and we become one with him – Jesus. We are fused into the body of Jesus.

And you say: "Is Jesus a man?" Yes, he is a man. So Blake makes the statement:

"If Thou Humblest Thyself, Thou humblest Me;
Thou also dwell'st in Eternity.
Thou art a Man, God is no more,
Thy own Humanity learn to adore."
("Everlasting Gospel")

So when you stand in his presence you are standing in the presence of Man and it is Infinite Man. It is Jesus, and you are actually saved in the body of Jesus, because he embraces you and you are locked in his body, one with his body. You are the body. You aren't locked in the sense that you disappear — you are that being. You become one with Jesus, yet you do not lose your identity. No loss of identity and yet one with God, for God is Jesus. Now this is Blake's teaching and I have proven much of it to my own satisfaction by my own mystical experiences.

Now he comes to discuss the story of the "Virginity of the Virgin." For are we not told in Isaiah 7:14: "Therefore the Lord himself will give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." The word Immanuel means "God is with us." Listen to it carefully: "She will conceive and bear a son, and call his name Immanuel." The child will be given the name as a token. The child is not the great event; the child will be given a name and is the token of deliverance. The child himself is not the deliverer. The child is simply the sign of an event taking place. Now Blake writes one single little verse and he speaks of it as the "Virginity of the Virgin." You are the virgin, whether you be male or female, I am the virgin, we are all the virgin. I didn't know what was happening to me any more than you will know what is happening to you. He puts it in four little lines:

"Whate'er is done to her she cannot know,
And if you'll ask her she will swear it so.
Whether 'tis good or evil none's to blame:
No one can take the pride, no one the shame."
("Poems from the Note-book")
[On the virginity of the Virgin Mary and Johanna Southcott]

So we said in the story: "How can this thing be, seeing that I know not a man?" And through the centuries thousands of columns have been written condemning the act, for it was out of wedlock and they take it on this level. It is not on this level. You are the bride of God, as told us in Isaiah 54:5: "For your Maker is your husband, the Lord of hosts is his name." So the one who made me is going to sire me, without my knowledge, without my consent. So

"Whate'er is done to me I cannot know,
And if you'll ask me I will swear it so
Whether it is good or evil, none's to blame:
No one can take the pride, no one the shame."

No one can take the pride when I confess openly I gave birth to a child out of wedlock. For no one sired that child and no one can claim he sired it. Now whether it was a shameful thing to perform — well, the world must judge. Whether it be good or evil, well, who knows? But one thing I know: no one can claim they did it, therefore "No one can take the pride, no one the shame" — if it's shame. So the prophecy was made and he writes in four little lines the story of the "Virginity of the Virgin."

He is telling every being in the world that they are that virgin. And you will be sired by the Holy Spirit, and you will produce in visible form an infant, just as told us in the Gospel. Having produced it you stand amazed because how could you produce it in such an unnatural way? It doesn't happen in a natural way. Therefore, you were the virgin who conceived unknowingly, for she said: "How can I conceive, how can I have a child seeing I know not a man?" Then you are told the Holy Spirit will come upon you and the child will be the child of God. But it will only symbolize an event that is taking place, and you will be the son of God. In that act you were the child, who symbolized your acceptance. But the son of God is also God the son, and the son of God is made to say: "I and my Father are one."

Blake saw the whole vision so perfectly, so clearly, and told us in his fabulous works. Said he of the Bible: "I know of no other Christianity and no other Gospel than the liberty both of mind and body to exercise the

Divine Arts of Imagination. Imagination the real and eternal world into which we shall all go after the death of this vegetable mortal body." He would accept no other form of Christianity. And he said: "All ritual, all creeds," everything in the form of a ritual "was anti-Christ." No religion means by definition a time, devotion to the most exalted reality that one has
experienced. But religion as practiced is simply artifice, creed, ceremony, confession, and all outward show, and Blake would have none of it. The whole thing to him was anti-Christian, because to him the whole thing was from within, something the individual experienced that no one by argument could shake.

Years later, another brilliant mind, William James, made this observation and wrote it in a letter (not in a book) to his son. The son allowed it to be published in 1920 in The Atlantic Monthly. In this letter, James said: "The mother seed, the fountain-head of religion, begins in the mystical experience of the individual. All theology, all ecclestiastism, are secondary growth, superimposed. These experiences belong to a region that is deeper, wiser and more practical than that which the intellect inhabits. For this they are indestructible by intellectual arguments and criticism." Blake would have endorsed that one hundred per cent.

You couldn't disturb him. They called him a mad person. Even to this very day they speak of him as one who was unbalanced. He confessed in one of his letters that William Cowper [came to him. Cowper was] one of the great poets and himself considered one of the six greatest of all writers of letters in the English tongue. He was a contemporary. He died in 1800, Blake in 1827. He was much older than Blake, and Blake in his letter did not say whether Cowper came to him while he walked this earth or after he made his exit from this earth, because Blake could not conceive of death in any sense of the word — nothing died, all things survived. He said: "Cowper came to me and said to me: 'Would that I were mad always, I cannot rest. Would you not make me truly mad?' Then he said: 'Look at you, you are healthy, and yet you are more mad than all of us. Would that I were as mad. I cannot rest until I am as mad as you are.'" He claimed that was what Cowper said to him. That he would now be a "refugee from unbelief."

We think we are sane when we believe in the evidences of the senses, when we believe in some mathematical state that proves itself in performance. He spoke of Blake as one who was a "real refugee from unbelief." I tell you a fantastic story and you don't believe it. Would that you would believe! Believe it, though reason would deny it and your senses deny it. Just to believe it and become a refugee from unbelief, because true religion cannot be analyzed. You can't rationalize it; it is based upon these mystical experiences in the depths of the soul.

Blake said of the Bible: "The entire Hebrew Bible" . . . he did not mention a few of the works. He didn't mention Ruth, Nehemiah, and things of that sort, but he said: "The Five books of the Decalogue; the books of Joshua and Judges, Samuel , a double book, and Kings , a double book, the Psalms and Prophets, The Four-fold Gospel, and the Revelations everlasting." ("Jerusalem," Plate 48) He did not name the prophets, which he called the latter prophets (also the major): Isaiah, Jeremiah, and Ezekiel. He said these are true vision. He did not mention the Epistles, but he said the four Gospels, Revelation, and the Hebrew Bible are eternal visions of what really exists. He saw it so clearly, that all these characters are personifications of eternal states and communed with these states, for when you commune with them they seem as real as you are. But they are personifications of God's infinite mind; every aspect of his mind is personified. You are not an aspect of the mind, something entirely different. You are one with God. "Man is All Imagination. God is man and exists in us and we in him." ("Annotations to Berkeley's Siris")

“The Eternal Body of Man is The Imagination, that is God himself; The Divine Body Jesus; we are his Members” — part of the body of Jesus, and because there is only one name, we are he. So we pass through a process, a simple process which you can’t evoke, you can’t hasten it. But when you least expect it, divine mercy steps beyond and redeems man right into the body of Jesus. Then he passes through these stages, where he is born from above, where suddenly he beholds the divine Son [David] as his son; then the great woven structure of the body, the temple, is torn from top to bottom and he ascends to be one around this infinite throne of Jesus, who is God.

I actually believe it. I can’t prove it to you and I can’t take you with me into that moment of time where I experienced it. I can only tell you I have experienced it and ask you to believe it and share with me in belief, that you yourself may become a refugee from unbelief. For the man who cannot leave what he can touch with his hands and rationalize, cannot believe. And this is something you are called upon, although you have not seen it. “Blessed is the man who has not seen and still believes.” That is how the Gospel of John 20:29 ends. Those who heard about it, who would eventually experience it, like Job (42:5) — he said: “I have heard of thee with the hearing of the ear but now my eye sees thee.” He heard about it and then came the experience, and he saw exactly what Blake is talking about, because Blake saw it.

I ask you to believe with me and take his works. I wouldn’t attempt to interpret for you. I have so many commentaries of Blake and they cost much more than all of Blake’s works put together, any one of them. You can buy Blake for $5.00, all this including his letters. I have invested in Blake’s works at home close to a thousand dollars in commentaries, and no two agree as to what Blake means by his fantastic experiences. But I bought all these commentaries of Blake before I had the experience. I could have saved a thousand dollars. I don’t regret it. I have them at home and there they stand in my library. Three volumes I paid $100.00 for, published by a dealer just back from England. These are rare volumes. Others he made me pay $55.00 and $65.00 for single volumes. And I have the whole of Blake in a nonesuch volume.

So you read him and all of a sudden you see exactly what he is trying to tell you, because you had a similar experience. Then comes the unfolding of the flower within you, the tree, and you have the experience, the same thing because all will have the identical experience, colored a little bit differently because we are all unique in God’s eye. So we have the same experience as we unfold on this great tree of life. Just think of it. If I can tell you what I would feel from Blake. Someone said: “He was the last civilized man.” Well, I hope not, but that is what was said of him. Blake had no venom in him, no impulse to hurt. He didn’t have to restrain the impulse; being all virtuous he acted from impulse and not from rules. He was simply a virtuous man in the sense that he loved people.

If I would take a summary of Blake and tell you what I get out of it, I would say tell your children while they are little tots and teach them: never unnecessarily hurt a creature or desecrate a flower. That is the beginning of reverence, and reverence is the beginning of wisdom. If you couldn’t hurt a flower, you couldn’t desecrate it. You see little children — not knowing what they are doing but in the presence of adults who should know better — and they will take a lovely rose and tear it and desecrate it. If the parent at that moment (or the adult, whether he is the parent or not) would stop the child and explain not at any time to unnecessarily hurt a creature, take the wings from a butterfly. I did it myself. To take the wings from a fly, to take the wings from something else. No reason for it, but I did it as a child. But I did it when possibly there was no one around like my father or mother to stop me in the act. But I know today from experience: you can take a child in its youth, in its infancy, teach it never unnecessarily to hurt a creature or desecrate a flower. That would be to it

the beginning of reverence, and reverence is the beginning of wisdom.

Take George Washington Carver, who would take a flower in his hands and talk to it. The man couldn't hurt it, he was incapable of hurt. He would talk to a sick flower and ask the flower what was wrong with it and try to tell him, that he in turn may bring in the solution to that rose bush — which he did. And he gave us, because he couldn't hurt, this synthetic world of ours. He took the ordinary little peanut. He talked to the peanut and wondered "What are you for why did God make you? He made you for a purpose." And then the peanut communed with George Washington Carver. And today we have 300 by-products from the peanut and hundreds of by-products from the southern pines, and from other things. I heard that gentleman the year he died. Just before he died he spoke in New York City at the forum held every year by the Herald Tribune, always held at the old Waldorf Astoria. He said (and I heard him, I saw him) that: "This concern about tomorrow's not being able to feed the world. From the southern states of this country, forget the northern states, the southern states, we could feed the entire world, and clothe the entire world from the by-products. What we could extract from the southern pine and the peanut and all things, the synthetic world." (He called it "the synthetic world.")

Today you can go into a store and they brag about the synthetic garments. They call it Dacron or some other name and tell you how much better it is than the so-called natural thing that you would normally wear. All these are synthetic garments and they claim they are better in feeling, lasting wear, and everything else. All that goes back to a man who couldn't hurt. And he was born a slave (I think he was sold for a horse or something). So we have to redeem him. Here was a man born into slavery who couldn't hurt, and he is one of the mental, spiritual giants of the world. If you met him beyond the grave you would see a glorious being like a Blake, because he couldn't hurt.

So I would say to everyone here who is in contact with tomorrow's children: start it. If you start and tell the children never hurt unnecessarily. By that I mean if a horse breaks its foot then you have to destroy it. You can't mend it and the merciful thing to do would be to blow its brains out. That would be a merciful act, but then you would do it not unnecessarily. Blake said:

"A Horse misus'd upon the Road
Calls to Heaven for Human blood.
A dog starv'd at his Master's Gate
Predicts the ruin of the State
A Robin Red breast in a Cage
Puts all Heaven in a Rage."

To take this wonderful thing and cage it for your own amusement when it should cut the airy way. And then he says:

"A Skylark wounded in the wing,
A Cherubim does cease to sing."

You wouldn't think a cherub, one with the seraphim around the throne of God, would — at that very moment when we wound the skylark in its wing — would be silent. But in the inter-related world, all things by a law divine in one another's being mingle. So you could not wound a skylark in the wing and expect a cherubim to

continue to sing. All of a sudden things come to an end by our misuse of this fantastic power that is ours. For being all imagination, as we misuse the power that is imagination we cause cherubim to become silent. We cause the whole of heaven to cry out when we cage something that should be set loose and free in this world.

But you start, and I am quite sure it wouldn't take more than one generation, if the world would believe it, if you start it in the home with children. Take them into the garden and let them see and then watch their reactions. Some may be more violent and tear it off, but stop them right there. Don't hit them, just stop them and explain to them that it is a creation of God — the one who made the stars made this for your enjoyment, not for your destruction — and explain they should not desecrate the flower. Then if you see them taking off the wings of the butterfly, because they are human that way, explain they should never unnecessarily hurt a creature. They would believe it, they trust you, and then suddenly that's part of their structure. They couldn't violate that conditioned mind. Why, it wouldn't take any time to really become a world like a Blake, and what a world that would be!

So I say to you: Blake, read him. I could talk about him from now to the end of time and never exhaust him. He lived to be seventy years old. He never went to school. His visions began at four, and he thanked his father for not sending him to school to be flogged into memorizing the works of a fool. Even in today's paper, the New York Times, a science editor wrote the story of a man's new concept of the universe – radical departure from what was held last year. Well, this is not final you know. This will be a radical departure from what it will be called next year, and that is man's concept. Whether the thing is really expanding to the limit of complete explosion, or whether it is like a breath — where it will go to a certain point and then once more begin to contract, taking unnumbered trillions of years — they don't know and they hope to find it out through telescopes. So they are experimenting through the telescope to the mathematical concept. But Blake made this observation:

"God is not a Mathematical Diagram."
("Annotations to Berkeley's Siris")

Not in eternity will you find God as a mathematical diagram. When you find him you'll find him as man. So he said:

"God Appears and God is Light
To those poor Souls who dwell in Night,
But does a Human Form Display
To those who Dwell in Realms of day."
("Auguries of Innocence")

When you meet him, it's man. But how can I describe him when he himself describes the body and the form as love. (How do you describe love? Yet I stood in the presence of love and he was human.) But he said:

"For Mercy has a human heart,
Pity a human face
And Love, the human form divine.
("The Divine Image")

So how are you going to describe love? When I stood in the presence of love it was human and it was Jesus and it is form, but it is infinite love. Then you understand the words concerning forgiveness:

"In Heaven the only Art of Living
Is Forgetting and Forgiving."
("Notes," Plate 81)

And you stand in his presence and you hear these words ring out: "Forgive them; for they know not what they do." (Luke 23:34) "Mutual forgiveness of each vice; such are the Gates of Paradise." No one can get through holding any resentment, because you are holding it against a being when it should be a state, and the states are fixed forever through which we pass.

I would encourage everyone to read Blake. He grows every year bigger and bigger in the minds of men, yet he died and is buried in an unknown grave. I doubt if anyone truly knows where he is buried. Possibly, because he was poor in those days in England, they buried the paupers four and six to a grave. So who knows where he is buried? At least we have his works, those that survived. And so, after 200 years here is this giant, and in his day we had men that can only be remembered because there was certain violence, like George III, who reigned where he lived, when this was a colony. And here this mad George, truly mad, and nothing was more sane than Blake. And George who was then King of England – we founded his colony – could give away sections of it, vast areas to those that he favored – mad as a hatter! And they called Blake the madman! And Cowper, who did go mad (three times he was put away) – he appeared to Blake and asked Blake to make him truly mad. Not mad as the world judges it, because there are unbalanced mental states, no question about it. "Make me as mad, Blake, till I become like you, a refugee from unbelief." He was torn between the two.

If I could only go all out and believe in the reality of my imaginal act and not look back. Just go all out, and believe that things are as I desire them to be. But don't look down now to my understanding to see if it is really happening, like pulling up the little seed to see if it is taking root. Really believe that it is going to take root and in its own way it unfolds within itself and grows. But don't pull it up; walk right out in the belief that things are as I desire them to be, even though at the very moment it seems darker than ever. And if I do that, that is what Blake did.

They said that many a day he had not a potato in the house and no money. His wife must have been an angel of angels. To remind him there was no food in the house – and then he would have to go out and sell one of his paintings, or get a commission to make a painting – she would put before him on the bare table an empty plate and a spoon, so when he came to dinner, well, that's it. He took the hint and then would go out and either borrow a pound or a few shillings, or try to get a commission for a picture he had not yet painted. He lived in that so-called dream world. But what he has done to posterity! How he has affected the entire world. And when you think today that no one who understands the English tongue, called upon to make a list of the six greatest users of English tongue of all times, has the same order of value, but within six they could not omit the name of Blake. And he never went to school. Just that inspired mind, the greatest most wonderful mind.

He said he talked to Isaiah and Ezekiel and he asked them about Imagination and they said: "In ages of imagination this firm perswasion removed mountains; but many are not capable of a firm perswasion of any thing."

("Marriage of Heaven and Hell," Plate 12)

Well now, I could not if I told you for the rest of my days exhaust or do justice to Blake, but just enough to encourage you to read him for yourself. And take my experience, having paid one thousand dollars for the works of Blake, you buy Blake and omit the commentaries. I have them at home and I read them and they remain read but not to be re-read. But I make Blake my daily companion as I do the Bible. So take Blake and take the Bible and read it. If you don't understand him at first reading, re-read it and keep on re-reading. I'll tell you one thing it will do for you: it will increase your vocabulary and lift your use of words to the heights.

Now let us go into the silence.

QUESTION: What is the symbol of the Lark?

ANSWER: When he said: "A Skylark wounded in the wing, a Cherubim does cease to sing," he identifies that skylark as but the externalized shadow of the song of a cherubim. He calls this the world of shadows ("Jerusalem," Plate 71) faintly reflecting an activity that cannot be seen by mortal eye; that the heavenly world enacted has thrown its shadow to interest man in some strange way in this world. For man is in a world of sea, it is on the sea. His greatest poem, "Jerusalem," begins on the theme: "Of the Sleep of Ulro!" This fantastic world is called "Ulro" by him, where we are so sound asleep it is likened unto "Eternal Death." And he calls upon us to "Awake." So all these will aid us to awake. So, if the cherubim by his song in this world, through the shadow of a bird called the "Skylark"…

But we go out and we doubt, for instance, as friends of mine (I call them my friends) – wait eagerly for the dove season. And of course, I have always refused their dinner invitations to come and dine on doves. I love the doves. They come all over my place, and when the mourning doves are beginning to coo… And coming from Barbados as I did we have a certain native feeling toward the dove, and so they are fed. If you listen to him carefully the male dove is actually saying: "Moses spoke God's word," and then the female answers: "He did, he did." I listen to it every morning. And then someone shoots him and asks me to come and dine! He tells us of the little lamb: "The Lamb misus'd breeds Public Strife and yet forgives the Butcher's knife." For that purpose, to feed these vegetable bodies — the shadow, the mortal body — you forgive them that use of the knife. But to abuse it: "The Lamb misus'd breeds Public Strife, and yet forgives the Butcher's knife."

Neville 09-27-1968

BRAZEN IMPUDENCE

A new idea will not become part of your common currency of thought until it has been repeated over and over and you begin to live by it.

You have been taught to believe that God exists outside of you, but I say you are all Imagination. That God exists in us and we in him. That our eternal body is the Imagination, and that is God Himself. I mean every word I have just said, but it is a new thought. Until this new idea becomes a part of your thinking, every time you hear the word, "God," your mind will go out to something you have conceived God to be.

When I say I am, I am speaking of the Lord Jesus Christ of the New Testament and the Jehovah of the Old. When you go to bed tonight and put your head on a pillow, you are aware of being. That awareness is God! I want to show you how to use your awareness as brazen impudence.

In the 11th chapter of Luke, it is said that Jesus was praying when one of his disciples said: "Lord, teach us to pray," at which time he gave them the Lord's Prayer. Now, the Lord's Prayer that you and I have is translated from the Latin, which does not have the imperative passive mood necessary to convey the meaning of the prayer. In its original Greek, the prayer is like brazen impudence, for the imperative passive mood is a standing order, something to be done absolutely and continuously. In other words, "Thy will be done," becomes "Thy will must be being done." And "Thy kingdom come" becomes "Thy kingdom must be being restored."

That is not what is being taught, however, as he taught in the form of a parable such as: "Which of you who has a friend would go to him at midnight and say to him, 'Friend, lend me three loaves, for a friend of mine has arrived on a journey and I have nothing to set before him,' and from within he says, 'Do not bother me; the door is shut and my children are in bed. I cannot rise and give you anything.' Yet I tell you, although he will not rise because he is a friend, yet because of his importunity, he will rise and give him whatever he needs." The word importunity means brazen impudence. In other words, he would not take No for an answer!

Jesus was not teaching a disciple on the outside how to pray. He was telling you how to adjust your thinking so you will not take No for an answer. In the story the friend knew what he wanted. He assumed he had it and continued to assume he had it until his assumption took on the feeling of reality and he got it. This is how you find God in yourself, by being persistent in your assumption.

Then this story is told to show how you should pray and not lose heart: "In a certain city there was a judge who neither feared God nor regarded man. There was a widow in that city who came constantly, asking him

to vindicate her against her enemies. At first he refused, then he said to himself, 'Although I neither fear God nor regard man, yet because this woman bothers me I will vindicate her before she wears me out.'" Again we see the need for persistence in prayer.

When you know how to pray, you will discover that everyone in the world can be used as an instrument to aid the birth of your prayer. They may be condemned in the act and pay society's price, while you are saved; yet you are the cause of their action.

I will now share with you a very personal story. I tell it to illustrate a principle. Society blamed this lady for what she did, and she paid the price, but I was the cause of her misfortune. I am not going to justify my story and if you can't take it, I'm sorry. When I first told it, one lady was very upset and I regret that; but I have noticed that when someone has recently given up alcohol, tobacco, meat, or sex, they invariably condemn the state. They feel too close to it to feel secure. I am not saying that this lady had a similar experience where she was the victim; I am only speaking of a principle. Now here is my story:

When I decided to marry the lady who now bears my name I applied this principle. At the time I was terribly involved. I had married at the age of eighteen and became a father at nineteen. We separated that year, but I never sought a divorce; therefore, my separation was not legal in the state of New York. Sixteen years later, when I fell in love and wanted to marry my present wife, I decided to sleep as though we were married. While sleeping, physically in my hotel room, I slept imaginatively in an apartment, she in one bed and I in the other. My dancing partner did not want me to marry, so she told my wife that I would be seeking a divorce and to make herself scarce - which she did, taking up residence in another state. But I persisted! Night after night I slept in the assumption that I was happily married to the girl I love.

Within a week I received a call requesting me to be in court the next Tuesday morning at 10:00 A.M.. Giving me no reason why I should be there, I dismissed the request, thinking it was a hoax played on me by a friend. So the next Tuesday morning at 9:30 A.M. I was unshaved and only casually dressed, when the phone rang and a lady said: "It would be to your advantage, as a public figure, to be in court this morning, as your wife is on trial." What a shock! I quickly thanked the lady, caught a taxi, and arrived just as court began. My wife had been caught lifting a few items from a store in New York City, which she had not paid for. Asking to speak on her behalf I said: "She is my wife and the mother of my son. Although we have been separated for sixteen years, as far as I know she has never done this before and I do not think she will ever do it again. We have a marvelous son. Please do nothing to her to reflect in any way upon our son, who lives with me. If I may say something, she is eight years my senior and may be passing through a certain emotional state which prompted her to do what she did. If you must sentence her, then please suspend it." The judge then said to me, "In all of my years on the bench I have never heard an appeal like this. Your wife tells me you want a divorce, and here you could have tangible evidence for it, yet you plead for her release." He then sentenced her for six months and suspended the sentence. My wife waited for me at the back of the room and said: "Neville, that was a decent thing to do. Give me the subpoena and I will sign it." We took a taxi together and I did that which was not legal: I served my own subpoena and she signed it.

Now, who was the cause of her misfortune? She lived in another state, but came to New York City to do an act for which she was to be caught and tried. So I say: every being in the world will serve your purpose, so in the end you will say: "Father forgive them, for they know not what they do." They will move under compulsion to do your will, just as my wife did.

I tell this story only to illustrate a principle. You do not need to ask anyone to aid you in the answer to a prayer, for the simple reason that God is omnipotent and omniscient. He is in you as your own wonderful IAmness. Everyone on the outside is your servant, your slave, ready and able to do your will. All you need do is know what you want. Construct a scene which would imply the fulfillment of your desire. Enter the scene and remain there. If your imaginal counselor (your feeling of fulfillment) agrees with that which is used to illustrate your fulfilled desire, your fantasy will become a fact. If it does not, start all over again by creating a new scene and enter it. It costs you nothing to imagine consciously!

In my own case the scene was a bedroom of an apartment, with my wife in one bed and I in the other, denoting that I was no longer living in a hotel alone. I fell asleep in that state, and within one week I had the necessary papers to start action on a divorce.

This is what the Bible teaches. It is my text book. "Whatever you desire, believe you have already received it and you will!"

There is no limit to the power of belief or to the possibilities of prayer, but you must be brazenly impudent and not take No for an answer. Try it! When I say you are all imagination, I mean it. While standing here on the platform I can, in a split-second, imagine I am standing on the outside, looking at this building. Or, in another second be in London and view the world from there. You say that's all hallucination? That it is all in my imagination? All right, now let me share another experience with you.

I was in New York City when I heard that my seventeen-year-old nephew, my sister's oldest child, was in a terminal state of cancer. I knew how she felt and wondered what I could do to comfort her - to show her that the boy she so loved was not flesh and blood, but spirit. So while in New York City, I went to my bedroom, closed the door, and lay down on my bed. Knowing that my sister lived in the old family house in Barbados, I assumed I was on the bed where I knew Billy to be. I assumed my sister entered that room but could not see her son, only her brother, Neville. I lost myself in that assumption until my sister, Daphne, entered the room. Looking startled, she came forward, stared at me, then turned and left the room. When I was satisfied that I had seen her, and she had seen me and not her son, I broke the experience and returned to our living room to be with my wife and a friend who had come for cocktails.

Ten days later I received a letter from my sister, in which she said: "Nev, I just can't understand it." Giving the day and the hour which coincided with mine in New York City she said: "I went into Billy's room and I was startled to see you there. I knew you were in New York City, yet I could not see Billy on the bed, only you. I must confess I was a bit afraid, so 1 left the room and when I returned I could see Billy again. She could see Billy because by then I had departed. If I am all imagination, I must be where I am in imagination. When I gave the scene sensory vividness, with all the tones of reality, I was seen by my sister two thousand miles away. No, I didn't save Billy. He died, but my presence did convince my sister that her son was not flesh and blood. If her brother, in New York City, could appear to her in Barbados, she knew there was something that inhabits a body which cannot go to eternal death.

I tell you: there is an immortal you that cannot die. That night I gave my sister the conviction of a reality in her son that would survive when the doctor said he was gone. Gone where? Restored to a terrestrial world like this as a young lad, to continue a journey that was set up for him in the beginning. And that is to form the

image of Jesus Christ in him. When that happens, Billy will awaken as Jesus Christ, the one being who is God the Father.

Practice the art of movement. In New York City, my telephone was in the hallway and my chair in the living room. While sitting in my chair, I would assume I was at the telephone. Then I would assume I was looking into the living room. I practiced this exercise. until I discovered I could move anywhere in a split second of time. Try it and perhaps, like my sister, someone will have the strange experience of seeing you where you have not physically been. Make it fun. I do it all the time.

A lady, thinking I was still in Barbados - where she last saw me painfully thin and weighing only 138 pounds - was hoping I was feeling better, when I instantly appeared in her living room. I was brown from the Barbados sun, wearing a gray suit (which I did not own when I left here, but purchased in New York City) when I said: "There is no time," and vanished. Well, she is accustomed to these things, so she was not afraid.

I urge you not to limit yourself to a little body of flesh and blood, for you are spirit. Flesh and blood cannot inherit the kingdom of God, so one day you must take it off. And he who takes it off is immortal. He is your own wonderful human imagination who is God, the Father of all life. When you learn to live this way, life becomes so exciting. Your days are full and you are never alone. I spend all day at home reading the Bible and meditating. I close my eyes and travel the world. It's fun and educational. It expands me and makes me become more aware of the infinite being that I really am.

Now, the two stories from scripture that I have shared with you show the importance of persistence. When you pray, do not get down on your knees and pray to any unknown God. Instead, go to bed and dare to assume you are now who you want to be. Fall asleep assuming it is true and you will be on the road to success, for this is how things are brought into being.

Right now imagine something lovely for another. They need never know who was the cause of their fortune - but you will. My first wife did not know I was the cause of her action. Had she thought that her act would mean my freedom and her disgrace do you think she would have done it? She moved under compulsion, and I was the compelling force. When you realize this, you forgive everyone for everything they have ever done, because you may have been the one who was the cause of their action.

Blake said: "Why stand we here trembling around calling on God for help and not ourselves in whom God dwells." Why call on any god, when the only God dwells within you? He is not pretending, but actually became you. When you confine yourself to the little garment you wear, you are confining God, because it is he who is wearing it.

You need no intermediary between you and yourself, who is God. Don't run from this city to another in the hope of finding something better, because the one person you are going to take with you is yourself; so resolve your problems here. Do not compromise. Decide exactly what you want and assume you have it. If your world would change, determine what it would look like; then construct a scene which would imply you are there. If your mental construction comes close to your fulfilled desire, your little day dream will become a fact! And when it does, will it matter what others think about your principle? Having proved itself in performance, share your experience with another that they may share theirs. Keep sharing this principle, because in the end we are all the one being who is the Lord Jesus Christ. One body, one Lord, one Spirit,

one God and Father of all. Don't be ashamed to claim it. Man sees the Lord Jesus Christ as some little being on the outside; but he is in you, and when you see him, he will look just like you!

A friend recently shared this sweet vision with me. She said: "I saw a man in a white robe standing on a hill, building a canopy over the entrance to a temple. As I approached I could see that the stripes used for the canopy were translucent green and I remarked how radiantly beautiful they were. The man turned to look at me and I realized it was you, Neville, and yet you were Michelangelo. Then you addressed me saying: 'I have been working on this throughout eternity and it still remains invisible to others'. Taking the stripes, I wove them into the form of a basket and you thanked me and said: 'Great work' and I awoke." That was a beautiful dream. I have been telling the story of the resurrection throughout eternity, but it has never been put into living form. It still remains dead, like Michelangelo's Pieta, or his David made out of marble.

Let David become alive in the minds of others. Give life to the Pieta, the crucified one on the mother's lap. The story is public property, now a dead written code awaiting life in the imagination of men. Dramatize salvation's story. Make it into a play or a television show and let Michelangelo's Pieta become alive. I have made the story alive because I have experienced it.
Michelangelo, with his tremendous know-how of the human form, created the dead forms made of marble. I came along, unable to mold a stick, to find the dead forms taking on life in me. It is my hope that one day this wonderful story will be told as it really is, against the story that we have heard for over two thousand years.

Now let us go into the silence.

Neville 11-20-1967

BUILDING YOUR TEMPLE

William Blake, in his poem "The Four Zoas: a Dream of Nine Nights," tells of God's fall into division and his resurrection to unity - his fall into generation, decay, and death and his resurrection into the unity of the one Father. Associating his poem with the 6th chapter of Ephesians, the 12th verse, he states: "We wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places." So we see that the fall into division and the resurrection into unity is mental.

From beginning to end, the Bible speaks of a certain temple that is being constructed. And every day we are building our temple for the dwelling place of God the Father. In the 2nd chapter of the Book of Ephesians, we are told: "The whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it as a living structure of God in the Spirit." In other words, as you bring your building and I bring mine, we are fitted together as living stones in the building of God.

Let me explain this with a story told me just this past week. This is an experience of a lady who is very much a lady and only recently had a little baby. She said: "In my dream I am three people. I am myself, yet I am a man. As myself, I long for a little green dog. Becoming another, I see my dog standing among others. He shines like the sun and because I have ordered him I know all I have to do is wait for his arrival.

"Now, in my dream I am always the sender. When something is to be told, I tell it to another (which is myself), then I become the other in order to retell the story to the third. Becoming the third, I then tell the second to tell the first. I know it doesn't make sense on this level, but as the third person speaking, I hear the message as the second, and say to myself - the first: 'The dog is yours now.' And as the first I am so happy to hear the news.

"Again as the third person, I tell the second to say to the first: 'Your building is finished. All you have to do is turn around to take it.' Now as the first person, my little dog disappears and I am looking at my many new buildings being constructed. Then I remember that my building is finished and all I have to do is turn around and claim it - when my little baby cries and awakens me."

On the surface her vision appears to be nothing, but it has tremendous significance. Her green dog shining like the sun is Caleb in scripture. Caleb is he who goes with Joshua into the Promised Land. In the story, Caleb - having faith in the God who promised Israel land - was sent by Moses along with other spies into Canaan. Upon returning, Caleb said: "Attack immediately" but the men who had gone with him were afraid; so only the two, Caleb and Joshua (the Hebraic form of the word "Jesus"), entered.

In her dream she is waiting for a little green dog. The word "green" in this dream means "pressing with sap; luscious; health." Bursting with all that is mine, I will take you to lie down in green pastures. Full of faith in the God who promised land to Israel, Caleb is highly recommended, as only two can enter. Others had the dog and others will find him, for she is not the only one who enters the promised land. Now, who was waiting for his companion? God! As the third, the second is told and tells the first that the dog is now hers. Then the experience is repeated, as she once more becomes the sender (the teller), but she is never the receiver, for God only acts and is in existing beings or men.

Now, as the first person she realizes that the little dog has disappeared. Why? Because she has already entered the promised land. Seeing the fabulous construction going on, she is reminded that her building is finished and all she had to do is turn around and see it. There are two passages in scripture, one in the 12th chapter of Acts and the other in the 15th chapter of Luke, where the Greek word "heautou" is translated "he came to himself." In the Book of Luke these words were spoken of the prodigal son. And in the Book of Acts, Peter was imprisoned and shackled in chains. His garments were sold and he was alone in the cell, when the angel of the Lord entered, touched him, and as he rose, it is said: "he came to himself." Now, this word "heautou" could have been translated, "he turned around; it is fulfilled; it is finished; to be married." And she heard the words: "All you need to do is turn around." Turn around and you will behold the finished structure. As a living stone you have now contributed to the overall structure, which is the temple of the Living God. I know from my own experience, everyone contributes to that one Living Stone called the kingdom of heaven! You will be turned around by a force that is greater than anything known to man, but it will not happen until the end. You cannot physically turn around, nor can you force the mind to do it.

Now, Blake tells us: "God fell into division" and this lady divided herself into three. Now heading for the end of the journey, when the force that is holding you to this world is relieved, you will turn around to see the structure your Father built and you will know that you are He. Your temple is not built by another. "He who began a good work in you will bring it to completion at the day of Jesus Christ." Who is he? I am he who began the good work in you. "I have tried you in the furnaces of affliction. For my own sake I do it, for my own sake, for how should my name be profaned? My glory I will not give to another." Your journey is at its end, my dear. You saw the perfect vision. Your building is finished and all you have to do is turn around. This will come at the end, for if you should turn around you will vanish, for, like Paul, you have fought the good fight. Let no one tell you Paul was exaggerating; it is a fight, for we are contending not with flesh and blood.

At the present moment someone is treading the wine press of hate, and - unrestrained - the thought is sent on its wings of feeling. Perhaps sitting in a dungeon this night, someone is treading the wine press of war, and some little boy out in the field catches the idea and wanting to be a hero dreams of becoming a great general, commanding the destruction of the world. He is dreaming and you can't stop his dream. So you are not warring against flesh and blood, but against principalities, against powers and spiritual wickedness in heavenly places, and heaven is within. In the inside of your mind these abominable, loathsome beings are carved. They are unseen forces impinging upon you morning, noon, and night.

But oh, what a thrill to get a letter of this nature! Her building is finished. She now knows that she only sends! She gave the order, saw herself as another, receiving, but when the message must be retold she once more became the teller. And when it is to be experienced, she will be the one who experiences it. So God only acts and is in existing beings or men, for God is playing all the parts.

In the end everyone brings his living temple to the house of God. Ephesians tells us how the structure is joined together and how the holy temple grows in the Spirit. It's a spiritual temple, not one in this world. Scripture calls the church "the body of Christ", but the word translated "church" is "communion of the assemblage of the redeemed." It's the assemblage of those whose building is finished. Playing the part of the receiver, we are the one being who is the builder. Finding Caleb, you (as Joshua, who is Jesus) are led into the Promised Land, as scripture is fulfilled. Having shone like the sun in order to lead you in, Caleb disappears leaving Jesus only. And who is Jesus? Your own wonderful human imagination!

Now let me share another story. Three years ago, in a dream, this lady saw a man who embodied everything she could ever desire. They fell in love and an engagement was announced. Then, thinking she was awake, she put on her nightgown and retired in the hope that he would join her. But as he entered the room the man shook his head and said: "Not yet, but I will return." This month the same man returned and implied by his look that he had come to complete the promise of marriage. I can tell her that, although it hasn't been accomplished, she had the perfect revelation of that which is coming to her. She now has the assurance that: "I will come again and receive you into myself, that where I am there, you shall be also." This is all beautiful symbolism. This lady is not about to be married in this world of ours to a flesh and blood man of such magnitude. No, he is the symbol of the being spoken of in Isaiah: "Your maker is your husband, the Lord of Hosts is his name." The promise is being kept in her. and one day she will turn around within herself and become that living temple of the Risen Lord.

I have seen the temple, and when I leave the garment relative to this age I will enter an entirely different age. And like Paul it is my desire to depart and be with Christ, but it is more important at the moment to remain and encourage you, even though you are fighting against principalities, powers of darkness, and all the horrors of the world. But I have seen the building being constructed for you, not by another, but by your deeper self, who is God the Father.

In 1952, while living in New York City, I had a thirst that only an experience of God could quench. "As the hart panteth after the waterways, so panteth my soul after thee, Oh God." Then one night out of the blue I found myself fulfilling the 42nd Psalm: "These things I remember, as I pour out my soul. How I went with the throng and led them in procession to the house of God."

That night I found myself leading an enormous procession toward the house of God. It was still in the distance, but as I led them a voice rang out: "And God walks with them." A woman at my side questioned the voice, saying: "If God walks with us, where is he?" And the voice replied: "At your side." Looking at me and seeing a man of flesh and blood, she said: "You mean Neville is God?" and the voice replied: "Yes, in the act of waking." Then the voice spoke only to me, saying: "I laid myself down within you to sleep and as I slept I dreamed a dream. I dreamed…" and suddenly I knew that he was dreaming he was me. At that moment memory returned, and I became six vortices, which I felt enter my hands, my feet, my head, and my side. That was when I knew the ecstasy of the crucifixion.

Paul, in his letter to the Romans, divided the tenses, saying: "If we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his." The crucifixion is past. "He chose us in him before the foundation of the world." If this is true, then the universal Christ gave us himself, for did he not say: "No man takes my life, I lay it down myself. I have the power to lay it down and the power to lift it up again."

And we are laid down with him, because he chose us in him before the foundation of the world. So, if you are united with him in a death like his, you will certainly be united with him in a resurrection like his. I know this is true, for he was resurrected in me, confirming the story of scripture. This is how the structure is enhanced and grows in God. And when the final curtain comes down and the temple is perfect, you will be God the Father and I will be God the Father, yet none of us will lose our identity!

Now I ask you to continue to test your creative power by practicing revision. If you hear something that is unlovely, don't accept it, but instantly revise it. Hear the words that ought to have been spoken and persuade yourself, to the best of your ability, that it is so. What would it matter if you owned the world tonight and departed tomorrow to find yourself working as a fry cook, serving up flap cakes? Live your life fully while here, but remember you can't take your money with you.

So, enjoy the things of this world and apply this wonderful law for yourself and others, for imagining truly does create reality. And remember: you are not wrestling against flesh and blood, but against principalities and powers and darkness of the rulers of this world and spiritual evil in heavenly places. And one day, you who have fallen into division will resurrect into unity!

Now let us go into the silence.

Neville Goddard 1956

BY WATER AND BY BLOOD

My subject this morning is taken from the First Epistle of John. Now these twenty-one letters, or as we call them Epistles, are not really addressed to individuals or groups. They are mysteries, as is the entire Bible. Whether the Bible in the Old Testament tells the story in the form of history or whether they tell it in the form of a parable, or whether in the form of a letter, they are all revelations of the mind of God expressed in symbolism. Now, I do not claim that I can give you an exhaustive interpretation of any single story of the Bible.

Because they are revelations of the mind of the Infinite, no single interpretation could ever be exhaustive. On one level it may be true, and then you and I expand in consciousness and we re-read the letter and see it differently, and a further expansion in consciousness causes us, even when we re-read it for the third or fiftieth time, to still see the letter in a different light. So in this morning's interpretation I will try to keep it on to a level that is most practical.

We are told in this 5th chapter of First John, "This is He that came by water and blood even Jesus Christ, not by water only, but by water and blood." So these are symbols of birth. Every natural birth in the world is accompanied by the flowing of water and blood. It's trying to tell the individual of a certain mystery of birth but he uses the word Christ Jesus and that is the symbol of a truly mysterious birth - something out of nothing. That is the mystery. Out of death life. Man cannot conceive it. How can something alive come out of that which is dead - how can something come out of nothing? Man accepts it in the mineral world for he sees if he goes back far enough in time could he push the mystery in some remote past, he will accept the fact that some time, in a way not known to modern science, out of a non-organic substance came an organism.

He will call it by some little tiny name - an amoeba - and that will satisfy his mind, but he stops - he still will not admit that he stated that there was a non organic substance, or nothing or something that was dead, out of which came life - out of which came something. He doesn't want to wrestle with that problem so he leaves that, jumps over the pages of history and comes to some little thing more complex. Then he teaches evolution from that state. But when he goes far enough back he finds no answer for the appearance of life out of nothing or death.

So here is the mystery. It comes by water and by blood, not by water only but by water and blood. This is the great mystery of the incarnation, the death and the resurrection. What incarnation - what death and what resurrection? The mind instantly thinks in terms of two thousand years ago and we think that was the great mystery, but before I jump into the mystery, let me quote you the very last verse of this wonderful 5th chapter: "Little children keep yourselves from idols." No matter how officialdom justifies them and tells you this is the image of your Savior revealed through the minds of a Saint or a great artist, you are warned in this chapter to keep yourselves free, completely free of idols, in harmony with the Second Commandment, "Thou shall make no graven image unto the Lord thy God." No matter how it is justified by officialdom or orthodox

society, you are asked please not to make anything external to your own mind and bow before it as a creative power, for here he is trying to reveal the true creative power that is in man. It sleeps in man as his passive mind. As you unfold the mystery, it awakens from its passive state into its active state, and the birth of the active mind is truly the resurrection of Christ in man. It is Christ in man that is the hope of glory.

Now here in another verse, he gives you a test. He asks you to ask whatsoever thing in this world in My Name that the Father may give it you. He did not restrict you to one desire - ask whatsoever thing you desire in my name and the Father may give it you. Now, if you take it literally, as I have heard thousands and thousands of prayers in my own home, - raised in a Christian atmosphere - we said grace at meals and Mother invariably said it and invariably ended with the words "For Jesus' sake, Amen" but nothing happened. We ate the food and enjoyed the food, and you will say prayers - long verbal appeals to God for something - always ending "For Jesus' sake, Amen", thinking that if I said it was for His sake that I would so tempt my Father to give it to me, for did he not say "Whatsoever thing ye desire, ask it in My name, and the Father will give it to you." Well, you ask it forever in that name and nothing happens - therefore, he didn't understand the mystery - so what is the mystery - even Jesus Christ who came not by water only, but by water and the blood.

We have put it into the most practical manner in the world - something out of nothing - life out of death. Conceive of something you desire. Just think of it. The mere thinking of something, that is a conception unaided by another. Is that not an "immaculate conception?" You knew no one in the formulation of your desire. Now you intend to realize it. It is clear in your mind's eye - it is a holy conception - it is a virgin conception. Can you bring about that something that seemingly is not existing - it is non-existent - it has no existence in fact, and embody it? Can you incarnate it? For this is the mystery of the incarnation that comes by water and blood. Here is a birth that could take place if I am willing to give it human parentage. I must give it human parentage - it cannot of itself be born, for unless I myself become it, it cannot be born; so I desire to be something other than what I am.

Now what is the water ? The water is the great mystery, the great psychological truth that I must discover which will enable me, if I accept it to live a life according to that truth and give expression to my desire. For water is the truth and the blood is the application of that truth. I could know everything in the world to be known of the mystery but never live by it; still continue to live as I have always lived, passively, accepting the evidence of my senses as fact. accepting the dictates of reason as my guide; I could overhear a conversation or I could read it in a book, or hear it in a place like this on a Sunday morning - that if you desire something intensely and you truly desire it, and you have a clear mental picture of what you would like to be or what you would like to accomplish, or what you would like another friend to realize - you know exactly what you would like in this world. Now, this is the water by which it could be born, but it cannot be born of water only, it must be born of water and blood, so I will give you the water: when you know what you want, you make as vivid and as lifelike a representation of what you would see, of what you would hear and what you would do were you physically present and physically moving about in such a situation.

To take an example - suppose I desired a certain apartment or a certain home or a certain business. Take one, so you will not be confused. We will take an apartment. But reason tells me I cannot afford it. Reason tells me I haven't enough furniture for so big an apartment - reason tells me a thousand things that would deny that I could ever realize it, but I still would like it. Now this is what I would give you in the form of water - for something must come out of nothing and life out of death. To embody that state I make it real. You pull it

seemingly from a state that is non-existent; therefore, something out of nothing. To make it real and to incarnate it and to become alive to it and it to you, you are pulling life out of death.

Now this is what you do. There is a death involved but it is not the kind of death that men call death. There is a death - there is a radical change of your state of mind. You completely give up the belief that you are not living in such a place; that is irrational, but that is what you are called upon to do; to completely deny the evidence of your senses and to boldly assume that you are already in that state that you occupy. There you dwell in a state that reason denies. You dwell in an assumption that your senses deny. That is just the water. If you do it, you are applying the blood. If you are told to do it, you are given the truth, for it will work. That water, if you could only add the blood to it, will bring the invisible state into the visible world, and what seemingly is non-existent will crystallize and harden into fact. But if you only know it, as too many of us know it, and think the mere knowledge is enough - we will come here on Sunday morning and thoroughly enjoy this wonderful hour - the music, the message, the meditation, the feeling of companionship you find here, and the whole thing is a thrill for an hour - but such knowledge cannot bring Christ Jesus to birth. In this state Christ Jesus, - now, I'll analyze it for you, - on a lower plane the word Jesus means salvation; the word Jesus, which is Jeshua, means to save. If I desire something and I don't realize it, then I simply continue a life of frustration. If I realize my objective, I have been saved from frustration. Take a simple matter. Suppose I wanted a suit of clothes because I was in need of raiment. If I don't realize the suit of clothes I am not saved from my nudity. If I realize the suit of clothes, I have been saved. For this is an all inclusive Savior, not just a man.

If I wanted water, literal water, a lecture will not quench my thirst. If I wanted food, literal food, the most wonderful revelation would not actually satisfy my hunger, so Jesus is all inclusive, meaning everything you desire. He is it, because if you embodied that desire, you embodied your Jesus. Now, to embody Jesus; He cannot be embodied by the knowledge of what to do only. He can only be embodied by the application of that knowledge. So the knowledge of what to do is called water; the water of Truth; but the use of that lovingly is called the flowing of the blood.

So here we find the symbols that always accompany birth, that which is presented in this mystery. You are told the limit is within you. You make the limit. There is no limit. Whatsoever you desire, ask in My name, for name simply means nature. If I wanted to be in a house and to feel that I am the occupant of that house, there is a certain feeling, a certain nature that goes with it. I must appropriate it as though it were true. Here I am called upon to bring something alive out of a state that is dead for if I told you what I have done, you would question my sanity and you would feel I am trying to give expression to something that is being pulled out of nothing, for you cannot see it - you don't see me in the house, you don't see me actually occupying and enjoying the life that you know I desire to enjoy, so if I persist in that assumption, to you, - if you should know my persistency, - you might think I am headed towards a form of insanity , but if tomorrow the house becomes an embodied fact and I the occupant, then you look at it passively - you will still try to justify it by tracing its appearance back to a visible cause. You will see that in some way, unknown to you, my resources were lifted up, that in some way I became more eligible for that house and you will trace it back to a change in my fortune, you will trace it back to a change in something in my world, but you won't trace these changes back to the unseen assumption in which I dwell.

So, as the mystic tells us in the 11th of his Letters to the Hebrews - '"Things seen were not made of things that do appear." Man refuses to accept it so he takes everything in his world and tries to take it back to some

visible cause, even with the aid of his microscope. He takes the microscope and he will peer through it to prove to his own satisfaction there is a visible, tangible cause; or he goes off into space with his telescope. He must find in the outer world causes of the changes in the outer world. He cannot believe that the whole vast outer world is held together from within and we are only on the surface looking at it from without and trying to analyze it and to understand it from without, and all that appears without, though it seems there, it isn't. It is all from within - all within the mind of man - and that is the mystery.

So do not make an idol, no matter who makes you the idol, no matter what holy man tells you this is a wonderful thing that will bless you - there is no blessing in states on the outside. Bow to nothing on the outside. We have wondered why throughout the centuries a certain race of people did not become greater sculptors, greater artists in the form of painting great religious teachers. Maybe they were really taking that second commandment very, very seriously. Make no graven image, no not one, unto Me. Make nothing that is graven, that is objective, as an image of your Father that is free, for I AM Spirit. If you were to worship Me you worship Me in spirit and in truth but not in anything that you can turn to on the outside and bend the knee before it, whether it be a church, a synagogue, or some statue that hangs upon your wall, He is not there, He is in your mind; He is housed within you - there is the living God within the Temple and the temple is man. "Ye are the temple of the living God."

So when I speak of the water and the blood I speak not of the things that you can see with the eye, such as water, and such as blood. They are only symbolized functions of the mind and the function first comes with water. I must first know what to do before I can do it. So water comes first. He takes water and puts it into a stone jar, gives it something like a shape, and from that stone jar filled with water He draws not water; He converts it, He draws wine.

So here is the first miracle. I know what to do. I take this little world of mine that is stone and then I extract from it something that is not seen, not quite as hard as that. I call it water. I see something bringing all this into being. I know how it's brought into being. That a man living in luxury is not to be judged harshly because he has it and you haven't it. He is living in a state of consciousness that solidifies in the form that you see now and call luxurious, one in a state of health, one who is recognized, one who is accomplished, one who is contributing much to the world. Don't judge them. These are states made visible. Find out if you can get into a similar state. He is not occupying the only state in the world. There are infinite states and if you try even to duplicate that state, it can be duplicated, or you can get close to it or you can transcend it. Find out within your own mind's eye what you want. Don't be envious of him. Leave him alone for he is applying the law: he is entitled to everything in this world that he can actually conceive and desire and put himself into and live it - for man is living in an infinite world of invisible states and an individual wisely or foolishly occupies a state. While he remains faithful to the state, the state will externalize and become the circumstances and the conditions of his life. The moment he detaches himself in consciousness from that state the things that he enjoyed before vanish from his world.

Now, if everything in my world depends upon a state of consciousness, it would be the height of insanity to seek the thing before I actually fix within myself the state on which the thing depends, for that which requires a state of consciousness to produce its effect cannot be effected without such a state of consciousness, so when I know what I want, to support that, there is an invisible state of consciousness. The world calls that invisible state a non-existing nothingness. They cannot even call it a thing for to them it has no existence, no

reality. That is the mystery - a self begotten child conceived unaided by another and carried faithfully in the womb of God, which is the mind of man; it was placed there without the aid of another, by man's desire. That was the immaculate concept, that's the virgin conception.

Now the virgin birth; can I bring it from its invisible state and really make it a tangible fact within my world ? Try it! As you try it with one thing, and you succeed, you will try it with two and four and eight and so on, and eventually the sleeping giant in man, which is the son of God in man called Christ, will awaken. He will awaken by moving from the passive state to the active state. The passive state is simply the complete and utter surrender of man to appearances; to live believing that life is on the outside, and he moves from that state where he surrenders and believes all these things to be causes to the active state where he puts everything in subjection to that something within himself which is his awakened imagination. He imagines a thing to be so, he persuades himself that it is so and walks faithful to his assumption.

Then you will know why in the 14th of the Letters to Romans he tells us that every man be fully persuaded in his own mind - don't persuade her, leave her alone - you persuade yourself of the changes you desire expressed in her. If you desire a change in your relationships at home or in business, you don't argue, you don't persuade them, for let every man be fully persuaded in his own mind; so can I persuade myself that you are as I desire to see you? Then, to the degree that I can persuade myself, you will conform in the outer world to that persuasion. If I hope to see changes there, before I myself will start the change on the inside, the chances are I will hope in vain. You, yourself, may desire certain changes and I might see them change in my world, but they were not caused because I moved into an active state. I am still reflective and most of us in this world are reflecting life, and the purpose of a church of this nature is to make us not reflect but to affect life. If I affect it then Christ is awakened within me.

If I only reflect it, then I sleep with Adam, and the purpose is to move from the sleep of Adam to the wakefulness of the son of God, called Christ. Adam, too, is called the son of God but in the state of profound sleep, but he moves from that state of sleep, or the passive state of the mind, to the active state and is then called Christ Jesus. But such cannot be born by the knowledge of what to do alone. It can only be born by such knowledge applied.

So if I take even a little bit, if I never came here again and took what I have heard this morning, that little bit of knowledge, if applied, will be far more fruitful than much knowledge which I gather Sunday after Sunday which is not applied, so if you have all the water in the world - by water I mean spiritual truths - you didn't ever apply them, then you will be no nearer the proving of it than you are now; but if you took a little bit, one drop of this water, and went out even to disprove it, but in order to disprove it, you must seriously and sincerely try it. If you try it, you won't disprove it, you will be encouraged to drink more water and still more and bring about this birth of your Savior; and you decide what will save you today from your present predicament. It may be a job. It may be an increase of funds, it may be companionship. It may be something I don't know, but whatever it is that you this day desire, and unless you get it you feel thwarted - you feel frustrated - then it would save you if you got it. Now take that as your Savior. Look into your mind's eye and see it clearly. It may seem almost sacrilegious to the orthodox mind to tell you that when you see clearly in your mind's eye the state desired, either for self or another, you are actually looking into the face of Jesus, for you are seeing the state that could save you from where you are or what you are .

So you try it, and the mind will expand. You will find yourself not only increasing in this world, in the outer

world, but you will find mystical revelations taking place within you, which is the purpose of the teaching. It is not just to bring about changes in the outer world that are desirable but to bring about changes in the inner that ascends man on higher levels of consciousness - for the purpose of the whole appearance of man is to awaken from the lowest descent on the ladder to the highest; he is ascending to the highest, for we are told in the vision of Jacob, above it all stood God, on the ladder stood these heavenly beings ascending and descending but above all stood God, so the real destiny of man is to reach the height that he may awaken as God.

So the mystery is God became man that man may become God - so He came down as man. Take the same verse and give it a higher interpretation. So here God died yes, to become man. The death of God is complete forgetfulness of the fact that He is God. He had to completely forget that He is God, and therefore die to awaken as man. If he remembered He was God He just couldn't be man, but a complete and utter death, which is complete forgetfulness, that I am God, to become man. So the poet wrote it beautifully and said, God became man that man may become God. Then he asked unless I die you could not live, but if I die I shall arise again and you with me. Then he goes on to ask man, could you love one who had never died for thee or could you die for one who had not died for thee, and so he is putting this into the most wonderful poetical mystery in the book Jerusalem, by Blake; so he reveals to the mind who can see it, that you who believe yourself because you are visible and you must do what man passively must do: he traces your origin back to a germ. As long as you began as a germ, you are no more than a big germ. If you begin as something else you are only something enlarged of the same thing. For all ends run true to origins. If I can take you back where you cannot see it and take you back to the great mystery that you are actually begotten of God, if your origin is God, your end is God. If your origin is a bug then your end is a bug - so you have the choice, passive mind, which is really the scientific mind, must still insist on finding causes external to itself. It cannot find causes in that passive state within itself.

I tell you the great mystery is that you came out of a seeming death. It is a death. God died to become man, because He desired the companionship of men as Gods, as the poet told us, "Man should not stay a man. His aim should higher be. For God will only Gods accept, as company." So you cannot in your present state of the passive mind be companions of your Father who longs and desires that every son, every child. awakens to become companions of Deity.

So to do it, He had to die as God, and become His creation in the hope that the creation would awaken and become His companion. But you see He gave us such a gift. He completely freed me of the responsibility of returning. I don't have to awaken. I am as free as the wind. He gave me complete freedom of will. I may hurt myself, ruin myself, but because of the gift of God to me, to make me alive. He cannot interfere and cause me to awaken. He may appeal through awakened children and they may appeal to their sleeping brother, but they cannot by the same law interfere with the will of the sleeping brother. No matter who awakes they cannot interfere and make me awake. They can only appeal and try in some subtle way to suggest, but the gift was absolute. God gave Himself to become me, and finding myself man, I think my origin was man, so my destiny, no matter how big a man I become, no matter how wise a man, it will still be a man. But if my origin is God, my destiny is God and I will awaken one day to discover this wonderful unfolding mystery within myself .

And now my time is up.

CATCH THE MOOD

You will find tonight's message a very practical one. I don't think it will disturb any one, but there are adjustments to be made concerning what man believes God to be, and what God really is. We are told in Scripture, in the birth of the twins, which begins the great drama as told in Scripture: "In your limbs -- " and I am speaking now, not of <u>any</u> one, but of <u>you</u> individually:

> "In <u>your</u> limbs lie nations twain,
> rival races from their birth;
> one the mastery will gain,
> the younger o'er the elder reign."
>
> (Genesis 25:23, Moffatt translation)

These are in you individually. We are told that the younger, which naturally is the second -- the "second man" -- is the Lord from Heaven. That's the Second Man; He sleeps in you. You will rouse Him, and He will become the Master. He will reign.

At the moment, in the majority of the world, they are totally unaware of it. So, He sleeps, and so He doesn't reign. That one known in Scripture is called Jesus Christ. The Lord Jesus Christ is your own wonderful human imagination. <u>That is God</u>!

Now, the whole vast world, and all within it, is nothing more than the appeasement of hunger. That's the whole of life: the appeasement of hunger. And there are infinite states from which the Lord may view the world to appease that hunger. The "first man" can't do it. He can only feed upon what his senses dictate. Wherever he is, he feeds upon the facts of life as he sees the facts.

It takes the "Second Man' to disengage Himself from that restriction and enter into a state -- any state in the world -- and feed upon it, and then -- in time -- bring the "first man" to feed upon it.

We are told in the 14th chapter of John: "Let not your heart be troubled; neither be afraid. Ye believe in God. Believe in me also." (John 14:1) Now, this is not a man talking to you from the outside. "Believe also in me." "You believe in God; believe also in me." In the same chapter He is going to tell you He <u>is</u> God! But what man would actually believe that this Presence within himself is God?

Now, He tells you: "Be still and know that I am God." (Psalm 46:10) This is not another man speaking to you, other than yourself. "Be still, and know that 'I Am' <u>is</u> God." Can you believe that? If you can believe that, then all things are possible to you. For, "<u>all</u> things are possible to God" (Matthew 19:26). Can a man really believe that? That's what I am told in the 46th Psalm: "Be still, and know that I -- " Put the little word "is" in there now.

Now we are told, He sleeps; and then came the call: "Rouse thyself. Why sleepest thou, O Lord? Do not cast us off forever." (Psalm 44:23) This one sleeps in man. Man has to rouse Him. He doesn't know that his own wonderful human imagination is God!

Now, "In my Father's house are many mansions. Were it not so, would I have told you that I go to prepare a place for you? When I go I will come again, and I will receive you to myself, that where I am, there ye may be also." (John 14:2,3) Now, this conversation takes place in you individually, between the two.

I am speaking now to myself: "In my Father's house -- " I am the Father. " -- are unnumbered mansions," -- states of consciousness. "Were it not so, would I have told you that I go to prepare a place for you? And when I go, I will come again, and I will receive you to myself, that where I am there ye may be also."

I am standing here, and my senses tie me here in this room; but I don't want to be here. I want to be elsewhere. I know my bank balance. I know my obligations to life. I'm tied by what I "know." The "outer man" feeds upon that, but he wants more than that. There is something in me -- the "Second Man" who is born from Heaven -- who is telling me there are "unnumbered mansions" into which I can go -- you can't go -- I can go and prepare it for you. But, "when I go to prepare it for you, I will come again and receive you to myself, that where I am, there ye shall be also." Now, how do I do it?

I take a look at my world, and I am very restricted. Everything about me is something I would like to break through, -- transcend it, become a bigger person, a more secure person, where I'm doing a greater job in the world. All these things I would like to do; but reason tells me I am not doing it, and my senses confirm my reason. Now, is there something in me that is my True Self that can do it? Yes; my imagination can do it.

In my imagination, I go and prepare the state. I actually go into the state and fill that state with my own being, and view the world from that state. I don't think of it; I think from it. When I think from it, I'm actually preparing that state.

Then I return to where I left this -- "the outer man," and once more fuse with it; and we become one, once again. Now I take him across a bridge of incidents -- some series of events -- that takes me towards the thing that I've prepared; and I take him with me and enter into the very state itself. He feeds now, literally, upon that state. This is what I call "prayer." I don't vote for it; I don't petition. I ask no being in the world -- no one, including what the world would say is God. For, when you find God by being still, and know that "I Am" is God, then to whom can you turn for anything in this world? If you really believe Scripture, "Be still and know that I am

God" (Psalm 46:10) -- if you are not familiar with Scripture, read it in the 46th chapter of the Psalms of David, the 10th verse: "Be still, and know that I am God," -- then, to whom could you turn? It's an inner communion with Self. But man talks to an "outside" god and pleads with an "outside" god, and begs an "outside" god.

This reminds me of a dinner party that William Lyons Phelps gave. If you do not know who he is -- in fact, who he was, he was one of the truly great educators in our country in this Twentieth Century: William Lyons Phelps. He and Mrs. Phelps entertained Edna Ferber, the writer. As they sat down to dinner, Mrs. Phelps said to him, "William, will you please say grace." He closed his eyes, bent his head; and after maybe ten or fifteen seconds he said, "Amen." And she said to him, "Why, William, I did not hear one word that you said"; and he said to her, "I was not talking to you, my Dear."

People sit down to say grace as: "Bless the hands that prepared this food," all these words meaning nothing. You go within, and you don't petition; you appropriate. Prayer is nothing more than the subjective appropriation of the objective hope. I hope for so-and-so; I want it as an objective fact. Now, I must go within and appropriate it subjectively.

So, prayer is the subjective appropriation of the objective hope. That is what I call "faith in God," which is nothing more than faith in my Self, for the Self of man -- the true identity of man -- is God! That is the "Jesus Christ" of Scripture.

"Do you not realize that Jesus Christ is in you? Test yourselves and see." That is what we are told to do in Paul's second letter to the Corinthians. Read it in the 13th chapter, the 5th verse, of Second Corinthians. "Examine yourselves, to see whether you are holding to the faith. Test yourselves. Do you not realize that Jesus Christ is in you?" (Second Corinthians 13:5, Revised Standard Version)

Well, if He is in me, then where will I go to meet Him? How will I address Him? He is in me. He is in my very Self. I simply commune with my Self.

There are unnumbered states in the world; so I single out the state that I want to express in this world, and I don't ask you or any one else in the world if it is good for me. I don't consult any one. Does it come within the frame of the Golden Rule? What I am now asking, would I ask it for another? Would I ask another, if what I am seeking now for another is something I would ask for myself? Well, the Golden Rule is: "Do unto others as you would have them do unto you." If you keep that in mind, you cannot go wrong.

What's wrong with asking for anything in this world for another that you would ask for yourself? Is there anything wrong in being secure? Nothing. Anything wrong in being clean and

wholesome and decent? Anything wrong in being one who contributes to the world's good? What's wrong with that? Is there anything wrong in being happily married, proud of the girl who bears your name, or she proud of the man whose name she bears? What is wrong with that?

Forget that. The whole vast world is a field to reap. You don't pick out this woman or that woman. Pick out the state. I want to be blissfully happy; and if I were, how would I see the world? And how would the world see me? Well, shut out the world and go within and appropriate that state. And from within, you let your friends see you as they would have to see you if what now you are assuming that you are is really true.

That is why I have titled tonight's talk, "The Mood," -- catching the mood. This whole thing is based upon that mood. The 25th chapter of the Book of Genesis: and she brought forth twins, for in her limbs were these rival races -- rival races from their birth, called in Scripture "Esau" and "Jacob"; and you think they were two individuals who lived thousands of years ago. No; they are right here in every one in this world! These are the eternal states of consciousness personified in Scripture as two little boys.

Scripture is not secular history. It is salvation history. And, so, they did not live thousands of years ago; they live now in you, and you have to give birth to both of them. You have given birth to the first one. The first one is your "outer man," the man who is now a man of the senses -- a man who is covered with hair, as we are told. Esau came out first, and he was covered with hair all over. Whether you be female or male, you are covered with hair all over. That is the external "you," the man of the sense world.

Then in comes the "Second Son," and he is the smoothest-skin lad, called Jacob. The name "Jacob" means to supplant. He is going to supplant his brother; he is the second, but he will come first. The Second Man is the Lord from Heaven, and the Second Son is your own wonderful human imagination. When you stir it and rouse it and make him come into being, you can do wonders in this world.

Try it right now. You sit here in this room -- I stand here; I could, in the twinkling of an eye, put myself outside of this room and view it from there, and see the interior of this room, not from this lectern, but see it from the outside. That is exercising the Inner Man. Go outside mentally, not physically, and view this room from the outside. While seated here, I can put myself in my hotel room downstairs, and then view this room and think of it, but thinking from my room downstairs. I can put myself in any part of the world and think from it, and think of the world and everything else. That is the secret: thinking from what I want, instead of thinking of what I want.

When I know what I want in this world, when I am thinking of it, it is always beyond me. When I know what I want, I enter into that state and think from it. Put yourself mentally into

your own home tonight now, and view this building -- this club -- from your home; and you see this building, not from it; you think of it, and you are viewing it from your room.

Now, the state of consciousness to which you most constantly return is the place you really "dwell," -- that habitual state from which you view the world. Do you view it from poverty, saying: "I am poor"? Do you walk the street feeling, "How poor I am"? You are then viewing the world from the state of poverty. Am I viewing the world from the state of one who is completely unknown and unwanted? Well, that's my home. The place to which I habitually return constitutes my dwelling place. I need not dwell there.

"In my Father's house are unnumbered mansions. Were it not so, would I have told you that I go to prepare a place for you?" And when I go and prepare the place, I will return again and take you with me, that where I am -- in that state prepared -- you shall be also. So, I now take a state. I want to be known. I want to contribute to the world's good. I want also to live well, -- and I mean well. I want to feel secure, not only financially, but secure socially; that when I enter a room I am not embarrassed, no matter who they are. They can have all the degrees in the world. They can come from all the great universities in the world and be honored by the world. But I want to stand in their presence and not feel little. I want to feel a man. I am not to bow my head in shame because of any restriction in my past. If I were born "behind the 8-ball" socially, financially, intellectually, it doesn't matter. I want to feel important; I want to feel great. I want to feel right.

All right, what state would that be if it were true? I conceive a state that, if it were true, that would make all my wishes come true. I go into that state. Now, the first time I enter the state and view the world from it, it is wonderful; but I may never re-enter that state. Therefore, it is not my "home." I want to make that state my perpetual home; so I automatically dwell in that state; and if I dwell in it so that automatically I am in that state, it becomes my dwelling place. So, "I will go and prepare a place for you." I am not talking to you; I am talking to myself: "I will take you, Neville, born behind the 8-ball -- born unknown, unwanted, poor, -- everything that is simply behind the 8-ball; and I am going to take you, Neville, -- now that you have found me, the Second Man, the Lord from Heaven, your own wonderful human imagination, -- now that you rouse me, I will go."

And I will dwell in the state and feel myself to be Neville -- that "outer man" I just left on the chair or left on the bed; and I will see the world as Neville would see it if he were with me now. I view the world from that state. And, then, when it seems natural to me, I return to the physical "outer man" that I left on a chair -- that I left on the bed; and as I return, we fuse and become one person, not two. Then I move across a bridge of incidents that I don't really, rationally build, -- it simply appears; and I move across a series of events that I do

not reasonably determine, -- they simply happen. I will move across this bridge of events up to the state where I entered and now dwell. But when I get there, it seems so natural!

The man that thought, because of his past limitations, he could never enter that state, -- now he finds himself in that state. No matter whom he meets, he meets them from that state, and it is perfectly natural to him. This is the story that Scripture teaches to you, to me, and to every one in the world. But until you find God, which is your own Self, you aren't going to do it. "Be still, and know that 'I Am' is God." There is no other God!

And you think that's blasphemy? All right, the one who teaches the story was also accused of blasphemy, for he said, "I am God"; and they picked up stones to stone him. It doesn't mean a man is making a bold statement on the outside. The "outer man" takes the facts of life -- these are the "stones" -- to stone him; and then he quotes Scripture, and he quotes the 82d Psalm:

"Is it not written in your scripture that I say, 'Ye are gods, all of you sons of the Most High'? If, then, I say that I am the Son of God, and the Son of God and God are one and the same Being, why do you stone me when scripture teaches you, you are the sons of God?" (See John 10:34-37)

So they could not stone him then because he was only quoting their book. Well, I am only quoting tonight your Book, which is my Book. It's the book to set every man in this world free if you know Who-You-Are. Your true identity is Jesus Christ! And Jesus Christ is not a being who came two thousand years ago and then departed. He said, "I am with you always, even unto the very ends of time." (Matthew 28:20)

If He is with me always, where is He? He said, "I am with you always, to the very ends of time." Then where is He? I surely know where He is.

The conversation now -- I am quoting from the 8th chapter of the Book of John. It is taking place in you. No one else is hearing it. I am only now quoting from a passage from the Eighth of John: "You are from below, I am from above; you are of this world, I am not of this world. I say you will die in your sins, for you will die in your sins unless you believe that I am He." (John 8:23,24) I am only quoting from the 8th chapter of the Gospel of John.

In Scripture, "above" and "within" are the same; "below" and "without" are the same. So, when you read, "I am from above," he's telling you, "I am from within"; for he tells you, "The kingdom of heaven is within you." (Luke 17:21) So, "I am from above; therefore I am from within. You, the 'outer man' -- you are from without; therefore you are from below." You are of this world. I don't have to remain anchored to what my senses dictate and tell me that I am. I need not be here.

You, looking at me from the outside, as the "outer man," will say, "Neville is on the platform." Knowing my complete outer world, you would know my restrictions, my limitations. You do not know my ambitions, my dreams, my wishes. I, and I alone, know my ambitions and my wishes. The "Inner Man" knows them, and He knows how to enter these states and prepare a state for the "outer man" to fulfill it. The "outer man" can't do it. The "outer man" is completely anchored by his senses and confirmed by his reason.

Now, let me share with you a simple story. At the time that it happened, it seemed an impossible thing. Right after the war was over, I took the first trip out with my wife and little girl to the Island of Barbados in the West Indies. I made no preparation for return. I sailed from New York. I thought I would go and stay a few months in the island with my family, who were all in Barbados, making no preparation for my return.

Then it came time for my return, for I had a schedule in New York in the first week of May. I arrived in Barbados the last of December and had these four heavenly months -- or almost four. When I went to the steamship company, they showed me a list which was as long as from here to there (indicating) of people waiting to get on the boat. That was only in the Island of Barbados. There were lists equally long in all the other islands: Trinidad, St. Vincent, Grenada, -- all the islands, and only two ships servicing all the islands: one little one taking sixty passengers, and one taking a hundred and twenty-five passengers; and hundreds and hundreds in each island waiting.

Well, they said, "Why, Mr. Goddard, you couldn't get out of this island until the month of October at the earliest." I said, "Is that your final verdict?" They said, "Why, that's final. Look at the list; and this is only in Barbados."

This is the month, now, of April. I never thought of applying before that. My brother Victor said, "How on earth could you have left New York, the capitol of the world -- the financial capitol of the world, -- they know everything there how to do these things. Why didn't you arrange there when you left for return?" I said, "It never occurred to me." It doesn't really matter.

I sat in my hotel room in Barbados and got comfortable, and then I assumed that I was in a little boat -- a little tender, taking me off to the waiting ship in the bay. I could feel the rock of the little boat. In that boat I placed my family -- a few members of my family: my brother Victor, my sister Daphne, and one or two others, and naturally my wife and my little girl. Then I felt the ship come alongside the main ship that would take us back to New York. And, then, in my imagination I assumed that my brother Victor took my little girl and stepped on the gangplank and walked up with her; and I aided my wife next, and then my sister Daphne, and then I got on, and we went up. When I got to the top of the gangplank -- all in my imagination, giving it

all the sensory vividness, giving it all the tones of reality, -- I have no committed stateroom; so I could not go down to the stateroom. I simply turned at the top of the gangplank, walked three or four steps, and then put my hands on the rail, so I could smell the rawness of the sea, I could feal the salt driven by the wind. I could feel it on the rail; and then I looked towards the island with nostalgia. I was leaving a perfectly lovely island with so many members of my family, and yet it was a divided feeling. I was happy to be leaving because I had to get back to New York on my way to Milwaukee; and then, at the same time, I was split in my emotion because there was a sadness -- like a sweet sadness leaving them and still happy to go. And that's the mood that I caught. I caught that feeling. I can't tell you if you haven't had the experience of going any place being divided between wanting to go and yet reluctantly so, because you are leaving something precious behind you. Well, that was my mood. I caught the mood. And then I kept on looking at the island, and then I broke it; and here I am, sitting in my chair in the room in the hotel in Barbados!

The next morning the 'phone rang. As I answered, it was the Alcoa Steamship Company calling: "Mr. Goddard, we've just received a cable from New York canceling a passage sailing on the next ship, which could put you in New York on the first day of May. Would you like it for you, your wife and your daughter? It's a smaller stateroom; really, there are only two bunks, but your little girl is only three years old, and so she could sleep either with you or with Mrs. Goddard; but there are two bunks, and there is a private bath. Everything is perfect but, you know, the ship is small. It will only carry sixty passengers."

I said, "I'll be right down." So, I went down, and I thought I would find out some more details. I asked the agent, "Why the cancellation?" "Well," she said, "I could only speculate. They didn't tell us; they cabled us. There was a cancellation for the return trip." I said, "All right, it's canceled. Why didn't you give it to any of the others waiting?" There were hundreds and hundreds waiting. "Well," she said, "we have one lady here -- an American lady who has been bothering us week after week to get her out of Barbados back to New York; so we called her first, and she said, 'It's not convenient for me to go now.' So, then we called you because you have three to go, and I thought you could use the room for the three of you. And we will not notify any of the other hundreds waiting."

So, I asked no further questions. I took it and got back in time for my place in New York and then my place in Milwaukee.

When I first tell that story, the usual reaction is: Was that a fair thing to do? Can you imagine that! Was that a fair thing to do with all the others who were waiting? I wasn't running the Alcoa Steamship Company. I was applying the principle of God. I wouldn't care if one million people were there; I'd jump over one million. That's not my concern. I am simply applying the Law of God: "When you desire, believe that you have received it, and you will," as I am told in the 11th chapter of

the Book of Mark, 29th verse; and whatever you do, whatever you say, if you do not doubt that it will come to pass, it will be done for you. Well, I did what I'm told in Scripture I ought to do: believe that I had received it, and act upon that belief. So, I acted upon the belief. What would I do if it were true? I would go up the gangplank.

In those days, back in 1945, we did not have a deep-water harbor; we have one now. But then you had to go out to the ship by a little tender; so I did exactly what I would have to do if I went aboard the ship. So, I got aboard the little ship; and then, as we got to the big ship, strangely enough, my brother Victor went up with my little girl in his arms -- the very first one to step off. And then here came my wife, here came my sister, just in the order that I had imagined it. I wouldn't care if that order was broken or not, but it did happen in the order that I imagined it.

So, I tell you, I have found Him. Who? Found who? I have found the Lord Jesus Christ. You did? What does he look like? He looks just like me! Have you found Him? Well, don't look at me, because when you find Him, He's going to look just like you! That's the Lord Jesus Christ -- just like you. There is no other Lord Jesus Christ.

He actually became you, that you may become the Lord Jesus Christ. And when you see Him, He is just like you.

So, do not turn to any one in this world and say, "There he is," for that's a lie; or, "Here he is," -- that's a lie. So, any one telling you that Neville is the Lord Jesus Christ -- your Jesus Christ, deny it! Deny it completely. Neville is not the Lord Jesus Christ for you. But I have found the Lord Jesus Christ in me as my own wonderful human imagination. And I share with you what I have found. One day you will find Him as your own wonderful human imagination. Then will come the day that everything said of the Lord Jesus Christ in Scripture, you are going to experience in the first-person, singular, present-tense experience, -- everything said about him. Then you will know who the Lord Jesus Christ is. Then you will know who the Father is, who -- really -- God is!

Meanwhile, test him. Go to the extreme test. I tell you, you will find Him never failing. He's your own wonderful human imagination.

Well, in this story that we started tonight, the two sons are brought now to the father. The father is Isaac, and Isaac is blind. There were two sons; the first one is Esau. He is covered with hair. That's every child born of woman; that is the "outer man," for hair means the most external, objective thing in the world. In man, the hair comes first, then you get the skin, then you get the fat, then you get the bones; but the hair is the most external part of man. So, he is covered with hair. The next one has no hair. He is hair-less. He is Jacob. The word means "supplanter."

The father has requested a meal. That is why I told you earlier the whole vast world -- the whole of life is nothing more than the appeasement of hunger. So, the father is hungry, and he wants venison properly prepared as he always loves it; and he gives that command to his first son, Esau. Esau was a hunter. He goes hunting for the venison, and prepares it to please his father.

Jacob overhears the request of his father. Remember, his name is "supplanter"; but the command was given to his brother Esau. So, he slays a goat and skins it, and puts the skin upon his body to deceive his father into believing that he is Esau. He prepares the goat and brings it to his father, and he says, "Father," and Isaac answers, "Yes, my son." Then Isaac said, "I am blind, my son. I cannot see. Come close that I may feel you, that I may touch you." And covered with the skin of the goat, he comes close, and Isaac stretches forth his hand and touches him. He said, "You know, your voice sounds like my son Jacob, but you feel like my son Esau"; and then he gave him the blessing. And, then, having been given the blessing, Jacob disappears.

Then his son Esau comes with the venison, and he said, "Who are you?" He said, "I am your son Esau." "Well," he said, "it must have been your brother who came, and I thought him to be you, and I gave him the blessing; and I cannot reverse it. I cannot take it back. I have blessed him, and the blessing remains his."

So, you close your eyes, and you are Isaac; you cannot see. Isaac is blind. Shut your eyes, and you can't see the room. Now, inwardly you have the two sons. The outer room is your "Esau." You shut it out completely, and they both go hunting. Esau comes after; Jacob comes first, and he gives the tones of reality to his father. His father is his own wonderful "I-AM." Well, that's God! God's name forever is "I-AM." So, I-AM is waiting to feel the tones of reality of what he wants, and he feels it to be so real, so natural.

Now, he knows this thing is subjective; so he said, "You sound like Jacob; but come closer, my son, that I may feel you"; and he feels him as I felt the rail on the ship, as I could smell the salt of the sea in the wind, as I could see mentally the island, as I could feel the ship rolling a little under my feet. All this was the tone of reality. This, now, is "Esau"; it seems real; and so I am giving a reality to this state -- I am giving a blessing to it.

Then I open my eyes to find I am sitting on a chair in my hotel room. Well, suddenly Esau returns. Well, "Esau" was the place that I left. The room that I sat in was my "Esau"; that was the objective world. It comes back. And I say, "What have I done?" I went into a state and I clothed it with reality. I gave it all the tones of an objective world, and it seemed so real to me that I gave it the "blessing" to be real -- to be born. Now this comes back, and without one word spoken, it is telling

me, "You deceived yourself. You were deceived by my brother, the subjective state called Jacob." And I say to myself -- knowing who God really is, He can't take back His blessing. He gave it the right to be born -- the right to become objective -- the right to become real; and in 24 hours it was "born," -- it was real.

And, then, three weeks later I sailed on that ship and completed the entire journey. I've repeated it over and over again, and it never fails. And those who will believe it and who will put it to the test cannot fail. They cannot fail. This is the principle of Scripture.

So, will you actually give it the tones of reality? Will you actually, first of all, believe that the God that you now worship as something without, actually exists within you as your own wonderful human imagination? If you will believe that, and not think me blasphemous for telling it and think me something accursed for having spoken it, -- but may I tell you? I hope for your sake you will believe it. But really, in my heart of hearts, whether you believe it or not, I am not concerned, because the day will come you will have to believe it, because you will experience it. If only I can aid you to hasten the day -- that's why I am here. But to actually say I am going to hit you over the head and make you believe it, -- no. I am not indifferent to your believing it; I can only appeal to you to believe it for your own good, that you may take whatever you have and transcend it by the use of this Law.

Whatever you have in this world, may I tell you, no one is really satisfied. I dined well today, but tomorrow I am going to be hungry. And hunger is forever with man, and God is the ultimate satisfaction of hunger; but that hasn't yet come upon the majority.

He tells us in the 8th chapter, the 11th verse, of Amos: "I will send a famine upon the world; it will not be a hunger for bread, or a thirst for water, but for the hearing of the word of God." Now, that comes at the very end, for the average man is not hungry for the word of God. He is complacent. He will say, "I am a Christian." So, what! "I am a Christian. I go to church I contribute to the church"; and so he thinks that means all that he does as a Christian, -- it stops right there.

Well, the hunger is not satisfied, because when He sends that hunger upon the individual, nothing but an experience of God can satisfy that hunger. Well, until He sends that hunger, all the other hungers can be satisfied, like the hunger for security, the hunger for a better job, the hunger for a raise in authority in your present position, the hunger for -- you name it. Every hunger can be satisfied if you apply this principle. But then will come that day He will send the famine upon you, for you are the earth of which He speaks. It hasn't a thing to do with the world, the famine in the world, or whether there is famine all over the world, because they don't know how to satisfy their hunger. There is famine, but that is not the famine of

which he speaks. He says it's not a hunger for bread, it's not a thirst for water, but for the hearing of the Word of God!

So, I am giving you the Word of God as I personally have experienced it. So, tonight you try it. Close your eyes to the obvious. That's "Esau"; send him hunting. And, then, become self-deceived. In his absence, bring in the "second son," who is the Lord from Heaven, and clothe him in the tones of reality, and feel how real it is. Give him all sensory vividness; and when it takes on the tones of reality, open your eyes! Then Esau comes back from the hunt, and then you tell him what you've done, and he cries out because your son -- the "second one" -- has deceived you and betrayed him the second time.

Every day you can apply this principle and become self-deceived, but it works. But always keep it within the frame of the Golden Rule, so that no one will be hurt. I do not care who did not get the passage north. I do not care what prompted the woman not to take it. I do not care what prompted the passenger from New York to cancel it. I have no complaints, no words; I simply did what I was called upon to do. I wanted to get out. I found myself locked in -- locked in until October at the earliest, with my commitments in Milwaukee going. I couldn't do that; I had to get back; and get back, I did!

So, I tell you, this principle cannot fail you. But we are the operant power. And you do not get down on your knees and pray to an external god. Do exactly what the great William Lyons Phelps did, and say to the whole vast world, "I am not talking to you, my Dear," -- I am communing with my Self. And if I give thanks for what has happened, I don't give it to you; I give it to the Being-within-me, -- constant praise for this miraculous power that is housed within me. And you walk in the consciousness of being constantly praiseful for this miraculous power that became you, that you may become It! And that power is the Lord Jesus Christ who is in you, and there is no other.

So, when the whole vast world is looking for Him to come from without, as the great evangelist today has said, "It is immanent. He is on us. He is coming. I am here to greet Him." He will wait forever in vain. For when He comes, He is not coming from without. When He comes, He rises from within, and you are He!

So, he's reaching millions of people, but he's in kindergarten. And what do you expect? He cannot give them more than milk. But in time, you have got to be weaned from milk, and take meat; and then the true meaning of the great mystery of the Christian faith.

So, the world has accepted it in a little story. All well and good; but don't forever and forever go on seeing only the little story. Learn to extract the meaning of the story, and hope it unfolds within you.

Meanwhile, you apply what you have heard tonight; and before I leave the City at the end of next week, you should be able to tell me that what you tonight desire you have.

---oOo---

Neville Goddard 1953

CHANGING THE FEELING OF "I"

For the benefit of those who were not present last Sunday, just let me give you a quick summary of the thought expressed here. We claimed that the world was a manifestation of consciousness, that the individual's environment, circumstances and conditions of life were only the out picturing of the particular state of consciousness in which that individual abides. Therefore, the individual sees whatever he is by virtue of the state of consciousness from which he views the world. Any attempt to change the outer world before he changes the inner structure of his mind, is to labor in vain. Everything happens by order. Those who help or hinder us, whether they know it or not, are the servants of that law, which constantly shapes outward circumstances in harmony with our inner nature. We asked you last Sunday to distinguish between the individual identity and the state the occupy. The individual identity is the Son of God. It is that I speak of you or to you, or speak of myself, I mean really our imagination. That is permanent. It fuses with state and believes itself to be the state with which it is fused, but at every moment of time it is free to choose the state with which it will be identified.

And that brings us to today's subject, "Changing the Feeling of I", and I hope I will not get the same reaction that is recorded in the sixth chapter of the Gospel of John. For we are told that when this was given to the world they all left him, leaving just a handful behind. For when he told them there was no one to change but self, they said this is a hard, hard teaching. It's a hard thing. Who can hear it? For he said, "No man cometh unto me save I call him." And then it's recorded when he repeated it three times they left him, never again to walk with him. And he turned to the few who remained and asked them, "Would you also go?" And they answered and said, "To whom would we go ? You have the word of eternal life. 'I In other words, it's so much easier when I can blame another for my misfortune, but now that I am told that no man cometh unto me save I call him, that I am the sole architect of my fortunes and misfortunes, it's a difficult saying, and so it's recorded "It's a hard saying. Who can hear it? Who can grasp it? And who will believe it?" And so he said, "And now I sanctify myself that they also be sanctified through the truth, for if this is the truth, then there is no one to change, no one to make whole, no one to purify but self."

And so we start with the "I" . Most of us are totally unaware of the self that we really cherish. We have never taken one good look at the self, so we don't know this self, for the "I" has neither face, form nor figure, but it does mold itself into structure by all that it consents to, all that it believes, and few of us know really what we do believe. We have no idea of the unnumbered superstitions and prejudices that go to mold this inner, formless "I" into a form which is then projected as a man's environment, as the conditions of life.

So here, read it carefully when you go home, "No man cometh unto me save I call him. You didn't choose me; I have chosen you. No man can take away my life; I lay it down myself . There is no power to take from me anything that is part of the inner arrangement of my mind. All that you gave me I have kept and none is lost save the son of perdition or the belief in God, and because nothing can be lost but the belief in loss, I will not now assume loss of anything you have given me that is good. And so I sanctify myself that they be

sanctified through the truth".

And now, how do we go about changing the "I". First of all, we must discover the "I" and we do this by an uncritical observation of self. This will reveal a self that will shock you. You will be altogether, I wouldn't say afraid, but ashamed to admit you've ever known such a lowly creature. And had it been God Himself who drew near in this despicable form, you would have denied him a thousand times before a single cock would crow. You couldn't believe that this is the self that you've carried around and protected and excused and justified. Then you start changing this self after, by an uncritical observation, you make the discovery of that self. For the acceptance of self is the essence of the moral problem of the world. It is the epitome of a true outlook on life, for it is the sole cause of everything you observe.

Your description of the world is a confession of the self that you do not know. You describe another, you describe society, you describe anything, and your description of the thing you observe reveals to one who knows this law the being you really are. So you must first accept that self. When that self is accepted, then you can start to change. It's so much easier to take the virtues of the Gospel and apply them as the word of life, to love the enemy, to bless those who curse us, and to feed the hungry. But when man discovers the being to be fed, the being to be clothed, the being to be sheltered, the greatest enemy of all is that self, then he is ashamed, completely ashamed that that is the being, for it was easier to share with another something that I possess, to take an extra coat and give it to another, but when I know the truth it's not that. I start with the self, having discovered, and start with change of that self.

Now, let me tell you a story. A few years ago in this city I was giving a series of lectures down near that lake - I can't even recall the name of the lake but it was some Parkview Manor was the place where I spoke, and in that audience was a gentleman who sought an audience before the meeting. And we went across the street into the little park there, and he said to me that he had an insoluble problem. I said, "There is no such thing as an insoluble problem. "But", he said, "you do not know my problem. It's not a state of health, I assure you; it is look at the skin that I wear" . I said, "What's wrong with it; it looks lovely to me". He said, "Look at the pigment of my skin. I, by the accident of birth, am now discriminated against. The opportunities for progress in this world are denied me just because of the accident of birth, that I was born a colored man. Opportunities for advancement in every field, neighborhoods that I would like to live in and raise a family I couldn't move in, where I would like to open up a business I couldn't move into that area."

Then I told him my own personal experience, that I came to this country. Well, I didn't have that problem but I was a foreigner in the midst of all Americans. I didn't find it difficult. "Yet", as he reminded me, "but that's not my problem, Neville. Others have come here speaking with an accent, but they haven't my skin, and I was born an American" . Then I told him an experience of mine in New York City. If I were called upon to name a man that I would consider my teacher, I would name Abdullah. I studied with that gentleman for five years. He had the same color skin, the same pigment as this gentleman. He would never allow anyone to refer to him as a colored man. He was very proud of being a negro didn't want any modification of what God had made him. He turned to me and he said, "Have you ever seen a picture of the Sphinx?" I said, "Yes". He said, "It embodies the four fixed quarters of the universe. You have the lion, the eagle the bull and man. And here is man that is the head. The crown of that creature called the Sphinx, which still defies man's knowledge to unriddle it, was crowned with a human head. And look carefully at the head, Neville, and you will see whoever modeled that head must have been a negro. Whoever modeled it had the face of a negro and if that still defies man's ability to unravel it, I am very proud that I am a negro." I have seen scientists, doctors,

lawyers, bankers, from every walk of life seek an audience with old Abdullah, and everyone Who came thought themselves honored to be admitted to his home and to receive an interview. If he was ever invited out, and he was, he was always the honored guest. He said, "Neville, you must first start with self. Find self, don't be ashamed ever of the being you are. Discover it and start the changing of that self".

Well, I told this gentleman exactly what Abdullah had taught me, that there was no cause outside of the arrangement of his own mind. If he was discriminated against, it was not because of the pigment of his skin, though he showed me signs as large as all outdoors denying him access to a certain area. The sign is there only because in the minds of some men such patterns are formed and they draw unto themselves what now they would condemn; that there is no power outside the mind of man to do anything to man, and he by the arrangement of his own mind, by consenting to these restrictions in his cradle and being conditioned slowly through his youth, waking into manhood believing himself set upon would have to be set upon, but "no man cometh unto me save I call him". So then someone comes to condemn or to praise. They couldn't come unless I call them. Not a man called Neville, but that secret being that is not called Neville. The secret being that is the sum total of all of my beliefs , all of the things that I consent to, that form a pattern ofstructure, that secret being draws unto itself things in harmony with itself. Well, that man went away and wrestled with himself. He couldn't believe everything I told him, not that night, but last Sunday morning in the lobby, he came forward and we renewed the friendship. He took me next door to show me the fruit of this teaching .

He said, "Neville, it took me almost three years to really overcome that fixed idea that I, by the accident of birth, would be a secondary citizen, but I overcame .it. Now here is my office on Wilshire Boulevard. I picked this one not because it was the only one offered; four equally wonderful spots were offered me. I took this one because it had greater telephone facilities , but the others were equally good. Now here is my office. Now you couldn't judge my income from this office, lovely as it is. Everything is nice about it, but, Neville, this year I will net a quarter of a million dollars". Well in America that is still a fabulous sum of money. It would be staggering in any other part of the world, but even in fabulous America a man to net a quarter of a million is really up in the very highest of brackets. And that was the man that a few years ago told me the whole vast world was against him by reason of the accident of birth. He knows now he is what he is by virtue of the state of consciousness with which he is identified, and the choice is his to go back to the restrictions of his childhood when he believed the story or to continue in the freedom that he has found.

So you and I can be anything in this world we desire to be if we will clearly define our aim in life and constantly occupy that aim. It must be habitual. The concept we hold of self that is noble must not be put on just for a moment and taken off when we leave this church. We feel free here; we feel that we have something in common, that's why we are here, but are we going to wear the noble concept we now hold of self when we go through the door and enter that bus, or are we going to return to the restrictions that were ours prior to coming here? The choice is ours and the hardest lesson to learn is that there is no one in this world that can be drawn into your world unless you, and you alone, call him.

So do not do what they did thousands of years ago, for that is the beginning of the secession of the great truth. So we are told they turned away from it, never again to walk with it, and the few who remained didn't like it either, but where would they go if this is the word of eternal truth? Not that it's true for this day and age, but if this is the law of being, and in all the dimensions of my being it holds good, if this is eternally true, then let me learn the lesson now, though I wrestle with myself as he did for three years.

So, the changing of the feeling of "I" is a selective thing because unnumbered states are infinite states, but the "I" is not the state. The "I" believes itself to be the state when it enters and fuses with it, so he was presented with a state and without the faculty of discrimination in his youth, he fused with the state and believed these restrictions were true, and it took him three years to disentangle the "I" from these fixed ideas with which he had lived for so many years. Now you may take only a moment or you, too, may take your three years. I can't tell you how long it's going to take you but I'll tell you this much. It can be measured by the feeling of naturalness. You can wear a feeling until it's natural. The moment the feeling becomes natural, it will begin to bear fruit within your world.

So I told this story at a small gathering here in the city, and not very many asked questions about it, but three people asked, "But he must have had money before. He must have known the right people. He must in some way have had some substance to start it, because how can you go out to loan a hundred million dollars and call that a real fact of being that you have that to loan and tell me you didn't have some one who had it or you, yourself, didn't have it". I did not ask the gentleman about the individual facts of the case. I went into the office, I saw it, I didn't look at his books; he volunteered this information, and gave me the figure of a quarter of a million net for the year. I have not checked or in any way verified the statement; I believe it implicitly. But I will not go along with those who believe that unless you have certain things to start with you can't apply this law.

You can start now from scratch and choose the being you want to be. You aren't going to change the pigment of your skin but you will find your accent or the pigment of skin or your so-called racial background will not be a hindrance, for if a man is ever hindered it can only be the state of consciousness in which he abides that hinders him. Man is freed or constrained by reason of the state of mind in which he persists. If you persist in it, well, then I will say, "persist in it", but I warn you no one cares and that is an awful blow when a man discovers that no one, no one but himself really cares. So we find ourselves weeping with ourselves in the hope of getting others to weep with us. And what an awful shock when the day arrives we discover that no one really ever cared. They will give us some little listening ear for a moment just as they were passing by, but they really didn't care.

When we make that discovery we shake ourselves out of it and boldly appropriate the gift our Father gave us before that the world was. So let me show you the gift. You've read your Lord's Prayer possibly daily, but you read it as a prayer from a translation of a translation which does not reveal the sense of the evangelist. The real translation, you will find in Farrar Fenton's work where in the original it is written in the imperative passive mood, which is like a standing order, a thing to be done absolutely and continuously. So that you can look now upon your universe as one vast inter-knit machinery where all things happen.

There isn't a thing to become; all things are taking place, so it is written in this manner, "Thy will must be being done. Thy kingdom must be being restored." It is the only way you could express it if you would express the imperative passive mood. But from the Latin from which our translation was made there is no first aorist of the imperative passive mood. So we have it in the way we have it but it does not reveal the intent of the mysteries. If you will see all things are now, you don't become, you simply select the state that you would occupy. Occupying it you seem to become but it is already a fact, every aspect of that state in its most minute detail. It's worked out and taking place. You by occupying the state seem to go through the action of unfolding that state, but the state is completely finished and taking place. So now you can choose the being you want to be and by choosing a being other than what you are now expressing you start the change of the

feeling of "I".

Now, how will I know that I have changed the feeling of "I"? By beginning first with an uncritical observation of my reactions to life and then noticing my reactions when I think I am identified with my choice. If I assume that I am the man that I want to be, let me observe my reactions. If they are as they were, I have not identified myself with my choice, for my reactions are automatic and so if I am changed I would automatically change my reactions to life. So the changing of the feeling of "I" results in a change of reaction, which change of reaction is a change of environment and behavior. But let me warn you now. A little alteration of mood is not a transformation; it's not a real change of consciousness. Because as I change my mood for the moment it can quickly and rapidly be I would say, replaced by another mood in the reverse direction. When I say that I was changed, as that gentleman changed his mood, his basic mood, his state of consciousness, it means that having assumed that I am what the moment denied, what my reason denied, that I remain in that state long enough to make that state stable. So that all of my energies are flowing from that state. I am no longer thinking of that state. I am thinking from that state. So that wherever a state grows so stable as to definitely expel all of its rivals, then that central, habitual state of consciousness from which I think defines my character and is really a true transformation or change of consciousness. Whenever I reach that state of stability, watch my world mold itself then in harmony with this inner change. And men will come into my world, people will come to aid and they will think they are initiating the urge to help. They are playing only their part. They must do what they do because I have done what I did. Having moved from one state into the other. I have altered my relationship relative to the world round about, and that changed relationship compels a change in behavior relative to my world. So they have to act differently toward me.

So in changing the "I", you start with desire, which we will unfold and elaborate on tomorrow night. For it starts with desire. Desire is the spring of action, for you must want to be other than what you are. We fail because we do not fall in love enough with an idea. We aren't, I would say, moved enough to want to be other than what we are. If I could get you to be completely in love with some state to the point where it haunted the mind, I could almost prophesy that you would in the not distant future externalize that state within your world. And the reason we fail we aren't hungry enough to change. For either we do not know the law or we haven't the urge or the hunger to really bring about the change.

For the changing of the feeling of "I" results in the change of reaction, which change of reaction results in a change of world. If you like your world and you are complacent about it, you haven't started on the road of the mysteries, for the very first beatitude appeals to one who is not complacent. "Blessed are the poor in spirit". You must be poor in spirit, not complacent, not satisfied. The man who thinks that by reason of birth, the religion that he inherited at birth, is good enough for me, that he is not dissatisfied, he is not, I would say moved that being is complacent and therefore he is not poor in spirit; he is very rich in spirit. Theirs is not the kingdom of God. For if I could stir you, make you dissatisfied with self, then you will recognize that self and set about to change it. For the only field of activity for man is within himself and on himself. You do not work on the other. The day you change self, that day you change your world.

Now I see my time is going to its quick end. And so in the remaining minute I have left here let me not urge you, because if you come to the meeting tomorrow night not really hungry, you wouldn't benefit, but I do hope that many of you are there. Even if you are stirred to the point of trying to, I would say, disprove what I told you, I would accept that challenge for in the attempt to disprove it, I know if you were sincere in your attempt, you would prove it. So I hope many of you will come and take this feast with us. We are here in the

city at the Ebell for 15 nights, Monday thru Friday, as Mr. Smith told you, for three consecutive weeks. If you can't take all, and I do hope many of you will take all, then pick out the title s that appeal to you. Tomorrow night to me is basic; it is the importance of defining an aim in this world, having a goal, for without an aim you are aimless. And you were warned in the Book, or I would say, in the Epistle of James that "the double minded man is unstable in all his ways. Let not such a man believe that he shall receive anything of the Lord; for he is like a wave that is driven and tossed by the wind." That man never reaches his goal. So you must have an aim, and tomorrow night we will show you the importance of defining desire. There are certain schools who teach you to kill out desire; we teach you to intensify desire and show you the reason for such teaching, show you what the Bible teaches about desire.

And now we will come to the help that many of you have asked for today. Those who were not here on Sunday let me remind you it is a very simple technique. As I told you on Sunday, any time that you exercise your imagination, and do it lovingly on behalf of another, you are mediating God to man. So we sit quietly and we simply become imitators of our Father. And He called the world into being by being the thing he would call. And so we sit and we listen as though we heard someone congratulating us on having found what we seek. So we go to the end of the matter and we listen just as though we heard, and we look as though we saw, and we try in this manner to feel ourselves right into the situation of our answered prayer, and there we wait in the silence just for about two minutes, and so they will lower the lights to aid you. And let me remind you if you want to clear your throat, please do so. If you want to shift your position in the chair, do so. Feel as though you are alone at home, because if you don't and you try not to disturb the neighbor, you will not be able to exercise your imagination on behalf of anyone. So now I will take the chair and just simply listen attentively, just as though you heard. I'll make you this promise - the day you are very still in mind and really become attentive, you will hear as coming from without what really you are whispering from within yourself.

Neville 2-24-1969

CHRIST BEARS OUR SINS

Peter tells us that Christ bears our sins in his body on the cross. And the prophet Isaiah said: "He takes our infirmities and bears our diseases."

Who is this being who bears our sins, our infirmities, and our diseases? Christ! Our wonderful human imagination! When you are in pain, or experiencing deep sorrow, your imagination is doing the suffering. If a friend tells you he is not feeling well, or is in great pain, and you tell him that his imagination - called Christ - is doing the suffering, your friend would not believe you, because he conceives Christ to be someone other than himself. But Christ is the human imagination, and until man discovers this for himself the Bible will make no sense to him whatsoever.

We are told: "In the beginning was the Word, and the Word was with God and the Word was God. The Word became flesh and dwells in us." That word is your I Am! And if the Word is God and dwells in you as your awareness, is not God doing the suffering when you say, I am suffering? Having just revealed God's name, you are confessing that God is in pain; therefore, does He not bear all the sufferings of the world in his body while he is on the cross of mankind?

When I speak of the joy of awakening to the knowledge of who God really is, I would think everyone would be eager to experience that awareness; yet only an nth part will say, Yes! A friend wrote, saying: "My husband applied for and received a temporary position as a carpenter, working for the Los Angeles school system. When he was let out he said, `They will call me back for another temporary period.' I suggested that if he wanted to work there on a permanent basis he could, if he would imagine it. Instead he gave me all kinds of reasons why a permanent position was not possible.

"Recently he was called back for another temporary position. When I reminded him of what he had imagined six months ago he did not want to recognize his harvest of the seed he had planted and became very angry. As he spoke, our souls made contact and I heard him say, `I am asleep and don't you dare awaken me!' "

Her husband, like 99% of the people of the world, does not want to be awakened, feeling that if he awakens to a higher level he will lose the pleasures of the flesh.

A friend, a very successful playwright, with many famous stars as his clients, used to listen to my visions and my interpretations of scripture for a short time, then tell me he had heard enough. He didn't want to go beyond the point of curiosity, to become interested and desire the spiritual world, because he was afraid he would lose his physical contact with life and he was only interested in sex. He had money and everything money could buy, and he loved playing the field in the theatrical world.

He died a few years ago and is now restored to a body just like the one he had here, only young, full of vigor, eager to continue his sexual life. This man has not felt the famine which is sent. It is not a hunger for food or a thirst for water, but for the hearing of the word of God. And until that famine possesses you God's word will not hold your interest. I could go on the radio and TV or write articles for the newspapers regarding my experiences, but - like the lady's husband - they would say, "I am asleep and don't you dare awaken me!"

Now, God and his word are one, so if God sent his word, then he sent himself declaring: "He who sees me, sees him who sent me; for I am the word which will not return unto me void, but must accomplish that which I purpose and prosper in the thing for which I was sent."

The outer man is the external word, which comes first. The inner man is then sent to animate and eventually give life to the outer man by fulfilling the word. And when the outer man hungers for the word of God, everything said in scripture concerning God's plan of self-redemption fulfills itself in him. He doesn't redeem someone else, as there is no one else. We are the gods who came down and God can only redeem himself by fulfilling scripture.

Now another lady shared this vision saying: "I am standing in the midst of an enormous crowd. Everyone around me is screaming, `He is crazy. He is mad. He is crazy. He is mad,' over and over again. Walking quickly to discover who they are referring to, I see a man standing alone at the head of the crowd. Recognizing him as the man I love, I run to him and cry, `I love you, I love you.'

"Although the crowd surges upon him and beats him, I continue to express my love. Suddenly he places his hands upon my neck. I feel his thumbs press into my throat and feel as though I am going to die. Then the pressure is released. The man raises his hands, which become two white wings, which caress me with an indescribable love as I awake."

That night this lady fulfilled the 40th, 48th, 51st, 52nd and 53rd [chapters] of Isaiah. I say to her without any doubt in my heart, that she is very near salvation. Everything in her wonderful vision was made visible. She was the man and the crowd. She sent herself through hell because she loves herself, just as you and I do. In Blake's lovely song, “A Little Boy Lost”, he said:

"Nought loves another as itself,
Nor venerates another so.
Nor is it possible to thought
A Greater than itself to know."

How can thought know a thought greater than itself? How could you love another more than yourself? It is impossible, for there is no other.

Love is the being playing every part. Love is the crowd, the tempters, and the one abused. Feel distress, and you are abusing Christ by saying, I am distressed. Feel ashamed, limited, inadequate or afraid, and God is experiencing them all; for He is your awareness, believing himself to be ashamed, limited, inadequate, or afraid and dying in your sins.

Just as my friend heard the vision tell her to change the comma, for the statement should read: "Before Abraham, was I am," here again we find that unless you believe your I am is the one you have worshiped on the outside, you die in your sins; for your I am was before Abraham.

It is Christ who bears all of your afflictions, your sorrows and diseases. There is no record of a man who took upon himself a terminal disease while the one he took it from was set free. The implication is there, for - bearing our afflictions and weakness - God has the power to set man free. But Christ is not someone external to yourself. The Universal Christ is a diffusion of an individuality. You say I am, I say I am. We are the same I am, who is Christ, who is God, who is Jehovah - for there is nothing but I am!

Christ, who is your very self, bears all of your afflictions, your weaknesses, and sins; but this is difficult for man to understand. Several years ago I gave a series of nineteen lectures in San Francisco, attended by a lady and her lawyer son. At the end of the series the lady questioned her son, saying: "Do you believe Neville?" And answering with his rational mind he said: "He sounds sincere. He may be sincerely wrong, but I'm sure he is sincere."

At that time the son was living with his mother. Every night before retiring they would remind each other to put the law of identical harvest into practice. When I returned to San Francisco the next year I learned that this man had formed an organization which was in the process of building the largest and most modern co-op in the Bay Area, called the Comstock. This project was followed by building up the peninsula and now this gentleman is worth millions.

Both mother and son used the law to achieve their every goal, yet she admitted she did not understand what I meant when I said Christ suffers for her. Although she could tell me: "I have a toothache," she couldn't grasp the fact that she is her imagination and therefore the cause of the toothache as well as the wonderful co-op.

If you are suffering, Christ is suffering, for his name is I am, and there is no other Christ. God actually became flesh and dwells in you. Once you realize this you will never turn to another. This gentleman has made a fortune, yet he does not understand how it all came about, because the hunger is not upon him. Although it would not be necessary, he is not willing to give up his enormous earthly holdings to have the experiences which would result in regeneration.

You do not kill desire. You do not have yourself castrated. You are simply beyond the organization of sex and your desire for earthly things ceases to be. Ninety-nine per cent of the people here desire worldly pleasures, while I speak of a pleasure that transcends this world - where one lives in a world of reality and creativity. But until that famine comes, you will continue to desire things that die in this world.

Now, another lady shared this experience, saying: "In my vision I knew you had died, yet you had returned to lecture and teach as usual. You were wearing my earthly father's face, yet I knew the bone structure to be yours. Everyone called you the Father, but not knowing my earthly father, they could not see his face, only yours. As I woke I knew that the face I touched on the surface would be that of my earthly father, but its structure would be that of the Father."

There is only one Father. It is He who wears every mask. In this wonderful experience, she saw her earthly father wearing the frame of the Father, because the Father is a protean being and assumes every face. She

saw the foundation, the bone structure of the man who told her salvation's story, wearing the face of her earthly father.

We are told that when God took upon himself the sins of the world, he was a man of sorrow, despised and rejected by men. There is no description of the man in whom God awoke because he is never a sculptured, beautiful man on the outside, but a perfectly normal person.

This lady said that she is very fond of the Book of John, as it seems to be more loving than any other book in the Bible. I will go along with that. She felt that the answer to the experience I just spoke of would come to her from the Book of John. I suggest she read the 10th chapter of John. In it Christ is called a man who has a devil and they question why listen to him. You, my dear, are that central figure, and you are also the crowd screaming at yourself; and you deny the existence of the Christ within, for there is no other. There is only God.

You can put God to the test, and if He proves himself in the testing then you will know God is your own wonderful human imagination. If you want the joy of marriage, a love affair, or a romance, you can test God by assuming the one you desire is with you now. And to the degree you persist in that assumption, it will be yours to experience. Do not be concerned as to how or when it will happen; simply persist in the assumption that it has happened, and when it does you will know who God is.

My wife woke too early to get up this morning, so she thought about what she wanted most, and that was for her husband and daughter to be blissfully happy. Thinking of what she could do to make it so, she realized that it was something they alone must decide. Then she fell asleep dwelling on their happiness and this is her dream: Seeing me lying on a couch she heard me say: "I don't feel comfortable here," and she replied: "I know - you don't like to sleep on the first floor, but would rather be elevated and sleep above."

Then the dream changed and she was putting a puzzle together with our daughter Vicki, who began to laugh as she picked up a piece of the puzzle and watched it fall into its perfect place. Looking at Vicki she said to herself: "I have never seen her look so pretty and be so blissfully happy." Then she awoke. Her desire for happiness was answered in the depth of her being and must now come to the surface.

Jesus Christ is your own wonderful human imagination and his story is all about you. Told in the third person, it is written as though another is doing all the suffering for you; yet you know you are the one who is suffering. I tell you, that unless you believe your awareness of being is God you will continue to miss your mark, thereby remaining in sin.

I am is the key to scripture. Called Jesus Christ in the New Testament, God the Father's name is revealed in the Old Testament as I am. Having come into the world to fulfill the word, you cannot return empty but must accomplish that which you purposed and prosper in the thing for which you sent yourself. After inspiring the prophets to tell your story, you came not only to fulfill their prophecy, but to share your experiences to encourage others.

The Old Testament is a prophetic blueprint which you will fulfill, for you are the Jehovah of the Old Testament and the Jesus Christ of the New. You may either accept this truth or reject it, but what I am telling you is true. Christ is not a little man, but the universally diffused individuality of which we are. So when one

awakes and the second one follows, the third will awaken and eventually all of the universally diffused individuals will awaken in that one glorious body called the kingdom of heaven. Having come into and overcoming the world of death, we will be victorious over our challenge.

The men of science tell us that the universe is melting and will one day come to its end. I am not going to question this, but I do know that Imagination came into this world of death to overcome it. I also know that nothing dies, because we are the immortal Imagination who clothed himself in these garments of flesh which die, but we - their life-giving spirit - cannot die.

I cannot force anyone to want my experiences. My family in Barbados all live in comfort and know they earn much more than I do. They judge a man by what he has in this world and are not interested in who he is. They cannot understand why a man of my age continues to do what I am doing, when I could move to Barbados and live in clover with all expenses paid by the business. And I can't persuade them to listen to me because the hunger is not upon them.

Until that hunger for the hearing of the word of God possesses you, you will continue to be possessed by the world. You may become the Pope, but that does not mean you hunger for the word of God. It may mean that you hunger for the power that rests in the office of the Pope, the hunger to be recognized and praised. But when the hunger to experience the word of God possesses you, you will know you - the Word - sent yourself. You will then understand the words: "He who sees me, sees him who sent me," for you will fulfill God's word.

There must be two witnesses: one external and one internal. The external witness is scripture, and you who have the spiritual experience are the internal witness. Knowing your experiences parallel the scriptures, you know that the Father in the depths of your own being watches to see that all the pieces are in place and the image of his declared purpose is perfect.

Having prophesied what must take place, God will fulfill it; and you - the image of the invisible God - will radiate his glory and become the express image of his person. Then you will be used as the bone structure on which every face will be placed to reveal to the one who has the experience, the meaning of being God the Father.

In my friend's vision everyone referred to me as the Father. Her father was a father, but I am the Father upon which every father's face is placed. She was aware that I had died and had returned, only to tell the story of God's plan of salvation in order to redeem myself, for there is only God in the world.

Now let us go into the silence.

Neville 05-06-1969

CHRIST IN YOU

"Examine yourselves to see if you are holding to your faith. Test yourselves! Do you not realize that Jesus Christ is in you?" Now, faith is not complete until through experiment it becomes experience! When you test the Christ in you and prove from experience that it works, then you have the faith. But first you must find who Christ is, where he is, and what he is. You are not called upon to test a tradition of man as something on the outside, but Jesus Christ who is in you!

Perhaps you heard on the news tonight that the Catholics have just eliminated forty saints. For hundreds of years millions of people have prayed to Saint Christopher, yet now they are being told that he never existed. How many St. Christopher medals and figurines were sold to protect those who went into battle or traveled afar? Believing he was the saint of the traveler, how many put their faith in him? Santa Barbara was named after Saint Barb, who is now believed to be non-existent, yet the cause of the recent broken oil line!

If you will read scripture carefully (and not go along with the herd) you will see that there is no intermediary between yourself and God. No priest or saint, minister, truth teacher, or so-called healer can be an intermediary between you and God. Christ in you is your hope of glory. You must examine yourself to see if you are holding to this faith. Test yourself. Do you not realize that Jesus Christ is in you? If you do, put him to the test. He is your power to create, your power to imagine everything - be it good, bad, or indifferent.

The 14th chapter of the Book of John begins: "Let not your hearts be troubled." This statement is repeated in different ways over and over again by the master of souls - who is Christ in you, for when he awakens fear is abolished. Awake, he urges you to fear not, be not afraid, be not troubled. A tyrant could not exist without fear. He must scare us to death before he can rule us. By slaughtering millions (and you are afraid you will be next) he has you under his power. But if you know you and your family cannot die, you will not be afraid and there would be no tyrant. Tyranny can exist only in a frightened world. So, Awakened Imagination begins the 14th [chapter] of John by saying: "Let not your heart be troubled, you believe in God, believe also in me. In my Father's house are many mansions. If it were not so would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and take you to myself, that where I am there you may be also. Now the place you know and the way you know." Then Thomas said, 'Lord, we do not know where you are going, so how can we know the way?' and he replied, 'I am the way and the truth and the life.' Then Philip said, 'Show us the Father and we will be satisfied.' And he answered, 'I have been so long with you and yet you do not know me Philip? He who has seen me has seen the Father. How then can you say, 'Show us the Father?' "

Let us take this verse on this level first and then take it into the higher level. In my Father's house are many mansions. The word translated "mansion" means to stay in a certain place; state; relation; or expectancy."

There are infinite states from which you may view the world. You may enter a state and abide there until it becomes your home or you could be simply passing through for a moment, but it is a state, one of your Father's mansions. Choose the mansion in your Father's house that you would like to enter. Assume you are already there. Feel the reality of the state surround you and you have arrived. Your dream is now true, but you must abide there!

When you leave this auditorium tonight you expect to return to the place you left to come here. At the moment this auditorium is solid and real, while your home is only a mental image. So what is a home? It is the state to which your thoughts most constantly return. Are you thinking from the state you desire? Or is your dream just a passing fancy, a daydream you enjoyed for the moment and then dropped? You can tell if you abide in your house of desire by watching your thoughts, for the state in which you most constantly return constitutes your dwelling place.

When you imagined you were the person you wanted to be and heard your friends rejoice at your good fortune, you entered that state and prepared a place in which to dwell; for at that moment Christ in you was speaking to the outer, rational you. As your own wonderful human imagination Christ is telling you that he knows you are afraid, that you have obligations in life which must be met, but to not be afraid for "I will go and prepare a place for you." Knowing this, close your physical eyes upon the world round about you and let not your heart be troubled, neither let it be afraid, for all things are possible to Christ in you! Let him prepare the state, for he is the way to its fulfillment.

Closing your eyes against the facts of life, dare to assume you are seeing and hearing what you would see and hear if your desire were true. Now, tune it in as you would a radio. If, when you turned on the radio four or five stations are heard at the same time, you couldn't stand the confusion and would turn the radio off. So it is with your imagination - it must be fine-tuned. Now no radio or TV is comparable to you, for that which the mind creates cannot be greater than the mind who created it. We are amazed at the perfection of a little instrument called a radio because it can produce sound out of the nowhere, yet the mind that is so amazed is the one who created it. Our radio or television can be carried around the house or yard with no connection to a charge of electricity, yet the sound and picture come through perfect, and any station (or channel) can be reached by merely a flick of the wrist. At this moment everything that is being broadcast or telecast in the world is in this room, but we haven't tuned it in.

Now, you have an instrument infinitely greater than any radio or television, but it must be turned on and fine tuned. Think of a friend who would truly rejoice in your good fortune. Tune him in until his is the only voice you can hear. Let him tell you of his thrill because of your good fortune. Listen carefully until his voice is crystal clear and you can hear the sentence you put upon that voice. Now, believe in its reality. If you will, you are living by this principle and not merely accepting the Christian faith as a substitute for living by it.

Can you imagine the turmoil which is going on in the Catholic world tonight now that the courts have cut off forty of their so-called saints? Half of my family is Catholic. I do hope that my Protestant brothers, who did not marry Catholic girls, will be big enough to mention it. I recall about twenty years ago my wife and I visited a Catholic family. At the time my wife said to me: "They are ardent Catholics, but don't know a thing about you except that you are a Protestant and not saved." After a lovely dinner we sat around the pool and watched their three sons swim. Each boy wore a St. Christopher's medal around his neck. One was three years into the priesthood when he quit, joined the army, and returned minus his hearing. Another returned

without a foot and the third minus an arm. They told me that they believed that without this medal they would have died. Well, I wonder what will happen to that family when they learn St. Christopher never existed! The only Christ who ever existed is within you as your own wonderful human imagination. There never was another.

When one being awoke to discover all that was foretold in scripture was taking place in him, he knew who the Messiah really was. He told his story, while some believed and some did not believe him. Those who heard and believed him wrote his experiences in the form of a story, because truth is far more acceptable when told in story form, as in our four gospels. But one day we will be big enough to hear it without the story form to support us.

Redemption was foretold in the Old Testament, but not understood by those who recorded it. The prophets who prophesied the coming of the Messiah searched and inquired concerning this grace that was to be ours, and it was revealed to them that it was not for them to know. The time had not yet come, for it was for us. Now that the horrors have been fulfilled, the Messiah who was buried in us before that the world was is beginning to erupt in the individual. Everything said of Jesus Christ will be realized in you individually, for the Bible was written about you.

Now, before the Messiah comes, you can put his word to the test. If Christ is your own wonderful human imagination and all things - be they good, bad, or indifferent - are made by him, you can imagine unlovely things and perpetuate their image. To say that Christ makes only the good and a devil makes the evil is false, for the devil is just as phony as Christopher. When you doubt the power of Christ in you - that's the devil. Unless you actually believe that "I am" is the being you are seeking and pray only to him by exercising your human imagination, you will never reach your desire, for awareness is the only power that can give it to you.

Tonight, ask yourself what you would be aware of hearing, seeing and experiencing if your desire were now fulfilled. If what I tell you is true and your imagination is the creator of all things, then you should be able to prove his power in the testing. I tell you: there is no intermediary between yourself and God. If you will but test this power within you, it will prove itself in performance. Then you will know who Christ really is.

Now, no one comes unto the Father except by me and I am going to tell you exactly how to come to the Father. It is not spelled out in scripture. I searched, but could not find him until he revealed himself to me. One day he will reveal himself in you, for you will see a lad, chosen by God to be his son. The lad will be ruddy in complexion, very handsome, with beautiful eyes. He will be in his early teens. As you look into his eyes you know exactly who he is and who you are. Then and only then do you know you are God the Father. So, no one comes to the awareness of being God the Father except by the revelation of David, for he is the one through whom you come to the awareness of Fatherhood.

In this same 14th chapter of John, Awakened Imagination asks this question: "I have been so long with you and yet you do not know me? He who has seen me has seen the Father, how then can you say, 'Show us the Father?" David is one with his father. He is united to the Lord, having become one spirit with him. So, the only way you can ever find the Father within you is to bring forth his son, David. We are told in the 89th Psalm: "I have found David. He has cried unto me 'Thou art my Father, my God and the Rock of my salvation.'"

The word “found” recorded here, if taken on the surface implies David was lost; but the word means, “to bring forth one who is behind you.” David, eternal youth, was put into the mind of man, yet so that man cannot find out what God has done from the beginning to the end when he brings forth that which was behind all along, waiting to come out. You will never know you are God the Father until David appears and calls you Father. It is he who stated in the 2nd Psalm: “I will tell of the decree of the Lord, he said unto me, ‘Thou art my son, today I have begotten thee.’” In my own case I felt an explosion in my skull, and when everything settled I saw my son leaning against the side of an open door, looking out on a pastoral scene. As he turned and looked at me standing at his right, I knew I was his father, fulfilling scripture.

The gospel is the truest story ever told but men, because of their traditions, have voided the world of God and built a stupid concept called “saints.” What man on earth could be a saint? The only saints are the redeemed, those who form the body of the Risen Lord. May I tell you: everyone is predestined for that redemption. Not one will be lost, so why pick someone out and call him a saint only to later deny he was ever a Christian? They even took Saint Nicolas off their list, claiming he never existed! Here are mortal men, without vision, appointing themselves judges of saints!

I tell you: regardless of what you do here as a mortal man you are redeemed, for redemption hasn’t a thing to do with the man’s ethical code. It’s entirely up to the being within a man who - having played all the parts - awakens to receive the crown of righteousness which has been waiting for your return. The moment he awakens you are redeemed. But your friends know you as mortal and have not the slightest concept of what this power is. Browning said in his "Reverie":

"From the first, Power was - I knew
That, strive but for a closer view,
Love were as plain to see.

This is true for: prior to power, was love. In my own case striving for love did not reveal it to me. Only when God in me unveiled himself as love was it plain to see.

As love, you will exercise your almighty power in the world to come. To have that power here, before you were incorporated into the body of love, would cause havoc in the world; for the God of whom I speak is infinite love and almighty power, and that God you are, but you will not know it until your journey is complete. Only when he completes the journey will he unveil himself to you - his emanation - by embracing you into his own being. At that moment you will cease to be another, for you will become one with the Living God. Then you will tell your story to all who will listen. Some will believe you and others will disbelieve, but you will tell it until you take off your mortal garment for the last time to become one with the Risen Lord who is made up of all the redeemed of humanity. And in the end, when all are redeemed, this being who was before that the world was will be more powerful, more wise, and more glorious, because of his journey into the world of death.

Tonight learn to fine-tune your imagination. Knowing the voice of your friend, tune him in. Determine the words you want him to say and listen carefully. Tune him in until his words are fine and clear, then believe you heard him. Think it really happened. If you will, it will come to pass. When, I cannot say, for every imaginal act is like an egg and no two eggs (unless they are of the same species) have the same interval of time for hatching. The little bird comes out in three weeks, a sheep in five months, a horse in twelve months, and a

human in nine months. Your imaginal act has its own appointed hour to ripen and flower. If it seems long, wait - for it is sure and will not be late for itself.

An imaginal act is a creative act, for the moment it is felt, the seed (or state) is fertilized. It will take a certain length of time to be born, so start today by assuming you are the man (or woman) you would like to be and let the people in your mind's eye reflect the truth of your assumption. Be faithful to your assumption. Persist in this thought, for persistence is the way to bring your desire to pass. You don't persist through effort or fear, rather knowing that your imaginal act is now a fact; wait for its birth, for it will come.

Now, a friend wrote, saying that in her dream she was walking down the street holding a fish in her hands. The fish appeared to be dead, yet she could feel it pulse. Determine to keep the fish alive, she found a cup, filled it with water, and placed the fish inside. Then she awoke, hearing a male voice say: "Oh my darling."

Every dream contains within itself the capacity for symbolic significance. A fish is the symbol of the power of the human imagination. Imagine yourself depressed, and imagination will throw you into the pit of depression. Imagine yourself free, and your imaginative power will bring you out, for your imagination is the savior of your world. When you become lost in the reasoning world, your imagination is not fed with your desire, for reason negates its flow. Christ, being your human imagination, is not limited by the reasoning world and all things are possible to him. If you would ignore the facts and walk in your imaginal acts as though your wish were already fulfilled you are feeding Christ, and he becomes alive within you once more. Her dream, created by her own being who is Christ in her, was telling her she is neglecting herself. Knowing what to do is not enough. Knowledge must be acted upon. It is so easy to accept the Christian faith and use it only as a substitute for action, and so difficult to live by it; but only as you live by your imagination can you ever know who you really are.

I had a similar experience as this lady's, but mine was in another form of the symbol of Christ, which is the pig. One night I found myself in a nursery filled with everything that grows. As I started to leave I looked down to find a little runt of a pig at my feet. Picking him up, I placed him on a table, broke off some branches of a nearby tree to cushion him, and began to search for food to feed him. Then, as happens in dreams, the scene shifted. I am now in a vegetable market with the pig at my side. He has grown in stature but is very thin. Suddenly I realized that he was mine, so I turned to my little daughter Vicki and said: "Go get me some food that I may feed my pig." She replied: "Daddy, I don't have any money." Then I said: "You don't need money here, for all of this belongs to us." Going over to a stand of crackers, piled in the form of a pyramid, Vicki took a box from the base, causing the entire pyramid to come tumbling down.

Opening the box, I began to feed my pig when my brother Victor came by and, taking what appeared to be white, creamy grease, he spread it on my crackers saying: "This will give it sustenance." Suddenly a lit candle appeared within the mixture and I said: "The candle is lit and it must never go out again." Then these words from scripture came to me: "His candle is lit upon my forehead and by this light I walk through darkness, for the spirit of man is the candle of the Lord."

Prior to this vision I had discovered that my imagination was the only God who ever existed, yet in spite of this discovery I had not fed it. Rather I continued to use the rational approach to life by planning my life on a reasonable basis. Knowing of a power that did not need reason was not enough; I had to exercise this power within me. And then I was determined to exercise my imagination on behalf of myself and others. I saw my

candle was lit and knew that from then on I would not let its light go out or get dim for lack of use.

Paul said: “I am a steward of the mystery.” The word “steward” means “the keeper of the pig.” We are told to follow the example of the dishonest steward and falsify our records. To be a steward of the mysteries, however, the pig must be fed so that you know what you are talking about. You must exercise your powerful imagination morning, noon, and night and never neglect it.

If tonight you gave a man a million dollars to invest well, he will neglect to feed his pig because to him he has it all. Then one night he will see his pig and realize what he has done to the power within him. If you are a musician and stop practicing for a week you will not be qualified to give a concert. Only when you practice daily are you qualified. And so it is with your imagination. It must be exercised daily and then one day you will discover the Christ within you, who is God the Father, who comes only through his son David calling you Father.

Now let us go into the silence.

Neville 10-18-1968

CHRIST IS YOUR LIFE

This teaching is essentially a revelation of the Risen Christ. I am not speaking of the life of any man between his physical birth and death, but of the Christ who has risen in me and who rises in all. I have no mental image of a being outside of my life, or yours.

Paul tells us: "You have died, and your life is hid with Christ in God. When Christ who is our life appears, you will appear with him in glory." (Col. 3:3,4) Here we see Paul equating your life with Christ. You are alive now, so what does Paul mean when he claims you have died? All of Paul's letters equate death with a sleep so profound the past is forgotten. It is from the sleep of death he urges you to roust yourself from saying: "Awake O sleeper and rise from the dead."

The one and only Christ is your life. Now asleep in humanity, this power believes itself to be you. And when it awakens and rises in you, it is you who rise as Christ. God's power and wisdom is sleeping in you as your own life. God is love! When God died he gave you, his sons, your inheritance. It was not a home or some fabulous land, but the power of his love! The power to create every desire of your heart.

Let me start with a point, which has confused some. A gentleman wrote: "You say others have bodies and lives of their own, but their reality is rooted in you as your reality is rooted in God. I have a desire that involves others, yet I have the feeling that they do not want to be a part of it. Although you say I should not concern myself with influencing others, as the world - rooted in me - will play the part they must play if I am faithful to my objectives; but what right have I to influence others?

"Believing that imagining creates reality and that there is no fiction, I start with a premise that has not one thing in the outer world to support it; but in the midst of my project I turn aside, for I cannot influence these men. I now wonder if perhaps this is also their hidden desire and they do not want me in it. You say when I am lovingly exercising my imagination on behalf of another, I am mediating God to that other. I know that what I imagine will benefit all; yet because of my doubt as to their desire to be involved, should I continue to do it?"

I would say to him, just take the objective. Perhaps because of their talents you have singled them out as partners, but if they moved away would you still have the desire? If so, then they are not essential. If you put yourself in the end by rejoicing in the objective's fulfillment, those who are equally talented - and maybe more so - will come seeking you; for remaining in the end, you will draw the necessary individuals to play the part they must play to aid the birth of what you are doing.

Now, you questioned if all things worked for good. The 8th chapter of Romans tells us that it does. This truth is dramatized for us in the 50th chapter of the Book of Genesis. It is the story of Joseph, one of the twelve

Sons of Jacob. Joseph had the capacity to dream vividly. His visions were true and he could interpret them. His brothers, becoming envious, plotted to kill him; but Judah interceded, urging them to sell him instead.

Joseph was sold as a slave, and when no one could interpret Pharaoh's dreams Joseph was brought before him. He interpreted the dreams so accurately, Pharaoh made him equal with himself, and whatever Joseph said was instantly executed. He foretold of the famine that was to come; and when his brothers came seeking food Joseph - now sitting on the throne - recognized them, and said: "Fear not, you meant evil against me, but God meant it for good." So everything works for good when there is time to reflect upon the act.

I could go back to my own small family. There came a moment in our life when it seemed as though the world had come to its end. My father's partners, desiring to take control of the little equity he had in the business, succeeded and our world collapsed. We had nothing and even our friends made themselves scarce.

But what appeared to be an evil thing turned out to be a blessing, for by detaching ourselves from this partnership - which was small in the sense that they couldn't think big - my father started on his own with sons who could imagine. The family has now turned our business into a large enterprise of many kinds of businesses with no outside partnerships, dwarfing anything we thought possible forty years ago when it happened. It has taken time and reflection, but now we can see that - although my father's partners intended evil against him - God meant it for good.

Now, a friend had a dream in which he received a letter with his son's report card inside, indicating that he must show a decided improvement in four subjects, one of which was algebra. Since his son has always been tops in math, he was annoyed and instantly revised the report card. Suddenly angry with himself he said: "I am tired of the responsibility of this power and life's many needs of revision. My son is a big boy now, let him do it for himself," and awoke.

Peter asked the question: "Lord, if my brother sins against me, how often must I forgive him, seven times?" and the Lord answered: "I did not say seven, but seventy times seven." This does not mean four hundred and ninety times. Seventy is the numerical value of the Hebrew letter ayin, whose symbol is an eye. Seven is the numerical value of the Hebrew letter zayin, whose symbol is a sword.

Here we are being told to imagine until the eye is fixed as though nailed with a sword. It may happen the first time or it may take a thousand times to persuade yourself that things are as you desire them to be, and not as they appear to be. But, to the degree that you are self-persuaded that you have done it in your imagination, will the outer world reflect its harmony.

William James, a professor of psychology at Harvard, is one of our great educators. He said: "The greatest revelation in my generation is the discovery that human beings, by a change of inner attitude can produce outer changes in harmony with their inner convictions."

That's in the Bible. In the Book of Genesis we are shown in story form how inner attitudes produce outer states. Knowing the time when the animals would be ready for the act of creation and the watering hole to which they would come, Jacob made a bargain with his father-in-law that - although all of the animals were either black or brown, should any offspring be striped or spotted they would be his.

Believing man becomes what he beholds, and that the same would apply to the animal world, Jacob stripped the poplar trees so that only stripes appeared. Then he brought only the healthy animals to the watering hole, leaving all of the weak ones to breed - the brown with the brown and the black with the black. When the females came to the watering holes and were sired, they saw only stripes and producing what they beheld, their offsprings were striped.

So this lesson was given us in the beginning. Whatever you are beholding in your mind's eye, you will produce in your outer world. It is just as simple as that. I hope you are beholding your fulfilled desire in your mind's eye; for scripture tells you that: "Whatever you desire, believe you have received it and you will." This is telling you that, to the degree you are self-persuaded, you will become what you have assumed you are.

In the case of my friend, his dream was telling him to continue to revise and not to be afraid of the responsibility of his tremendous power to imagine; for life itself is nothing more than an activity of imagination. When I speak of Christ being your life, I am saying he is your imagination, for life is an activity of imagination. Ask yourself what you are imagining right now and you will discover what Christ has created. For by him all things are created, and without him is not a thing created that is created.

Everything now formed and called a fact was once only an image in the mind of someone who persisted in that image and projected it onto the screen of space. So do not give up the responsibility of revision, and - as to influencing others - may I say you cannot help it. As you walk the street you unwittingly influence people there. You simply cannot stop it.

Another point I want to bring up is this: The prophets who wrote the Old Testament were servants of the Lord. They recorded what they saw or heard, but they did not understand it. Every true prophet's vision is foreshortened. Seeing as present what is future: "The prophets prophesied of the grace that was to be yours. They searched and inquired as to what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory. It was revealed to them that they were serving, not themselves but you, in the things that are now being revealed."

Some of you are having wonderful visions and attempting to interpret them in this world. I urge you not to, as you will go astray when you try to determine an individual's departure - for no one knows the hour, day, or season. Only the Father knows and it remains his secret. It does not make any difference how perfect the vision, it was foreshortened. You saw it as taking place now. It may happen today or tomorrow, but you cannot foresee it. You saw the vision. Being a true prophet, record your visions in detail but do not attempt to interpret them.

That brings me to another point which has puzzled my friend. When I speak of God, or Lord, Jesus, or Christ, I am speaking of the human imagination. When asked to name the greatest of all commandments, he did not name one of the ten, but Israel's confession of faith saying: "Hear O Israel, the Lord our God, the Lord is one." The word "Lord" is JOD HE VAV HE [pron. "YOD HEY VAV HEY"] meaning "I am". The word "God" is "Elohim" [pron. "e-lo-HEEM"] which is a compound unity of one made up of many. In the 44th chapter of Ezekiel the Lord God said: "They shall have no inheritance; I AM their inheritance. Give them no possession; I AM their possession." Study this passage carefully and you will discover that instead of God inheriting us, we inherit God.

Greater love has no man than this: that he lay down his life for his friend. Not pretending, but voluntarily abandoning self for those he loved, God died that we may inherit him. What is He that we inherit?

He has told us "I AM the light of the world." One day you will inherit the experience of being the light of the universe. There will be no stars, no sun, no moon, no circumference - only infinite, pulsing, living light, which you know yourself to be. You will inherit God as infinite love. Whatever God was before he became individualized, you will experience as yourself.

God was a father before he became you and when he possesses you, you are the identical father. The 2nd Psalm reveals the son that was his before he became you. But no one knows who that son is except the Father, and no one knows who the Father is except that son and anyone to whom the son chooses to reveal him.

One day that son will choose to reveal you and you will see - not a David, but the David of Biblical fame. And there will be no uncertainty as to the relationship between you and God's son, David. When he calls you father, you will know that you are God.

When you inherit God, you inherit his infinite past, and from that moment on you will see scripture differently. You will recognize the events in the life of Jesus as signs of the initiative of God in man's redemption. You will understand how God gives himself to man.

John records eight signs of the initiative of God in Man's redemption. Many scholars have put the first and the last together, the second and the seventh, the third and the sixth and the fourth with the fifth, making four major signs. When these signs begin to unfold in you, count the days and you will discover there are 1260 days between the first vision and the last, as you inherit God.

You are not some little thing that God animates, gives life to, and owns. God gave himself to you in the ultimate sense of the word, so you shall have no inheritance, for I AM your inheritance. You shall have no possession in Israel, for I AM your possession. If you possess God, whatever He is, you must be!

I have just quoted the 44th chapter of Ezekiel. Read it carefully. Become aware of possessing God, and you will no longer be the little pygmy you were taught that you are. Don't react to the nonsense you read in the papers. They record the happenings of the surface mind. What happens to a man between the cradle and the grave should not interest you. Whether he is a cook or a millionaire, the best-dressed man (or woman) of the year, or the most highly publicized - that's all relevant to this would and hasn't a thing to do with the Christ in you, who - as your life - will awaken one day and rise.

When Christ awoke in me I was so amazed, as I did not realize I had been asleep. Every morning I had awakened to a new day and retired that night, just as you have done throughout the ages. From the cradle to the grave you have fallen asleep at night and awakened in the morning. In time you have died, only to be restored to life to continue the same long journey. But one day you will awaken in the tomb where awareness was placed in the beginning. To your amazement you won't even remember falling asleep, and never for one second thought your skull was the tomb where they placed Jesus Christ.

But upon waking your inheritance will unfold, as everything said of Jesus Christ will be experienced by you in

a first person, singular, present tense experience. You will discover you are the central actor in the divine drama of descent and ascent, for no one can ascend but he who descended.

Only Christ descended, so when you ascend you must be Christ. This is the hope that makes it wisdom to endure the suffering of this long dark night of time. Dwell upon that hope which is the grace that is coming to you at the unveiling of Christ in you, as you! There never was another and there never will be another, for Christ is your life!

Read the 3rd chapter, the 3rd and4t verses of Colossians carefully. You have died and your life is hid with Christ in God. When Christ who is your life appears, you also shall appear with him in glory, because you are Christ! His appearance is his rising and awakening in you. His birth becomes your birth. The discovery of the fatherhood of God reveals you as the father, and the 44th chapter of Ezekiel is fulfilled. I AM your inheritance! I AM your possession!

Remember: everything you see, although it appears on the outside it is within you. You do not have to be concerned about influencing individuals if you make goals. If you want a great deal of money, see the money within you. Then claim it is yours!

Today a very rich man is getting a great deal of publicity because of his marriage. Born a poor boy in Turkey of Greek parents, he was taken to Argentina when he was sixteen, where he began to import tobacco, starting his business with sixty dollars. He has completely forgotten those days, and the one he would marry - because of ambition for greatness in name - would have you forget his lowly beginnings. Shakespeare had a word for it: "He denies the ladder by which he did ascend." Starting with sixty dollars, this man began to dream and today he is a billionaire. I would not ask him how he stole it. So far he has gotten away with it and it is considered his, but anyone with a billion dollars must have stolen it. It doesn't matter however, as all things work for good in the end.

It should not matter what a man does with his life between the cradle and the grave. The important thing is what is happening within the man. Has the life that animates that body been stirred? Is it beginning to rise in him? It must rise in order to inherit God, for only Christ inherits God. Christ is your life which must rise in you, and when he does you inherit God the Father.

Whether you play the part of a cook or a king, a carpenter or movie idol, is not important - for your external state means nothing. There are men who are now playing the part of a cook, carpenter, shoeshine boy, or barber, knowing they are redeemed, waiting patiently for that moment in time when they can take off the garment of flesh and blood for the last time. But only the Father knows that moment. Let no one speculate as to when it will happen. Record your visions, but do not interpret them. We are all past masters at misinterpretation of the great mission of God to us.

As for me, I have already risen. I am of the world, not in it. My dreams and experiences at night are not related to this world, so I play a double life. While I am here there is work to be done to continue to encourage everyone by telling the true story of redemption.

Take this wonderful story to heart. It is a true one. Christ is your life which is wholly supernatural. The birth is supernatural. The discovery of the Father is supernatural. The tearing of the temple from top to bottom and

the ascent into the kingdom are supernatural, as well as the descent of the dove. No physical dove descends upon your shoulder - it is a supernatural experience, but this fantastic truth has been embodied in a tale that man could understand; for, as Tennyson said: “Truth embodied in a tale shall enter in at lowly doors.”

Remember what I have said. Forget influence! Take objectives. Conceive a scene which would imply the fulfillment of your desire and dream noble dreams, for nothing is impossible to Christ and Christ is your life!

Now let us go into the silence.

Neville 3-15-1963

CHRIST UNVEILED

Tonight's subject is "Christ Unveiled." That is quite a tall order, for we are told in Mark 13:21: "If anyone says to you, 'Look, here is Christ!' or 'Look, there he is!' do not believe it." And I will endorse that one hundred percent. Listen to it carefully and see the pronoun used in that sentence. "Here he is, believe him not." So, here, who is Christ? What is Christ? Where is Christ? Paul found him and, having found him, he said: "From now on we regard no one from a human point of view even though we once regarded Christ from a human point of view, we regard him thus no longer." (1 Cor. 5:16) He regards him not, from now on, as man. He thought he was man and went out to destroy those who believed in Christ as a man.

Then we are told in I Peter 1:10,11: "The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation; they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory." They thought they were looking for a person, or time, and they wondered whether he would come. There was no reply to that, save "It was revealed to them they were serving not themselves but you" (v. 12) What is Christ? I tell you Christ is "The Way" of salvation. Christ is "The Way" to the Father.

Now we will turn back to the Gospels where we have these events together, for Scripture, as we understand it, says the New Testament is based on the affirmation that a certain series of events happened in which God revealed himself in action for the salvation of man. Did they happen? I tell you from experience, they happened. Not only they happened, but are happening. They are taking place every moment of time in our world. If you have not experienced these events may I tell you: you are going to. Not a thing in this world that you will ever do will stop it. God will not fail - not in one being in this world. Here we are told the events were assembled and Luke, in his first four verses, makes the statement: "Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed." So, here we have the oral tradition. They all talked about it. These things happened and they are telling it, but come the moment in time that many undertook to put it into written form and he thought it wise to do the same thing. And so he said: "Having observed all things closely for sometime past." He thought he, too, would put it in written form for one he called Theophilus - meaning "one who loves God." He is speaking to you. You love God, I love God. He is the source of everything - the source of our life and the end of all things. And, so, he is addressing his remarks to you - O dear Theophilus - that you may know the truth concerning the things of which you have been informed.

And so, we heard it orally. I did as a child, but when I began to read and write I could read it for myself, but did not understand it. Before I could read it, mother taught it to me and I was sent to school and it was taught to me in school. Then I was sent to Sunday school and I heard the story told by the teacher. And, so, we heard it orally. Then came the moment in time we could read it for ourselves. Then came this closed book.

Now, let us see if we can unveil Christ tonight. In Matthew 16:13, one called Christ Jesus turns to his disciples and asked this question: "Who do men say that the Son of man is?" And they replied, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." Then he said to them: "But who do you say that I am?" Right away that second question identifies it with the son of man. The first question is: "But who do you say that I am?" So he is asking the question about the Son of Man. Then he is asking about himself. "But who do you say that I am?" He identifies himself with the Son of Man. And Peter replied: "You are the Christ, the Son of the living God." And to this he answered: "Blessed are you, Simon bar Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven." He confesses that no flesh and blood could have told it, it has to come by revelation. Where do we find this flesh and blood revelation? In Galatians 1:16, 17. "When it pleased God to reveal His son in me, I conferred not with flesh and blood." That, mortal mind could not reveal, no matter how it rationalized or tried to unravel this mystery. It cannot, it has to be revealed - it has to be completely unfolded, in the individual. So, he said: "I am the Son of man."

Now, we go back in the Old Testament to find this cue. Where did God promise this? We turn to 2 Samuel, 7th Chapter. This is a vision. We are told between the 8th and 17th verses, that Nathan received a vision, and "according to all these words and according to all this vision, Nathan spoke to David." This is what he told David: "And the Lord said unto me - the Lord of Hosts O go to my servant David and say to David, 'When your days are fulfilled and you lie down with your fathers, I will raise up your son after you, who shall come forth from your body, and I will be his father, and he shall be my son.'" Here, we have to now spiritualize the vision of David. Here is David, a man. If "I will raise up your son after you," then he is David's son. I cannot deny it. "I will raise up your son after you who will come forth from your body." "I will (now the Lord is speaking) be his father and he shall be my son." If he is the son of David then he is the Son of man. If, on the other hand, the Lord adopts him, "He shall be my son," then he is the Son of God. So, in this case, who do men say the Son of man is? And they all thought of all kinds of things. He said then: "Who do you say I am?" "You are Christ, the Son of God." Now right away you think in terms "You are Christ, the Son of God" and yet - the Son of man, you think of a man. And it is not so at all.

Here is a man as you are - male or female - walking the earth. You have heard the story orally, but when you began to read you could read it for yourself, but you did not understand it. You are playing your normal part in this world and one day when you least expect it - in fact, you never expect it - you thought it happened 2,000 years ago to one person and that was it - well, you are that person. It is happening to you. You go through the entire series of events as recorded in Scripture, and then you know [who] Christ is. Christ is "The Way" to the Father - and there is no other Way. "I am the Way." To what? To everything in this world! But especially to the Father. "I am the Way. No one comes unto the Father but by me," as told in the 14th [chapter] of John. But no one comes unto the Father but by me." So, here is the Way. What is the Way? Then you search the Scripture and find the Way, and the Way you do not determine - it was in the beginning. Listen to the statement carefully, in Paul's Letter to the Colossians (1:15-17): "He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities - all things were created through him for him. He is before all things, and in him all things hold together."

"He is the image of the invisible God - the first born of all creation." Now where is this said in the Old Testament? Because the New is only the fulfillment. The whole is in the Old and the New is fulfillment. You will find it in Proverbs 8:22, 23: "The Lord created me at the beginning of his work, the first of his acts of old.

Ages ago I was set up, at the first, before the beginning of the earth . . . when he marked out the foundations of the earth, then I was beside him like a little child." (v. 29) Here is God's way of salvation. But God's way in Scripture is always personified. Every attribute of man's mind, which is God's mind, is always personified. If it is wealth, you see wealth as a man. If it is power, you see power as a man. When you meet Infinite Might - it is a man. All the attributes of mind are always personified, for God is man and man is God. So He personifies this Way - the Way that was in the beginning. This is not improvised. Before God brought the whole vast world into being, he plotted and planned a way of redemption for all of us. This is not an afterthought of God. It came first. "I am the first of his acts of old," before he brought forth the world - the universe, anything - he planned a Way, and the Way was to God, personified as a little child. "And I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the sons of man." (Proverbs 8:30, 31)

Now listen carefully: "He who finds me finds life and obtains favor from the Lord; but he who misses me injures himself; all who hate me love death." (Prov. 8:35, 36) Where is it in the New Testament - the second part of what we just quoted? The very first words uttered by Jesus recorded in Scripture you will find in the last few verses in Luke 2. It takes place in the synagogue - the temple - and his parents said to him: "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously." And he replied: "How is it that you sought me? Did you not know that I must be in my Father's house?" And they did not understand the saying which he spoke to them." But, the mother kept these things in her heart, and then Jesus grew in years, in wisdom, and in the favor of the Lord. The first recorded utterance of Jesus in Scripture when he was only a lad, a child: "Did you not know that I must be in my Father's house?" He said heaven is the throne of God and heaven is within you. Where would you find him? You are asking me? Where would you seek me? They sought him elsewhere, but they could not find him until they found him in the father's house - for you are the temple of the living God. It is called synagogue, outwardly. You are the synagogue, but you are the temple of the living God. I will not find the way until I find him myself. And find him without searching for him. One day when it pleases God - for it comes with the fullness of time and he sees in me the ripeness he is looking for - then he unfolds me by this series of events, in his home.

First the birth, then the discovery of his son, and then the splitting of the temple. And I am taken into his home - and his home is within. Just as described in the 13th Chapter of Mark, there is the most frightening earthquake when you are taken into his home, and you are the cause of it. When you move up and move into that heavenly state within you, there is a vibration you have never experienced before. The whole vast world within you begins to shake because you have been redeemed. You are brought in and there is joy beyond the wildest dream you could ever conceive, because one more has been brought into the temple, into the house of God.

It is true as I have told you. So Christ is the Way, the Way of redemption, and the Way is man. "The Lord created me at the beginning of His Way, the first of his acts of old." Before he brought forth the stars or anything, he created a way of return to himself, and that way is called Christ in the Bible. And the people sought him and the prophets inquired as to what person, and to this day, in 1963, they are still looking for a person. You will see it in the papers - they are always looking for some person coming into the world that will be Christ and they are so eager to find a Christ on the outside. They thought they found one in Hitler, or in Stalin, or someone else - always a savior of the world. But, as quoted earlier from Mark 13:21: "And then if anyone says to you, 'Look here is the Christ!' or 'Look, there he is!' do not believe it." You will never find him in another. In no being in this world will you find him. You either find him in yourself as the Way that

leads you to God, or you will not find him. But you will find him - everyone will find him. And when they find him, they find him as a "Way." He said: "I am the Way, I am the Truth, I am the Life; I am the Resurrection; I am the Door." There is no other door. You cannot get through it in any other way, and this is the Way of the Father. The Way is inwoven in every child in this world and that child will find the way when God is ready for him, for only God knows that moment in eternity when he will awaken that child.

Now, why are we called in 2 Samuel 7: "Those who sleep with the Fathers?" Here we are three billion in the world today, and "When your days are fulfilled and you lie down with your fathers, I will raise up your son after you, who shall come forth from your body, and I will establish his kingdom." And you think those were the fathers. May I tell you: you are the fathers. You have already fulfilled your day in preparation, and now you are sleeping with the fathers. You are sound asleep, but you don't know it. You came here tonight as a conscious being and you will go home tonight - drive your cars or get off the bus at the right points, you will go to bed fully conscious of the fact that this is when you are going to sleep and that prior to that you were awake. You did all these things conscious.

I have observed my brother Bruce; from the time he was born he was a sleep walker. Bruce would come down stairs and go to the larder, unlock the larder for some milk and bread and jam. He would walk around naturally. We would do everything to make him fall on his neck, but he never did. He walked around the chairs or anything else in the room and then came back upstairs and went back to bed, totally unaware he had done anything unnatural, and the only person in the world who could convince him he did it was my mother. He would oppose us, but not mother. Not that she would have done anything violent, but he could not mistrust my mother. She was to us the ideal. She would not lie to us. So our brother Bruce trusted her, but he would rack his brain to find out why he did it. We put obstacles in his way but he would walk around them.

That taught me a lesson in my mature years when I was awakened to find that I had been asleep all through the ages and I did not know it. All through the ages I have been sleeping - and how long are these ages? Paul tells us in his letter to the Colossians, "The mystery hidden for ages and generations . . . which is Christ in you, the hope of glory." (Col. 1:26, 27) He tells us a mystery - the mystery - the mystery is Christ in us, the hope of glory. I did not understand it anymore than the world understands it, and one day it happened. And God, in his infinite mercy, looked upon me and found me ripe, and he woke me. I awoke for the first time in eternity, and I was sealed in a tomb, and the tomb was my skull. And God rolled away the stone and I came out. But until that moment I never thought for one moment I was asleep. Not only asleep, but the sleep was so deep, so profound, I was dead. For when I awoke I was in a tomb, and you do not put anyone in a tomb unless they are dead. So when you enter that tomb you are dead, and you are one with Christ, who died for you. He is the Way. Together you are completely sealed in a tomb. But you don't know it. I did not know it. But I have never been more awake in eternity. When I saw things around about me and saw them all objectively, and they could not see me, I understood the words: "He is the image of the Invisible God." How could you be the image of something invisible? But those are the words: "The image of the invisible God" - the first of all that was created. How could I actually reflect something invisible? It was true, you are the image of the invisible God and nothing that is mortal that looks at you can see you. You are more real than anything in the world. And the whole thing began to come back and I began to see the experiences I have come through and I wondered, for it puzzled me. Looking at you - looking at myself, bathing, shaving, taking care of the body, and it seemed so alive and so independent of any man's perception of it. I could leave the room when I wanted to and do the things I wanted to do but at this moment in time I realized this is not so at

all.

When I awoke, I then realized an experience I had many years before. God was bringing me to that point of awakening. In one moment in time he took me into a world just like this and showed me a power that would be myself tomorrow. He allowed me to exercise it just for a moment and I saw people just like you. As I saw them, I arrested within myself a rhythm - an action. As I did it, the people I observed stood still - everything stood still. I wondered how it could be, but they could not move. But when I released the activity within me that I arrested, they all moved on and completed their intention. Then it broke. Then I understood what he meant: "As the Father has life within himself, so he has granted to the son to have life in himself."

So everyone is destined to have life within himself. Then you wonder about these garments and all these things round about us - this thing called Neville. What are all these things? Are these really costumes? Is something being formed in us that is the image of the Invisible God and we have to play these parts and wear these costumes for the moment? I have concluded that it is true - that, as Shakespeare says, the whole vast world is really a stage and all men are merely the players. And one man plays many parts in his time, and the being playing it all is God - individualizing himself and begetting himself, as told in 2 Samuel 7: "I will raise up your son after you, who shall come forth from your body. I will be his father and he shall be my son." Out of this human body something is coming forward that is going to be called the Son of man, because it comes out of man. But it will be the Son of God, and it is the image of the Invisible God - something born in man and he brings him forward. And may I tell you: it is your own sense of I-ness. No loss of identity when you are awakened. None whatsoever. You will know me in eternity and I will know you.

But for all the sameness of identity, we will know each other. But there is going to be a radical discontinuity of form - a radical discontinuity. You have no idea how beautiful you really are. Human face, yes. Human hands, yes. Human feet, yes. The human body - no. Not this body, not for one moment, but I cannot describe it to you. Not that I wouldn't, if I could, but I can't. If I made an attempt, it could only be radiant light, like a rainbow. Yet I would know you and you will know me, for there is a sameness of identity and human enough we can recognize each other. But the form - a radical discontinuity. You can display it and you know who you are, then you return to this - this garment, that you will one day put down forever, and this is essential.

Before this came into being, God mapped out a way, and The Way was called Christ. No one understood who Christ was. They thought it was a man who would come and save the world. (People are always looking for a man that will come and save the world.) That man is you. You are David. He brings forward your son, but that is his son. Then you will understand the great opening statement of Matthew: "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham." Then he brings up the question, "What think ye of the Christ; whose son is he?" The question is not complete until you listen to the past part - "son of David." "Then why did David, in Spirit, call him father?" And you will see the Son of man is also the Son of God. But the Son of God and God are one. "I and my Father are one." You get it? I and my Father are one, and yet I am the Son of man.

This is man, and out of man comes a being that is God's son. And then David - who played this fantastic part, which is now universal humanity - becomes the Son of man. You follow it? The Son of man is one with the Son of God. But that out of which the Son of man comes (who is the Son of God) in turn becomes the Son of man. You follow it? Son of man - Son of God - God. The Son of God and God are one, if the Son of God cannot deny the product of man.

The question is asked in the 16th [chapter] of Matthew: "Who do men say the Son of man is?" Naturally, because He is the Son of man they have to think in terms of man, and they say: "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." So they mention man. He does not quarrel with that. He changes it, now: "But who do you say that I am?" He is asking: "Who is I?" He tells you: "I am the son of man - but who am I?" They mention "the Christ, the Son of the living God." Then he tells them; "Flesh and blood has not revealed this to you, but my Father who is in Heaven." Then he comes down to the foundation - who is the Son of man? The Son of God? God? It comes out David. That is the promise given to us.

David is collective humanity, and out of David comes the Son of man and that Son of Man is the Son of God. When the Son of God awakes, he has to have a son, and it is David. Jesus never got beyond that age of 12 where he appears in the temple, and they ask: "Where were you? We have been looking all over for you. Why did you do this unto us? And He says: "Why did you seek me? You found me in my Father's house. Why did you seek me elsewhere. You can't find me, but if you find me you find life and receive the favor of the Lord."

When you find life, you will do to everyone in this world what it has been my privilege to do. In these moments I was taken, in the Spirit, and put into sections of humanity and stopped them. Then I released it, and they completed their action. And I stopped them again and they could go no further. A bird. A leaf. And then you ask fantastic questions in the depths of your soul. And you come to the conclusion that this whole vast world - everything in it - is a resultant state of God's first creative act, and this was brought into being as a resultant state, and you are not these garments of flesh at all. Something is being formed in this garment of flesh. What is being formed? It is called the Son of man, but God calls it his Son, and his Son and himself are one. So God is begetting himself in man - his very own Self - and the day will come the individual will be able to say to himself; "He is not only begetting his Son, he begot his son in me, and I and my Father are one." When you are awakened there is no other being but you and you, yourself, awake in yourself to discover you have been sound asleep and really dead for these unnumbered ages.

So when he tells you in his Letter to the Colossians: "The mystery hidden for ages and generations . . . which is Christ in you, the hope of glory," there is a way in man that leads him to glory. But man does not know it. He thinks he is completely awake and independent. I can go back 30 years ago and I would walk on Broadway, and it happened often. I was young and strong. Not a thing was wrong with me, and yet I would walk up Broadway and all of a sudden I knew someone was arresting me and I could not walk. And I would stop in the street and I could not put one foot in front of the other, but I did not understand it, and I would be released and walk on. Then it would happen again - on the sidewalk. I could not move, and I was fully alert and conscious, but I was still. And I know, now, someone was doing to me then what I, years later, was taken in Spirit to do to others. I was being trained and prepared to do the same thing to another that was done to me. I could not move. And yet, I was playing on Broadway. I had my vaudeville shows and played everything east of the Mississippi. I was a professional dancer and nothing was wrong with me and, yet, I could not move. I could feel something holding me - not embracing me - but something binding me. I stood paralyzed. And after a minute or so, whatever it was released me. I was used as the guinea pig by someone using this power within himself as I, years later, used it on others.

So, "As the Father has life in Himself, so he grants the Son also to have life in himself," and he is about to

awaken that son and he knows it. We are being ripened - we must all conform to the image of the invisible God. When the image is coming into view, he introduces that being to the power that he will exercise tomorrow, so he takes him in spirit and shows him this fabulous world and he has control over it.

What is the world? It is a stage, but you are not the garment you are wearing. But I will recognize you. There is a sameness of identity and we will know everyone in eternity. But there is a radical discontinuity of form. So, this body of ours - face, hands, feet - yes. But not the body. You are beautiful beyond your wildest dream!

Now let us go into the silence.

QUESTION: The Bible speaks of perfect love casting out all fear.

ANSWER: If you came into a world, and you could multiply this to encompass the entire world - but should you come into a place, say, as large as this room, with an audience like this, and suddenly you knew in the depths of your soul that you, by stilling - not them, but stilling an activity in yourself, everyone would be stilled; and you did it and proved the truth of your intuition - who then could disturb you? If you were faced now with the most horrible thing in the world and you by stilling an activity in yourself made it still, and it is so still it could outlast marble; if you didn't release that activity in yourself you wouldn't have to embalm it, it wouldn't decay, it would stand just as it is.

Suppose you were faced with an army of millions, armed to the teeth, but they were earthly minded, and then you stilled the activity in you that gave them motion. And suppose in you, you could change their intention or direction. You could by changing their direction march them into the ocean and when they got beyond sight, you released the activity within you, then what would happen to them? They would be once more flesh and blood and they would drown. Do you know that? But you wouldn't do that, because you would not be afraid of man and they are only men.

So all this is processing that God is extracting his sons from man. It is from man, therefore it is man's son. "I will raise up your son after you who shall come forth from your body, but I will be his father and he shall be my son." So God is begetting his son in man, bringing him out of man; but he can't deny he is a man therefore he is man's son. It is man's offspring but it is God's son now, for this is going to be done differently. This that comes from the world, my son, comes from the womb of my wife; but when my son in this world came from the womb of his mother, he is brought forth from that body. He will also be brought forth from his skull. That is the second birth. There are two births; one is from the womb of woman and one is from the skull of man. That is the second reaching forth from the skull, - that is God's son.

Now the question is asked in the Book of Timothy: "And how will woman be saved?" Because man does not quite understand generic man. The answer is wrongly translated. "Woman will be saved by the bearing of the child." Unfortunately they put that in the foot-note and they gave as the answer: "Woman will be saved by bearing children." It hasn't a thing to do with any bearing of children. "Woman will be saved by the bearing of the child," just as man is saved. But they can't believe that man could bear a child. He can sire one but he can't bear one. Yet the question is asked in the Book of Jeremiah: "Can man have a child, can he bear a child?" The question is not answered but God answers it by stating that he is seeing, having asked the

question. "Can a man bear a child? Why then do I see every man with his hands delivering himself, pulling himself out of himself just like a woman in labor." (Jeremiah 30) And in the 2nd Chapter of Timothy: "How then will woman be saved?" and I tell you the true translation of that phrase is "By the bearing of the child." The foot note uses it and they tell you the literal Greek is "Bearing of the child." But they cannot understand it anymore than they could understand Jeremiah, so they say: "Woman will be saved by bearing children." It hasn't a thing to do with bearing children. Salvation does it entirely differently - out of the skull of generic man, male or female. The symbolism is the first step in the great Way called Christ. Christ is the way, and the first [step] is the birth of the individual by being resurrected, symbolized in the birth of a child.

They find the sign they were told they would find when this event takes place in eternity. They will find the sign and the sign is the child, and they will tell you it is your child. They will give it to you and you will hold it, as told in the Book of Luke, and you will have a joy in the Way of salvation.

There is a definite way and there is no other way. People say: "Well, there must be another way." I swear there is no other way. Foundation is the only salvation. Don't try to get away from it. It is the only foundation. It is all in the Hebraic world as a promise. So, it is said: "He opened unto thee the Scriptures and they said within themselves: "'Did not our hearts burn when he opened to us the Scripture,' and beginning with Moses and all through the prophets and the Psalms he interprets to them all concerning himself." The whole thing is about himself - that is, you. Moses rejoiced. He rejoiced for what? "He endured all the fires of Egypt; he gave up all the treasures of Egypt, because he considered the wealth of Christ far greater, and he endured as seeing him who is invisible." He endured. Read the story of Moses. How would you say that Moses, who preceded him by thousands of years, endured as seeing him? That is told in the 11th chapter of the Book of Hebrews: "Moses endured as seeing him who is invisible."

Now we are told that "Abraham rejoiced that he was to see my day. He saw it and was glad." How could Abraham rejoice? Everything was in preparation and then came that moment in time when the first could be brought forward, but from that moment on all are being brought forward. How many in the world? I don't know, but all are being brought forward and not one will fail. So what is doing it? "He who began a good work in you will bring it to completion at the day of Jesus Christ." So the day is coming when that moment in time you are the image of that invisible God, God is bringing forth. He can't bring you forth until you conform to the image of the invisible God, for you must be one with your Father. That you are one with him in the true essence of the word: "I and my Father are one."

Neville 12-13-68

CHRISTMAS - MAN'S BIRTH AS GOD

"In the beginning was the Word and the Word was with God and the Word was God. The Word became flesh and dwells in us." (John 1) Our physical birth is God's incarnation, for incarnation signifies the assumption by a divine being of human or animal form. When you were born your little human form was assumed by God. Christmas marks the departure from God's incarnation and your birth as God.

There are two births: one when God assumes your human form and the other when you assume the divine form as God! The first birth is from below, while the second birth - called Christmas - is from above. Every child born of woman is God incarnate, or the child could not be aware that he is. His consciousness is God's incarnation. The world, not knowing this, celebrates the wrong event; for Christmas is when man becomes conscious of being God.

Here are a few paradoxes which disturb many people. All of these are actual quotes or interpretations of a quote:
"I shall no longer speak to you in figures, but tell you plainly of the Father."
"I came out from the Father and came into the world. Again I am leaving the world and going to the Father."
"I and my Father are one."
"I am going to the Father, for the Father is greater than I."
"When you see me, you have seen the Father."
"He who you call God, he is my Father, but I know my Father and you know not your God."
"Show us the Father. If you knew me you would not ask, for no one can know me in the true sense and not know God, for He and I are inseparable."

Who is the father who is one with his son, yet greater than he? Can he be the son of God, yet God the Father? And how can I ever know that I and my Father are one? Let us try to solve these strange contradictions.

In the last chapter of the Book of Revelation, God says: "I am the root and the offspring of David, the bright morning star." God is the root, the source, the cause of all life. He is the father of David, yet his offspring!

As the source God is David's father, called Jesse or I AM. As the offspring David is called the son of God.

The prophet Samuel spoke to David, saying: "God declared that when your days are fulfilled, and you lie down with your fathers, I will raise up your son after you who will come forth from your body. I will be his father and he shall be my son." (II Samuel 7)

Here we see that the root and the offspring are one. I (the root of David) am the cause of all life. In spite of that I come out of David, recognize him and say: "Thou art my son, today I have begotten thee."

As God the Father, I assume the limitations of the flesh; and using one who is a man after my heart and will do all my will, I become conscious of being a rich man, a poor man, a beggar, and a thief, until David reveals me as his father. "I came to do the will of my Father yet I am the Father, for God the Father and the Son of God is one I AM."

There is only God in the world. As the father God created a perfect play. As the son God plays all the parts. As the son God is restricted in his activities. But when the drama is finished God leaves the world of Caesar - greatly expanded - and returns to himself, the Father.

As the son God suffers. Ask a man who is suffering and he will answer, I am! That's the Father, who has become incarnate by assuming human form. When the play is over for him, God will leave the world as the son, to return to the kingdom of heaven as the Father. In our mystery this event is called Christmas. Your entrance into this world is God's incarnation. His departure occurs when his promise to himself is fulfilled in you and you experience a wonderful series of mystical events.

Like Paul, I pray that those who believe my message of salvation will know it is true; that the name I gave them for God is not mere poetry, but fact - that you are the Father. I have told them what happened in me. Grant them to know it is true. I am sure my departure will quicken the pace for those who have heard, accepted, and believed my words.

Now, a gentleman wrote, saying: "I fell asleep and dreamed I was reading the newspaper, looking at a full-page advertisement for Western Airlines. They were announcing their new P.D. system, which would eliminate all passenger congestion when boarding the plane. Suddenly the page became animated and I am in the picture, grinning from ear to ear as I awoke." In his letter he wondered why the initials P.D. He thought the D could be for departure, but could not understand the P. although he used the word "plan" throughout his letter.

Everything contains within itself the capacity for symbolic significance. This gentleman is in advertising so naturally, in the dream he is looking at an ad. In this modern world we have planes which take man from earth to the skies and bring him back again. But this is a plan of transportation.

In the Book of Ephesians, we read: "He has made known unto us the mystery of his will in all wisdom and insight according to his purpose which he set forth as a plan in Christ for the fullness of time to unite all things in him, things in heaven and things on earth."

My friend called it the departure. This does not necessarily mean that he goes tonight or in the next forty years. To me as the interpreter of the dream it means that he has finished the journey. Like Paul, the time for his departure has come. He has fought the good fight. He has finished the race and kept the faith. Henceforth,

there is laid up for him the crown of righteousness.

This crown is not something filled with jewels, but is the victor's crown. Only when one has finished the race can the crown be given. He has fought his own battle with himself, and he has won. His flight into the heavens is a plan which will erupt, causing him to depart this world of Caesar to personally experience Christmas.

Christmas is not the incarnation of God, but the departure of Man as God; for God became Man that Man may become God. In my friend's dream he took the images of the twentieth century, and since everything contains within itself the capacity for symbolic significance, an airplane symbolizes that which takes off towards the heavens. It's destined to rise above the earth. The "P" is the plan of departure which begins with a spiritual birth, followed by the revelation of man's true identity.

There is no way of knowing who you really are until God's Son reveals it, for "No one knows who the Son is except the Father, and no one knows who the Father is except the son and anyone to whom the Son chooses to reveal him." The Son must choose to reveal you, for only then do you know you are God the Father.

I am the way. I am the truth. I am the light. No one comes to the awareness of being the Father except by God's plan. Diet will not do it. Wearing certain clothes, hibernating in some so-called holy place, or being a priest and going up the ranks will not do it. There is only one way to the Father, and I - all imagination - am the way!

My friend is a happily married man with three children, yet he is so hungry for the truth; so I say: Father, let the truth of my words be known, that he and all those who believe my words know that the love with which thou has loved me may be in them, and I in them.

One day you will discover that God - the Father who became you - has completed his work. And because he was God when he became you, when his work is complete you will become aware that you are God. There is only one way to know this for a fact, and that is when God's son, David, stands before you and reveals you as his father. Then the temple of the Living God - which is spirit -is split in two, and you ascend into heaven as a fiery serpent. And finally, the symbol of the Holy Spirit in the form of a dove descends, and - clothing you with Himself - once more sends you back into this world, to tell your story to those who will listen.

This gentleman had a wonderful dream. He may some day devise a plan that Western Airlines will use to ease the boarding congestion, but that was not the message of the dream. He is departing this world of Caesar. Having already had these experiences, he has forgotten them. But he will remember and know that when the time comes for him to depart this little section of time, he will not be restored to life, but will enter the New Age. Being one with the body of God he will know no restrictions, only the complete freedom of being God the Father.

Having entered the world, God the Father of all life incarnated himself in your flesh and blood body as the son. When God's work is complete, He will depart this body and return to his heavenly body as the Father, redeeming you. This is the way to redemption, and there is no other way.

Although the words, "I and my father are one, yet my father is greater than I" appear to be contradictory,

they are true. When I - the awareness - take on the limitation of flesh, I am aware of limitation. Finding myself in the form of a slave, I become obedient until death upon the cross called Man, where I remain as God, restricted by my incarnation. Then a predetermined plan erupts and delivers me from my self-imprisonment, and I return to the being I was - but now enhanced because of my self-imposed restriction. Then I can say with Paul: "I have fought the good fight. I have finished the race. I have kept the faith. Now there is laid up for me the laurel leaf - the crown of righteousness."

I am reminded of a story told of Charles William Eliot, who - when he retired as president of Harvard University - was given a gift by an old friend in Boston which he treasured greatly. His friend sent him an envelope containing a single laurel leaf. Its message was clear. He was being told he was victorious. Everyone will eventually receive that crown of righteousness, as the same crown is given to all who come to the end of the journey.

Coming out from the awareness of being God the Father, you came into the world, becoming aware of being Man. You are predestined to return to the awareness of being God the Father once more. This is the story of Man.

God comes into the world by assuming human form. He incarnates himself at the birth of a child in order for it to breathe. While here God goes through literal hell, because his life does not end with the grave. Making his exit from this world of death, God is restored to life to continue the journey; to die and be restored once more, over and over again, until he finds this series of supernatural events which leads God to his home - and Christmas.

Christmas marks the birth of man as God, not the birth of God as man. There is all the difference in the world. Matthew and Luke tell the story of the birth, not as a little physical child, but as a sign of an individual's birth as God, for God is born that day in the city of David.

When God is born in you it will be in the city of David. At that moment you are born as God. And from then on you will grow in stature. You will grow in favor of the Father because you will know yourself to be one with him. You will continue to remain incarnate, however, until that moment when you express your last breath. Then you will discover yourself to be life itself, for you will have entered the one body, one Spirit, one Lord, one God and Father of all.

Once individuality became defused in all, as told us in the 82nd Psalm: "I say, 'You are gods, sons of the Most High, all of you; nevertheless, you will die like men and fall as one man, O princes.' “Here is this universal diffusion of the one I AM. You say, I am. I say, I am. We say, I am. That's the one being who fell, incarnating himself by becoming Man.

I don't care what is said about Buddha's or Confucius' way; I have told you the only way back to the Father. My testimony is not based upon theory, but upon my own personal experience, and I tell you a truth: there is only one way. I am the way!

Another gentleman (an artist by profession) wrote, saying: "I found myself at the bottom of a deep well. Looking up I could see a beautiful blue sky with little clusters of white clouds which became doves, with their wings spread as though floating. Then I said to myself: ‘This is what Neville teaches. The dove really does

float'."

I am thrilled that in this man's dream, he recalled the teaching. In the Book of Genesis we are told that when the flood of illusion is over, the dove appears bringing back the laurel leaf [sic]: the sprig of victory. And the dove actually floats upon the crystal clear water.

I have seen this great flood of illusion as crystal clear atmosphere and now know that for me, the ark, the flood, is over. Man is either the ark of God or a phantom of the earth and sea - and he is not a phantom! Man is the ark of God, containing everything within himself.

Recently a great doctor was asked about the flu which is spreading all over our country. Questioning where the bug goes when the flu subsides, he answered: "It doesn't go anywhere. It remains in man to be activated again." I say moods activate it.

Leprosy doesn't come from without. Cancer doesn't either. Everything is within man. Read the paper and react. That reaction sets a feeling in motion, be it anger, frustration, or irritation. When the feeling leaves, where does it go? Back to sleep within you, for you contain the world and all that is in it.

God became you and, containing all, God is absolute. The world teaches that God is all good and never evil. But if there is evil, and God is not evil, then God is not absolute.

If you can experience something that God cannot then you must be greater than God, and that is not possible. When you read of an innocent boy who was murdered and you react, you activate something within you. It may be tomorrow's tooth or stomach ache. I do not know what it will be, but God is not mocked. As you sow a reaction you reap an act, for you and God are one.

God actually became as you are the moment you breathed, for breath and spirit are one and the same word in Hebrew and Greek. When you were spanked on the behind, took one deep inhalation and breathed, God became incarnate in you. Then you go through the furnaces of experience to reach the end, when you experience this series of events. No other event or events will take you back.

The first event is your awakening and resurrection from the skull where God entered. Then your birth as God. Coming out of your skull, all of the symbolism of scripture as described in Matthew and Luke is before you.

The three witnesses are there, as well as the child wrapped in swaddling clothes. The witnesses talk about you, but cannot see you, as you are now spirit.

Then, because no one has ever seen God but his only begotten son who is in the bosom of the Father, the second event occurs, when God's son stands before you and makes you known to yourself. Then you, too, will say: "I am the root and the offspring of David." For, coming out of the garment you have worn throughout your journey in the world of death, you are David, God's only begotten son!

There is no other way back to the realization of being God the Father, for He literally became you that you may become God. We are told that Jesus Christ is God's son, yet it is he who claims: I and my Father are one. He who sent me has seen the Father. Claiming to be the son who is the Father is a paradox; yet it is

resolved when you realize that the son - coming out from the Father - remains the Father, but is restricted by incarnation.

God the Father takes upon himself the form of a slave, and - becoming the son - he is obedient until death, even death upon the cross of Man. This God wears, as He moves from one state to another, to another in what the world calls death, until God experiences the one definite plan to return to himself - the Father. So Christmas marks, not the incarnation of God, but the birth of man, as God.

Now let us go into the silence.

Neville 11-10-1967

COME, O BLESSED

At times I discover that I take too much for granted. Just because I read scripture all day, I'm inclined to believe most people do - and they don't. Yesterday a doctor who has been coming here for quite a while came to see me, and I realized that I had not made myself clear; so tonight I shall try to make this a very practical lecture, yet you will find it profoundly spiritual.

In the 25th chapter of the Book of Matthew, you will read the words: "Come O blessed of my Father and inherit the kingdom prepared for you from the foundation of the world." Now, this entire chapter is made up of one parable after the other. It begins with the ten wise and foolish virgins. Then the story is told of the talents and their use or misuse, followed by this statement: "I was hungry and you gave me food, thirsty and you gave me drink. I was naked and you clothed me, a stranger and you received me. I was in prison and sick and you visited me." Surprised that they are invited to inherit the kingdom prepared for them before the foundation of the world, they said to him: "When did we find you hungry and give you food, thirsty and give you drink? When did we see you as a stranger and welcome you, or naked and clothed you? And when did we see you sick and imprisoned and visited you?" And he replied: "As you did it to the least of one of these, you did it unto me."

Now, the world is looking for some external Christ, someone on the outside. Suppose right now someone in this community announces that Jesus Christ, an external being, is present. Do you know that the entire social world would turn itself over for the privilege of entertaining him? There would be quite a battle in the social world for the honor of giving him a piece of bread or a glass of water, to touch or talk to him, because they are looking for the wrong Christ. "Truly, I say to you, as you do it to one of the least of these, you do it unto me." If you had the chance to do something for Christ, wouldn't you jump at the opportunity? Well, every time you do anything to any one in this world, you are doing it to Christ. Believe me, for he cannot come from without, as he is within you!

As William Blake said: "Awake! Awake you sleepers in the land of shadows, wake! Expand, I am in you, and you in me, mutual in love divine: I am not a God afar off, I am a brother and friend; Within your bosoms I reside, and you reside in me; Lo! We are One;" But man, not believing it, turns down the valleys dark, looking for some external God who will save him.

So I said to my friend, the doctor: Whenever you are able to help the people who come into your office, you are serving Christ. For you see, Christ comes disguised. Sometimes he is wearing a black mask, or a white one, a yellow or a pink one and sometimes a sick one. Now, scripture makes no mention of any time when Jesus was sick, yet he makes the statement: "When I was sick you visited me." And although he does not state that he was thirsty, there is one record where he asked for a drink, and when the woman of Samaria said: "You, a Jew, talk to me, a Samarian? Jews do not talk to Samarians." Then Jesus explained the difference between the two waters saying: "If you had asked me, I would have given you living water so that

you would never thirst."

Now, for the first time Jesus reveals who he really is, and it's to a woman. When she said: "I know the Messiah is coming and when he comes he will lead us into all things" he replied: "I who talk to you am he." His first revelation is to a woman, and it's to a woman that he first appears in the end. It is a bond that unfolds in this world. So if you will do anything to anyone believing you are really doing it to Christ, you will be amazed what will happen in your world!

Now let me share with you two stories that were waiting for me when I returned from Barbados recently. This gentleman said: "A co-worker and I have lunch almost every day together. For some time he spent the entire lunch period telling me about his financial problems, and although I appeared to be interested, I really wasn't, and wondered to myself how he could possibly believe the things he was telling me. After hearing the same stories over and over again, I decided that indifference was not the answer, and I must do something about it, so in February of this year I began to listen with my inner ear. I began to hear him tell me he had more than enough money with plenty to spare.

In May he told me he came into an inheritance. He didn't say how much, but the first thing he did was to buy himself a cabin cruiser that sleeps four. Then he sent his oldest son off to college, made extensive repairs on his home, bought himself a new wardrobe and a new car. But more important to me, I discovered that my awareness has power; that indifference is not enough - I have to act!" My friend acted and "As he did it unto one of the least of these, he did it unto me." Then he said: "Every week I have my hair cut by a certain barber and even though I have moved I continued to go to his shop every Saturday, until one day it was closed. Deciding to look locally, I found a shop with four barbers and sat in the owner's chair. Each week, regardless of my request, he would not take off enough of my hair, so, having watched the other barbers, I decided to go to number four." (If you know anything about a barber shop, the number four man is the last one to arrive, and is working his way up to number one.)

"While sitting in his chair, I asked him if he liked barbering and he replied that he loved it and would love to go to an internationally recognized school for barbering. Once I discovered that he really wanted, not to be just a barber, but to be the best barber possible, I began to listen with my inner ear and heard him tell me how he graduated from the school and how much he had learned. And do you know: he not only went to the school but was the top man in his class. Then he bought out the barber, changed the personnel, and even has a receptionist to answer the phones. Now I see him every Saturday at 11:00 A.M. by appointment."

Here is a man who saw Christ in one of the least of these and clothed him in his desire, fed his desire, and gave him the living water to drink through the use of his imagination. In this world all kinds of services are needed. What if there were no barbers, only hippies and you had to cut your own hair! Suppose there were no waitresses or ladies who are willing to clean our homes! They are Christ! Each time Doris comes to clean our home, Christ walks through our door. One day she told me of a friend who had an accident. He wasn't hurt, but the car was. Then I said: "Doris, you can always buy a car, but your friend was made by God, so rejoice because he was not injured." Do you know that thought changed her completely? She attends the Catholic church, but was never told that God made her because he loved her. That he never made a thing he didn't love. Man makes cars and can replace them, but no man can replace Doris. That's how valuable she is in the eyes of God.

So here, let me give you the side benefits of praying for another. While my friend imagined these lovely things for his co-worker, his three children were named beneficiaries of an estate of a man who died in the 1890's. The estate had been in litigation for over seventy years and is only now being settled. Like Job, he prayed for his friends and his own captivity was lifted.

If I could only get you to realize that you dwell in everyone. That you are always looking at yourself pushed out! Unable to behold another, every being in the world is yourself made visible, so if you don't see the Christ in another and you are only feeding the Christ, then you do not know who "I am."

"God, Himself enters death's door with everyone who enters and lies down in the grave with him and shares his visions of eternity, until he awakes and sees Jesus and the linen clothes that the females have woven for him at the gate of the Father's house." (Wm. Blake) God himself, whose name is "I am" entered death's door in order for you to breathe. Being aware is saying "I am" and that's God. You will never find him in any cemetery on the outside, for God, your own wonderful human imagination, laid himself down in your skull to share your dreams of eternity until you awake. And when you do you will see the linen clothes and realize who "I am." You do not see Jesus as another, but you will know him as yourself when God's only begotten Son calls you "Father."

"I will tell you before it takes place, that when it does take place you may know that I am in my Father and you are in me and I am in you." Read this in the 14th chapter of the Book of John. Well, if I am in my Father and you are in me, then are you not in my Father? Now he tells us in the 10th chapter of John that "I and my Father are one." There is only one Father, only one body, and only one Son. There's not a bunch of little David's running around, or a bunch of little Fathers, but only the Father. So if David calls me Father and there is only one Father, and he calls you Father, are we not the one Father? So I tell you this before it takes place, so that when it does take place you may believe that "I am" the Father. And because you dwell in me, when it takes place in you, you will say "I am he!" In time the whole vast world will awaken to this wonderful plan and then we will have extended our creative power beyond what it was when we conceived the plan and entered death's door, this limit of contraction.

Now, I can't tell you my thrill when, in this small audience, you so believe what I tell you that you take it into the depths of your dreams as this lady did. Meeting her boyfriend's mother in dream, she was asked: "What do you think of God?" and she replied: "Christ is not external, he is within you." When you carry this truth into dream, where attention is the servant of vision and not its master, and you answer and bring it back to your surface mind, your conviction is in the very depth of your being.

Now, a chap who has been coming only recently tells me that in his dream he is trying to find someone who is very important to him. Seeing a crowd of people discussing something he sees the group separate and a young man, standing alone points toward him and says, "You are Father." Now, that's a foreshadowing. It's not the event, but a prefiguring of it. The mere fact that he saw the foreshadowing indicates that it is not far away. So I can't tell you my thrill as I look out at this audience, for you are all awakening.

May I tell you: everything that you could possibly want is right here and ready for the taking. My friend prayed for the barber and his co-worker, as his own children became beneficiaries of an estate which had been in litigation for many years. That's the story of Job, the last chapter, the end of the journey. The unfolding of scripture could come to him suddenly, now, as it has to three of us present tonight. Having

reached the end of the journey into the world of death, all of the evil that Lord had brought upon Job was removed. As we are told in the 9th chapter of John when the question was asked: "Who sinned, this man or his parents that he was born blind?" and the answer came: "Neither this man nor his parents, but that the works of the Lord be made manifest." Everything has taken place in perfect order. Even though he has not had the mystical experience of the birth from above, he has reached the end of the journey.

Now, just before I took the platform a couple came back to tell me that in a dream our friend Jan said to him: "I will not return anymore." She hasn't brought it back, but he did. In the depth, Jan told him she was not returning, and that means resurrection. In the 20th chapter of Luke, the question is asked: "Whose wife will she be in the resurrection?" and he answered: "You do not understand the scriptures. In this age they marry and are given in marriage, but those who are accounted worthy to attain to that age neither marry nor are they given in marriage, for they cannot die anymore. They are sons of God being sons of resurrection." In the depth of her soul she told that one who heard it and he brought it to the surface to share with his wife. So I saw: the inner man is awakening, therefore it does not matter what the outer world looks like or what it does. The outer man goes on forever, for he is a part of this age of death.

But as I said earlier, who would not give their right arm to serve Jesus Christ? Don't you think that if our cardinal knew that Jesus was in the city, that he would want to entertain him? And he would put Jesus at the head of the table saying: "The Lord is here" yet he would pass by one in need! You don't give money to those you see in need unless you want them to remain there, needing money. Instead give them riches in your imagination! My friend didn't give the man one penny - he inherited his wealth; but he did give his friend the gift of his talent, thereby multiplying it. He is among those called O blessed of my Father, come inherit the Kingdom of God. Why?

Because he gave of the one talent God gave him and fed the hungry, gave drink to the thirsty, and clothed the naked. When his friend was financially in prison and sick at heart because of his limitation, he didn't give him one nickel, but by exercising his God given talent, he multiplied it. This is what I am talking about. Use the talent that God gave you. Don't bury it, afraid to test its power. Exercise each talent, and as you do, your five will make ten. If you can only use two, use them to the best of your ability and they will increase. Then you will be highly commended, for you are not called upon to share physically with others, but to use your imagination and see them as you would like to be seen, were you in their position. If you were in need, would you not appreciate someone imagining you are affluent? That's what my friend did and that's what I am asking you to do.

Take me seriously and use your wonderful talent on the right side. We are told that as a shepherd separates the flock, placing the sheep on the right and the goats on the left, so will our heavenly Father separate us. It is said in a harsh way, that those on the left did not apply their talents and are therefore condemned to everlasting hell; but that simply means that when you seem to die here, you enter the same world and continue until you finally take your talent and use it. Everyone is going to die. That's the greatest certainty in the world. If you tell someone who is about to be married that they will be parted in death, they would think you were horrid, so you don't tell them. But when you die here you are instantly restored to life in a world just like this one, even though you may have given a million dollars to a church or a museum, for that's not using your talent.

When you treat any one as Christ, you do it unto me. And that joy you will feel as you do it! So I said to my

friend, the doctor, regardless of who comes through your door, be it the richest man in town or the poorest, treat Christ and watch what happens in your world. When were you in want? When you saw it in another. And when you saw him thirsty, hungry, and naked and gave him not, that's when you did not do it to me. It's just as simple as that. If you put your hand in your pocket and give him anything, quite often you are simply perpetuating a bum; but when you think of him as well dressed, affluent and healthy in mind and body, that's when you did it unto me. You are only doing it to yourself, really, for Christ is the reality, the true identity of every being. The lady of the evening is Christ making a living. Instead of condemning her, lift her up in your mind's eye and see her affluent. She can still play the same part if she so desires, but take her out of the gutter. And remember: God is doing everything that man is doing, for God is man and there is nothing but God in the world. When you can see this, you will live by it and change your world.

Do what my friend did concerning the barber. He first made sure the man wanted to be a barber, then he gave out of his wonderful human imagination by seeing him successful. Desiring a barber in his neighborhood so that he wouldn't have to start looking for another, he anchored him there. Now the man owns the business and it is the busiest shop in town. And his co-worker now discusses his weekend on the cabin cruiser, his new car, or the party he had in his enlarged home, for these are the things my friend gave him and the man is totally unaware of the giver!

Now let us go into the silence.

Neville 03-11-1968

CONCEPTION

Tonight's subject is on conception, both on this level and the highest level. The Bible is vision from beginning to end. Words such as Jesus, Moses, Abraham, and Isaac are used, but their stories are visions. Jesus is the fulfillment of scripture, so when I speak of Jesus, I am speaking of you raised to the level where you can make the same bold statement. Jesus' declaration that he was the fulfillment of scripture required a spiritual maturity of which most who heard his claim were not capable of understanding, but the purpose of life is to fulfill scripture.

Tonight I will speak of conception which leads to scripture's fulfillment, as well as the shadow it casts in this world, for the same technique can be used to realize your objectives here.

There is only one Spirit. The Spirit of Man and the Spirit of God are the same. God's first great conception is recorded in the Old Testament as a foreshadowing of the event described in the first chapter of the Book of Luke, which tells the story of an angel of the Lord who speaks to Mary, saying: "Fear not, for you have found favor with God. You will conceive and bear a son and call his name Jesus." Wondering how this could be, since she had no husband, the angel explains the theory of supernatural conception, saying: "The Holy Spirit will come upon you and the power of the Most High will overshadow you; therefore the child to be born of you will be called holy, the Son of God." Now, the phrase, "come upon" and the word "overshadow" are the same by definition, and mean "superimposition; to be superimposed upon leaving your imprint, your seal."

In the 33rd chapter of the Book of Exodus, the Lord speaks to Moses, saying: "I will put you in a cleft of the rock and cover you with my hand, and when I have passed by I will remove my hand and you will see my back. You cannot see my glory, but you will see my back." This is the identical story of the angel and Mary. "I will put you in a cleft of the rock." In Hebrew the word "cleft" means "to bore; to penetrate; to pierce a quarry." And the phrase "I will cover you with my hands" means "copulation." Here is the creative act stated in the New Testament as: "The power of the Most High will overshadow you" for this act is "superimposition of oneself upon a being."

To illustrate my point let me share an experience of a friend who is here tonight. On the 5th day of March, just a few days ago, she said: "I found myself awake within a dream, sitting on a slab in a huge room, sterile and brilliantly lit. I knew it was a morgue, for I could see many girls to my right, each lying on a slab, appearing to be dead. A door opened and you, Neville, dressed as a physician and your nurse, a lady with very black hair, entered. As our eyes met I knew that you had had union with every one there, even though they appeared to be dead, and I also knew that I was next. Then a vivacious young girl entered the room and placed herself on a slab next to mine. Questioning her as to the whereabouts of your wife, I was told that she was sleeping in the next room. Upon hearing this, the nurse smiled and I recognized her as your wife, but wearing a wig. Embarrassed because of the knowledge of what was about to take place, I turned to the girl,

who said: 'If you don't want him, I'll take him,' and with that the embarrassment turned to anger, and I said: 'Oh no! It is my turn.' Then union took place and I said to myself: 'He is like a stallion. How does he do it?' and the vision came to its end."

This vision has tremendous meaning, for God speaks to man in dream and reveals himself in vision. This was vision, for she was awake in the dream.

It is difficult for man to understand that God's creative power is personalized; that anyone raised from the dead and incorporated into the body of love is Jesus Christ, creating! In her vision everyone appeared to be dead, yet union had been consummated. All things are possible to God! By burying his creative power in them, he turns death into sleep and sleep into wakefulness and wakefulness into resurrection.

Now, those who slept on the marble slabs were as Moses on the rock. The world "cleft" used in this statement means "to bore; to pierce; to penetrate a quarry." God sends his creative power into this world of death to penetrate the dead. They will conceive and bear his child and call him Jesus. The words Jesus, Joshua, Jehovah all have the same root, which means "salvation." And if the child to be born of you will be called holy, the Son of God, then God must have fathered him. He cannot be the Son of God were he not fathered by God. People think that Man is not God, but I tell you that Man is all Imagination and Imagination is God. And when your Imagination is raised from this world in which it is buried, your creative power is used to impregnate the dead and bring them out as God.

It seems insane on a certain level, but I am telling you what I know from experience, and just as God impregnates the dead on a higher level, you can impregnate a dead state on this level. Think of a state and you are its spectator. And the state will remain dead relative to you until you penetrate it, until you approach it on your fiery chariot of imaginative power. An egg, whether it be human or that of a chicken, is dead and will remain so forever until the sperm penetrates it. The sperm must penetrate and occupy the egg in order to fertilize it, and then in its own given time the shell is broken and out comes that which was the sperm that penetrated it.

A state is penetrated through the act of assumption. Assuming you are now in the state you want to externalize, you think from it and no longer of it. Thinking from, you have penetrated the state. This penetration is still the mystery of all mysteries. Man has discovered how to go to the moon, place cameras in space, yet no matter what he knows concerning the mysteries of the universe, man cannot understand how an egg can be penetrated without a hole either before or after penetration. Well, your imagination is that sperm. You do not have to open doors to get into any room; you simply enter by assuming you are in it. Look at the world from it and feel what you want to feel, and the room has been penetrated. Now remain there until you feel relief. Of all the pleasures of the world, relief is the most keenly felt. So when you enter into (penetrate) a desire, remain there until satisfaction is felt, until you have expelled the sperm right into the state.

The Lord told Moses he would cover him with his hand, which is his creative power. To cover is to copulate. Having covered you with his creative power, you are told that he removes it. In other words, you don't have to remain in that state. You are to go in and fertilize it, then remove your hand by returning your creative awareness to the former state.

Now it is said that you only see the back of God, but not his face. The lady who wrote the letter saw God's

face, for she was awake. All of the others were apparently dead, totally unaware of what had happened to them; so when the child is born it will come suddenly, as they will have no knowledge of conception. But they have conceived, because God never fails in his penetration, and they will all bring forth the child called the Son of God, as the symbol of their individual birth.

The lady who wrote the letter was awake when union took place, so she knows when it happened. I urge her to record this experience in her Bible next to the 35th verse of the 1st chapter of Luke. Mark it down: "On this day I conceived of the Holy Spirit." It will take thirty years! Should she drop dead now, it will not stop the conception. Rather she would find herself clothed in a body just like her present one - young, new, wonderful, with nothing missing, for she has not conceived physically, but in her soul. The soul is God's emanation, his wife 'til the sleep of death is past. That's where conception takes place, and from my own experience I say: birth will come about in thirty years. We are told Jesus began his ministry when he was about thirty years of age.

Everyone is fulfilling scripture, for everyone is Jesus Christ, he who comes only to fulfill what he foretold he would do. Taking upon himself the limitations of man (the limit of contraction and opacity) God fulfills scripture. It doesn't matter what the individual does for a living - whether he is a mason, a carpenter, a lawyer, a banker, a billionaire, or a pauper; the question is: is he fulfilling Scripture, for only as he fulfills scripture can he leave this world of death and enter the kingdom of heaven. God foretold what he was going to do, and then he became it. Scripture is the recordation of vision from beginning to end. It is not secular history. The characters recorded there did not live as you and I do. They are the personifications of states in which you and I, the immortal being called God, pass through as we fulfill scripture.

The story told in the 33rd chapter of Exodus is a foreshadowing of that which is fulfilled in the 1st chapter of the Book of Luke, as the angel explains the theory of spiritual or supernatural conception. In the Old Testament it is said: "I will cover you with my hand." If you take a good Hebrew dictionary you will discover this means copulation.

I know in my own case, when I stood in the presence of the Risen Lord, as we embraced we fused together. In the vision of this lady, everyone (save the physician) was female, so the fusing took place in a way that is normal for woman; but the union is not physical. Being the power of God, the image of God (which is the seed within him) is buried in the soul. Everyone appeared to be dead, and by this act God awakens the dead. We are urged to "Rise! Awake, O sleeper and rise from the dead." In this statement the dead and the sleeper are equated. In her vision the ladies were so asleep they seemed to be dead, but she knew union had taken place with all of them. This is the part the Risen Christ is sent to play. It does not take place on this level, for his energies are turned up into regeneration. The part he plays takes place in a remote area of the soul.

Now on the 20th of October, my friend Benny experienced the birth of the child. Last night Benny called to tell me that he saw David on the 6th day of March, the very day I foretold it would happen. He has promised to write the dream in detail to me, but this is what he told me over the phone: "In my dream I was invited to a party attended by many children and their parents. Suddenly the parents disappeared, leaving me alone with the children. As I looked around I noticed a lad about fourteen years of age walking toward me. Instantly I recognized him as David, and as I looked into his eyes I knew that he recognized me as his Father. Speaking directly to me, he said: 'I know our Father will never leave us.' Then the dream ended."

Here is the fulfillment of scripture. You see, God does not imitate, he does not repeat himself. In each case the same story is fulfilled, but is unique to the individual and never duplicated. Scripture says: "I go unto my Father and your Father, to my God and your God." Here is the plural: "Our Father will never leave us." The earthly fathers left, but the Spiritual Father will never leave us. Now I will prophesy for Benny. On the 8th day of July he will be split from top to bottom and ascend into heaven in serpentine form!

I tell you: we are only here to fulfill scripture. I don't care what you do in this world. If you sit in the White House tonight as the president of our great country you will exercise enormous power, but it would be as nothing compared to what you will experience when you have fulfilled scripture, and of this fulfillment you cannot fail! What can it matter what you accomplish in the outer world when you leave it all to go through the little gate called death? And no one knows the furnaces still to be experienced before the birth of the child!

But may I say to my friend who wrote the letter: you may depart this world in less than thirty years, but you will not falter. Benny is only about thirty years old now, so he has no memory of the conception; but no one can choose the time, for everyone is chosen. "You did not choose me, I chose you, for no man comes unto me save my Father calls him and I and my Father are one." No one can tell the secret of God's elective love, but when you are full of power, you are called. You don't volunteer, but are drafted, drawn into the state to reach its climax in thirty years!

To tell this to a vast audience would be the height of insanity, as they would not understand what I am talking about. But I tell you: your dreams, visions and experiences are symbols which you either accept and interpret or reject as an illusion, for there is nothing but God, who is your own wonderful human Imagination! There is only one Spirit in this wonderful universe. The being that maintains it all is the same being that maintains you! There is no other. "Man is all Imagination and God is Man and exists in us and we in him. The Eternal Body of Man is the Imagination and that is God Himself." (William Blake)

And all things are possible to God! Just as an egg is penetrated, conceives, and is raised from the dead into a living state by bringing forth the express image of its person, if you bring forth the Son of God, you must have been fathered by God! My friend was awake within the dream, so she is aware of her marvelous conception. If she departs this section of time before the thirty years it will make no difference, for unlike the children here, where a miscarriage is possible, she cannot lose the child!

I have read books on sex symbolism in the Bible where these great scholars consider this passage in Luke to be pornography. If you read it on that level you will see God as a creator, creating. Every child born of woman is God creating, for he is the creator of all. But when he calls you from above, your energies are reversed and spring from above, while the energies of this world spring from below, so you move from generation to regeneration.

Now let me come back to this level and show you how to go about realizing your objectives. What you want, be it health, wealth, or fame, is only a state. Think of the state as an egg containing everything necessary to externalize itself, but dead and must be penetrated and fertilized in order to break the shell and become what the world calls reality. Let me illustrate. As I stand here before you, I desire and will assume that I am in San Francisco, approximately 500 miles from here. (I think I know this city well, but I don't have to know a city in order to assume a state.) Putting myself in a familiar hotel lobby, I sit there and think of the world relative to the lobby in which I am now seated. While I am here I feel its reality; I feel the satisfaction of being here, the

very place I wanted to be. The moment I feel the relief of being here, I have released the necessary sperm, or energy, into that dead state. Then I return to Los Angeles, but in that short period of time I have gone and prepared the experience. Now I will move across a bridge of events which will compel me to go to San Francisco. I may have no desire to go, but I will; for I have prepared the place, occupied it, and although I returned to where I was and later may resist the going, I cannot stop it, for I have created it and I will fulfill what I have done.

Now you can do this with everything. An objective, a desire, is an egg, which you can penetrate and occupy. You can move right into it and view the world from it. Don't think of it; view the world from it, which implies that you are in it. Then feel the relief, the satisfaction, of being there. Do this and no power in the world can stop you from realizing that state. You may regret what you did, but you will fulfill it anyway. Learn your lesson and try not to do that which you do not want to experience in the future.

Everything is waiting for you to penetrate, as everything is in the cleft rock. Your desire is just as dead as a rock, so you penetrate it by going right into it, occupying, and viewing the world from it. Then, feeling the relief of being in it and the satisfaction of accomplishment, turn your back on it knowing you have done it, and allow it to objectify itself in your world.

That is a creative act on this level, just as my friend saw the creative act on another level. It frightens people just to think of this, because our moralists have the strangest concept of God. When two people love each other deeply and that love is consummated, is that something apart from God when God is love? I wish everyone would read Blake and see what he thinks of the so-called moral virtues, of those who distort the vision of Jerusalem, this wonderful being of liberty.

Tonight, know what you want and go right in and occupy it. Don't ask anyone's permission; just put yourself into the state you desire to experience by asking yourself this question: "How would I feel if I saw the world from that state?" Do you know you can put yourself into any state? My son actually put himself into the state of war by reading a book about Guadalcanal and falling in love with the pictures of the natives there! He certainly didn't enjoy his experiences while there, but he asked for it. You see: nothing happens by accident. Everything that happens in the world does so because you and I set them in motion, whether we do it wittingly or unwittingly.

Again, I wanted to share my thrill with all of you in Benny's wonderful experience of seeing David, and this lady's vision of being sired. I promise her it will take thirty years - but what is thirty years in eternity? What is thirty years when you bring forth the Christ child? May everyone have it! God doesn't have just one stallion; he has a wonderful stable full of those who are the resurrected Christ, those whose power has been raised from the dead and turned around from generation to regeneration. He selects those who are to be saved and sends them, under command to play the part of the creative power of God.

Believe me, God is Man. "Thou art a Man, God is no more. Thine own Humanity, learn to adore." Everything is Man. About 4:00 o'clock this morning I saw a six-story, stark white building in vision, and as I looked at it, it became a Man. It took on the human face. All the mountains, rivers, valleys -everything is Man, and when you are awake you commune with them as friends. You walk into all the areas of the world to discover that everything is God and God is Man.

Now let us go into the silence.

JANET MCKEE

IMAGINATION CREATES REALITY

Your own wonderful human imagination is the actual creative power of God within you. It is your savior. If you were thirsty, water would be your savior. If you needed a job, employment would be your savior. Your imagination is the power to save you from whatever circumstances you now find yourself. You can experience your heart's desire through the use of your imagination. Nothing is impossible to your imagination. Your imagination is unlimited in what it can accomplish. If you can imagine something, you can achieve it. Let me give you an example. If you were unable to walk and were confined to a wheelchair, you could close your eyes and imagine yourself running on the beach or wading in the water. If you would imagine yourself doing this until it took on the tones of reality, you could accomplish a healing that would allow you to actually walk or run.

The way to use your imagination creatively is this. Relax in a chair or on a bed and close your eyes. First determine what it is you wish to experience. Then, in this state of complete relaxation, bring to mind the end result of what it is you desire. In other words, if you were seeking a promotion at work, the end result might be that people would congratulate you on your promotion. You might move to a larger office. You would enjoy an increase in pay. Take any one of these events and, with your eyes closed, actually hear your friends congratulate you on your promotion. Feel their hand in yours as they tell you how happy they are for you. By actually feeling that you are being congratulated, your imagination will go to work to bring about that state in your outer world. You need not be concerned about how this will be accomplished. Your imagination will use whatever natural means are necessary to bring it about. "I am the beginning and the end." "My ways are past finding out." What you do in imagination is an instantaneous creative act. However, in this three-dimensional world, events appear in a time sequence. Therefore, it may take a short interval of time to realize in the outer world what you have just experienced in imagination. After you have performed this act in your imagination, open your eyes and go about your normal, natural affairs, confident that what you have done must come to fruition in your world. Make your inner conversations conform to your imaginal act. You have planted a seed and you will soon see the harvest of that which you have sowed.

When you go into your imagination, make sure that you are actually performing the action, hearing the words, touching the object, or smelling the aroma in your self-conceived drama. What you do in your imagination is not merely a daydream in which

you see events in your mind's eye. You must enter the dream as if you were actually there. You must make "then" now and make "there" here. To make this perfectly clear, imagine that you would experience driving a new car after you have achieved your goal. In that case, you would not merely see a new car in your mind's eye. You must actually enter the dream. Feel yourself seated behind the steering wheel. Smell the newness of the interior. Feel yourself enjoying a comfortable ride. Feel the happiness that would be yours after accomplishing your dream.

That which you experience in imagination is an actual creative act. It is a fact in the fourth dimension of space and will make its appearance in this three-dimensional world just as surely as planting a seed will result in the growth of a particular plant. Once you have planted this seed in your imagination, do not uproot it by being anxious about how it will be accomplished. Each seed has its own appointed time. Some seeds take a few days; others a little longer. Feel confident that what you have planted will appear in your world. Your imagination will draw all that it needs to make your dream an actual reality. It if takes others to play a part in order to accomplish your end, your imagination will draw that person into your drama to play his or her part in the sequence of events. Your only responsibility is to remain faithful to your imaginal act until you experience it in your outer world. You can repeat your imaginal act each night before falling asleep. In fact, you may wish to enact this drama over and over again until it feels normal and natural to you as you drop off to sleep. Your imagination will work out the means to realize your dream while your conscious mind sleeps.

Bring your five senses into play as you perform your imaginal activity. Actually hear a friend's voice congratulating you or feel yourself hugging that person. If you wanted a new piano, run your hand over the smooth wood, touch the keys, and listen to the sound. If you wanted to receive a dozen roses, actually smell the fragrance and touch their velvety petals.

Finally, you must be persistent in attaining your desire. Continue to imagine what you want until you have actually obtained it. You do nothing else to obtain your desire. If it is necessary to take some action, you will be led to do so in a normal, natural manner. You do not have to do anything to "help" bring it about. Remember that it is God, Himself, who is doing the work and He knows exactly how to accomplish it. If you think of your desire during the day, give thanks that it is already an accomplished fact – because it is!

Dream better than the best you know.

ONE CAUSE

Nothing is impossible! There are two ways to interpret this statement – both of which are correct. The obvious meaning is that it is possible to achieve anything you want. It can also be interpreted to mean that it is impossible for nothing to exist. Everything we are aware of or perceive in some way is something. It is inconceivable that something can come from nothing or that something can become nothing. It is a fact that nature abhors a vacuum and always rushes in to fill it with something. Some force or power created all that is. According to the Bible, creation is finished. Not only is creation finished, but God said it was good.

Have you ever considered what God could have used to create all there is? If creation is finished, how is it possible to pray to God to create something in your life that did not exist yesterday or today? Is it difficult to believe that God said His creation was good? If all of creation is good, why do people experience problems and how can wars, crime, starvation and other undesirable conditions exist?

The answers to these questions are contained within the following pages. Your understanding of these answers will enable you to see that it is impossible for nothing to exist. You will also see that you can obtain anything you desire because nothing is impossible to the creative power that resides within you. You can be and you can have all that you desire to be and to have. There is no limit to what you can accomplish for yourself and others. It doesn't matter what your present circumstances are. The principle you have unconsciously used to bring about the undesirable conditions in your life can be consciously applied to make your every dream come true.

Creation is finished and it is good! God created the earth and all that is in it and God said it was good. Man has puzzled over these statements for centuries. If man really understood the meanings, he would not be confused nor would he feel anxious about his past, present or future. The understanding of these two statements would enable man to realize that he, alone, controls his actions and the circumstances of his life.

Let us take the first statement. God created the earth and all that is in it. God is infinite; therefore, God must have been before any form came into being. What substance could He have used to create all that exists?

There can be only one answer. God created everything that exists from the only substance available – Himself. God (thought/consciousness) spoke the Word and brought everything into being out of himself. Everything you perceive is made of the one substance – God. The one substance back of everything is energy and that energy is

God or the “Word.”

Although scientists and medical men can analyze the various chemicals of which the body is made, none can combine these chemicals to form a living person. Since God created all that is out of Himself, it follows that God is the creator and the creation. God is expressing life through each and every one of us. It could not be otherwise.

Let us take the second statement. God said that His creation was good. That statement has confused man who believes that if God is good, another power must have created that which is not good. Yet, man also acknowledges that God is infinite, omnipotent, omnipresent, and omniscient. These qualities of God must include all forms, all events, and all situations. If it were possible to remove all that is discordant or inharmonious from the world, it would not be possible to experience the reverse of that condition.

Perhaps this statement can be understood more easily if you will think of the principle of mathematics. In adding the sum of five and six, it is possible to obtain the incorrect answer of twelve. To eliminate that possibility, the number twelve would need to be removed from the whole of numbers. It would, therefore, be impossible to add six and six and reach the correct answer of twelve. You can see that by eliminating the possibility of a potential wrong answer, all numbers would eventually be eliminated and mathematics would not be possible. However, just as mathematics exists and can be used by anyone who has gained an understanding of how to use the principle to obtain correct answers, so the principle of creation can be understood to obtain desired results.

Because God has given all of us free will, you can choose the states you wish to occupy. God does not pre-determine your fate nor does God punish you for mistakes or misdeeds. Because a man may not understand the law of mathematics, he may be adversely affected when he makes a mistake in subtracting an amount in his check register. The law of mathematics is not punishing him. The law simply is and can be used correctly or incorrectly. God has allowed you complete freedom to choose that which you will encounter. When you come to the realization that you are God in form and expression, you will seek to experience greater good and nobler purposes for yourself and others.

“In the beginning was the Word and the Word was with God and the Word was God.” The Word is thought or imagination. God imagined the world into being and became that which He conceived. This is the principle on which all creation rests. Since God became man to give man life, man must contain that same creative principle within himself. “The Kingdom of Heaven is within you.” We have created our personal world through thought. If you are experiencing lack, limitation, illness, disharmony or any other unwanted condition, you have either consciously or unconsciously brought these conditions into your experience. The majority of people do not realize that thought,

belief, and imagination has created their individual worlds. There is no other cause for the conditions of your life. You may choose to disbelieve this, but whether you believe it or not, all that you behold in the outer world was conceived within your own consciousness prior to your experience of it.

That which you think about with feeling, that which you believe to be true and that which you imagine yourself to be or to have is the cause of everything in your personal world. You may believe that there is some other cause; you may blame others for your problems; you may believe that the events were wrought by fate or chance, but if you are objective and observe your own beliefs and thought patterns, you will see that your world accurately reflects all that you believe to be true of yourself and others. There is no one and nothing to change but the ideas from which you think. We think from ideas that we consent to as true and we imagine situations that match our beliefs. Consciousness is the only reality. It is the creative principle that brings into your experience the exact duplicate or reflection of that which you imagine to be true. The world in which we live mirrors all that we believe and imagine to be true, be it good, bad, or indifferent.

The sooner that man rids himself of the belief in a second cause, the sooner will he realize that nothing happens to him except that which originates in his own consciousness. I do not deny that man believes that if he contracts a certain germ or virus that he will manifest a particular illness or disease. If he contemplates the cause, he may conclude that it is because he came in contact with someone else who had the bug. He doesn't realize that in some way, his own feelings about health or illness attracted the illness he is experiencing. If viruses or germs were truly the cause of disease, everyone who came in contact with a particular virus would be affected. The outer world merely reflects that which a man is in his own consciousness.

It doesn't matter what you have been taught; you can change your beliefs and so change the circumstances of your life. The Bible states that when you pray, believe that you have received and you shall have it. Most of us have read that statement or heard it at some time. Few people have actually prayed in that manner. Have you ever been ill and prayed for health? If you needed money, did you believe when you prayed that you already had the sum you asked for? Most people pray to God to change something in their lives or to give them something they do not have. If their prayers were not answered, they think that God had a reason for withholding that particular thing. They think that perhaps God didn't grant their request because He didn't want them to attain their desire for some reason known only to God. Man sometimes thinks that God doesn't answer prayers because man is undeserving of that which he seeks. Man must learn to believe in that which he does not, at the moment, see in order to grant himself that which he desires to have. Man's payers are always answered, for he always receives that which he believes. The law that governs prayer is impersonal. Belief is the condition necessary

to realize the desire. No amount of pleas or ritual will bring about the fulfillment of your desires other than the belief that you are or have that which you want.

“Faith is the substance of things hoped for, the evidence of things not seen.” The full meaning of that statement must be understood. If the meaning were understood, man would have no problem in accomplishing his aims. Most men believe that nothing is impossible to God – that God could do anything if he chose to do it. So man believes he has faith in God and prays to God for that which he wants. If his prayer is not granted, he thinks that he either did not pray long enough or hard enough or that God chose to withhold his request.

However, faith is the actual substance of that which is hoped for. It is the evidence of the thing you want which you do not see in the outer world. That which you want to do or be has already been created. Therefore, it actually does exist. It is possible to bring into your world anything in creation by your belief that you already have it. Faith that what you want is already a fact is the means by which you activate the invisible state. That state then is later reflected in your outer world. Creation is finished. God can create nothing that is not already existent. Faith or belief that you already are or have that which you desire is the only means by which to experience your desires. No limitation is imposed on that which you can have except your failure to assume possession of the quality or thing desired

HOW THE LAW WORKS

The law of identical harvest or cause and effect is impersonal and can be used to bring into your experience anything you can conceive. Since creation is finished, every possible state already exists. Your fusion with a particular state (imagining with feeling what you would experience were you in that state) causes that state to be projected on your screen of space. This law cannot be changed or broken and always reproduces in your outer world the exact duplicate of any belief you consent to as true. If you would change your world, you must change your beliefs. Since consciousness is the only cause, you cannot blame others for the conditions which presently exist nor can fate or chance be the cause of that which you are now experiencing. Nothing can alter the course of events in your life except a change in your own consciousness. Whatever is appearing in your world now, although it appears real and an unalterable fact, is a reflection of

previous activity in your own consciousness. Therefore, a change in consciousness will reflect that change in the future just as surely as past beliefs reflect the present.

Man is pure formless consciousness and that which he conceives himself to be is an illusion or reflection of the particular ideas he holds true. These illusions exist only so long as man focuses his attention upon them and gives them life.

The conscious mind forms beliefs and opinions from the evidence of the senses or the perceived outer world. The creative power within each of us accepts as true that which the conscious mind impresses upon it. Your creative power takes those ideas, which are thought of with feeling, and projects them in your outer world. It is important to remember that not all thoughts are creative. Only those which are believed to be true or which are joined with feeling create the circumstances and events that you will encounter.

Therefore, emotions such as anger, fear, love or joy are creative. You must guard the emotions which you allow to enter your consciousness just as you would discriminate in allowing a stranger into your home. You cannot allow negative emotions to fill your mind without suffering the consequences of experiencing the state with which those emotions are joined. Fear of loss brings loss into your world. You could take every outward precaution to guard against loss, but if you fear loss, you will most certainly experience it in your affairs. Feelings of love and joy create happy events and loving relationships. Feeling abundant brings riches into your life. A person who is unloving or suspicious and feels that others take advantage of him, draws to himself that which he believes. No matter what he does externally, his relationships with others will reflect that which he accepts as true. He may want a loving relationship but he can draw to himself only that which he is conscious of being.

Like literally does attract like. As within, so without. Consciousness is reality and that which is perceived by our senses and appears so real is but the shadow of that which we believe ourselves and the world to be.

CONSCIOUS USE OF THE LAW

At this time, I'm going to talk about who I am and what I am doing. If that sounds ego centered, it is. There have been 66 books written about who I am. I'm going to quote some statements from a few of those books. You have heard many of these quotes but

didn't realize that they were talking about the being that I am. The first quote is taken from the Book of Exodus. Here, Moses is talking to God and he said, "When I go back to the people, who shall I say has sent me?" The voice answers, "Tell them I am has sent me unto you. That is my name forever and the name I shall be known by throughout all generations." The Ten Commandments state, "Thou shalt not use the name of the Lord thy God in vain." "Shalt not" is a command. "Shalt not" means you must not. It means that under no circumstances must you do it. That name is I AM.

Now, first of all, we have all forgotten His name. We say, "I am" hundreds of times a day and we don't know we are using the name of God. Secondly, we try to break the Commandment all day long. We pay no attention to what we say following "I AM." When we say, "I AM" and follow it with something we would not like in our world, we are using the Name of the Lord – but not in vain. The Bible states we cannot use the Name in vain. Nothing we say preceded by "I AM" is in vain. That's his Name. It is God Himself and because it is God, it is creative. God gave us Himself. He is "I AM" and that is who I am. I can never forget that I am. I may forget who I am or where I am but I can never forget that I exist.

Whenever I say "I AM", I AM [is] creating something. Prayer is believing that we have already received that which we ask. When I say, "I am," I am attaching my awareness of being to something. Now, you can lie and not believe what you are saying, but you cannot believe something about "I am" and not create it. We are creating morning, noon, and night by our "I am" statements. If you say, "I don't feel well" and you believe it, you are perpetuating illness in your life. You must change those statements to "I feel wonderful." We were taught, "Let the weak man say, 'I am strong.'" But, you can't say it like a parrot. We have to pray (say I am), believing that it is true, and then we will receive.

First, we must be like the Watchman at the Gate. We must watch every thought that contains I Am. If you are observant, you will see that you have created every circumstance and experience of your life.

Another important word to watch is "if." The conscious mind is very subtle in expressing doubt (Satan or the Devil). We may be able to keep our minds focused on what we want by using positive "I" statements. If we are not careful, we may let a little "If" sneak in without recognizing its implication. We could say, "I feel wonderful" but then follow it with "If the pain continues, however, I will see a doctor on Tuesday." "If's" are always followed by something negative and that is simply doubt creeping in to steal the good seed we have sown. Remove the word "if" from your vocabulary, as it is not productive of that which you would like to reap. "If" puts everything in the past or future tense, and I always experience what I believe I am. I am is not future tense. Getting well is not being well. I must believe that I am already what I want to be.

Remember, “Every word that goeth forth from my mouth shall not return unto me void.” Do you believe it? “In the beginning was the Word, and the Word was with God, and the Word was God.” What’s his Name? I Am. So, begin to monitor every word (I AM) that you say. Do you see a pattern? Don’t the circumstances of your life reflect what you have been saying? You have been misusing the creative power that is God (I AM). Now that you are aware of what you have been doing, watch every word and make it conform to what you wish to bring into your life. Eventually, you will have faith that what you are stating, though there is no outward evidence to support it, is a fact in consciousness and will shortly project itself so that you may experience it in the outer. Knowing that God actually became you because He is I AM, you must realize that you are using your power to create every time you use that Name.

CHOICE – FREE WILL

Creation is finished and you have free will to choose the state you will occupy. Therefore, it is important to determine the ideas from which you think. Any concept that is accepted as true will externalize itself in your outer world. Choice of what you will focus your attention upon is the only free will that you can exercise. Once a thought is accepted and charged with feeling, the creative power within proceeds to externalize it. Whether your assumptions are conscious or unconscious, they direct all action to their fulfillment. It is a delusion that, other than assuming the feeling of the wish fulfilled, you can do anything to aid its realization. Your own wonderful human imagination determines the means it will use to bring your assumptions to fruition.

Each of us is subject to a sea of ideas. We listen to the radio, watch the news on television, or hear some gossip. If what we observe calls forth an emotion, we have reacted and, thereby, planted a seed which will sprout at some future time. Thoughts do not recede into the past. Rather, they advance into the future to confront us so that we may see that which we have planted, either wisely or unwisely.

It is a worthwhile exercise to awake in the morning and imagine yourself at the end of your day, having accomplished all that you wanted and feeling happy and contented. If there is a situation that you will encounter later in the day that is of concern to you, spend a few moments imagining the outcome you wish to experience. These imaginal activities will now advance into your future to reveal the harvest you so wisely planted.

DESIRE

Desire is a gift of God. Man is required to do nothing more than accept the gift by simply giving thanks for the unseen reality before he observes it in his outer world. Through desire, God beckons us to lift our awareness to higher and higher levels of consciousness. During our journey through this dream of life, it is necessary to experience all possible states so that we may return as God, the Father, but enhanced by having experienced both good and evil. The desire to do more, to be more, and to have more than you are presently expressing is the urge for expansion.

You may question whether a desire to kill or injure someone can be inspired by God. The answer is that no man actually desires to kill or harm another. He may wish to be free from that seeming other and, through his limited understanding, he feels that the only way he can achieve such freedom is by destroying the other. Man does not realize that the desire for freedom contains within itself the power and the means to fulfill itself. Because of his lack of faith, man distorts these gifts from God. He does not realize that God, the wisdom and power within him, has ways that he, as man, knows not of and those ways are past finding out.

Learn to be grateful for the desires you have been given. They already exist and are ready for embodiment in your world. You are not called upon to do anything to aid their realization except to free your mind of any doubt as to how they will come about and completely accept them as you would a gift from a loved one.

BE OBSERVANT

The importance of objectively observing your thoughts cannot be stressed enough. It is easy to slip into thought patterns that can hinder us in achieving our desires. It then becomes easy to blame others or attribute our frustrations to second causes.

Being a rather impatient person, I am usually anxious to get home after work and I particularly dislike waiting in lines. I began to notice that no matter what time I chose to

pick up a few items at the market, I would encounter problems at the check stand such as price checks needing to be done, people writing checks who had trouble locating their identification, and various other kinds of delays. I found myself dreading these occasions, and I wanted to do something about this annoying situation. As I began to observe my thoughts, I found that, while standing in line, I would say to myself, "I always have to wait." Then I realized that those statements made over and over again had created that which I did not wish to experience. I consciously changed that statement to, "No matter when I stop at the market, I never have to wait." Of course that new statement has worked just as well as the old negative one.

As you begin to observe your thoughts, do not be discouraged if you find that your inner conversations do not match the way you would feel if you have achieved your goal. You must first become aware of what you are doing with your creative power before you can begin to change it. I ask you to go down to the "potter's house" and see what he is doing. If the vessel is spoiled, then rework it into the kind of vessel that will please you.

As you begin observing your thoughts, you cannot avoid the realization that you alone are the cause of all that comes into your world. You, alone, can change it.

APPEARANCES

That which is confronting you in your world now is the result of your past thoughts, beliefs, feelings and imaginal activity. These appearances will continue in being as long as you give them life through your conscious awareness of them. You must disregard the evidence of your senses as it pertains to any undesirable condition in your life. You must imagine and feel that you have already attained that which you want to experience rather than that which you do not want to continue in being. This may appear difficult, yet you have probably exercised this principle unconsciously to produce negative results.

When I was in my early twenties, I found myself in a situation that was very unpleasant to me and I wanted to get out of it. After attending a lecture by Neville, I waited to speak to him afterwards. I briefly told him of my unhappy circumstances and was hoping he would offer some advice as to how to change them. He smiled at me and said, "Don't accept it." At that time in my life I did not fully grasp what Neville had been teaching. I thought he had misunderstood my question, and I tried to clarify my problem by stating that I had already made the choice to be in the situation I now found so unpleasant. Neville again smiled and said, "Don't accept it." I left his presence quite frustrated,

thinking he had not understood my problem. I continued to read the two books I had by Neville. I gradually understood that regardless of the circumstances which surrounded me, I did not need to accept them as final. I began to imagine what I wanted rather than focus my thoughts on my negative surroundings. An event took place two weeks after I began my imaginal acts that was instrumental in bringing about my heart's desire five months later – that of a brand new home. Meanwhile, the situation that had been so depressing to me improved, and I spent the next five months planning what I would do in my new home.

Think about some past disappointment you may have had. Perhaps you were looking forward to attending a special event with someone. In your anticipation of it, did you think, "This is too good to be true, something will probably happened to spoil it." Something probably did happen to create conflict or to cause you to miss it entirely. Man finds it relatively simple to disregard the promise of something good by thinking of all the reasons why he cannot achieve it.

People around you may be quick to point out that you are being unrealistic when you mention a desire that appears difficult or impossible to reach. We should all be unrealistic in the face of the army of doubt if we would experience our wish fulfilled. We are called upon to disregard the "facts" which would deny the achievement of our heart's desire. Habit is the only thing that keeps our thoughts moving along the old familiar negative ruts. No one can change your thought patterns and, therefore, your life but you.
It is worth all the effort it may take to center your attention and feel as if you already possess that which you want in place of things as they are. Consciousness is the only cause and the only reality. Every negative experience was produced by first giving attention and feeling to that condition. What consciousness has made, it can unmake. Your responsibility is to impress upon your mind the change you wish to express. Your imagination is the creative power that can and will accomplish the end without effort and in a natural way.

Appearances confirm our former habitual patterns of thought. That which you imagine yourself to be today will project itself in your world tomorrow. Persistence in assuming that you are the person you wish to be, despite your present circumstances, is the only condition imposed upon you to embody that ideal.

INNER CONVERSATIONS

All of us are mentally speaking within ourselves every waking moment. Our inner conversations must match the wish fulfilled if we would realize our desire. If our desire is for a better job and we imagine ourselves being congratulated because we are gainfully employed in a wonderful position, we must also make our inner conversations conform to that end. We must be certain that we are not saying within ourselves something like, “That boss of mine doesn’t believe in promoting people;” or “It would be difficult to find any job at my age, never mind a better one,” or similar statements that would imply that we do not have that which we desire. We must persist in the feeling of our imaginal act by making our mental conversations conform to what we would say had we already realized our aim.

If, for instance, we wished to own a new car, we could imagine a new car parked in our garage or imagine ourselves driving it, or imagine our friends admiring it. We must then make our inner conversations reflect the type of conversations we would engage in were we really the owner of a new car. Our conversations could consist of discussing our new car with friends such as telling them of the wonderful fuel mileage we are receiving, or hearing our friends tell us how much they enjoy riding in our new car, etc.

Our inner conversations are just as creative as our deliberate imagining of the wish fulfilled. In fact, if they are of the opposite nature, they can negate what we have imagined. You must watch what you are saying internally to make sure that these conversations coincide with your wish fulfilled. If you become aware that these inner talks contradict what you would like to achieve, revise them so that they follow along the track that would indicate that you already have what you desire or are already the person you wish to be.

REVISION

Your present world reflects the sum total of all that you believe to be true of yourself and others. That which you imagine yourself to be today goes forward and will confront you in the future. If you have forgotten your imaginal activities of the past, that which you see appearing in your world indicates the kind of seeds you have previously sown.

Assuming the feeling of your wish fulfilled is using your imagination creatively to bring into your world that which you desire to experience. You can use the art of revision to change the effects of prior thoughts and beliefs.

If, for instance, you had gone to an interview for a job you truly wanted but later learned that someone else was hired, you can revise that news to make it conform to what you wish you had heard. If you react by feeling depressed or assume any other negative attitude, you will then experience the same type of rejection in the future. Your reactions, whether positive or negative, are creative of future circumstances. In your imagination, you can hear words congratulating you on getting a wonderful new job. That imaginal act now goes forward and you will encounter this pleasant experience in the future.

As you review your day, it is important to revise each negative reaction so that you can remember it as what you wished had happened rather than storing that memory as it did occur. What you think of with feeling or emotion is an actual fact. That which you experience in the physical world is merely a shadow, reflecting the reality of your imaginal activity. Therefore, when you revise a conversation, an unhappy experience, or a quality about yourself, you are literally experiencing it in reality (your consciousness). The outer world is a delayed reflection of the inner and is confined to a dimension of space where events occur in a time sequence. Revision, then, literally changes the past. It replaces what occurred in the outer world with the revised version. The revised scene then gives off its effect by going forth to change future events.

Dwelling on past irritations or hurts perpetuates them and creates a vicious circle that serves to confirm these negative emotions. The circle can be broken by starting now to revise anything that you no longer wish to sustain in your world. By revising the past, you rid yourself of any effect it may have on your future. Revision is truly the key, which can be used to unlock the doors that have kept you trapped in a particular state. “Be ye transformed by the renewing of your mind.”

STATES OF CONSCIOUSNESS

All states exist and are a fixed part of creation. Anyone can enter a state consciously or fall into a state inadvertently. You may move into different states throughout your lifetime or you may occupy a single state. Desire is what usually motivates us to move from one state to a higher level. Since a state is total and complete in itself, when we enter a state we are compelled to behave in a manner dictated by that state. For instance, in the state of poverty, we would find ourselves constantly in need of funds. We would have difficulty making ends meet and have no way to enjoy luxuries. Should we be given a large sum of money, if we remain in the state of poverty (filling our mind with thoughts of lack and limitation,) we would soon find ourselves without funds and again

experiencing the same difficulties. The reverse would be true if we occupied a state of wealth.

When we are in a state we see only the contents of that state and are compelled to act in accordance with all that the state entails. While in a particular state, you believe certain things are true and would find it difficult to understand another point of view. In the state of poverty, it is easy to focus your thoughts on the problems of providing food, shelter and clothing. When you succeed in moving out of this state, you no longer find it difficult to acquire these things. Most people attribute this change of fortune to a change in circumstances. However, unless you have moved from the state of poverty, no change in circumstance would be permanent. Rather, moving out of one state and into another in your imagination automatically creates a change in your outer world.

The Bible has personified every type of state and calls these states by names known to us as Moses, Noah, Job, Peter, Andrew, and Jesus. Throughout our journey, we enter these states and experience all that they offer. The last state we will enter is the state of Jesus Christ. In this state, we become aware that we are God, the Father, and that we have a son symbolized as David, who personifies the sum total of all humanity. The journey begins with Adam, who fell asleep and dreamed the dream of life, and then entered the myriad states to gain the experiences necessary before awakening. When you enter the state of Jesus you know yourself to be God, and your journey into this world of death is then complete.

THE PLAY

As Shakespeare said, “All the world’s a stage and all the men and women merely players. They have their exits and their entrances… and each man in his time plays many parts.” This world, which seems so real, is as much a dream as the dreams we encounter while asleep. Our waking dream seems so real because it has continuity while our dreams at night appear to be random sequences, taking place in unfamiliar surroundings and situations.

God is the dreamer, dreaming the play into existence, and God plays all the parts. Everyone who appears in your world is God playing that part for you, the author. “No man comes unto me, save I call him.” Each of us is writing his or her own script. If you are dissatisfied with the play, it is up to you to rewrite the script to make it conform to your idea of what the play should be. You cannot demand that the actors in your play

change the character they are portraying. All changes must take place in the mind of the author.

If there is someone in your world who is the source of annoyance or irritation to you, that person has no choice but to play the part called for in your script. There is nothing you can do on the outside to bring about changes in another. You can use the art of revision to change a line of dialogue, to replace a certain character with another, and to write happy endings to the sub-plots of the play.

When you begin to view this waking dream objectively, you will be able to verify that you have been the author of both the pleasant and unhappy acts in your play. You can radically change the play by using your imagination creatively, by assuming your wish fulfilled. You can change the script on a daily basis by revising the scene that did not please you. The character who disturbed you today will not do so tomorrow if you write the dialogue you wish to hear and alter that role in your imagination.

When you awaken to know that you are God, the Father and author of this magnificent play, you will understand that: “each man in his time plays many parts.”

YOUR REAL PURPOSE

God became you so completely that he forgot that he was God. In becoming man, God reached the limit of contraction and opacity. God totally forgets that he is God in order to become and animate His creation, man. God then goes through all of the experiences of knowing good and evil and even death, in confidence, that man will eventually awake from this dream of life to once again know that he is God. There is only God in the universe, fragmenting himself as humanity, and God plays all the parts in this time-space dream.

Your own wonderful human imagination is God in action. I am is Christ in you (your savior). And Christ is the Power of God and the Wisdom of God.

God speaks to us through desire, urging us to reach higher and higher levels of awareness. Exercising his own wonderful human imagination to achieve these desires, man is actually experiencing God in action. Through faith in his imagination, man will eventually conclude that Christ (the Power and Wisdom of God) is within him as his imagination. At the end of this fabulous journey or dream of life, man will awaken to

remember that he is God, the Father, enhanced by the experiences he put himself through; when he forgot that he was God. Man's sole purpose is to experience scripture (all of the states of consciousness personified as men in the Bible).

Man's goal is to reach the state called Jesus Christ. Then he will know that he really is the Father (Jesus) and that his son is Christ (all of humanity fused into one being). Man may have many goals in the meantime – to accumulate possessions, to become powerful, to become famous, or to express anything that he desires. Eventually the hunger to know God will come upon him, and he will then have the experiences that are necessary to bring to his remembrance that he truly is God, the Father.

CASE HISTORIES

This Story concerns a woman (who will be referred to as Mrs. A.B). She knew that "imagination creates reality" and had taught this principal to her three children, ages 12, 10, and 6. She had practiced this principal for years to obtain the things she desired. Although her husband had also heard this teaching, he had not put it into practice and actually was quite skeptical about results. One Sunday afternoon, this family went for a drive and came upon a new tract of homes for sale. As this was a lovely rural area, they stopped to look at the new models. They all loved the area, and the homes were large and beautiful with all sorts of modern amenities. On the way home, they talked about how wonderful it would be to own a new home in this tract. They already owned a home; however, they had borrowed money on it and had very little equity that could be derived from its sale. The husband said that although he would like to buy the home, it was not possible as they could not raise the money required for the down payment. Even if they sold their present home, the real estate agent's commission would equal the little equity they would realize.

Mrs. A.B. told her husband that the only way they could obtain the down payment would be to sell their home on their own, thereby keeping the commission for themselves. The husband was very pessimistic about this but told his wife to go ahead and place an ad in the paper although he knew "it wouldn't do any good." He was sure that there was no chance of selling the house in this way. The wife placed a small ad in the newspaper advertising their house for sale.

A few nights later when the husband had gone to bed early, she and her children drove to the tract of new homes. She felt that if she could walk through the new house and

capture the feeling of actually living there, she would obtain her "dream home." It was dark when they got there, but they found one of the houses unlocked. She and the three children walked through the house. The children decided on which bedroom each would occupy if they actually lived there. The mother instructed the children to actually sleep in the new house in their imagination that night, and she intended to do the same. For the next few days, they imagined living in their new home and taking walks in the woods that were adjacent to the tract.

That same week, a man answered the ad in the paper. He did not seem very enthusiastic about buying the house but returned later that day with his wife. He told Mrs. A.B. that they had decided to buy the house for the price she was asking. When Ms. A.B. expressed concern as to how they would go about placing the home in escrow, he told her that he was a real estate agent and would go through the company he worked for. This family received the exact amount of money necessary for a down payment on their new home. The escrow was very short, and the family moved into their new home a month later.

Mrs. A.B. knew that if she imagined herself sleeping in her new home, she would eventually sleep there in the flesh. Her children also learned how to obtain their heart's desire through the use of imagination.

****

Mrs. C.D. had recently been divorced and needed to work to support her children as her husband refused to pay child support. Although her lawyer suggested taking him to court for non-payment, the woman did not wish to do this. As part of the divorce settlement, she was awarded a very old and not very reliable car. One Friday night as she was driving home from work, it was raining very hard and most intersections were flooded. She was about a mile from her home when she stopped at a Stop sign. A truck coming toward her from the opposite direction went through the intersection, spraying a great deal of water as he drove past. The engine of the woman's car died and she was unable to start it again. She removed her shoes before stepping out of her car as the water was more than ankle deep. She raised the hood and began to dry off the distributor cap with her handkerchief. She was crying at this point and her tears mingled with the rain. She finally got her car started and managed to get home to her children. She realized that it was necessary to have a dependable car if she was to work and support her children. She had no money for a down payment on a newer car and she did not earn enough to make car payments.

She went to work the following Monday and a co-worker asked her to go to lunch. The co-worker had just purchased a new Pontiac Tempest and insisted that Mrs. C.D. drive her new car back to the office. Although Mrs. C.D. protested that she did not wish to

drive someone's new car, she did get behind the wheel and drove back to work. While she was driving the new car, she captured the feeling that this was her car and she felt the thrill of owning it. For the rest of the week, while she drove back and forth to work in her old car. Mrs. C.D. imagined that she was driving a brand new car of her own.

The next Friday, Mrs. C.D.'s ex-husband called and asked if she would like to have a new car. This was the first time since their divorce several months earlier that he had offered to do anything for her, including paying child support. The ex-husband was now working for a new car dealership and told her that, as a salesman, he was eligible to buy a certain make of car for no money down and with very low monthly payments. He said he was willing to make the monthly payments in lieu of child support and asked her to come to the dealership to pick out the color she wanted. It just so happened that the make of car eligible for this special deal was a Pontiac Tempest, the same make and model as the car she had driven that belonged to her co-worker.

Mrs. C.D. was able to obtain, through her use of imagination, what she could never have obtained through her own efforts at that time. Her ex-husband, who had offered her no monetary support for months, was the avenue chosen to provide her with the car she needed.

****

This is the story of Mrs. E.F., who had a desire to live near the ocean and used her imagination to fulfill her desire. She did not wish to sell her present home but wanted to lease it for a year before making the decision to move to the beach permanently. Mrs. E.F. told two of her friends about her wish. One friend, who had used the principle of imagination, told Mrs. E.F. that she would imagine visiting her at the beach in her new home. One week later, Mrs. E.F. traveled to Hawaii for a scheduled vacation. While there, she received a call from a friend who lived n San Diego. This friend told Mrs. E.F. that a perfect little house had just come on the market as a year-around rental and she thought this house would be perfect for Mrs. E.F. Her friend also said that this was a very desirable rental and that Mr. E.F. would need to make a decision immediately as the rental would very likely not be available when she returned from Hawaii. Mrs. E.F. told her friend to tell the owners that she would take it, trusting her friend's recommendation. Upon Mrs. E.F.'s return from Hawaii, she told her grown daughter that she had decided to rent a house at the beach in San Diego. Her daughter called her later that day and said that the mother of a friend of hers wanted to lease a house. The woman came by the next day, said she loved the house, and would like to lease it for a year. Mrs. E.F. gave notice at work and was able to move within a month. Since she was a nurse, she had no trouble finding a wonderful new job at a nearby hospital. Mrs. E.F. has since bought a house near the ocean and has spent 17 happy years living at the beach.

Mrs. E.F. imagined that she was living at the beach, and her friend imagined that she was visiting her there. They did this for one week. It is interesting that while she was on vacation in Hawaii, events moved swiftly to bring about her desire. She did nothing to find a new home nor did she do anything to rent her present home. Imagination was able to draw the necessary people into her life so that her wish could be fulfilled.

"What should be done after we have imagined our wish fulfilled? Nothing. " You think you can do something, you want to do something, but actually you can do nothing to bring it about. God, our own wonderful human imagination, knows what things are necessary to bring about our desires. It is only necessary to go to the end, to live in the end. "My ways are past finding out." "My ways are higher than your ways." If we trust our imagination, it will "accomplish all that we ask of it." Imagination can do all things – have faith in it, and nothing shall be impossible to you.

****

This story concerns a young man (referred to as E.P) who was a wonderful athlete and was good at many different sports. During this particular time in his life, he became interested in paddling outrigger canoes. He joined a team and was soon competing in local races. In his second year of pursuing this sport, he was on a team that competed in the 50-mile race from Molokai to Honolulu. The Hawaiian outrigger teams usually took first place and were considered "unbeatable." E.P.'s team came in 7th and that was considered quite remarkable considering the great number of teams that competed from all over the world along with the Hawaiin participants. After this race, E.P. began imagining that his team had won the race. He spent the next year forming a new team, practicing, and building his own outrigger canoe. He was convinced that if he imagined himself winning the race, his team would come in first.

He, next year, his team and at least a dozen others flew to Hawaii from Southern California to compete in the annual race. There were several teams with much more experience who were considered likely to place in the top ten, although the Hawaiians were still considered the favorites. At the end of the race, E.P.'s team finished first, ahead of the Hawaiians and all the other teams. E.P. now holds a paddle engraved with the words "World Champion" which was given to him upon his team taking first place.

After winning this coveted title, this young man went on to coach other teams. He also began manufacturing paddles for outrigger canoes. His paddles are known throughout the world and are used by outrigger teams who are among the top teams in the world.

E.P. now makes his home in Hawaii and enjoys coaching teams, manufacturing paddles, fishing and sailing his own boat. He also uses his boat as an escort craft for the annual outrigger races.

****

Mrs. J.K. was living in her twin sister's home after having been divorced. Mrs. J.K. had three children, a son and girl and boy twins. Her sister and her husband had three boys. Needless to say, this was a crowded household. Mrs. J.K. was very desirous of getting married and living in her own home. She had been dating a man but decided that she did not wish to continue the relationship and broke it off. Many of her friends attempted to "fix" Mrs. J.K. up with eligible men they knew, but she was not interested in going on blind dates. Several of her friends commented that if she wished to meet an eligible man, she would need to get out and go places. The twins believed in the creative power of imagination, and they had a friend who also knew of the power of imagining. The three women determined that they would imagine a ring on Mrs. J.K.'s finger, which would imply that she was married. They did this for several weeks. During this time, Mrs. J.K. also imagined herself living in her own home. However, when she attempted to do so, she found herself imagining a home exactly like her sister's.

One day, Mrs. J.K. received a call from a friend who asked her to come to her home and help her wallpaper her kitchen. Mrs. J.K. agreed to help her friend who lived a few blocks away in the same tract of homes. While she was there, a male neighbor came to visit her friend. The friend introduced Mrs. J.K. to her neighbor. He later called Mrs. J.K. and they began to date. Five months later, Mrs. J.K. married this man. The interesting part of this story is that all of these people lived in the same large tract of homes. There were only four homes in the tract of 1200 that had the same floor plan. Yes, this woman's husband owned one of the homes that had the same floor plan as Mrs. J.K.'s twin sister. Even though Mrs. J.K. imagined herself living in her own home, she had only been able to imagine herself living in a house identical to her sister's.

****

This is a story about the friend, Mrs. L.M., who had introduced Mrs. J.K. to her new husband. During their friendship, Mrs. J.K. had tried to explain the principle of imagination to her friend who was very doubtful that "it" would work. One day, Mrs. J.K. asked her friend to come to one of Neville's lectures. Mrs. L.M. agreed to attend but was not at all convinced that imagining she had what she wanted would result in obtaining it. But, she decided to imagine a very simple thing – the receipt of a handkerchief. She imagined that someone had given her one and then dropped the whole idea. Much to her surprise, she received a handkerchief in the mail from the mother of a friend who came to her house for lunch while she was in town for a visit. This woman sent Mrs. L.M. a handkerchief with a thank you note. Mrs. L.M. was not only surprised when she received the gift, she became very frightened as she thought there was something supernatural about it. Mrs. L.M. had attempted to disprove that imagination produces the thing desired. When she received the handkerchief she had imagined, she

interpreted it to be some sort of Black Magic and didn't want to know any more about this teaching.

****

I could relate hundreds of incidents involving dozens of people in which imagination was used to bring about the desired results. I have chosen just a few stories to illustrate that imagination can be used to solve all manner of problems and bring into your experience your every heart's desire.

Neville Goddard
April 23, 1971

CONSIGNED TO DISOBEDIENCE

Paul asked the question, "who are you, to pass judgment on the servant of another? It is before his own Master that he stands or falls. And he will be upheld, for the Master is able to make him stand."

Now that whole drama takes place within the individual. My "servant" is this garment that is speaking to you. Your "servant" is not one who cleans your home, but the body that you are wearing. That's your "servant." "Let no man pass judgment on that servant," for the Master is in control.

We are told in the same Book of Romans: "If it were not for the Law, I would not know sin, but I know sin only by reason of the Law. I should not know what it is to covet if the Law did not say, 'You shall not covet.' Therefore against Thee, and Thee only, have I sinned and done that which is evil in Thy sight."

No one knows what the Master is putting the servant through in order to transform him into His own Being. And everyone, whether he knows it or not, goes through hell, -- but everyone. When one gloats because so far he hasn't touched it or remembers that he's done something similar, -- well then, I wouldn't say, pity him, but he doesn't know. He just does not know.

Now let me share with you a letter that came today. The lady is here tonight. She said, "In a dream these huge, huge machines that move mountains"-- you've seen them -- "and make highways; and there was a man who led me by some magnetic current. I moved like a puppet, as he simply moved me at his will. But inwardly I rebelled and used every ounce of strength I could to break this robot," -- but she couldn't. He simply moved her at his will, and she played the part, the part of a puppet.

Then she said, "I saw something forming. He was trying to form something in me, or out of me, or by me. But something was forming and it seemed to form out of hot, liquid glass."

Well, you know the intensive heat that it would take to reduce glass to a liquid state.

"And then I noticed that the form of a man took shape and it came out of the top of my head. The head was perfect, -- perfectly formed, but the rest was still a mass not yet formed."

I would say to her, it was perfectly formed. Don't expect anything below the head to form. You are not going to find below the head the form you now wear. I say the form is complete when you saw the head come out of your head.

Now in Jeremiah we are told, in the last verse of the 30th chapter; "The fierce anger of the Lord will not turn back until He has executed and accomplished the intents of His mind. In the latter days you will understand it." Then going to the next chapter, the 31st, we are told: "The Lord

has done a great thing on the earth. A man is compassed by a woman." This is translated as; "He has turned a woman into a man," -- "the return of the Virgin Israel, his own emanation to Himself, the Lord Jehovah."

At the very end, if anyone is to blame, it is only God. As told in the Book of Job in the end of all the trials, all the horrors through which he was put; and then his friends came and comforted him. It's all his friends -- and comforted Job for the horror, for the evil the Lord God had brought upon him.

So this body, -- you put it through hell, may I tell you? But you put it through hell to learn certain lessons. For we are told, "the Law is spiritual." But man does not know the Law is spiritual until he has gone through all these fires of experience, and then he discovers that it is spiritual; and in the end, when the whole thing unfolds within him, then the Law becomes easy for him to operate, -- but not until the end. For we are told: "God has consigned all men to disobedience, that he may have mercy upon all." He "has consigned all men to disobedience, that He may have mercy upon all."

Here is a simple story[1]. A boy born in poverty, born in Odessa, Russia, in a Jewish family who knew nothing of full meals; he was the oldest of a family of five. At a very tender age his mother died, leaving just a few babies. He was then maybe, I would say, ten. He had to work to support the family. His father was a worker, but could not bring in enough to feed the family. He never knew what it was to have a new pair of shoes, a new pair of pants, a new shirt, a new hat. Everything was given by charity, and these gifts were not new things;they were simply hand-me-downs, what people had on. So, when he wore out the burlap shoe, he could go back and get another pair of things to wrap his foot in cold Russia.

He got a job going to the bank every day with large denominations of paper, and they would be exchanged for silver and copper. So when he came back he had the equal amount of money, this time in silver and copper. And one day, standing before the teller, the cashier, he noticed that the copper and the silver had similar external markings; they looked alike. And he wondered to himself, "wouldn't it be wonderful if he made a mistake? Wouldn't it be wonderful if that cashier made a mistake and gave me silver instead of copper?"

At that moment he assumed that the cashier did, and in his mind's eye he took the things and then walked back to the store. He knew the cashier had not done it, but he simply wiped it out and played a little game. And he walked back feeling that the cashier had made the mistake and he wondered: "Now what would I do? I will go into a restaurant and eat for the first time in my life to where I feel satisfied. I will eat until it comes through my ears, then I'll buy a pair of shoes and then I'll buy a pair of slacks." He knew that it would cover that much. When he got back to the store the man hadn't made a mistake, but he had the joy of walking in that assumption.

The next day the man made that mistake. And he realized it the minute the man made the mistake. So he went to another bank and changed the money into the right amount so that he

[1] [1]For other stories regarding Joseph Berlay and members of his family see: Where is Golgotha (April 9, 1971), How True This Is (January 14, 1972) and The Shield of Faith (March 13, 1972).

could take back the right amount to the store, leaving this money over. And with that extra money, he said, "I wrestled all day with myself, and that night when I went to bed I could hardly sleep. I wrestled and wrestled with myself because that was in conflict with what my dead mother had taught me. 'Thou shalt not steal, thou shalt not covet.' The next day my hunger and my desire to have a new pair of shoes and a new pair of pants overpowered what I had heard from my mother, and I ate until it came through, not my ears, but till I was stuffed. Then I bought myself a pair of slacks and I bought myself a pair of shoes."

Well, who did it? "If the Law had not come into the world, I would never have known sin. If the Law did not say, 'You shall not covet,' I would not know what it is to covet, and yet He who is guiding me consigned me to disobedience."

So here is the lady led like a puppet by this current that she could not control. It controlled her, forming out of her and in her that which could perfectly reflect itself. It is the story of Christ. "Until Christ be formed in you," so we are told. "Christ reflects the glory of God, and is the express image of His person."

Well who is forming the Master? The word translated "Master" means the Supreme Authority, the Controller, God, the Lord. That's what it means. So when they use the word, "Master," -- you look it up, and you will see it means the Supreme Authority, the Lord, God, the Controller. So the Controller is in control of every life in the world. That Controller is God and you are consigned to disobedience that He may have mercy upon you.

So you find yourself, as he did, hungry and embarrassed because of the rags that he wore; and he learned that the Law is spiritual. So he rose from the state as a little, impoverished, Jewish boy in Odessa, in Russia. And after the revolution he found himself, when the war came to an end, among soldiers who left Russia and made their way to France. So when he died at the age of 77 on Good Friday, -- this past Good Friday -- he could leave an estate that runs into millions. He learned the Law.

He learned that the Law is spiritual. And he told me himself he never took a man to court for unpaid bills. He would sit at his desk when all the employees left and he would write out a letter thanking the man for his check. He never mailed it, but he would get himself into that mood and thank them for the check that they had sent. And he said, "Within a matter of days, never in excess of a week, but quite often two or three days, a check came." The check came to him in payment of an unpaid bill that was long overdue. "But," he said, "I never once had to lose a friend, for I cannot remain in business and lose customers; so I never had to dun a customer. I've learned the Law. I learned that these assumptions, though denied by my senses, if I really believe them and put all my faith in the assumption, it would become a reality. And so, I lived by it. Long before I met you Neville, -- long before I ever heard of you. I heard of you only through my wife. She heard of you and heard the Law, and we sort of struck it off together when we were in Paris; but long before I met her or met you, I proved this law when I was a poor little boy in Russian, and I began to live by it. So I have never once taken a man to court to get back monies I had advanced in the form of merchandise."

So when he died at the ripe old age of 77, -- he died quite suddenly of a heart attack, -- well, he had proven that Paul's words were right; and he didn't know Paul, for he was born and raised in the Jewish faith; and I doubt that he ever read the New Testament. So when Paul makes the statement in the 7th chapter of Romans that: "The Law is spiritual," -- when he makes that bold statement that: "If it were not for the Law, I never should have known sin. I should not have known what it is to covet if the Law had not said, 'You shall not covet.' So, God has consigned all men to disobedience, that He may have mercy on all."

And just as the lady resisted, but could not really resist; she was guided in a certain direction against her will and she had to go, for that Something-within-her is Master and it's putting you through the furnaces.

"How long, how vast, how severe the furnaces 'ere you find the Father were long to tell." (Blake, from "Jerusalem") And the Father is the Master. That's the Being that you really are, and you -- the thing that you see here -- is but an emanation of that Master. And no one knows the background of that servant, for this is the servant.

So, "I have found in David, the son of Jesse, a man after my own heart, who will do all my will." So he is called the "servant"; but in the end, he is called the "Son." He actually, now, has returned and become one. But standing before him is the one that he put through all the paces. So, it is David. In the 51st Psalm, Nathan the Prophet goes in unto him and reminds him what he did when he went in unto Bathsheba. He sent Bathsheba's husband into battle in the hope and knowledge that he would be killed and then he would get Bathsheba. So Nathan goes and tells him; and then the words of David: "Against Thee, -- Thee only have I sinned and done that which is evil in Thy sight."

And yet, who did it? "I only did your will that you gave me by this Law that you gave me, the desire to covet. I never would have known what it is to covet had not the Law said, 'Thou shalt not covet.' And so, you made me sin. So, God consigned me to sin by putting upon me a burden that I could not, in this flesh, resist." So, "Who are you," he asked, "to pass judgment on the servant of another? He stands before his own Master, or he falls before his own Master, but he will be upheld, for the Master is able to stand him up."

So everyone in the world has gone through hell, may I tell you. If they haven't, they are going to go through it, or they are going through it now. And you have lost -- you say you have five senses -- you have lost every one of them at some time, but every one; and in the end, you will be the one spoken of in the Gospel who has the power to forgive sin. When he comes, He comes only at the end of the journey.

Christ comes once, at the end. That's when He comes. And when He comes, He comes in the most marvelous, mysterious way, and lets the one for whom He comes, -- for He was the Master all along, -- and when He comes, He lets the one in whom He now rises experience who He is. And you experience Christ in the first-person, singular, present-tense experience.

In this world we can know a thing mentally by comparing it to other things, analyzing it and accepting it; but we know a thing spiritually only by becoming it. You will never in eternity know Christ until you become Christ. And Christ comes at the end, the very end.

So when He comes, -- all right, you know exactly who He is, and you forgive every being for what he has done, what he is going to do or what he may be compelled to do. For he moves under compulsion, -- every one. You have stolen, and you've sat in judgment on the thief. You have been blind. And he said, "Master, who sinned? This man or his parents, that he was born blind?" He said, "Neither the man nor his parents, but that the works of God be made manifest."

Don't blame him, as all people do. He is blind -- all right, -- blind from birth. The question would imply that the one who asked the question believed in reincarnation, but he does not accept that theory. "Who sinned?" This man? He is born, from birth, born blind. Who sinned, this man or his parents that he was born blind? That is the story in the 9th of John.

And he answered: "Neither this man nor his parents, but that the works of God be made manifest. Be ye perfect, as your Father in Heaven is perfect."

So he takes the Son -- takes you; it's called the "servant," and puts him through hell. As she said, "What fires it must have taken to take glass and turn it into a molten state? It was hot liquid glass formed into a man, and it came out of the top of my head; and the face was that of a man. It was complete," -- that's the word "perfect," – complete, but the body was not, because the body is not going to be like this body. It's going to be that glorious Body of which I have spoken time and again when it moves up like a seraphim -- that fiery, fiery serpent.

The face, yes, is human, the voice human, the hands human; but do not ask about the body. That is something entirely different. She saw correctly, and she had already gone through the furnaces or she could not have seen that crystal-clear state that is so clear that it can reflect the glory of God. Were it not made in that form it could not reflect the glory of God. The imagery is perfect. It not only reflects it, it radiates it, because he becomes one with The One who put him through the furnaces.

So when she reads tonight -- and I hope she will -- that statement in the 31st, "This great thing that God has done on earth, that a woman compasses a man," -- a woman turned into a man, -- that that which was the radiation of Jehovah, called in Scripture the "Virgin Israel," now returns and is Jehovah Himself. Then the emanation, yet my wife, is still, now, myself. It returns, and the two become one; but the Father suffered with the radiation.

So let no one tell you that what you have done, you should be remorseful about it and dwell upon it. May I tell you, you are learning the Law, and learning that the Law is spiritual. It's not observing outer things, like washing my hands before meals and lighting candles on a certain day, and saying Grace and doing all these things that people do outwardly; it's what you do inwardly. What am I doing this very moment -- at every moment of time?

Am I judging people by their outward performance, their social position, their intellectual position, their financial position? Or am I asking of them one question: What do you want? And

though it may seem the most impossible request, you grant it. Well that's testing yourself, now, to exercise this power. For in granting it you are forgiving sin, for they are missing the mark. To "sin" is to "miss the mark" in life. So the ultimate goal is the formation of that Being that can radiate and reflect the glory of God. That's the end -- "telos," the end; and it means "perfect, complete, finished," that you may say, "I have finished the work Thou gavest me to do. Now return unto me the glory that is mine, the glory that I had with Thee before that the world was."

Yes, I gave it up as the son of God, and took upon myself this garment, and became a servant, a slave, and was crucified upon this garment called the "cross," and made myself of no reputation, and became obedient unto death -- even death on this cross, and went through all the horrors of the world; and He called me, then, His servant. But in the end, when I have completed the work that I came to do, the cross is taken off, and I arise, and I am the very Being, for I rose from the son to that of the Father.

But because I am Father, there still must be a son to bear witness to my fatherhood, and he stands before me, and he's David: -- the sum total of all my human experiences, but this time glorified. He doesn't miss anything. His eyes are perfect, as told in the Book of Samuel: "beautiful eyes, clear complexion," -- everything about him is perfect. You could not improve on the beauty of David. Not a thing is missing when you look upon him and see your son. And you certainly put him through the paces. You tore his eyes out when he was born blind. You took from him the capacity to speak. You took from him the capacity to hear. All these things you took, and he had to obey you, just as this lady had to obey this simple current pulled by a man.

A man was directing it, and it started off with these enormous instruments that plough up a mountain, and it removes a mountain. That's how the vision began.

And so you saw them removing mountains. You have seen them making highways where they go through an entire area of forest, and in no time it is simply leveled and they make a highway. Well they are making a highway in her, and have made it, for the end justifies all the horrors that she has gone through. For that was only showing her in vision -- this lovely imagery -- what she has gone through. She has been ploughed and ploughed and ploughed, and has suffered and suffered; but something lovely was coming out, and coming out her own skull, when a woman is turned into a man. And now she goes back and she is one with the Father.

So when you see anyone in the world and you are going through -- don't analyze yourself and ask, what have I done that is wrong? What have I done that is wrong? Well go to Scripture and find out. "He consigned me to disobedience," so if I disobey the Law, it is He. Then who is He? My own wonderful Lord. And who is that Lord? My imagination. That is the Father. That is the Lord. That is the Master.

So I obeyed him every moment of time; and when he took me up as a boy and shipped me two thousand miles away to school without any friends, any relatives to receive me, because the fire was so intense and the urge to go, I had to get going. And when I was fired from one job, or was fired from the other, or when I quit, I had that intense desire to do something that was different. It was He who was guiding me all along.

It was He who took me to London when I really wasn't qualified to do it; and then in London to find a man -- a retired engineer who liked the psychic world and introduced me to this way of thinking -- just a little spark -- it was all there. He only had to put the spark to it; so when I came back, I was living in the second-hand bookstores in New York City. When I could afford a book, I'd buy a book. And when I traveled as a dancer, I traveled with my library. When the others played cards through the day to kill the time between shows -- for we did three of four shows a day -- I was reading my books. And when they went out after the show at night doing some things, I would take my books, and I built my library that way when I could ill afford to buy a book. That's the way I spent my money.

So, I tell you, everyone is playing the part that the Master has determined. And we think we are so completely free in this world. We aren't free until the end -- not until the very end when the Son sets us free. "For if the Son sets you free, you are free indeed," -- but not until the end.

So I would pass along: we are discarding the errors and holding onto the truth, and discarding more errors and holding onto the truth, for then, "I am the Truth, I am the Way, I am the Life." There is no other way. I have told you exactly how it's going to happen. There is no other way.

There isn't a morning's paper that some publicity agent isn't trying to persuade those who read it that there is another way, and they call it by all these different-isms. There is no other way.

In the very end, you are going to find Who-You-Are; and when you find Him, you are the Lord Jesus Christ, and the Lord Jesus Christ is the Lord God Jehovah. And then will come that inevitable moment when that end is reached that you take off the garment, and you are one with Eternity; and all those who preceded you are not greater than you because they have preceded you. No, -- you are all the same, -- the Brotherhood. And that one brotherhood forms the one God and Father of all.

So, "Who are you?" asked Paul in his 14th chapter, the 4th verse of Romans: "Who are you to pass judgment on the servant of another? It is before his own Master that he stands or falls, and his Master is able to make him stand." He will be held upright; and in the end, it will all be forgiven.

So tonight I say to my friend who wrote the letter I got today, congratulations. And if the vision seemed wild at times, I rejoice. Put them down for me and send them no matter how they come. They all make sense to me, I tell you. Your letter was one of sheer joy today.

And your daughter's letter was sheer joy too. That has tremendous significance. She has seen me in the role -- and when this monstrous thing appeared and was just about to bite you, my face appeared; and she told you in the letter -- told me at least -- it was not the monster's face, it was your face; and the whole thing vanished. Wherever He appears, it will put an end to all the nonsense, for I've gone through it, my dear, -- gone through every thing that I've told you. I am not speculating. I am not theorizing.

I would say to anyone tonight who is passing through great sorrow, "The Master is doing it." The Master has come. Were you not now conscious of the Law, it's because you are not ready for it,

but you've been made conscious of the Law; and unless you are conscious of the Law, you cannot violate the Law. There could be no sin in the world unless there was Law, because sin is simply falling short of a mark. If you didn't have a mark in this world, if death meant nothing to you, "Thou shalt not kill," would mean nothing. If you accept the Commandments, -- well then, the violation of them is sinning. But no violation, if you haven't the Law. How can you violate what you do not have as a mark? If you have no goal in this world, how can you miss it? If you have no objective, how could you miss it? But you have an objective, and these who are here, -- they have the greatest objective. That end is to be Christ, -- not to serve Christ, -- that is not good enough; but to be Christ. You will never know Him in any other way, other than being Christ.

You do not know love in the true sense of the word, until you are actually incorporated into the body of Love. Then you are Love. Well we have glimpses of it by being in love. How else could a man know love unless he's in love? You can talk about it, and all these things, but one must be in love to know love. But the extreme of Love is when one is incorporated into the body of Love. Then you can't describe that joy. You can't describe that Love.

Only an experience of God in the form of Love could ever describe it to the individual who has it; but how is he going to tell it to convey that same experience to another? He can't do it, but he can encourage others, and they will simply believe him -- if they believe him at all -- and he will go blindly on telling all, those who believe and those who do not believe, until that moment in time when he returns to the body of Love and takes up his place. Where? In you. For in the end there is only one -- one Father of all.

So tonight if you have the time, read that 14th and the 7th, in fact it's all in Romans really where he takes the first eight chapters and lays the foundation. But the 7th -- I quoted quite a bit from the 7th tonight. And you will find that He forgives everyone, for "He who would rub out the people of the Way then became the greatest," -- I would say -- promotion agent of the Way.

The lady also said in her vision that there was Paul, and she was Paul; but Paul spoke of himself as woman, -- woman turning into a man. I tell you, in the Resurrection you are above the organization of sex. You are neither male nor female. You are neither bound nor free. You are Christ and Christ is God.

Until that moment comes, you still are the servant of that Master who is leading you, as He leads her; and the day will come when He will form Himself in you. Christ will form, that He may radiate you, for you are the Master and reflect you; and when that moment comes, then you return, and you are one with the Master who is the Lord Jehovah. It seems beyond the wildest dreams of man. But may I tell you, it is true.

So don't condone anyone. Leave them alone. When they are suffering, let your heart go out to them and express mercy, for you've gone through it. Or else, you will go through it, for not one will come out until he is perfect, as his Father is perfect. And the Father had to go through every experience of man to be perfect. And you are going to go through, or you have gone through -- I dare say you have gone through; that's why you are here -- all the experiences of humanity. And in the end, you are God the Father.

Neville Goddard
26 April 1971

CONTROL YOUR INNER CONVERSATIONS

The whole manifested world goes to show us what use we have made of God's gift. Receiving a gift does not mean that we are going to use it wisely, but we have the gift. Everyone has the gift; and the world simply reflects the use of that gift.

In "The Merchant of Venice," Shakespeare puts these words into the mouth of Portia: "If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces. It is a good divine who follows his own instructions. I can easier teach twenty what were good to be done than to be one of the twenty to follow my own teaching."

So you and I have been given a gift. To what use have we put it? In a book written in the First Century, written at the time of our Gospel, -- it's called the Hermetica, and this is a translation by Walter Scott. It is a wonderful series of four volumes; and in this he says: "There are two gifts that God has given to man alone, and to no other mortal creature, and these two gifts are Mind and Speech. And the gifts of Mind and Speech are essential and identical with Immortality. If they are used rightly, man will not differ in any respect from the immortals; and when he quits the body, these two will be his guides and they will lead him into the troop of the gods and. to the souls that have attained to bliss."

Now he is not speaking of any outer speech, for you and I have had this experience, -- I know I have many times. You have gone to a party, and many people you do not know, you meet them and the usual greetings: "Nice to know you," "What a joy to know you," "Pleased to meet you," and the usual clichés; and then you have drinks and your little hors d'oeuvre, and then the party breaks up and they all separate. And you hear someone say, "What a creep," "What a bore"; yet they were so pleased to meet them: "What a joy to know you." The outer words did not conform whatsoever with what they were really thinking on the inside. And God sees, not the outer man; He sees the inner Man.

It's the inner speech that is frozen in the world round about us. This whole vast world is but "frozen" inner speech. What are we saying on the inside? We may think that someone really understands us. You go along believing that they understand you, and some simple little thing happens and you realize they never really heard you. Not for one moment had they really heard you. Some little disruption, and then the whole thing is over; and then they turn against you as though you were the devil, when they formerly thought you were one who was "sent." That is all in Scripture.

Read the 7th chapter of the Book of John and the 8th chapter of John: "And some said, he is a good man; and others said, no, he is leading people astray. Others said, why, he is mad, and he has a. devil."

When he fed them with the loaves and the fish, -- oh, they loved it, -- getting things in the world. As long as they could have things and things and things, it was marvelous; and then he tells them of something entirely different: that they would go through "furnaces", but the end would justify all the "furnaces" through which they would pass. The end would be God; they would awaken in the end, and they would awaken as God the Father. He didn't tell them of the nature of the "furnaces." He told them only of the end and that they would pass through "furnaces"; and passing through, they faltered. They could tell exactly what they were really doing on the inside.

As we are told in the 50th Psalms: "If a man orders his conversations aright, I will show him the salvation of God."

If one could only control these inner conversations morning, noon and night, and carry them right into the dream world, he would know what world he is creating. Stop for one moment and ask yourself, what am I thinking now? You are carrying on a little tiny inner speech at every moment of time. You may be in the presence of someone that the world thinks important, but you don't, and inwardly you are saying, "But only God hears it." That's what you are actually saying. Outwardly you are pleased to meet him, and you are flattered with the contact; but inwardly, what are you saying?

This is what I ask everyone to observe. Observe what you are actually doing on the inside, for that is what God sees; and what you are doing on the inside, you are doing in little tiny speech movements, and they are crystallizing in the manifested world round about you.

So, "If to do were as easy as to know what were good to do," -- well, we all would be kings. We all would be everything we want to be in this world. But we find it more difficult to do it than to know what to do. So I could tell you from now until the ends of time, but only practice will do it -- just practice.

When a man[1] looks and sees a building that seems beyond his wildest dream of ever acquiring it, and he has reasons that he does not share with anyone but his mother, -- she is the only one he takes into his confidence; and she despairs because she knows that he could never achieve ownership of that building, -- it's too big, too far beyond her dreams, or even ambition; but he loves her and he shares only with her what he is doing, and he sees a sign implying that he does own it, -- well, as he looks at it he could not read the sign and not inwardly repeat it.

So inwardly he is saying, "It is my building," as he reads his own name on that building. And day after day, as he goes by, he "reads" his own name on the building, which implies that he has it. And then, out of the "blue," two years later they fail, and a stranger comes in and offers to put the money up to buy it. He has no collateral, but that day he was owner of the building.

He then conducted the most fantastically marvelous, successful business in that firm for many, many years; and then an offer came that offered him many, many times more than he paid for it. He paid $50,000 for it of another person's money and sold it without any capital gain for $840,000. There was no capital gain. It was all done by inner speech, for you could not read

[1] Victor Goddard

something without using your lips. No one sees it, but I read something, and inwardly I am repeating what I am reading.

I saw that here on the bus a few months ago, going to Beverly Hills, and here is a man reading a paper, and every word he read he was forming with his lips. I could watch him. Could I have actually interpreted the motion of his lips, I could have told you exactly what he was reading, for he formed every word. Well everyone is doing that, but not as obviously as he did it.

So you read something, and actually inwardly you are repeating the words. Well now, the whole thing is in your imagination. That is all it was in him, only his imagination. That was God's gift. It is translated in the Hermetica as "Mind." "And God has given to man, and to man alone, two gifts, and to no other mortal creature. The gifts are Mind and Speech; and these are like the gifts of Immortality, and by these gifts he does not differ in any respect from the Immortals. If he uses them wisely," -- the whole world is his.

Are we not told that: "The world was created by the Word of God;" and "things that are seen were made out of things that are not seen?"

So here, out of the nowhere, we create by inner speech through the use of what? Call it "mind" if you will. I like the word "imagination." To me, it inflames me. When I imagine a state -- any state, if I can only persuade myself of the reality of the state imagined, that's the important thing; to believe in the reality of the state imagined. But to know what to do is not the same as doing it.

So, "If to do were as easy as to know what were good to do," -- well then, -- "chapels had been churches and poor men's cottages princes' palaces." And how many teachers in the world follow their own instruction? And then he goes on to confess: "I can easier teach twenty what were good to be done than to be one of the twenty to follow my own teaching."

So I tell you, I am telling you exactly what I know from experience, whether it be the Law or the Promise. But I am not telling you that everyone will apply it wisely. I am not telling you that in the end there will not be a shake-down of those who only pretended to believe it. There are many who came out of a traditional background. They will return to it, and they will genuflect before a hand-made cross or a hand-made figure that hangs on the wall, and cross themselves for good luck, and think that the speaker who taught them in the beginning has turned into a devil. They will; but rejoice, because these signs must come. It's part of Scripture.

And when they come into my world, I rejoice because the end is upon me. Just when they come, -- and they will come, -- and they get thinner and thinner as they separate moving back, because they cannot go forward into the top -- unto the high places of the mountain. And then you know exactly who understood you and who did not understand you.

Let me now make it quite clear: You have the gift. You can speak. Even if you were dumb, you still speak -- inwardly you speak, and you form these little speech movements within yourself. Make them conform to your wish fulfilled.

Do what Robert Millikan did when he was a poor boy, and had nothing but a brilliant mind; a great, great understanding of literature; but he had no money, and he was tired of his poverty. And knowing how the mind works, he constructed a sentence that if true would imply he was no longer poor. And his sentence is a beautiful sentence; "I have," -- not "am going to have"; "I have a lavish, steady, dependable income, consistent with integrity and mutual benefit."

That was the great Robert Millikan, who was the head of Cal-Tech, who gave us his discovery of cosmic rays, who when he died could leave a fortune behind to these charities. I know that the YMCA was one of them; they got a fortune from him. He already settled on his sons and made them financially independent, but he had enough left over to give to his favorite charities, and lived a full, wonderful, marvelous life, where everyone who met him benefited by the actual meeting with that great man. And he started off from "scratch," using this simple technique -- using the simple technique -- using the gift of God that He gave to every person in this world: Mind and Speech.

Whether you be a Frenchman or an American or any other nationality, you have speech and you have a mind. Instead of accepting what you have already done with that gift, you simply ignore it. You brought it into being. All this is solidified speech -- the whole vast manifested world. And you turn from it, and then reconstruct the sentence. Change it, as this one of whom I spoke[2] changed the entire pattern. He was a poor boy, -- the whole family poor, behind the 8-ball financially -- socially and in every sense of the word, behind that 8-ball; and he constructed a scene.

As he read the so-called letters that implied that the family owned the building, he was repeating within himself as he read it. And it took two years. He persisted, and at the end of two years the family owned it; and from then on, you couldn't stop them. And they are still growing and expanding and expanding and expanding, because he never forgot how to apply the principle. So, he was among those who didn't come within it. He found it just as easy to do it as to know what to do. And others can find it easy to know what to do but difficult to do it. I've seen it time and time again.

I would say to them, "Do you not know what you are doing to yourself?"

"Yes, but just give me one little moment because I am so enjoying the feeling of getting even with them."

You "get even" with no one. There is no one else in the world.

As you are told: "I am the Lord, and beside Me there is no god." Read it in the 45th chapter of the Book of Isaiah, "I am the Lord, and beside Me there is no god."

"Now you want the Word?" He said, "The Word is very near unto you.. It is in your mouth and in your heart, that you can do it. See, I set before you this day life and good, blessings and curses, death and evil. Choose life, that you and your descendants may live."

---

[2] Here Neville is referring to his eldest brother, Victor Goddard.

The whole thing is before you. You can choose death if you want it, because the Word is on your tongue, it is in your mouth, it is in your heart. And you can do it now. You don't have to ask who will go up to Heaven and bring it down for me, or go into the depths and bring it up for me. It is now nearer than you know; in your mouth and in your heart, that you can do it now. Well what would you do now? What sentence would imply that you are now what you would like to be? You know what to do. And I say, it's not knowing what to do; it is the doing it.

Someone got the most marvelous revelation. I was there the morning that it happened. "Stop spending your thoughts, your time and your money. Everything in life must be an investment,"[3] And I so loved it, I incorporated that thought in the chapter, "The Coin of Heaven," in my book, "Awakened Imagination." She would be the first to confess, although it came through her, and it was her revelation from God to her, -- shared with me, and I shared it through the written form with those who read it in the book, -- but she is the first to confess she never applied it.

There it is, but she never applied it. She was thrilled beyond measure that she was the medium through which the Voice could come, and I can see her now rushing to the library and taking out the dictionary to get the true definition of the two words: "spending" and "investing." To "spend" is to put off without hope of return; to waste. To "invest" is expecting a return on your equity. There must be a return on equity when you invest.

Well, we are told: "Stop spending your thought, your time and your money." Time must produce some return. It is precious. Your thought is speech; it must be actually invested, not wasted. And your money. Everything must be invested, and not wasted. And she's the first to confess, "I knew I never really applied it. I thought, well, now it came through, and I can go on this normal, normal way"; but it doesn't work that way.

"If to do were as easy as to know what were good to do," -- what a marvelous sentence. You'll find it if you have the works of Shakespeare in the first act, and second scene[4], put on the lips of Portia. And how difficult for a man who teaches to follow his own instruction. And he himself confessed: "I can easier teach twenty what were good to be done than to be one of the twenty to follow my own teaching,"

So I ask you to really apply it. Don't think for one second that knowing what to do is going to do anything for you. It's the doing it that matters. So, if every moment of time you know what to do, then do it. If you find yourself carrying on any negative conversation, break it, even though it gives you pleasure, as it does many people; they find such fun in being critical. They think they are alone and no one sees them; so it doesn't matter. No one sees you? The only One that matters sees you every moment of time, and that's your Father. He sees into the very depths of your Being, and He knows exactly what you are doing. And your world is built out of these inner conversations,

[3] This revelation came through Neville's wife Bill on April 12, 1953, and is related in "Awakened Imagination" on page 107 and following.
[4] The Merchant of Venice

So, today if you are not satisfied with the world in which you live, blame no one, but turn within to these two gifts and use them wisely, for here we are told to order our life according to our conversations.

Then in Ephesians we are told, -- it's the 4th chapter: "Put off the old nature which belongs to the former conversations, and put on the new nature." The "new nature" is sometimes translated "the new man," and the "old nature" the "old man." Well, if I equate the "old nature" with the "former conversations," I must equate the "new man" with the "new conversations." So, He identifies the inner speech with man's nature. So now, what am I actually doing on the inside of myself? And I am doing it morning, noon and night; I can't stop it. If I stop for one moment, it isn't. You can't stop it. You take it into your dreams, and you are still talking. You are really talking at all moments of time.

So what are you saying at every moment of time? Watch it; be careful what you are saying, because your whole vast world is this inner conversation "pushed out." And you can change it only by changing the conversation, because the conversation is equated with your nature.

So if you walk the street or you ride the bus, or you sit alone, you are still talking; at every moment of time you are talking. And all you need to do to find out what you have been saying is to look at your world. Your world reflects this inner speech. I have seen it every moment of time. I am not going to tell you I have not faltered. I would not for one moment tell you that I am always in control of the inner conversations.

The phone rings. This happens, and you've told them over and over, and your reaction may not be quite the right one, but you reacted anyway. No one heard it, but you heard it, and your Father heard it; and you are going to build your world based on exactly what you've done, So you watch it morning, noon and night, because you are going to "play" this part,

The end of everyone's world is Christ. Everyone is moving towards the fulfillment of being God Himself -- every one. And therefore the story of Christ as told in the Gospels, you are going to play it, And when He awakes within you and unfolds within you and you are Christ, and you know you are, you are going to find those who will eagerly take all that you have to say when you give them the loaves and the fish; and then this is going to happen in your life: "Do not think for one moment I came to bring peace upon earth. I came not to bring peace, but a sword to set a man against his father and the daughter against her mother and a daughter-in-law against her mother-in-law."

This will happen. And then comes the conflict in the world, and he is accused of being the devil. They say, "He has a devil. Why do you listen to him? He is mad."

But then when you who have awakened from the dream of life hear these things, you rejoice, because you know your end is near. Oh it has to take place to "separate the sheep from the goats," and let them go back into their world and genuflect and cross themselves for luck. And then, those who can actually follow, they will follow, for "My own must come to me."

So I hope that everyone here, not only listens, but believes what I have said, for I've told you what I know from experience. God Himself came, and comes into human history in the person of Jesus Christ -- in you, in me, in everyone. But when He comes in you, He awakens as you. Read the story then. All that is told in that story concerning Jesus Christ, you are going to experience.

So when you tell the story to those who will readily believe it when you "feed" them with the loaves and the fish, based upon the Law, -- how to get the building, how to get money, how to become famous: and all that, -- they love it. Then you turn and you emphasize the end, the Promise and the Promise is: "Ye will be as God." You don't need buildings, because the whole world is yours and all within it. But they can't see that. They want more loaves and more fish; and then something will happen because you didn't come to bring peace upon earth, -- you came to bring a sword to separate the old from the new, and the conflict is on.

And then suddenly eruptions will take place within families, and they will turn -- completely turn against you; but you, knowing that you are the central figure of the Gospel, you rejoice.

You have nothing but pity for those who couldn't follow beyond a certain point. That's all that you have. No criticism. No condemnation. Only pity that they couldn't go a little bit further. But it's all part of the "play."

So I tell you, you watch carefully what you are saying morning, noon and night. When you go to bed at night, just watch your inner conversations, and see that the sun is not descending upon your anger. Resolve it at that very moment, and make it conform to your wish fulfilled, and make that "wish fulfilled" a. thing of love. What would it be like if it were true? Just what would it be like? Then carry on a conversation from the premise of the wish fulfilled, all clothed in love, for anyone that you think of; and watch how things happen in your world.

Your night, -- may I tell you -- if that is your last thought, it will dominate the dream of the night, You are completely dominated, and your Father is speaking to you constantly through the medium of dreams and through the medium of vision, and you will see the whole thing unfolding within you; and you will know that you are the Lord Jesus Christ.

You don't go out and scream it from the housetops. You know it, and you walk in the comfort of being the Awakened Man, who is God. Let everyone say exactly what he wants to say about you, and pay no attention to it, because they have to do it. When you come down to the end, they have to do it. The separation must take place.

And you don't justify it. Self-justification is the voice of hell. So you don't justify anything, and you don't try to always be right. Another almost incurable disease of man is the necessity of always being right. So you don't make any effort to prove that you are right. You know what you have experienced, and you can't deny the experience; so you go your way, telling it just as it comes to you. And it comes to you in the most glorious manner. It's all in Scripture; so when you come to the end, you aren't disappointed and you aren't surprised that those that you sent off alive and free will now take up arms against you and call you insane, call you a devil, and would disrupt their family life. You know exactly what you've done. You have only told the truth. And when the Truth comes into the world, it comes not to bring peace but a sword. He is going to

separate you from that traditional background that enslaved you in the past, because real progress in this world, -- religious progress, -- is a gradual transition from a god of tradition to a. God of experience. You experience God: and the whole thing reflects it.

His Son calls you Father; and there is no uncertainty as to who he is and Who-You-Are. And your whole memory returns. And here you stand before your everlasting Son, and he knows it and you know it: and no person in the world could in any way dissuade you from knowing this. You have experienced it. You can't deny it.

So I am telling you what is in store for you. Use the gift wisely. Start now to use it. For if you use it, you are told: "I will show you the salvation of God." Read it in the very last verse of the 50th Psalm. They translate the word "conversations" as "manner of life," and some the "way of life"; but in the King James version it's always translated "conversations." Thirteen times that phrase is used, and it is always "conversations."

"Put off the former conversation, and then be renewed in the spirit of your mind."

If you put it off -- it's equated with the "old man." Now, as I put it off, I have to replace it with something -- a "new conversation"; so you are told in the Book of Joel: "Let the weak say, I am strong." You read that in the 3rd chapter, the 10th verse. "Let the weak say, I am strong," for there is no other God. "I am the Lord, and beside Me there is no god." So, "I set before you," -- and you make the choice. You can choose life or you can choose death. You can choose the good or choose the evil, a blessing or a curse. It's entirely up to man to choose anything. And look into this manifested world, and you'll see what we have chosen.

But every morning you see headlines -- nothing but disaster, you see what man has chosen. He seems either to want it or he is "fed" it, -- one or the other. Look at the editorials. "We need that in order to sell papers," Or else, we ourselves are demanding it from Him, but you "feed" upon it. Morning, noon and night we feast upon all this unloveliness and carry on these little internal mental conversations with ourselves; but they don't remain there. They balloon and objectify themselves and become solidified as our manifested world.

So this whole manifested world goes to show us what use or misuse we have made of God's gift. And God's gift is your Mind and your Speech; and it's not your outer speech, for we know how deceptive that is. You see it morning, noon and night.

A salesman goes in, and he is trained to deceive the buyer. The advertiser is trained to deceive the buyer. And everything is on the outside. God sees only the inside. Man sees the outer appearance and God sees the Inner Man. So when you watch your inner conversation, you are actually watching the new nature. That is your nature. And if you don't like it, change it. You "put off the old man," and then "put on the new man"; and "He will show you the salvation of Gad." Then the whole thing will unfold within you.

I tell you from my own experience, before the Promise was realized in me, seemingly I had this conversation with my brother. Formerly I would argue mentally, -- we were five thousand miles apart, -- and I needed money at that time; and when I found myself arguing with him, I broke it --

tore that entire record up. And whether he sent me a nickel or not, I loved him and praised him and thanked him, and went about my business, not knowing where the next was coming from, for I had spent a fortune by taking off one solid year and living at the same level that I had lived in previous years, and spent money like water. Then came that moment I needed money. And inwardly I carried on a conversation with him, and I thought that's a stupid thing to do; so I broke that record, and then I carried on the most glorious conversation with him, like two lovers, because I do love him and he loves me, And. I changed that "old man" into the "new man," by changing my conversation with him, Do you know, in no time flat, -- unasked, a very large wonderful check came to me? And no request; I didn't appeal at all.

I was "taking it out" on the one I loved because I myself had spent the money like a drunken sailor. And then here inwardly I am arguing with my brother; and when I broke it and actually carried on the most loving conversation with him -- all about the family life and all these marvelous things, suddenly out of the nowhere came a very large, wonderful check. And I didn't appeal for it,

So I am telling you from experience, I know it works this way. Yet, if you are in the mood to argue, you so love the argument, -- it costs you nothing; so you are having the time of your life. But it doesn't stop there; it's going to balloon and crystallize and manifest itself in your world. So, watch it. And do you know, it becomes a pleasant thing after a while to actually carry on lovely conversations? It becomes very pleasant.

But if you are honest with yourself, you would say just what this darling of mine said to me, "I never practice it. It came through, and I recorded it, and you used it, but I personally never practiced it. Still inwardly I carried on the same old conversations that I always did."

So I say to you now, as we are going up towards the end, believe me, I would not deceive you. I have told you exactly what happened to me as to the Promise. I have told you exactly what I have proven as to the Law; it will not fail you. You can take the Law and put it into practice now. Don't wait until tomorrow. Do it now, and know that if you carry on these conversations, the promise of the 50th Psalm will take form. "He will show you the salvation of God." And the "salvation of God" is simply: You awaken as God. That's how He shows it to you.

He came, and He comes into human history in the person of Jesus Christ; and there is only one Jesus Christ. So when it happens, you are Jesus Christ. You don't change your name. You are still Mary. You are still Stan. You are .still John. But when it happens, you know Who-You-Are. You don't go and ask the judge to change your name to Jesus. You walk the streets still as Stanley, still as Mary, still as Neville; but you know Who-You-Are. And then when things do happen, because you know Who-You-Are, these things have to happen.

They must accuse you of being insane. They must accuse you of being deceitful and leading people astray. It's all part of Scripture. But you are not amazed; you only have pity and mercy for those who could not go further than they are, and then they fall by the wayside. These are the four on which the seed falls; the highway, among the thorns, among the rocks, and then on good soil. And you can't help it.

You can only scatter the seed and let it fall where it will. And it will fall on those four kinds of soil. It always falls on four; and as it falls on the good, it will simply rise within them, and. they will have the identical experience that you have had. When it falls on the highway, quickly other ideas devour it. When it falls among the thorns, the cares of the world encroach upon it and choke it. If it falls on the rock and the rock is not prepared to let the root go too deep, the sun scorches it, and suddenly something comes up and it's all gone. But when the soil has been prepared, it goes deep, and it bears a hundredfold.

So, I tell you, the whole story is all about you. And one day you will know -- actually know -- you are the Lord Jesus Christ. And you cannot avoid the story. It will happen to you too. Don't think for one moment that you are going to awaken knowing you are the Lord Jesus Christ and not have those to whom you poured out your soul, who took the loaves and the fish, turn upon you and accuse you of being mad, and therefore an evil one, and not anything should be done with you, -- turn from you completely. You'll find it.

But then, being conscious of the fact that you have experienced the entire story, you can only go back to the written Word of God and know it had to happen. It just had to happen. And when these signs come, the end is not far.

Now let us go into the silence.

(audio lecture "MIND AND SPEECH")

Neville - 5/20/1968

CREATION - FAITH

The mystery of creation is to be understood in terms of faith, so what is faith? It is the assurance of things hoped for, the conviction of things not seen with the mortal eye. Through faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

"Many suppose that before creation, all was solitude and chaos. That is the most pernicious idea that can enter the mind of man, for it robs the Bible of all sublimity and the nature of the man who entertains that idea a little grubbing worm outside of himself. Eternity exists and all things in eternity, independent of creation which was an act of mercy." (William Blake)

All things exist, and the mystery of their creation must be understood in terms of faith. But faith does not give reality to that which is unseen. Faith is loyalty to the unseen reality! Only in this sense can the meaning of faith be understood.

If you have a goal, although it is unseen, it already exists. Your normal mortal eye cannot see it, but by rearranging the structure of your mind, you can see it clearly. If, as the days follow one another, you remain loyal to this unseen reality, and your goal is reached, you will have discovered the mystery of creation.

Eternity exists and all things in eternity independent of your creative act. You may continue to build only upon what your mortal eye sees, and perpetuate the same thing over and over again, remaining forever where you are. But if you know that all things exist, though unseen at the moment, and you have access to them through your imagination, you can rearrange the pattern of your thinking and change your world by remaining loyal to your unseen construction. And when it externalizes itself by becoming a fact that you may share with others, then you will have found the secret of creation, which was an act of faith.

The 11th chapter of the Book of Hebrews tells fantastic stones of what the ancients performed - and they did everything! Beginning with Enoch, all of the characters are named, as well as their achievements. Then it is said: "They received the promises, but not the promise."

Having been promised that if they could believe, it would come to pass, they believed and received the promises. But no one knew the fulfillment of the promise until it broke through in one. Then he knew that by the same act of faith, he could leave this sphere and enter the heavenly one.

God's promise has fulfilled itself in me. I have recorded it for posterity as vividly and as accurately as I can in

my book, Resurrection. You can read of my experiences and believe them or disbelieve them. It's up to you. Perhaps at the present time you do not want to leave this sphere and enter the kingdom of heaven.

Now, "By faith we understand that the world was created by the word of God," which is His power and wisdom, called Christ. Any Christ other than he who is crucified, buried, and rises in you, is false. And anyone who teaches of an outside Christ is a false teacher.

Paul tells us: "The mystery hidden from the ages, Christ in you, is the hope of glory." Any hope you have of entering a glory that transcends all earthly power and wisdom is already in you, but hidden. Christ is the way, the pattern to follow for entrance into that glory.

If everything exists, whether visible or invisible, then my father and mother who have departed this world exist, and would revel in anything that I accomplish here. Although my mother left this world in 1941 and my father in `59, I can bring them into my mind's eye and hear them speak of their pride in their son. Believing that everything I can conceive is part of the structure of the universe, I can assume they are fully aware of my accomplishments, so I listen to their joy.

Now, can I remain faithful to that scene? My faith is not going to give it reality, but my loyalty to the unseen reality will. I listen and remember what I heard, and in the tomorrows I continue to remember. Then, in its own appointed time, when that which I have been faithful to externalizes itself, I will have found the great secret of creation.

God tells us he does not create something out of nothing, for all things are! That he calls a thing that is not now seen as though it were seen, and the unseen becomes seen. (Romans 4:17) Instead of calling something out of nothing, you simply rearrange that which already is until it implies what you want. Then you remain loyal to that unseen reality.

Faith contains a power which can link you to a world where you are eternal. Paul tells us to put our faith, not in the works of men, but in the power of God. And no earthly power - be it atomic, megatons of multi-megatons - can compare to that power!

Can you conceive of being a power so great that if you desire, you can stop the world? That you can make it stand still and see it as dead? Then release it and let the world continue to fulfill its so-called intentions?

Could you deal with such a power by changing your intentions, thus causing the world to be reanimated and do the opposite? That is the power which will be yours when you know you are one with the body of love, called the Everlasting Savior.

Contemplate this thought. On this level you may achieve any objective, and prove to yourself that invisible states, when properly rearranged, will externalize what they imply, for the potency of every imaginal act is in its implication.

Listen closely to your invisible thoughts. What do you hear? What are your words implying? That is their potency. What do you want? Name it and rearrange the structure of your mind to imply you no longer desire it, because you already have it!

Perhaps another has injured you or caused you grief. It doesn't matter what has been done, when you know this law you can forgive anyone by rearranging the structure of your mind and set him free by imagining it never happened!

You see, there are two things that displease God. One is the lack of faith in “I am he”, and the other is eating of the tree of knowledge of good and evil by using yourself as the criteria as to what is good and what is evil. Unless you believe you are the seeming other who caused your grief, you will continue to reproduce the same unhappiness and miss your mark in life by dying in your sins. So, without faith it is impossible to please yourself!

For the moment, think of everything as existing now! Although unseen by your mortal mind, your desire exists and can be seen in your imagination. Although your father and mother may be unseen by the world, they exist, and the love they have for you has never passed away. Because all things are, you may use them or those who are now in your world.

If, for instance, your friends heard of your good fortune, would they empathize with you or be envious? Do not choose one who would sympathize with you, for you do not want sympathy. You either want empathy or envy. If you know someone who, when hearing of your good fortune would now go wild with envy, use her. Or, if you know one who would rejoice because of your good fortune, take that image.

It's your choice, but you must remain loyal to the unseen reality you have constructed. Your faith will not give it reality, for faith is your loyalty to the unseen reality. "Abraham believed, and it was accounted unto him for righteousness," and all things come out of Abraham.

Someone once defined faith as:

Believing what is incredible,
Or it is no virtue at all.

Hope is hoping when things are hopeless,
Or it is no virtue at all.

And love is forgiving what is unforgivable,
Or it is no virtue at all.

These are the three virtues under which the civilized world comes - Faith, Hope and Love.

You may not be able to see the fulfillment of your desires with your mortal eye. Your senses and reason may deny their existence, but this is the way God created the world. You are invited to imitate him as a dear child, by remaining faithful to the unseen reality in your mind until it becomes seen in your world. And when it does you will have proved God's law.

Then that great moment will come when that which was promised in the beginning erupts, and the creative

power you once knew yourself to be is restored, only magnified because of your journey into this world of death.

All of the promises of God have found their Yes in me. I remain with you now only to encourage you to move into an entirely different awareness. There is nothing here, however, to aid you concerning that world. How can you understand God's power, when you only know the power to burn wood and boil water. You are aware that a bomb can kill millions; yet you also know that the ones who created and dropped the bomb will die, just like the millions killed; so you have nothing to compare to the power of that world, as it transcends anything known to man.

I have described the pattern for entrance into that world. It consists of a series of four mystical events which, when experienced, frees the individual from this level and opens the door into the world of the promise. I have shared my experiences; yet men - believing I am Neville who will die as everyone does here - do not believe they are the Messiah which is to come, so they turn a deaf ear in my direction.

But I will continue to share my experiences and leave them behind in my books, just as Paul did in the form of letters, and those who experienced the visions recorded the gospels. Those who wrote the gospels knew what they had experienced; but man has misinterpreted the message, believing Jesus Christ is external to self and not realizing he is God's creative power and wisdom.

My visions have paralleled those recorded in the Book of Luke. Luke does not claim that his experiences were chronologically accurate, but that he feels better qualified to write the source material. I have told it chronologically, just as it happened to me.

Now I tell you this: As persons differ, so will the experiences. Two people here have had that birth. In one case there was no witness; therefore his witness is scripture. In the other case, the lady had three witnesses: two brothers and a friend she thinks of as a brother. So, because we do differ in the kingdom, the visions will differ, but the pattern will remain the same.

Even if you haven't had the experiences, you can construct a scene that would imply scripture has been fulfilled in you. Wouldn't it be wonderful if you could say to your closest friend, or most bitter opponent, "There is no doubt in my mind that I have been born from above, for I have held that infant wrapped in swaddling clothes in my hands." How would you feel if that were true? What scene would you construct? Remember, all things exist.

Scripture exists, so use it to construct your scene. It is said that three men were present at the birth. Church tradition claims the three kings were brothers; but friends may be used as witnesses, as the scene you are creating is for the purpose of implication, for therein contains the power. But one must lift the child and place him in your arms.

Imagine, and then watch the mystery of creation unfold in terms of faith, by remaining loyal to the unseen reality of that which already exists. "Unto you is born this day a Savior..." And the only Savior is the Lord God! The infant wrapped in swaddling clothes is only a sign, given to tell you that what I have told you is true. Imagine anything that would imply God's birth has already happened. Remain faithful to that scene, and when it happens there will be no uncertainty on your part.

Salvation history is over! We are not here to sow, for the fields are already white with harvest. Because all things are, and the harvest is, you are not here to till the soil and plant the seed, but to reap that which you did not sow. If you know that faith is simply loyalty to unseen reality, you can construct a scene, remain loyal to it and harvest it, for everything is already completed.

God conceived the history of salvation, plotted it, and fulfilled it by becoming humanity. Believing that he already did accomplish his purpose, humanity is raised to enter the kingdom once more and God's second coming has been fulfilled.

But until individual man believes in his own wonderful human imagination, God remains imprisoned within him. If you do not harvest God's promise it is only because you do not believe!

Now I want to share a dream of a friend, as it contains a message for us all. Bear in mind that the dreamer is protean. Like the legendary god, Proteus, who served Neptune and would assume any shape or form in his service, God is the dreamer in you and assumes the forms of all the characters in your dream.

In this lady's dream she encounters her mother, yet knows she is herself. Her husband, yet her father, was missing, and her mother said: "Listen, I can hear his voice." Then the scene changed, and she and her mother are being entertained by four little men, each one foot high. As she looked into the eyes of one of them, she realized he was her father. Calling her mother's attention to this fact, her mother approached, touched him and said something in code. Then suddenly she knew that her father was not free to identify himself and she awoke sobbing.

This dream speaks volumes. Remember, all dreams are egocentric, with God as the dreamer. Everyone is seeking the Father, the cause of the phenomena of life, not realizing he is imprisoned in all. Belief, however, will set him free! If you will imagine David standing before you and feel the Father/Son relationship. Remain loyal to that scene, you will release your heavenly Father!

Because of one's former religious training, when the truth is heard that will set him free, he is torn between the two. To think that one can come to hear my message, yet still believe in what the churches teach, is like what someone once said to me: "I have given up all belief in numerology and astrology, but the moon is passing Venus tonight and because he is in my second house I know what to expect tomorrow." They have completely given up their belief BUT... That big "BUT" happens in all.

This lady's vision was so clear. Her father, entertaining in a group of four and not free to come forward and identify himself, is the four-faced man Ezekiel speaks of. In his vision every living creature had four faces. Beside each creature was a wheel, with wheels within, all moving in the same direction.

This has been a perfect revelation to her, if she will accept it, telling her she is either for me or against me. Would that you be either hot or cold - believing my words or leaving, never to have anything to do with me again - rather than being lukewarm and remaining on the fence, warmed by my words, but unwilling to put them to use in the form of belief.

I have had people say|: "I'll come hear you. You are interesting, but I know that in order to get ahead in life I

must know the right people and be at the right place at the right time. That is the reality to which I choose to anchor myself." This is what her wonderful vision disclosed to me.

Another lady wrote, sharing a very long dream filled with scriptural symbology. The crystal clear water rising. Logs cut to the height of men who were carrying them vertically. A dog with a human face. A piece of rope becoming animated and acting like a serpent, entangling the little dog. Each symbol was perfect, and when properly arranged reveals the mystery of salvation. The wood is the spinal cord upon which God is crucified as Man. Caleb, the symbol of faith wears a human face, dies only for a moment, for faith is destined to be freed.

Another lady wrote, saying: "I woke laughing, hearing these words, 'It's so easy to know you are God. All you need to do is to expand.' "This is true. William Blake began his great poem, "Jerusalem," on the sixth line, saying: "Awake! Awake O sleeper of the land of shadows, wake! Expand! I am in you and you in me, mutual in love divine." Love's secret is expansion. Contract your senses and you see multitudes. Expand them and you will see one Man, one Love!

Dwell upon this great mystery of creation in terms of faith. All ministers, rabbis, and preachers teach faith - but faith in what? In little icons? A lighted candle? Our maid comes every Monday and we always give her our used candles. This afternoon we gave her two, which she will take to her church to light. She has faith in a discarded, lighted candle!

All of these things are on the outside. Faith in any power other than He who is within you is false, and anyone who teaches a power on the outside is a false teacher. Christ in you is your hope of glory, and there is no other power.

The world was constructed in the mind's eye, out of things unseen by the mortal eye, and made alive by faith. Eternity exists and all things in eternity, independent of the creative act, which is the assumption of unseen reality and loyalty to its assemblage.

In spite of denial by your senses and reason, if you will be faithful to your unseen assumption, it will externalize itself. That is how all worlds come into being, but men do not understand this. Structuring their world based upon the evidence of their senses, they continue to perpetuate that which they do not desire.

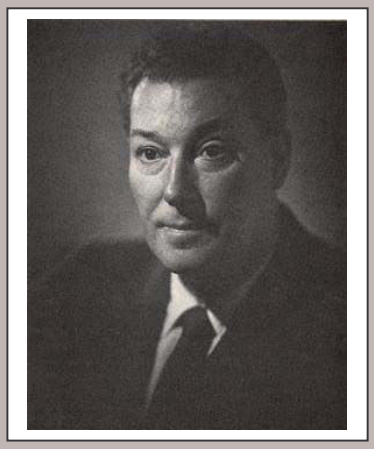
Knowing what you want, close your eyes and enter its fulfillment, knowing that God is seeing what you are seeing. That He is hearing what you are saying; and what God sees and hears and remains loyal to, He externalizes.

Now let us go into the silence.

Neville

Invites You to a
Series of Lectures on.....

The Creative Use of Imagination



NEVILLE offers you this opportunity to learn how to use your Imaginative Vision to improve your path to an abundant life. It is true -- Imagining Creates The Facts of Your Life. When you have experienced this truth personally, you will know it to be the truth and you will be made free.

© Estate of Neville Goddard
E-book is distributed free of charge

Edited by
Margaret Ruth Broome

PREFACE

This book, as all things, came into being because of a thought acted upon. Neville left us October 1, 1972 and, since that time, I have invested many hours transcribing the hundreds of tapes I have of his lectures. Neville explained that the ark of life contained and could be understood on three levels: the literal, psychological and spiritual. The lectures which are available deal mainly with the spiritual. However, because those who are now hearing his words on tapes and reading his lectures, did not hear him speak on the second (or psychological) level, I realized the need to provide that psychological plane as a foundation for the higher, spiritual level. And so, the thought was planted in my mind. What if there were some lectures that taught this principle on a practical level? Wouldn't it be wonderful if such a series could be found and made available for those who would desire it. And then one day I received a letter from a lovely lady in San Francisco who said she was moving into a retirement home and wanted to send me some notes she had from Neville's lecture series in San Francisco in *1952.* These notes constitute this book.

I had a thought. Wouldn't it be wonderful if... and acted upon it by feeling the thrill of the thought's completion. I have never met the lady or heard from her since receiving the notes, but I have proved, once again, that imagination (thought) fulfills itself. The living proof is in your hands.

Now, let me tell you a bit about me. Born and raised in a small town in Kansas, I moved to California in 1942 as a good Protestant. But I had a hunger that no organized religion could fill, so I drifted from one belief to another, seeking yet not finding what I was searching for, possibly because I did not know what it was. Then one day I heard a man called Neville, and I knew that, although the outer me did not understand his words, the inner me was singing the Hallelujah Chorus, for I had found the cause of all life.., that my very thought, mixed with feeling, was an imaginal act which created the facts in my world.

I remember the first night I lay in my bed and dared to claim, “I AM God.” Afraid that the ceiling would crash down on me, I quickly covered my head -- just in case. And when nothing happened, I gathered more courage and set out to prove for myself that imagination could create reality. I did not believe it could, and I wanted to prove Neville wrong. That was back in 1964, and I haven’t succeeded yet. Not all of my imaginal acts have come to fruition, but I now know that the fault does not lie in the teaching, but in my belief in myself. And, as I have grown in my belief and trust and faith in what I have imagined, I have gained confidence in my own wonderful human imagination.

Several years ago, I put together a group of lectures of Neville’s and called the book *“Immortal Man.”* At the time, I was afraid to change his words even though felt I could make the message clearer if I did.

Shortly after its publication, I turned to self one night and asked, “Is it all right to change the words as long as I do not change the meaning? I know that if truth were told so that it could be understood, it would be believed. I know your words are true, Neville, but think I can make them clearer.” I fell asleep questioning myself and, in the night, I had this dream:

I am on my way to work. As I enter the building I see, directly before me, a beautiful restaurant whose tables are filled with diners, enjoying their meal. Neville is standing next to a fireplace, speaking to a group nearby. Thrilled to find him there, I am eager to show him the book of his lectures I had just published and question him regarding the change of words. But as I turn to take the case I am carrying into my office, get the book and return, he glances up and catches my eye. Instantly changing my mind, I turn and go directly into the restaurant to join him. But when I arrive, I discover that he has vanished, leaving the ladies to tell me that he is gone and will never return again.

Heartsick, I return to the lobby with its hard, tile floor when, suddenly the case I had been carrying fell from its handle. The moment it hit the floor, the case opened, my book fell out and lay open at its center seam. As I looked down in horror, I saw that I had been carrying a brief ease which contained a tape recorder

that had turned on due to the fall, and Neville's voice was ringing out loud and clear. Embarrassed, I stooped down to turn off the volume, only to discover that all the knobs had fallen off the machine and there was no way for me to turn him off. As I tried to push the case over to the far wall in order to pick it up, I awoke with these words ringing in my ears, "I am IN you, AS you."

From that moment on, my fears have vanished and, since that time, I have gained confidence in my writing. These are Neville's words – Neville's thoughts – yet we are so closely woven in the tapestry of thought that the words are now mine.

The lectures you will read are Neville's words, Yet they may not have been the exact words he spoke back in 1952. The material I had to work with were notes someone had taken in shorthand, transcribed, and duplicated. I have taken the notes and elaborated on them. The words are true and, hopefully understandable enough so you can test them and discover for yourself that when the truth is applied, it is made alive by a spiritual experience.

Always bear in mind that when Neville speaks of "man," he is speaking of generic man (man/woman). Man is the external world, the natural man; while imagination is the internal world, the man of spirit. God (imagination) became the natural man that the man of nature may become God who is Spirit.

Always think of yourself as two beings, one who sees through the organs of sense and the other who sees through the mind of imagination. And always remember God's name as he revealed it to Moses. **"**I AM. That is who I AM. And by this name, I shall be known throughout all generations. I AM that I AM." I the trinity, in unthinkable origin, AM God the Father. And I in creative expression AM the Son, for imagination is born of consciousness. Therefore I, in universal interpretation, in infinite imminence, in eternal procession AM God, the Holy Spirit.

Margaret Ruth Broome

INDEX

Chapter 1	*Your Infinite Worth*	*p. 6*
Chapter 2	*Take Not The Name in Vain*	*p. 9*
Chapter 3	*Desire*	*p. 12*
Chapter 4	*Are You Making Wine*	*p. 16*
Chapter 5	*Seeing God*	*p. 18*
Chapter 6	*All Is Consciousness*	*p. 21*
Chapter 7	*Righteousness*	*p. 25*
Chapter 8	*The Perfect Will of God*	*p. 29*
Chapter 9	*Be Ye Doers of the Word*	*p. 32*
Chapter 10	*The Pearl of Great Price*	*p. 36*
Chapter 11	*Self-Remembering*	*p. 39*
Chapter 12	*Your Destiny*	*p. 43*
Chapter 13	*Your Personal Autobiography*	*p. 47*
Chapter 14	*The Human Spirit*	*p. 52*
Chapter 15	*The Feeling of "I"*	*p. 58*
Chapter 16	*The Wine of Eternity*	*p. 62*
Chapter 17	*Awake, O Sleeper*	*p. 67*

CHAPTER 1

YOUR INFINITE WORTH

The purpose of these talks is to bring about a psychological change in you, the individual. Humanity, understood psychologically, is an infinite series of levels of awareness and you, individually, are what you are according to where you are in the series. Consciousness is the only reality, and where you are conscious of being psychologically, determines the circumstances of your life. The ancients knew this great truth, but our modern teachers have yet to discover it. There is only one substance in the world. Our scientists call it energy while scripture defines it as consciousness. We are told that the universe was caused by water, but if this is true, then it could not evolve into anything but water. But if the basic substance is energy (or consciousness), it can be made to manifest itself as iron, steel and wood, to name but a few. Man, seeing a variety of forms, thinks of numberless substances, but what is seen is only a change in the arrangement of the same basic substance -- consciousness.

Ephesians tells us that, “All things, when admitted, are made manifest by light.” The word “light” recorded here means awareness; consciousness.” The state the individual admits into his consciousness is the cause of one man being rich and another poor. The poor man admits to being in the state of poverty by saying, “I am poor,” just as the rich man admits wealth by saying, “I am rich.” Anything you, an individual, claim yourself to be (be it good, bad or indifferent, right or wrong) must be made manifest in your world, for by claiming the state, you have consented to its life.

There is only one cause, and that is consciousness. Your consciousness is the center from which your world mirrors and echoes the state you presently occupy. Now, a state can be defined as all that you believe and consent to as being true. So, if you want your world to change, you must determine what you want to accept and consent to as true before you can change it. To arrive at a certain definition of self, you must begin by uncritically observing your automatic reaction to an event, for your reaction defines your state. And you can, without

getting out of your chair, rebuild your world by changing your level (or state) of being. This is done by observing yourself uncritically as you react to life. If you do not like the circumstances of your life, acknowledge its cause. Be willing to admit that the circumstances are only objectifying what you are conscious of, then change your consciousness and your world will change. If you react to that which is being objectified, you bind yourself to a certain, level of awareness, but if you refuse to react, the thread is broken. Stop being conscious of something unlovely, for every unlovely thought causes you to walk in psychological mud. Rather, identify yourself with beauty, with love (the Christ in you) and you will ascend the infinite level of your own being and change the circumstances of your life.

Your state of awareness, like a magnet, attracts life. Steel, in its demagnetized state is a whirling mass of electrons, but when the electrons are faced in one direction, the steel is magnetized. You do not add to the steel to make it magnetic or take anything away to demagnetize it. This same principle is true for you. You can change your world by rearranging your thoughts and having them travel only in one direction, and that is toward the fulfillment of your desire.

Watch your reactions to life, for any change in the arrangement of your mind which can be detected by self-observation, will cause a change in your outer world. It is important to learn to be passive to that which is unlovely and unacceptable to you. In that way, you are awakening the dynamic one within. And when you find your inner being, you will discover that the qualities you condemn in others are really in yourself. Then you will know the secret of forgiveness, for as you forgive yourself, the others are forgiven.

All things (not just a few) are made manifest by the light, and everything manifested is light. The moment you consent to a thought, it is made manifest. It could not come into being unless you consented to its expression by being aware of it. The universe moves with motiveless necessity as it has no motive of its own. Rather, it moves under the necessity of manifesting the arrangements of the minds of men. This teaching is to awaken you to your light, and the awakening begins by self-observation.

If you have a secret affection for living in the mud of self-pity and condemnation, your world will mirror those feelings. But if you will rearrange your mind and live in the heavenly feeling of harmony and love, your manifested world will change. If, today, you would spend five minutes in uncritical observation of yourself, you would be surprised to discover how deceitful you are. It is a terrible shock, I know, but every shock of this type will let in the light of awareness, and life is an ever-increasing illumination. As the light comes in, you become more and more conscious of who you really are.

There is only one cause for the phenomena of life. Only by observing your own consciousness can you discover the cause of what is happening to you. There is no greater tyrant than the belief in a secondary cause. Let that tyrant go by remembering the one and only substance; the only cause which is awareness and immediately change what you are aware of. Only by observing your reactions to life can you find yourself. And remember, as long as you react as you do, the same things must confront you, for all that you admit to is made manifest by your consciousness, and everything you manifest is your consciousness.

Stop walking through the world in the mud and living in its basement. Your soul is made up of all that you consent to. Lose your soul on one level and you will find it on a higher level, defined differently. Always examine yourself uncritically, for the moment you become critical, you automatically justify your reactions and associate yourself with the thing observed. Everything is individual. Collective security and collective salvation are terms approached individually. Learn to stand on your own feet and not on the feet of a group. You must free yourself, and the only way to do that is to awaken the Christ in you who is sound asleep. Think noble thoughts based on noble concepts and they will pay great dividends, for you will rise in consciousness and transform your world. Give yourself your daily bread by giving yourself the opportunity to remember who you are! Never envy the good fortune of another, simply appropriate your own. “Be transformed by the renewing of your mind” by changing the ideas planted there, for you cannot change your thinking until you change the ideas from which your thoughts flow.

CHAPTER 2

TAKE NOT THE NAME IN VAIN

Your individual state of consciousness is your level of being and attracts all of the events you encounter in life. Since your reactions determine what you are, any change in your outer world must be produced by your inner level of being.

In the 7th Chapter of the Book of Mark, we are told, “Hear and understand: there is nothing outside which can defile man; but what comes out of a man’s mind is what defiles him. He who has ears, let him hear.”

Now, thoughts are things. When you identify yourself with a thought, it outpictures itself as an act. If the thought is unlovely, it defiles you. Awaken and select only thoughts that contribute to the birth of your desire. You must constantly observe your dwelling place, for where you are psychologically is what you are. Your mood indicates your state, and you are always externalizing the state upon which you stand.

The Upanishads, one of a class of Vedic treatises dealing with broad philosophic problems, states: “The soul, imagining itself into a state, takes upon itself the results of that state. Not imagining itself into the state, it is free from its results.” Your soul is what you consent to. As you feel yourself into the situation of your answered prayer, you have entered a state and your soul has taken upon itself the results of that state. If you do not enter the state, you are free of its lovely results. Accept an idea as true. Identify yourself with it and it will outpicture itself in your world. But if you do not accept the thought and identify yourself with it through feeling, you are free from its results. You must become very selective and learn not to associate yourself with unlovely thoughts.

In the Book of Kings, we are told how those who entered the temple brought something alive with them such as an ox or bullock. These were used as burnt offerings. These sacrifice offerings are your body of suffering. They are the animals you must offer called grievances. No matter what the grievance may be, you have no right to carry it around with you and you cannot ascend in consciousness until all of your grievances are tossed on the altar and sacrificed. Only as you give them up will you find the holy water.

Now, this holy water is not the church variety but the symbol of the twelve aspects of the mind. When your mind is cleared of all of its cobwebs (grievances), the bowl of holy water is placed on the backs of oxen, and your disciplined mind serves you rather than you serving it. The bull symbolizes the mind in its wild

state and must be tamed (washed in holy water and clothed in soft raiment). When you enter the Holy of holies alone and bathe in its waters, your mind is washed of all mean thoughts and cleansed. Begin now to associate your thoughts only with the good; then that which proceeds out of your mouth (mind) will never defile you.

I AM is the self-definition of the infinite. “Go and tell them that I AM has sent me unto you. Awareness (I AMness) is the only power of the universe. Its power makes you alive. If you say, “I am sick,” you are! If you say, “I am secure,” you are! Feeling yourself into the situation of a given state, you must take upon yourself the results of that state of mind. All things are made alive from a state of mind and without the state nothing can be made, as you only resurrect the state from which you are identified. Where you are psychologically is what you are in reality. Therefore, if you catch yourself feeling sorry for yourself, stop it and start feeling happy. If you don’t, you will identify yourself with the state of self-pity and outpicture it.

“Let the weak man say, ‘I am strong’.” Don’t wait until you become strong before saying this. If you feel weak in any sense, affirm “I am strong,” and if you persist in that assumption it will harden into fact. No one should ever take the name of the Lord in vain, for that name is I AM.

The righteous man is already conscious of being the person he wants to be. He never sins, but runs into the name, for sinning is missing his desired state, and righteousness is hitting it. “I will set him on high because he knows my name.” Assume the consciousness of being the one you want to be and you will be saved from your present state. Your individual hunger can and will be satisfied when you run righteously into the state desired. This is done through the act of feeling. Feel happy and you are conscious of happiness. Feel married and you have consciously moved into the state of marriage. The thing desired must be felt before you are conscious of possessing
it.

Learn to say “no” to unlovely thoughts rather than accepting them with passive indifference, for a soul must imagine himself into the act to taste the fruit of the state acted upon. Remember, consciousness alone is the cause of the fruit you reap and the only explanation for its existence.

There is no one to blame but self for all of the things that have happened, are happening and will happen to you, as they could not come into your world unless you consented to them. Start now to consent only to lovely thoughts of fulfilled desires prior to their confirmation by your senses, and give up the animal instinct of suffering and bathing yourself in the feelings of hurt and self-pity.

The psychological tongue is much like the physical one. If someone annoys you, turn aside and keep the tongue of your mind away from the sore spots of dislike, for your little mental conversations are the producers of your future. Sacrifice your body of suffering by giving it up and tame your mind, for we are told, "Blessed are the meek (tame), for they shall inherit the earth." Clothe yourself with joy and good news and you will walk into your holy of holies clothed in your immortal garment of love.

There is a rhythm in your world which you cannot hear or see, and your aura is like no one else's. A bloodhound knows. If two odors were alike, no bloodhound could find you. But you are unique, one of a kind with your own special aura radiating your level of being. Don't judge auras for the simple reason that you have to see the aura of another through your own, and what you are seeing is only your assumption of the man.

Complacency is a curse. "Blessed are they that hunger and thirst after righteousness." Control your imagination with steady attention and dare to stand and be heard. Andrew is the disciple who symbolizes this aspect of mind. Pay attention to your thoughts and discipline them so that they flow from the feeling of your wish fulfilled, for you are not awake until the outer you becomes placid and the inner you dynamic.

Don't try to argue someone out of their misery. We are told to, "Let the filthy be filthy still; what is that to thee? Follow thou me." Man is given the power of the "I" to think, and everyone is allowed to think for himself.

All things, when admitted to consciousness, are made manifest, be they good, bad or indifferent. Dare to stand on your own by this teaching and you will never again feel the need to justify failure.

CHAPTER 3

DESIRE

As you are, so shall God appear to be to you. The priest will see God as the head of all celestial and terrestrial records. To a judge, he is the great judge forever meting out punishment. To the Hottentot, God is the kind of chief he, himself, would like to be. So, you see, men are forever creating God in their own image.

"God is God from the creation.
Truth alone is man's salvation.
But the God that now you worship
Soon shall be your God no more.
For the soul in its unfolding
Evermore its thoughts remolding
And it learns more truly in its progress
Whom to love and how to adore."

Through this teaching, you will learn to outgrow your concept of God, for God changes not, only your ideas of Him change.

Desire is your mainspring of action, for you cannot move without desire. Ask yourself, "What wantest thou of me?" and then formulate your desire. Feel its presence and you have granted yourself the desire's fulfillment. Human life is nothing more than the appeasement of hunger, and the infinite series of levels of awareness is the means to satisfy that hunger. Health is a desire, a hunger which can be appeased when the idea is formulated in the mind that I am healthy. The same is true for wealth, peace, harmony or fame, for all of these are states of awareness. Identify yourself with the state desired. Persist in this identification and, because you and God are one consciousness, what you are conscious of, you outpicture.

The cross is the symbol of suffering. There is no physical cross upon which a man was nailed, but a body of beliefs which a man wears. “Except you deny yourself and lift up your cross and follow me, you are unworthy of me.” Lift up your cross by raising your awareness, for your I AMness is the creator of your world.

As an individual, you move and live in time, but your true being is in eternity. Think of the vertical line of the cross as the line of being upon which there are unnumbered levels of awareness. Now, time cannot make you better or wiser. In fact, time cannot do a thing towards changing your level of being, for change is all on the vertical line where you move to higher or lower levels of your own being. Because change is imminent, we speak of it as infinite imminence; as nearer than near and sooner than now. The man you would like to be is imminent. He is nearer than near. The ideal you dream of being is sooner than now and is brought into being by a change in your reactions to life.

In the Book of Revelations, we are told, “I will give to every being according to his work.” The only work you are called upon to do is work on yourself. Start this work by observing your reactions to life. Remember, your future is not being developed, it already is. The time track is complete as well as all of the events you can encounter. As you move up or down the level of your being, changes will occur in your life. You are now resting at a certain level. “Arise, take up your couch and walk,” by breaking the threads of life that bind you to the state you are now in. Break these threads by changing your thoughts, for only as you rise within, will you find a corresponding change without.

Have you ever wondered what it would be like if you were of too pure eyes to behold iniquity? If you were all tenderness? All love? All generosity? Aim for those feelings and then watch your relationship to them. It is here, in the midst of the storms of life, that you work this law. If you identify yourself with an unlovely state, you will find yourself sinking into it. But you can lift up your cross by breaking your automatic, mechanical reactions to life and sacrificing your present level of being.

This message comes, not to bring peace, but a sword. It comes to set a man at variance against his brother, father, mother and all the members of his household, for I bring the sword of truth which is the word of God. This word is sharper than any two-edged sword, for it is capable of piercing the soul and spirit. I am not suggesting that you turn against your earthly relatives, but that you turn against the psychological ideas that govern your behavior and the dominant mood which governs your actions and reactions to life. If, at this moment your feelings are not noble, turn against them, for they are your psychological mother. This is done by putting new feeling in their place. You cannot change your thinking until you change your feeling, and all feelings come from ideas. A man's enemies are those of his own household which is everything he accepts as true.

This sword can pierce, even to the severing of soul and spirit. Your Father (your I AM) is Spirit, and when you worship Him, you must do so in spirit and in truth. Be still and say to yourself, with feeling "I AM He."

All that you consent to, all that you believe and accept as true (be it wise or foolish) forms the clothing you wear. But you can be reclothed and ascend to a higher level of being when you take up your cross and follow your imagination.

Most of us are aimless. We want more than we presently have. We want the other fellow to change, but we don't want to do the one thing that will bring the change about, for we don't want to change self. In Revelations, John tells us, "I will give to everyone according to his work." The gift is not given according to the work of another, but according to the work you do on yourself, and that work is to uncritically observe your reactions to life, as they bind you to a certain level. Disassociate yourself from your unpleasant thoughts and associate yourself with your aim, thereby rising to its level, for your ideal is on that vertical line you stand upon.

Scripture tells us to "Seek and you shall find: and when you find him, you will be like him." I tell you, you will never find your fulfilled desire until you *are* the desire! Those who go searching for love only make manifest their lovelessness, for you never have to search for what you are!

I am Mary and you are Mary too, for we are forever conceiving of ourselves. The whole of human life is the appeasement of desire, and desire, conceived as fulfilled, will externalize itself. If you are not hungry enough to transcend your present level of consciousness, you will not conceive of anything greater. As long as you are in love with the state you are in, you cannot and will not rise from it.

Without the vertical line of states, life would have no meaning. The ancients called this infinite series, Jacob's ladder. You do not build this ladder, rather you climb it through self-discovery.

When you think of another, you are seeing only your opinion of him. If you think he is kind, he is kind. If you think he is stupid, he is stupid as he is playing the part you have assigned him because of your opinion. Therefore, if your desire is for him to change, you must change your opinion of yourself, for "he" is only your opinion pushed out.

Where you are psychologically is what you are; therefore, only associate with the feeling that leads you to the fulfillment of your dreams. And may all of your dreams be noble ones.

CHAPTER 4

ARE YOU MAKING WINE?

The Bible's purpose is to lift the individual up to a higher level of being. This begins in the state of Moses and the discovery of I AM. Then, in the Book of Isaiah, we are told to "Turn back your foot from the sabbath and take delight in the Lord." Let us examine this thought to find its deeper meaning. Now, in order to keep the sabbath, you must cease from having any mental doubt, as the mental foot you stand upon is your belief. When your mental foot touches the earth, its action is automatic and mechanical. Using your powerful consciousness, begin now to break the mechanical hold it has on your life by turning your thoughts to your fulfilled desire and observe the sabbath.

The twins spoken of in scripture symbolize your duality: Abel, the inner you, and Cain, the outer you. A reversal of order must now occur, for in the New Testament your true identity is revealed as Christ (the inner you) your hope of glory.

As you walk the earth, see people as they want to be seen, and you are pouring oil on their wounds. But if you do not, you are as the scribes and the Pharisees described in the 23rd Chapter of Matthew, doing their deeds to be seen by men; they preach but do not practice.

In the 3rd Chapter of the Book of John, the story is told of Nicodemus, an intellectual man who believed that if he kept the law of Moses he could enter the kingdom of heaven, yet he was told, "You must be born again, born of water and spirit." Here we see the difference between the intellect and wisdom. Keeping the law of Moses is not enough. You must experience a change in the level of your being, thereby giving you wisdom in order for you to know rebirth.

Your inner talking is the breeding ground of your future, be it lovely or unlovely. This is told us so vividly in the Book of Deuteronomy: "I set before you this day blessings and cursings." Every time you tell someone off, even though it is done

in your mind, you curse him. And every time you do unto others what you would like done unto you, they are blessed in the doing.

Water is the symbol of psychological truth. To know the truth is not enough. It must be acted upon, at which time the psychological water turns into wine.

Start now to observe all of your unpleasant, negative thoughts and change them, for until you separate yourself from the state from which these thoughts flow, they will continue to cause you to have the same experiences in life.

CHAPTER 5

SEEING GOD

St. Augustine once said, “O, my God, let me see thee, and if to die is to see thee, then let me die that I may behold thy *face.”* Yet, when we fell God told us, “You cannot see my face and live. But I will cause my glory to pass by and when I pass by, you shall see my back, but my face you will not see.” That God is your wonderful I AMness, your awareness who is forever claiming, “I AM that is who I AM.”

Imagination’s power is the *only* power. It is your power to kill, to make alive, to wound and to heal. It is your imagination which forms the light, makes the good, and creates the evil, and there is no other God. Man is inclined to believe in two powers, one for good and the other for evil, but I tell you there is only one. The “I” in man is he who kills and makes alive, who curses and creates. Your consciousness of being is the *only* reality. The self-definition of an absolute state is “I am divine.” And this absolute state is God. It is your I AM which cannot be seen.

Matthew tells us, “Blessed are the pure in heart for they shall see God.” The word “pure” in the above statement comes from the Greek word “katharos” which also means, “clean; clear.” To be pure, the mind must be cleared of all obstructions created by traditional wrong thinking. The heart must be cleared of the belief in a secondary power. Only when this is done will you be blessed, for you will know the one and only God to be your true self.

There is no power outside of you. The same power in you that makes the good, creates the evil. Start now to free yourself from the belief in two powers, for only then will you be pure in heart and see God.

The whole vast universe is nothing more than the response to the consciousness of men. If you believe that the “I” in another is the cause of your displeasure and not

your own "I," then you have planted a tree in your mind which is obstructing your view and must be uprooted. We are told, "No man shall imagine evil in his heart." I am not speaking of a physical organ, but of the mind, the center or heart of the matter. When your heart is pure, you become a member of the order of Melchizedek. Read the story carefully and you will see that when Abraham slaughtered the kings (all of his negative and unlovely ideas), he returned to find Melchizedek, the symbol of the I AM, the being you really are.

Learn to discipline your mind, for only the disciplined mind can maintain the feeling of the wish fulfilled. If, what you had imagined has not come into being, it is because you have not severed the ties that bind you to the level where you now stand. You must break your mechanical reaction to life in order to change your life-track.

The only reason for this teaching is to encourage you and push you up the vertical line of the cross. It is very important for you to learn to be uncritical of yourself, for if you are not, you will justify your behavior which will cause you to remain in your present state. But if you will stop being critical, you will stop the negative thoughts that bind you to your present state and move out of it into another.

There are three ways to clear your mind of the trees of traditional wrong thinking and allow you to see God. They are: uncritical observation; non-identification; and sacrifice of the state you formerly believed yourself to be. Man tries to see God by means of little pictures, but God can only be seen through belief in one power. Through uncritical observation, you will encounter your particular state. If you don't like the role the state requires you to play as it unfolds, stop reacting to it. Until you reach the point where you no longer react, you are not pure enough to see God. When you see Him, you will know Him, as you will be like Him.

Where "I" AM is always *what* "I" AM. Establish one "I" within yourself, not a number of "I's." The "I" roots out all secondary causes and clears the mind of the power to enslave. Your belief in powers external to you is a tree which must be rooted out of your mind.

Begin now to use this technique and you will realize your every dream. But first you must have a dream, a desire for something, as desire is your springboard of action. Define your objective. If it were fulfilled now, where would you be physically? What would the world look like? Would your wife, husband, mother, father, or friends see you differently? Feel their presence: see the joy expressed on their faces, and hear their congratulations. Repeat this act until you have the feeling of accomplishment. Then, having assumed the feeling of completion, remain faithful to it, for your assumption contains within itself all of the plans and power necessary for externalization. You need do nothing on the outside, for by your assumption, your mind is being rearranged, and what it confirms, it externalizes. Your desire may be for an improvement in your financial position, your social circle, or a deeper understanding of the mystery. The desire is up to you, but when put into practice, this technique will never fail you.

The kingdom of heaven, with its many states (some lovely and some not so lovely) is within you. The state capable of wounding or healing, killing or making alive, is within you. They are all psychological states, completely furnished and ready to externalize themselves in your world. And, if having entered a particular mansion (state), you do not care to remain there, you may leave it by the same technique it was entered - through the act of assumption.

It is so easy to feel sorry for yourself and so very difficult to give up this feeling. But you cannot enter another state until you do. No one can uproot the weeds of self-pity or the trees of so-called second causes for you. You must uproot them yourself. God put Adam in the garden to tend and keep it. As Adam you fell asleep, but when you awake, you are Christ, the power and the wisdom of God. Start now to observe your reactions to life and do not allow yourself to become identified with any unlovely state. Sacrifice your little hurts, your grievances, and belief in secondary causes. Then you will be blessed, for you will be pure in heart and see God.

Awake! Test yourself and you will discover that the fault you see in the other exists in you. Turn to self, and you will find the Christ in you who is your hope of glory.

CHAPTER 6

ALL IS CONSCIOUSNESS

Blessed are you when your mental comprehension has been enlarged by the removal of the trees of traditional wrong thinking, for only then will you know that all is consciousness and consciousness is all. You will know that any secondary cause is a tyrant, and if you believe in an outside power, you are fighting a losing battle.

Emerson once said, “Man surrounds himself with the true image of himself, as every spirit builds for itself a house beyond its house, a world beyond its world.” What you are, that only can you see. Therefore, build yourself a world as you would like it to be -- a world beyond the world now visible to you. The world you desire exists and will unfold itself in great proportions when you, all spirit, surround yourself with the true image of yourself as you would like to be. Think of your world as a canvas with the pictures painted there by the arrangement of your mind. Your I AMness (consciousness) has already arranged as many patterns for your canvas as there are people walking the earth. Turn to yourself and, claiming that your desire exists, feel yourself move right into its center. Then paint your canvas of consciousness. Everything is there at your disposal. Its reality is up to you and the intensity of your desire. Always look to self, for your consciousness is the sole cause of the phenomena of your individual life.

Perhaps you have imagined something which never came to pass and you feel that you failed, but I tell you there is only one cause for failure and that is absence of the feeling of naturalness. It takes time for an assumption to become a fact, and a desire is fulfilled proportionate to the degree of naturalness of the feeling of possession. If something does not feel natural to you, it is not your nature. To ask in my name is to ask in my nature or character; therefore, when you ask, you must feel you already are that which you are seeking.

“Whatsoever you desire, when you pray, believe that you have received it, and you will.” It is important to feel yourself right into your wish fulfilled, for

consciousness is the only reality, and everything you see is nothing more than an outpicturing of a state of consciousness. It is stupid to seek a thing before you establish its cause. An effect depends upon a state of consciousness, and you cannot find the effect without being its cause. And if you do not feel the naturalness of the desired state, you cannot externalize it, for consciousness is very observable.

Ask yourself how long you have been conscious of being what you want to be. To what extent do you feel its reality now? Matthew tells us, "0, you faithless and perverse generation. How long shall I be with you?" Do you have faith in what you are conscious of? I hope so, for without faith it is impossible to achieve anything. It is the substance of the thing hoped for and the cause of all phenomena. The word "perverse" means "to turn the wrong way; without aim, fixity or one-pointedness of purpose." When the latest headline or news bulletin can turn you from your desire, you are perverse and fail. But if success is your goal, its mood must be worn until the feeling of being successful is so natural you cannot turn away from it.

On the other hand, "importunity" means "brazen impudence." If you will so persist in your assumption, your brazen impudence will not allow you to accept the evidence of your senses when they deny your assumption, but will rearrange the substance called life into the pattern of your assumption. This world moves with the necessity of molding and manifesting the arrangement of the individual's mind. It is important to persist until fulfillment becomes your nature. Changes begin to occur at their moment of naturalness. Jacob told the Lord, "I will not let you go until you bless me." As Jacob, you may wrestle through the night with an idea (and all ideas come down from heaven to take flesh). If you will not take no for an answer but persist in the feeling of your wish fulfilled, you will be blessed with its externalization.

Scripture tells of a man whose child was dead, yet when he went to the man of God and asked that the child be made alive once more, it was done unto him. Your ideal, be it for success, health, romance, money or fame, is your child who is dead. But if you will believe in its life and walk in the assumption that you are

successful, healthy or wealthy (if that is your desire), your child which sleepeth will rise from the dead state and be made alive in your world.

The parable is told of a judge who it is said, “feared not God nor regarded man.” Within you there is such a judge who will give you anything you ask for if you will be just as persistent as the widow in the story. Coming at the midnight hour, she persisted in her request until the judge granted her wishes saying, “Because this widow bothers me, I will vindicate her or she will wear me out by her continual coming.” When the light of consciousness is not shining on your fulfilled desire, it is the midnight hour. But if you will fill your desire with your light of awareness and persist, then that which you are aware of, you will become.

You are forever surrounding yourself with the true image of yourself and what you are, that only can you see, whether it be good, bad or indifferent. Observe your reactions to life and you are observing the being you want to separate yourself from. And, as you begin to identify yourself with your chosen state, the separation takes place. But your assumption must be a maintained attitude and, if for a moment you lose the mood, recapture it. And if you lose it again, feel yourself back into the feeling until the mood becomes so natural your thinking from that mood is normal.

The great failure of most truth students is that they are perpetually constructing but deferring their occupancy. When entering your desired state, feel its presence surround you like an answered prayer. Then become so one with the state that your thoughts flow from it. Persist in viewing your world from that state, and it will harden into fact. You and you alone determine the time for the state to externalize itself. If your mind is so disciplined that it cannot be turned or diverted, your heart’s desire will be outpictured on your screen of space. But, if you believe in any secondary power, your belief will cause its delay.

Your awareness is the power of the Word. It is divine, not divisional. There are not two I AM’s but one I AM standing on many levels. Desire, claiming fulfillment now, wrestles as Jacob. But when the fight is over desire, as Israel, is born. You may think your name is John Brown or Mary Smith, but your real

name is I AM and your dominant mood is your nature. Divorce a mood and assume a new nature. Persist in your new relationship and you will bear its children as new phenomena appear to bear witness to your creative inner I AMness. Only if you lack "importunity" and constantly return to the mood you are attempting to divorce yourself from, will failure occur. Desire is hidden identity. What you want, you already have! If you acknowledge, as fact, that you are already what you desire to be and will not be diverted but maintain your importunity by• walking in the mood of fulfillment which now dominates you, no power on earth can keep you from expressing it. But you must feel yourself right into the situation of the answered prayer, for only by believing that you already have it, will it appear.

Anyone who prays successfully is, himself, the springboard of action and the one who grants the prayer. There is no other being to grant it. The one who receives the answered prayer is the one who grants it through the act of rearranging the mind. Learn to rearrange your mind and, if you find yourself walking in the field of unanswered prayers, turn around and walk in the field (mood) of fulfillment. And, remember, "Faith is the substance of things hoped for, the evidence of things not seen." The only reality and the only substance is consciousness from which all prayer has its beginning and its end.

The entire Book of Hebrews is devoted to faith: "Faith is enduring as seeing him who is invisible." And "Faith is the substance of things hoped for." "Unto us was this good news preached, as well as unto them, but it did not profit them because it was not mixed with faith." Good news is desire fulfilled. If desire is not mixed with faith, it is of no avail, for faith is the awareness of the reality of the desire's fulfillment. You see, creation is finished, and we only become aware of increasing portions of it. The absence of faith would be to deny the reality of the state assumed. If you limit yourself to your physical senses which contradict everything you desire, then faith will be unknown to you. But faith will make real that which is invisible.

The being you would like to be, though invisible, will unveil itself and become visible for all to see when you walk in the faith of its reality.

CHAPTER 7

RIGHTEOUSNESS

If you have an objective and fail to achieve it you have sinned, for you have fallen short of your desire. But if you have no desire, you are incapable of sinning. The righteous man, however, being conscious of already having fulfilled his objective, cannot sin.

In the Book of Daniel we are told to "Break off your sin by righteousness." This has nothing to do with any church or ritual, for righteousness is right thinking. In the Book of Genesis the story is told of Jacob's desire to increase his wealth. Lifting his eyes in a dream he beheld the spotted lambs, the ring-striped goats and cattle. Then he said, "I will hold onto my righteousness and not let it go. So shall my righteousness answer for me in time to come."

Follow Jacob's example. Lift up your eyes with a controlled imagination and see what you want to see. Believe in your vision and your faith will make it solid and real in your manifested world. While sitting in your chair, you can assume the state of consciousness you desire to possess even though your reason and outer senses deny its reality. Then, as Jacob, you can say, "My righteousness shall answer for me in time to come." Jacob knew that he could not become perverse and turn from the new state but that if he maintained a consciousness of having what reason denied (including the law of genetics), he would achieve his goal.

God the Father is not a man, but the dominant idea that you serve. The enemies of that idea are those of your own household -- your own thinking. Hold a dominant idea in your consciousness and, in a way you do not know your righteousness (right thinking) will cause the desired state to externalize itself in your world.

A Pharisee is one who conforms to all manmade laws; one who strictly observes the Levitical law of "outer purification." Now we are told, "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. But seek ye first the kingdom of heaven and its

righteousness, and all these things shall be added unto you."

True righteousness is consciousness. We confuse the word and seek righteousness as a thing, but the consciousness of being is the magnet that draws a thing to it. Permeate your consciousness with the feeling of being the man (or woman) you want to be and your righteousness will bring it about.

You cannot inherit Christianity, rather you adopt it. As you come into its inner conviction, you become cleaner and more noble. Christ taught righteousness in his law of identical harvest saying, "As a man sows, so shall he reap." Taken psychologically, a state of consciousness sown within the mind, will be harvested without as external events. And, in like manner, as long as you remain sowing your present state of consciousness, you will continue to encounter similar events in your life.

Walk, conscious of the feeling that your wish is fulfilled, and you will never sin by missing the experience of fulfillment. But you cannot turn away and return to your former state. We are all the prodigal son who went astray. But we are told that when he came to his senses he turned around and entered his Father's house, at which time he was given the fatted calf, the robe, and the ring. When you observe who you are in consciousness and come to your senses by turning to your Father (the state desired), it will be given unto you.

Watch your reactions to life and you will discover where you stand psychologically. If your reactions are unlovely, you are walking in the mud and mire, feeding the swine. But when you turn within to the Father of all life and enter the state you desire by assuming its fulfillment, your actions will be lovely. Persist and you will move out of the mud and mire and enter the kingdom of the wish fulfilled.

There is no such thing as righteous indignation, for the wrath of man cannot work righteousness. Nothing so unlovely as righteous indignation could be right consciousness! My goal is to be one who expands in consciousness, for I am a teacher and I must ever grow as a teacher. This is my aim and I must remember it

morning, noon and night. I must persist in this state as it externalizes itself in my world.

There is a story told of a little blind girl who had five brothers. The brothers, trusting their senses went out into the world and lost their way, while the little girl, unable to trust her senses wove a thread of gold. Attaching one end to her finger, she tied the other to the sun and never lost her way. You, too, can learn to trust the light of consciousness by holding onto the thread that is your aim and not allowing yourself to become enmeshed in the evidence of your senses.

Remembering your desire, you will not get lost like the five brothers as you will not be concerned with what others are doing, but simply walk conscious of being the one you want to be. No power can keep you from your goal when you are conscious of already having attained it.

You are told to, “Seek first the kingdom and its righteousness and all these things will be added unto you.” The kingdom of heaven is within you. Turn within and you will find the power to produce what nature and your outer senses deny. Test yourself by controlling your thoughts, by seeing only what you want to see and hearing only that which contributes to the realization that your world is as you want it to be.

If you will keep controlling your world in your imagination until the one sensation crowds out all other ideas, your right consciousness will answer for you and your dream will become your reality. But, if you don’t feel fulfilled, you can easily be diverted and miss your mark.

The Bible’s teaching is one of rising higher and higher in consciousness until rebirth occurs. There is but one purpose in life, and that is to rise higher and higher on the vertical bar of the cross.

Knowing the state you desire to express, walk as though you are now expressing it. “No man, having put his hand to the plow, looks back.” In other words, once you have moved into the new state, do not look back at the old state or you will

become as Lot's wife. She looked back and was turned into a pillar of salt which is a preservative. The moment you look back at your former state, you re-enter it, as all states exist, preserved in your imagination and ready for occupancy.

The kingdom of heaven is a higher state of awareness; a step above where you now stand, and each higher level is reached by a change of attitude for the better. There is not a problem that cannot be resolved by a change of consciousness. And that which requires a state of awareness to produce its effect can never be effected without that state. It is the height of folly to expect security while being conscious of insecurity. On the other hand, you cannot be insecure if you walk conscious of being secure.

You don't have to "pull strings" to get what you want, all you need do is walk in the consciousness of already having it. For an assumption, though false, if persisted in, will harden into fact. Don't try to be a better man but try to be better at something. Most metaphysical students have no aim, claiming God knows best. But, I ask you, how can this be when you and God, your Father, are one?

Human nature wants the thing to come first with belief to follow. But I say, you must assume the consciousness of already having (or being) your desire before the sign that you have it can appear. Signs follow; they do not precede. Seek the conscious feeling of having already reached your goal, and the sign that you have achieved it will follow. You don't get things and then become righteous; righteousness is right seeing. Always claim the level above the one you are now on by dying to your present level, for your Father's house has many mansions. Let go of your present mansion and reach for the one you seek!

CHAPTER 8

THE PERFECT WILL OF GOD

Understood psychologically, humanity is an infinite series of levels of awareness, and the individual is what he is according to where he is in the series. In the Book of Romans Paul urges us to: “Be not conformed to this world, but be transformed by the renewing of your mind that you may prove what is good and acceptable, the perfect will of God.” In other words, do not look at the external world and call it reality, but break its spell by transforming your thinking. But you can’t change your thinking until you change your ideas, for it is from ideas that you think. Remember, your level of awareness attracts life and is the sole cause of the phenomena you observe.

To be aware is to do the will of God whose name is I AM. Always being aware, what you are aware of is what you are. “I AM (aware of) that (which) I AM.” Think of an infinite scale of values as I AM, with your desired state just above where you now stand. God speaks to you through the language of desire. When you wish to ascend, it is because God is speaking, calling upon you to surrender yourself to the feeling of already being what you want to be. Let go of fear, limitation and doubt and subject yourself to the will of God. A mere assumption will lift you up to the level upon which your ideal is identified, and you will begin to see your world differently. This is where self-observation comes in. You do not observe the outer world, but your reactions to it.

When another displeases or offends you, look within to the “I” who heard with displeasure and is expressing it. It is difficult to believe, I know, but you alone are the cause of your displeasure. A lady I know thought her employer was a monster and impossible to please. She had formed an opinion of him and that invisible and inaudible opinion spoke to her all day long, causing her boss to do what he did and say the words to cause her displeasure. Being a gracious lady and willing to change her feeling of “I”, she heard her boss praise her and she thanked him for his praise. The moment she found herself returning to the old role of criticizing him, she stopped the thought and put on the new record of praise, thanks and congratulations. Within 24 hours, the new record externalized itself and, when she resigned a year later, her boss begged her to stay and told her that if she ever wanted to return, the door was always open to her.

Your inward conversations are the breeding ground of all your future action. Morning, noon and night you are carrying on internal arguments. When you catch yourself, break the habit by consciously creating new thoughts; thereby making a new record to externalize itself in your future.

God's will is I AM. His will is always being done, for it is the power which resurrects and makes alive. There is no transforming power in time, only transformation of the moment. If you are having difficulty with another, look into self, for it is the "I" called you who is speaking to you as a thought. Listen carefully to what you are saying to yourself and you will discover where the difficulty lies.

Let me now define "self" or "soul." It is that which you believe, feel, think and consent to. You may consent to the belief that you have been mistreated; that you are dumb, or they, in their cruelty, are causing your displeasure. If you do, your consent forms your level of being and attracts your life, be it good, bad or indifferent. Your soul cannot be changed by joining churches, synagogues or groups. You must turn to self, the inner "I" you know so well, as it is he who attracts those who mistreat you and determines every little detail of your outer experience.

If you have a secret affection for your conflicts, you cannot be helped. But, when you consent to be otherwise, then you can change. Subject yourself to the will of God by first knowing your ideal, then yielding to it by doing in your imagination what you would do physically if your desire were realized. Once this is clearly defined, repeat the act over and over again until you feel affected by it and its fulfillment possesses your mind. When the idea is so firmly entrenched and your thoughts flow freely from it watch, for you will have a change in your external world.

Become pure in heart by purging your mind from the belief in powers outside of yourself. Then, believing that consciousness is the only reality, weave yourself into a new state of awareness. For your world is your house, your state of consciousness externalized. Clean house by observing your thoughts. When you first begin to do this, you will discover most of your thoughts are unlovely. But, as you learn to passively think of people you dislike, your thoughts will lose their unloveliness and, with a mind filled with joy and thanksgiving you will ascend Jacob's ladder of self into the kingdom of love.

When you have carefully defined your desire, completely and utterly yield to it. Then try to remain faithful to the new idea you have entered. In the beginning you may not succeed, but don't condemn yourself. Simply return as many times as necessary until the feeling becomes so strong, your thoughts habitually flow from the new state.

This teaching is not for the weak. It is not for those who seek escape from life or want to point their finger of blame at another. To find the Christ in you who is

your hope of glory, you must be willing to test yourself. I tell you, he is your "I" who calls all men and manifestations to you. Life is easier when you can blame another but I urge you to pray, not for an easy life but to become a stronger man. The one who is bearing witness to your thoughts is the cause of your misfortune, not the other fellow. Be transformed by the renewing of your mind and you will prove the good and acceptable word of God.

Would it be acceptable to you to be lifted on high? That is the will of God which will not turn back until he has executed and accomplished the intents of your mind. You are doing God's will when you identify yourself with your desire. And, if you believe your claim, you are righteous and your world will outpicture your righteousness. But if you do not believe you will miss your mark and die in your sins.

The only escape from the life you now lead is by a radical psychological transformation of self. This is done by defining your "I" with your desire, then changing your thoughts until their effect possesses your mind and your "I" resides comfortably in the new state. Remember, your level of being attracts life, and unless the level changes your history remains the same. Let your present level die by subjecting your entire being to a level beyond it. Try it. It really is not difficult to do.

Remove the hold that past wrong emotional reactions have upon you by reviewing the experiences and changing them. This is done by rewriting the experience in your mind and saying what you should have said and doing what you should have done at the time. Let this corrected picture slip back into the subconscious as you resolve not to make the same mistake again. By repetition of this technique, you will rid yourself of all feelings of hate, resentment and other emotional disturbances which cling to your memory. And, to the degree that you release yourself from these destructive feelings, you will free yourself from their power to attract ill health and wrong results for you.

Relaxation of the body plus passivity of the mind and fixation of attention on the objective desire, equals fulfillment of the objective. Anxiety has no creative power. In this school of educative darkness, consciousness (whose origin is in eternity) provides the power for your experiences in time. So test yourself, for in this teaching there is no room for failure.

CHAPTER 9

BE YE DOERS OF THE WORD

In the Book of Hebrews Paul tells us to "Rest in the Lord." Why? Because the man who rests in the Lord is transformed into the image in which he rests. If my aim is to be a good teacher and I rest in that feeling, I will be transformed into that image.

Unfortunately, most of the states in which men rest are negative. Feeling insecure, you will rest in the conviction that the world owes you a living. Feeling hurt, it is easy to rest in that grievance until your mood becomes natural. You may condemn the state and believe others to be its cause but, through your feelings of being hurt, you will be transformed into the very image of the state you condemn. And if someone seems to cause you displeasure, remember, there is no other. The state in which you rest is causing you to listen to silent and invisible conversations. Although the words are heard by you and you alone, they act as magnets and draw to you the circumstances of your life.

"Be ye doers of the word and not hearers only, deceiving yourselves." Every meeting I share with you the knowledge I have gained through personal experience, but I cannot make you put this knowledge into practice. As a teacher, I demand results. As a student, I urge you to test this truth, for if it is true it will prove itself in the testing.

In the 25th Chapter of the Book of Matthew the parable is told of the servants who were given talents by their master. One was given five talents which he increased to ten. Another, two talents were given which were increased to four. And when the third received his one talent he buried it, thereby never allowing it to increase. When the master returned, he rejoiced at the increase he was shown by the first two. But he took from the one who had placed his talent in hiding and gave it to the one who had ten, saying, "To everyone who has, more will be given and he will have abundance; but from him who has not, even that which he has will be taken away."

This teaching is like the talents. Practiced daily, your power of awareness will grow. If you are a hearer only, your knowledge, not used, will soon wither away and atrophy. Test yourself every day. Leave the other fellow alone and turn to self, for the promise is, "According to *your* work will it be done unto "

The man who overcomes himself, rises to a higher level of being. Uncritically observe your reactions to life, then work on yourself by practicing this psychologically. Only by working on self can you rise to a higher level. But you cannot do it with a negative emotion; it must be a positive one. We are told to "Lift up your eyes unto the hills from whence cometh your help." Negative thoughts cause downward emotions, while positive thoughts elevate. If you listen to your thoughts, stop their negative flow and change them so that you are hearing what you want to hear, you will feel a positive emotion of relief which is followed by a stillness that brings with it the knowledge that your prayer has been answered.

Now, as the title of this lesson implies, we are urged to be doers of the word and not hearers only, deceiving ourselves. In the Book of James, a hearer is defined as like a man who observes his natural face in the mirror, then turns and forgets what he looks like; whereas the doer is one who looks into the perfect law of liberty, perseveres, and is blessed in all that he does.

How do you go about looking into the mirror of the mind and being pleased with what you see? By looking into the face of your wife, husband, parent or friend. Close your eyes, relax and think of a friend who would rejoice in your good fortune. Tell him your good news and watch the expression of joy appear on his imagined face. His expression will liberate you, as his knowing has set you free to express your desire. Having looked into the perfect law of liberty, persevere and you will be blessed in the doing.

In the Book of Matthew the law is stated thus: "Whatever you wish that men would do to you, do so to them, for this is the law of the prophets." Here we discover that the Bible is speaking of a man's psychology and not his physical

form. The Bible records what you do within yourself, telling you that the conversations carried on internally are the breeding grounds of your future actions. Forever carrying on mental conversations with imaginary beings, become aware of your thoughts. Be selective and make your inner conversations positive, for the mechanical imagination is asleep and negative, while the awakened imagination is positive and noble.

Tonight, single out someone you love and rearrange your opinion of him. Carry on mental conversations with him based upon this new premise and you are a doer of the word. If you don't, you are a hearer only, deceiving yourself.

This teaching is to awaken you to the active, dynamic being that you really are. Asleep, your thoughts are negative and passive and cannot change until you uncritically observe your reactions to life If you are honest with yourself, you will find an internal being you are not proud of, a monster that needs taming. Tame that monster by filling your mind with positive thoughts of joy and fulfillment, and you will turn that monster into a being of love.

Get into the habit of observing your reactions to life. Give yourself your daily bread by giving yourself the ability to no longer react negatively. Become a doer by recognizing a negative thought, then breaking it and going immediately to a positive one. All of your grievances, your hurts, self-pity and belief that others are the cause of your sorrow are animals which need to be sacrificed on the altar of consciousness. Letting all negative feelings go, select the mansion (state) you desire to enter and go in.

The law which brings poverty into being also brings wealth. Let the weak man say, "I am strong," and the poor man say, "I am rich," for only that which you affirm within yourself can be outpictured. Feel yourself into the state of poverty, and poverty is outpictured. Feel yourself into the state of security by saying, "I am secure," and security will result. But if you do not feel yourself into the state desired, you will be forever free of its results, as that which requires a state of consciousness to produce its effect will never be effected without such change in consciousness. You must feel yourself right into the situation of your answered

prayer, then live and act in that conviction. If you don't, you will never know the results of that state.

Your fortune or misfortune was brought into being by your state of consciousness. There is no other cause. Have the courage to accept this and then become a doer and, in so doing be blessed in your every deed. Start now to become conscious of what you hear yourself say to yourself and stop receiving those impressions mechanically and unconsciously. What you hear must be filtered through what you are. And what you are is what you hear. Kind thoughts stem from kind ideas created by a kind person; therefore, be kind to one another, tenderhearted, forgiving each other.

Now, an assumption is called the crown of the mysteries and every assumption is made by you alone. The world you see depends, not so much on what is there, as on the assumption you make when you look at it. The talent entrusted to you is your power of conscious assumption. Don't bury it! Asleep to this knowledge, your reactions to the day are mechanical, negating everything you see and hear. Awake! Become conscious of what you are doing and saying to yourself, and rise in consciousness by controlling your thoughts and making them positive, kind, loving and fulfilling ones!

CHAPTER 10

THE PEARL OF GREAT PRICE

When you possess the mind of Christ, you are in possession of the p an of great price! That pearl is imminent. It is nearer than near and sooner than now, for the pearl of great price is your own wonderful human imagination. You have always possessed this mind but, like every possession, unless you know it is yours and are willing to use it, it is non-existent to you. Believe me, everything in your world was first conceived in your imagination. The house you live in, the car you drive, the clothes you wear, as well as your friends, your loved ones, your enemies and the strangers on the street were imagined before externalized. Now it is time to control your human imagination and govern it by love. I urge you to awaken to the discovery that everything you seek in time is contained within you.

There is only one mind with unnumbered levels of awareness. Your level determines where you are and what you are, for what you think, you are. This mind is not something detached from you but your own lovely imagination, the body of the Father and the only redemptive power in the universe. It can save you from your present state or bind you to it.

Christ is defined in scripture as the power of God and the wisdom of n you as your hope of glory. All things are made by this power without it is not anything made that is made, for Christ, who is your own wonderful human imagination, is yourself! Looking with the human eye, you see a world outside and seemingly independent of your perception. But when you view the world through the “I” of imagination, you understand its meaning. Turn within and test yourself and you will discover that you are your own savior. Then you will begin to assert the supremacy of your human imagination. You will cease to bow before the dictates of the world without and start to put your dreams into effect.

A tamed man is one who is self-disciplined. Tame yourself by observing yourself. Are you wasting your strength in negative emotions? If so, then discipline yourself out of the muck and mire you have been living in and rise, with your disciples, into a state of joy and the body of love. Do this, and you will have found the pearl of great price.

In this world, you appear to be a man (or woman) of flesh and blood. Your father, mother, sisters and brothers are known. But I tell you, you are far greater than the greatest man on earth, for you are Jesus Christ.

Imaginative love is sleeping in your body of flesh. Awaken the love that you are by claiming that your mind is Christ. Claim your pearl of great price, for it is the key that will unlock the treasure house of heaven. With your mind as Christ, you will discover that you are no longer capable of thinking unlovely, negative thoughts and will have no desire to retaliate.

The Bible is your biography, for you are Jesus, the great Jehovah of the Old Testament who finds fulfillment in the New. Using the mind of man, you are asleep. It is time to awaken, to cast off the mind of man who says, “I can,” “I was,” or “I will be,” and assert your divine inheritance which is the mind of God who says, “I AM.” Nothing is impossible to God, and nothing is impossible to you when you claim to be the mind of God.

This world is like a machine where its actions and reactions are automatic. Separate yourself from this machine-like mind and use your wonderful human imagination to rise to higher and higher levels of your own being. If you do not like the events of your life, change them by controlling your imagination. When you know what you want, ask yourself where you would sleep if you had it. What would your world look like? Would a friend be happy for you? With the answers to your questions filling your mind, fall asleep in your desired place. View the world from that vantage point and hear your friend rejoice now that your desire is a physical fact. Then believe in Christ -- the power to put all things under your subjection- and it will be done unto you.

Remember, there is no such thing as a powerful fate to which you must bow, nor do you have to accept life on the basis of the world without. Turn to self. Claim your pearl of great price and remember:

"What seems to be, is to those to whom
It seems to be, and is productive of the most dreadful
Consequences to those to whom it seems to be;
Even of Torments, Despair and Eternal Death."

for William Blake, in his poem *Jerusalem,* makes this promise:
"…but Divine Mercy
Steps beyond and redeems Man in the Body of Jesus."

CHAPTER 11

SELF-REMEMBERING

Do you have a goal in life? An aim for yourself? If you do, start now to lift yourself to its level by the act of self-remembering. Do not try to be a better man or woman, but transcend your present level of being by being better AT something. Your goal should be so important that you cannot forget it and your hunger for its externalization so intense that you cannot and will not let the thought go until it is embodied in flesh.

Scripture tells us, “Many are called, but few are chosen.” The word “chosen” means to separate; to choose; to decide.” Every day, you are offered the opportunity to choose a new idea; to enter a new state from which to think and feel. Unnumbered emotions and thoughts are yours to call forth but, because of the aim with which you desire to be identified, only a few emotions and thoughts are chosen. Begin to rise within yourself by letting go of your former beliefs and restrictions. Choose the thoughts and emotions you desire to express and enter your desire through the act of feeling.

In the 11th Chapter of Mark, two disciples were told to “Go into the village where you will find a colt tied at the crossroad upon which no one has sat. Loose him and bring him to me. If anyone says, ‘Why are you doing this?’ say, ‘The Lord has need of him.’ Then he mounted the unbridled ass and rode into the city of Jerusalem.”

Now, the animal found at every crossroad is not a colt or ass but the individual’s permanent, predominant emotion. Desiring to express a new emotion, you may find it difficult to ride. But you will always find your emotions tied at the crossroads of life. If you have never felt secure before, you may not be able to ride the animal emotion of security for more than a few seconds at a time. But the important thing is to try, for controlled imagination can ride any emotion into the city of Peace; the embodiment of the ideal state.

An emotion is right or wrong relative to a desire. If you feel uneasy as you commit yourself to your desire, you are walking in the wrong direction and will never reach it. But if the feeling is natural (right), and you persist in your assumption, it will become a fact. At times, even when your aim feels natural, you may allow doubts to creep in and move away from your goal. When this happens, don't condemn yourself, simply get back on that emotion and ride it again, for the beast is unbridled and must be ridden until you and it become one. Acknowledge the feeling of importance, of security, or of being dignified, within yourself, for your consciousness is reality. What you are conscious of being right now, you are. If you desire to be other than what you are remember, the state desired is just as real as the one you are conscious of now. Enter the new state by becoming conscious of being it. Persist! Find the feeling of the new state and ride it into Jerusalem.

Scripture calls upon man to remember himself by associating himself with his aim and walking in its direction. Only as you discipline yourself can you embody your aim. In his 11th Chapter Mark makes this statement, "Whatever you desire, believe that you have received it and you will. And whenever you stand praying, forgive." How do you fulfill a desire and forgive another? By finding the quality you thought to be in another and removing it from yourself. Then place the feeling you desire to express in its place. When this has been done, you have risen right into the state of your answered prayer.

Now, prayer is conditioned upon the belief that it is already answered. Desire is your springboard. Standing upon your desired state, you may discover that the board wobbles or the ground sways beneath your feet. But if you persist in being conscious of having attained your desire, even though your reason and outer senses deny it, what you are conscious of will become your reality.

Tonight, form a lovely aim for yourself and feel its fulfillment. Associate yourself with that feeling by becoming conscious of it. Do that and you will bless and be blessed by God who is your very self. Say to yourself, "I and my Father are one." Your inner being is he who men call God. He is never so far off as even to be near, for He is your own wonderful human consciousness.

All things, when admitted into your consciousness, are made manifest by its light, but something must be admitted first. If you are conscious of being beaten, the thought will manifest itself and you will be. Do you feel insecure? If you do, and persist in that mood you will sink into its slums, for everything manifested, is consciousness externalized.

What thought dominates your mind right now? Regardless of what it is, you have consented to it, but you need not perpetuate it. The thought which enters the mind does not defile you. You may consent to any thought, be it one that defiles or blesses you when it goes forth. But every thought will be made manifest. The state where you presently reside was only a thought before you entered it, just as is the state you now desire, and it can just as easily be realized. Take the challenge. Formulate your aim and rise, in consciousness to its fulfillment. Think it is real and it is, for everything is possible to a thought.

Self-remembering is remembering your aim so, in the course of a day you should ask yourself where you are psychologically. Your reality lives in a psychological country where you can walk in the mire, the valley, or the mountain tops. Choose this day the state you desire to enter. Feel its mood and acknowledge its fulfillment. Walk faithful to that assumption and, although your reason and your senses deny it, your persistence will cause it to become a fact.

You, all imagination, are the sum total of your reactions to life. This is the only cause and explanation of the events you encounter. If you do not like your world, change your reaction to it. Life will become easier when you are brutally frank with yourself and acknowledge your reactions to that which was created by you and is being reflected to you. Resolve to react only in a positive manner. Positive thoughts produce positive effects. As you see your world differently, your consciousness changes, thereby changing future events.

Your desire is always ready for incarnation. But as a desire alone it is incapable of birth. It must have human parentage. You are the human imagination scripture calls “Mary,” as you are capable of conceiving an idea and giving it birth without

the aid of any man. “Man” is called “the mold of God.” Your I AMness is God the Father, and you, as Mary, conceive a desire of God. Locking your secret within yourself, walk faithful to your concept and you will bring forth its fruit.

Everyone is the Mary of the Bible. Her names means “water; the psychological truths of the mysteries.” Washing all literal concepts of the Bible from your mind, you are baptized and are born of water. Then, as you live faithful to your desire, you are the blessed Virgin, bearing that which is conceived by the Holy Ghost the holy desire.

CHAPTER 12

YOUR DESTINY

Love is the only true power, and your power is in proportion to your love. When scripture speaks of the violent taking the kingdom by storm, it is not referring to violent characters, but the power of love which gives the force necessary to rise to a higher level of awareness.

There is no ultimate destiny for, understood psychologically, life is everlasting. It is the appeasement of a hunger whose main force is desire. Man rises on the springs of his desire, with every level of the vertical line of the cross within him so organized that it will lift him, through desire, to higher and higher levels of himself.

I, like all true teachers, teach the art of overcoming the violence that characterizes mankind's present level of being. In many ways, we have advanced beyond our forefathers, but we have remained just as violent as they. It is my wish for you that you break your violent, negative nature. For if you will, you will rise in consciousness and find your destiny waiting for you. Every moment in time you are offered the chance to prove your ability to overcome violence. How? By assuming that consciousness is the only reality and that nothing has reality save the consciousness you have of it. In that assumption, you will find the sole cause of the phenomena of life.

Your reactions to life define you, and as long as they remain as they are, your life will stay the same. Your world is but a projection of your state of awareness. Consciousness is the only substance and the only cause of the phenomena of life; therefore, it is impossible for change to occur until there is a change in consciousness.

All that you consent to, be it good, bad or indifferent, is projected into your world through your "I" of awareness. If security is your aim, you must establish an awareness of security so strong that you can feel it and say within yourself, "I am

secure." You are free to consent to violence and grievances or security and peace of mind. Whatever you consent to by becoming aware of will be yours. Your aim is always just above the state where you now stand. Throughout the day, ask yourself if you are conscious of your aim, and you will discover how near or how far you are from it. If you are not conscious of being secure at the moment, claim that you are. Persist, and maybe tomorrow as you observe your day, you will find the awareness growing stronger and stronger.

Learn to stand alone by claiming, "I am what I am because I am conscious of being it." Stop looking at others and start observing your reactions to their behavior. Turn within and change your violent nature to one of love. Do that and you will ascend the ladder of life and reach your destiny. It is impossible to embody a new level of thought through the efforts of another. The rock upon which you must stand is consciousness. All other ground is sinking sand.

It is the height of folly to expect the incarnation of a new concept to come out of the evolutionary process. The thing you are seeking must be incarnated before it can be made visible. There is a wide difference between knowing something mentally and knowing it spiritually. I can teach you the law of identical harvest. You can read how to apply the law through my books and mentally know the steps necessary to have wealth, but you will never know wealth, spiritually, until you consciously say within yourself, "I am wealthy." A man is sick because he is conscious of being so. Let the sick man say, "I am well," the hungry man say, "I am full" and the troubled man say, "I am at peace," and their right consciousness will produce that which they are conscious of being. If you want to know what love is, you must become loving, for you cannot know a thing until you are it.

I am teaching the art of Being; the art of spiritually knowing a state. In the Book of Joel, we are told, "Let the weak man say, 'I am strong."' This applies, not only to the physical body but to every facet of your being. Seek to know your desire spiritually, for only when the spirit feels the naturalness of the desire will it project itself in your outer world. Always remember, you will never experience what you refuse to affirm as true of yourself!

Awake! Become ever more aware of what is taking place within you. Lift up your cross and, without turning to the left or the right to ask another, turn within and consciously claim your aim, then watch it harden into fact.

If you do not apply my words, you remain right where you are, for you must be a doer in order to be blessed with your deeds. Desire is hidden identity, as you already are what you want to be. “Never would you have sought me had you not already found me.” The level of being you seek can be found by changing your reactions to life to conform to the level you wish to express. It is not necessary to use pressure, pull strings or ask anyone to aid you.

All you need do is change your attitude. After clearly defining your aim, sincerely observe your inner conversations and your reactions with regard to it. When your thoughts and reactions are disciplined, your “I” will lift you to your higher level and fulfill your aim.

Your fellow man is not to be condemned, but awakened. This is done by awakening yourself. As you rise in consciousness, you take all men with you. Think of your wonderful human imagination as the vertical line of the cross, limitless, with time as the cross-section. You are free to ascend (or lift up) the cross, but you cannot rise until you deny your limitations. Christianity is a way of life. With your mental eyes wide open, adopt Christianity by becoming aware of what it is.

If you do not like what you are encountering in life, rearrange your thoughts by changing your consciousness. Form the state you desire and occupy it in your mind. This is how you transform self. As you yield to the state desired, watch your world. It will transform itself into the ideal held in consciousness.

Where you stand, the ground is holy, for you are the temple of the living God. Clear your mind of the trees of traditional thinking. Become pure in heart and you will see that consciousness is all and all is consciousness. You will discover that the state you are conscious of being is the state made manifest. No matter how reasoning justifies acts of violence, don’t accept them. If you do, you contribute to

the state and it is a state you do not want to experience.

The story is told of Jesus entering the temple and ridding it of the money lenders saying, “My house shall be called a house of prayer, but you have made it a den of thieves.” This is not a material temple. You are the temple of the living God and the Bible is your biography. Thieves have taken over your house of prayer by placing false values there. Rid your mind of all beliefs of outside causes and reinstate the only true value of consciousness, the only true power of love.

CHAPTER 13

YOUR PERSONAL AUTOBIOGRAPHY

The Bible, the most wonderful book in the world and the most misunderstood, is your personal autobiography. It is not the recording of historical events as your teachers teach, and its writings were never intended to be interpreted as such. The persons recorded there never existed, and the events never happened on earth. The Bible is speaking of the heaven within and the earth without.

Its story begins: “In the beginning, God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. Then the Spirit of God said, ‘Let there be light’ and there was light.” The light spoken of here comes from heaven which is within you. The light which shines upon your earth is the light of your consciousness and shines from within you. The outer man (called the earth) is dark while the inner man (called heaven) is the being who was in the beginning with God and was God but is sound asleep. As your autobiography, the Bible tells how you are lifted up from your present level of being into a higher one.

In the Old Testament, we find the Pentateuch (the first five Books, as the law of Moses). These books were written in 500 B.C., while the earliest date known for the New Testament is 170 A.D. The first known New Testament did not include the Epistles to the Hebrews or the Books of Peter and James. (It is James who speaks of the double-minded man, declaring that he can receive nothing from the Lord.) Then we had the Apocrypha which consisted of early Christian writings that were excluded from the Jewish and Protestant Old Testament. These writings give four biographical sketches of a principle, rather than a man. It took nine hundred years for the Bible to come into its present form. So when you read it, always bear in mind that it is speaking of the kingdom of heaven within you. It is telling of a revelation of an eternal principle called Christ, who is your hope of glory. All of the characters recorded in scripture are aspects of your mind which you will discover as you fulfill your destiny, which is to fulfill scripture within yourself.

No man named Moses ever wrote any commandments on stones, rather the word "stone" means "literal truth." The literal minded man comes first and is given certain laws to live by, thus blocking psychological truth. As long as you see things on the outside as facts, your mind is blocked and you are unable to grasp their psychological meanings. But when you become thirsty for the truth and begin to apply the law, the spirit of God will move upon this psychological sea of understanding and your life will take that truth (water) and turn it into wine. In the state of Moses, God's true name is revealed to you. Take his name (your I AM) as your rod of understanding and hit the stone of literal truth with it, and psychological water will come forth. Drink it by putting my words into practice and you will convert the psychological water of truth I have given you into the wine of the spirit.

Now, the clothing spoken of in scripture is that of the mind and not of the body. John the Baptist is described in the 3rd Chapter of Matthew as one called Elijah in 2nd Kings. It is said he wore a garment of camel's hair and a leather girdle around his waist. Hair and skin are the most external things a man possesses; therefore, John the Baptist represents the outer man who has not yet clothed himself internally. Jesus is the inner man. He wears the seamless g8rment woven from above, and those who wear his garment are always found in the king's house.

The New Testament teaches a complete and radical transformation of self and calls it rebirth, but John the Baptist calls it repentance and urges us to change our thinking of the kingdom of heaven. It is said that he lived in the wilderness with the wild animals. Well, you are John, living in the wilderness when you have no direction of your own and allow your animal emotions to run wild. But when you begin to tame your animal instincts and call them into discipleship, strength will come to you from within and you will be baptized in the water of truth.

Speaking in a parable, Matthew likens the kingdom of heaven to a sower who sows his seeds on different types of soil. The sower spoken of here is not a being external to yourself, for you are the sower and the seed. Your own wonderful human imagination is God, the sower who said, "Let us make man in our image," then fell asleep and annexed the brain of the outer man as the seed for his redemption. As Adam (or the red earth), man is the psychological earth upon which the kingdom of heaven is planted. In

the parable, we are told that when one hears the word but does not understand it, the evil one comes and snatches away that which is sown in his heart. But he who hears with understanding, bears fruit and yields a hundredfold.

Another parable is told comparing the kingdom of heaven to a man who, having sowed good seeds in his field, fell asleep and his enemy came and sowed weeds there. These weeds are false teachings, planted in the mind, false beliefs and concepts that can be bound and burned when you turn within to discover the truth and the kingdom of heaven to be yourself.

In the 11th Chapter of Genesis, the story is told of how the tower of Babel is built with stone (literal truth) and bricks (manmade concepts). Before the building was erected, there was only one language and few words, but during the building, confusion reigned, and soon no one understood the language of the other. This tower exits today as the little mystical, occult groups of the world. You have no enemies save those of your own household. Making truth of false teachings, you believe that your security depends upon the money you have in the bank; or your health depends upon the pills you take; or your happiness depends upon another. In so doing, you build your own tower of Babel. But I say to you, your consciousness of being is the only reality of the state you are in, and all of the enemies of that state are within you. In his Beatitudes, Matthew tells you that your attitude of being is blessed when it is clothed in soft raiment, for when you wear the seamless garment of imagination, you are free to rise higher and higher into the garden of Eden within you. You are the gardener of your mind where you plant the seeds of your own selection. As the Man of Imagination, become conscious of being that which you have planted, and your harvest will be an hundredfold, for you always become what you behold.

In his 16th Chapter, Matthew tells the story of the Pharisees and Sadducees who, unbelieving, ask for a sign from the heaven. Then we are told to take heed and beware of the leaven of the Pharisees and Sadducees. Now, these are not men, but attitudes of mind. If you believe that you must live in the “right” neighborhood; that you must know the “right” people that your skin must be the “right” color; or that you must be in the “right” place at the “right” time, your attitude is one scripture calls a Pharisee. Beware of that kind of thinking, for the road to a higher level of self is always internal

and never external.

Mark tells us that the kingdom of heaven is like a merchant of fine pearls who finds a pearl of great price, sells all that he has, and buys it. As long as you hold onto one thought of something external to your own mind, you do not have enough money to buy the pearl of great price. You must be willing to sell all belief in anything outside of self. The road to the kingdom leads upwards and is always in an internal direction. You cannot travel this road wearing clothes made of skin and hair. You must be clothed in your wedding garment which is always woven from within.

Again, we are told that the kingdom of heaven is like a net which is cast into the sea and gathers fish of every kind, be they good or bad. When it is brought ashore, the good are placed into vessels and the bad thrown away. Become discriminating. Select your thoughts carefully and throw away any unlovely and negative ones. Allow only that which is of good report to fill your mind and you will be the good fisherman. In this same 13th Chapter of Matthew, the question is asked, "Have you understood this?" It is my prayer that everyone of you will answer, as they did to him, and say, "Yes."

Now it is said, "Do not put new wine into old wineskins, for the skins will burst and the wine be spilled, and the skins destroyed; but put new wine into fresh wineskins so both are preserved." Old thoughts, the traditions of men, the belief in power outside of self are the old wineskins which must be burst and allow the beliefs to be spilled and destroyed. New wine, gained by the fulfillment of God's promise within, must be put into your consciousness (fresh wineskins) so that both are preserved.

Man does not evolve on the outside. There is only one presence; only one essence in man, called Christ and defined as God's power and your hope of glory. This power can be awakened if you, God's word, are not tarnished by the belief in a power outside of self. Awake! Give up all false beliefs and clothe yourself in the soft raiment of an internal attitude which implies the fulfillment of your dream. The Bible, from beginning to end, is the psychological story of your soul and tells you that the first thing you must do is change your thinking. I bring to you a new idea relative to the cause of the phenomena of life, telling you that you are not what you believe yourself to be, but possess possibilities of infinite inner growth.

Your destination is always reached by an internal direction, which is the Be-attitudes. Be your attitude good, bad or indifferent, when you clothe yourself in an attitude, its fulfillment is not dependent upon anything external to you. But when you depend upon external laws to determine your attitude, you are on the level of Elijah and John the Baptist. Their teaching was wonderful, but it was stone, and the state was a violent one. John the Baptist cannot enter the kingdom of heaven. You must overcome his state by consciously turning within and disciplining your internal attitudes. This is your destiny. You are destined to awaken within yourself as you climb Jacob's ladder of states to higher and higher levels of your own being. The state of awareness you desire to express must be bought by selling all of your beliefs in any external power to help you. Once free from their encumbrance, you will move in faith into your desired state.

In the Book of John, Jesus, as a teacher, makes this statement: "Let not your heart be troubled; you believe in God; believe also in me." Then he adds this thought: "It is expedient that I go, lest the comforter will not come." Here we see a teaching that is seemingly taught from without, but it is necessary for your belief in any external teacher to disappear for only then can the comforter within you be found. As your belief in yourself grows, your heart will find peace.

There is only one cause, only one I AM. I, the trinity, in unthinkable origin, AM God the Father, and in creative expression AM the son, for imagination is born of consciousness. I, in universal interpretation; in infinite imminence; in eternal procession AM God, the Holy Spirit. The real definition of imminence is "sooner than now and nearer than here." I AM, therefore, the comforter. What could comfort you more than the knowledge that you don't have to wait for your dreams to come true? They are nearer than here and sooner than now. Let this knowledge be your comforter. If there was a limit to that which is contained in an infinite state, it would not be infinite. In the 23rd Chapter of Exodus, this statement is made: "You shall not steep a kid in its mother's milk." I tell you, you are doing this very thing when you keep your mind on a negative state. Turn your attention from want and lack (all negative states) and place it on fulfillment and abundance (positive states) and you will no longer simmer your desire in its mother's milk.

CHAPTER 14

THE HUMAN SPIRIT

The Bible tells of the human spirit's never-ending struggle to assert its supremacy over the natural mind. Believing in the reality of the world outside, the natural mind rules sleeping man, while the human spirit is God in man, struggling to awaken and assert its supremacy over all. The poet Faust knew this when he said, "Two souls are housed within my breast. One to heaven doth aspire and the other to earth doth cling."

In the 25th Chapter of Genesis this struggle is told as the story of Isaac's two sons, Esau and Jacob. Coming first as outer skin and hair, Esau is recognized as your personality, while the smooth-skinned Jacob is your human spirit. We are told that when their mother Rebekah became aware of the struggle within her, she questioned the Lord who told her, "Two nations are in your womb and two people born of you shall be divided. One shall be stronger than the other and the elder shall serve the younger.

Your external world is known by reason of your critical faculties; therefore, you can always discover the psychological state in which you reside by observing your thoughts of the day. Now, every state has its limitations and restrictions from which there appears to be no escape. If you believe you are the state in which you now reside, you will never be able to leave it. But the story of Esau and Jacob tells you there is a way of escape and how to accomplish it.

Esau exists in your mind as the outer world of fact and Jacob as the inner world of imagination. As their father, you have the power to give either son the right of birth. Always seeing from where you have placed your attention, you are called upon to blind yourself to the outside world by drawing your attention from it, then deceiving yourself by imagining the world as you want it to be. This is done by closing your eyes to the so-called "facts" of life and turning your thoughts inward. Now, clothe your thoughts in the feeling of reality until they are just as solid and

factual as those known to you by reason of your outer senses. When this is done you, Isaac, have given your son Jacob the right of birth.

Your objective world is always reflecting your inner, subjective state. Therefore, it is impossible to change your outer world until you have changed your inner, subjective state. Knowing the state you want to occupy, completely absorb yourself in it as though it were a sponge and you the water capable of entering and being absorbed by it. So lose yourself in the feeling of satisfaction and fulfillment that when you open your eyes and Esau (the world without) returns, you know you have given his birthright away. Although you have been self-deceived by imagining the state to be real, you have given it the power to be born. How it is going to come about I do not know. Only your Father in heaven knows, for he has ways to make your desired state alive and His ways are past finding out.

Now, there is an essence in you that is sound asleep and must be awakened. When you give Jacob the power you have given Esau, watch. You will discover that Esau will no longer react violently but will become passive. Then you will know that you have brought about a reversal of order. As you are aware of being Jacob, you will persist in seeing what you want to see and experiencing what you want to express, thereby awakening your true essence to the truth that the world is yours and all within it.

You are the Rebekah the Bible tells about and you are constantly bringing forth your Esau and your Jacob who are forever at war with one another. The elder is the world you know by reason of your critical faculties, while the younger is the one you know subjectively. The person you want to be is struggling for birth. As long as you look at and accept the outer world as the only reality, you will never give birth to your fulfilled desire. You must turn your attention inward and subjectively appropriate your objective reality.

When you read the 25th and 27th Chapters of Genesis, remember, all the characters recorded there are in your mind. Although unmarried, you are always giving birth to twins. The world in which you live is the outpicturing of your state of awareness. That state is your first son which must be supplanted by your

second son, or desired state. Throughout the Bible, you will find there is always a second son which replaces the first: Jacob supplants Esau; Jesus supplants John the Baptist; and the human spirit supplants human matter.

When you know what you want, define it as vividly as you can. Then blind yourself to your externalized state by sending it hunting. You cannot touch your second son (your cherished idea) until you do. This is accomplished by turning your attention away from all thoughts of denial and clothing your desire with the skins of reality. In his "Ode to a Nightingale," Keats said:

"My heart aches, and a drowsy numbness
pains my sense as
Though of hemlock I have drunk."

Having felt the reality of his experience so vividly, when he opened his eyes, Keats asked:

"Was it a vision, or a waking dream?
Fled is that music: do I wake or sleep?"

It is with this kind of intensity that I would ask you to clothe yourself as you feel yourself already the person you want to be. Now, stretch out your imaginary hands and touch the objects there. Listen with your imaginary ears. See with your imaginary eyes. Walk in your imaginary world as you taste and smell the objects there. Your creative power can be used for anything, be it a fur coat or a new hat. It is my hope that you will use it for some noble state such as greatness in your chosen profession, whatever that may be. Now, let us look at the 38th Chapter of Genesis where the story of Judah and Tamar is told. "Judah" means "praise" and "Tamar" means "a desired state; a palm tree oasis. As Tamar, you thirst for your desire. Give it to yourself by going into your desired state and making it real by becoming one with it. Feel the sense of satisfaction that your prayer has been answered and you are the woman called Tamar and the man named Judah.

You will find another account of twins in the 48th Chapter of Genesis. This is the

story of Manasseh (which means to forgive) and his brother Ephraim (which means to affirm). One is negation and the other affirmation. When you take your attention away from your problem by affirming its solution, the problem is momentarily forgotten. Persist in your affirmation, not in repetitious form, but in feeling. As you feel the solution, the problem dies from lack of attention.

This teaching is not for the complacent but for the human spirit who hungers and thirsts after right thinking. As we are told in the 5th Chapter of Matthew, "Blessed are those who hunger and thirst after righteousness, for they shall be satisfied." Awaken the Jacob in you by observing your thoughts uncritically. Think of yourself as two beings, one who sees with the organs of sense and the other who sees through the mind of imagination. The sense man is a creature of habit. He is dynamic and active; yet, through the daily practice of self-observation, he can be brought into a passive state and his power transferred to the man of imagination. There are always two decided outlooks on the same world, i.e., the one you see with your outer organs and the one you know only mentally. Your desire is mental, without shape or form. It is your second son who will supplant your present world when your power of awareness is turned within.

Do you have a longing? A consuming desire that you want fulfilled now? Allow that desire to clothe your mind. Knowing that its fulfillment is based upon feeling, ask yourself what the feeling would be like if your desire were now realized. Whatever your problem is, its solution is within you. Turn your attention to your desire's fulfillment and clothe it in the skins of objective reality. This is the technique of reversal and should never be taken lightly because the moment you feel yourself into a state, you instantly take upon yourself the fruit of that state.

I hope you now know how to clothe your subjective longing. Think of your desire as Jacob; then clothe it in the skins and hair of Esau. The time it takes for your longing to materialize is proportionate to your feeling of its naturalness.

The kingdom of heaven is within you. Humanity cannot enter this kingdom, but your imagination can when you detach yourself from that to which you are now attached. There must be a separation, for only the human spirit is called, and only

the human spirit can pass, singly, through this “I.”

Now, that which requires a state of consciousness to produce its effect cannot be effected without such a state. Once you have entered a state, don’t be concerned as to how it will be externalized, for everything comes into being through consciousness. You never create a state. All states were created before the world was. Rather, you enter a state and it simply displays itself. Enter the state of poverty by saying, “I am poor” and you will see its evidence displayed on your screen of space. You do not generate health, wealth or happiness. The states are already there, completely furnished and ready for your immediate occupancy.

My words are true, but truth by itself can do nothing. It must be applied. Unapplied truth is like a lamp without oil, but applied truth is a lamp whose oil never runs low. Remember, there are no accidents, no cause other than an imaginal one. If an accident is fatal, it is an involuntary suicide. Are we not told, “No one takes my life, I lay it down myself. I have the power to lay it down and the power to take it up again.” An accident is not a force external to the individual’s consciousness. “No one knows a man but the spirit of the man who dwells in him,” and man is simply the sum total of his reactions to life. No one comes into your world save you call him. You have the power to call anything into being, for you are the author of the drama called life.

The Bible refers to God as the Father; as I AMness, or light, but the word means consciousness” which, like an atom, has no age. consciousness is living substance which has no beginning and no end but simply displays arrangements of itself. External man consents to age, but the substance of consciousness does not. It never changes. Before the world was, I AM, and when it ceases to be, there will still be I AM. External man can say “I was” or “I will be,” but the internal human spirit says only “I AM.” Knowing your desire, persist in the thought that you already have it until your thoughts become habitual. If you do not, you will find yourself returning to your old way of thinking and perpetuate it, thereby never seeing your desire externalize itself.

I will leave you with this thought. While man is violent, animals must exist. The animal is only externalized evidence of man's violence. The dinosaurs were lumbering beasts with small brains and bore witness to the lumbering state of man at that time. The dinosaurs were not killed off but became extinct naturally. Let man become tame and all the animals will become sterile.

CHAPTER 15

THE FEELING OF "I"

Your journey into this world of decay and death began with your feeling of "I" and where you place that feeling, there you live. You can place your feeling of "I" in the mud of negation or on the lovely ground of positive assumption. Your feeling of "I" is always with you. It is your slave and your savior, for wherever you go, there "I" am also.

The 9th Chapter of Numbers begins with Moses being given instructions by the Lord as to how to erect a tabernacle, or tent of testimony and move it across the desert. He was told: "During the day a cloud will cover the tabernacle, and at night it will have the appearance of a pillar of fire. Whenever the cloud rises, the children of Israel must journey to the place where the cloud settles down, there the people must remain. It may rise once a week, once a month, or longer, but when it ascends, the children of Israel must journey."

Now, a tabernacle is an elongated place of worship which is movable and covered with skin. You are that temple (tabernacle), and the spirit of God dwells within you as your "I." A cloud is a garment of water (or psychological truth) which covers the "I" and that to which it testifies. The cloud does not move in time but is lifted up by the "I" it covers. According to my senses, "I" am now in the Palace Hotel. Let me lift the cloud from my testament by withdrawing the feeling of "I" from the evidence of my senses and move by placing my "I" in a predetermined state, and my whole world moves with me. Clothing myself in feeling, the cloud covers me as I testify to the state I have just entered. At this moment, you may have placed your feeling of "I" in an unlovely state and, unless you lift that cloud which covers you, you are anchored there and are incapable of changing the circumstances of your life. Now, this lifting of the cloud and placing your feeling of "I" in a more desirable state involves a death, for when the cloud rises, it breaks (or kills) the cycle of recurrence you have been on.

Motion can be detected only as a change of position with respect to another body, and all motion spoken of in scripture is psychological. Every state exists in this psychological land from which your "I" journeys. All you need do is extract your "I" from where it is now and place it in your predetermined state. But how will you know you have moved? By using a frame of reference. While sitting quietly in your chair, you can lift your cloud by placing the feeling of "IF" in an entirely different psychological state. No one can see this motion, for yours is a spiritual journey. While in the state, look for confirmation of your move on the faces of people there. Are they surprised to see you? Are they happy for you? A little jealous? Look, until you see the expressions on their faces. If there is a change in your feeling of "I," you will find an automatic alteration in your usual expression of life.

During the day, you wear your garment of truth (the cloud); but the moment you begin to meditate, the brain grows luminous. This is the pillar of fire by night. Remember, "I AM the truth," and wherever you place your feeling of "I," there you must abide.

In the 34th Chapter of Deuteronomy we are told that Moses went up from the plains of Moab to Nebo, and there to Pisgah which is opposite Jericho, where he was shown all the land that was his. The word "Moses" means "to draw out." He is not a man but your creative power which can draw out of you any state you have placed your "I," struck the rock, and produced the water.

The word "Moab" means "mother/father" which is your "I AMness." In your present state, your Moab may be saying, "I am beaten," "I am sick," "I am impoverished." But "Nebo" means "to prophesy your longing by the feeling of I." "Pisgah" means "to contemplate." When you enter your desired state, observe your Jericho, for it will have a fragrant odor as that is what the word "Jericho" means. Having risen in consciousness, remain in your chosen state until you have a reaction that satisfies you. A violent reaction produces a horrible odor, while a lovely reaction indicates Jericho and a lovely odor. You see, Jericho is not a place in the Near East, but a state which produces the thrill of accomplishment within you.

In the 14th Chapter of the Book of John, Jesus speaks to Peter saying, “Let not your heart be troubled; you believe in God, believe also in me. In my Father’s house are many rooms; if it were not so would I have told you that I go to prepare a place for you? And when I go and prepare a place for you I will come again and take you to myself that where I am, you may be also.”

This is not a man speaking to another, but self speaking to self. You are Jesus (Imagination) telling yourself that there are unnumbered states of awareness for you to enter, and you are inviting self to choose the state you wish to inhabit. After selecting the state, imagination will go and prepare it for you so that you may come again (as you must), for wherever you abide in imagination, there you shall reside also in the flesh. If you believe what I have told you, determine to change your feeling of “I.” There is no power that can keep you from realizing your dream, but you! And no man can compel you to enter any state. You have the power to select your state and enter it, thereby making it alive or, leave a state, thereby killing it. The decision (and its consequences) is yours and yours alone. The day you can become an observing “I,” watching your reactions and seeing the observer and the thing observed as two distinct beings, you will know you can enter any state and it will outpicture itself. You will know that all the mansions of your Father’s house are yours.

I AM (consciousness) contains the whole of creation, and out of I AMness comes imagination. Where there is no consciousness, there is no imagination. When you enter a state, your I AM is having a psychological experience. When you think about a state, you have a subject and its object; but when you experience a state, you have unification.

Tonight, mentally look at your day. Can you remember those you saw this morning? If your reaction to them is the same as it was earlier, then you have not changed your feeling of “I.” Your friends and relations are your frame of reference. Use them in your journey. The command in the 1st Chapter of Joshua is: “When you start, turn not from it to the right hand or to the left that you may prosper wherever you go, for I, the Lord your God, am with you.” Therefore abide

in the state you desire until your whole being is permeated with its reaction that you may reap its reward. “I,” your consciousness, am with you, and I AM the Lord, your God.

Thee teaching of truth deals with the feeling of “I,” for only through feeling can change come about. If you continue to have the same reactions, you have not changed your feelings. Your world forever conforms to your inner assumption. Remember your aim a thousand times in the course of a day. Notice your thoughts in regard to it, and break all unlovely ones. If you are not successful, it is because you not practicing this truth and applying this law.

“You are the temple of the living God, and the Spirit of God dwells in you. What has a believer in common with a non-believer? Come out from them and separate yourself from them, and I will welcome you.” Come, let us live on the mountaintop!

CHAPTER 16

THE WINE OF ETERNITY

The human imagination and Divine Imagination are one and the same. They are not two. Your human imagination has the power to turn your water of life into the wine of eternity. This you will do when you release your imagination from its bonds of limitation, for when imagination is truly free, it can accomplish miracles.

The Bible calls imagination man's savior and identifies this wonderful benefactor as Christ. When Christ is awakened and born in you, your human imagination becomes divine vision. Called Christ, your individual imagination is the mediator between the father of all life and the external world called Man. Having imagined wealth, it is the human imagination who walks on the water of life and denies the evidence of his senses by claiming, "I am wealthy." His persistence mediates God to Man.

Every character in scripture lives in the mind. When you read the Bible, turn to self and ask, "What state would I be in if I were doing this?" When reading the story of Moses, claim you are he. Assume the state of faith when you read of Abraham. You are Joseph, the dreamer, and Thomas, the doubter; and you are destined to be Jesus Christ, the awakened, Risen Imagination.

Skin is the most external thing a man can wear. When you read of one who wears camel's hair or leather, you are reading of one whose mind is tied to the outside. His philosophy of life is external and dependent entirely on others. In the 5th Chapter of Mark, the story is told of an innocent man who, being unclothed, lived among the dead and cut himself on the stones. When Awakened Imagination passed by, the innocent one cried out, "Do not cast me out," and when asked his name, he answered, "My name is Legion, for we are many."

A being not yet individualized in a spiritual sense is innocent for he knows not what he is doing. He is Legion because he has innumerable "I's" in him, i.e., "I

am ill," "I am poor," "I am tired," "I am weak," and "I am mistreated," to name but a few. Living among the dead and sleeping the sleep of death, his literal understanding of life and its cause are stones which cut and bruise. But the spiritual man has a personal self-determined history, a predetermined self. In the realm of the spirit, he becomes what he wills. When consciousness turns within, the spirit awakens to his true identity. Then, casting out all belief in any external cause, he is clothed in his right mind and sits at the foot of the one who cast them out.

A miracle is only the name given by those who have no faith in the works of faith. The story is told of a man named Jairus whose daughter was believed to be dead. But Awakened Imagination ignored the thought and said, "Do not fear, only believe." Arriving at the house, he questioned, "Why do you weep? The child is not dead, but sleeping." Then he touched the child and said, "I say to you, ~rise." Immediately, she got up and walked. Then Jesus turned to the parents and said, "Give her something to eat."

Every state, every desire, every idea is your child. Looking at the desire, it appears to be dead to you, the natural man. But your spiritua1 "I" knows the desire is not dead but sleeping, waiting to be touched for its resurrection. With your desire, (child) made alive within you through the power of touch, it must be fed in order to bring about its birth. This is done by turning your attention to it.

Now let us turn to the 5th Chapter of the Book of John where he speaks of the pool of Bethesda and its five porches. The story is told of a sick man who waits for the moving of the water by an angel, believing that whoever steps into the pool first, after the movement, will be healed. After asking him if he wanted to be healed, Awakened Imagination said, "Rise, take up your pallet and walk," and at once the man was healed and, taking up his pallet, he walked away.

The word "Bethesda" means "house of mercy." And the pool spoken of here is consciousness which must be stirred by an angel (a messenger of God). Any idea you entertain is that angel, disturbing your consciousness. The pool is entered by a mere assumption, and stirred as you bathe in it. "I am" is always first person,

present tense. No one can put you in the pool by affirmation. Although seemingly impotent, you rest on the five porches, or senses when you accept their evidence and refuse to change your consciousness. No one need help you. Who could be first in the pool other than self which is your "I." Knowing what you want, rise in the assumption that your desire is already satisfied (healed) and it will be.

In his 17th Chapter, John rejoices saying, "I have finished the work thou gayest me to do. Father, glorify thou me in thine own self with the glory which I had with thee before that the world was. I have kept them in thy name which thou hast given me and none is lost but the son of perdition. For their sake, I consecrate myself that they also may be consecrated in the truth, for I dwell in them and they dwell in me and we are one."

The work you gave yourself to do is to awaken from this dream of life. Having assumed the limitations of the flesh, you will awaken to your true identity and become your own glory when the outer you is made passive and the inner you, dynamic. Now, the son of perdition is the belief in loss. Knowing that all things exist in the human imagination, nothing can be lost. When you realize this truth, you will no longer believe in loss, thereby fulfilling scripture.

The most difficult thing to grasp is that there is no one outside of self. Believing others needed to change, I worked on them, thinking that the world would be so much better if they would be different. Then I awoke and sanctified myself, and in so doing, they were sanctified, for I dwell in them and they dwell in me and we are one. *There is no one to change but self.* As you control your thoughts and allow only those which conform to your ideal to flow from you, your world will reshape itself in harmony with them. Remember, you cannot be aware of a fault or greatness in another were that fault or greatness not present in you. Remove the fault from your own "I". Place the greatness there and watch your world change as it reflects your change in consciousness.

In the 16th Chapter of Matthew, the disciples were questioned, "Who do men say the son of man is?" They said, "Some say John the l3aptist, others Elijah, and others Jeremiah, or one of the prophets." Then he asked, "But who do you say that

I AM?" Simon Peter replied, "You are the Christ, the Son of the living God."

At the present time, you may be concerned as to what others think of you, but when you have awakened to your true divinity, it will not matter to you what others think. You will know from experience that you are the Christ, the Son of the living God. Flesh and blood will not reveal this to you, but your Father who is in heaven reveals it. Through this knowledge, you will have been given the keys to the kingdom, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Having found the answer to the everlasting question, "Who am I," no man can ever take this knowledge from you. This wisdom comes from within.

Completely abandon yourself to a psychological experience. If you become one with a state in your imagination, you will rise to e compass it in the flesh. This being true, yours is a journey from innocence to imagination to experience.

You are already the person you want to be. Claim it and tomorrow y u will display it by being it. By your fruits you shall be known.

If today your life is not what you want it to be, stop blaming anyone; just keep working on changing your feeling of "I" and abide in your desired state. Persist.. .persist. . .persist, for at the moment of non-reaction, circumstances change. We rise by an energy others call effort, for it takes energy to act and react. All through the day, remember your aim by constantly identifying yourself with it. Let your reactions flow into your aim. Ask for deeper and deeper understanding of that which you think you now understand. I trust everyone has an aim to be greater. Do not limit yourself to any textbook. Stop believing that any one man can write a book that is final regarding truth. Start to dig. No one can grow without outgrowing. A different attitude is the solution to every problem. By your new direction (attitude) you escape that which has been wrapped around you. There is no one to change but self, so start changing yourself today!

Luke was speaking of you when he made this statement, "When their eyes were opened, they recognized him and he vanished from their sight."

When your “I” is awakened, you will find that which you have been searching for, and the belief in a power outside of self will disappear. In Francis Thompson’s poem, *The Hound Of Heaven,* he tells of how:

“I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind...”

only to discover at the end that “He was my very self.”

Man’s eyes are blind, though hounded constantly by the Hound of Heaven. He cannot believe in the non-historicity of the Bible but continues to hold onto his little beliefs even though he does not know what to do with them. People do not seek truth; they seek only supports for their opinions of it. But I say to you, “Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. I have come to set a man against his father and a daughter against her mother and a daughter-in-law against her mother-in-law, for a man’s foes are those of his own household.” When truth comes, it sets a man at war with himself, for he will discover that he can no longer consent to what he formerly believed in.

Start now and quietly listen to the words you want to hear. By a new direction, internally, you can change the course of your life and free yourself from the prisons of your mind. You can see yourself best by looking into the face of another, but you cannot judge one who has not awakened from the dream of life. Living in his physical, animal world, he reacts mechanically and automatically just like a machine.

CHAPTER 17

AWAKE, O SLEEPER

In the Book of Ephesians we are told to "Awake, O sleeper, and arise from the dead, and Christ shall give you light." This awakening and rising comes about through an inner development, for the Bible is your autobiography. It was you who inspired the prophets to record their visions. And it is you who will fulfill their prophecies in a first person, present tense experience. As you read the Bible, get your mental teeth into it. Study its message, and your understanding will go deeper and deeper as you travel through life.

The Bible teaches self-help. Do not look to any leader on the outside, only look to self by turning within. If anyone offers to do for you what you can do for yourself, reject their offer and turn to Christ, God's creative power in you, who is your life, your light of the world. By changing your thinking, Christ will change your world.

The "earth," spoken of in scripture, is the "mind of man." It is in this psychological earth that the idea of the kingdom of heaven was implanted. While in the state of sleep, false doctrines have crept in. Called tares, they grow with the wheat and will be harvested; therefore, you must become selective and clear the weeds by killing every belief in a power outside the mind.

The man who is rich is complacent. Satisfied with his social and financial positions, he is not hungry to grow. If you are complacent, your life will not change, for you will not be hungry or thirst for a higher level of awareness. You and you alone know whether the hunger has come upon you or not; but you have not begun the work you gave yourself to do until you begin to uncritically observe your thoughts. And when you do, you will discover that you are not as truthful, honest, or courageous as you thought you were.

Tonight, select a future upon which you want to work and tomorrow, be watchful. Question yourself by saying, “Am I keeping the tense? Do I want this? Is that the way my friend wants me to see him? Am I limiting myself?” Then act in your imagination, for imagination is passive while asleep and allows that which is false to take the throne. Watch your thoughts. Reclaim your throne and consciously allow your human imagination to rule your world!

Your human imagination, once activated, will awaken as a little babe. Born in violence, in a manger where the wild beasts eat, it will grow in wisdom and power as the outer you will, become passive and powerless. But, you must be watchful and vigilant of your thoughts in order to bring the outer you into passivity. Only then will you know what it is like to be in the world but not of it. The purpose of this teaching is to awaken the Christ who is asleep in man, dreaming different states into being, and bring him to the conscious circle of humanity where man is self-aware. Once you are aware of your true self, you will no longer condemn sleeping man. You will know they are machines, automatons who do not know what they are doing.

Your desires are not subjective, intangible things, but solidly real. Begin to awaken the Christ in you by clothing your subjective desires in objective reality. I promise you, the day you do this, they will become facts in your world. Have an aim that you will not lie to yourself anymore. Work on this feature within yourself. Become extremely observant and honest with yourself and watch the energy that formerly moved into negative states, flow into your greater aim. Perhaps your aim is to become a great teacher, not because you want to impose your will upon others, but because you want to awaken in others what you have awakened in yourself. The awakening begins when you feel a separation; a division of the natural and the spiritual imaginative you to which all things are possible. It is this spiritual you that clothes your subjective state in reality.

By changing the feeling of “I,” you can direct your life internally and escape the prison of your present state regardless of what it may be. By thinking from the point of view that the problem is solved, you move from the problem to its solution. This change of attitude is called the Be-attitudes. In other words, you are

“being” what you want to be by assuming that you already are it. When you know what you want, consciously clothe yourself in a new concept of self by extracting your “I” from the evidence of the senses and placing it in the place you want to be. By this assumption (or be-attitude), you have journeyed from one state to another. “And I, if I be lifted up, I draw all men to me.”

Once you have lifted yourself up into the new states abide there! Do not come back to the testimonies of your, senses, but remain in your desire until a different world is established. Every change in the feeling of “I” automatically produces changes in the external world; therefore, you must learn to die daily to your old beliefs. The statement, “Those who lose their life for my sake will find it,” means letting go of all that you now consent to. If you lose it, you will find your “I” reclothing itself on a higher level of beings; thereby causing a new expression in your world.

When you go in a new direction, the journey is made in the mind. A physical journey may follow, but the journey must be made on the inside first. Where you are, is what you psychologically are at that moment. An enlightened being lives on the mountain top and the human imagination, when completely controlled, is personified as a being called Jesus Christ.

As long as you are violent, you are asleep. Awaken the spiritual you by watching your actions and reactions to life, and you will lose your impulse to retaliate. What happens to you here is not important, but how you react to what happens, is. Your reactions define you. They tell you where you are, for you attract life in its most minute detail.

The Bible does not teach reincarnation. Its central teaching is the rebirth of consciousness into ever higher and higher levels. You must be born by water and spirit, not water only. Except a man be born of the Spirit, he cannot enter the higher level of being called the kingdom of heaven. In this series of lectures, you have received psychological instruction as to how to go about working on yourself. Your mind has been washed of certain errors, baptized and born of water. But, unless this truth is applied, you will not be born of the spirit.

The word “Mary” means “water.” Christ, the “I” in you, is born of water and of the Holy Spirit. The outer you cannot receive instructions. He is literal and takes things literally, thereby receiving nothing but stone. The righteous man, however, is conscious of being the man he wants to be, while the foolish man steals from himself by not claiming his desire. Every time you see a man less than what he wants to be, you have robbed him of The state necessary to externalize it.

Be not as the heathen who, by vain repetition hopes he can get the ear of God. Rather, when you pray, go within and close the door, and your Father who hears in secret will reward you openly. You have but to change the feeling of “I.” Close the door to the outer world and feel yourself into the state your friend desires. With a planned program, see him and talk to him from the premise that he is that person already. Keep the door of reason and logic closed and walk in faith that what you have heard and seen, in secret, will be rewarded openly, and it will.

The Bible was written by the conscious circle of humanity. (This circle you enter at the moment of wakefulness.) Not composed by men, the Bible is divine instruction with limitless interpretations. It is a test in the development of your understanding and, as you grow, its understanding deepens and deepens.

Although man wraps himself in conditions (states), the being he really is, is I AM. Anything man will consent to, he will manifest in his world. Can you accept as fact what your reason and senses deny? Or must you always bow to reason’s dictates? The same consciousness that produces health, produces sickness, wealth or poverty. Whatever you agree to be conscious of, whatever you affirm as true, you will manifest.

When you know the spiritual being within you, you will assert the supremacy of imagination and put all things subjective to it. All knees must bow to imagination. “Behold! We are transformed into the same image.” Can you behold a given situation and make it so natural that you are transformed into its image? You can when you, all imagination, feel the naturalness of the image you behold.

Divinity is not divided; therefore, everyone is but a projection of the one. You are told to love your neighbors as yourself, for there is no other. Sanctify self, not another. Working on others will not change them; only by changing yourself will the others change. Seek confirmation of your ideas and you are not growing. All textbooks are manmade and uninspired from on high. Stick to them and you will remain on their level. Believe in self! Trust your human imagination and you will grow in wisdom and in stature and, as you grow, you outgrow your former beliefs.

My ideas regarding the historicity of the Bible are not original. The Encyclopedia Biblica was published in 1888. Sponsored by Oxford University, it took twelve years for one hundred and twenty-seven brilliant minds from all faiths to complete it. These men, who knew the ancient tongues, after intense research came to the conclusion that the Bible, from cover to cover, was mythological allegory. Another wonderful book is Smith's Dictionary of the Bible. Published in 1860, it is made up of four volumes. They discovered that the writers of the Bible used a phallic frame to which they attached their psychological truths. "And when their eyes were opened, they knew him." To know, is to have union with and become what is beheld; therefore, he vanished from their sight when they knew him.

In the 3rd Chapter of 1st John, he tells us, "See what love the Father has given us that we should be called children of God, and so we are. The world does not know us because it does not know him. As God's children, it does not yet appear what we shall be, but we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who hopes in him, purifies himself, as he is pure."

We are God's children, destined to be God himself, and God creates everything he, individualized as you, consents to. Therefore, resolve only to hear what is good concerning yourself and another. If you adopt this attitude, everything that enters your mind will contribute to a noble life and you will discover the joy of feasting on higher states.

When a man dies, it is an expansion into a dimensionally larger life. If you have not awakened here, you must start awakening in the fourth dimension. Climbing a multitudinous dimensional time block, you ascend by reason of your ability to function in a dimensionally larger world. And each dimensional world is contained in a dimensionally larger world; in turn that world is contained in a still dimensionally larger world without end. But, remembering the love the Father has given you, test him, knowing that everyone who hopes in him, purifies himself as he is pure.

Neville 05-01-1968

DIVINE SIGNS

Those raised in the Christian or Jewish faith are taught to believe that scripture is secular history. But I know that the story of Jesus, from his conception by the Holy Spirit to his ascension into heaven, is a sign rendered by God to those who will receive it.

The visions of the Old and New Testament are unchanged, eternal realities, which are forever. One day you will encounter what appears on paper to be a person, but he will be a state of consciousness, personified.

When Paul recognized this truth he said: "From now on I regard no one from a human point of view. Even though I once regarded Christ from a human point of view, I regard him thus no longer." After the revelation Paul realized that Jesus Christ was the creative power and wisdom of God, and not a person as he had been taught. But because God became Man that Man may become God, every attribute of God - whether it be faith, called Abraham, or the power and wisdom of God, called Jesus Christ - was personified.

Although addressing the Corinthians, Paul was speaking of the characters in scripture when he said: "From now on I regard no one from the human point of view." No longer able to think of Abraham as a person (as you are a person) Paul tells this story: "It is written in scripture that Abraham had two sons. One born of a slave according to the flesh, and the other born according to the promise." Here Paul is telling you that by your physical birth you are that one born according to the flesh. But Abraham's second son is born of a free woman, born according to the promise.

Then Paul explains the allegory of the two sons, telling us that Hagar - a servant of Sarah - was given over to Abraham, who sired the child Ishmael (meaning, "His hand is against every man, and every man's hand is against him"). Isn't that this world? As an offspring of the slave, Hagar, we struggle to make a living, to pay rent and taxes, always trying to keep ourselves above the flood of illusion.

But after the vision Paul realized that there is another birth, which takes place within. Called Isaac, that second son comes from Sarah, for he is born according to the promise. This is all symbolism, for when your spiritual birth occurs a child wrapped in swaddling clothes will appear to symbolize your birth. There are two distinct births from two distinct beings. One from the womb of woman (Hagar) and the other from the skull of generic man, called Sarah. Having seen the vision and, understanding its message, Paul no longer thought of Abraham, Isaac, Jacob - or any character of scripture, including Jesus Christ - as human. Even though he formerly thought of them that way and heard their story as secular history, he regarded them thus no longer.

In his 3rd chapter to the Ephesians, Paul makes this statement: "When you read the Old Testament, you will perceive my insight into the mystery of Christ, which was not made known to men in other generations, but is now revealed to his holy apostles and prophets through the Spirit." It was not known prior to its revelation in Paul that the mystery of Christ comes from within!

In the same letter to the Ephesians, Paul speaks of himself and those with whom he shared the vision, saying: "It has been shown us the mystery of his will according to his purpose which he set forth as a plan in Christ, for the fullness of time." To Paul, Christ - God's power and wisdom - is a plan of redemption, which is crucified on humanity and will be raised from the dead.

I tell you now: he has made known unto me the sacred secret of his will according to his purpose, which he set forth in Christ as a plan for the fullness of time. And when that time is fulfilled, he who is buried in you will erupt and God's purpose will be revealed.

The revelation of purpose gives everything meaning. You could have a million dollars and die tomorrow. Those who inherit your estate will give you lip service, but even after one generation the caring will cease and within three generations they will forget you. That is this world, but there is a plan buried in you which reveals God's purpose and gives meaning to all life! When that plan is unveiled in you, you will know why you do what you do and dream what you dream. You will know why you have certain visions. You will realize that everything contains within itself a symbolic significance. I will show you in a very simple way.

Tonight you may dream that you have an intimate relationship with another. Upon awakening, ask yourself what the one you encountered represents to you, and a wonderful answer will come from the depth of your soul. You will discover that, on a certain level, they represent a glorious state.

For instance: I know a brilliant man who graduated from Yale at the age of 19 and remained there for many years to teach higher mathematics. As an American of many generations, he once said to me: "We should have only English speaking people in the world," and he meant it. He was a very positive, brilliant person. If in dream you should see this man in a relationship, upon awakening you would realize he represents something positive, strong, and intellectual. Then watch, for whether one knows of the events or not, soon thereafter the one impregnated will be inspired to do something creative; for God is a creator who goes about creating, and you saw God's creative act.

On this level you may think this is sordid, but that is because you do not know God's symbolism. Speaking to everyone in the language of symbolism, that which the world may condemn is a glorious act of God.

God, being protean, plays all the parts. Wearing the garment of another, you see an act which could be a horrible one, based upon your concept of that individual. But if it is a lovely act, a glorious child - such as a poem, painting, or a design for a new home - will appear out of that union. That's all the experience means; but man is so rooted in the flesh, he gives it a Caesar's concept, which blinds him to God's symbolism.

You may or may not believe me, but the story of Jesus - from his conception by the Holy Spirit to his ascension into heaven - is simply a sign rendered by God to those who will receive it.

I have fulfilled scripture. There are those who will accept my message, and those who will not. If you who believe my word and ever see me in vision in the creative act, it is because I am fertilizing the story of the gospel in you. I am the father of that which is being fertilized.

I refer you, now to the 4th chapter of 1 Corinthians, where Paul speaks, saying: "You have unnumbered guides in Christ, but not many fathers. I became your father in Christ."

This is a mystery. Unnumbered people will tell you about Christ, based upon theory and speculation but not from experience. The King James Version calls these men instructors. Paul is saying that although there are many instructors, after his experiences are accepted he sires them.

Paul shared his vision, saying: "When it pleased God to reveal his son in me, I conferred not with flesh and blood." To whom could one turn after having experienced the vision of God's son calling him father? How could anyone tell you anything about a vision you have had? God's son revealed himself in me, and as I tell it I draw those who will believe me. Although they may not understand, they will modify their preconceived concepts of the Christian faith to conform to what I have experienced. The union will occur and that concept will unfold within them.

God, being protean, uses Neville (or anyone who has unfolded the pattern within himself) and wearing that mask he has union with one who has accepted the story of salvation. Then, having fertilized, it the pattern unfolds within him.

In 1929 1 had union with the Risen Lord, and 30 years later, in 1959, I was born from above. If the part you are predestined to play in the body of God calls for a shorter interval, your birth may happen sooner; but my part has been a complete unfoldment of scripture, and it has taken 30 years.

We are told that when Jesus began his ministry he was about thirty years of age. This does not mean thirty years after a physical birth, but thirty years after the spiritual union. When your spiritual birth will take place only the Father knows; but we are told in the Book of Habakkuk: "Every vision has its own appointed hour. It ripens, it will flower. If it be long, wait, for it is sure and it will not be late."

Paul tells us there are eight levels of the body of God: the apostles, prophets, teachers, workers of miracles, and so on. If you are destined to play other than that of the apostle, then maybe the latent time between union and birth of that particular part is not the same.

There is no dream, no vision, without meaning, for God speaks to man through the medium of dream and unveils himself in a vision. What you experience in vision is right for that particular level of your being, but when it is reduced to this level the thought would be totally wrong. Man, having eaten of the tree of knowledge of good and evil, decides what is right and what is wrong, thereby descending into the mire of confusion. But when he turns around he discovers that nothing is either right or wrong. On a certain level it is right and on another level it is wrong. So learn to accept every level, and as you do you will ascend the tree of life to discover that every level - when viewed from there - is right when you know how to interpret it.

He has made known unto me the mystery of his sacred will according to his purpose, which he set forth as a plan in Christ for the fullness of time. I now know that Christ is not a person, and regard no scriptural character from the human point of view, but rather a state of consciousness personified. I once regarded Christ from the human point of view, but now I see him as the creative power of imagination and the wisdom of imagination, with a plan buried in that power.

I now know I am the cross God's power wears as His plan of salvation has unfolded in me. He awoke and resurrected himself in me, and the entire story of Jesus Christ unfolded and revealed me as God the Father.

I have told you my experiences. If the world will not believe me it really doesn't matter, for I will find my remnant - my ten per cent - who will believe my story in spite of what they formerly believed. In this audience there are those who, although they attend regularly, continue to bring their barriers with them and will not accept my story. Others, bringing their preconceived misconceptions of scripture with them, depart never to return.

A friend brought a lovely lady to the last lecture, at which time she told me she would take my theories under consideration. I told her they were not theories, that I speak from experience. Then she said: "But I am an ordained minister," and I replied: "That means nothing to me. Have you had the vision of Christ? Did the one who ordained you have the vision of Christ? If not, it's the blind leading the blind."

"You can't take my theories under consideration, only what I have experienced. If it does not fit your prefabricated misconception of scripture, all well and good, but I am sharing my visions, my experiences. They are all revelations, not theory." She was very sweet, and left saying that this was her first lecture.

You don't come for one time, and hear something so radically different from what you have been trained to believe and expect to swallow it hook, line, and sinker. I would ask my friend to loan her my book, Resurrection, and have her read the chapter on resurrection. It's all documented.

I have referenced the Old Testament and - like Paul - ask you to keep my interpretation of the Old Testament in mind as you read my experiences. If so, you will find light coming from what you did not formerly understand, for the pattern has awakened in me. The New Testament is the fulfillment of the Old. It's not the other way around. The pattern, the mystery of his will, remains sealed in the Old Testament until the fullness of time, when the seal is broken and individual man resurrects, fulfilling scripture.

If you test your creative power on this level, the statement: "Whatsoever you desire, believe you have received it and you will," will no longer be a great theory given lip service, but will be known from experience. Believe you are the man (or woman) you want to be. Catch the feeling that you have already arrived. Look at your world from that assumption, knowing its truth.

Now, believe your assumption has its own appointed hour to flower. Persist in your belief and no power on earth can stop it from hardening into fact. This is Christianity!

There is no limit to your creative power. The most horrible problem will be resolved if you will but conceive a solution in your mind's eye. Anyone can do it. It doesn't take an Einstein to imagine a problem is resolved. Do not limit your creative power by determining the ways and means for it to come about, for imagination has at its disposal ways that are past finding out.

Do not be concerned as to how, when, or where - only the end. If you are in debt, what is the solution? That you win the lottery or an uncle dies and leaves you his fortune? No! The end is that you are debt-free. How would you feel if all of your bills were paid? Assume that feeling and let imagination harden that feeling into a fact!

Every problem has a solution. Imagine the solution and assume it is true. What would you see and do were it

true? How would you feel? Persist in that feeling and in a way no one knows the solution will come to pass.

There is nothing impossible to God, and God is crucified on you as your own wonderful human imagination! There never was another and there never will be another God, and all things are possible to him. If you can imagine the end, knowing all things are possible to imagination and remain faithful to that assumption as though it were true, imagination will harden into fact.

Remember, creative power will not operate itself. Knowing what to do is not enough. You, imagination's operant power, must be willing to assume that things are as you desire them to be before they can ever come to pass.

Now, let us return to the divine signs. The Bible begins with the story of Abraham, which is an allegory - a story told as if true - leaving the one who reads it to discover its fictitious character and learn its lesson. If the story of Abraham, Sarah, and their offspring Isaac, as well as the story of Abraham, Hagar and their offspring, Ishmael, are allegories, and Abraham is the father of us all - where is the reality of the story?

The New Testament begins: "This is the genealogy of Jesus Christ the son of David, the son of Abraham. Abraham begot Isaac and Isaac begot Jacob and Jacob begot Judas and his brother." lf Abraham, the source of all life, is an allegory, then everything is an allegory, including Jesus Christ; for he is the culmination of the entire genealogy that begins in the first chapter of Matthew. Search and you will discover that scripture is a wonderful plan of salvation buried in Christ, God's creative power and wisdom, who is crucified on man as his own wonderful human imagination. Knowing that the plan is contained in you, belief will awaken it.

You may be completely unaware of the moment the plan was fertilized; but it must and will be fertilized by one who has awakened from the dream of life, for the plan that is to be born is spirit. One who has not yet awakened can be used to bring about a beautiful poem, a play, or a wonderful story on this level; but God's plan of salvation can only be fertilized by one who has already been raised from the dead, and God - being protean - will assume that mask to play that part.

Now let us go into the silence.

Neville 02-24-1963

ELECTION AND CHANGE OF CONSCIOUSNESS

Election is an act of God, not based upon any inherent superiority of those elected, but grounded in the love and grace of God and in his promises to the Father. Let no one boast who is called. Let no one boast who is elected, for all will be called, but in God's own predetermined time. So tonight my subject is "Election and Change of Consciousness".

God speaks to Man through the medium of dream and reveals himself in vision, and we are past masters of misinterpreting his words. A dream is a parable containing a single jet of truth. Don't try to give meaning to every word or event of the dream. Perhaps there will be several dreams, several stories in a single dream - then each story contains its own jet of truth. Let me share one such dream of a friend. Her dream is in three parts. It is a wonderful dream on the higher level.

The lady states: "I found myself in an old, comfortable farmhouse. Outside an old horse grazed in the sun and an old dog slept under a tree. Suddenly a man appeared at my door and said: 'You have been chosen and must leave this place.' For a moment I panicked. What would I do about the house and the animals outside? Perhaps I could sell them or give them away. Then the man, having read my thoughts, said: 'No, you cannot sell them or give them away. You must leave them as they are, and your leaving must be voluntary.'

The moment I chose to leave, the scene changed and I am in an entirely different world, talking to a man and a woman. They tell me that I must play three games, of which two have been completed, although I couldn't remember playing them. Now standing in the center of a beautiful green field, I see an enormous mountain in the distance. I am told that I must run across this field, gather anything I can along the way, and reach the top of the mountain in ten seconds. Then I must interpret what I have accomplished along the way. Scooping up a few stones, I began to run, stopping occasionally to gather more stones along the way. When I reached the top of the mountain I discovered my stones had become golden nuggets which had fused together. Extending my hand for those who were there to see, I said: 'This is my mind of golden wisdom' and they replied: 'You have found the way.'

Then the dream changed and I am standing gazing at a child lying in a crib. Its head appeared to be indented, as though it had been lying on rocks or sand. Rubbing the child's head, I smoothed its skin and it smiled. Then I dressed it, made it more comfortable, and as I was feeding it I awoke, still seeing the smile on its face."

God spoke to this lady in a glorious dream. A house is the symbol of the state from which you abide. Hers was very comfortable. A dog is the symbol of faith. Called Caleb, in scripture, he is the one who crossed the river with Joshua. He is called the hound of faith. Now, a horse is the symbol of the mind. In her case he represented a comfortable way of thinking.

Then the man appears to tell her she is chosen. (In scripture, God's messenger is always the Lord himself, for

“my name is in him”.) So the Lord appeared, not as some strange creature from outer space or as an impersonal force, but as an ordinary man. He tells her she is chosen. Chosen to leave this age. She cannot sell or give her present state of consciousness away. She must voluntarily leave it for another to occupy.

Entering an entirely different age, she meets two, and there is conflict until she reaches the mountain top where the God in her reveals the mind of golden wisdom. Now, in Paul’s last letter to Timothy, he says: “The time of my departure has come.” Then he mentions three events, saying: “I have fought the good fight. I have finished the race. I have kept the faith.” Like Paul, she has fought the good fight and finished the race, for she has kept the faith - just as everyone will - for it’s God who is doing it all.

Then she finds wisdom, personified as a little child, he who said: “Before he created the heavens I stood beside him as a little child. I was daily his delight, rejoicing constantly before him and delighting in the affairs of men. Listen to me carefully. He who finds me finds life. He who misses me injures himself. He who hates me, loves death.” She found the child. She found life. Animating bodies in this world of death, we are destined to become life-giving spirits by finding life. Having won the race, having kept the faith, having fought the good fight, she has found the child. Don’t be concerned about all the little pieces of a dream; simply see the symbols present there.

Now let me repeat once again: Scripture is not history, and the characters depicted there are not persons, but personifications of eternal states of consciousness. We all started this journey into death in the state of Abraham. In the 23rd chapter of Genesis it is said that Sarah dies and Abraham becomes a sojourner in a strange land for 400 years. Called the father of the multitude, God promised Abraham that he would return, bringing all with him. Going to the Hittites, Abraham tells them he has no land to bury his wife, and they say: “Hear us, my lord; you are a mighty prince among us. Take the choicest of our sepulchers; none will withhold his sepulcher from you, or hinder you from burying your dead.”

May I tell you: every child born of woman is God the Father, buried in the sepulcher of the Hittites, called Canaanites. Every black man, every white man, every nationality, race or creed born of woman, is a Canaanite where God the Father is buried. This was a deliberate act, not a punishment. Listen to the words in the 82nd Psalm: “God has taken his place in the divine council where he holds judgment saying: ‘You are gods, sons of the Most High, all of you; nevertheless, you will die like men and fall as one man, O princes.’” We are the ones who deliberately fell into these garments, these sepulchers. A god is entombed in every skull. You didn’t begin in your mother’s womb. You are buried in the body your mother wove for you, and from that sepulcher you will be called in fulfillment of God’s promise.

So let me repeat: Election is an act of God, not based on any inherent superiority of those elected, but grounded in the love and the grace of God and in his promises to the Father. It is to the Father that the promise is made. Everyone has been promised that he will die and will be raised from that state. Everyone will be called from the age of death to once again enter the age of everlasting life. This lady has been called. She has been chosen and all the events recorded in scripture will take place in her.

It thrills me beyond measure to know that in this small circle so many are being called. Everyone will be called, for God is in them and God cannot fail to lift himself up in everyone. Having played all the states, as everyone must, you will have kept the faith and God will keep his promise and lift himself up, in you, just as he laid himself down in you.

It is the God in you who said: "No one takes my life, I lay it down myself. I have the power to lay it down and the power to lift it up again." As God's power is lifted up in you, you depart this age.

Now, in another's dream, he is driving his wife's car over a mountainous road. Suddenly the hair on the back of his head catches fire and he turns and rubs his head against the back of the seat to put out the fire. But in so doing, he loses control of the car and it goes over the cliff in slow motion. Seeing that the fall is about 300 feet, he opens the door of the car and jumps, saying to himself "This is a dream. I AM!" With that thought in mind he descends to the ground below as light and softly as a flake of snow, and awakes on his bed, saying to himself: "I have had this dream three times, and each time I have written it to Neville, but this is the first time I have awakened in the dream."

What is the single jet of truth in this dream? He is riding in his wife's car. A wife is that to which I AM [is] attached. A state which bears my name. There are infinite states in this world and when you enter a state you are wedded to it. The state may be one of luxury or ill health, the state of being ignored or famous; but any state is God's emanation, his wife. The dream denotes a departure from the state in which the God in him has been residing, into an entirely different state. Perhaps he is presently wedded to a state in which he is making $10,000 a year and he desires to live in the state of earning $40,000 or even $100,000. There's nothing wrong with that. Every state is a garment, ready and waiting for you to slip on, and you're free to wear - and thereby marry - any state you like.

If you want to be important in the eyes of shadows, you can; but when the God in you awakes all the shadows will vanish and you will return enhanced and glorified to the being that you were prior to your descent into death, for this is the world of death. Everything here appears, it waxes, it wanes, and it vanishes. You do not die when men call you dead. You are still clothed in the same garment, but younger than you were when you made your exit, to again wax, wane, and vanish, to repeat the act over and over again. This is what the Bible teaches. Read the 20th chapter of the Book of Luke: "The sons of this age marry and are given in marriage; but those who are accounted worthy to attain to that age neither marry nor are given in marriage, for they cannot die anymore."

There are two distinct ages. We remain in this age, experiencing states over and over again until we are elected and called to enter that age. And because you are so unique you are called one by one, for no one can take your place. You are a part of the body of God, the God who deliberately fell. The God who, reaching the limit of contraction, buried himself in his chosen sepulcher (your skull), from which he will rise as promised in the beginning. "I say, ye are gods, sons of the Most High, all of you" (not just a few, but all of you). "Nevertheless, you will die like men and fall as one man, O princes." Now I say to you, O mighty princes: the sepulcher you chose was paid for by 400 shekels of silver. (Four hundred, in Hebrew, carries the sign of the cross. The price God paid to become you.)

When Abraham entered the sepulcher, becoming a Hittite, God died by completely forgetting who I AM. He didn't pretend, but buried himself in your skull and died, there to remain until I AM born from above. Then memory returns. But until that time, no matter what position he plays in the world, he does not know who he is. You can be the wisest of the wise, the strongest of the strong, and still not know who you are until God awakens in you. "He has taken the foolish to shame the wise. He has taken the weak to shame the strong. He has taken those who are low and despised, even things that are not, to bring to nothing things that are."

Jesus Christ is defined as the power of God and the wisdom of God. “He is our source, having been made our wisdom, our righteousness and our redemption.” God’s own power is Christ Jesus. His own wisdom is Christ Jesus, and he has made Christ Jesus your wisdom and your redemption; therefore Christ in you is the hope of glory, for when Christ returns, God has gathered his creative power and wisdom back unto himself - that power and wisdom which was buried in man.

My friend, in her vision, brought her golden nuggets back to the top of the mountain, where all of her experiences in the world of death were gathered together and fused into the one mind of golden wisdom. So God enhances himself; having reached the limit of contraction he expands. Having reached the limit of opacity he becomes translucent; therefore, he is far greater than he was when he fell into the Hittite.

When a little child is born, he lives because God buried himself in him. Do not think that because someone is going to the gas chamber tonight he is less than you are. Do not allow anyone to pull his rank on you either, for no one is important in this world. There is no one but God who is buried in every person in the world, and every person is equal. So let me repeat: election is an act of God, not based upon any inherent superiority of those elected, but grounded in the love and grace of God and in his promises to the Father. Everyone was promised that he would be redeemed, and God has kept his promise.

Christ Jesus in me is God’s power and wisdom, and when redeemed, I am he, for everything said of him I have experienced. I still wear a garment called Neville, but I have awakened to another age. I am still the same man in the world of Caesar. I still sign my name on my checks, and the shadows who receive them can exchange them for more shadows based on my signature. But the being that is called into an entirely different world was before the beginning, but enhanced now because of the experience. So everyone is richer for coming into this world, for God’s creative power has been enhanced.

The child she saw is a symbol of her transformed creative power. She has experienced a change of age. But the man experienced a change of state. I can tell him tonight that the dream doesn’t mean he is departing this world. He has a wife to support and little children to educate. The dream has nothing to do with breaking his neck here, or divorcing his wife, for he is not married to her, but to a state in this world. He leaves a state and enters another - be it noble or ignoble - for he was driving his wife’s car when he awoke to realize it was a dream.

Now, in the waking dream you can learn to control your imagination so that you can set in motion your status from one level to another, but you cannot change the age. That comes out of the blue. That comes when you least expect it. No one can earn the exit from this age. That comes upon you suddenly, as promised in the beginning. So let no one boast and tell you they earned the kingdom. We are all put through the furnaces for his own sake, for his name he cannot give to another. It is yours, as promised, before the beginning of the world. “I came out from the Father and came into the world. Again I am leaving the world and returning to the Father.” Here is pre-existence, incarnation, departure, and pre-destination. It takes not just three-score-and-ten, but a long, long while. And the pigment of your skin, your social or intellectual position, has nothing to do with your departure from this age.

If you want the shadow of worldly fame you may have it, but it will not aid you in waking from the dream of life. If you will fall in love with what I am talking about, and set your heart fully upon the grace that is coming

to you at the unveiling of Jesus Christ in you, you are on the verge. But if that doesn't interest you, and more money does, then get more money. If you want more cash, more fame, whatever you desire - get them, for they are all shadows. A big home is a big shadow, and a little home a little shadow, so it doesn't really matter.

But tonight, dwell on these two. Like the lady, you cannot earn, any more than she earned it, for she was called. But like the other, you can leave the state to which you are now wedded. How do you do it? By the act of feeling. Feel the tones of reality that would be yours were you wedded to the state of your fulfilled desire. What would the feeling be like were you the person you would like to be? Feeling moves you from one state to another.

Everything is a state which is real, yet invisible. Not knowing this, and seeing no evidence to support your desired state, you may return to the former one. Expecting the new state to happen now, you don't remain faithful to it. But if you will remain there until it becomes natural to think from that state, it will be born in your world. There is a period of time between your entrance into the invisible state and its visibility, and it has to come. Everything has an interval of time. The vision has its own appointed hour. If it seems long, wait. It is sure and it will not be late. A little sheep takes five months, a man nine months, a horse one year. All these are fixed intervals of time.

How long will it take for a state to become objective? As long as it takes the nature of that seed to hatch. All you are called upon to do is to go into the state and remain there psychologically. Although you will continue to physically walk the earth as one person, as you think from your desired psychological state, it takes on physical tones and becomes a fact in your world. This is how you move from state to state as you wait for the promise of God to fulfill itself.

On that day you will be called and incorporated into his immortal body to express a far greater translucency and expansion than you knew prior to the start of your journey into the world of death. I can't tell you the thrill that is in store for you when you experience the embrace of love. There are no words to describe it, but as you embrace, you fuse to become one body, one Spirit, yet without loss of identity. Everyone will be called into that same union. Everyone will experience the end of the journey, for not one will be lost in all my holy mountain.

Now let us go into the silence.

Neville 11-21-1969

ENTER THE DREAM

God only acts and is in existing beings or men. Embracing the fires of experience, God was consumed by the flames, rose from their ashes, and continues to rise as Jesus Christ, or Divine Imagination. Good and evil are not conditions imposed by some benevolent deity, but states the soul must experience in order to surpass them and awaken as God Himself.

Tonight I will share with you an experience of a friend, a lady who wrote, saying: "In my dream I possessed the power to be anything I wanted to be. The moment I observed the being or thing I became it, felt its emotion, and shared its thoughts and environment. This I did throughout the night and awoke reluctantly because I was so enjoying the experience."

Now let me tell you what Aldous Huxley wrote about his friend, D. H. Lawrence: "To be with Lawrence was an adventure, because he was not of the order of this world, but belonged to another universe. When I was with him and he shared his experiences, I felt that he knew what it was to be a tree, a daisy, a breaking wave, or the mysterious moon itself. He saw things the mortal eye could not see. He was a sensitive, intelligent man who could cook, sew, embroider, and do woodwork to perfection; yet he could sit alone doing nothing and be completely happy. He could put himself into the skin of an animal and describe in the most convincing detail its dim, inhuman thoughts."

I am quite sure my friend never read that letter, but I gave her my immortal eyes. The eye of Imagination is now open in her and she has shared her experience of going from state to state, from things to persons, knowing their feelings and emotions. How is that possible? Because God is the only actor.

Blake makes this statement: "Eternity Exists and All things in Eternity Independent of Creation which was an act of Mercy. By this it will be seen that I do not consider either the Just or the Wicked to be in a Supreme State, but to be every one of them States of the Sleep into which the Soul may fall in its deadly dreams of Good and Evil when it leaves Paradise following the Serpent."

Everything in the world is yourself pushed out. Every animal there can be entered by you, and you can experience its emotion, for that animal is your very self.

You are the animating power of the universe. All things were made by you and without you was not anything made that was made, for you are life itself. This I know from experience. The universe is alive in you. It has no life on the outside. It is yours to animate, to stop, to let go, and stop again. Blake was right when he said: "God only acts and is in existing beings or men," for God is the only actor, acting imaginatively in the human imagination.

While seated here you can see your home in your mind's eye, but it does not have the cubic reality as does this room. But one day you will think of something and see it more vividly than you now see the speaker. You

will enter it, not as a shadow, but as a 3-dimensional space. I have sat in a chair or rested on a bed with my eyes closed as in sleep and seen what I could not see if the lids were open. Knowing exactly where I was and what I was doing, I allowed consciousness to follow vision and stepped into that image which closed itself around me as I set out to explore that world.

I now know the truth of Blake's words: "If the Spectre would enter into these images in his Imagination, approaching them on the Fiery Chariot of his Contemplative Thought. If he would make a friend and companion of any one of these images which always intrigues him to leave mortal things as he must know, then will he rise from the dead; then will he meet the Lord in the air and then he will be Happy."

Many times while sitting in my chair or lying on my bed, my inner eye has opened and I have seen what no mortal eye could see. Then I would enter into the image by allowing my consciousness to move on its fiery chariot of contemplative thought. Clothed as I am, the world calls me Neville; but I - a conscious being - have moved out of this body and into a world which instantly clothed itself around me; and I explored that world, clothed in a body just as solidly real as the one I left on the bed or chair. If anyone had entered the room they would have thought Neville was sleeping; yet I was fully awake, consciously aware of being separated from my external self.

Look at yourself in the mirror and you are seeing the mask God is wearing in this world of death, but you cannot see the immortal you who cannot die. Your friend or relative may appear to die, but he is not that which is put into the furnace and consumed or buried in a grave. He is that which his I AM is conscious of being, exploring other worlds just as real as this until he experiences the mystery of scripture.

You see, God only acts. Sitting in my chair and seeing what I should not see, I acted by consciously entering into the image I was viewing, to discover it was not a flat surface, but a 3-dimensional reality, complete and ready for occupancy.

My friend knows what it is like to become anything that intrigues her, and I am quite sure she never read the letter Huxley wrote of his friend D. H. Lawrence. This is the same Huxley who showed no interest when I tried to tell him of my birth from above, of David and the visions I have shared with you. He liked me as a friend but he had his own limitations, as everyone does. In a certain social world, if you pronounce a certain word differently you are cataloged as one who is not "in," as it were, and Huxley would not listen to my visions because I did not speak as he thought everyone should. I could have told him things beyond the wildest dreams of his friend D. H. Lawrence, but because of his little stumbling block Aldous could not hear my words.

But I tell you who are seated here tonight: you are the only God. You will know this from experience, for the day is coming when - instead of seeing your thoughts in your minds eye, you will see them 3-dimensionally, just as you are now seeing the speaker. When the eye of imagination opens you will instantly move into the thought, whether it is regarding something that took place ten thousand years ago or exists in what you might think to be the future. I tell you: there is nothing that is not here and now, ready for you to enter and become one with.

One day you will realize, like Blake, that neither the just nor the wicked are supreme states, and you will be able to forgive everyone for what he is doing or has done. You will know that although his action seems

horrible, based upon this level, he is expressing a state and must do as the state dictates. Good and evil are simply states of experience through which the soul of Man must pass in order to awaken to the being that he really is. He must embrace the fires of experience and be consumed before he can rise from the ashes to be one with the being who sent him.

I can't tell you the thrill that is in store for you when the eye of imagination opens, for only then will you be actually seeing for the first time. And when the ears are open you will hear what no mortal ear can hear, as you see what no mortal eye can see. A week or so ago I went to an office regarding my Medicare, and I was asked to prove that I would be sixty-five on my next birthday. I knew that at one time I had obtained my baptismal certificate, but I hadn't seen it in years and had no idea where it was. Two nights ago, about 1:30 A.M., my divine brothers said to me: "Your baptismal certificate is in your wallet." I awoke, opened the dresser drawer and there, inside a wallet my wife had given me back in 1938, was the baptismal certificate I had obtained in 1924 when I needed it to go to London during my dancing career. So I know that when the eye and ear of imagination is open, every desire of the heart will be seen and heard. That is your destiny.

I say: you are God, the only actor in this world. No matter what you imagine, God is acting. He is the only actor, acting by imagining. You can imagine anything, cover the act with faith by believing in its reality, and it will come to pass. When Blake spoke of eternity in his statement: "Eternity exists and all things in Eternity, independent of creation which was an act of mercy," he was referring to the little garment of flesh and blood you wear. Your garment is. It is eternal. It is a garment that anyone can - and many will - wear. In my case, this is a garment in which one awakes. I am not the garment called Neville, any more than I am any part I ever played on Broadway. I was in six plays but I never was the characters I played there, but simply the actor. And so it is with God. He is the only actor in eternity and God is the human imagination. It is the human imagination who plotted the entire play before he came down and assumed these eternal bodies of limitation and death. And it is the human imagination who will rise from these eternal bodies into Divine Imagination from whence he came.

In the Book of Genesis we are told: "The serpent spoke and said to the woman, 'You will not die for God knows that when you eat of the tree of knowledge of good and evil, your eye will open and you will be like God, knowing good and evil.'" This is something you must know in order to surpass and rise beyond it as Divine Imagination. The serpent knew that as you ate of the fruit of the tree of good and evil, although you would not die, you would embrace the fire of experience, be consumed as its victim, and rise from its ashes as God Himself. That is the story of scripture.

Blake added this wonderful thought, saying that we left paradise following the serpent. This implies that we did not begin here on earth, but left paradise following the serpent of generation who told us that when we embraced the great experience of good and evil we would be consumed in its fire and yet not die, but would rise from it. In his book, John tells it in a lovely way as: "I came out from the Father and came into the world. Again I am leaving the world and returning to the Father." So we did not begin here, but - coming out from the Father - we found these garments that seemed to begin in time, but really are an eternal part of the structure of the universe. In my own case this little garment seemed to begin in 1905, but it was always so. It was always growing into manhood and departing in its sixties. Always appearing, occupied by God, moving towards a certain point and then disappearing.

All of these are but garments to be picked up and worn. People think they are the garments they wear. That

is because they do not know who God is, for he is in the one who is wearing the garment. It is God, your own wonderful human imagination, who acts and is in existing beings or men. There is no other God, no other actor in the universe.

If you want to test God, you may. Your immortal eyes and ears need not be open to test your creative power. Simply assume you are the one you want to be. Remain faithful to your assumption and, although everything denies it, you will become it. It does not matter who you are or what the world thinks of you; anything is possible to the "I" of imagination. As I mentioned earlier, had Aldous only listened to my message, rather than my English, I could have told him things beyond the wildest dreams of D. H. Lawrence. But I am a Colonial in his eyes and, like all Englishmen; the Colonials are looked down upon. If you don't speak with the Oxford or Cambridge accent, you are a Colonial in their eyes and not one of the boys.

If Aldous had only listened, I could have told him what it was like to not only be the wave, but to be the ocean. When I was but a boy, years before puberty (in fact it stopped at puberty), I would know the night it was going to happen and was afraid to go to sleep. It was marvelous to be the ocean, but to be the breaking wave (a small portion of my being) was frightening. I - the ocean would toss myself - the wave into the skies and then catch myself upon my own bosom as I fell. This experience would happen to me once a month over a period of years. I could have told him what it was like to be infinite light with no circumference, but my accent put barriers in his mind and he could not hear me. This is true the world over.

People judge from appearances, as the individual's true being is unseen by mortal eyes. God comes to us unknown and unseen; but in his own wonderful mysterious manner he lets us discover who he is, and when we do it is in a first person, singular, present tense experience.

I am not trying to flatter you when I tell you that you are God. Everyone is. The one who murders is one with the one who is murdered. The rapist is one with his victim. These are all God's experiences of good and evil in order to surpass good and evil and rise as Divine Imagination who is God Himself. You and I came down and, embracing the fire of experience, we have been consumed by it. Many a time the little garment that we wore turned to ash; and from that ash we found a new body, just like the old one, only new, healthy and wonderful with not a thing missing, to be consumed once more. And we will keep on being consumed, one after the other, until that moment in time when we rise as the Lord Jesus Christ who is God Himself, to be consumed and restored no more. So when Blake said: "God only acts," he really meant it. God not only acts, he is the only actor. When you begin to imagine, God is acting and what you imagine will happen.

I was late getting here tonight. A friend came for lunch yesterday who, knowing the friend who brings me here every week, said: "Isn't he unreliable?" and I immediately answered, "No! Never." She didn't want to hear that and is a very intense lady who knows how to reach him. Today for the first time my friend called to say he couldn't make it. An intense imaginal act produced what the lady wanted to hear, but she will never get the satisfaction of hearing me say he was ever late or did not come.

There are people in this world whose surface veneer appears to be altogether wonderful, but below that surface there is an intensity and they do not know that they are only hurting themselves. She can't touch me, although undoubtedly she has tried; but if she did it would boomerang in a way she would not know. I love her dearly, but she is intense and also of the same school that if you are not of a certain physical background you are not "in."

I have told you unnumbered times that I have no feeling towards any aristocracy in the world. Though I speak of being a descendant of Abraham, it is not after the flesh, but after the spirit; for in the state of Abraham I believed the story that was told me before that the world was. There is no physical aristocracy. Only the aristocracy of the spirit consisting of those who are called and embodied into the body of the Risen Lord. I could tell her this forever and she would not understand. She believes in physical aristocracy, and there is none.

Do not allow anyone to try to impress you with his greatness relative to yours. I have never been able to feel anyone to be my superior. Physically, yes, they can knock me down with one blow. Intellectually, yes - no question about it. Financially, certainly, but I cannot meet anyone that I believe to be my superior. He may be an intellectual giant, a mathematical giant, a musical giant, a giant in a thousand ways, but that does not mean I feel inferior to him.

I was amused today when I looked at my baptismal certificate. My father's occupation was listed as a meat vendor. He had a butcher shop. If this lady had seen that I would no longer be socially acceptable to her. But I urge you to never allow anyone to make you feel less than, because you are infinitely greater than all of the characters of the world put together, as you are God who is playing all the parts. And you will play them all. The phony, and the decent ones, the rich man, the poor man, the known, the unknown - you have played them all or you would not be here. The reason why you are here is because you are on the verge of awakening. And you will awaken from the dream to discover that you created the play, and finding no one to play the parts, you have played them yourself. And when you have played them all, you will awaken by a certain, definite series of events that take place within you. Then the inner eye and ear will open as mine did this morning, when the brothers told me where to find my baptismal certificate. I do not think I have looked in that wallet for thirty years. I do not carry a wallet. I do not drive and my wife carries the money and gives me whatever money I want, so what would I do with a wallet? Yet the crumpled little yellow page was there, just as my brothers said it would be.

I tell you: there isn't a thing that does not exist now and here. We speak of the moon as billions of years old; but you cannot measure your age because there never was a time when you were not, nor will there ever be a time when you will cease to be. You didn't begin in time. You came down into time - which you, yourself created - to experience good and evil, to expand the being that you always were. Even though your birth certificate shows you began in time, you didn't, for you are the wearer of the garment. You are its actor who is God Himself. You cannot even say God is near, because nearness implies separation. He is not near, for when you say, "I am" you are proclaiming he is your very self.

Begin now to believe in your true Being who is God, and whatever you imagine to be so, firmly believe it is so, and it will be so.

Now let us go into the silence.

Neville 11-13-1959

ESAU AND JACOB

As I promised last Tuesday, I now want to give you my personal technique [I use] when I pray for myself or for others, but for the benefit of those who are here for the first time, I want to say that we believe here that Imagination creates Reality. And because only God creates Reality, your Imagining and my Imagining are one with the Supreme Power men call God.

In order to tell you of my technique I must go back and give you the reasons. I will go back to my personal experiences and tie them together with the Bible. It speaks of the birth of a child in Genesis 25, the child of Isaac and Rebecca. Rebecca, desiring to conceive after twenty years of barrenness, prayed unto the Lord and the Lord responded to her prayer, and she felt this strange struggle going on within her and she wondered why, and the Lord said: "Two nations are in your womb, and two peoples, born of you, shall be divided; the one shall be stronger than the other; the elder shall serve the younger." And then at the moment of delivery out came first a red, hairy being, and then came another whose hand was holding the heel of the first and he was smooth-skinned and hairless. The first was called Esau and the second was called Jacob. Now the story is, "Bring me Jacob!" If you remember it, Jacob took Esau's birthright and then he took his blessing, and Esau said to his father, Isaac, "Have you no blessing for me?" And Isaac his father said, "You shall live by the sword; you shall serve your brother, but when you break loose, you shall break his yoke from your neck." That was the only blessing he could give to his first-born son, for he had given it all to Jacob, which means "the supplanter". It makes no sense if you take it literally. It has nothing to do with persons called Rebecca or Esau or Jacob. It is all within you that this drama is unfolding.

I was seven years old when it happened to me, and I found myself an infinite stormy ocean. I was the ocean, and yet I was Neville. It seemed unconcerned as to what it did to Neville and it tossed Neville like a wave and Neville was scared almost to death. The ocean did not care, yet I, Neville, was also the ocean. This happened once a month from my seventh to twelfth year, and I could tell from the strange sense of expectancy I felt during the day when it was going to happen. I dreaded to go sleep for when I began to go to sleep then I became one with this immensity, and it was all this great ocean, and then a separation took place between the ocean and its wave, but I was still the ocean. Month after month this division took place until my twelfth year. Then it vanished.

When I was twenty-one, it returned on a different key. One night I was contemplating Samadhi and as I was reading this book on the life of Buddha (The Light of Asia). I fell into an involuntary trance. When I awoke the sun was up and I had not moved for ten

hours, but during that interval I became infinite liquid light. I was not then divided; there was nothing but light. I was the One Reality and I was Infinite Light. That was the second experience.

Then came others of a secondary state of this division. I was projected with a certain intensity out of my body. I became aware for the first time of this division and that I was more than just this being of flesh and blood. I was out, and this Reality was in the room looking at this body on the bed. Then I desired to get back into the body, integrating as a unit, and do it consciously. I did it, and then with a deliberate conscious intention I intensified this power and I felt myself moving out again. I desired to come down into the room, and I made a sort of loop. A cloud formation was over the head but everything was in detail. I could see through the breaks in the cloud the face that I see every day in the mirror – my face. I tried to go through the wall and I could not, and then I made a great leap at the wall and knocked myself back into the body again.

Man thinks that when he looks into a mirror that that is all he is. Burn him up and he is gone! It is not so at all. Man that appears from the womb is this picture of the twin that comes into the world. Every child that comes from woman is Esau. You may be quite hairless by normal standards, but you are still Esau. He changes his name from Esau to Edom, which means "redness" or "red blood." This being always comes first into the world, and after him comes one to supplant him and that is Jacob. You do not see Jacob. He is hidden. So it said that he had no hair. He lived in a tent. That tent was Esau.

Then comes the separation, for God and only God brings about that separation and God is that infinite ocean that will take this being and toss him over and over to bring about this separation. There is something in man that brings about this separation and separates Jacob from Esau. "Have you no blessing for me, Father? You asked me to bring you venison and now I discover my brother has deceived you." Surely he is well named "the supplanter". "He took my birthright and then my blessing, but surely, Father, you have a blessing left for me." This is it: "You shall live by the sword; you shall serve your brother, but when you break loose, you shall break his yoke from your neck."

There is something in this body that can break loose from this commanding power, and then it dies. That is all Esau can do. So this garment – the body – is under command to obey Jacob. Jacob is all Imagination. There is a being in man that divides this garment that moves by compulsion, and when he breaks loose, there is no Esau.

Isaiah 49: "He who forged me from the womb formed me to bring Jacob again unto him." All He wants is Jacob. He wants to awaken in every being a Center of Imagining and that Center is called Jacob, the little one. "How will he stand, for he is so little?" I scare him to death, but I do it to make him alive, and a Center that can create. In the later gospels it is called Jesus, the Supreme Being that rules the world.

Now, from these experiences I saw the Bible differently. I would read the Book and see it differently. I have had only one real beating in my life and that was by a man who blew out his *brains six months later*. He asked me about a Bible passage. "What does it say?" I said, "Take up your bed and walk." He said, "Bring me the book! I said, "My brother has it." There were nine of us, and we did not have nine Bibles; my brother Cecil had it and I could not get it. This teacher brought out a cane, a long supple thing, and then I had to get over a bench and then he simply took out on my body what it took to explode a sexual expression in him. Then he stopped, and I was bleeding. Six months later he shot himself. It was all because of that passage in the Bible that he beat me. But maybe that was part of the pattern when I misquoted, according to his standard, for his version said, "take up your couch," and mine said "bed." But it only means that on which one was resting. It was only a part of the pattern, so I was being tossed by that ocean. But it seemed not to care about this which it tossed. But still, though it was scared, it knew it could not cease to be, and so it was part of a plan to separate it so that it could become a Center for creation. So I saw the Bible differently.

What is the technique? In my 21st year when I meditated I became identified with the bliss I contemplated as a sea of golden liquid light. Then I understood. Absorption! That was the secret. If I became completely identified with a state – and named it – to the degree that I became absorbed – it worked. What became absorbed? Not the garment – Esau. It was Jacob, which is all Imagining. Jacob had to be separated from Esau. "Two nations are in your womb, and two peoples, born of you, shall be divided; the one shall be stronger than the other; the elder shall serve the younger."

I discovered that the thing divided from this which I washed and fed, was my Imagination. And then I found I could put my Imagination any place in space. I put it into my own nephew, and when my sister looked at her son, who was about to make his exit, she saw not his face, but mine. For I laid down Esau and became Jacob, and became Billie, and determined to be seen by my sister, and my sister saw, not her son lying on the bed, but her brother Neville. That night she wrote to me that she had seen my face and not Billie's.

When I wanted to go to Barbados and did not have a penny, I slept in my Imagination in Barbados and saw the world from Barbados, and I went there through the efforts of my family, who thought they had initiated the trip. When I identified myself with a state, others responded. They moved like automatons. And then I wondered if I should do it, and then I went back to that passage in Genesis: "You shall serve your brother." And every man in the world you shall serve. And then you feel right about it. This one was imagining and every being in the world is serving him. You do not have to ask anyone in the world to help you, no matter what "they" say. Esau can only live while you have your yoke upon his neck; and when he breaks that yoke off his neck, Esau dies. Yet he perpetuates himself constantly before he dies, that Jacob may put his yoke on another neck. And Jacob is called in the New Testament, Jesus Christ.

Here is an exercise that I have found very helpful. At home, where I know what every part of a given room looks like, I sit in a chair facing one wall, and with my eyes closed, I "look" ahead and see not the wall that is in front of me, but the one that is behind me. I see that wall in my mind's eye and it is now in front of me. Then the room has reversed itself, or I have reversed myself. Throughout the whole Bible there is this tone of reversibility. I discovered as I read it that it means this. So I see what is behind me as if it were in front of me.

Here is another exercise. I would sit physically in my living room in New York City and assume that I was actually standing on the street in front of my apartment house, and standing there on the street I would see details on the marquee of the building. Physically I was in my living room on the sixteenth floor but in my Imagination I was on the street and I was seeing it. Then, still in Imagination, I would walk back into the building, come upstairs and sit down where Esau was. And the next time I actually did go out and took Esau, when I reached the street and looked at the marquee I saw on it what I had not noticed the last time I looked at it physically.

Luckily for me when this began to appear when I was seven, there were no psychoanalysts in the little island of Barbados, and if there had been, my father could not have afforded them. They would not have known what was happening to me. Luckily for the work I was to do, I was born there on this little island that had no importance in the world – and no psychoanalysts! So no one could disturb what my Father was doing to bring about this separation. It went on for five years, from seven to twelve, and then I was torn apart, but I did not lift that being out until I was twenty-one and saw it differently. There were not two of us, but I was "It", and I could say "I and my Father…" but in the beginning I could only call it a stormy ocean. I was "It" and I was also Neville. When I was twenty-one I saw it and became absorbed in it – or else there was no Neville.

There came this separation on different levels to show how you can pray. You can be anything in this world. I would take a piece of wood, or a flower, or an animal and try to feel myself as it, and I finally could feel what it would be like to be a glass of water. For everything emanates from Divine Imagining, and I am "It", so then I am everything. There is nothing but Divine Imagining, and "It" and human Imagination are one.

Let us come back now to the practical side in dollars and cents. A good friend of mine here got a letter from another friend who is a professor and whom I admire very much, but professors are so pedantic. They are so filled with knowing and with data already outdated in view of present findings, that they are actually, you might say, full of ignorance! Man is unfolding so rapidly that you are learning from books known to be inaccurate and mistaken. You take unrevised books and commit things to memory and you get your degree in a university. This professor (Raynor Johnson???) wrote my friend

regarding the title of my book, Your Faith Is Your Fortune. He wrote, "You would like me to comment? I presume he took the statement 'Your face is your fortune' and just changed the one word." He did not read the book, yet it says in the Book of Proverbs, "He who answers before he hears, it is shame and folly to him." Did you dare to answer before you heard the question? And yet you are not only a professor but also the master of a college in the University.

This professor is coming to our land and I will recommend that you go to hear him. He completely disapproves of the words "Faith" and "Fortune," yet his motive in coming here is still to take back to his own country – m-o-n-e-y! There is no other reason for his coming, for he is from a department using books already outdated, so what can he give us? So I said to my friend: "He has, like so many wise people, mechanical talents, and anyone can take from the inspired work of mystics and write many books and collect money on them." He is coming here only to make some money.

But I talk not about *a* book, but about *the* book – the Bible. I went through all these experiences and I know that the secret is identification with the ideal, no matter what it is. If you want money – what is wrong with that? This one who is coming here will not refuse the check when it is offered to him! Who is fooling whom in this world? But you are told "Thank you, Father, that you have hidden these things from the wise and pious and revealed them unto babes." So, keep company with the babes and shun the so-called wise and holy people.

When this division takes place in you, that is God, and you do not need the help of anyone. For everything came upon Jacob, and only the sword was given to Esau. So this Esau (the body) takes food into his stomach and it must be transformed into bone and blood. It is a stormy process. And the very moment that he breaks loose from the yoke Jacob has placed on his neck, Esau is dead. It does not matter, for the immortal you is Jacob and you cannot cease to be. Let no one tell you that money or anything else is wrong if Jacob wants to exercise his talent for that. Every Esau has to serve Jacob. If you find Jacob and you dwell in the state and become completely absorbed in it, all the Esaus have to serve you to fulfill that state, and no power in the world can stop it. Read it carefully. "You shall live by the sword, and you shall serve your brother."

Esau had to marry the Canaanite, and the word means, "that which would humiliate," but whom did Jacob marry - that which came out of Laban – the ideal of the world. The "garments" marry the Canaanite. If my old teacher, Ab, were here, he would frighten you to death. He used to say, "If anyone stands before you, and you think him so important, strip him and let him perform the normal functions of life – and you will turn your back on him." Jacob commands the world and Jacob is Imagination. No one has ever seen Jacob because he is like his Father, completely invisible, and then you arrive at the point where you discover your own invisibility.

J.W. Dunne, whose books are known to you, asks, "How can you see something that has

no edges?" He asked the angel who appeared to him, "Why can they not see the shadow God is *casting over the world*?" And the angel replied, "Because it has no edges." He thought that was right, for it is impossible to see a "this" without a "not this" to make comparison. But that is not true, for when man discovers Jacob, he has no edges, but he is more real than all the Esaus of the world. He is everything, and all things at all times.

Here is a statement made by Aldous Huxley regarding D. H. Lawrence. "He was a strange man but he seemed to know what he was talking about. He knew what it was to be a cow or a daisy. He knew the emotions of his favorite cow, and he knew what it was like to be a daisy. He knew what it was to be the moon!" Huxley did not understand; he had mechanical talents and he could describe these things as they were described to him by D. H. Lawrence.

Something is taking place in you and God is doing it, for the depth of your being is God, and when this is done then Jacob is divided from Esau. Everything is given to Jacob, and "never shall the scepter fall from his hand."

So I have given you my technique in praying. I do not assume the responsibility for making anything so after I have identified myself with the state that I desire, I let it be so. It may take a day or a week or a month, and sometimes I never hear about it, but I know it must come true, for my *word* cannot return unto me void. I see what I want to see, and then I *let* it be true. I do not lift a finger to make it true, for how can I discuss it when it is already so. Whenever you have imagined yourself as you want to be and you have felt the thrill of it, that is Jacob's command and the outer being has to move through all these states to fulfill it.

The greatest visions in the world are in the Bible. Let this one or that one justify their little comments on the words "Faith" or "Fortune." The act of faith is the power of God working in man to justify the way of man in need.

So, I sit down in my chair and I see before me what is not physically before me, and then I am turned around. This outer garment – Neville – was put through all the paces from seven to twenty-one, and then came this fulfillment of July 21st of this year (the birth of the Babe out of my own being) and I saw the complete separation of that little one called Jesus Christ from that which is Esau. Out of Esau came Jacob, and out of Mary comes Jesus Christ, and both come from a separation or a tearing away. It has nothing to do with dogma. Do you want it to be? Well, you name it, identify yourself with it; completely absorb yourself with it. The outer man cannot do it, so the inner man has done it, for he has commanded that "you shall serve your brother." This hairy garment comes first and then comes the one you cannot see, and that is Jacob. So no matter who you are, this is the plan of God to awaken sons. This outer world seems to come first, but it comes to awaken God who created it. When he individualizes himself,

what he wants most is Jacob. The whole of the physical world is completed, and we are told it is now melting in radiation, and then when the yoke is taken from Esau's neck, he is dead.

Let no one tell you that you are some little worm. You are here because there is that child of God to be separated from the outer form by which you are recognized when you walk the street. Exercise this power for everyone in the world and not only wish them well but identify yourself with your wish for them. Then it is done, and you do not need to raise a finger to make it so, you let it be so. They will conform to what you have done. It does not matter who they are, whether they are simple people or if they have degrees: these degrees are given by Esau to Esau, and you are only concerned with Jacob. Isaiah 49: "He who formed me from the womb to be his servant and to bring Jacob to him again." There in your Bible you will read it. "How can you find him? He is so small. How can Jacob stand?" He will stand all right! How small he is I know, for the infinite ocean tossed me on its back and I know it did not care. It was doing it for a purpose; I was tossed all over its infinity. I was afraid to go to sleep when I sensed the approach of these nights, and then when I closed my eyes this separation took place. He was pulling me out of Himself. That was the great ocean of life. When you understand this you will know what the *Flood* means, and the true meaning of the story of the Ark.

So tonight if I could give you my technique in essence, it is this: I sit quietly in a chair; I do not lie down for that position is associated with sleep. I sit in a chair and I imagine and become absorbed and identified with whatever another asks of me as if it were already realized. To me it is then real and they are standing before me and telling me the exciting news of having realized their dream. If physically they were in tears it would make no difference, for that is only Esau and I know that he must go through something to bring Jacob; I am not interested. Esau must serve Jacob. If they call me next day and tell me the most awful story it does not matter, for they started when Jacob gave the command, and all the blessings of the universe were given to Jacob and everyone has to serve him. If they call me to say they have been fired, I say, "Good!" When they had been fired, they became the fulfillment of what I had heard for them, and they will find that it was the turning point to take them to what they desired. Afterward they may forget how it happened, but you, do not forget that it was Jacob who gave the command. Now call him by a new name and call him Christ Jesus. Read the genealogy and you will see: Esau came first, then Jacob; John came first and then Jesus. They both came in a miraculous way. Isaac's wife was barren for twenty years, and then he prayed. Jesus was born of a virgin; it has nothing to do with a man or a woman. I am every character in the Bible and these are only imaginal activity, and this was an imaginal activity that could pull out of itself what it desired.

Everyone that comes from below (by physical birth) has to come first, and that is Esau, and he will be torn apart so that he will be separated and then the Child is born, and then there is no limit to the translucency or expansion of the son of God.
Let us go into the silence.

QUESTION: Will you explain further about seeing another part of the room?
ANSWER: Practice bi-location. This is the tearing apart of Jacob from Esau. Sit in one room of your home and view another room, and see what you would see if you were physically there, and you tear yourself apart. Do not walk completely integrated, as a being that is only a garment of flesh: that is Esau. For man is all Imagining and he is always where he is in his Imagination.
If you desire security let no one tell you it is not spiritual. Those who say it is not spiritual are the first who will ask you for a handout! Let no one tell you that you should not have what you want in this world. It is yours if you know who Jacob is and who Esau is. Be ready to go through anything. Esau has to go through it; Esau is the slave of his brother. Jacob is the master. When you break loose from his yoke upon your neck, you are dead. Do not be embarrassed at what you lose. The best thing you can lose is false pride. You may have to go through the furnaces to lose false pride, for it is Jacob's command.
QUESTION: How do you see this golden light?
ANSWER: I sit quietly and turn my eyes inward as if I am looking into my skull. In a moment a golden light begins to glow. Light begins to appear and it looks like golden liquid light and it comes before my eyes and then it goes out in circle after circle, like smoke rings, and these increase in rate and then they become like a funnel with the big end at my face.

Another exercise I practice: I take a table or a rug. I do not look *at* it, but focus my attention beyond it, and with my eyes partially open; I try to look below its surface. Suddenly the whole thing will become alive. There is nothing dead in this world. This rug at which you are looking seems inanimate, but suddenly in its depths people will appear. Do not be afraid and you will walk into it. You, the real you, are not contained within the spatial boundaries of this body, that is only Esau. But you are an immortal being and you can step through the seeming solid.

If you would like confirmation of this technique, read the life of DaVinci. He said that is how he got all of his paintings. He was the first one to give us the model of the airplane. Before the Wright brothers were thought of, he drew it. He said that when he wanted to paint he would look into a mottled wall and then all these people came out dressed in costumes, and they were not paid models!

Take a wall in your home, or look at the fireplace stones: they will become so familiar, and then the wall will change its face. It changes with your mood. Often it is a little girl; then it changes and is something entirely different. Your senses begin to expand, for there is something in every child born of woman that is immortal. I personally have no experience to confirm reincarnation as commonly taught, but I do have many experiences concerning worlds within worlds. I cannot tell you if the popular conception of reincarnation is true or false. I know I have always been, and I know I was sent, and

that world from which I was sent is real to me, yet I had to go through what this world calls birth, but I do not call that reincarnation. That is the awakening of the sons of God and there is only one and that is Jacob or Jesus Christ.

The immortal being in you has never been tarnished; you cannot tarnish Jacob. Esau has to go through all these things, and fight all the way. We think there must be some redemption for Esau, but it is Jacob who has been given full control of the whole. We clothe and feed – and even insure – Esau. The being that cannot die is not insured, but we insure Esau.

Read it carefully in the new translation, the Nelson edition. They put it like a poem, and it stands out like a gem:

> "Two nations are in your womb,
> And two peoples, born of you,
> Shall be divided;
> The one shall be stronger than the other;
> The elder shall serve the younger."

I was seven before I knew about Jacob, Jacob did not like being tossed about by his Father. And then when I was twenty-one I learned I was nothing but golden liquid light.

Neville 02-12-1963

ESAU - JACOB - ISRAEL

We are told by Paul in II Timothy 3:16: "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness." The word "righteousness" is described for us in the Encyclopedia Britannica as "right thinking." We are also told there is a three-fold cord that is not quickly broken. It is built like the ark, on three levels: the physical level here, the psychological level, and the spiritual level. Tonight we are taking three characters of Scripture: Esau, Jacob, and Israel. I think I have broken this cord - in fact I am convinced of it, so I would like to share with you what I know of these levels. They are not persons as we are; they are states of consciousness through which the immortal soul passes on its way to God.

We read this story in the 25th chapter of Genesis. We are told that Rebecca was childless and that she and Isaac prayed to God that they may be blessed with a child, and God responded. That is what we are told all through the Bible, this response to prayer for a child. In this case they are twins. And the Lord said unto her: "Two nations are in your womb and two people born of you shall be divided; one shall be stronger than the other and the elder shall serve the younger." Now here is a prophecy, before the children were brought into the world, which one would excel. Here is predestination - you cannot interpret it in any other way. They are brought into the world, they haven't committed either good or evil, and yet one is predestined to excel. He is the younger - Jacob, the supplanter - and the first one, Esau, must serve him. But I tell you: these are states of consciousness. Or we can take them on different levels.

We are told in the same chapter of Genesis that the first son he gave me was red all over, like a hairy animal, so they called him Esau. His other name was Edom - like Adam - spelled in the same way [in Hebrew], the red earth, the red being. That's the first one, who must now serve the younger. The second came out holding in his hand the heel of the first, and he was called Jacob, the supplanter.

We are told the first one was a hunter, a man of the fields, and the second one was a smooth-skinned lad who lived in a tent. So on this level it is the outer and the inner man. No matter how hairless you seem to be, just put a magnifying glass on the body and you will see the body is completely covered with hair (you may call it a fuzz but it is hair) and the most external thing in this world of man is hair; next will be skin. The second one has no hair, so, hairless - that is the inner man. Putting it now into our language so that you and I can understand it and apply it, the outer man is a man of sense. I am in this room right now and everything seems so real, more real than anything else in the world. I know this room by reason of my bodily organs. My senses allow it and my reason dictates it. This is fact; all this is real.

There is an inner man and he is skilled in arranging things so that they reach to desired ends, not based upon the evidence of the senses. The inner man, by standing here, could desire to be elsewhere and deny the evidence of my senses, denying reason, dare to assume I am where I would like to be, and rearrange the

furniture of my mind. Instead of using this to tell me I am here, I use other furniture - objects of my mind. Here I rearrange it and remain faithful to that state until it takes on the tones of reality. And when it seems to be sensory vivid and I open my eyes upon it, I am shocked to find I am still here. That is the inner man, called Jacob, the supplanter - he takes the place of the outer man. He supplanted his brother twice. First he took his birthright, then he took his blessing; so these are the two in conflict and the whole story is one of conflict.

Eventually, after unnumbered ages, Jacob will be given the name of Israel, "a man after God's own heart." It seems to come soon, but it doesn't really. No one knows the length of time between the awakening of these two states of consciousness and the fulfillment in the form of Israel. But you must read the Bible from all angles.

First Esau is Edom. In the story of Job the hero is an Edomite, all the characters are Edomites, and the whole play is laid in Edom. "Edom" means the "red earth". We are told the first one to make a name for himself by subduing all the Edomites was named David. (Read it in 2 Samuel, 8. He is the first king of Israel chosen by Jehovah. Saul was chosen by the people, but rejected by Jehovah. Here is one, David, chosen by Jehovah - the first king of Israel. Israel means "a man after my own heart. "Behold an Israelite indeed in whom there is no guile." That is what he said when he saw Nathaniel, and only the pure in heart can see God. "I have found David, a man after my own heart, one who could subdue the Edomite." That comes way beyond this initial story of the parents of the two boys. It is all in us.

I am told, as you are told tonight, that it is possible that I can assume I am the man I would like to be. If I dare to remain faithful to that assumption and not waver in it - and to the degree that I am loyal to that assumption - it will crystallize and become a fact. I need not appeal to any person in the world to help me. I can do it all by myself if I know of the existence of the Being in me who is skilled in arranging things so that it leads to a desired end. How would I arrange the furniture of the mind to reach the desired end, but name the end first - the end is where I begin. My end is my beginning.

This is a very simple story; it is a true story. A man - an engineer who had never earned twenty thousand a year, he had never earned beyond ten - I said to him: "Where would you work if you made your twenty thousand?" He said: "I have picked out the job - they don't know it, but the building is on Madison Avenue. I know exactly the floor, I have ridden up in the elevator, I have gotten off at the floor and walked into the office. I know where I would sit were it true that I work there; where I will hang my hat and when I take off my coat where I will put it. I know exactly what I will do." I said: "Al right, now stand in that elevator and go up, see it stop at the floor and get off, walk right into the place, take off your hat and jacket, and just simply be natural in the job." Within two weeks he was on that job at twenty thousand a year.

He traveled all over the near east aiding in the building of dams and all kinds of these fantastic things he loved, after this last world war. One day he didn't feel well, closed his eyes and made his exit from this world, but he had five years to exercise his Jacob. What does it matter when we go from this sphere? It doesn't really matter. Before he made his exit he discovered David, and if there is evidence of a thing, what does it matter what you or I or anyone thinks about it or wish about it? But he proved it and lived by it for five years. I can multiply that by hundreds and hundreds of the exercising of Jacob.

Jacob comes second - bear this in mind. The whole vast world, three billion of us, we only know the existence of Esau. We know the man, he was born in a certain social structure, and that's it. He had no

financial, social, intellectual, or other support behind him, and life is rugged. That is Esau, that is Edom. And then comes this story and he is made aware of another one that will be brought forth, and that one's name is Jacob, the supplanter. And you tell him what you would do were you he, and he tries it, and he does it, and quite often having done it once, he forgets it and he goes back and serves Esau.

Then comes that moment in time when he hits the third level of the ark, the spiritual level, and knows the thing is literally true on the third level. All these stories are literally true on the spiritual level. It is only the psychological level [where] there is something different. Like I stand here and assume I am elsewhere and I see the world as I would if I was standing there physically, then I open my eyes to find there isn't any difference, and I am shocked I am not actually there. I have gone to prepare a place, having gone to prepare a place I returned here, but I will now move across a bridge of incidents - a little series of events, leading from where I am physically to where I am consciously. I try it again, and as I try it and it works I am becoming aware of Jacob.

What about Esau? Jacob wrestled all through the night of human darkness and ignorance with the Lord himself, but he couldn't grant him what he asked for. He had to change his name before he could give him what he asked for. He changed it from Jacob, the deceiving one; for he deceived his father-in-law, his brother, his father - he deceived everyone. But even though he deceived them, he was God's chosen vessel.

I deceive myself when I stand here and persuade myself that I am elsewhere. I deceive myself when I persuade myself you are what you would like to be. If I forget what you told me you are, and think only what you would like to be, and when I am self-persuaded you are such a person, I am self-deceived. So, Jacob is the deceiving one. He comes into the presence of his father; he has no hair, while his brother is covered all over with red hair. And with the aid of Rebecca - the mother, he takes two goats, slaughters the goats, takes the hair, the skin, covers his hands and the nape of his neck, and puts on the robe of his brother that he may deceive the father when he comes into the father's presence. The father said: "Who are you?" He said: "I am your son, Esau." He said: "Come closer, I can't see you, come closer that I may feel you." So he comes closer and the father feels him, and he said: "You feel like Esau but your voice sounds like Jacob." He said: "I am your son Esau."

He persuaded the father he was Esau and the father gave him the blessing that belonged to Esau. Then, when the father had completely acted, he could not now take it back, because God swears by himself and cannot take back his oath or change it. When he saw Esau coming from the hunt to discover his treachery, he said: "He is well-named, for twice he has taken from me," supplanted me. So the father gave Jacob the blessing.

I clothe myself in imagery by rearranging the furniture of the mind, seeing myself and having you see me, as I would like to be seen by you. When I see you in my mind's eye seeing me as you would see me were it true that I am what I am assuming that I am, then I am pre-clothed. Now to what degree can I fool myself? To what degree can I actually become all the characters and play now the part of Isaac and let myself be Isaac and believe what I am doing is real and true? Can I believe in the reality of that imaginal act? Yes, I've done it unnumbered times and it worked. Whenever I do it with persuasion to the point of acceptance, it worked, and I found my Jacob.

Now, there is another one. I have to find Israel. Israel is on the highest level, a man after God's own heart. How do you find him? There is not a thing in this world you can do to find him; it is revealed. It just happens,

and this is how it happened to me. One night I saw these two fantastic creatures; I saw Esau and he is just as he is described, covered from the crown of his head to the sole of his feet with red hair, just like a huge big ape. And here, Jacob - instead of being a man, Jacob is the most glorious female you could ever imagine. Here is an angel beyond angels, and here is Esau, this monster-thing thriving on violence, thriving on everything that is evil in this world, living on it.

And I thought when I saw the two of them that they existed independent of my perception of them. I didn't know they did not. I did not know I had never severed the umbilical cord, that they are my children. I am the being spoken of as Rebecca, who gave birth to both of them, one, the embodiment of any unlovely thought I have ever entertained. Every time I have ever exercised my imagination unlovingly on behalf of another, it simply energized this unlovely creature. Every time I acted or reacted violently, I fed and energized Esau. And looking at Esau, I had a desire without turning to anyone to ask their help or to pledge myself in their presence, and I pledged myself that I would redeem this monster if it took me to eternity. Such a creature should not live in this world and I, in my ignorance, gave him birth - this monstrous thing that fed and lived on violence. In my blindness he would whisper in my ear throughout the 24-hour day, yes, even in my dreams and urge me to violence and urge me to react in the unlovely way.

Then I saw what he was. I still did not know at that moment that he was not independent of my perception of him. But I said I would redeem him. At that very moment that I said I would redeem him if it took me eternity, I discovered he was not an entity as you are; he was nothing more than an embodied force. Here was all my misused, misspent energy throughout eternity, for this monstrous thing before my eyes melted and left no trace of ever having been present; but as it melted, all the energy that it embodied came to me, it returned to me who gave it.

I have never felt such power in my life. Everything came back to me and this glorious creature that was the personification of all my noble acts, my lovely acts, my ever-loving thought, every state - she glowed, and this one melts before my eyes. So I tell you: you will meet both of them. They are present now. You can't see them at the moment but they are present wherever you go, but I tell you of them after you exercise Jacob. Every time you persuade yourself of something loving, something lovely - even though reason at the moment denies it and your senses deny it, everything denies it - to that degree you are so persuaded, you are feeding this glorious creature and you are denying food to this monster. It isn't his fault; we gave him birth. As the poet said: "Alas, two souls are housed within thy breast, one to heaven does aspire; the other to earth doth cling." Two are housed in the breast of every being and that is part of the structure of this world. Everyone is bringing into the world these two and they are invisible until that moment in time when you wrestle the testing of God and your name is changed from Jacob, to Israel. Then you will know why David, the true king of Israel, was the first to make a name for himself by being the first to subdue the Edomites.

You will see the Edomite embodied in a single lad, and that being is a monster; his name is Esau. You will redeem him not by blows, as the historians tell you, for they tell you that he [i.e. David] slaughtered in one night 18,000 Edomites. No, he didn't slaughter any 18,000 Edomites as individual units. He conquered the whole of Edom, while knowing the embodiment of all was Esau. And when he melted the whole of Esau, he was a man after God's own heart. So, we are told: "I have found in David a man after my own heart, and he is mine forever, he is my son, I will go before him - I will be his father and he will be my son." (Acts 13:24) And that one is being brought forth from the body; it is God's only begotten, who becomes, in time, the father of that from which it emerged, in Christ Jesus. You are giving birth to Christ Jesus, that is, the father of David.

And David will call him: "My father, my Lord, and the rock of my salvation" (Psalm 89). Every being in the world because of this conflict within himself is practically molding and shaping within himself Christ Jesus.

Paul tells us: (Gal. 4:19) "My little children, with whom I am again in travail until Christ be formed in you!" And when Christ is born in you, it is because he comes from a heart which is the heart of God; and so, "I have found in David a man after my own heart." The whole vast world on the outside - that is Edom, that is Esau, and the victory belongs to Jacob. It is prophesied: "There are two nations within your womb, and two people born of you shall be divided - one shall be stronger than the other and the elder shall serve the younger." This is the elder that comes first, so reason tells you it can't be and your senses confirm what reason dictates. But the prophecy is the victory belongs to the younger, it belongs to Jacob, and Jacob is your ability, your skill in rearranging things so as to determine or predetermine an outcome. How would I feel tonight were I . . . and you name it. What would I see were it true, then see it; and how would I feel were it true, well then, feel it. What would I say to my friends were it true, then say it, not audibly for this means in the psychological meaning. You say it inwardly, so you talk to yourself inwardly as though you spoke outwardly. You carry on these mental conversations from premise of fulfilled desire, you talk to all you friends on these premises - and that is Jacob. But do it lovingly. The more you do it lovingly the nearer you are to meeting God in that successful resting message.

And so, one day it's going to happen. When it happens you will say exactly what he said. (Genesis) "I have seen God face to face and yet my life is preserved." Here I stood in the presence of God and I didn't know it. This is the house of the Lord and I didn't know it. So he takes the stone on which he slept that night to mark the place of the house of God and he calls it Bethel, the house of the Lord, the house of God. And in this dream who did he see? He saw the contact between infinity and finite man, for here a ladder rested on earth and stretched to the heavens and above it all stood God; and he saw on that ladder, ascending and descending, God. The Bible translates the word Elohim -"angel". It is not angel, it is Elohim. It was God rising and descending, and above it all stood the Lord. The Lord said to him: "I am the Lord, the God of Abraham your father, and the God of Isaac." If you read it as an historical document, Abraham was not his father, Isaac was his father. If you read it through the eyes of the spirit the voice is telling the truth: Abraham is the father of all above you. We all come out of Abraham. So, here I am the father - I, the Lord and God of Abraham, your father.

Now we go to the first verse of the book of Matthew, which is the book of genealogy of Jesus Christ, son of David, son of Abraham, all coming out of Abraham. All the prophecies are made to him. Then comes the most complex thing of the battle within man. No special event, because he is the Edomite of Edomites; his name is Job. The conflict within him, and Jehovah spoke to him and said: "Why should a mere man sin?" and he asks three very important questions: "Do you know the period of gestation of the wild goat? Do you know the habits of the wild ass? Can you domesticate the wild ox?" You read that and you wonder what it is all about, and what beautiful imagery.

In my vision I saw Christ as the ox, as the wild ass, as the wild goat. Was not the wild goat the substitute for Isaac the sacrifice of the sin of the world? And he found the wild goat. Can you tell me the period of gestation of the wild goat? How long will it take Christ in man to really come to earth? Can you domesticate the wild ox? How long does it take you to take that wonderful imagination of yours and actually tame it? Everything denies it, so you go wild in your reactions and you still remain the wild ox. Can you domesticate the wild goat? Do you know the habits of the wild ass? Are we not told, a stupid man will get understanding when the

wild ass's colt is for a man? And did he not ride the ass in the most triumphant ride in the world into Jerusalem? He came riding on an ass. He couldn't if it was still wild, it had to be controlled, it had to be domesticated, broken in. So he comes riding on that which he had tamed, his own wonderful human Imagination.

Take that Imagination of yours - which is God in man - and no matter what the appearance seems to be, what would you like it to be? Well then, see it as though it were. Believe me, imagining creates reality. All things are created by him. I tell you I have proved to my own satisfaction that imagining creates reality. Therefore, if I know it and live by it, I have found him, and I too can ride triumphantly on this domesticated wild, wild beast. You want to ride it, but normally, for the wild ass was given first to man; and so Christ in man was wild, but man didn't know it and he starts with the state of consciousness called Jacob. I have told you the story - I hope you believed it. Every time you try it, even if you fail, Jacob is being exercised. But, may I tell you: obviously you cannot fail, because it is predestined.

Jacob cannot fail. A cue is given to us as to who he is when we see the one of the twelve sons he loved most. He loved Joseph most of all, for Joseph was the comfort of his old age. Joseph was born of the woman he wanted most, but in his conflict he had to marry Leah. Then, after he had served another seven years - seven for Leah - he was tricked. As he had tricked the father-in-law, the father-in-law tricked him. Then he had to serve another seven years, this time to get Rachael; and out of Rachel comes Joseph and his last, Benjamin. But Joseph was his love, the joy of his old age, and Joseph was a dreamer. Listen to the words: "Behold this dreamer cometh, let us sell him, let us kill him." He could not only dream, he could interpret dreams, for this faculty in man that dreams is man's imagination, and any interpreter of dreams is man's imagination. "Behold the dreamer cometh, let us kill him." Judah says: "No", let us sell him to the Ishmaelites as the caravan moves on toward Egypt." So they sold him, the dreamer. That is what everyone does in this world. But the dreamer rose to the heights of wealth and saved them in their famine. So, the dreamer in man will save him - that's Joseph. But what a long trail in time between the moment when they sold the dreamer into slavery to the one called David - who brings out the darkness, who brings out the Edomite, and makes for himself a name of names in all of Israel. So God said of him: "I have found a man after my own heart."

The day will come when you will prove every word I have told you tonight. You will meet these souls just as I have described them. You will meet the most radiant Being, and you know who she is. It doesn't make sense, but these two are not detached from you. They are all in you, and at that moment in time, they seem to be external to you, but the umbilical cord has not been severed. You will see the only embodied enemies. Instead of spending any time to correct that mistake, right before your very eyes it melted, but it doesn't vanish. All the enemies are there to be changed by you. And you know the words: "Nothing is lost in all my holy mountain." In all my wanderings I thought it was lost, and yet nothing is lost - it was embodied in a monstrous thing. But then it came back; all that I had accused as enemy wasn't gone or lost, it returned.

It caused me frightful suffering in the interval that it first began to form within me, and I gave my whole body and my life over to my senses, to passion based upon this garment that was hairy from head to feet. Then I began to work on something entirely different, a Jacob that was smooth of skin that no one can see. He was the supplanter. I heard about him, I began to seek him and it worked; and then one day I saw that he was not forever an invisible state. He became a concrete reality. I saw him, and what beauty! And I saw Esau, but redeemed Esau. Jacob does not need redeeming. It will not fail you, but these are the three states through which the immortal soul must pass. You are doing it now anyway.

Everything you said within yourself is being fulfilled. If you say: "I don't believe it," it's perfectly all right, that's your privilege, but that is father to anything you did to these two. They are struggling now within your womb. For long before they come out and you see them the struggle is on, because she asked the question: "Why is this so, why do I live if this fight is so within me?" Then the answer: he tells us: "There are two nations" and the war is on, and one will serve the other. He tells exactly which will do which - the elder will serve the younger. The one that comes first - Esau, the elder - and he serves the younger.

Who is he? What is Jacob's name? The supplanter. He looks at the world and he doesn't like it. Like that vision I had on Fifth Avenue. Looking at an empty lot I would say: "I remember when it was an empty lot." It still is an empty lot to my outer senses, but I am not interested in my outer senses. I would build a word picture as I desired this lot to be. I would say: "I remember when it was an empty lot," and still to outer appearances it is an empty lot, but not to me or to those who had that so-called dream. [June 15, 1962] That is exercising the inner man, exercising Jacob.

The day will come when God, and only God, knows. He sees the heart just as he wants it and you are wrestling all alone with yourself. Then one day, he sees the heart, and the heart is owned by one called David, "A man after my own heart." Suddenly he sees David, and David is his only begotten son. David reveals to him who he is: God the father. Everyone will one day find David, a man after God's own heart and then he will reveal to you the one you have been seeking through all eternity! You are God the Father.

Now let us go into the silence.

QUESTION PERIOD:
Q. What does it mean: "I beheld Satan falling like lightning from Heaven?

A. That is when the disciples returned, glorifying God and telling what marvelous things they had seen with the teachings to all kinds of people, casting out the unlovely things in people. Then he rejoiced when he heard of the great works being done by those whom he had taught and he said: "I beheld Heaven." Well, Satan is really the state. Satan is only the embodiment of unbelief. He saw the entire thing fall, because here they could have done nothing unless they believed. "According to your belief be it done unto you. Your faith has made you whole." So when the seventy returned filled with good news of what they had done through the teaching, he saw unbelief tumble from Heaven, for Heaven is within you. Therefore, it is always the state within you that dictates policy - what you will believe, what you will not believe. Then, in that Heavenly state, unbelief is cast out.

Neville 01-20-1969

ESCHATOLOGY - THE DOCTRINE OF THE END

Eschatology is the doctrine of the last days. It is the dramatic end of human history and the beginning of eternal salvation. When you, an individual arrive at that point in time, human history and the appearance of the Son or man (who is God) come together. This will happen in you after the tribulation of human experience, and of that day and hour only the Father in you knows.

Although God the Father appears to be another, He is your very Self, as His spirit is in you. Were this not so, you could not commune with Him or He with you. He tells us to: "Bring my sons from afar and my daughters from the end of the earth. Bring them all who are called by my name, whom I created for my glory, whom I formed and made." You were created for God's glory, His glory will not be given to another, therefore you must be the one who created you. This you will know when you experience eschatology. It comes at the end of human tribulation, when all of the parts have been played, therefore envy no one, the part they are paying, for you have either played it already or you will play it, for you cannot come to this dramatic end until you have played all of the parts, and of that day only the Father within you knows.

Eschatology was predicted and was fulfilled in vision. Always bear in mind that all of the stories recorded in scripture are visions. The Book of Isaiah begins: "This is the vision of Isaiah, the son of Amos." He tells you it is a vision and the sixty-six chapters do not deny it, modify it, or in any way contradict his words. We speak of the visions of Obadiah, the visions of Ezekiel, and are told that: "The word of the Lord came to Jeremiah." These are all visions, not secular history at all.

In the 42nd chapter of Isaiah, we read: "Behold, the former things have come to pass and new I now declare; before they spring forth I tell you of them." A literal rendering of the first part of that verse could be: "The former things, behold they have come, but man will not believe the individual who experienced them."

Jesus Christ is not a man. He has revealed himself in me and will reveal himself in all even though the world is looking for something entirely different. The visions of the prophets will unfold in individual man when he enters the state called Paul. And when you enter that state, your mystical experiences will reveal the end of your tribulation of human experience and your entry into the kingdom of God.

The entire eschatology of the Old Testament is the coming of Jehovah. He came, but - expecting a physical person to come from without, they would not believe him.

But Jehovah comes only to fulfill what He had predicted through his prophets, saying: "Behold the former things have come and are here now." The former predictions of the prophets become your experiences of the one who fulfills scripture, for man fulfills the prophecy of himself in the last days.

God, prophesying what he would do through his prophets, entered into the limitation of and took upon himself the restriction of man. The power and wisdom to create emptied himself of all that was his and, taking upon himself the form of a slave, was born in the likeness of man. Spirit became obedient unto death, even death upon the cross of man. And when an individual man told the story of how the prophecies unfolded in him, no one would believe his story.

So today we still have that fundamental rock called Israel. Their calendar year is now approaching 6,000, because to them He has not come. It is only when eschatology comes to the individual does his BC turn into A.D. The Jew will date their letters as the year 1969 because it is part of the world of Caesar, but believing Jehovah has not yet come, in his faith, the Jew keeps alive the long passage of time. But Jehovah comes in an entirely different way. He inspired the prophets to record the visions the individual will experience, personally.

Now if God - being Spirit - is known in a vision, what must you do to experience Him? You must reenact the drama within yourself! The resurrection takes place within. The birth foretold to Abraham takes place within. The three who bear witness to the birth are not seen approaching, but suddenly appear within. And the story of the serpent in the wilderness is fulfilled within when you become the serpent and ascend into heaven as the Lord God Jehovah.

Who would have thought - I know I didn't - that the story recorded in the 22nd and 53rd [chapters] of Isaiah would be experienced in one night? Remember: when the prophets recorded their visions they were written out, but not paragraphed or made into chapter form. In fact, they were not even punctuated and often one word flowed into the other. It is man who has taken the manuscript and given it punctuation, verses, paragraphs, and chapters.

In the 53rd [chapter] of Isaiah, the question is asked: "Who has believed our report and to whom has the arm of the Lord been revealed?" One night in vision I found myself in a room much like this one. I was seated on the floor facing twelve men, explaining the word of God when one quickly rose quickly and departed. As he left, I intuitively knew he was going to tell the authorities what he had heard. Then a tall, handsome man about 6'4" tall, dressed in costly robes, entered. Because of his importance we all rose and stood at attention as he walked straight as an arrow to the end of the room, turned right, walked to the end, turned right again and came down the center to confront me. Taking a mallet and a wooden peg, he hammered the peg into my right shoulder. I felt every blow, yet it was not painful. Then he took a sharp instrument and with one quick, circular motion he severed my sleeve, tore it off and discarding it, he stretched out his arms forming the cross, embraced me, and kissed me on the right side of my neck as I - in turn - kissed him on the right side of his neck. And as the vision faded I saw the severed sleeve. It was a lovely shade of baby blue. His robe was costly, but mine was the priceless robe of light, light blue.

So now I know whom I have believed, for that night the arm of the Lord was revealed in me, and the 53rd chapter of Isaiah was fulfilled as well as the 22nd chapter of Isaiah. In this chapter we are told that he puts a peg into the shoulder of the one he has chosen, and on that peg all of the burdens of Israel are hung until the peg is broken. Then the utensils of the temple fall, for he has played his part.

Eschatology will never be understood as long as you look for someone on the outside to fulfill it. It an only be

understood when you, personally experience it. Then you will tell your experiences to those who will listen, and some will believe you while others will disbelieve.

Eschatology is not the end of the world, as people believe. This past year a crowd left California and moved to Georgia and parts east, believing an earthquake would suddenly appear which would completely inundate us, and for the first time in recorded history, the east experienced an earthquake which shook twelve states. What does it matter if an earthquake comes when there is no death? The individual who seems to die, in truth is restored to life in a 20-year old body to continue life in the environment best suited for the work still to be done in him. Cast in a role he has not yet played, he will continue life as we know it here, until he has played all of the tribulations of human experience. Then and only then will he arrive at eschatology - the day of the Lord - and only the Father knows when that day will appear.

I don't care who you are - you are destined to experience eschatology, for it was God's purpose to give himself to you and God is able to fulfill his purpose. He created you to radiate his glory and be the express image of his person.

You cannot stop God from fulfilling his purpose, but you will not arrive at that moment called eschatology until you have played all the parts - be they good, bad, or indifferent. So I say, envy no one. It doesn't matter what they have done, are doing, or will do; do not envy or pity anyone, for you have either already played that part, or you will.

The Bible records every conceivable evil in the world that man could do to man and describes it openly. And you have played, or will play, every part before the last days come upon you, and in that day, events of scripture will unfold in you in a dramatic form imaginable. You will be possessed and find yourself the center of the entire Bible. As scripture reveals itself in you, you will discover from experience that you are the Lord Jesus Christ. And when you share your experience with others, they will question how a little nonentity who suffers and has nothing the world he would brag about could dare to make this bold assumption. They will think of you as blaspheming God, just as they accused him, claiming he blasphemed by stating, I and my Father are one, that when you see me you have seen the Father; that if you really knew me, you would know my Father also, but you know neither me nor my Father, for my Father is playing the part that I am.

And then one night in vision, I fulfilled the 42nd Psalm. That night, in vision I found myself leading an enormous crowd in gay procession to the house of God as a voice rang out: "And God walks with them." A woman at my side asked the voice: "If God walks with us, where is he?" and the voice replied: "At your side." Turning to her left she looked into my face and, laughing hysterically said, "What, Neville is God?" and the voice replied, "Yes, in the act of waking." Then the voice spoke in the depths of my soul, saying: "I laid myself down within you to sleep and as I slept I dreamed a dream. I dreamed..." and, knowing exactly what he was going to say, I became so excited I actually nailed myself upon this body in the same manner tradition tells us he was nailed upon the cross, but it was not a painful experience. Six vortices, each an ecstatic, joyful feeling, hold me here.

Now I know that no man took (or takes) my life, for I lay it down myself. I know I have the power to lay it down and the power to take it up again; for I, God the Father, deliberately took upon myself this limitation upon myself. When I heard the voice that night say: "I laid myself down within you to sleep, and as I slept I dreamed a dream," I knew he was telling me that he was I and when the dream is over and he awakes I

would be He, radiating His glory and bearing the express image of His person.

This is not for me alone, but for all. Listen to the words: "The glory that thou gavest me I would give to them that they may be one even as we are one." I have told you of the glory that is now mine, thereby giving you the glory that we may be one. I in you and thou in me, that we may be made perfectly one. I have made God's name known to you and I will make it known that the love by which I am loved may be in you. Not less love, but the same love, so that the whole may become one love!

In the end everyone will experience the whole Bible and tell it as I am telling it now. A few will believe but the majority will not. That's all right, for all of the tribulations of human experience must be fulfilled, with no omissions. Today you may be one of the so-called beautiful people, possessing inherited wealth. You may be one of the ten best dressed women and spend a quarter of a million dollars on clothes to create the part you are playing. But tomorrow, even if you haven't played it, you may play the part of a scrub woman, for every part must be played before you can arrive at eschatology.

Having played every part as recorded in scripture, when I aw a man betray me I knew I had played the part of the betrayer, for I have fulfilled scripture.

Everyone must play it all, if not on this stage, then on another, for when you leave this set on the stage of life, although you are no longer seen by the audience here, you are not dead, but have entered another stage in the great theater called life, to continue the work that is still to be done in you, until all of the parts in the play have been played.

Eschatology is not the end of the earth, but the end of human history and the beginning of eternal salvation. It is the abrupt cleavage between this world and the transcendental world of God. It is your entrance into an entirely different world where you radiate God's glory which you create by your very being, for you are now the Father. God the Father created you to radiate his glory and bear the express image of His person in that world. I cannot describe it because there are no images on earth to aid me. Life there is entirely different from this one, for there you are not some little pygmy, but God Himself, completely equipped to do it all!

So if you condemn someone, the chances are you have not played the part he is playing, but will play it tomorrow, for condemnation simply moves you closer to the fulfillment of what you have condemned. Let no one judge you and don't judge another, for you know too much now. It is my hope you have played all the parts and that tonight your eschatology will come. Sacred history has been brought to its climax, and fulfilled in Jesus Christ, but Jesus Christ in you is the one who does it.

Addressing God as, "O righteous Father, he [John] said: "I in them and thou in me." Now, if God the Father is in me, and I am in you, is He not in you also? Yes, God the Father is in you and Christ, his God's creative power, is in you as the pattern man who must fulfill scripture. The plan was made for, and erupts in Christ - the Christ in you. He is your hope of glory, for you are the one spoken of as Abraham.

In the state called Abraham the promise was made that you would have a child. So what part are you playing then the child appears? Abraham looked up to see three men standing before him. He thought they were messengers of the Lord for he did not realize he was the Lord himself. It is said he did not see them approaching they came so suddenly. And when the prophecy is fulfilled your attention is diverted for a few

seconds by an unearthly wind, and when you look back those that you did not see approaching are sitting where your body was, for your body is now gone. The body has been removed because you only wore it for a little while, but while you wore it something happened in you.

Now a lady wrote this past week, saying: "In my dream I was shoveling dirt. Although it seemed as though I was digging in the earth, I knew I was digging in my own brain." That's a lovely vision and a true one. Everything takes place in the brain - the earth, for man is made up of the dust of the earth, so her vision was perfect. She was digging in her own brain. For she is on the verge, although I cannot tell her the day or the hour, for only the Father in her knows.

If you will read the Book of John - which differs somewhat from the synoptics, you will discover that John pinpoints the day the vision will occur, stating that the birth, followed by the resurrection, will take place between 6:00 P.M. on Sunday and 6:00 P.M. on Monday. That is when it happened in me. I went to bed on Sunday evening about 11:00 P.M. and awoke, was born from above, and resurrected at 4:00 A.M. on Monday morning. You will follow the same pattern. Having entered the world before the coming of Jehovah, you entered the world from B.C. and when it happens your world turns into the year of the Lord, A.D.

The Old Testament is crowded with eschatology - the coming of Jehovah. He came but was not recognized because it was not what people expected. But He is coming in your world and you are going to fulfill scripture. When you realize you are the central character of the Bible, you are going to feel so wonderful. I cannot tell you the thrill that is in store for you when you experience everything written there. Even though it has happened to others, scripture is all about you, because in the end there is no other. In that day, you will know that I dwell in them and thou in me, and we, all gathered together are perfect in that one body, one Spirit, one Lord, one God and Father of all.

You will not have a different son from the speaker. We have the same son. When I tell this to priests, rabbis and ministers, they throw up their hands in holy horror and claim I have taken all of their religion from them. What they have been taught is true on a certain level of awareness, but I am speaking from experience. I have experienced scripture. I know it is true, but it is not what the world teaches.

Jesus Christ is God the Father and Jesus Christ is in you. One day you will find out that you are God the father and because you are you will produce a son to bear witness to that fact. Now no one knows who God the Father is, except his son who comes into your world to reveal you to yourself. And when he appears you don't have to ask him who he is; the minute you see him you know exactly who he is and he knows who you are. There is no uncertainty as to this relationship. To know that you are God the Father, yet while you remain here in the world of Caesar you will continue to wear the little garment that suffers, as all garments do. But after you have experienced eschatology and leave this little garment behind, you will no longer be restored to life, for you will have come to the end of human history.

In the Book of Acts it is said that Paul remained at home, talking from morning to night about the word of God and the kingdom of heaven. It does not say how Paul departed, in spite of tradition where they claim he was a martyr. Paul was not murdered. The word "martyr" means "witness". He was a witness, yes, a witness to the truth of God's word, for the word is true, and someone had to witness it.

So when it happens to you, you will tell it. You may not speak from the platform, as I do, but you will tell it.

You can't restrain the impulse as we are told in Jeremiah: "If I say I will not mention him or speak any more in his name, there is in my heart, as it were, a burning fire and I am tired of holding it in and I cannot." It's simply something within you and you cannot stop telling your story. You will be compelled to make known unto them God's name and the love by which you are loved, that that same love may be in them.

Now, Jesus Christ does not stand before himself and call himself Father. God's only begotten son, David, stands before Jesus Christ in you, and calls you father as he called me Father. Then you will know we are the same Jesus Christ.

I can say to every one of you: you are going to have this experience and know from experience who you really are. There are not a lot of Jesus Christ's running around, there is only God the Father. If I am the father of God's only begotten Son as told me in the 2nd Psalm and you have the same experience, then you and I are the same Father. And if the whole world has the same experience - and they will - then we are the one God and Father of all, are we not? So John's prayer is that all will become one as he has become one Father. And he speaks of the glory recorded in Isaiah, saying: "The glory thou gavest me, I have given them." God didn't keep a little glory for himself and share the rest. It's the same glory, because there cannot be another. So in the end there is only one God, only one Lord, only one Father, and only one Son and you will be the Father of that son, as I know I am the Father of that one and only son.

This is eschatology - the arrival of the end of the tribulation of human experience and the beginning of eternal salvation. And, although you may not remember, you had to have played every part in this world to arrive at the fulfillment of scripture. The blind man, the deaf man, the poor man, the rich man, the beggar, the thief, the murderer, the betrayer, the betrayed - you name it and scripture has mentioned it. , You can't name one vile or evil state that is not described openly in scripture. And you have played them all, or you will.

I think you who come here have played them all or you would not be this constant. You would find something far more interesting tonight, raining as it is, than to be here. So in the not distant future you will be fulfilling scripture and experiencing the thrill of the events s they happen. Today we watched the inauguration of a new president. It was a marvelous production, but it pales into insignificance compared to the dramatic quality that possesses you when scripture unfolds within you.

Can you imagine waking and coming out of your skull as one coming out of a womb? Then five months later finding your son who calls you Father? These two different events are recorded in the 9th chapter of Isaiah as: "To us a child is born; to us a son is given." The child appears to bear witness to your birth, and the son is given to witness your Fatherhood. You may think the child and the son are the same, but they are not. They signify two dramatic events within you. I am sure our new president felt thrilled to be sworn in by our chief justice, but the thrill you will experience when scripture unfolds within you is far greater, for these experiences belong to the transcendental world of God, and not to this mortal world of history.

Can you imagine the thrill that possesses you when, like a fiery serpent, you ascend into heaven and it reverberates like thunder? Having played that part of one in generation, you are regenerated and all that you have ever done is forgiven.

I have shared my visions of the last days with you. They will come, but only after you have experienced all the

trials and tribulations of human experience. Don't try to remember them for God, in his infinite mercy has hidden the memory from you for a purpose and in the end it is all washed away anyway. "Though your sins are as scarlet they shall be as white as snow," so it really doesn't matter. But I urge you to condemn no one, for you have played the part he (or she) is now playing or you will play it.

It's a horrible play, but in the end when eschatology unfolds within you, you will understand the meaning behind it all.

Now let us go into the silence.

Neville 04-05-1968

ESCHATOLOGY - THE DRAMA OF THE END

The word "disciple" means "learner", and anyone who hears God's pattern of salvation from one who has experienced it and believes, hungering to learn more, is a disciple. Tradition tells us Peter, James, and John were disciples. No, you are a disciple if you believe my words!

Now, when I speak of Jesus, I am speaking of the pattern man, for "He has made known unto me the purpose of his will which he set forth in Christ as a plan (a pattern) for the fullness of time." That pattern has unfolded in me and I can tell you from experience: Jesus Christ is the unfoldment of the Father and the Son. If you believe me, you are my disciples.

Now, I have a few perfectly marvelous eschatological dreams to share with you. Here is an experience of one who heard and believes. This is his dream: He said: "You were on the platform, teaching. Although you smiled at me there was great intensity in your eyes. Taking a golden arrow from your side, you placed it in your bow and shot it directly at me. As it came toward me I could read the word, "resurrection" imprinted upon it as it penetrated my forehead. Then you shot a second arrow, which read "David" and it penetrated my chest. The third arrow carried the word "ascension" and it penetrated my belly, touching my spine. The fourth arrow carried no word, only a white dove, and as it hit me I felt as though every pore of my body had been struck. I have never known such ecstasy of love before. I felt like a spiritual fountain of pure, pure love."

"The following night in a dream, a man I have never seen approached me. Radiating love he said: 'I am preparing a great feast and I will come on the seventeenth to take you with me.'"

Now this could literally mean the seventeenth, but in symbolism seventeen is a marvelous number. In Hebrew you do not write the number seventeen as "one-seven," but "seven-ten," denoting greater importance. This number first appears in the 37th chapter of Genesis as "Joseph was seventeen years old." Then in the 47th chapter of Genesis, Joseph and his father are taught by Jacob [sic] for seventeen years. So seventeen, denoting a combination of seven and ten, is broken down to read: seven - as spiritual perfection, and ten - as order perfection. In this gentleman's preceding vision the order was perfect, beginning with resurrection, then David, the ascension, and finally the dove who smothered him with love. Here is order perfection and spiritual perfection! I can say to him tonight: the arrows have penetrated you and nothing can stop them from reaching their destiny in the world beyond the world of dreams. You are a complete being now, as the pattern is buried in you; and in the not-distant future Jesus Christ, the pattern man, will unfold from within.

Now, the earliest gospel begins with these words: "The beginning of the gospel of Jesus Christ." The world "gospel" means "good news", not "good advice." So the gospel is "The beginning of the good news of Jesus

Christ," the good news of how God actually becomes Man that Man may become God. That's the good news I share with all.

Here is another dream: This lady found herself walking with members of the group who attend these lectures. Coming towards them were groups of people moving as though being conveyed by a power not their own. The first group was dressed in black with shawls covering their heads. They seemed to be a mournful group with many of them crying. They appeared to be Catholic to her. The next group wore stern, uncompromising faces. Representing religious fundamentalists, they were self-righteous and without compassion. They were followed by a friendly group of men and women, animated, smiling, and asking questions, as seekers often do. When questioned by this group, the lady said: "You will find who you really are and who God really is, and when you do you will know it is all here." And with that remark she extended her right index finger and pointed to her forehead. Then she ran to join the group as she awoke.

In the earliest gospel you will discover that the turning point is repentance. The very first words spoken by the pattern man are: "The time is fulfilled and the kingdom of God is at hand. Repent and believe in the gospel." Believe the good news that you have heard from me. To repent is to radically change your mind. Regardless of what you believe, when God's pattern of salvation is presented, can you accept it? Can you completely turn from the belief in a physical Christ on the outside, to the belief in a man of spirit on the inside? Or are you like the foolish Galatians, before whose eyes Jesus Christ was publicly portrayed as crucified? Do you know what the word "portray" means? "To make a picture of; to describe in words; to play a part like a drama on the stage." Jesus Christ was portrayed as crucified; so "Let me ask you only this, did you receive the Spirit by the works of the law, or by hearing with faith? Are you so foolish having received the Spirit, are you now ending with the flesh?"

Repentance is turning around from the belief of a fleshly being called Jesus Christ, to the spirit that is Christ, the pattern man who is trying to awaken in you. Turn around by exercising your right to change your mind. Dare to believe the opposite, in spite of the facts that seem to be screaming at you. This is what I call "revision" and the Bible calls "repentance". To revise is to repeal and if you have repealed a thing you have changed it. You can modify your concept of Christ and not completely change it by holding onto a little bit of the physical nature; but eventually you will drop it and turn around to start moving upward with the spiritual Christ, as the pattern which must unfold in all, unfolds in you.

Now here is another dream. This lady writes: "In my dream I am at a neighbor's house which is filled with numerous people. Suddenly realizing it is my responsibility to feed them all, as I extend my hands everyone is fed. Feeling detached and no longer a part of the group, I depart to discover a shovel, a pitchfork, and a rake have been placed in front of my house. Entering the house I find a friend there whose husband has been dead for many years. Smiling at me, she says: 'My husband wants to see you.' Going to the window and looking out I watch my friend's husband, wearing a uniform of either a general or a colonel, bring the most beautiful white horse I have ever seen into my house." (The only one who rides a white horse in scripture is the Word of God called Jesus Christ. The white horse is hers, for she has the implements used to care for one: a shovel, a pitchfork and a rake.)

As her dream continued, someone gave her a very friendly white dog, which weighed exactly sixty pounds. Taking an oval basket about 14" long, she made a little bed and placed the dog in it on its back. Then she covered it with a blanket, and as she tucked the blanket around him, he felt just like a baby. (A dog is the

symbol of faith. Called "Caleb" in scripture, he is the only one who crosses over Jordan into the Promised Land with Joshua, the Hebraic name of Jesus.) Faithful to the pattern man, she felt the child that is promised and it didn't seem strange at all. Awakening to discover it was 6:00 o'clock in the morning, she said to herself: "I must remember the dream in detail," then she fell asleep again.

Suddenly a man is standing before her. Bending forward he removed the top of his head and said: "Look into my skull." As she looked, instead of seeing brains she saw a tiny head the size of a pin. It was perfectly formed and wearing a crown, and as she looked it seemed to grow. Then the man stood up and said: "Feel my head" and when she did, it was soft like a pillow. She then began to tell him how imagining creates reality, when he spoke, saying: "If a surgeon does not come immediately, my head will split open and I will imagine myself out of this world." Here is a perfect vision which is all scripture: The white horse (that's revelation - the whole unfolding from within) and the child in the skull.

Another lady writes, saying: "I was looking at a deep cavern in the earth watching water running into it as though from a long trough. A child, about eight months old, was sitting on its bank looking at his extended hands. You, Neville were standing high above us, looking down at the child and me. Then I heard the words: 'Can a man bear a child?' and I awoke repeating that question over and over again." Those are the very words you will find in the 30th chapter of Jeremiah, and when you begin to express scripture you are at the very end of your journey.

All of the dreams I have shared with you tonight are eschatological. Here is another one. This lady finds herself in a huge corral with an awareness of being the center of unlimited expanse. The corral gate is open, and hanging on the top of the gatepost is half of the carcass of a human being. It seemed natural for it to be there and as she looked the feeling of infinite freedom possessed her.

In the 26th chapter of the Book of Exodus, the 12th verse refers to the half curtain. The significance of the curtain is given in the 10th chapter of Hebrews, the 20th verse: "He opened a new and living way through the curtain that is his flesh." The flesh she saw represented the curtain of the temple, which is torn from top to bottom in order to free yourself from the world of sin and death and enter the new and living way of life. And with this experience, freedom is yours.

Now another lady wrote saying she dozed off for just a few moments to find herself in a small boat in a turbulent sea. There was no steering gear and no sails, just the mast and a crossbar like a cross on a crown. She was in the nude, and climbing the mast she extended her arms on the crossbar to use her body as the sail, that which would give power and direction towards a haven.

This experience has tremendous significance. Let me quote the 7th chapter, the 2nd verse of Daniel: "I saw in my vision by night, and behold the four winds of heaven were stirring up the deep sea." The Hebrew word translated "stirring up" is translated "labor" in the 4th chapter, the 10th verse of Micah as "like a woman in labor." So I say to her: my dear you are in labor. You sat in your chair and nodded for seemingly only a moment, but in that short interval of time you saw the depth of your own being (who is you) now in labor bringing forth God's power and wisdom, called Christ.

I can't tell you my thrill when I receive all of these letters. Every one of them is eschatology, denoting the end of the drama. That's all that matters, for the purpose of life is to fulfill scripture.

Tonight our whole country is disturbed because of the death of a man by a man; yet I tell you: the man who was killed and the man who killed him are one, and both will be gathered together in the bosom of the Risen Lord as intimate brothers. Having played their parts in this world, they will know themselves to be brothers, with a love transcending anything known to man on earth. They did not know it, nor does the world know it, but one being played both parts and that being is God. And maybe this death (unless violence erupts and takes away its significance) will foster and further what he stood for far quicker than anything else. If on the other hand there is a denial of the sacrifice, it will again be delayed. But he of one race who was killed and he of another race who killed him are both one, for in Christ there is no bond, no free, no Greek, no Jew, no male, no female, no black, no white, no yellow, no pink, no red, just one…all are one!

So what I am trying to say is that the culmination of the teaching of Jesus Christ is found in the thought of a mystical union of the one who hears and believes, with the Father and the Son. This is brought about through the Spirit. When you receive the Spirit by hearing with faith, you will no longer see a physical savior on the outside, for you (the son) will have found your Father (your savior) to be your very self.

I pray this night as John did in his glorious 17th chapter, saying: "O righteous Father, the world has not known thee, but I have known thee, and these believe that thou hast sent me. I have made known unto them thy name, I will make it known that the love with which thou hast loved me may be in them and I in them." Where can I go if I am going to the Father and the Father is in you? So when I go I will never be so far off as even to be near, for nearness implies separation. If I go to the Father and I and my Father are one, where can I go? And when I come to you it will be to unfold myself (which is the pattern) in you. Don't look for me to come as flesh and blood on the outside, but as the pattern unfolding from within! In the end all will awaken to be the one body, the one Lord, one hope, one faith, the one God and Father of all. Returning one by one, we are that one body, one Spirit, one Love!

Dwell upon my words for, in spite of all the turmoil in the world, we are all one. Thinking on the lowest level, men are trying to solve the problems of the world there, and it cannot be done. It's all done by repentance, by radical changes in attitudes of mind. A fact is confronted. All right, isn't it a fact that everything is possible to God? And if all things are possible to God and his name is "I am" can a fact not be changed? Can it not be resolved? At this very moment I can ignore the fact and assume things are as I want them to be, can I not? And when I assume, God is assuming, for his name and I are one. If all things are possible to God, are not all things possible to me? So if I have faith in God I must have faith in my imaginal acts. Faith in your imaginal acts turns you around and you will keep on turning around by practicing repentance, and as you do, you awake. Then you will find a group and tell them that if they will but turn around they will find God. That He's not coming from without but, pointing to your forehead, you will tell them He's all there. Then you will speak from experience, for as He unfolds himself within you, you will experience the perfect pattern my friend received with the four golden arrows. As I mentioned a few months ago, who knows what the awakened Man is doing when he shoots his arrows beyond the world of dream? You can't deviate from God's plan. If you awaken within yourself and it's the plan that awakens, you are the plan that awoke, so you shoot the plan to those you love.

Take the passages I have quoted tonight and see how they relate to the visions. Each passage dwells with eschatology, the doctrine of the last days, when Man turns from this age of sin and death to that age of Eternal life.

Now this may seem a deep spiritual night to many of you, but may I tell you it is directly practical, for while you were with me this night you left all of your worries and cares of the day on the conveyer belt which is moving automatically. Your heavenly Father knows your needs and is caring for them while you travel in the spirit world with me. You have left those who are self complacent, content with their own little circle. Those who know they are right are in hell where there is no forgiveness of sin. In hell it's all self-righteousness, all justifying oneself. One of the greatest of all human weaknesses is the necessity of always being right, and that is hell until one becomes loose enough to ask questions. Whether the truth is accepted or not is irrelevant, but when they ask, answer directly: "When you find God you are going to find yourself. And when you find the truth you will discover that you and God the Father are one."

If you haven't read the beautiful 17th chapter of John, I urge you to do so. I think it is the most glorious prayer ever written. "O Father, I have manifested thy name to those thou gavest to me. They were yours and you gave them to me that they may be one even as we are one." Here he tells you that God and his pattern are one. In the beginning was the Word (the plan, the meaning of it all) and the Word was with God and the Word was God. So the pattern and he who sent it are one. The pattern is what was sent.

Always claiming that he was sent, he tells you that the sender (the Father) and the sent (the pattern) are one; therefore the Father sends himself as the pattern which unfolds. Then the man in whom it unfolds tells it, and he always has a remnant who hears and believes. He won't get the world to believe him, for they are busy moving down on the conveyer belt. Although they hear the call to repent, they will not stop to change their beliefs for one little moment.

I have an aunt, now in her nineties. She was born and raised in a group called "The Brothers", the most bigoted Christian organization there ever was. One day while visiting her, I said: "Don't you know that the Bible teaches that Jesus had brothers?" Well, she almost slapped me in the face as she denied it. She attends church seven days a week, yet when I opened the Bible to the 6th chapter of Mark and read it to her she would not change her thinking relative to Christ. Unwilling to accept a foreign thought, she chooses to remain on the conveyer belt. Her mind is made up and she is not willing to read the Bible with a different understanding.

She will eventually die, to find herself restored to life in a world just like this, with a body the same as before only young with nothing missing - and she will not even realize what took place. She will still have the same fixed beliefs and she'll go through another pattern of events to become proximate matter - matter that is made to receive a form, like taking a piece of wax and making it soft enough to receive a seal.

In the 1st chapter of Hebrews, we are told that Jesus is the express image of his Father. He is not someone that looks like his Father, but is identical, like the imprinting of a seal on wax. My friend saw proximate matter in the skull. She saw that which is being molded and shaped and made more pliable to receive the impression.

Now let us go into the silence.

Neville 09-09-1968

ETERNAL STATES

Sit quietly and ask yourself who you are, where you are and what you are. Your answers will reveal your state of consciousness: your body of belief. Paul said, "We do not look to the outer things, but to the things unseen, for the outer things are transient, but the unseen things are eternal." Your beliefs, seen by the mystic, are personified. They form a state, which completely controls your behavior. Any modification within your body of belief will result in a change in your outer world.

Blake tells us, "Eternity exists and all things in eternity independent of creation which was an act of mercy. By this you will see that I do not consider either the just or the wicked to be in a supreme state, but to be everyone of them states of the sleep which the soul may fall into in its deadly dreams of good and evil when it leaves paradise following the serpent."

Now, Blake uses the word "mercy" only as one who sees that states are eternal; that in God's mercy he created all things, not just a few, so that any situation which can be conceived, already exists in eternity. When Blake said, "Eternity exists and all things in eternity independent of creation which was an act of mercy," he meant that everything you see is dead, a part of the eternal structure of the universe. You are its operant power. When you enter a scene it becomes animated. Then you become lost in your own animation and think it is independent of your perception. Looking at it, you cannot believe you are causing the animation, but you are.

You and I are living souls, buried in a world of death. We are destined to be life-giving spirits through an act of mercy, but until that time we animate what we perceive. Questioning self, Blake asks: "O miserable man that I am, who will deliver me from this body of death?" May I tell you, no earthly power can do it, only God.

Peter tells us, "Blessed be the God and Father of the Lord Jesus Christ. By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead." This is true, for only by God's act of great mercy can we be born anew. Now buried in a world of eternal death, you are animating dead forms, believing they are independent of your perception of them. This you will continue to do until God's great mercy awakens Jesus Christ within you. If Christ was not buried in you, he could not awaken in you, and if he is not in you he could not emerge from you. Therefore, like Paul, you carry in your body the death of Jesus. It is the tomb in which he is buried. His awakening delivers you from a body of death, but until that time you must live in, and adjust to, the dead body you wear.

Now, until you are born from above, you operate the power which gives life to this world. For the world is a dream filled with dead scenery, while you are Proteus. As you enter the scene you cause the parts to be made alive. Not knowing this, you think there are others, and fight the shadows of your own being.

All things exist in the human imagination, and all phenomena are solely produced by imagining. Where there is no imagining, everything vanishes. If lack is now in your world, and you cease to be aware of it by imagining plenty, lack disappears; therefore, any modification in your body of belief will cause a change in your life.

Now embedded in death, we resurrect into life by the act of mercy. Scripture calls this transformation Jesus Christ, for it is he who is buried in us; and when he awakens and rises, we are born from above, thereby setting us free from this body of death. Until that moment in time you can enter a state, partake of it and move on to another. This is how it is done. Although I am living here in Los Angeles, I desire to be in New York City. While lying on my bed tonight, I close my physical eyes to the room surrounding me and assume I am in New York City. Then I ask myself these questions: lf I were now in New York City, what would I see? Would I think of Los Angeles as three thousand miles to the west of me? Where are my friends and loved ones? How are my finances now that I am here? Then I would answer these questions carefully and fall asleep in New York City.

Now, an assumption is an act of faith, and without faith it is impossible to please God. “By faith we understand that the world was created by the word of God, so that things seen were made out of things that do not appear.” Someone looking at my physical body would see me sleeping in Los Angeles, yet I would be sleeping in New York City, for I am all imagination and must be where I am imagining myself to be. By this action I am adjusting myself imaginatively to a state I desire to objectively realize. And if I have imagined with conviction, by giving New York City all of the sensory vividness of reality, things will immediately begin to happen to compel me to make the journey. I do not imagine lightly anymore, because I now know every imaginal act will come to pass.

When I first stumbled upon this principle, I thought it was stupid. The idea that imagining creates reality was nonsense. How could anyone believe a thing into being without any external evidence to support it? How could any imaginal act be the causative fact, which fuses and projects itself? Although I did not believe it could, I imagined, and got that which I did not want! So I acquaint you now with what I know about this principle of imagining and lead you to your choice and its risk. There is always a risk, for you may not want what you have imagined after you get it, so I warn you to select wisely.

Do you know what you want from life? You can be anything you want to be if you know who you are. Start from the premise, "I am all imagination and pass through states," for eternity (all things) exist now! Having experienced a state and moved into another one you may think the former state has ceased to be, but all states are eternal, they remain forever. Like the mental traveler that you are, you pass through states either wittingly or unwittingly, but your individual identity is forever. Whether you are rich or poor, you retain the same individual identity when you move from one state into another. If you are not on guard, you can be persuaded by the press, television, or radio, to change your concept of self and unwittingly move into an undesirable state. You can move into many states and play many parts, but as the actor, you do not change your identity. When you are rich, you are the same actor as when you are poor. These are only different parts you are playing.

You annexed your physical body for the experiences you are now having, but you are not the body you wear. The day will come when you will awaken to this fact. Then, like Proteus, you will assume any shape for the part you want to play. If it takes a fish, you will be a fish. If it takes a man, you will be a man, for that is who God is. Learn to adjust your senses to what you desire to be. Just as I moved to New York City, you

can move into the state of wealth, fame, or any state you desire. Determine what it would feel like, and adjust your thinking by assuming you are feeling it now.

Look at your world mentally. Your present level of objective fact may be the same as it was before, but in your imagination hear your friends congratulate you on your good fortune. Then believe in the reality of this unseen experience. Like Paul, look not to things seen, but to things unseen; for the things seen are temporal, while the things unseen are eternal. Two hundred years ago Blake made the statement, "Eternity exists and all things in eternity, independent of creation which was an act of mercy." Three thousand years ago the unknown writer of Ecclesiastes said it even more beautifully: "There is nothing new under the sun. Is there a thing for which it is said, 'This is new?' It has been already in ages past, but there is no remembrance of things to come after, among those who will come later."

This past year one of our great physicists, Professor Richard Fineman of Cal Tech, said the same thing, yet not as beautifully as Blake or the unknown author of Ecclesiastes. This is what Professor Fineman said: "The entire space/time history of the world is laid out and we only become aware of increasing portions of it successively." For this Professor Fineman received the Nobel Prize and maybe $50,000, while Blake, who saw it mystically and recorded it poetically, went to an unmarked pauper's grave. Professor Fineman based his conclusion on his study of the disintegration of the atom. Noticing the peculiar behavior of a little positron when placed in fluid, he realized that the entire space/ time history of the world is already laid out, and man only becomes aware of portions of it successively.

I have seen the same thing in vision and know that the world is dead. I have entered a room such as this, to discover that I am the spirit animating it. By arresting the activity in me that caused the scene to become alive, everything froze. The waitress walked not. The birds flew not. The diners dined not. Then I knew that when I released its activity in me, everything and everyone would continue to complete their intention. Releasing my power, the waitress completed the serving, the bird flew to the limb of the tree, and the grass began to wave, as the leaf which was arrested in space fell to the ground. Now I know I am the center of creative power. The day will come when you, too will awaken and exercise your creative power, knowingly. That is our destiny, for we all will awaken as God and use this power to create in the true sense of the word.

Try to remember that there is no limit to God's creative power, or your power of belief. Persuade yourself that things are as you desire them to be. Fall asleep in that assumption, as that is your act of faith. Tomorrow the world will begin to change, to make room for the garment of your assumption. If it takes one person or ten thousand to aid the birth of your assumption, they will come. You will not need their consent or permission, because the world is dead and what would be the purpose in asking dead people to help you? Simply know what you want, animate the scene and those playing their parts will begin to move towards the fulfillment of your desire.

Try it before you pass judgment upon it. I know it doesn't make sense, but it will prove itself in performance and then it will not matter what the world thinks. If there is evidence for a thing, does it really matter what someone else thinks about it? I encourage you to try it, for if you do you will not fail.

Now let us go into the silence.

Neville Goddard

EVERY NATURAL EFFECT

Class Lecture by Neville

Edited by Jan McKee

Every natural effect has a spiritual cause and not a natural. A natural cause only seems. It is a delusion of the perishing, vegetable memory. We do not remember these moments in time when we imagined certain states. So when that imaginal state takes form so we can see it with the outer eye, we do not recognize our own harvest and deny that we had anything to do with these natural effects that are taking place in our world. Because our memory is faulty, we do not remember. "There is a moment in every day," said Blake, "that Satan cannot find, nor can his watch fiends find it. But the industrious find this moment and it multiply and when it once is found, it renovates every moment of the day if rightly placed." Now, by the word "Satan," he simply means doubt. Doubt cannot find it. I desire a certain state in this world. Reason tells me it's difficult; my friends tell me it's impossible; and so if I doubt that I could ever realize it, that's the voice of Satan speaking to me. He's always challenging God. God is my own wonderful human imagination. That's God. So the protagonists are God and Satan -- simply faith and doubt. Can I imagine that I am the one that I would like to be and remain faithful to that assumption as though it were true. If I can and remember that assumption and when I did it, then I will see when it happens in my world the relationship between the natural effect and its spiritual cause. The spiritual cause was that moment of assumption.

Now let me share with you what was given to me this past week in the form of a letter. He's here tonight. His barber was the low man on the totem pole when he first encountered him. There were four in the shop. Well he was the fourth man. If you're familiar with the barbershop, and maybe you ladies do not know, and so the boss always has the first chair; and so if it's a slow day, he gets the man. By the time he's through, he gets the second one. He doesn't share it. If three should come in, then they go to the different chairs. Well, four chairs, the fourth one waits for his customer. Well, this friend of mine one day happened to sit in his chair. And he liked the way he cut his hair and gathered from what he said that he liked cutting hair. He was proud of his profession as a barber, proud of it --- not making excuses as so many barbers do. He was proud to be a barber and wanted to be the very best barber and win competitions. So having heard this man express this desire, my friend imagined that he was tops. Well, in a little while he bought out the boss barber and then dismissed him and rearranged his staff and then from then on began to proceed to the top. Well, three weeks ago, while sitting in his chair, which is his now -- the boss barber is his barber for he was the low man but now he's the top man. He said to him, and in a very exciting way, that there was a contest to be held in San Francisco. And he would like to enter this contest for hair styling and cutting of hair. Well, my friend said when "I discovered that he really wanted it, and no one goes into a contest unless he wants to win, I saw on the wall the trophy that would be his. And I heard him tell me how he won." Well, there were four men in the shop. One was committed for that weekend and so, this past weekend, he took two with him. So there were three from that shop of four men. There were only nine trophies given in the State in this competition and that one little shop won four. The boss barber won first prize and a second prize, and his two men that went with him each won a second. So they came back from San Francisco bearing four out of nine. Now he said to me, you've often said from the platform, "I will tell you before it takes place that when it does take place you may believe." Well now, I'm going to tell you, Neville, before it takes place. There's going to be a contest in Southern California and I have seen his trophy as the first one on that wall. And so, I will tell you before it takes place that when it does take place, you will know that I am putting this into practice. I know he lives by

it. "Then there will be another contest," said, he, "in Miami and one must win in Miami to be eligible for that which will be held in Brussels which will be international. I am putting him there in Brussels as first among all contestants." Well I know that he will win. For every natural effect has a spiritual cause and not a natural. A natural cause only seems. It's a delusion of man's perishing, vegetable memory. He doesn't remember. Well now, he will remember what he did. And I have his record at home in his letter.

Now he said to me in this letter, "I had a dream. I repeated the dream and then I had a third dream, all in the same night." So, the first and second was simply the same dream, repeated. "I do not bring back the details," said he, "of the dream but it was all about, in detail, strangely enough, about my birthday. But I cannot recall all the things that happened. I only know, here stood a man in a white robe with a book in his hand, opened in the middle, it was gilt-edged, and he had a quill in his hand (or it could have been a scythe). He looked almost like a cartoonist's concept of Father Time. And he was insistent that my birthday was a certain day and I was equally forceful in stating that it was not because I knew my birthday to be the 19th of September, 1927, and he was insisting, over my protests, pointing all the things out in the book. And then I woke. In spite of his insistence and my protest, for I knew my birthday, at least that was my physical birthday." I'll call his attention to the 87th Psalm, "And the Lord records as he registers the peoples. And he said this one was born there." It's all about birth. There are only seven verses in it. It's a small, short psalm. But this is the birth, not of a physical birth, this is a spiritual birth, "and this one was born there." I can say to him, you did the perfect job as I knew you would in challenging the Lord's angel, the recording one. For to sin by silence when we should protest, makes cowards of us all. And no coward can be used in his stable of studs. I can say from the way you worded your letter that you have been born; but the perishing, vegetable memory has not brought it back. You have been born from above. You have had other experiences which would imply an adumbration. But from this letter, I would say you have been. But memory has not brought it back. I am convinced of that from your letter. For it's all in the past; it's not present and it certainly is not future the way you worded the letter. For you know your birth date which is physical, and you said the 19th of September, 1927, and he denied that was the day of your birth. To deny that was the day of your birth would imply you were born in the spirit world because he represents not the physical world but the spiritual world. So I would say of you, you have been born from above.

So, here, take these moments, every moment in time. It's a special moment, a precious moment, a moment where you can actually use it to plant what you want planted in this world and, remembering that moment, well then, it has to come out. For every natural effect has a spiritual cause and not a natural. Well, that spiritual cause is that moment when you dare to assume that you are the man or the woman that you would like to be or that another man, in his case the barber, that he is the top as he desired to be. So, you can do it not only for yourself, do it for another or do it for many as he did. And these are these precious moments in this wonderful world of ours, but our memory fades and we do not remember. So when the whole thing rises in our world, we do not relate it to our own harvest. We can't remember when we ever did it. But not a thing could happen in my world that comes by accident. It couldn't. All things come because I planted it, either wittingly or unwittingly. I either did it knowing what I'm doing or I did it not knowing because I was lost in some emotional state, and I felt intensely about a state. It might have been a lovely state or an unlovely state, but the seed was planted and I will reap it. And the whole thing will come into my world whether I recognize my harvest or not. So, if I know this to be the law of life, it is entirely up to me now to select and plant only what I want to reap in my world.

So, everyone in this world is here for a purpose, and the purpose is to fulfill scripture. There is no other

purpose. And the fulfillment of scripture brings me out of this world where I must remain until I awaken. Well, I can't awaken until I fulfill scripture, for scripture is the plan. Now, another lady wrote this one. She said, "I found myself in this glorious mansion, high, high up. And they had the most beautiful gardens and perfectly kept. And a man and a woman left in a white car and someone said to me, 'give me two names and they're names of two relatives of mine.' But I knew that it was you who had left and I also knew that you would return. Now, I have no memory whatsoever of what transpired between knowing that it was you who left and that you would return. But I awoke saying, 'now I know that I have experienced what Neville said that I would.' Then my throat was parched as though aflame and I went and got myself a nice cold drink of water, went back to bed and had this dream. I'm in a department store and there I am with all these Bibles for brides, Bibles given out for weddings. And, in a strange way, all the brides were dressed in their bridal white gowns and the department store supplied the grooms. They were all being married by proxy. And the department store supplied all the grooms that they may have a wedding picture taken with the groom supplied by the department store. Then I turned to one and, speaking to her, she said she's going to Paris. And then I said to her, 'I'm getting married next month.'" Well, this vision that you had, my dear, is a beautiful vision because, as you're told in scripture – the Book of Isaiah – "Your maker is your husband, and the lord of Hosts is His name." So that what you saw is the perfect symbol of what the depth of our own being revealed to you, that you will have union with the Lord and union with the Lord means that that which is in you, like an egg, will be fertilized and then it will erupt within you. And the whole thing said of Jesus Christ will unfold within you, and you will be He. So I can say, you had the perfect vision.

Then another lady wrote. "So, I took my son into the backyard and here was the fish pond that I had. It wasn't yet stocked with fish, but with clear water and about twelve inches deep. And in it was a little shaggy white dog lying in the water with its little black nose right above the water. I took the dog out and dried it off and took it into the house. And it romped and played all over the place and then I missed it and, searching for it, I went back into the yard and here was the dog in the pool again. But this time, when I walked by, it wagged its tail as though, 'leave me here, I like being here.' And it was quite satisfied to be submerged in the water minus the nose above. But the tail wagged as though it was happy to be in that water." Well, may I say to you, in the Bible, we speak of stone, the water, and the wine. The stone is the literal story, the allegory. And man must discover the fictitious nature and character of a story. And when he discovers the fictitious character of the story in scripture and then learns its meaning, he has found water. He has struck that rock like a Moses and water flowed out of it. Now, the first miracle or sign in the Book of John is the turning of water into wine. And so, you're told, "Fill the stone jars with water and when they draw it out of the stone jars, that water that was in the stone jar, it was wine, perfect wine, lovely wine. So, first we have a story and man takes the story and accepts the story literally and so he goes through life with the literal meaning or the stone. When he discovers the fictitious character of the story and then it reveals itself to him, the true meaning, he has the psychological water. Now the little dog is the symbol of faith. Your faith is now in the psychological meaning of these great truths. If you apply what you know, you will convert it into wine. If you apply it. If you will take what you now know, that imagining creates reality, and dare to imagine that you are now what you would like to be, then you are turning this water into wine.

As told us in the Book of Genesis when Jacob brought the flock into the field, the well was covered with a stone. And he rolled the stone away and watered his flock and then he put the stone back again. He didn't turn it into wine but he did withdraw water. But a stone covered it and hid the view of the water. So the story is told to man, because it's a parable, the whole thing is a parable, the whole thing is an allegory, and if you take it as factual and not as what it really is, the most wonderful parable in the world, well then you'll never use your imagination to extract from that stone, the water. Therefore, you cannot feed the flock. But if you

can actually get from any story in scripture, its psychological meaning and tell it to the world as when Isaac brings his son, and Isaac is blind and can't see, and he has two sons. One is called Esau and one is called Jacob. And Jacob covers himself in the skins of a goat to give himself the feeling of hair. For the first one was Esau and Esau was hairy all over. And so when Jacob deceived his father into believing that he was Esau, Isaac gave him his blessing. So you take the story, and as I stand here now, reason tells me that I am not where I would like to be, that I am not the man that I really desire to be. So I shut out what reason is suggesting. I deny everything that reason dictates. I close my eyes to the facts of life, the obvious things, and I clothe myself mentally in all that I would like to be. I imagine that people see me as they would see me if I were the man that I want to be. I imagine that I am actually standing where I would stand if I were that, and that I'm actually doing all the things I would do, normally and naturally, if what I am assuming were really true -- if it were a fact. Well now, when I do this, I am clothing myself in the outer garments of naturalness of the facts. Now when I open my eyes on the facts of life, it denies everything that I've done. But I remember what I did. I caught that precious moment. For there is that moment in each day that doubt cannot find, and his helpmates cannot find it. But the industrious find this moment, and so become the industrious. You find this moment and you clothe yourself in all the lovely things that you want to be in this world and, having done it, you can break the spell. Open your eyes upon the facts of the world and the facts will deny everything that you did. But you're told in scripture that Isaac, having done it, having given the blessing to that moment, he couldn't take it back. He could not retract it. And so when Esau comes into the world and tells his father, "but you've been deceived; first of all, he took from me my birthright. Now he's taking from me my blessing." He's rightly named. You named him Jacob which means "he supplants." He's a supplanter. But the father Isaac said, "even though he came through deceit and deceived me into believing that he was Esau, I've given him your blessing and I cannot take it back." So that moment cannot be called back. It's on its way and it will move towards what? The fulfillment of itself. And when it appears in this world, suddenness is only the emergence of that hidden continuity. So it was moving, unseen by the world and suddenly it erupts in the world. But having remembered what I did, I can relate now that spiritual cause, the thing I did, unseen by others, to the thing seen now, that the whole vast world will share with me.

So, in your case, my dear, having seen the little dog which is the symbol of Caleb or the hound of faith, the one that goes with him, goes with Jehoshua across the river into the promised land. No one else could go. So, you walk in faith in this. And the day will come, you will turn it all into wine. In other words, you will find yourself fulfilling scripture. The whole thing will unfold within you. Now we told you last Monday the story of Moses and that he did not cross into the promised land, but Jehoshua went over. You may not be familiar with scripture but Jehoshua's original name was Oshea as told us in the Book of Numbers. You'll find that in the 13th Chapter, the 16th Verse of Numbers. And Moses called Oshea, the son of Nun, Jehoshua. So when you take the prefix, "Je" and put it before Oshea, you turn Oshea which means saviour or salvation, into He by Whom Jehovah Will Save. So it becomes that creative power that actually, I would say, fertilizes what Moses represented. Moses represented the pattern man. See that you make everything according to the pattern as it's being shown you on the mountain. So here, you're seeing everything clearly. That is a pattern. Don't alter one little thing. Make it just as it's shown you on the mountain. But I can't go in. That is the egg, the perfect egg. That's the ovum. But an egg remains just an egg until fertilized. It must be fertilized by the sperm. So that sperm must penetrate the surface of the egg. It leaves no hole, either before or after penetration. And no one understands how it happens. Because no one knows, it's all imagination.

I do not need to go through any door to put myself in a closed room. Seal the room, and I can imagine that I'm in it and I didn't open a door to go through and I didn't break down the wall to get through and when I

depart, I didn't go through an open door and I didn't go through by breaking down the wall. I entered without leaving any hole and I departed without leaving any record of my entrance and departure. So, a little sperm penetrates the surface of an egg and it leaves no hole, either before or after penetration. But unless it penetrates, that egg remains just a perfect pattern of what ought to be or could be but could never by itself, ever unfold. It takes the sperm to penetrate it to make it unfold. And so, it is Jehoshua, which is the Hebraic name of Jesus – the word Jesus and the word Jehoshua are the same thing. So, He by Whom Jehovah Will Save. And so, man awakened from the dream of life, if he is a powerful man, a man like the one I spoke of earlier tonight, one who would defy the angel of the Lord and over his protests, he still is insisting that it's not the right date. And here he's pointing to the book of God and showing him that it is. But in spite of that, he didn't sin by silence. And because he didn't sin by silence, he can be used perfectly in the stable of the Lord. To actually impregnate those who have accepted the word of God and have it within them as a pattern. The perfect pattern that must one day, having been impregnated, erupt within that one and unfold within him.

So I congratulate him on his accomplishments. For everyone who is awakened if they are of that spirit, they are members of the stable of the Lord, used for impregnation, to inseminate the brides of God. For he's God. Everyone in this world is God. But as the lady wrote, she said, "I wrote this letter. I don't quite understand it but I wrote and I was repeating, the thing is we are bifurcated, divided beings." Well, who is the divided being but the Lord Himself. The Lord and his emanation, a divided being. And out of Adam comes Eve, a divided being. And that emanation of the first. Well, here we are emanations. But now these contain the pattern of God's plan of salvation. And it has to be, I would say fructified, fertilized. And, may I tell you, it seems strange in this world to make these statements, but I know from experience that they're true. I know how we play these parts after we have been awakened from the dream of life. When man is twice born, and he's born from above, if he's of that school, that spirit, that you re-enter like a serpent. If you go up in this small little way like this, that's not it. But when you go up as though you are a bolt of spiral lightening and you vibrate the entire skull and you're still vibrating it trying to get out, and finally you subside. That's the power it can use. And that's the one He uses in the fertilization of his bride.

But tonight, you test it on this level and come down to this level and try it. There is a moment in each day and not just a moment, every moment of time is such a moment if you have a desire. You could actually isolate that moment and then clothe yourself with the feeling of the wish fulfilled whatever that wish is until you actually feel all the tones of reality, all the things that you would normally feel were it true.

Now, don't forget that moment. That moment is productive. And in its own good time, that moment will appear in this world properly clothed as an objective fact. If it takes the whole vast world to aid its birth, it will take the whole vast world. If it takes an army of men to bring it to pass, an army of men. It doesn't really matter. You don't have to guide it. All you have to do is simply do it. And then let it alone as you would put a seed into the ground, confident that it will grow. Well, so you simply drop this, knowing what you did so that you aren't surprised when it happens in your world. So you want to be a man of wealth; all right assume that you're a man of wealth. Not that it has any purpose in this world other than that you desired it. Because the man of wealth and the poor man are the same being. The poor state, the wealthy state are only states. The man who occupies the poor state is an individual that never ceases to be that individual. But if he falls into the state of poverty, well then you call him a poor man. But he doesn't differ from the man who falls into the state of wealth. For the man in the state of wealth; he's not any better; he has money, lots of money if he's a fabulously wealthy person. But that doesn'tput him in a spiritual sense beyond the man that is poor. But the man that is poor doesn't know he could get out of the state of poverty. All these are states, infinite states and man blindly falls into states. If he knows they're only states and he dislikes the state he's in, he'll get out of

that state by now planting one of these moments, these heavenly moments by assuming that I am now secure. Security is a relative term. It may be that someone feels, well, insecure with a hundred thousand a year income. I' m quite sure that if you take any of the fabulously wealthy men of our world and say, "your income as of now will be only a hundred thousand a year," they would instantly have to sell their yachts, their homes, all these things, and give up membership in certain clubs because they couldn't even pay their servants. If they had a full complement of servants in their many homes, and you said a hundred thousand a year, well, they'll feel poor. And the average person, if you said," you have a hundred thousand," he would feel fabulously wealthy. So wealth is a relative term. It hasn't a thing to do with the spiritual growth of a being. None. Because all these are states. So, I can put myself into any kind of state in this world. And so if I don't enjoy poverty, well then, don't get into the state. I, on the other hand, have no desire for fabulous wealth because I do not wish the responsibility of fabulous wealth and thinking about it. I can't see how anyone who is fabulously wealthy has any time whatsoever for thinking about spiritual matters. He is so concerned about his wealth, his portfolio, and he watches it morning, noon, and night. And the first thing he does in the morning when he gets the morning paper, he turns to that section. And he reads it, as some ladies turn to the social section and they read it, as though it really mattered. But they do it. There are some who only read the obituaries and they make a living out of reading that and notifying all the people who are recorded as dead that he knew them.

I know that when my father-in-law died, he was a very prominent man in New York City. And when he died, why Mrs. Van Schmoose got unnumbered letters from people who claimed that they knew him and he had promised them so much and that he died before he could execute his desire. Some even went so far as to print up all kinds of things and said he ordered these before he died – and then misspelled his name. Printers will send you all kinds of personal cards, saying that Mr. Van Schmoose ordered these before he died. And when we saw them, why, the name was misspelled, and so her lawyer said, "just ignore it, just forget it. And ignore all these requests because people make a living reading the obituary column." You'd be surprised how many fall for it because in that emotional moment, they are carried away, well, if my husband did this, I wouldn't want not to make good, and so they will send off the check for what he had ordered, which he didn't tell me. And so they send off a nice hundred dollar or two hundred dollar check for these stupid cards. And her lawyer said, "Just simply forget them." This happens every moment of time. Well, you can hardly believe that people live that way, but they do. You can't conceive of something in this world, that someone isn't doing it. And all these things are done in our world, so I ask you to try it.

On this basis, imagining creates reality. That is my premise. And don't think for one moment you can imagine idly because the record is there. And so, as a man plants, so he's going to reap. There isn't a thing in this world that comes into your world that comes by accident. But you don't remember the moment in time when you actually did it. And so you can't relate it to the natural effect. But the natural effect always has a spiritual cause and not a natural cause. The natural cause only seems. It is a delusion. So don't let anyone tell you that you can trace it to some physical cause. The physical cause, which is the natural cause, is not a cause. It's only an effect. All causes are spiritual and by spiritual I mean imaginal. For man is all imagination and God is man and exists in us and we in Him. The eternal body of man is the imagination and that is God Himself. And God is the only source. There is no other source. In that 87th Psalm that I quoted tonight, "when this one was born there," it ends in a very lovely note. "And the singers and the dancers alike said, you are our springs." There is no other spring, no other source, no other cause. Whether you be the dancer or the singer of the world. You are our springs. We have no other source. So the only source of all causation is found in man as man's own wonderful human imagination. So you take it to heart and then you never can pass the buck. You

can't blame anyone in this world for anything that happens to you. There isn't one in the world you can turn to and say, "well now, you are the cause of it." Don't let anyone turn to you and say that. If they do, just ignore it. Because they're bringing it into their own world by what they imagine morning, noon, and night. So, one sits down to imagine unlovely things of another, unlovely things of a group, well then they're going to simply produce it. Not in the group, but in themselves.

So, you go home and live it. Live it as that lady, by her vision tells me she's living it, because the little shaggy dog was in the water. Her faith is in the psychological knowledge of these stories. I only ask her not to just continue drinking water. As you're told in the Book of Timothy, "Drink no longer water, but use a little wine for your stomach's sake and your many infirmities." So, it's good to know what to do but we are the operant power. And, therefore, we must do it, not just know what to do but we must do it. So when I do it, I stop drinking the water and I drink wine. Because the minute I begin to apply it, I'm using wine. But if I know what to do but don't do it, well, I have the water but I'm not turning it into wine. So, let everyone here, practice it and put it into a daily practice. And, may I tell you it cannot fail you. It cannot fail you. Now let us go into the silence.

Neville: Now are there any questions?
Question: ...a physical upset? Upset when something goes wrong?

Neville: Well, as far as I am concerned, my body is an emotional filter and bears the marks of my prevalent emotions. That's what bodies are, they're filters. Emotional filters. And so if you persist in a certain emotion, one of despondency, one of this, one of that, eventually it will take its toll and you'll find it leaving its mark on these filters. For they are emotional filters. To know, first of all, to know that it is so. And then to stop or try to change these prevalent emotions. You know you have friends who, whenever you meet them, they complain, always complaining. Well, that is almost a permanent state with them. Now, discriminate between the state that they occupy and the occupant. The occupant is not that. But if they remain in a state long enough, they feel at home in that state. If you pull them out, they'll feel ill at ease. They want to actually feel that no one understands them, that they are this, they are that. And they delight in feeling that they're misunderstood. If you try to pull them out, they don't want it. They revel in it. And there are people who live that way. Well, don't you follow suit. Tell them what to do, and if they do it, they'll come out of it. There are people who will call you on the phone and who will say, "Now look here, I want so and so." Thank you, that's enough. Oh no, but wait, "I must tell you the facts." And they'll hold you there, if you let them, for one solid half hour, giving you all the facts why it can't be done. So they voiced what they wanted and then they proceed to tell you why it's impossible. And so they live that way. They go through life that way.

Question: (Inaudible)

Neville: Well, I wouldn't say they should not be in the Bible. We have 66 and it's good enough. The 27 of the New and 39 of the Old, forming the 66 Books of the Bible, I find it quite complete. But the Gospel of Thomas is a marvelous Gospel, perfectly marvelous. But nothing is lost in scripture by not including it in the Cannon of Scripture. There are many glorious works that are not included in the Cannon. And you can buy them under one copy called the Apocrypha. Thomas is only recently discovered, but you can buy that as a single copy. But the Bible hasn't lost anything by even the discovery of the Dead Sea Scrolls. They're beautiful, wonderful, dealing mostly with Isaiah, but it hasn't changed anything in the Isaiah that we have, only confirms it. At one time, the Book of Hebrews was not included in our Bible. But it's a glorious Book, but now it's part of the Bible.

EXPERIENCING SCRIPTURE

28 May 1971

To unravel the mystery of Christ from all the interpretations put upon it is quite a difficult task. We are up against all kinds of misunderstandings of the mystery. Most people believe that it is secular history, and the story has something to do with some historical occasion; and it isn't. It is salvation history. The whole thing is taking place in you, the individual. It's not taking place on the outside at all. But how to convince men that this is true? Well, tonight we will try. I will try to explain what I know from my own experience. The story is told of Christ; and the term called "Son of Man' is a term used most to describe the Christ, the Messiah.

We are told in the Book of Daniel: "And one like a son of man came to the Ancient of Days, and was presented before him, and he was given dominion and glory and kingdom." [Daniel 7:13]

Well, "dominion" means "complete control of all human and non-human forces" -- complete control. That's dominion.

"Glory" is God Himself, as told us in the Book of Exodus: "I make my glory pass before you, ... and when I pass by." [Exodus 33: 18 and following] So he equates "glory" with "I." So here, it is God Himself.

And now "kingdom" is simply the realm where a monarchical ruler dominates all things -- the king.

In the New Testament it is said of Him, which is the central figure, that he is the Son of Man. So he asks this question: "Who do men say that the Son of Man is?" [Matthew 16:13-16]

And they answered, "Some say John the Baptist come again, others Elijah, others Jeremiah, and still others one of the prophets."

Then he turned to them and said, "But who do you say that I am?" He equates himself with the Son of Man.

Then Peter answers, "You are the Christ, the son of the living God."

He accepts that definition. So here we find the Son of Man, the "I" and then "Christ" all equal. They are one and the same. So here tonight, we speak of This-in-You.

And when the Son of Man, as we are told in the Third of John: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up" [John 3:14]. Now we have just seen that the Son of Man is the "I" of man -- the pronoun "I." It means "I" or it means "one." So here we can say, "And as Moses lifted up the serpent in the wilderness, so must 'I' be lifted up," or " . . . so must one be lifted up."

I am not speaking of anything outside of you. That "I" is the One spoken of in Scripture. You must be lifted up. "And I, when I am lifted up from the earth, I will draw all men unto me" [John 12:21]. This is the drama of Scripture.

Today the world -- I hear it on TV, I read it in the papers; and these very prominent and very popular teachers from the pulpits and from the TV screen are speaking of the signs, and they tell you that we can see the signs of the end of the world. There aren't any signs!

You are told in Scripture that "of that day and hour no one knows but the Father." [Mark 13:32]

"It is not for you to be given the time or the signs." [Acts 1:7]

When the sign comes, you'll understand it. Everything will happen in you just as described in the story of Christ; but earthquakes and convulsions of nature, cosmic catastrophes haven't a thing to do with the end. This is a unique story all about you. It hasn't a thing to do with the end of the world. It's the end of your journey through the tribulation of human experience. When you have passed through the entire tribulation of human experience, that's "the end." Then comes, with shocking suddenness, the "I" awakening in you. It is not another; it is you. You are the Lord Jesus Christ. You are the Lord God Jehovah. You are the central figure of Scripture. It has not a thing to do with another."

So, catastrophes? Well, a year ago in San Francisco I read in the New York Times that every 24 hours we have approximately eighteen hundred what are called "natural" catastrophes in the world like volcanos, earthquakes, storms, typhoons -- all kinds of horrible things; but every 24 hours there are at least eighteen hundred of these normal, natural convulsions of nature. And yet, here are our religious leaders interpreting an earthquake, interpreting some convulsion of a war.

You are told, "There will be wars and rumors of wars" [Matthew 24:6 and Mark 13:7]; but that is not it. If any one should ever come to you saying, "Look here is the Christ, or there is the Christ, believe him not." [Mark 13:21]

There is no outside "christ." Christ is buried in you; and when he comes, he can only come by awakening in you. Even though one has actually had him completely awake within himself, don't believe he is the Christ. He has awakened in me, the speaker, but I am not the Christ that you are looking for. The Christ that you are looking for is now buried in you, and must awaken in you as you. It is the "I" of you.

The personal pronoun "I" -- that is Christ; but man doesn't know it, and he is looking on the outside for Christ. And there is no other Christ. So when any one tells you because of an enormous following that he can interpret the signs, -- there aren't any signs on the outside.

Let me show you one simple little story. In the 13th Chapter of Mark [Mark 13:1,2] and the 24th Chapter of Matthew [Matthew 24:1,2] it is said that he turned, after having heard from his Disciples, -- they said, "Look at these buildings," -- speaking of the temple. "Aren't they wonderful?" meaning that they are forever.

And he said, "You see these buildings? I tell you, not one stone will be left standing upon another but what it will be thrown down." Not one stone -- all will be thrown down.

Then they said, "When will it be?"

Now this is called the "Little Apocalypse" in Scripture. Whether these are words of the Evangelists or words of the central figure, -- they are all words of the Evangelists anyway; they are all relating their own experience. These "buildings" are not on the outside. So, when Blake said, "Cities, mountains, valleys, all are human," he meant it, -- that in your own wonderful imagination these structures are erected. These are the beliefs by which you live, and they are powerful in your mind. The day will come, you will see it. They will seem to be, to you, external to yourself, and they are structures; they are buildings.

In my own case, on the 21st day of December 1960 I saw a city. They were not enormous buildings like the Empire State -- 12-, 15, or 16-story buildings; but they seemed to be everlasting. At that very moment, I knew every one was going to fall. And here came the first one. It all crumbled before my eyes. I knew the next one -- it crumbled. I knew the next one -- it crumbled. Everything crumbled, because prior to that day, which is the 21st day of December 1960, I had had the experience of the "birth from above" and the discovery of the Fatherhood of God and the Son of God who actually called me "Father," revealing who the Father really is. I had the experience of that Ascent of the Son of Man. Then all of my previous beliefs by which I lived -- they all collapsed. I, too, believed -- as the whole vast world of Christendom believes -- in the historicity of Christ, in the secular history of Christ; and suddenly the whole thing was not there at all. It's all about me! It is all about <u>you</u>. And when I arose from within myself, then all that I formerly believed in had to collapse. These are the structures spoken of. He is not speaking of these buildings falling.

If the whole vast city tonight moved into the Pacific, it is not the end. <u>The end comes to the individual</u>. <u>It doesn't come to us collectively; it comes to us individually</u>. And all the things that you, throughout the centuries, have erected within you by which you live and believe -- when it actually happens <u>in</u> you and you realize you <u>are</u> the central Being of Scripture -- you are the "God" spoken of, you are the Christ Jesus spoken of, then all the things on the outside that you turned to for comfort, they collapse. But they are now projected within you as "buildings."

So, he said, "See these buildings? Not one stone will be left standing upon another," -- not one. They shall all come down, and it happens within you.

Now we are told, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." Well, you have just heard that the Son of Man is the "I" of man -- the personal pronoun "I"; so it's not something on the outside. <u>You</u> are lifted up just in the same manner that Moses in the wilderness lifted up the serpent. And that is true.

You actually find yourself -- now we will take the story. He was standing on the Mount of Olives, as you read it in the 13th of Mark [Mark 13:3,4] and the 24th of Matthew [Matthew 24:3]. Now we go back to

the 14th Chapter of Zechariah. "Zechariah" means "Jehovah remembers." This is the last chapter of Zechariah [Zechariah 14:4]. "And he was standing on the Mount of Olives," -- and this expression "Mount of Olives" is only used twice in the Old Testament. Here is the Mount of Olives. It is used first in Second Samuel concerning David [II Samuel 15:30]; but here is the second use of it at almost the end of the Old Testament, the 14th Chapter of Zechariah. Remember, the word means "Jehovah remembers." This is his pledge, his covenant:

"Now, the Lord is standing upon the Mount of Olives, and the Mount of Olives was split from east to west, forming a very wide valley; and one half of the mount moved northward, and one half moved south."

And then came out of Jerusalem, -- for the Mount of Olives faced Jerusalem, -- came "living water," -- came <u>living</u> water. [Zechariah 14:8]

Now I tell you, the "Mount" is your Self. Everything about the story is all within you. On the morning of the 8th of April 1960 suddenly I am split from east to west, -- meaning my body, -- from the top of my skull to the base of my spine; and it parted about six inches -- a vast valley between the two sections of my body. At the base, which would be the spine, is a pool of living, golden light -- "living water." Then I looked at it, and I could say with Blake, "I knew it was my Self." I am looking at it, and I not only knew it was my Self, I knew it was my own Creator and Redeemer; and <u>I am my own Creater and Redeemer</u>! I fused with it, and then like a fiery serpent I went up into my skull. That's Heaven! "For the Kingdom of Heaven is <u>within</u> you." That's where the Kingdom is. It's all within you. And when I entered, I made every attempt -- I can't tell you the force I used to get <u>through</u> my skull, but I couldn't get through my skull, for that is Reality. It's <u>within</u>. You don't get out of it. The whole thing takes place within.

The best I can use on earth to illustrate it would be a rivet. Have you ever seen some one take a hot, hot rivet and throw it to the one who catches it, and then takes it and actually puts it into the steel to make it secure? It's a fascinating sight to see them rivet these steel structures. Well, I actually felt myself being moved right into it. If I could describe it, it's right here -- a little left of the straight line down my forehead; just a tiny fraction left of this area [indicating]. That's where I felt myself riveted. I made every effort to penetrate and go through, but I couldn't; I was stuck right there.

So, you are told in Scripture, in the 11th Chapter of Matthew [Matthew 11:12]: "And the Kingdom of Heaven is taken by violence, and the violent take it by force." That's how you take the Kingdom. The whole Kingdom is in your skull. The whole thing is being constructed in your own wonderful human skull!

So here, I am talking only about you; I am not talking about any convulsion of nature. Let them have all their socalled enormous crowds, telling people how they can read the signs that we are at the end of the world. End of what world? This is a unique reconstruction of the Temple of God, and it's reconstructed out of <u>living</u> stone, not dead stones. For when the temple fell, it was made of simply living, but not

life-giving, stones. Now we are being turned into life-giving stones, and every stone must be fitted into that temple. And every one will be called in order. Not one will be missing, may I tell you? Not one in eternity can fail to be called, and he goes through the same identical process. You are called, and then you are raised from within yourself; and it's not any outside "christ" being raised. Christ is the "I" of man. You are raised. You are awakened; and when you are awakened, you see no one but yourself. You are all alone. That's the Christ, entombed in your own skull; and you, and you alone, come out by an innate wisdom as to how to do it. It's built in within you, for Christ is not only the power of God, he is the wisdom of God. So, there is an innate wisdom how to do it.

I knew exactly how to do it. And you push the base of your skull, and something moves, and you come out. When you come out, and I ask, "Who did it?" and you say "I," that's Christ. That is the Son of Man. That is the Son of God who can claim, "I and my Father are one." [John 10:30]

In the world, yes, I seem to be less than my Father, for I am now doing a job. I am in the world as one that is "sent"; but the Sender and the "sent" are one. I am only inferior to my Self -- the Sender -- when I am playing the part of the "sent," but I'll return to my Self -- the Sender, and I'll be one with my Self -- the Sender.

"I will leave the world and return to my Father."

And "I and my Father are one."

But how to explain that to those who believe in a "christ" on the outside? When throughout the centuries they have been taught to believe in some external saviour, and there is no external saviour. You, and you alone, decided to do what you did. We collectively decided to do it: to come into the world of "death" and die -- literally die, and then be victorious and overcome death. That's Who-We-Are. And every one, in spite of what he has done, what he is doing, or what he may do, -- he is that Christ spoken of in Scripture.

And so, how to tell a man that although the imagery seems strange, it is actually true? You rise just like a fiery serpent. Who would believe that? Who would believe that the Mount of Olives is his own body? I stand on the Mount of Olives and I face Jerusalem; and then it's split from top to bottom, as told in the great 13th of Mark and the 24th of Matthew [Matthew 24:27 and Luke 17:24]: "As the lightning comes from the east and shines towards the west, so shall be the coming of the Son of Man."

It's a bolt of lightning, and you did it. You split yourself right down the middle, and the mountain parts in two. So, the Mount of Olives is now cut in two from east to west, and one half moves northward, and one half moves southward. And then out of Jerusalem -- because you can view Jerusalem from the Mount of Olives -- comes living water. And I tell you, it is living water! It's golden, liquid, pulsing, living light. And as you look at it, you know it's your Self.

How can I -- a man -- know that I am liquid, liquid light? But I am! And I fuse with it; and as I fuse with it, like a fiery serpent, I go right up into my skull. So, "as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up," -- in the same manner, after the Mount is split in two from top to bottom.

When they are looking now, as they are, -- they go off to Jerusalem physically. They have these enormous productions where some nations give them millions to excavate all kinds of things to try to find where he was buried. Where he was buried! The only place where Christ was ever buried is in the human skull; and it's called in Scripture "Golgotha." In the Book of Luke they actually call it by the name "skull."

"When they had brought him to the place called The Skull, there they buried him." [Luke 23:33]

Now "Golgotha" means "skull," but it's the Hebrew form of "skull." We speak of "Calvary." Well, "Calvary" is the Latin form of "skull." And so, the whole thing is simply your own wonderful human skull. That's where the whole drama takes place. It all takes place in the imagination of man. <u>There is nothing but God</u>, and God is the human imagination. And the drama of God is unfolding within us.

So, let no one tell you they can see signs of the end of the world. "The end of the age," but the "end of the age" is the end of the tribulation of human experience. That's the end. There is no other end. You and I have gone through "hell," and when we come to the end of the tribulation of human experience, then suddenly -- with shocking suddenness -- the whole thing erupts within us. So, you are told: "Do not ask. It comes like a thief in the night." When you least expect it, He will come. Therefore, be alert, but there shall be no signs. This generation seeks a sign, and there shall be <u>no</u> sign. I tell you, it will come just -- maybe tonight. I hope so.

I know in my own case, I went to bed as innocent as I had in any previous day. It was a lovely day. I lectured to an audience of eleven hundred or twelve hundred.* I went off to brunch, because I didn't have breakfast, with two friends -- husband and wife. We went to a simple little place and had what I would call "breakfast." There was no liquor served, and I didn't feel like a drink at the time. I had a normal, simple breakfast: orange joice, bacon and eggs, and coffee. Then we went riding all through San Francisco. And that night a friend of mine who worked as a checker in the Fairmont Hotel, who had to be up early in the morning to check in the weight and check in the produce as it came through -- he had to be on the job, I think, between 4:30 and 5:00, checking all the food coming in. So, we had a very early dinner -- as early as the restaurant would allow; and we dined at the Sir Francis Drake where I was living. We had a roast-beef dinner -- a simple dinner: roast beef and a baked potato. I did have a couple of Martinis, but may I tell you? that is only a beginning with me. I can go to many, and it doesn't phase me at all. I can take five or six; it doesn't bother me. I had two Martinis -- simply whetting my little tongue. Then I went upstairs because he had to go early. And then at about 9:00 o'clock I called my wife, who was living in Beverly Hills, and then put him on the wire because we are all friends; and then he said goodbye a little after 9:00.

---

* Sunday morning, 19 July 1959, at the Scottish Rite Auditorium on Van Ness Avenue, in San Francisco; the first lecture of the series, entitled "Imagining Creates Reality."

After he left, then I undressed and got ready for bed. It was too early; so I read a little Blake, and then I turned to my Bible; and I must have turned in about 11:00.

At 4:00 in the morning, this strange, peculiar vibration began in my head -- something I had never felt before. And my interpretation of what I felt was, "This must be a massive hemorrhage." I never had anything wrong with me physically of that nature, but I thought this must be what they call a "massive hemorrhage," -- this must be it, because I couldn't see how I could survive what I was feeling. My head began to vibrate, and the whole thing was simply like an <u>enormous</u> vibration. Instead of blowing my brains, I began to awake. But instead of waking on the bed as I thought I would, I awoke within my skull! And here I am, completely entombed within my skull, and I knew my skull to be a tomb. It was a sepulchre. I was completely entombed within it, all alone. And then from the horizontal position, I arose within my skull, and my one consuming urge was to get out. And I knew exactly what I ought to d9: push the base of my skull from within.

Well may I tell you? -- all things being relative, when I awoke within my skull, it was a place big enough, say, about a quarter of this room here, and it was my skull! And I stood up within my skull -- a place about the area of a quarter of this room. I knew exactly where the base was. I pushed it from the inside, and something rolled away from the outside. As we are told, "And the stone rolled away."

Then I knew what to do. I put my head through the little opening, and I pushed it; and then I squeezed myself out like a little child coming through the womb of a woman, -- only instead of through the womb of a woman, this was out of my own skull! When I was almost out, I pulled the remaining portion of me out of my skull.

Then I stood up and looked back at this [indicating the physical body] out of which I came, and it was ghastly pale, as told us in Jeremiah:

"Can a man bear a child?"

The obvious answer is, No.

"Why, then, do I see every men

drawing himself <u>out</u> of himself just like a woman in labor?

And why does every face turn ghastly pale?"

[Jeremiah 30:6]

Well, the face was just as white as snow as I came out of it. And then the entire drama unfolded around me. There were witnesses to the event, but they could not see me because <u>God</u> was born at that moment. The sign of my "birth" was there; the child they could see. And I saw the child and could take it in my arms. But they could not see me because "God is Spirit," and no mortal eye can see Him. So, they could not see the one that was born at that moment. It's God-in-man that is buried. It is God-in-man, which is the "I" of man -- the

personal pronoun "I." That's God-in-man, and that is "born." It awakens in him and comes out. The pattern by which He does it all is told us in Scripture, and it is recorded as the story of Jesus Christ. Well, Jesus Christ refers to himself constantly as the Son of Man.

"Who do men say that the Son of Man is?" And when they answered, concerning men, he did not answer. He asked another question: "Who do you say that I am?" So, he equates himself with the Son of Man.

Then one answered and said, "Thou art the Christ, the Son of the Living God."

"Blessed are you, Simon Barjona, for flesh and blood did not revdal this unto you, but my Father who is in heaven." And "I and my Father are one." So, I revealed it to you. I allowed you to know Who-I-Am. That's what he is saying.

That same drama takes place in you. So, I am telling you, every one in this world is going to awaken, not only as the Lord Jesus Christ, but as God Himself, for the Lord Jesus Christ is God. That is the story of Scripture, but man has not understood it. And today when you see Monday morning's paper, you'll read all this palavar, all this nonsense, concerning Scripture -- concerning the signs that are coming, because some rumor of war -- this goes on forever. This is the conflict. It is after the tribulation of human experience that it happens. And if you could only, now, remember what you have gone through, you've gone through "hell." You will have glimpses of it at the very end because then you can stand it. But, oh, the things you have suffered in this world! The things you have come through -- it is good and merciful that you cannot remember them.

In the end, you can take it, but you had to pass through all. As you are told in Scripture [Isaiah 48:10]:

> "I have tried you in the furnaces of affliction.
> For my own sake, for my own sake, I did it,
> for how should my name be profaned?
> My glory I will not give to another."

His "glory" is Himself. He cannot give Himself to another. He has to make you Himself -- to give Himself to you -- because there's only God. In the end, there is only God. Everything in the end is God, and there is nothing but God.

So, here, you are trained not to argue when some one brings up all the stories concerning Scripture. You are trained to answer; and you can confront them, even though you have not had the complete experience. Many of you have had many of these experiences. Not the complete? All right. You will have the complete experience. I am not alone. I am only at the moment one who has been "sent" to tell it. I have been sent to tell it.

So, that Seventh Chapter of Daniel [Daniel 7:13] when this one like the Son of Man came before the Ancient of Days, and was presented to Him, -- that happened to me in 1929. I was taken, in spirit, into the Divine Assembly; and having gone before the Recording Angel, where my name was

checked off this huge ledger, as told you in the 12th Chapter of Daniel [Daniel 12:1]. "If your name be written in the book," -- well, every one's name is written in that book! And she simply looked at me -- this angelic being. Not one word was spoken between us; she just looked and made a check against the name.

Then I was taken into the presence of the Ancient of Days. He <u>is</u> the Ancient of Days -- Infinite Love -- nothing but Love. As I stood before him, I could not think of anything but Love, and he asked me, "What is the greatest thing in the world?" and I answered, "Love." It has no other answer. How could you answer anything when you are actually looking at the Infinity of Love? And it's man -- just man.

Then He embraced me. And in that embrace, we fused; we became one being. And "He who is united to the Lord becomes one spirit with him." "One body, one spirit, one lord, one God and Father of all." Then he "sent" me -- sent me into this world. But He didn't send me as Love. The One who sent me was Himself, because God is a protean being. He assumes every shape; and the One who sent me was Infinite Power. I could not feel in him compassion at all. I could not feel in that one Love, but <u>he</u> sent me. And the words rang out in my ears: "Down with the bluebloods!"

It doesn't mean those who call themselves prominent socially, -- no. All that is trivia anyway. "Down with all church protocol," -- all the trappings of the outside world mean nothing. They mean nothing! All the ceremonies, all the rituals, all the things on the outside, -- down with it all. Don't tear it down, but do not become a part of it. Just completely ignore it.

Well, I can't tell you how many opportunities I have had from those who are entrenched in the protocol of churches to join them. I didn't have to go to any school. They said, "I will now ordain you, and then you can do all the things that we do by law. You can marry, you can bury; you can do all these things."

I said, "No; I want no part of it." These words ringing out in my ears, and I would simply disobey the order: "Down with the bluebloods" -- which means protocol, and accept the offer?

One chap, he had an audience of over six thousand people. That is, they were all registered; they all contributed every month. And he offered that entire whole thing to me if I would take it.

I said, "I am sorry. I cannot take it. Give it to some one else, but I cannot take it. I have orders. I have orders that I <u>must</u> obey, and it came from the Ancient of Days," Well, he couldn't understand that.

"Ancient of Days" -- these are just words to the average preacher. They mean nothing; they are simply idle words. And yet, every word is true in Scripture. Here stands the Ancient of Days -- no father, no mother; no beginning, -- the Ancient of Days. He has no origin. You stand before Him, and He actually embraces you, and you become one now -- without father, because you <u>are</u> the Father. And as Father, <u>you have no father</u>. You <u>are</u> the Father. Now go and, "Down with the bluebloods," --

down with all churchianity, all external things in this world. So, no inducement whatsoever could get me to join any -ism.

Now the end of my days -- it doesn't really matter. At least, I kept the faith; so I could say with Paul [II Timothy 4:8]: "I have finished the race. I have fought the good fight, and I have kept the faith. Now there is laid up for me the Crown of Righteousness," -- which means the crown of faith. I have kept the faith.

So, when the little garment is taken off now, it is for the last time. So, here I am just as an example for you, because it's going to happen to <u>you</u>. Whether you now are believing or not, it's still going to happen to you, because not one can be missing in the reconstruction of the Temple. You <u>are</u> the Son of Man spoken of in Scripture, which is the title most often used as Christ. It simply means "I" -- the personal pronoun "I" or "One."

So, when <u>I</u> am lifted up, that's the Son of Man; and as the Son of Man must be lifted up like the serpent, you can say, "When <u>I</u> am lifted up," like that fiery serpent; and you will be. Just like it. It's a fiery serpent. You enter <u>violently</u> into that skull of yours, and you are riveted into that area prepared for you. Every one has a special unique spot in the Infinite Brain of God. And you are not only going to be in that <u>unique</u> spot, you share the whole.

Cut me here [indicating]. All right, that's cut, and it hurts. The whole body hurts. Don't tell me because the little finger is not my eye that the eye isn't something, too. The whole body suffers when one little piece suffers. So, every one is fitted into the Restored Temple, and yet <u>each</u> is the whole Temple, for God is one, and His name is one.

So, every one in this Universe is going to experience Scripture. And I can't tell you the thrill in store for you when you experience Scripture. Something changes. You see, we <u>begin</u> within history. That is the incarnation when God becomes man. God became as I am -- a man, weak and limited and restricted, that <u>I</u> may become as God is! So here, we begin <u>within</u> history. Then comes that moment in time when we go beyond history. And that is called "Bethlehem." We begin. The incarnation is the birth of a child, and the "birth of God" is called "Bethlehem," when from above God awakes, and <u>you</u> are God.

The "I" -- may I tell you? there is no one else when you awake in that skull. You are not in eternity going to see Christ coming from without. He is within -- buried within, and he rises from within. He is the "I" of you. And how would you know? Watch the imagery as it unfolds before you. All this pertains to Christ.

Here is the child wrapped im swaddling clothes. What are they told? "Go, and you will find a child wrapped in swaddling clothes. This shall be a <u>sign</u> unto you," -- what sign? -- "that God is born." This is a sign that the Saviour was born. Well, the only Saviour in the world is God. "I am the Lord your God, your Saviour; and beside Me there is no saviour," -- the 43d -- 45th of Isaiah [Isaiah 43:11 and 45:21].

If the Saviour is born, then God is born. "And this shall be a sign unto you that a Saviour was born this day." Where? "In Bethlehem." And "Bethlehem" and "Jerusalem" and "Zion" and the "City of David" are one and the same, and it's the skull of man. That's where He was born, and that's where He was crucified, and that's where He was buried. It's right there!

So, I tell you, play your part fully. Whatever you are doing today, play it fully. Let no one scare you. Self-purification? Forget it! You can be as pure as all outdoors in your own mind's eye, it means nothing. This salvation comes suddenly, out of the Nowhere, just like a thief in the night. And when it comes, you are completely possessed. And then it unfolds within you; and all you can do is share it with others. Tell them about it. Oh, they may deny it, as they will, because they know your physical background; they do not know your eternal being. So, they know your father and mother and your brothers and sisters; and they will ask the same question: "Is he not Joseph's son?" -- the carpenter's son, -- "and how can he tell us now he came down from Heaven?" How can he tell us these things? That man is mad. He has a spirit.

I tell you, the same thing will happen to you. It doesn't mean that suddenly in the world of Caesar you are going to become a billionaire. You <u>own</u> the Universe. What do you want with the billion when you own -- "All thine are mine, and mine are thine." You have no desire for the billions or for glamor or for recognition, -- none whatsoever. You are quite satisfied to go through life telling your story to those who will listen until that moment in time when you take off the "cross," for this [indicating the physical body] is the only "cross" that Christ wears -- the human form. You take it off for the last time and rejoin those who preceded you into Heaven, and rejoice with them. And then you will know what "dominion" really is, where it's the whole vast world, in time.

You have the power to stop time, change motivation, and then start time. That's what I mean by "dominion." "To him who was given dominion," -- you can actually stop it. In stopping time, everything stands still. Then you change the motivation of that which is now "frozen" in time. Then you release it <u>within you</u> -- not on the outside; and they move forward, believing they initiated the change of heart to execute <u>your</u> command, because <u>you</u> have become God.

Now that is what I mean by how difficult it is to take the mystery of Christ and unravel it to those whose fixed ideas will deny it. They will simply get up and walk away. "Why, he is anti-Christ," they will say. "He is against my Christ," because they take <u>their</u> "christ" and stick him on the wall and cross themselves for luck. That's what they do. They go to church, and they can't cross the aisle before they face the altar and genuflect. I tell you, leave them alone. And what I have told you tonight -- every word is true. I am telling you what I know from my own personal experience.

---oOo---

Faith

Monday, 22 July 1968
Marines' Memorial Club
San Francisco, California

by Neville

---oOo---

The Bible defines "faith" as the ~~substance~~ assurance of things hoped for, the conviction of things not seen. (Hebrews 11:1 — Revised Standard Version)

What is seen is made out of things that do not appear.

Faith does not give reality to things that are not seen.

It is loyalty to reality that makes things appear.

Can I see the facts the world sees and still believe in the unseen state?

If I can remain loyal to the unseen state, in some way I will get confirmation of it.

John 14:1-3. ". . . ye believe in God, believe also in me.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

This is not Jesus Christ talking to a disciple on the outside; it is I talking to myself.

If all things are made by God, and without Him is not anything made that is made (John 1:3), then <u>where</u>is God?

In my own imagination.

You aren't called upon to <u>make</u> the things. All things already <u>are</u>.

The whole, vast creation is already finished; I am only becoming aware of it.

Any state that I can imagine can beoccupied.

The whole thing is finished, and all I do is ~~just~~ adjust to it and "feel" myself there until it becomes natural.

You don't give reality to the unseen; it is loyalty to the unseen reality that gives it objectivity.

You can revise the past.

We -- you and I -- are here, born by the Grace of God, and yet we dare to put a limit on the power of God.

Our "sin" is our <u>doubt</u> of God.

"Some men see things as they are and say, Why? I dream things that never were and say, Why not?" -- George Bernard Shaw (Sen. Ted Kennedy used this quotation in his eulogy of Sen Robert F. Kennedy without giving credit to the author; however Sen R. F. Kennedy was known to quote it many times, giving credit to G.B.S.)

I know that I must be whatever I am in imagination. So don't treat this principle lightly. You truly move yourself into states mentally, wittingly or unwittingly.

A bridge of incidents will develop, over which you will pass until the

like pure imagining in us., and that He works in the very depths of our soul, underlying all of our faculties, including perception; but He streams into the surface mind least disguised in the form of creative fancy, like a daydream -- just a simple daydream.

I think of some one who is, may e, a thousand miles away. Well, that act -- that perceptive act, unseen by any one, -- that was God-in-action. Well, can I believe in the reality of that act? Can I repre ent him to myself as I would like to see him in the flesh? Can I see him successful? Can I see him -- well, as I want to see him, and believe in the reality of that unseen state? If I can remain loyal to that unseen reality, I will have confirmation that he is the being that I am assuming that he is. Some one will write me, or maybe I'll meet him in the flesh; bu in some way I will get confirmation that what I think I see in him or desire to see in him, and persuade myself that I do see in him, it will come to pass.

Now, one day, in reading the 14th chapter of the Book of John, having been told that Christ is in me, and here is Christ now speaking to the disciples. Well if He is in me, what is He trying to tell me? He is speaking to the disciples. He said, "You believe in God, believe in me also. In my Father's house are many ~~mans~~ mansions. Were it not so, would I have told you? Would I have told you that I go prepare a place for you? And when I go, I will come again and receive you unto myself; that where I am, there ye shall be also." (John 14:1-3)

Well, it came to me as I read it, from some peculiar intuitive depth, that I am not talking to a disciple -- something on the outside; I'm talking to myself! This whole conversation is something within myself. I take the body called Neville, -- this visible thing that is weak and limited and fragile, and I'm talking to it. You can't go; you're limited. It will take time to get there, it it'll take money t get there, maybe you can't afford either the time of the money. But it won't take me -- if I'm imagination -- to go any place in this world without money, and I don' need time. I can sit in a chair and put my body, cumbersome as it is, on a chair o on a bed; and if I am all imagination, and God is in man as man's own wonderful human imagination, then I can be any place in this world that I desire to be. So, I

can go and prepare a place. So, I tried it!

I tried assuming that I am where reason would deny it -- my senses deny it - but I remained in that state until it seemed natural to me -- just seemed natural. Well, then, I went there. And, then, I opened my eyes upon the world that I had shut out, and it was a shock to find myself back in the chair.

Well, if I analyze it, it seems stupid. What I did -- it seemed real while I did it, and then one second later, here I am on my chair, and everything I see in my room denies that I did anything that the world would call real. But I did it!

And, then, in the not-distant future, I was forced across a series of events which led up to the fulfillment of that state. Now, I did it on a very cold winter night in B New York City. I had brought out my first book, called "Your Faith is Your Fortune," in the month of February in 1941. It was so cold -- twelve or fourteen inches of snow on the ground -- and I expected in those days simply a voluntary offering on the part of those who came. And many came just for contacts/. They didn't care what I had to say; they came to meet people, and they would go out for their coffee klotches, and all these things, after the meeting. I didn't care. It was a crowded house -- over a thousand people, ~~but~~ in a little old church off Times Square. I expected that night, when I brought out my book, "Your ~~Fait~~ Faith is Your Fortune, that there would be the usual thousand; and this night, because of the weather -- they couldn't get through the snow, I think we had a hundred and fifty people, and there was a certain personal disappointment, because here was my first effort in bringing out a book. And, so, I had my books there, and a hundred and fifty came, not prepared to buy the book; and, so, we packed up at the end of the talk. When I went home that night, the snow was, as I say, twelve or fourteen inches on the ground, and it was cold.

When I got into my bed, I did this thing almost absent-mindedly, but I <u>did</u> it, and I knew exactly what I did. Barbados, where I was born, is a little tropical island in the West Indies; and I assumed that I was actually on my bed in my mother's home that I knew and loved so well. And to prove that I was actually there, I just imagined the world relative to that position. I saw the world, not from my

place in New York City; I saw it from Barbados. So, mentally I saw the world as I would see it if I were in Barbados. I thought of my place in New York City, and I saw it two thousand miles to the north of me. I thought of other places, and they were all related to where I am <u>assuming</u> that I am, and I fell asleep in that assumption. When I awoke the next morning, the snow was even lighter, and I am not in Barbados, I am in New York City.!

Well, time progressed. The war in Europe was on. England was at war. No ships were plying the Atlantic. They were going down faster than they could build them, and we were almost at war, and then came the month of August, and I received a cable from my family saying "We didn't tell you, because we knew you couldn't come to Barbados. There aren't any ships," -- and certainly in those days there were no planes; and they said, "Mother is dying. She's been dying for two years, but, now, this is it; and if you want to see her in this world once more, you've got to come now," -- I mean, <u>now</u>.

I received that cable in the morning, and my wife and I sailed the very night. One ship was leaving at midnight, the Argentine; and we sailed in late August for Barbados. And there, I went to Barbados, the last place in the world that I intended to go. In fact, we had planned to go to Maine for a vacation. We were going to close that month and go to Maine for five or six weeks, and then return to reopen some time in October. But all plans were changed to fulfill what I had done in an idle moment because of a disappointment.

But it taught me a lesson: not to use this law <u>idly</u>; not to use it to escape, but to use it deliberately, -- because you cannot escape from it. A series of events will mold themselves, across which you will walk, leading up to the fulfillment of that state; and so, here I put myself, just to escape from the cold and the disappointment of the evening, in Barbados, of all places. Then something happens, and I am compelled to make the journey, -- the last place in the world we intended to go. And we sailed at midnight, and got there four and a half days later on this Argentine ship. It was an American ship, but it was called "The Argentine."

Mother dies, as they all said she would, and I returned to the States with

the knowledge of what I had done, and began to teach it. And in that audience of, I would say, a thousand, they all began to apply it, with tremendous success. Then, where is God? If "all things are made by Him, and without Him is not anything made that is made," (John 1:3) then where it He? I knew exactly what I did, and I know what happened. Well, if I can trace what happened to an invisible cause, what I did, and repeat it and tell that story to others who can take it and try it and repeat it, well, then, I have found causation. And if all causes spring from God, then I have found Him! I have found Him as my own wonderful human imagination. That's God.

There isn't a thing in this world that wasn't first imagined. Now, here, you aren't called to make the thing, -- things are. All things in the world are.

"Eternity exists, and all things in Eternity independent of creation, which was an act of mercy." (William Blake) You can't conceive of something that isn't!

Well, as a result of this in 1941, it was 1949 that I gave a series of lectures in Milwaukee; and the head chemist at Allis-Chalmers came to my meetings. I made some statement, using a term that is a scientific term, and the word was "entropy." Well, I might have used it, not as the scientist would have used it, but I had my own concept of what the word meant and my definition of it; and I said I can change the past. If I can make something, I can unmake it. Whatever I can create, I can uncreate. Whatever I can make, I can unmake. He said, "You can't do it," for we use entropy in our laboratory every dayn, and entropy means the past is unalterable -- you can't change it. If the past could be changed, I would know what I am doing in the lab.." He said, "All day long I receive little samples of water from all over the world, because we make these huge turbines, and ~~itts~~ from Australia, New Zealand, South Africa -- all over the world, they send samples, because the water passes through certain mineral deposits and carries with it whatever is in that mineral; and, so, it takes. We have to analyze that water and then bring up a solution because we made the product." "I don't care what you say; I know what I've done. And you can undo the past.. You can change it."

"It can't be done."

I said, "As far as I am concerned, the whole vast world is finished. Creation is finished, and I am only becoming aware of it. Well, I need not confine myself to what my senses see and what reason allows and what wise men tell me I shou accept. I can imagine a state. I can't see it with my physical eye, but I can imagine a state, and that state imagined is. I can imagine a state that is in conflic with the facts of life. And the facts, you say, are, and they can't be altered. I can imagine a state that would undo the fact. Well, that state exists, and if I occupy that state, it will undo the socalled fact you say is fixed forever."

Well, he questioned my sanity, but he was an awfully nice chap. His name wa Professor Imiwff. He was the head of the department of this chemical setup. So, while he was a very wise and gentle and kind person.

I returned to New York City, and he sent me the Scientific News Letter, date October the 15th, 1949, in which he said, "Now, Neville, I apologize for having said what I did. This man is far greater as a physicist than I am as a scientikst. He is Professor Feinman of Cornell University, one of the outstanding physicists of our day in speculative, theoretical physics; and this is his letter. And he wrote in this little letter, which was printed in the magazine, a story co cerning the positron, a little particle that is produced in atomic disintegration. It's like the electron, but differs in this respect. It is positive in its charge instead of bei negative. Now, these are the words of Feinman, -- they are not mine. He says, "The positron is a wrong-way electron. It starts from where it hasn't been, and it speed to where it was an instant ago. It is bounced so hard, its time sense is reversed, and then it returns to where it hasn't been." Now, this is Feinman; this isn't Neville. Then he goes on to say, "When a little electron is moving speedily in space, if it is bounced, it's deflected, but continues on its course. But if it is bounced so hard, then its time sense is reversed, and it returns to where it hasn't been."

"Now," he said, "on the basis of this, we must now conclude that the entire concept that man held of the universe is false. We always believed that the futur developed slowly out of the past. Now, with this concept which we have seen and photographed, we must now conclude that the entire space-time history of the world is laid out, and we only become aware of increasing portions of it successively."

This is 1949. That Professor, Richard Feinman, who is now at Cal-Tech in Pasadena, -- he received the Nobel prize last year for that paper. They held it up almost twenty years, for this is '68 and he got it in '67, and the paper came out in 1949.

I didn't know it as a scientist. I knew it as a mystic. Except I see it. I can't explain why; I only know everything is. The whole thing is finished, and all I have to do is to adjust to it. If I know what I want for myself or for another, I adjust to it, because the thing is. Well, if I adjust to it and it feels natural, when it feels natural, then I open my eyes upon this world that I have shut out for that purpose. As I open my eyes, I am turned around. I have actually been where reason would deny that I have been there; and, then, as I open my eyes I have been speeding with the speed of light from wherever I have assumed that I am to where phy-ically I am. Now I am so shocked to find that I am not actually there, but I am her physically, my time sense is turned around. And, now, I move across a bridge of in cidents -- a series of events that compels me to move towards the fulfillment of the invisible state; and when I get there, it is not invisible, -- it becomes visible. It throws itself on the screen of space, and the world calls that a fact. And they stand amazed at that, because that, to them, is real. Prior to its becoming objective, it was unreal.

So, I tell you: Faith in unseen reality -- you don't give reality to the unseen; it is loyalty to unseen reality that is the secret of faith.

So, when he tells us: "Faith is the assurance of things hoped for, the conviction of things not seen," (Hebrews 11:1) by faith, we understand that the world was created by the Word of God; so that "things seen were made from things that do not appear.."

Now, let me share with you this story. A friend of mine living in L.A. -- she came many years ago from Pittsburgh. So, in '66 she returned to Pittsburgh and met the few friends h who are still in this world. Many have departed. There was one lady she speaks of as Betty. Well, Betty married this man, and his name is supposed to be Matthew. Well, Matthew was suffering from a certain disease which led

progressively to total deafness. In the interval, it is accompanied by dizziness, and wrenching. What the name is, I don't know; she told me, but I am not familiar with these medical terms. But it is something that is incurable as of today. No doctor knows how to arrest it, and so it progressively moves towards total deafness. In the meanwhile, it is a most painful condition that accompanies it, and these horrible dizzy spells, and then the wrenching. She told the story as I told it to her, how you can revise the past; that in spite of the fact that he is moving towards the inevitable total deafness, it need not be. They can go back and change the past to the point in time, which was fourteen years before, when this thing began to show in his body. He didn't believe it. She said to me, "He would ask me a hundred and one questions concerning it not because he wanted to be cruel, but he is a rational being -- a very ~~intelle~~ intelligent person, and it didn't make sense. Because it didn't make sense, he discounted it; but Betty thought, 'I will try it.'"

"Now, she said, "it was a very difficult thing for Betty and myself, because my parents were both deaf, and Betty's parents were both deaf, and we were raised in the environment of deaf people. We had to learn the ~~sign~~ sign language to communicate with our parents. So, Betty had the experience of deaf parents -- both of them, and I had the experience of deaf parents; and to be confronted with this picture, it was a horrible, horrible picture. Betty said to me, 'I will do it every night,' and she took a simple little sentence: Matthew -- she called him Matt -- 'Matt is hearing perfectly.' That's all that she did. Meanwhile he's getting worse and worse and worse. A year went by, and he's still progressing towards the inevitable end of total deafness, when in his business he had this ~~excruciating~~ excruciating pain from ear to ear, and he cried out. Well, they rushed him to the doctor; the doctor gave him an injection to alleviate the pain. Then the doctor said, 'You can't go back on the job right away. You must go to your room and rest for a while.' Well, in the room, he dozed, and went into a little sleep and when he awoke, he was hearing perfectly, -- hearing perfectly! He was sent home early that evening. He usually arrives at six. When he came home on the early side, the wife greeted him with the usual, 'Oh, what's wrong? What happened at the office today?' and he replied, 'Betty, I am hearing perfectly.' He used the identical word

that she had, night after night, heard. All in her imagination, she heard him say, 'Betty, I am hearing perfectly.' So, she heard her own name called by her husband, Matt; and he confirmed it b saying, 'I am hearing perfectly.' Then he said, 'I believe, I believe, I believe.'"

Now, that is a year and a half ago. She said, "In the interval we never breathed it, did not mention it in our letters -- I communicate constantly, but I di not for one moment state anyting further than I did when I was there in the flesh, and told her of a principle"-- a principle which you could call by any name. We ex call it God.

Well, God is one's own marvelous human imagination. That's God! Man is all imagination, and God is man, and exists in us and we in Him. The eternal body of ma is the imagination; and that is God Himself. And <u>all</u> things are possible to God.

You and I -- here we are, fashioned by the grace of God, born by the grace of God, and we dare to put a limit on the power of God! Here we, the creature, born b the grace of God, the and then we f tell God -- or tell ourselves what He can't do; and, therefore, give to God, Who made us and brought us into the world, -- and now w give to Him the sin against the Holy Ghost, which, as far as I see it, is man's doubt The only thing that cannot be forgiven is the sin against the Holy Ghost, which is man's doubt in the Power of God.

You might have heard the late Senator Kennedy in one or two of his political speeches. He was very fond of quoting this passage from George Bernard Shaw, -- in fact, his brother Teddy, in the eulogy in New York City quoted it. He didn't give credit to George Bernard Shaw, but his brother had done it time and again, and there fore people knew -- those who heard him -- that it was not Teddy's or Bobbie's; it was George Bernard Shaw. And this is the quote: "Some men see things as they are, and say, Why? I dream things that never were, and I say, Why not?" Why not? The world tells me it can't be. Why not? Are not all things possible to God? And did not God become me, that I may become God? Well, if He became me, I can't dissect th body and find Him in an atom. I can't find Him in the brain. I can't find Him in any organ of the body. Therefore, where is He? Just <u>where</u> is He? I am told in

Scripture He has a name, and this name is His name forever and forever, and the name defined is: "I Am." Well, that's the core of my being. I can't put it aside.

I sit down to imagine. Who's imagining? I am. I have never been able to put "I am" out there and look at it. It is the being perceiving, not the thing perceived. It is the being making, not the thing made. It's the being creating, not the thing created. And man stands amazed at his own creations, and forgets the Creator. He falls in love with all the things he makes, and he forgets completely the Maker; and the Maker is "I Am." There is no other maker/ Tk t There is no other God.

So, when I found that out, I knew that when I went to Barbados, I was actually sleeping in my mother's home in a bed that I knew well, and it was warm. I could feel the warmth of the tropics. I could detect the odors of the tropics; they differ from the northern world. All the things that are related to the tropics, I detected. Well, who is doing it? I am. Well, I can't get away from it. Well, is that God? Yes. Well, He didn't take a train there. No, there aren't any trains/. He didn't take a plane? No, there were no planes then. He didn't take a ship? No. He simply was there. Wherever I assume that I am, I am there.

And, so, if I can assume that I am elsewhere, to the point that some one like my sister actually sees me there, well, I must be wherever I am in imagination.

One day I had occasion, while in New York City, to assume that I am being seen by my sister whose son was desperately ill, -- aged 17 and riddled with cancer. No one knew what was wrong with him until they opened him, and then he was too far gone. The whole body was completely riddled at the age of 17! And they say that if you are young when you develop this, then, like all young things, it grows. If you are developed to the age of 60 or 70, the chances are you won't die of it, because things aren't building then. You are only marking time. But youth is growing. Whether it be a good cell or a bad cell, it simply grows up rapidly. So at the age of 17, he wasn't feeling well. They wonder, What's wrong with the boy? and some one suggested going in and taking a little look on the inside; they thought it might be some appendix or some peculiar thing there. So, they opened him up and sewed him

back, -- not a thing they could do. The whole body was simply gone.

Well, to comfort my sister, I thought I would put my body physically in New York City/ and assume I'm in Barbados. I'm in my nephew's room; and when my sister enters the room, she is going to see me, and not her son. I actually assumed that I am there. I am occupying the same space that my nephew Billy occupied; and then whe I felt it natural, I assumed that my sister came in. She came in, and she came over and she looked, and she couldn't see any one but her brother Neville.

I came out of that Silence. I came into the living room where a friend, by invitation, had arrived for a cocktail, because I had said, "Drop by at the cocktai hour, --It's around five o'clock, -- and we'll have a drink." I went into the Silence around 4:30, and I didn't come out until maybe after 5:00 -- 5:15 or 5:20. So when I came into the living room, she said, "Neville, what's wrong with you? You ar always so gay and light. Why do you seem so heavy now?" and I told her what I had just done.

Eight days later -- we had no air mail coming, but had to depend upon mail by the sea -- eight days later I received a letter from my sister. She said, "Nevil le, I don't understand it, but this very moment I went into Billy's room and I could not for the life of me see Billy; I am seeing you. I walked right over to the bed, and I looked at my son, and k he is not there, and it's <u>you</u>! and you're looking at me and smiling. And I could not -- I tried and tried and tried, and Billy was not there; it is you. I don't understand it, Neville. If you have any knowledge or anything about it to throw light upon this, tell me."

That same lady was there eight days later, and I brought her letter out that I had received that day and showed it to her. So, I had two witnesses: my wife and this lady.

So, I know that I <u>must</u> be wherever I am in imagination. So, I tell you, don't treat it lightly. You can put yourself in prison, and find yourself commiting an act of which you are totally unaware, or accused of something of which you are not aware, and going to prison. People put themselves there. People put themselves out of it. People don't realize, not a thing is happening by accident. It's all b

unseen causation.

So, you actually move yourself into states emotionally, and dwell in it just for a split second; and you jump back -- or you <u>think</u> you jump back. You did. But the bridge is now about to appear, and across the bridge of incidents you walk leading up to the fulfillment of what you did unwittingly.

Sok, this is what I mean by "Faith." "Faith is the <u>assurance</u> of things hoped for," -- you hope for it? Well, now, the assurance is faith. Faith is not going to <u>make</u> it so. Faith is loyalty to the unseen reality.

You know what you did? Well, now, that's unseen by mortal eye. Now, you remain loyal to that unseen reality, and see how this bridge of incidents is woven, and you do not consciously devise it. No man can consciously devise the incidents necessary to lead you to the fulfillment of what you've done. Well, this is what I mean by "faith." The very substance of what the world calls real is unseen. It's unseen reality.

The whole vast creation is finished; and just as Feinman said, and he got his prize for it. So he got the fifty thousand dollars for that which I said as a mystic; but you can't give a mystic money, because he has no standing in the community. Feinman has standing. He teaches physics at Cal-Tech; so he could say the identical thing in his own words, and they say, "Isn't this marvelous?" And, so, he has a paper on it, now a book on it, and a title to it; so he has all the titles. And because I am the unknown, and in the eyes of Feinman not educated by his standards, -- no formal education, but what I see, I see, and I can't deny it. What I experience mystically, I can't deny. So, I am speaking from experience; I am not theorizing. He goes in and he theorizes. He experiments, yes, and succeeds occasionally in taking a photograph of the socalled unseen little particle; but he has enough photographs to prove the existence of the positron. And then comes his wonderful honor -- fifty thousand dollars, and all that goes with it.

But I tell you, in spite of all the books that are written, with all the great titles signed behind the name of the author, the book of books is the Bible, and no one knows the authors. They are all anonymous. No one knows who Peter, who,

James, who's Matthew, Luke, Mark, John, -- no one knows. They are anonymous, and they remain so. The characters -- no one knows if they ever walked the face of the earth. I tell you that they didn't. Those who wrote it, they did; but the characte are anonymous. And the characters of Scripture are all eternal states through which man passes. They are states -- eternal states; not historical states. It's not secular history. It is salvation history.

What I have told you so far as of now, in the past week, -- I gave you five, and tonight is the sixth, -- it's all based upon what I've experienced. And I tell you, every one will experience it. Not one can fail, because if one failed, God failed. And He isn't going to fail. So, let the fool say in his heart, There is no God, like this book, "God is Dead," and all that nonsense. Let them have fun. He wrote that just to make money. And, of course, because the title caught on, especially today, he made oodles of money out of a title -- a title with a book full of nonsense. But he's not alone; he has a lot of company.

I tell you, You have faith in God; but don't look outside to find Him. You aren't going to find Him out there. You are going to find Him one day by a series of mystical experiences. And when they happen to you, they will happen in the first person, present-tense experience, and you'll know who God is! You'll know that you are for God's purpose is to give Himself to you, as though there were no other in the world -- just you. Well, if He gives Himself to you completely, there can't be you and God -- just you, and you are He.

And the whole plan is set up, and when it begins to unfold within you in a first-person, present-tense experience, I can't tell you the thrill. Now, when you depart this world, you are not restored to life, as all people are who have not had the experience, you instantly put on your body of Glory, and you're in an entirely different age -- a different world altogether. And all the others wait for that moment in time when they, too, have the experience; and then when death comes, following the experience, they instantly move from the body of decay -- for this decay -- into a body that is immortal, a body of glory. So, that is for every one in the world; and may I tell you? don't try to argue with anybody who tries to give you

all the reasons of Caesar why it can't be. They put you in a little furnace and bring out a few little ashes and say, That was the man; therefore, he can't survive because that's it.. Well, then, let him have his little fun. It's perfectly all right. Let him be amused. Don't move; let him be amused. He's such a wise person! So wise in his own conceit and so wise in the eyes of fools. He can only be wise in the eyes of fools; so don't argue with him. Leave him alone just as he is.

So, he will find himself, when men call him dead, restored to life, and he will be totally unaware how on earth it could happen; but he's so blind anyway, he won't even recognize it. He will take it for granted, as we take breathing for granted. We take all the normal functions of the body for granted, and yet each function is a miracle.

You put a piece of bread in your mouth, and suddenly by a chemistry you do not understand it is no longer bread; it's blood and bone and tissue. And what you can't incorporate into your system and use wisely, you expel. Even the act of expulsion from the system is a mystery. And yet we take all these mysteries for granted, and the whole thing is -- oh, well, we call it Nature. That covers a multitude of nonsense. , -- Nature! Define it for me.

So, I tell you tonight, you take your dream -- your noble dream, not only for yourself, but for others. What do you want? Ask them. Now, don't argue the point, -- what do you want? Well, then, in your mind's eye dare to assume that they have it what at the moment their reason and their senses deny and everything about them denies; but you remain faithful to the assumption, and your assumption relative to them, though false at the moment, -- if you persist in it, it will harden into fact. Now, you try it. I could give you unnumbered cases, but why repeat them over and over? Every case history in the Bible has been repeated now for two thousand years, and they still hold up; but they are all to encourage man to test God -- to try Him. "Come, test yourself and see." You are not asked to test another.

In the 13th chapter of Second Corinthians: "Do you not realize that Jesus Christ is in you? Test yourself and see, unless of course you fail to meet the test.

Well, if you fail to meet the test because of doubt and lack of faith, well

and good. You might go and say, "It doesn't work." It's perfect, all right. So, it doesn't work for you because you did not believe it. He puts no limit to the power of belief. "All things are possible to him who believes."

So, can I really believe what at the moment that I am trying to believe?, every-thing tells me it can't be done? Can I ignore the facts of life, and then persuade myself that it is done, and live in the end as though it were true? I tell you, if you try it, you will be able to write me and give me fantastic stories. But in the end, it is God's Promise that concerns me. Oh, to teach you the Law is marvelous. Teach every one the law, because you are living in the world of Caesar. You must pay rent, you must eat, you must shelter yourself, you must have clothing, -- all these things in the world of Caesar are essential; so teach man the Law, that he may fulfill all these things. But don't neglect the Promise. And God's Promise is to give himself to you. That's His Promise, that He will actually give Himself to you! Before He made the Promise, God was the Father; so when He succeeds in giving Himself to you, though you are now in the female body, when He gives Himself to you, -- and you will not find it strange, -- you will one day awake and you are a father, even though you may now be the mother of a dozen children. And in that day it will not seem strange to you that you are a father, -- God the Father. And if He has a son, because He has to have a son, if He's a father, and then that son is going to call you "father." He is not going to call you "mother." He will call you "father," in the fulfillment of the 89th Psalm, because Scripture must be fulfilled in man. So, man's purpose in life is only to fulfill Scripture. But in the meanwhile, Caesar demands. He demands taxes. He demands this, he demands the other. Well, give Caesar what is Caesar's; but don't fail to keep alive the Promise of God, and dwell upon it.

Now, let us go into the Silence. Good!

Now, are there any questions?

(Question inaudible on tape): My dear, yes. To those who were not present: This friend of ours down south -- her name is Marta, -- she was coming to Ajuna to the Art Festival, she and three others -- the four of them. It's a perfectly marvelo

festival every year down in Laguna. All the artists come, and the live artistry is perfectly marvelous, the way they do it. They are simply still pictures of the great works of art, and then the curtain parts, the lights come on, and you think yo. are looking at a living, three-dimensional picture, unless there is some little chi. in it that can't quite hold the stillness. This lovely little girl one night -- she had a little itch, and here in the perfect stillness she couldn't resist the impulse, and there she was scratching herself; but it was a delightful thing just to watch it, because she was so natural in it. But they are perfectly rehearsed in it. Well, it a sight that you can't quite describe to go and see the Art Festival.

Well, she was coming back, and the four of them stopped in at a Mexican restaurant to have a little snack. She doesn't really smoke, but she said she wanted cigarette; and her friend lit the cigarette for her, and she took the cigarette and said, "Oh, I have such a strange feeling." And with that, she went right over and fell on the table, and she was gone/ from this world. Weol, Marta has had this experience.

I tell you that God actually, literally became man, that man may become God. Every man that is "born from above" <u>knows</u> that he is God. But I could tell you from now to the ends of time, and you will only see me as an arrogant fool. You will nev er actually believe me until <u>you</u> have the experience to confirm the truth of what I say, because words could not persuade you. You have to actually have the experience

So, Marta, this night, finds herself in this huge, big interior. The front is one sheet of glass; and on the inside are huge, big columns like marble columns. It is very sparsely furnished. She sees one chair, and she takes the chair. She is seated. Then, out of the nowhere comes a carriage that is self-propelled. There aren't horses, but it looks as though it should be drawn by horses. The door opens automatically, and <u>I</u> step out, wearing an Inverness cape. You know what the Inverness cape is. I came forward into the interior of this place, and without showing any recognition of Marta, I began to proclaimt kh the power of god. .nd she sa as she looked at me, I was clothed in sheer power. It wasn't a merciful power, it wasn't compassionate; it was simply power. It was creative power. And I am simply

talking of power, and she said to herself, "Why, it's Neville, and he is God!"; and she kept on repeating to herself, "He is Neville and he is God, he is Neville and he is God." And, then, without any further recognition of her, I completed the proclamation of power, turned; and then, as though by appointment, the carriage came into view. The door opened automatically, and I stepped in and vanished. The whole thing vanished.

So, here she saw God clothed in power, wearing the face of a friend. Her friend is Neville. Scripture tells you, — and it's the foundation by which man is set free — when Paul was accused of not being an Apostle, he said, "Am I not free? Am I not an apostle? Haven't I seen the Lord Jesus?" So, he laid it down as an indespensable prerequisite: To have seen the Lord Jesus in order to be set free from this bondage to corruption, and obtain the glorious liberty of the Children of God. Then, in the Book of John, he said, "I no longer call you slaves, for a slave does not know what the master is doing; I call you friends, for all that I have heard from my Father I have made known unto you." (John :) So, here she saw a friend, but the friend was wearing Power; it was God's power, and she knew it was God. So, she is set free; she is not restored, as the world is restored when they die. She is set free from This Age, and Marta is now in her glorious body. She has met the qualifications for freedom. But I can tell you from now to the ends of time, — I could have told Marta, as I did; but not until Marta had the experience, could Marta ever believe. So, they laughed at Paul, because how can you share these experiences with man? You can't do it. Man has to have the experience.

And the lady who was with her, whose name is Marge, had the experience of seeing me on the beach, standing with my back to an enormous body of water. There was no land beyond; it was simply an endless body of water, and I was speaking to an enormous crowd of people, all of different faiths, different persuasions; yet each heard me in the tongue wherein they were born. And as she came upon this scene, she knew that it's Neville, — she sees Nville, but she also knew he was Jesus; so she has had a similar experience. Only Marta called it God, and she called it Jesus, because she knew she was looking at her friend Neville, but she's also looking at Jesus.

So, I tell you, in the end there is only one body, and that one body is Jesus.

"One body, one spirit, one Lord, . . . one God and Father of all" ( )
So, in the end, all are Jesus! All are God! All are the Father! But I can tell you in words, but I can't persuade you. I have no desire to persuade you against your will. I know the day will come when you will actually have a similar experience, and others will see <u>you</u> in that role, and have an experience and be convinced that <u>you</u> are God,

Now, it frightens people to say that. They want some little God on the outside, and I say <u>every</u> one is God. We are told that in Scripture. "I say, ye are gods, all of you, sons of the Most High. Nevertheless you will die like men and fall as one man, Oh, princes." (Psalm 82:) That's in Scripture, and yet you read it and say, "Oh, it doesn't really make any difference. That isn't right. That was wrong. When God dictated that, or inspired the Prophet to write it, he must have been drinking. Well, how can that be?" And, so, the prophets -- that is, the great scholars cannot quite understand that passage, the 82d Psalm. They can't get it. So, because <u>they</u> can't get it, it isn't true. Well, we go through life that way. You will find people all over the world; if they can't understand something, it just isn't true, -- it's not good; and they will set themselves up as the criterion of what ought to be. Their moral and ethical code is the only code that should be adopted. If they don't smoke, no one should smoke. If they don't drink, no one should drink. If they are celibates because Nature outlawed it, , no one should know anything about sex. You find these people writing these things for us after Nature has outlawed sex in their life. So, when they hit the age of 80, because they are impotent, every one should be; and they write laws and say they were divinely inspired. If today, eating meat on Friday is right, it was always right; and, yet, for centuries it was wrong and a mortal sin, but now it's all right. Well, if it is right today, it was always right.

Now, if a man can marry today, -- and eventually they will say the priests can marry, --it wasn't always so that they could not. If you read Scripture, it speaks of Peter's wife; and yet the present Pope claims that he is directly descended from Peter, the first Popel. Well, if the first Pope was married, then what's wrong with marriage, when the very first command to man is: "Replenish the earth; multiply and

replenish the earth" (Gensis 1;). That's the command. So, what's wrong with multiplying and replenishing the earth? Yet some Pope, who undoubtedly was impotent just said that no one should marry. If he can't perform the act, no one should perform it.

All right, we have Pope Alexander the Sixth. Have you ever heard of the Borgias --Lucretia and Cesare Borgia?, -- brother and sister? Well, they were his children, and he was Pope Alexander the Sixth, and their name is assaciated with poison. If they didn't like you, you were in their way politically, poison them. They were the Pope's children. Go back and read history. You can find this in the Encyclopedia Britannica: Pope Alexander the Sixth was the father of Cesare Borgia and Lucretia Borgia, -- the youngest ever given the Cardinal's hat, at the age of 19. Talk of nepotism! Well, now, all this is history. You don't have to be afraid of it. These are facts. Well, if it was right then, it's right now! Because God's Word cannot be altered. These things are not in God's Book at all. These are the traditions of men. And we read in Scripture that to keep dive the traditions of men, you go against the Word of God. That's what He tells you. . So, find out: Is it Scripture? Or, is it something that a man wants to impose upon society?

Now, you take what we have tried to tell you tonight, the story of Faith, and try to live by it. You'll prove it. You won't disprove it, -- not if you realize that you are the operant power. It doesn't operate itself. You are the operant power. And, then, you will find an easier way of living in this world, and then put your hope fully upon the Grace that is coming to you at the unveiling of Christ-in you.

Now, the time is up. Thank you.

---oOo---

Neville

FAITH, HOPE AND LOVE

Scripture makes the most profound statements in the world. You can believe them or reject them, but you will never know their truth until scripture is experienced. When it is once experienced, you can no more deny it than you can the humblest evidence of your senses.

I make the claim God is love. Scripture tells us God is faith, saying: "Through faith the world was made by the Word of God." And we are told to "Put your hope fully upon the grace that is coming to you at the resurrection of Jesus Christ in you." Now, I can tell you that his name is I AM and that God's first revelation to man is that of the Father. I can tell you that all this is true of yourself; that you are God the Father; that you are infinite love, infinite faith, and infinite hope, but you will not know this truth until it becomes your own experience.

After you have experienced scripture, there is no power in the world that can persuade you that you were hallucinating, for when you experience this truth you are on a far greater level of awareness than anything known to man on this level. Whether he be an Einstein, a great financial giant, or a famous doctor, he is aware only of this level and what I speak of here is on an entirely different sphere. What you experience is separate from this world, and that experience is what I call "religion". Religion is a devotion to the reality of an exalted experience, [the reality] of which reason and the senses may deny, but you will know you had the experience.

Now let me share with you three letters I received this week. One lady - who is very much a lady - writes, "On the night of January 24th I was sitting quietly, meditating, when suddenly something turned or opened in my head and I heard a voice say: 'I am faith, hope and love.' A moment later a deep, gloriously masculine voice added: 'I am the Father.' Those words touched me with such emotion that I burst into tears and cried and cried."

The shortest sentence in scripture is "Jesus wept." At the very end of the drama, one who was supposed to be the rock on which the whole would be established denied the story three times before the cock crowed. Then, remembering all that was foretold, he wept bitterly. Now, to embrace an experience one must have an experiencing nature, for it is only from an experiencing nature that the furnaces of affliction can refine the essence of faith, hope and love.

Here is a statement from the 48th chapter of Isaiah: "Now you will know; now you will hear things that you have never known before. From of old your ears have not been opened, but I tried you in the furnace of affliction. For my own sake, for my own sake I do it, for how can my name be profaned. My glory I will not give to another."

You may think that because you have perfect pitch and can hear the slightest sound that your ears are opened, but they are sealed to the heavenly voices, completely sealed to the heavenly world. But now I tell you: God is love, he is faith, and he is hope. His initial hope was "Let us make man in our image." Having the

faith that it could be done, it took love to do it. It is love who is put through the furnace of affliction and - although it seems to be hell while experienced - love turns Man into a living soul so Man can respond, for without response there is no action.

In the silence this lady heard the words: "I am faith, hope and love" followed by a deep, masculine voice saying: "I am the Father." Now she knows that she incarnates God and that he radiates from her own wonderful human imagination. Having had this experience, there is no priest, no minister or archbishop who could persuade her out of it. This lady is unknown to the world, yet she has experienced that which is unknown to its intellectual and financial giants.

I tell you scripture is true, and the day will come when the voice will reveal her as the Father. That is when God's only begotten Son stands before her and calls her "Father." Then she will know and say: "I have found David; he has called me My Father, My God, and the Rock of my salvation."

You might think that a lady could not have the experience of being the Father, but in this dimension of which I speak we are the Elohim. We are not male or female, but God, yet God made up of many. The word "Elohim" is a compound unity, one made up of many. We are all the one Father of the one and only begotten Son, the quintessence of man's experiences, personified as David. The voice who spoke to her declared eternal truth, and when you stand in the presence of the Risen Christ and hear the words, "God is love," you will know its eternal truth. And when he incorporates you into his body, you will not be two any more, but one. Then, as he incorporates himself into another and still another, we will all be gathered back into the one body, the one Spirit, and we will all know we are the Father. There aren't numberless Fathers. We all fell from the one Father, and we are all gathered together back into the one Father, who said to the lady: "I am the Father." I can't tell you my thrill when I received that letter.

Now, to have a great experience you must have an experiencing nature, for only by an experiencing nature can you devise the essence of faith, hope and love. And when it happens the tears fall. Peter was not emotionally moved when the truth was intellectually heard, but when it was experienced and the whole thing came to pass in him, he wept bitterly. One day you will experience scripture and know how true it is. I am speaking from experience when I tell you that I stood in the presence of the Risen Christ and spoke the words of Paul: "Faith, hope and love, these three, but the greatest of these is love." Then I was embraced by Man who is infinite love, who is God. And what I have experienced you will experience also.

There are those who speak of God as an over-soul, or impersonal force. They have become so abstract in their concept of this creative and redeeming power. But God is not an over-soul or intangible force, but Man, and he speaks with a voice as I speak to you now. You hear me in the tongue in which you were born. When God speaks to you, you will hear him in your natural tongue. And when you stand in the presence of Infinite love it is Man, and yet you will know he is all love.

Now let me share another experience. We are told in the Book of Genesis that when a dream is doubled, God has fixed it and it will shortly come to pass. This lady had three dreams of elephants. In her first dream she said: "It was the mating season, and I saw many elephants, all in the creative act." This dream was followed by a dream in which she found herself standing by a river, surrounded by mountains. On the river's bank stood three stone elephants, and as she looked at them they became animated, entered the river, and swam downstream. Watching them she said to herself: "This is the second time I have seen stone elephants.

The last time was when they came out of the mountains." Then she added: "When I awoke I realized what I had said was true."

There is a language of symbolism that is universal. Regardless of whether you are in Africa, in China or here, in the depth of the soul the elephant is the symbol of God's creative power and wisdom, which is defined in scripture as Jesus Christ. In her dream she remembered another dream, so this dream is bordering on self-revelation, which is God revealing himself in her.

God's creative power has made itself known to her and she will, in the immediate present, have tangible proof of the fact that her own wonderful human imagination is Christ Jesus. All things are possible to God, and by the exercise of this power she can prove that she is the creative power of the universe. Symbolized as in the creative act, this power appeared as stone which has not been made alive. Something was seemingly dead in her world, but it doesn't matter, the power is not there. It's not in space, in the stars, or teacup leaves. Power is not in anything outside of the human imagination. All that you behold, though it appears without, it is within, in your imagination of which this world of mortality is but a shadow. To prove this to herself, she saw the elephants as dead, all made of stone. Is there anything more inanimate, more dead, than stone? Yet the moment she beheld them they became animated and entered the stream of life.

She was in a wonderful mountainous area, and all through scripture revelations took place from the mountaintops. Jesus was on the mountaintop when he transfigured himself, and now, here in this mountainous area, her own creative power was revealed. So I repeat: God the creator and your own wonderful human imagination are one and inseparable; therefore, he will never be so far off as even to be near, for nearness implies separation. Now she knows - as does the other lady - that she incarnates God, and God radiates from her as her own wonderful human imagination.

What are you imagining right now? Is it something disastrous? Or is it a wonderful thought that has caught fire within you? No matter what your thoughts may be, they will come to pass, for there is nothing in this world but that which was first imagined. In the January issue of a magazine called The National Observer, there is a picture of a demolished railroad threshold. You see a large section of the train broken, with many cars demolished and one suspended over the edge of an embankment. It is a photograph of an accident which happened recently in Rubin, Idaho. This same picture had appeared in their December issue, and when a reader in Springfield, Virginia saw it, he thought it strangely familiar. Then he remembered that nineteen years ago he had been sketching, and a scene just came out of his imagination, a scene that was a duplicate of the accident that happened this past year. Sending a picture of his sketch to The National Observer, he asked: "Is it fate that my picture so closely resembles the actual accident?" He thought the train wreck was the actual event, but it was the effect. He was the cause. This is a world of shadows. He drew the accident, even to the trees surrounding it, and what he called the actual event was only the effect in the shadow world.

So I say to this lady: you have touched the depth of your soul, the creative power of God, and no one is going to take it from you, for your power has grown to the point of revelation. You can't turn back now and believe in any outside God. Those who have not had the vision can still turn back. They are those on whom the seed fell, and although they eagerly took it, the cares of the world took them away. Or those that, because the seed fell among thorns, it was cast off. Or those that, traveling the highway of life, they tried and proved their creative power but decided that it would have happened anyway, or that it was just coincidence. But in your case, my dear, you can't turn back. There is no power on earth that can turn you back to any

orthodox belief, for you have seen the symbol of the creative power of God. Starting as the creative act, you turned stone into something alive and it has entered the stream of life. You know now that you have the power to take something that is dead and barren as stone and in your mind's eye resurrect it, breathe upon it, and make it alive.

Now, the other letter was from a gentleman. His is on another level. In his dream he sees a house from which a glow radiates from its windows and doors. Someone near asked: "When you enter the house, how will we know you are doing it?" And he answered: "I only do what is necessary, but no matter what I do you will still say it is a trick." Then a voice spoke from within him saying: "I have power I know not of." This gentleman has the power to create, but he has not entered the state of consciousness to exercise it. He knows that when he enters this house and things happen, it is he who says it would have happened anyway. There are no others, there is only God in this world. Although he answered the question, there was doubt, and he always takes it with him as he enters a new state of consciousness, therefore never quite sure that his imaginal act was the cause of the phenomena of his life.

Here we see various levels of the revelation of God within Man. The first one was the fantastic "I am the Father" and in the not distant future she will know this truth in the most intimate manner. No longer will it be as a voice coming from the depth of her soul, but she will know she is the Father when God's only begotten Son stands before her and calls her "Father." In the meantime God is radiating from her own wonderful human imagination. She knows that I am Faith, I am Hope and I am Love. She has read it in the 13th chapter of Corinthians. She has heard it from the platform, but she knows it now from revelation. She heard the words coming from within herself and when David, in the Spirit, calls her Lord, she will prove to herself that everything I say from the platform is true.

So I repeat: We will not know scriptural truth until it is experienced, and then we cannot deny it any more than we can the humblest evidence of our senses. God's first revelation to Man is Power, Almighty God, El Shaddai. His second revelation is I AM. "My name is in you, listen, take heed, harken to my voice, for my name is in you." And his final revelation is that of Father.

In the 40th Psalm it is said: "Thou hast given me an open ear." This is repeated in the 10th [chapter] of Hebrews in this manner: "Sacrifices and offerings thou hast not desired, but a body thou hast prepared for me." The open ear of Psalms has now become a body, an immortal body that cannot die. Something turned and opened, and although from of old the lady had not heard, now she hears. Your garment of flesh and blood has ears, but I speak of an entirely different body. I speak of the body which has been put through the furnaces, which has been prepared for the heavenly kingdom. So judge not from appearances, for although they may be famous and extremely rich they are still asleep, and when they depart this world they will enter another world of the dead. But she - although unknown here - will enter the world of life, for her body has been prepared for the age that is to come.

Your faith is justified not by any argument, but by an experience. Tell me what you believe and I will hear your confession of faith. Tonight, believe the words the lady heard. Say within yourself: "I am the Father" and you will hear your own confession of faith. That is where the true spirit of scripture is – all within self. And God's creative power is in you. So if tonight you want something, know it is contained within you and you have the power to animate it and make it alive. Then have faith, have confidence that in its own good time what you have imagined will come to pass. You need not tell anyone or devise the means of its fulfillment. All

you need is faith. Through faith we understand that the world was created by the Word of God. So set your hope fully upon this grace of God which is the hope of Man. God gave himself to you as though there were no other, and when his Son stands before you and calls you "Father" you will know that faith has transformed itself into vision, that hope has been completely realized, and that love endureth forever.

Now let us go in to the silence.

Neville 02-05-1968

FAITH IN GOD

In the 11th chapter of the Book of Hebrews, faith is described as: "The assurance of things hoped for, the evidence of things not seen." By faith we understand that the world was created by the word of God, so things seen are made out of that which does not appear.

In the Hebraic world, the rabbi is the father of his congregation. Paul called his followers his little children, saying: "Although you have countless guides in Christ, you do not have many fathers. I became your father in Jesus Christ through the gospel. I urge you then to be imitators of me"

Defining Christ as the power and wisdom of God, Paul tells us we have many guides. In fact, there are as many guides to your success as there are people in the world. Ask someone how to get a job and he will say you must know the right people. Another will tell you that you must have an education, and still another that you must join the right club, or live on the right side of the street. You will be given as many directives towards your objective as there are people you ask.

Although our guides in the operation of this law are countless, as we apply it our creative power will become personalized and take on form, as it did in Paul. And when that happens there is no one to turn to but self. That is why Paul urges everyone to test himself, otherwise he will not realize that Jesus Christ is in him and fail to meet the test.

Paul tells us that the world was created by the word of God, and John says Jesus Christ is that word. (Revelation 19). Jesus Christ is he who created the world and all things within it, be they good, bad, or indifferent. And who is He? Your own wonderful Human Imagination! God's creative power - as pure imagining - works in the depth of your soul, underlying all of your faculties, including perception. He streams into your surface mind least disguised in the form of creative fancy.

This is what I mean when I ask you to test Him. I am not in the habit of wearing a flower in my lapel when standing at the platform, but today I was thinking about asking you to hold a rose in your hand. As I did I held a red rose in my imaginary hand and felt its soft, velvety touch. At that moment I called forth a rose which was not seen with my mortal eye but seen and felt in my Human Imagination. This evening that unseen reality became seen, as a lady came with a red rose and asked if I would wear it.

God is a protean being. It is He who is playing the part of the lady who gave me the rose I imagined. There never was another Jesus Christ and there never will be another! He is the creator of the world and all things in it, even a simple little thing like a rose. When the lady decided to pick some roses from her garden, she had no idea she was executing a simple experiment on my part. This afternoon I held a rose in my hand, thereby calling a thing that was not seen as though it were seen; and tonight the unseen becomes seen. That's how the

world was created by the Word of God, who is the Human Imagination!

Have faith in Jesus Christ, not as some being on the outside, but as your own wonderful Human Imagination. If anyone says: "Look! There is Christ," or: "Here he is," don't believe him; for Jesus Christ is the creative power of the universe and He is in you as your very thought!

Although it does not yet appear what we shall be, we know that when He appears we will know him, for "we shall be like him." As your father in Christ, through the gospel I teach I urge you to be imitators of me until Christ is formed in you. Then the true meaning of the fatherhood of God will be revealed, and you will know yourself to be the Father. Everyone and every living thing in the world is a part of being played by the one and only Father, who is God. The whole is contained in the feeling Father, and the world is pushed out from every Father.

Omnipresent, God is alive in you now, so I ask you to test Him. Would you like a better job? Greater income? Greater recognition? What would you do right now if it were true? Now test God by thinking of a friend. Hear him congratulate you on your good fortune. See his face light up with joy and feel his presence. Do that, and you have performed a magical act, for God has acted and all things are possible to God.

You do not have to devise the means necessary to make your imaginal act come to pass. He who thought of the friend and saw the whole thing will build a bridge of incident across which you will move to the fulfillment of that which has been done. That is Christ!

Certainly this lady is not in the habit of bringing me flowers and I never wear one on this platform, but I couldn't help but when I saw all those lovely roses and heard her say: "I cut these from my garden today. Will you please wear one tonight?" Then she picked out a red one. I had painted that picture vividly in my mind's eye and she played her part perfectly. So I ask you to try using your Imagination in this most simple way.

Now let me share an experience of a daughter and her mother. The daughter wrote, saying: "While in the silence I heard the crying of a child. It was not the cry of a baby, but of the ages. It was a sound I knew would arouse man from his deep sleep and set him free to eternal joy. I have seen and heard many things in heavenly spheres, but nothing compares to the cry of this heavenly child." Her experience reminds me of Blake's words when he spoke of the daughters of Beulah, saying: "They heard the voice of the child and began to awake from sleep. All things heard the voice of the child and began to awake to life."

In the mother's letter, she said: "In my dream my daughter called to say she was alone and the baby was due. As I entered her apartment I realized it was not my daughter on the bed, but a friend. Then I realized I was holding a newborn child wrapped in a blanket and knew it was mine. The scene changed and I found myself in a hospital. My daughter appeared, saying: 'I have gotten in touch with my father, Neville. He is coming to see me.' Then you and I are standing looking at the child, as he smiled, displaying perfectly formed lower teeth. Looking at me you said: 'Have you forgotten that all the children in my family are born with perfectly formed teeth?' Then you turned and walked away."

In the Old Testament, David cried out: "Arise, O Lord and break the teeth of the wicked." And in the New Testament, those who refused to accept the doctrine of Christ wept and gnashed their teeth as the door opened and the righteous entered the kingdom of heaven.

Loving the glamour, the praise, and honors of men, man pays no attention to the invitation to enter the kingdom by applying this principle. Instead, he follows countless guides in Christ by feeling he must meet the right people and live on the right side of the tracks in order to succeed. So when the moment comes and those who abide by the gospel of Christ enter the kingdom, those who chose the countless guides will show their remorse and anguish by gnashing their teeth.

When Christ is formed in you I will no longer be your father. I have introduced you to Him and fathered you while your faith is child-like, but when Christ is formed in you, you will know yourself to be the Father.

In the world you may think yourself wise in the language of God, but if David does not call you Father in the spirit, you do not know what you are talking about! You will never know that your Human Imagination is being formed into the likeness of God the Father until it is revealed in you. When your Imagination is completely formed, you are born from above to discover the Fatherhood of God. You will see the sacrificial cross that God crucified Himself on split from top to bottom as you ascend into the kingdom of heaven. And the Holy Spirit will descend upon you in bodily form as a dove. On that day God the Father will abide with you and all you will feel is love!

In the meantime, test Jesus Christ, God's creative power in you as your Human Imagination! Do you want a better job? More money? Whatever you want claim it just as simply as I did the rose. Put on the feeling of possession and wear it as though it were true right now. If it is a better job you want, where would you sit if you had it? How would your mate see you? Sit behind that special desk and let your wife (or husband) see you there. Live as though it were true and have faith in Jesus Christ, the creative power and wisdom of God.

People have personified this power and hung little icons on the wall. They cross themselves before these little things made by human hands. But God is like pure imagining in us. He works in the very depths of our soul underlying all of our faculties, including perception, and streams into our surface mind least disguised in the form of creative fancy.

You can catch God in the act of creating by holding a dozen roses in your arms, smelling them, and feeling their soft, velvety petals. As you fill a lovely crystal vase with water and place the roses in it, observe the stems though the crystal. Look closely and you will even see the water level in the vase. As you do this, God is streaming into your surface mind least disguised in the form of creative fancy.

Imagination is defined as spiritual sensation. Come, let us now sense spiritual things that are not physically present. Right now I want you to feel a tennis ball, then a baseball, a volleyball, and a golf ball. They all feel different, do they not? If you can discriminate between these different balls, are they not real? If you can touch a tennis ball and spiritually distinguish it from a baseball, it must exist, even though it is unseen by mortal eye. So you see: you can behold a thing that is not seen by the mortal eye as though it were, and if you do your faith in Jesus Christ will cause the unseen to become seen.

Jesus Christ is contemporary, not some being who lived two thousand years ago. God Himself came and comes into human history in the person of Jesus Christ. As your Human Imagination, He is your very being. If all things are made by Him and you can trace the origin of an event to its imaginal act, you have found Him.

All things were made by the Human Imagination and without Him was not anything made that was made. If during the day you imagine unlovely things, they are going to happen! The world believes that Jesus Christ is another, but the great Hebrew confession of faith tells us: "Hear, O Israel, the Lord our God, the Lord is one." There is only one creator. It is the Human Imagination who kills and makes things alive, wounds and heals. Whether you use or misuse your creative power, the same being will bring it to pass. So if you desire lovely things, you must imagine lovely thoughts. Your friends are your own lack or limitation made visible. Like Job, pray for your friends and your own fears will be lifted.

In Hebrew, the words for faith are “amen” and “emet”. In the 3rd chapter of Revelation, God’s creative power is called “the Amen”: "These are the words of the Amen, the faithful and true witness." And in the 1st chapter of 2 Corinthians we are told that all the promises of God find their fulfillment in the Amen. "That is why we declare the Amen through him."

The God in you and in me is He who made these promises. As a physical man called Neville I can do nothing, but I can do anything that I imagine! Imagining a thing and thinking it is done is saying amen in the belief that, because I imagined it, it must come to pass. How it will happen, I do not know. I only know it will, just as the rose appeared this evening.

I ask you to test your creative power every moment of time. Live with absolute faith in Jesus Christ. He is a person because you are a person. As you imagine a state, the creative power of the world will bring it into reality. Claim a glorious future for yourself by making the future the present. Have your friends congratulate you on your good fortune now, and have faith in Jesus Christ, knowing he is your Own Wonderful Human Imagination!

Now let us go into the silence.

FAMILY PORTRAIT

Tonight's title is: "The Family Portrait." Thirty-odd years ago a play appeared on Broadway called "The Family Portrait." It was a study of Jesus, and starred Margaret Webster and Judith Anderson. They played the parts of Mary Magdalene and Mary the Mother. The central figure --Jesus -- never appeared on the stage, just as it should be. The brothers appeared, bringing the news of what he had said and the reactions of the crowd, and the concern of the two Marys. This went through the entire play for its two and a half or three hours.

I do not know if it ever came on the road -- if you ever saw it, but it was a perfectly wonderful presentation of this greatest of all mysteries; and, in keeping with the story, He never appeared, because Jesus Christ is not what the world thinks he is.

Jesus Christ is the Pattern Man. It's a pattern buried in every child born of woman. There is no description of Jesus in the Bible, because every one, one day, will experience the story of Jesus in a first-person, singular, present-tense experience; and he will know that he is the Lord Jesus Christ.

So, you cannot pinpoint it and take one face and say, "That is Jesus," because that would not be Jesus. Every one, wearing the same face that he has now, will realize: "I am He." Then, before others know it, they will witness to the one who knows it. When you are "born from above" and have experienced the entire story, and you tell it, there will be those who believe you and those who will not believe you.

Those who will believe you will see you cast in the role -- not in this world, -- no, not here; but they will see it in the world where it really does take place. For, in the depths of consciousness the Gospel is still extant. It is an eternal story, the Story of Redemption, and every one is going to experience it.

So, in the story, the Mother would ask, "What is he doing now?" and they would come back and say what he is doing and what he is saying now. They bring back the story of what he is saying.

"And how are the people reacting?"

"Well, they are very excited. The people are speaking in terms of revolution. The people are thinking in terms of all kinds of violence, over what he is saying."

And then the two Marys are frightfully concerned, because spiritual growth is the gradual transition from a god of tradition to a God of experience. They had a god of tradition, and he is now turning the whole thing over, and showing a God of experience.

"Well, what did he say to the crowd?"

"He told them that he came out from Heaven and came into the world, and he's leaving the world and returning to Heaven."

"What else did he say?" said Mary.

"Then he told them that God was his Father. He also told them that he and his Father were one. He also told them then that his brothers were those who did the will of Him who sent him, and that his Father sent him, and his Father is himself, and the Father never left him."

"Did he say that?" said Mary.

"Yes, that is what he's teaching. The people are going wild. And he's telling them that we are all brothers, and that he is ascending to his Father and my Father, and he is ascending unto his God and my God. And the people are all for him, but the authorities are against him; but he does speak with authority. He speaks not like the Scribes and the Pharisees; he speaks just like one who is speaking with authority."

He is knowing, and he knows what he is talking about, for he has experienced it. Now, when I tell you that I have experienced in detail the entire story, I must say to every one who hears me: Believe it or not. Those who believe it will see me cast in the role, -- not here; and those who know me very well here know my weaknesses, know my limitations, they say of me just what is said in Scripture: "Why, I have seen him under the influence of wine; he's a winebibber and a glutton. He's a friend of sinners, harlots, tax collectors." And they will think that is superior insight, and yet it is pure blindness to read into the life of God's elect some littleness with which one is in some peculiar way familiar.

The intimates know you well, and they know you occasionally take one too many, that you indulge sometimes as a glutton, and that you do have friends that are questionable. They are harlots. They are, possibly, thieves; and yet you will tell them how to use God's Law to free themselves from the clutches of law. They have broken the law of Caesar, and you will come to their assistance and tell them how to pray, as your Father taught you how to pray, and it will not fail them. They will free themselves from what Caesar would impose upon them if he caught them. And, so, you are a friend of sinners, a friend of the harlot.

Those who know your friendships and know your physical weaknesses, -- you'll hear them say, "Well, now, I know him"; and they will read into the life of one they know well the littleness with which they chance to be familiar, and think that is superior insight. That's the story.

But, here, in my own case, -- New York, here, and in Los Angeles; but because I am in Los Angeles more often than I am any other place, I find more witnesses there.

So, "What else did he say?"

"Well, he said to them that all that is written in the Scripture about me, even through the Prophets and the Law of Moses, and in the Psalms, must be fulfilled. And then he told them, 'You are my witnesses.'"

Now, here is the story of a lady at the turn of this year, the first week of January. She said: "I found myself, seemingly awake;

yet reason tells me it was a vision. At the moment that I experienced it, I seemed so much to be awake. I found myself in an ancient Roman seaport in Biblical times. It was almost midnight -- a very, very hot summer's night. There was an enormous crowd in their tunics bearing these lights. They all had these tapers, moving towards an enormous temple; but I was moving in the opposite direction. I was struggling and fighting through this enormous crowd trying to reach the beach, where I knew I had an appointment with some one on the beach.

"I am fighting and struggling, and when I got clear of this enormous crowd, all moving in the opposite direction, I found -- and felt -- myself on the beach. I could feel the sand. And here a group of fishermen, darkly clad, and they were all discussing. In the distance farther on were three fishermen and a man dressed in white, and they were urging him to get into the boat and rest. Then he stepped into the boat and sat down and placed his head in his hands; and he seemed so weary, so very tired. And they began to push the boat into the water, and I tried to scream out to wait -- 'wait but one minute for me'; but I was so tired that I couldn't get even a squeak out of my voice, and I thought, 'I have utterly failed!'

"Then the man clad in white said something to the three fishermen, and then he got out of the boat, and then he looked up to the starry heaven, and then he turned and faced the east; and as he faced the east, Neville, it was you! There <u>you</u> were. You were the man with whom I had the appointment! Then you turned to the fishermen and you said, 'No, I will wait until the dawn, for there are others to come.'

"Then the relief that I felt that I had not been too late was so overpowering that I woke."

Well, that's Scripture. We read that in the Book of Mark. [See Mark 3:7,9.] I tell you honestly that <u>you</u> are going to have that experience. Others will believe you and see you in the role; and everything said in Scripture concerning Jesus Christ, <u>you</u> are going to experience. And when you tell it, as you will, those who believe you when you tell it will see you in the role, and those who do <u>not</u> believe it will not see you in the role. They will continue their journey, believing in an external Jesus Christ. They will see Him as some one "other."

She saw Him, naturally, as some one "other"; but she also heard me tell her she, too, would have the experience of not only seeing her in that same role and thay too would be coming through that crowd moving in the opposite direction, -- they are moving towards some man-made temple, made with human hands, and she's moving toward a temple not made with hands. And the temple is the Risen Lord.

One day <u>you</u> are going to have this experience. So, all the things said of Him, you will -- one day -- know it is said of <u>you</u>, and you will experience it.

So then, John, who was the witness, said: "That which was from the beginning, which we have heard, which we have seen with

our own eyes, which we have looked upon and touched with our hands concerning the Word of Life, we proclaim also to you; . . . and we write this that your joy may be complete" (I John 1:1,3). He's telling you, "I witnessed the truth of what He said."

So, His face did not appear upon the stage, because no one person can claim, "I am he, and I alone." The "I AM" in every one is the "He" who will have all the experiences as stated in the Gospel, and it begins with the Resurrection. It begins with this rising within you, in the sepulchre of your own skull. And, then, out you come from that sepulchre, "born from above," -- born just as told in Scripture, with witnesses to bear witness to this fantastic supernatural birth. That's your birth. And then, you go through the entire story; but not only the four major events as I have recalled them for you, but all the things said of Him will be said of you and witnessed concerning you by those who believe you when you tell the story.

So, we are told the one who first heard it and first recorded it -- his name was Paul. And Paul's day ended in his own home teaching from morning to night, trying to persuade others concerning the story of Jesus Christ, using only the Bible to support his arguments; and some believed, and others disbelieved. And that is the story.

Today I had a very dear friend of mine to lunch. She was born in the Mormon faith, but married outside of the faith; and her parents, to save her soul, -- they are very good Mormons, -- had her married by proxy to a Mormon who has been deceased, because without a Mormon marriage, she could not go to heaven. So, they have a heaven where there is marriage, and you have a mate. So, she's now mated to some one that she doesn't know and doesn't care for. But she has her own mate, who sired her child. She's mad about her son, -- they are mad about their son; and here she is now, by the Mormon tradition, married to another by proxy, to save her soul!

She gave up that faith and joined the Christian Science faith, and became a very good practitioner. She still is a practitioner. But she said to me today: "Neville, you know, you frighten me. You have taken from me my traditional Jesus. You speak of the human imagination as the Lord Jesus Christ. Can't you say 'Divine' Imagination?"

"Well, I speak of my own wonderful human imagination, and it is to me divine, yes. If that is going to satisfy you, I will call it divine. But, do I not say that the human imagination is the Divine Body of the Lord Jesus Christ? Well, that should aid you to believe I mean divine, for that's the Immortal Self, which I call 'human imagination,' that I may make it easier for the whole vast world to feel the reality of the Jesus Christ who is buried within him, for Scripture teaches that 'Jesus Christ is in you' (II Corinthians 13:5), and challenges man to prove it or disprove it."

"Do you not realize," asks Paul, "that Jesus Christ is in you, unless of course," said he, "you fail to meet the test" (II Corinthians 13:5).

Well, if he is in me, -- or if I have an external Christ, where is he? I tell you that He is your very Being. That's why you can't see Him. You don't see Him as you see objects. You are the Reality that is named "Imagination." You don't see imagination. You see the fruit of an active imagination. You see it in action, and you see the fruit of that activity; but the reality -- you are the Reality named that "Imagination."

"If I say, 'Jesus Christ,' because of the traditional concept, you think of a man, and think of him as something external to yourself, and you get on your knees and you pray to a false god. There is no external god to you. God literally became you, that you may become God! And the God that became you is your own wonderful human imagination; and that is the Divine Body of the Lord Jesus Christ. So, if that does not offend you, then take that, My Dear."

Well, she was filled to overflowing with questions. She said, "At lunch I was only going to ask you two questions." Well, the two became two hundred. It was perfectly all right, -- just one after the other. It is perfectly all right, for I love her dearly. She was so hungry for all the answers concerning what I am saying here that are in conflict with her traditional concept, which she gave up and then accepted the Christian Science faith, which now she practices as a practitioner. And she loves it; it gives her a great comfort.

I said to her, "You know, it is a positive way of thinking, and it's a wonderful way to go through life. You help unnumbered people who will turn to you, But may I tell you? it is neither science nor religion. It is certainly not scientific, and certainly it is not religion. Religion is devotion. Religion is a tie to the most exalted Reality that one has experienced. So, what have you experienced to which you can tie yourself and say that that's religion? The only true religion -- you will find it in the Gospel. That is the fulfillment of God's promises to man. The Gospel is His plan of Redemption. When you have experienced the Gospel, then you have religion. Now, hold onto it just like a tail. You've held onto it so far. And, as the poet said:

'Truth embodied in a tale
Shall enter in at lowly doors.'

"You hear it, as I heard it as a child. My Mother taught me the story. I went to school, and they repeated the story; and it became the story that I accepted as my faith until it happened in me. Then I had to reinterpet Scripture in the light of my own experience of Scripture, and then I go out to tell my own experience. And that is the story of the Gospel.

"And, so, it happens, and will happen, to every being in this world. There isn't a man born into this world who will not, one day, experience it."

Well, then, she said to me, "But suppose I die now and I don't experience it?"

"You don't die. You really don't die! I will experience it if you go now and I don't go with you. I will experience your

death, but you will not experience your death, because you won't even know you're dead. You are 'dead' only to me, but not to yourself, because you are very much alive in a world just like this -- just as real as this with the problems that now confront you. You may find yourself in an entirely different role as far as environment goes; but, may I tell you? you are not going to find yourself married to that one who is now your husband by proxy. You are not going to find yourself there at all. The average marriage in this world, if it had to be perpetuated forever, -- wouldn't you be living in hell forever? Why do you think we have divorce courts and are making it easier and easier every day of the world all over the world? because without that to help man here, it would be hell, -- really hell. By man, I mean generic man. It's just as bad for woman as for man.

"So, you desire to live and you want to be perpetually tied to some one you don't even know, and yet know you are tied to one that you've been tied to for years and years" -- she's a lady my senior by quite a few years, and here she has been happy; but it wouldn't be that one by their concept; it would be a proxy she had never met before. But she will not meet him. She will find herself in this world, and she may not find herself in the environment where she makes the contact with her present husband. She may be married again to another, because in the world into which we go we marry, as told us in Scripture. If you want to find the passage, read the 20th chapter of the Gospel of Luke.

Those who do not marry are only those who are resurrected, because the resurrected are above the organization of sex and they marry no more. Why? Because they cannot die any more. "They are now sons of God, being sons of the Resurrection" (Luke 20:36). And they do not create under a divided image.

So, any one who is resurrected here, at that moment in time when he departs this section, others see him go and call him "dead." He is not dead; neither will he be restored to life in a world like this. He will be in the New Age, and that age is entirely different. He will be clothed with the Divine Body. That Body is Heaven itself; for, wherever he is, clothed as he will be then, is Heaven, for nothing can remain imperfect in his presence. He passes by, and everything that is imperfect as he walks by becomes perfect -- it can't remain imperfect. He is Perfection, and everything in his world must be perfect without raising a finger. He doesn't raise a finger to make it so. No, -- he walks by, and the blind see, and the lame jump. Arms that are missing come back into their sockets. Everything is made perfect, because he is perfect. That is Heaven, for "heaven" means "harmony"; and wherever he goes, he turns hell into harmony -- hell into Heaven.

But those who are not resurrected are restored to life, and every one is restored into lovely bodies -- nothing imperfect. If you are blind here, you are not going to continue blind. You will see perfectly. If your limbs are missing, they will not be missing there. You will be young; not a child -- young -- about twenty, and perfect, but to continue the aging process. All the problems that confront you here, they are going to confront you there.

"For he who began the good work in you will bring it to completion at the unveiling in you of the Lord Jesus Christ" (Philippians 1:6, Revised Standard Version) AS you.

So, He unveils you as the Lord Jesus Christ; and He is your own wonderful human imagination, and the body that you will wear will be that Divine Body of the Lord Jesus Christ.

This is the picture. So, here, the family portrait is the Gospel. It is eternally true, and now, at this moment and forever it is extant in the depths of your own soul. And one day it will unfold in you; and everything said of Him in the Gospel, you are going to experience -- not as a spectator seeing it of another, but as yourself. And when you experience it, you will tell others, and they will see you in that role. They will see you; and then one day, because they saw you and you've told them, they themselves will experience all that you've experienced, as told you in the 14th chapter of John:

"All that I have done, you will do, and ever greater things than these you shall do" (John 14:12), because "I am going to send the Holy Spirit, and He will bring to your remembrance all that I have told you" (John 14:26).

"He will bring to your remembrance," -- the whole thing unfolds within you. And then, you will tell others, and they will see you in the role, with all its side issues. Then they themselves become witnesses to the Truth, and in them the whole thing unfolds. And eventually, every one is the Lord Jesus Christ. So, in the end, there is nothing but God!

But while we are here, we can use the Law that was given us. It's a simple law, and it will not fail you. But you must believe in Him. And you cannot believe in the Lord Jesus Christ, believing in some one other than your own wonderful human imagination -- not the real Lord Jesus Christ. If you want results, believe in the true Jesus; and the true Jesus is your imagination. And all things are possible to the human imagination; therefore, all things are possible to Jesus Christ. So, imagine yourself (and you name it). Believe in the reality of what you imagine. Persist in that assumption; and that assumption, though at the moment that you made it, it is denied by your senses, if you persist in it, it will become a fact. It will actually harden into some objective state.

Now, you test Him and see if this is not true concerning the Gospel of Jesus Christ. Well, if it works that way, why then, who did it? Well, you can't deny you did it. Well then, "If all things are made by Him, and without Him not anything is made that is made" (John 1:3), and you know honestly that you did it, aren't you Jesus Christ?

If I now assume that I am elsewhere, and reason denies that I am, my senses deny it, my pocketbook denies that I could even make the trip; if all of a sudden things change and compel me to make the trip, and what I did in imagination I am then compelled to do in the flesh, and I find myself actually there in the not-distant future, -- I didn't devise the means, I didn't build the bridge of incidents; I went across that bridge and I came to the

point where I actually was in imagination prior to the physical trip, -- well, then, who did it? Well, all things are done by Him and I remember what I did, and so memory doesn't tell me, I remember exactly what I did, and then here I now do it physically; well, haven't I found Jesus Christ?

So, when you read in Scripture, "I have found him" (John 1:45), -- found what? "I have found him of whom Moses in the law, and the Prophets wrote"; Jesus, the Messiah. Well, then, where is he now? Well, "Come and see" (John 1:46). And then they went up unto the place, "and it was the tenth hour" (John 1:39); and so they remained with him.

Now, the modern translation of the Bible tells us it was 4:00 o'clock in the afternoon. What nonsense! It hasn't a thing to do with any 4:00 o'clock in the afternoon. I know the day, in the Hebraic language, starts at 6:00 a.m., and it goes through; but, it isn't 4:00 o'clock in the afternoon. The Prophet meant exactly what he said when he said, "It was the tenth hour."

Well, in the language of the Bible these hours are significant, and "ten" does not mean four in the afternoon. "Ten" is the letter "Yodh," and the letter "Yodh" has the symbol of the hand. It's the creative hand, and the symbol is a seed; it's the creative seed. They speak of him as a carpenter. What is a carpenter? You and I think of a man with a hammer and nails, and he builds a house, or he builds a chair; he's a carpenter. Not in Scripture! A carpenter means "one who produces from seed," just as a mother, as a plant, as the earth; to be born, to be delivered, to bring forth; bringing forth from seed.

Well, "ten" means "seed"; so, he was at the creative point, and they remained to learn the story of creation. So, they came to him, and because it was the tenth hour, they remained, and did not depart. And they say it's 4:00 o'clock in the afternoon! It hasn't a thing to do with any 4:00 o'clock in the afternoon! This comes to the point where now they are going to discuss the creativity of God. It is ten; the hour is ten. And here is the seed, and this is how it works.

What's the seed? Tell me what you want. That's a seed.

Well, how do I plant it?

How do you plant it? What would it be like -- what would the feeling be like if it were true that you had it? That's how you plant it.

Then I become a carpenter, and I build from scratch. I actually build from the seed, the seed being my desire, my hope, my longing. I assume that I am what at that moment of assumption my reason and my senses deny. But I dare to assume it! Well, that's the carpenter. So, they went to the carpenter's house, and it was the tenth hour; and he shows them the secret of bringing things out as you would out of the earth, out of the woman, out of the plant. Well, there must be a seed there. The seed is your want, your desire.

And, so, in the modern version they have it translated into what is called the modern English and call it 4:00 p.m. or 4:00 o'clock in the afternoon. You will miss the entire mystery of Scripture if you start doing that with the words of Scripture. These meanings are unique, and they are forever. And you can't change them.

Here is one told in the Book of John. They say John did not tell of the birth. They say that only Matthew told it, and then Luke told it; so Matthew and Luke tell us of the birth of God, with the symbol of a child signifying that God was born. But, where is it in the other Gospels? Well, here it is in the end of John. They came to the tomb, and they found not the body of the Lord, for he was risen. The Lord was risen, but they found the linen clothes; and then they found the napkin, lying not with the linen clothes, but lying apart from the linen clothes. [See John 20:3-7.] When you read that and start to translate it into modern English, they don't know what they are talking about.

The "linen clothes" symbolize the physical body, out of which he departed. You will see it when you come out. But, now, what is the "napkin"? The "napkin" in ancient times had very many more meanings than today. We speak of a dinner napkin, a cocktail napkin, a sanitary napkin; but in the ancient world, the "napkin" meant the placenta -- the afterbirth. If I see the symbol of the afterbirth, then a birth took place!

What took place? I see the evidence of a birth; I see the napkin. What was born here? God was born! Where was He born? Out of that thing that you call now "linen clothes." That wrapped Him. Well, where was the "napkin"? Well, the napkin was not around the loins of a woman; the napkin was around his face; that's where He was born. He came out of his skull; He came out of his head. He didn't come out of the loins of a woman, out of the womb of a woman. So, here we find the "napkin," the placenta, the afterbirth, signifying that something great was born here this day; and because it was a napkin, and the napkin covered his face, it was out of the skull that that birth took place.

If you try to change that into modern English, you are going to ruin it. This whole story is everlastingly true, and it's all about you!

He said to them, "Everything that is written about me in the law of Moses, and the prophets, and the Psalms, must be fulfilled (Luke 24:44); and, "You are my witnesses" (Isaiah 43:10). Then he said, "We are going up to Jerusalem, and all that is written about the Son of Man will be accomplished" (Luke 18:31); ". . . but they did not understand this" (Luke 18:34). It was beyond their grasp.

He's going up to Jerusalem. "Jerusalem" is above -- the skull. "I" am going up now; and all that is said about me, in the Law of Moses, and the Prophets, and the Psalms, will be accomplished, -- but in time. He explained to them the mystery of Scripture.

So, here, I tell you: Jesus Christ is the Pattern Man. Don't expect to see him on the outside. He is the pattern -- a pattern that is buried in <u>every</u> man; and that pattern contains the plan of redemption. So, when the pattern begins to erupt in you, like a seed erupting in the earth, then the whole thing isbbeginning to unfold, and everything said there <u>you</u> are going to experience.

So, Paul warns the people to whom he writes, especially his friend Timothy, and he said: "Follow the pattern of the true words that you have heard from me. Guard the truth which has been entrusted to you by the Holy Spirit who dwells within us." (II Timothy 1:13,14)

You guard this truth which you have heard. It's all within you; and if you are tempted to turn on the outside to some external god, remember these words and go back and turn to the Only True God; and the Only True God is your own wonderful human imagination. That is the Immortal You that cannot die! That survives every blow in the world. That survives the grave. It survives <u>everything</u>; it cannot die.

If you died tonight at the age of one hundred and you were completely gone physically and demented, you will not be demented after the departure of the Immortal YOU. It will restore Itself in a new body, a young body, with no loss of faculty, no loss of anything, but still continuing the journey that is necessary until you reach that point in Jerusalem where the thing erupts within you, and then you are "born from above."

So, "What is he doing now?" asked the mother.

And, then, James, the brother, answered; and then Simon answered, and Peter answered. And they all brought back these many reports. But HE is never seen, for "HE" is the Invisible YOU.

Can you see your imagination? You can see the fruit of its efforts, but you can't see imagination. Look around you. Everything here was once only imagined. So, you see the results of an imaginal activity, but you don't <u>see</u> imagination. He is the Invisible God. So, He comes to us as one unknown, one that is invisible; yet one who, in some mysterious manner, lets man <u>experience</u> Who-He-Is. So, when you experience who <u>He</u> is, it's your Self, and there is no other.

As we are told: "Unless you believe that I am he, you die in your sins" (John 8:24). Unless you believe that I AM <u>is</u> "He," you die in your sins.

He also said, "<u>Before</u> Abraham was, I am" (John 8:58); and then they stoned him with the "facts of life."

"You are not yet fifty, and <u>you</u> are <u>before</u> Abraham?"

No; this script has no punctuation in the original script. Read it with punctuation; put the punctuation differently:

"Before Abraham was" -- he put it -- "I am." Put it now: "Before Abraham," -- "Before Abraham, (comma) was I AM." Nothing precedes "Him." Nothing precedes "I AM," for that is the name of God forever and forever and forever. Nothing came before it, because He has no precedent. He is without father, without mother, -- no father nor mother; He is the Origin of all. He has not originated from something <u>other</u> than Himself. He <u>is</u> the Origin of all. So: "Before Abraham, (comma) was I AM." [John 8:58]

Now, we can make it more "sensible": "Before Abraham was, I am." All right, that's perfectly all right; but this changes it somewhat. "Unless you believe that I am <u>is</u> He, you die in your sins" (John 8:24). That is, you remain to miss the mark. Well, if you believe that I AM is your own wonderful human imagination, then you can't miss the mark, because: "All things are possible to Him" (Mark 9:23), and you simply imagine the state desired, persist in that imaginal state, and it will come to pass.

So, the story, as told us in the Scripture, is everlastingly true. No one can change it. Do not add to the words of this Book; do not take from it or add to it. Yet man goes on forever and forever changing it, adding to it, trying to make "sense" out of it. It <u>does</u> make sense, if you have had the experience. I have had the experience, and I would not try to alter one word. I have tried to put it back into its original frame when I find translations that are not true. You find insertions in it. You find interpolations that should not be there. But some try, overly zealous, to put his own beliefs into it, -- what he thinks the scribe <u>ought</u> to have said.

The "Family Portrait" is <u>your</u> portrait. It is all about you, as told you in the 40th Psalm: "In the volume of the book, it is all about me." (Psalm 40:7) "I did not refrain my lips; I told the great congregation. I told them <u>all</u>; that it was all about me." (Psalm 40:9)

And now, you write it; and, may I tell you? you can't refrain the impulse to tell it either. When it happens to you, you cannot restrain it. You become like Jeremiah; and then you say: "I will not mention him, or speak any more in his name. There is in my heart as it were a burning fire set up in my bones. And I am weary with holding it in, and cannot." (Jeremiah 20:9)

You can't hold it in. You will simply spill over, and you will tell it. No matter where you are, -- you can be standing at a bar, -- the occasion will arise for you to tell it. You will tell it while you are drinking at a bar. You can't keep it in. It's like a "burning fire," and you will tell it; and you do not care where you are.

You go to church to tell it? That's no more holy than standing at a bar! If any one tells you that is a more holy place, forget it. <u>Wherever you are is holy</u>. And when you are born from within and "born from above," where on earth could you go that is holier than where you are? You don't have to go into a church

to feel more holy, or into some temple. Wherever you are is holy ground.

So, the great story -- this "Family Portrait" -- was right in its place, because the One of Whom they spoke was not seen. They only heard the story about Him.

"And what is he saying now? What is he doing now?" and they brought the report of what he was saying, and the mother wrung her hands. She was concerned that it was told in that manner, because it must be told in a way that it can "enter in at lowly doors." So, you tell it in the form of a story, but eventually you've got to find out the truth of that story, and take off the covers. Are we not told in Scripture: "Abraham had two sons; one by a slave and one by a free woman" (Galatians 4:22). "Now," said Paul, "this is an allegory" (Galatians 4:24, Revised Standard Version).

An allegory is a story told as if it were true, leaving the one who hears it to discover its particular character and learn its meaning. For, if it is an allegory, and Abraham begins the genealogy in the story of Matthew, -- well, then, if the origin is an allegory, what is the end? The end of the entire genealogy is Jesus.

You start with Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers; and all the way down, culminating in Jesus. Now, Paul, the earliest of all the writers of the New Testament, tells us that the story of Abraham and Sarah is an allegory. Well, if that is an allegory, then all the way down it has to be. Therefore, find out what the story is all about. For, an allegory is simply a great truth concealed; therefore discover the fictitious character of the story and learn its meaning.

Whatever it is, an allegory, -- to begin with, all ends run true to origins: if the origin is an allegory, the end is. So, find out what it is trying to tell you. Well, it's trying to tell us our own story. And the whole drama unfolds within us, and you are the Lord Jesus Christ!

Every little child born of woman -- his true identity is the Lord Jesus Christ. And he is taught, in the beginning, to turn on the outside for his own true identity; and he worships a shadow, because he has to turn within to find it; and it can't even be near, for "nearness" would imply separation. It isn't even near. It's his very Being! Now, what is so near that it isn't even near to man? Where could you go that you are not in Imagination? Where on earth could any man go that he is not in Imagination?

I have seen this body apart from myself; but no matter where I go, I cannot get away from my imagination. I have stepped out of this body and seen it on a chair; I have seen it on the bed in a state of catalepsy, and seen it as something distinct from myself. But I can't go any place where I am distinct from Being. Wherever I am, -- well, that's where I am; that's my Reality; and that is my imagination.

I can't even claim "my" imagination. I am the Reality named "Imagination." And, so, I can't go any place and get away from that Reality. Well, I can get away from this [indicating the physical body]; and if I can get away from this, this isn't my Reality. Anything from which I can move and see it as <u>other</u> than myself cannot be that basic Being that I am.

A man can be poor today and rich tomorrow; therefore he's neither poor nor rich. These are attributes that he can apply a law toward being: identify himself with wealth, and become wealthy. But tomorrow, by a change in attitude, he can become poor. Therefore, wealth wasn't his Reality. It wasn't a true Being; it was only an attribute. Therefore, poverty is not true, because he can get away from poverty; but he can't get away from his true Being, which is I AM.

He can't get away from imagining. No matter where you go in the world, "I" am there; therefore you can say, "I am with you always, even to the very ends of time" (Matthew 28:20). You can't get away from it.

I can be a great anything: banker, artist, -- anything; but I can get away from it. Therefore, that is not my Reality. But I can't get away from this Reality that is named "Imagination."

Now, I tell you from my own experience that the eternal story -- that "Family Portrait" -- as given to us in the Gospel, is eternally true and still extant in the very depths of consciousness; and <u>that</u> <u>is</u> <u>the</u> <u>BEING</u> <u>that</u> <u>YOU</u> <u>really</u> <u>are</u>. That's <u>your</u> story. That is your real, true autobiography. And you come into this world of death to overcome death; and the overcoming of death is the reenactment within you of the story as told in the Gospel concerning your <u>true</u> identity, who is Jesus Christ.

---oOo---

Neville Goddard 7-01-1956

FEED MY SHEEP

This morning's subject is "Feed My Sheep." This is simply saying: practice the truths you have heard, for it means to shepherd the thoughts of the mind. For most of us, our thoughts are like rambling sheep that have no shepherd. We are called upon now to rule the thoughts, to rule the mind. As you know, the kingdom of Heaven is as a man starting into a far country, and he calls unto himself his servants and gives them his property, his goods. To one he gives five talents, to another he gives two, and to another he gives one - "every man according to his several ability", and when he returned he asked for a reckoning. The one who had five traded and produced another five. He was highly commended and told as he was faithful over a few things he would now be ruler over many. The one who had two, he too traded and produced four, and he too was highly commended and told to enter into the joy of the Lord; but the one who had one was afraid because his master - so he thought - was a hard man, and so he buried his talent in the earth and did not expand it. But I think you know the story. He was condemned for his misuse of the talent. It was taken from him and given to the one who had the most, the one who had ten.

Well, now you have received talents in the last few days or few weeks, each one according to his ability. Some of us came with more prejudice to overcome, with more superstition, some with other beliefs that did not quite coincide with what we heard from the platform, and many of us had to overcome certain things before we could accept others. So, some got one talent, some two, some five, some maybe more. Now, a talent that is not exercised, like a muscle that is not exercised, finally sleeps, and as far as we are concerned, it atrophies. It doesn't really die, but it goes so sound asleep, it might just as well not be part of ours. We must practice what we have heard, for without practice the most profound understanding in the world will not produce the desired results. So a little talent, call it a talent now, if you really expand it, if you exercise it, will be far more profitable than many talents that you do not exercise.

This morning we will just take one or two of the talents that we offer you - I can't force them upon you - we offer you. Here is a statement from the Book of Amos, "I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." I will sift him and scatter him all over the nations of the world, but not the least grain shall fall upon the earth. Do you know who Israel is? Who this Jacob is? The Israel means "Is Real." You can't find it on the earth; don't look for it on the earth - and yet you must find him, for " formed him in the womb to be my servant and to bring Jacob, which is Israel, again unto me." [Isaiah 49:5] So you and I were formed from the womb to be the servant and to bring Jacob unto the Lord. He is scattered all over the world but you will not find him, no not the smallest grain upon the earth, but you will find him within yourself. For the cue is given in Jacob. Jacob is the smooth skinned lad; he is not like his brother Esau who has hair, which means something external, so the Israel you are looking for this day is the thing you want to realize in the world. Do not look out and hope to find it or even to be encouraged that you will find it by judging after the appearances of things. Do you seek health for a friend? That's Israel scattered, but not on earth. In all the nations of the world I have scattered the house of Israel, but do not look into the eyes of a doctor for hope. Do not look into the eyes of the patient for hope of his recovery because you will not find him on earth. Not the least grain has fallen upon the earth.

So do you know what you want in this world? If you know exactly what you want, where do you see it? You see it in the mind of yourself - that's where you see it - so when you know what you want, here is a part of Israel scattered, and you didn't see him on earth, you saw him in the kingdom within you, for the Kingdom of

God is within. So you saw a piece of Israel; now go bring him. I formed you from the womb to be my servant and to bring Jacob again unto me. You take that thing you have seen in the mind's eye, which, to make it practical, we will think of as a friend in need. It may be physical need; maybe he is unwell, or it could be he needs a job. Well, now, you be the one who will decide what part of Israel you will bring to the Lord and prove to the Lord you are a perfect servant; for the promise is that when you prove you are the perfect servant, then you will no longer be called servant, he will call you his friend. "I no longer call you servant for now I call you friend for you do whatsoever I command you and, therefore, if you do what I command you, you are no longer my servant, you are my friend." And now we will commune as a man to a friend, face to face, and after you have had this association for a while, for that is the purpose of it, to move from the servant to the friend, and after we become the friend of God for a while, then we turn to that of the Son. We no longer are the friend, we become his Son, but we cannot recognize the Sonship of God until we first prove ourselves as a servant. So the servant is to bring Israel. Now, we come back to the friend in need. Represent him to yourself as though he now embodied the state you want him to realize in this world. If it is a job, see him gainfully employed, take your imaginary hand, which is Jacob's hand, and put it into his imaginary hand - leave it in that imagined state until it takes on the tones of reality. When it seems to you real, that you are actually touching him, clothe it with all the reality of the external world. So Jacob clothes himself in the skins of Esau to deceive his father into believing that he, Jacob, was Esau. So you take the Jacob within you, which is the smooth-skinned lad, which is simply now the wish.

You want to congratulate him. You want to hear his voice. You want to hear him tell you he has never been so happy in a job in his life, he has never been so gainfully employed, that he loves going to work, he just loves everything about the job. You actually hear him as though you heard him. Now you clothe it with all the tones of reality. If you have two talents give it two, if you have five give it five; begin to make it more and more real. The day will come, maybe this day, you will so clothe your Israel with the skins of Esau that you can actually bring it as an objective fact to your Father and prove you are a servant, for he formed you from the womb to actually be his servant; and what is the servant to do - to bring Jacob unto me again. So here Jacob is scattered - lost in all the minds of men. You won't find him on the earth, you will only find him if you know where to look. Now to prove you know where to look, to prove you are a good servant, go bring me Jacob; so when you bring Jacob you bring Jacob clothed in your own mind's eye as though you heard what you want to hear, as though you touched and you witnessed what you would like to touch and see in this world. And when you remain faithful to your vision, the vision will make for itself that perfect body in which to abide. Then you will see an objective corresponding fact, but it is not there, it is all within your own mind; it is there where he scattered it, it is there where he sustains it. He will simply project it for you onto the screen of space that you may have tangible evidence that you do know how to find and bring Jacob. If I know how to go searching for my Israel, if I know how to go looking for him and how to clothe him and give him the appearance of reality and I don't do it, then I am not the good servant who took the five talents and expanded them; I am the one who buried it.

Now, some of us are almost afraid to test it because we are comforted if we can believe this without quite putting it to the test, for if we put it to the test and we fail, then we have no faith. We cannot go back to the former comfort that we enjoyed, say, in a more orthodox meeting. We thought we would find it here, and if I don't test it and prove it to my own satisfaction, then I have neither the old comfort of the orthodox concept nor the comfort that I enjoyed here, for I disproved it. Now I invite you to attempt, if you will, to disprove it. You can't disprove it, but if you go out knowing where to look for your Israel, knowing why you are fashioned from the womb to be a servant, that is the first stage, until you test yourself, until you prove you can

do it, you are not a servant, not a servant of the Lord. But, as you become a servant of the Lord, he will make you his friend. Then the relationship will be on a higher level. You will commune with your Father as a man does with a friend, face to face. You will not see him as an object in space, but you will actually know how to bring about a wished for state of mind - bring it about at will. As you can bring about a wished for state of mind, you have made of the deep, which is your Father, a friend, and you will actually know that companionship between the deep of self and you, the being that is really a wonderful imagination. Then the day will come, having been a wonderful friend of God, the seal will be broken and you will be revealed as the Being you really are, which is the Son of God. Every person in the world is the child of God believing itself to be a man born of man.

I have tried in the past two weeks to convince you that your origin is God. It is not what the world would tell you, a little bug, for if you were a little bug, a little spermatozoa, though you seem to embody yourself and expand in the form of a man, your end will be a little spermatozoa, for all ends run true to origins, so whatever the origin, you can determine the end. I tell you your origin is God, therefore, your end is God. But to arrive at that end, you pass through the stages of the servant, then the friend, then God, which is the Son of God, for I and my Father are one, yet my Father is greater than I. Yes, I do not claim that this union, this oneness, entitles me to the same identical feeling of being Father. I and my Father are one, but my Father is greater than I. For the thing symbolized that bears witness of this unseen state is not really as great as that which it symbolizes; so we are one and I will know it, and I will see my Father and see that he and I look alike, yet we are Father and Son relationship, but before I can get near it, I must prove I am a good servant.

Now, you take it this morning. We invite you to try it for a friend. We ask you to try it for yourself. We have given you many angles how to test it, how to think of what you want first and see in your mind's eye, Israel, for when I know clearly in my mind's eye what I want, I am actually looking at Israel, something that is real - it is real - but I must clothe it now in what the world calls reality, by giving it external tones; but the thing was real long before it became a visible fact in the world. I see it in my mind's eye by making as vivid and as lifelike a representation as possible of what I would see and what I would do and what I would actually hear were I physically present in such a situation now. When I see it clearly I am looking into the eyes of Israel and I found him scattered in the world but not on the earth, for it is not on earth that I see him. I see him in my mind. Now I am looking at it, and thinking of it, but the secret is to think from it, to occupy that state and get into it. When I get into it I will clothe it with reality. I can think of a place and then close my eyes and assume that I am in that place. When I assume I am in the place, I am clothing it with what the world calls reality. It was real before I clothed it - when I saw it clearly this was Israel - but he wants me to bring him, and the only way I can test that I can bring him and prove that I am the servant is to occupy the state. So, I occupy the feeling of my wish fulfilled. When I get into the feeling of the wish fulfilled and remain faithful to that state, then I am walking in my vision and, as we are told, if one would only advance confidently in the direction of his dream and endeavor to live the life which he has imagined, he will meet with a success unexpected. Let me remain faithful to my vision by occupying my vision - don't just see it. He demands that I bring him, and bring Jacob again unto the Lord.

So Jacob is not a man who walked the face of the earth thousands of years ago, and Israel is not a nation now gathered together on the shores of Africa - he scatters the house of Israel in all the nations of the world. You might have been taught to believe that the person who calls himself a Jew in the presence of a nation is scattered Israel. Don't believe it. Everyone in the world is that which actually contains and holds Israel. As you think of something and desire it to be a reality in your world, you are seeing Israel. Now he wants you to

bring him and he wants you to prove that you can bring him and become the perfect servant of the Lord. Don't be afraid to be the servant; become the perfect servant of God and then become his friend, and then realize you are his Son.

Let us go out determined that we will take the requests brought in here this morning; there were a hundred odd that came in, but there are many more. Maybe you do not know them; you can take them collectively but you can take an individual friend, a member of your family, and decide this day you are going to bring about some blessing in the individual's life. You have it. You have the power to bless, for the power to confer reality on your wish for the friend is the power to bless that friend; if your friend is not well and you want the friend to be well, you simply assume that you and he, or you and she, are carrying on a conversation from a premise which you establish now, and the premise is that he or she never felt better in their lives, and you hear it and you witness it. Take your hand, your imaginary hand, and embrace them; tell them what you feel about them, actually feel it, and then you do nothing outwardly to make it so; for things that you are going to see are not made of things that do appear - so you do not prescribe anything for them, you do not change their physical diet, you don't offer any recommendation as to what they should do. You simply assume that they are already the embodiment of the state you desire for them, so you don't start prescribing. Leave that out completely. You simply walk faithful to your image of the friend and you transform that image in your own mind's eye.

You do it and see if you can bring him, because if you can't do that and prove it to yourself, you have not yet proven you are a servant; therefore, the friendship is far removed from you. Everyone must prove that he is first a servant, as we read in the 49th chapter of the Book of Isaiah, "I formed you from the womb to be my servant and to bring Jacob again unto me." Then I am told even though Israel is not altogether gathered I am blessed. The individual who does it, he doesn't have to bring the whole body of Israel. If he brings Jacob, one individual transformed and proves he can transform him, he is blessed and receives a certain glory long before the body of Israel is collected and brought back. So here you wonder why he is called the King of Israel. Why is he called the King? People thought it meant a man who looked out upon a small little nation and thought he was king, or they thought he was King, or even in irony when they said it. He isn't that! The individual who becomes Son is truly King of the whole vast world of Israel, or the ideas floating in the mind of man. For he is their shepherd, he is their King; he can command any idea to clothe itself in form. That is the king of Israel; that is the one that can make real a state that is only a wish. "Is Real" is the true Israel. Here, long before we become that, lifted up , we must start to discipline the mind to become the perfect servant.

There is no better time to start than now. If you are afraid to try it, then I wouldn't know what to tell you, because in this place you must test it. We do not have a religion where you just come here and sit on Sundays and gather together and form a nice little friendship this way. This is not that kind of a religion at all. This is all to awaken the mind of man and make him a shepherd, make him something that rules. In fact, the very word translated "feed" in John 21 is translated many times in the Bible as 'shepherd,' as 'rule.' In the 2nd of Matthew one shall come from Bethlehem - he shall have dominion over Israel. Well, that one he shall rule Israel. The word translated "rule" in the 2nd of Matthew is the same word translated in the 21st of John as "feed." So don't take it literally. It simply means to take this mind of yours and discipline the whole mind by gathering things together and walking faithful to an invisible state, for Jacob is invisible. You thought he was a man who was a smooth skinned lad - that is the way the mystic has of telling you this is a subjective state that you must learn to clothe with objectivity. You walk faithful to the subjective state, and then in time it takes on the tones and the appearance of something external. The moment you detach your mind from that state -

though at the moment of detachment it had some corresponding external witness, it will begin to fade. If you detach your mind from success in the midst of success, success as a reality outside of you fades and vanishes from your world and then whatever you put your mind on, it takes the place of, proving success was not on the outside at all; it was within you. You clothed it for a moment and gave it the appearance of reality, but the day you are not faithful to the consciousness of being successful, the seeming solid reality of success vanishes from your world, proving itself to be the shadow it always was and the reality, the light of success, was the idea in you with which you were identified. So if I assume that I am (and I name it) and I remain faithful to it, it comes out and makes itself seemingly real. If I cease to assume it and sustain it, it slowly vanishes from my world, and if it vanishes I might think the reality was there. I have forgotten how to bring Jacob. I have forgotten how to bring him to the Lord.

So here let us remember where Israel is. It's not in the near East. Israel is scattered in all the nations of the world, in your mind, that is where he is. And now you have a purpose in this world and if you really love the teaching, as the words are "Lovest thou me?", you say you are faithful. Peter do you love me? He doesn't call him Peter by the way, he calls him Simon. He never calls him Peter in any parts of the Bible; He is referred to as Peter, but whenever he is addressed by the central figure of the gospels, he always calls him Simon, and Simon means to hear, it means to listen. Well, have you heard, have you really heard, Simon? Yes. Then do you love what you have heard? Lovest thou me, or what I have told you that I am? I am the thing that I teach; so do you love me? Then Feed My Sheep. Become ruler of this mind of yours and prove you really love the thing you tell me you have heard. If you have heard it, then you are Simon, and if you have really heard it to the point of acceptance, prove you have accepted it by taking the talent received and expand it. Don't let the shepherd come and when he asks you for the talent, you say you were afraid and you buried it. Let us not be afraid to actually test the truth of the principles we try to explain here.

So, all these are our truths that we have accepted. Now, some got one, some two, some got five. We have done our best in the past two weeks to give you all that we could within two weeks, unfolded from the Bible: we showed you the Bible as a mystery, that all your members are buried, not in one little book, but in all the books. They are all telling you the story about yourself. How God became you that you may become God. How God died to become man in the sense of forgetting that he was God, as he awoke as man. Man walking the earth has no knowledge he is God, and the individual who dares to claim that he is, and tells you that you are, is usually condemned by those who appoint themselves as teachers. That is the blind leading the blind, and they will call you arrogant if you dare to even demonstrate the power of the mind. And they will tell you that's not right - you are taking back from God the thing that belongs to God. You see, they are sound asleep. They don't realize that God became man for one purpose, that he may have the companionship of sons as Gods. So man must awaken and realize who he really is, and he realizes that by starting first as a servant.

I have given you, I think, a perfect technique to prove that you are a servant. Try it today! If you succeed in the simplest little way of taking an invisible state and making it become a reality, like the job for a friend or even the getting of a hat, or even the finding of the proper apartment, or even the getting of some little thing - you try it. If you lost something, "Nothing is lost in all my holy mountain," sayeth the Lord, for if it isn't lost it is scattered now in Israel. Prove that it isn't lost. What is it that you have lost? Well, take it in your own mind's eye and then mentally touch it and mentally appropriate it and feel that you have it, that it is yours now, and remain faithful to that assumption and see if the thing returns. If the thing is recovered, you have proved that you have found Israel, a portion of him anyway, and you know how to take him and clothe him in such tones

of reality that you can bring him to the Lord, for the Lord is your own wonderful consciousness. When you say "I AM" that is the Lord. Go tell them I AM hath sent you. So when you walk in the feeling I am so and so, it is not seen as yet, but that is something you are bringing to the Lord, and the more you feel it to be real, the more natural it becomes; then it clothes itself in external facts, but the external fact is not the truth of it. Truth and fact oppose each other. Truth does not depend upon fact. Truth depends upon the intensity of your imagination. Therefore, if I actually am intense about it, that is true. I might tomorrow find a corresponding fact to bear witness - but, as I said earlier, let me not continue in that assumption and the fact will fade, proving it was not reality at all. Reality was in my assumption, and so truth depends not upon fact, but upon the intensity of imagination.

Then you will understand the drama when truth faces what is called fact or reason, and when asked what is the Truth, Truth remains silent. He would not answer because fact or reason thinks that a true judgment must conform to the external reality to which it relates. If I say, "Aren't these lovely" and I mention something that no one present can see, you say my judgment isn't true, for if it isn't on something on the outside, then what I say has no reality. I must be suffering from some illusion; if I persist in it, and you cannot see it, then it is hallucination, but I know from experience that I can take an illusion and through the medium of an illusion I can relate myself to reality or "Is Real" by walking faithful to what you call my illusion. I simply assume a state knowing I have found it; it is scattered in the nations of the world and finding it in myself as a desirable state, I appropriate it. Walking faithful to my appropriated state I gradually become it. Disentangling myself from that state eventually, I cease to be it, for that which requires a state of consciousness to embody itself cannot be embodied without such a state of consciousness.

When I know that the whole thing depends upon my appropriation of the parts of Israel to bring Jacob to my Father, then I will start to do it, and then my talents will run from five to ten and to twenty, and finally when I have all these talents I will be worthy of being a friend. When I have been faithful in a few things, he will make me Lord over much. Then he will tell me I no longer call you servant, I call you friend, for you did what I commanded you. Now, having done what I commanded you, you are my friend indeed. We will walk in that association for a while, communing with the deep, knowing the deep of self is my real being that men call God. I won't see him as another. I will commune with him as though he were another, and he and I will talk across that invisible state just as though man spoke face to face with a friend, for after this invisible state when I commune with the deep is reached to a point of complete satisfaction, the last seal will be broken. He will break the seal and reveal me as his son, and when I see him and look into his face he will be just like me and I will be like him. Then you will know the mystery of the Epistle of John - "Beloved what manner of love" - just imagine what love God has bestowed upon us that we should be called the Sons of God; and then, although at this moment, this very moment, that I feel it from the deep, I don't quite know what I am like or what he is like; yet I do know this much, that when I see Him I will know Him. And why will I know Him? Because I'll be like Him. I will look right into the mirror of my own being and realize it was for that purpose that I the Father embodied myself as man, hoping that eventually he would awaken and become a conscious being, moving completely from a passive reflector to a conscious cooperator in my Kingdom; So, man gradually moves from the passive state to the active state, and the process is the servant, the friend, the Son. And now my time is up!

Neville 05-30-1969

FEEL DEEPLY

What you feel deeply is far more important than what you are thinking. You may think about doing something for a long time and never do it, but when you feel something deeply you are spurred to act - and God acts! He who is the cause of all life acts through the sense of feeling. You can think of a thousand things, yet not be moved to act upon one of them. A deep conviction - felt, is far more important than anything you could ever think.

Let us turn to the first chapter of the epistle of James. "Ask in faith with no doubting, for he who doubts is like the wave of the sea that is driven and tossed by the wind. Let not that person believe that a double-minded man, unstable in all his ways, shall receive anything from the Lord. But be ye doers of the word and not hearers only, deceiving yourself. For if you are a hearer only and not a doer, you are like a man who observes his natural face in the mirror and then goes his way, forgetting what he is like. But if you are a doer of the word and not just a forgetful hearer, you will look into the perfect law of liberty, and persevere. That man shall be blessed in all his doings."

How do you go about being a doer in place of a hearer only? By acting in faith. Scripture's central character, called Jesus, set no limit upon the love of God and the power of faith. In fact all of his great deeds were prefaced with the words: "According to your faith." Now, faith encompasses feeling. If you have faith you will act, and if you act God in you is acting, for God is your own wonderful human imagination whose eternal name is I AM. He acts only when you feel it. This is true even in the most practical way.

If I tell you what I would like to be and you tell me to go my way, as I am already it - and for one fleeting moment I see the world as I would see it if it were true, then turn and walk away, forgetting what the world looked like only a moment before - I am a forgetful hearer. But if I am a doer of the word and not a hearer only, I persevere; or - as the word is translated in the King James Version - I "continue in" the state, for all things are possible to the power of the word.

Look in a mirror and you will see your face reflected there, but you have another mirror which you can look into. That is the mirror of your friends; if they heard your good news, their faces would reflect it would they not? Assume your desire is now a fact. Feel its substance and reality. Then let your friends see you in that state. They are your living mirror.

Now persevere in that state and do not turn away and quickly forget what you are like. Walk through this door tonight in the assumption that you are the man (or woman) you want to be. It doesn't make any difference if the outside denies it; you have seen the expression on the faces of your friends and heard their

congratulations on the inside, with faith. Now, carry this feeling into the deep and persevere. Conjure a living mirror of friends and acquaintances who have heard your good news and accepted it as permanent. See your face reflected in theirs. If they love you, you will see empathy. They will be rejoicing because of your good fortune. Now, persevere in that awareness and do not forget what you have seen in your living mirror. If you do, you will be blessed in the doing, as you are told in the first chapter of the Book of Psalms: "Blessed is the man who delights in the law of the Lord; the perfect law of liberty, for in all that he does, he prospers."

Were you not liberated from your past when you saw your friend's faces reflecting what you wanted them to see? If you had left the state of poverty, sickness, or weakness behind and moved into the state of wealth, health, or strength - and your friends knew it - you would be set free from your former limitation. So, looking into the perfect law of liberty and persevering, you are blessed in all that you do.

I tell you from personal experience that this works, but we are the operant power. It does not operate itself. You may have heard this law by the hearing of the ear and read of it in a book, but do you know that the law works from experience? Have you put it to the test? Have you proved it? If you have, then you can speak with an authority, which was not yours prior to the proving. May I tell you: through the use of this law you are completely set free.

I have been in many places where I was forced to test this principle. While on the little island of Barbados, which had only two small ships servicing it as well as the hundreds of islands nearby, I made a commitment to give a series of lectures in Milwaukee on the first of May. When I called, the shipping agent informed me that due to the fact that the ship sailing out of New York City carried only sixty passengers and the one from Boston carried only one hundred, that there was no passage available before the first of September. He promised to put my name on the waiting list, but gave me no encouragement as the list was very long.

I hung up the phone and sat in my chair in the hotel room, closed my eyes and assumed I was aboard a ship heading toward New York City. I assumed eight or ten of my family were coming aboard with me, and that my brother Victor was carrying my little girl. I could feel the motion of the plank. Having no stateroom committed, I remained on deck and placed my mental hands on the rail and felt the salt of the sea there. Then I looked back nostalgically at the little island. I repeated that action over and over again, feeling every step I made on that gangplank. I felt the rail and smelled the salt of the sea. I did everything that feeling could be brought to bear upon, and when my actions seemed natural, I broke it.

The very next day I received confirmation that I would be sailing on a ship which would land in New York City one week before my commitment in Milwaukee, which I did. When I asked the agent how I obtained the tickets, he said they had a cancellation in New York and the one person he had called on the waiting list felt that the timing was inconvenient; so - knowing he could accommodate my wife, our little daughter and myself in one cabin - he let us in. I never heard why someone canceled in New York or why the one he called in Barbados could not take the ship at that time, or why the agent did not call all the others on the waiting list. I only know that I got the reservation I had imagined.

I have told this story before, and someone in the audience once said; "Was that a Christian thing to do? You might have caused someone to cancel their trip." But I tell you, as I told her: it was the only Christian thing to do, for I used the Christian principle of fulfilling God's law. How it is going to be fulfilled is not my concern. I am told that whatever I desire, if I will but believe I have received it, I will. God never creates a desire in the human heart that he has not already provided its satisfaction. This is true of every desire in this world, as well

as the greatest of all desires, which is the thirst for God.

Do you really want an experience of God? Apply this principle towards it. Do what I did when I wanted to leave Barbados and come to America. I looked into the perfect law of liberty and persevered. God doesn't give you one law for your desires of this world and another law for your search for him. It's the same law. If you have had the experience of which I speak, would you tell someone about it? Is it a consuming desire, or do you want something other than that first? Perhaps you want a lovely home, security in the sense of money in the bank that you can touch, or stocks and bonds that pay dividends. If you want to feel wealthy, travel, and have lots of things before you thirst for an experience of Christ, it is secondary, so don't try it. But if an experience of Christ is your consuming desire then don't hesitate to put it to the test. Put first things first. If your first desire is to be recognized in the work that I am doing, then apply this principle towards it and let that thirst for God take its own good time to envelop you, and when it does apply this principle towards it.

Feel in depth, for what you feel deeply is more vital than what you think. Every day you can think about how wonderful it would be if - and never act. But if every day you would feel how wonderful it is now, it will become true. Shakespeare said: "Assume a virtue if you have it not." A virtue must be felt to be assumed. Refrain from the assumption tonight and it will be easy to refrain next week and still easier the next. But if you will assume your desire is fulfilled now, and persevere in that assumption through the sense of feeling, it will be externalized as a literal fact in your world.

I am calling upon everyone to put this into practice. Every desire contains its own satisfaction to be fed upon. It's entirely up to you. You may feed your hunger by thinking of your desire, or feed its satisfaction by thinking from its fulfillment. It is God who gives you every desire, be it for things of this age or the age to come - as told us in the Book of Amos: "I will send a famine upon the world. It will not be a hunger for bread or a thirst for water, but for the hearing of the word of God."

When you want to speak the word of God, your hunger is not for the hearing of the word, but for the glamour connected with the teaching. It is the spotlight you desire and that too has been provided for. Every desire can and will be satisfied if you will look into the law of liberty and persevere. Then you will be blessed in all you do.

A chap came to see me from New York City yesterday. When I heard his request I would not tell him my reaction to it, but that I would hear that he had it. This chap, now retired from the antique department of Macy's, has been teaching in one of these isms back East. Then he started corresponding with a group out here, who - unable to believe in themselves - wants a leader; so they have asked him to come lead them. When he told me the nature of his desire I was sorry that all he could see in life was the spotlight, but I granted it to him. He is tired of playing third, fourth or fifth fiddle to a leader who has milked a million dollars out of those who are buying bricks into heaven. Having nothing, this man's followers are building heaven for him and giving it to him as their gift. They have bought valuable land in New York City and built a building on it. Then he threw a banquet at a large hotel and they paid $50 for the privilege of seeing the mortgage they paid for burned, but the land and building are in his name.

Back in 1943, this same man told me he was coming to New York for only one purpose and that was to make money in the so-called New Thought movement. When I heard him say this, I thought he was in the wrong profession. If he wanted to make a lot of money he should go into steel, oil, or coal. If you want to do this work you can live well, but will not have the ambition for millions. Well, he wanted lots of money and

now he has it, as well as homes in the country, an apartment in the city, and a lovely, large building in New York City - which those who love to be milked paid for. The chap who came to see me assisted this man. He has seen how phony it has been, but he hasn't completely overcome it. He still wants the spotlight and now he has the opportunity to get it. I will pray for his success - not as a teacher for he is not one - but for the glamour he will receive by those who want the nonsense, as they are going to start off by not eating meat, smoking, or drinking - in fact a complete loss of the palate.

His request does not offend my moral code, so I can easily say that he is successful; but I urge you who are sincere to try to create within yourself a longing for the deepest of all desires, and that is to know God from experience. If you can really thirst for God above everything else, then use the same law of liberty. Look into the faces of your friends and say with deep conviction and feeling: "I have had the experiences of which Neville speaks. The entire series, from the resurrection through the descent of the dove, has unfolded within me." Then persevere, for God has provided a satisfaction for that hunger and you will know it. But if this hunger is not yet upon you and you sincerely want a better way of living that is not wrong, simply use the same principle of the perfect law of liberty and persevere. Having acted, don't turn and forget what you have done but sleep in that conviction, and in a way you do not know, it will be yours.

Tonight many of our friends are not here because it is Memorial Day. But I tell you: not one moment in time is holier than another and there is no earthly place more sacred than the other. Wherever you stand is sacred ground because you are there. Today millions are celebrating Memorial Day, remembering the dead and placing flowers on a grave their loved ones do not occupy. This morning just prior to waking, I saw my brother Lawrence. He died at the age of sixty-two, but looked much older because he had suffered so much before his departure. This morning he was only about twenty-three years of age. We were both fully awake and he asked me to tell his wife that the money he left her was for her, and not to save it for the children. I said: "Lawrence, you don't have to go through me to tell Doris, she wouldn't give one penny to anyone anyway. She never has. Do you think she would change now? Her only concern is that you did not give it all to her, but shared equally with your four children." But I was with Lawrence. He was strong, strapping and handsome, blond with brown eyes. He is the same Lawrence, with the same intelligence he had when he left here. He is younger now, but he still has the memory of the family he left behind. The veil is no clearer to him there than it is to those on this side. Only one who is awake can penetrate the veil consciously. It is easy now for me to go beyond the world of dream and enter the world of spirit waking and meet my friends there.

But on Memorial Day men think of the dead, while I am speaking of life everlasting. "Let the dead bury the dead," and follow me, for I have risen from the dead and I speak of a Living God who is real. I cannot go to a cemetery and put flowers or a flag on that which is not there. The body may have been placed there, but not the spirit.

You are buried in the skull and in that skull you will remain, dreaming your dream of life until you awaken and are born the second time. It is from there you are going to find David, who reveals you as God the Father. It is from there you are going to be split in two and ascend into the Holy of Holies. You were begotten in that skull and you will end the drama there, to know you are one with the one and only Living God.

In the 25th and 27th chapters of the Book of Genesis, the story is told of Isaac, who had two sons. The first son, Esau, had hair all over while the second son, Jacob, was hairless. Being blind, Isaac calls Esau and asks him to go get some venison for dinner. Jacob, having overheard the request, clothed himself in the skins of his brother Esau and took the venison to his father. Isaac, hearing Jacob's voice began to doubt, until he felt his

reality and caught his odor. Satisfying himself that the son was real, Jacob was given the father's blessing. When Esau returned from the hunt Jacob disappeared, but Isaac said: "Although your brother came through deception, I have given him your blessing and I cannot take it back."

After smothering yourself in feeling, you have sent it on its way and cannot take it back, for prayer is nothing more than the subjective appropriation of an objective hope. Imagine by giving objective reality to your hope. Hair is the most objective thing on a man. Bring your hope so close that you can feel what it would be like if it were objective to you.

Clothe yourself in that feeling - and you have clothed yourself in the reality of an Esau. The world will not immediately reflect your feeling, but you have set your desire in motion and cannot take it back. You have given a subjective state your blessing by giving it objective reality. Now it must fulfill its destiny so that you will be blessed in all that you are doing.

If you don't give your subjective hope objective reality, you can't be blessed in its fulfillment. You must clothe yourself in the feeling that your wish is fulfilled. Jacob is your desire, waiting to be clothed in the feeling of external reality. Catch the feeling, and you have clothed Jacob with the external reality of Esau. Now deceive yourself into believing that your desire is externally real, and give it your blessing by subjectively appropriating your objective hope. Who is the blind Isaac? You are, for you cannot see what you are asking for in your outer world. It's a hope and you are blind to it. But when you clothe yourself in the feeling of its fulfillment, you are eating the feeling of satisfaction. Feast upon this feeling morning, noon, and night, and in a way you do not know your desire will become an objective reality in your world.

In this story we see the importance of feeling. Isaac asked Jacob to come close and kiss him. The word translated "kiss" means, "to set on fire; to burn; to touch." That's an emotion, an intense feeling. Reality is felt through the sense of touch. Feeling is touch. Tasting is touch. Scripture tells us he tasted death for all of us. How do you taste death? By experiencing it. Jesus tasted death by dying in all, that all may know who he is.

Now I urge you to put his teaching into practice. He taught you to simply appropriate a subjective state which is your objective hope, and know it must externalize itself in your world. Do that and it will. Ask in faith, without a doubt, for those who doubt are like the wave of the sea that is driven and tossed by the wind. They are double-minded, for they know what they are while desiring to be something else. You must be single-minded by dropping what you believe you are and assuming that you are already what you desire to be, for you cannot desire something you already possess. Look into the wonderful law of liberty which sets you free, and you will see your freedom in the faces of your friends. Persist in your assumption and it must come to pass.

Now let us go into the silence.

NEVILLE GODDARD

Feeling is the Secret

“Of making many books there is no end.” Ecclesiastes 12:12

“He that would perfect himself in any art whatsoever, let him betake himself to the reading of some sure and certain work upon his art many times over; for to read many books upon your art produceth confusion rather than learning.” Old saying

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Click for More Free Books by Neville Goddard.

Contents

Contents 4

Foreword 5

Chapter 1: Law and Its Operation 7

Chapter 2: Sleep 22

Chapter 3: Prayer 38

Chapter 4: Spirit – Feeling 45

Foreword

This book is concerned with the art of realizing your desire. It gives you an account of the mechanism used in the production of the visible world. It is a small book but not slight. There is a treasure in it, a clearly defined road to the realization of your dreams.

Were it possible to carry conviction to another by means of reasoned arguments and detailed instances, this book would be many times its size. It is seldom possible, however, to do so by means of written statements or arguments since to the suspended judgment it always seems plausible to say that the author was dishonest or deluded, and, therefore, his evidence was tainted.

Consequently, I have purposely omitted all arguments and testimonials, and simply challenge the open-minded reader to practice the law of consciousness as revealed in this book. Personal success will prove far more convincing than all the books that could be written on the subject.

~ NEVILLE

Chapter 1: Law and Its Operation

The world, and all within it, is man's conditioned consciousness objectified. Consciousness is the cause as well as the substance of the entire world. So, it is to consciousness that we must turn if we would discover the secret of creation.

Knowledge of the law of consciousness and the method of operating this law will enable you to accomplish all you desire in life. Armed with a working knowledge of this law, you can build and maintain an ideal world.

Consciousness is the one and only reality, not figuratively but actually. This reality may for the sake of clarity be likened unto a stream which is divided into two parts, the conscious and the subconscious. In order

to intelligently operate the law of consciousness, it is necessary to understand the relationship between the conscious and the subconscious. The conscious is personal and selective; the subconscious is impersonal and non-selective. The conscious is the realm of effect; the subconscious is the realm of cause. These two aspects are the male and female divisions of consciousness. The conscious is male; the subconscious is female.

The conscious generates ideas and impresses these ideas on the subconscious; the subconscious receives ideas and gives form and expression to them.

By this law - first conceiving an idea and then impressing the idea conceived on the

subconscious – all things evolve out of consciousness; and without this sequence, there is not anything made that is made. The conscious impresses the subconscious, while the subconscious expresses all that is impressed upon it.

The subconscious does not originate ideas but accepts as true those which the conscious mind feels to be true and, in a way known only to itself, objectifies the accepted ideas. Therefore, through his power to imagine and feel and his freedom to choose the idea he will entertain, man has control over creation. Control of the subconscious is accomplished through control of your ideas and feelings.

The mechanism of creation is hidden in the very depth of the subconscious, the female aspect or womb of creation. The

subconscious transcends reason and is independent of induction. It contemplates a feeling as a fact existing within itself and on this assumption proceeds to give expression to it. The creative process begins with an idea and its cycle runs its course as a feeling and ends in a volition to act.

Ideas are impressed on the subconscious through the medium of feeling. No idea can be impressed on the subconscious until it is felt, but once felt – be it good, bad or indifferent – it must be expressed. Feeling is the one and only medium through which ideas are conveyed to the subconscious. Therefore, the man who does not control his feeling may easily impress the subconscious with undesirable states. By control of feeling is not meant restraint or

suppression of your feeling, but rather the disciplining of self to imagine and entertain only such feeling as contributes to your happiness. Control of your feeling is all important to a full and happy life. Never entertain an undesirable feeling, nor think sympathetically about wrong in any shape or form. Do not dwell on the imperfection of yourself or others. To do so is to impress the subconscious with these limitations. What you do not want done unto you, do not feel that it is done unto you or another. This is the whole law of a full and happy life. Everything else is commentary.

Every feeling makes a subconscious impression and, unless it is counteracted by a more powerful feeling of an opposite nature, must be expressed. The dominant of two feelings is the one expressed. I am

healthy is a stronger feeling than I will be healthy. To feel I will be is to confess I am not; I am, is stronger than I am not. What you feel you are always dominates what you feel you would like to be; therefore, to be realized, the wish must be felt as a state that is rather than a state that is not.

Sensation precedes manifestation and is the foundation upon which all manifestation rests. Be careful of your moods and feelings, for there is an unbroken connection between your feelings and your visible world. Your body is an emotional filter and bears the unmistakable marks of your prevalent emotions. Emotional disturbances, especially suppressed emotions, are the causes of all disease. To feel intensely about a wrong without voicing or expressing that feeling is the beginning

of disease – disease in both body and environment. Do not entertain the feeling of regret or failure for frustration or detachment from your objective results in disease.

Think feelingly only of the state you desire to realize. Feeling the reality of the state sought and living and acting on that conviction is the way of all seeming miracles. All changes of expression are brought about through a change of feeling. A change of feeling is a change of destiny. All creation occurs in the domain of the subconscious. What you must acquire, then, is a reflective control of the operation of the subconscious, that is, control of your ideas and feelings.

Chance or accident is not responsible for the things that happen to you, nor is

predestined fate the author of your fortune or misfortune. Your subconscious impressions determine the conditions of your world. The subconscious is not selective; it is impersonal and no respecter of persons [Acts 10:34; Romans 2:11]. The subconscious is not concerned with the truth or falsity of your feeling. It always accepts as true that which you feel to be true. Feeling is the assent of the subconscious to the truth of that which is declared to be true. Because of this quality of the subconscious there is nothing impossible to man. Whatever the mind of man can conceive and feel as true, the subconscious can and must objectify. Your feelings create the pattern from which your world is fashioned, and a change of feeling is a change of pattern.

The subconscious never fails to express that which has been impressed upon it. The moment it receives an impression, it begins to work out the ways of its expression. It accepts the feeling impressed upon it, your feeling, as a fact existing within itself and immediately sets about to produce in the outer or objective world the exact likeness of that feeling. The subconscious never alters the accepted beliefs of man. It out-pictures them to the last detail whether or not they are beneficial.

To impress the subconscious with the desirable state, you must assume the feeling that would be yours had you already realized your wish. In defining your objective, you must be concerned only with the objective itself. The manner of expression or the difficulties involved are

not to be considered by you. To think feelingly on any state impresses it on the subconscious. Therefore, if you dwell on difficulties, barriers or delay, the subconscious, by its very non-selective nature, accepts the feeling of difficulties and obstacles as your request and proceeds to produce them in your outer world. The subconscious is the womb of creation. It receives the idea unto itself through the feelings of man. It never changes the idea received, but always gives it form. Hence the subconscious out-pictures the idea in the image and likeness of the feeling received. To feel a state as hopeless or impossible is to impress the subconscious with the idea of failure.

Although the subconscious faithfully serves man, it must not be inferred that the relation

is that of a servant to a master as was anciently conceived. The ancient prophets called it the slave and servant of man. St. Paul personified it as a "woman" and said: "The woman should be subject to man in everything" [Ephesians 5:24; also, 1Corinthians 14:34, Ephesians 5:22, Colossians 3:18, 1Peter 3:1]. The subconscious does serve man and faithfully gives form to his feelings. However, the subconscious has a distinct distaste for compulsion and responds to persuasion rather than to command; consequently, it resembles the beloved wife more than the servant.

"The husband is head of the wife," Ephesians 5[:23], may not be true of man and woman in their earthly relationship, but it is true of the conscious and the

subconscious, or the male and female aspects of consciousness. The mystery to which Paul referred when he wrote, "This is a great mystery [5:32]...He that loveth his wife loveth himself [5:28]...And they two shall be one flesh [5:31]", is simply the mystery of consciousness. Consciousness is really one and undivided but for creation's sake it appears to be divided into two.

The conscious (objective) or male aspect truly is the head and dominates the subconscious (subjective) or female aspect. However, this leadership is not that of the tyrant, but of the lover. So, by assuming the feeling that would be yours were you already in possession of your objective, the subconscious is moved to build the exact likeness of your

assumption. Your desires are not subconsciously accepted until you assume the feeling of their reality, for only through feeling is an idea subconsciously accepted and only through this subconscious acceptance is it ever expressed.

It is easier to ascribe your feeling to events in the world than to admit that the conditions of the world reflect your feeling. However, it is eternally true that the outside mirrors the inside. "As within, so without" ["As above, so below; as below, so above; as within, so without; as without, so within", "Correspondence", the second of The Seven Principles of Hermes Trismegistus]. "A man can receive nothing unless it is given him from heaven" [John 3:27] and "The kingdom of heaven is within you" [Luke17:21]. Nothing comes from without;

all things come from within – from the subconscious. It is impossible for you to see other than the contents of your consciousness. Your world in its every detail is your consciousness objectified. Objective states bear witness of subconscious impressions. A change of impression results in a change of expression.

The subconscious accepts as true that which you feel as true, and because creation is the result of subconscious impressions, you, by your feeling, determine creation. You are already that which you want to be, and your refusal to believe this is the only reason you do not see it. To seek on the outside for that which you do not feel you are, is to seek in vain, for we never find that which we want; we

find only that which we are. In short, you express and have only that which you are conscious of being or possessing. "To him that hath it is given" [Matthew 13:12; 25:29; Mark 4:25; Luke 8:18; 19:26]. Denying the evidence of the senses and appropriating the feeling of the wish fulfilled is the way to the realization of your desire.

Mastery of self-control of your thoughts and feelings is your highest achievement. However, until perfect self-control is attained, so that, in spite of appearances, you feel all that you want to feel, use sleep and prayer to aid you in realizing your desired states. These are the two gateways into the subconscious.

Chapter 2: Sleep

Sleep, the life that occupies one-third of our stay on earth, is the natural door into the subconscious. So, it is with sleep that we are now concerned. The conscious two-thirds of our life on earth is measured by the degree of attention we give sleep. Our understanding of and delight in what sleep has to bestow will cause us, night after night, to set out for it as though we were keeping an appointment with a lover.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed; then he openeth the ears of men and sealeth their instruction", Job 33. It is in sleep and in prayer, a state akin to sleep, that man enters the subconscious to make his impressions and receive his

instructions. In these states the conscious and subconscious are creatively joined. The male and female become one flesh. Sleep is the time when the male or conscious mind turns from the world of sense to seek its lover or subconscious self. The subconscious - unlike the woman of the world who marries her husband to change him – has no desire to change the conscious, waking state, but loves it as it is and faithfully reproduces its likeness in the outer world of form. The conditions and events of your life are your children formed from the molds of your subconscious impressions in sleep. They are made in the image and likeness of your innermost feeling that they may reveal you to yourself.

"As in heaven, so on earth" [Matthew 6:10; Luke 11:2]. As in the subconscious, so on

earth. Whatever you have in consciousness as you go to sleep is the measure of your expression in the waking two-thirds of your life on earth. Nothing stops you from realizing your objective save your failure to feel that you are already that which you wish to be, or that you are already in possession of the thing sought. Your subconscious gives form to your desires only when you feel your wish fulfilled.

The unconsciousness of sleep is the normal state of the subconscious. Because all things come from within yourself, and your conception of yourself determines that which comes, you should always feel the wish fulfilled before you drop off to sleep. You never draw out of the deep of yourself that which you want; you always draw that

which you are, and you are that which you feel yourself to be as well as that which you feel as true of others.

To be realized, then, the wish must be resolved into the feeling of being or having or witnessing the state sought. This is accomplished by assuming the feeling of the wish fulfilled. The feeling which comes in response to the question "How would I feel were my wish realized?" is the feeling which should monopolize and immobilize your attention as you relax into sleep. You must be in the consciousness of being or having that which you want to be or to have before you drop off to sleep.

Once asleep, man has no freedom of choice. His entire slumber is dominated by his last waking concept of self. It follows, therefore, that he should always assume

the feeling of accomplishment and satisfaction before here tires in sleep, "Come before me with singing and thanksgiving" [Psalm95:2], "Enter into his gates with thanksgiving and into his courts with praise"[Psalm 100:4]. Your mood prior to sleep defines your state of consciousness as you enter into the presence of your everlasting lover, the subconscious. She sees you exactly as you feel yourself to be. If, as you prepare for sleep, you assume and maintain the consciousness of success by feeling "I am successful", you must be successful. Lie flat on your back with your head on a level with your body. Feel as you would were you in possession of your wish and quietly relax into unconsciousness.

"He that keepeth Israel shall neither

slumber nor sleep" [Psalm 121:4]. Nevertheless, "He giveth his beloved sleep" [Psalm 127:2]. The subconscious never sleeps. Sleep is the door through which the conscious, waking mind passes to be creatively joined to the subconscious.

Sleep conceals the creative act, while the objective world reveals it. In sleep, man impresses the subconscious with his conception of himself.

What more beautiful description of this romance of the conscious and subconscious is there than that told in the "Song of Solomon": "By night on my bed I sought him whom my soul loveth [3:1]...I found him whom my soul loveth; I held him and I not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me" [3:4].

Preparing to sleep, you feel yourself into the state of the answered wish, and then relax into unconsciousness. Your realized wish is he whom you seek. By night, on your bed, you seek the feeling of the wish fulfilled that you may take it with you into the chamber of her that conceived you, into sleep or the subconscious which gave you form, that this wish also may be given expression. This is the way to discover and conduct your wishes into the subconscious. Feel yourself in the state of the realized wish and quietly drop off to sleep.

Night after night, you should assume the feeling of being, having and witnessing that which you seek to be, possess and see manifested. Never go to sleep feeling discouraged or dissatisfied. Never sleep in

the consciousness of failure. Your subconscious, whose natural state is sleep, sees you as you believe yourself to be, and whether it be good, bad or indifferent, the subconscious will faithfully embody your belief. As you feel so do you impress her; and she, the perfect lover, gives form to these impressions and out-pictures them as the children of her beloved.

"Thou art all fair, my love; there is no spot in thee" [Song of Solomon 4:7] is the attitude of mind to adopt before dropping off to sleep. Disregard appearances and feel that things are as you wish them to be, for "He calleth things that are not seen as though they were, and the unseen becomes seen"[Approx., Romans 4:17]. To assume the feeling of satisfaction is to call

conditions into being which will mirror satisfaction. "Signs follow, they do not precede". Proof that you are will follow the consciousness that you are; it will not precede it. You are an eternal dreamer dreaming non-eternal dreams. Your dreams take form as you assume the feeling of their reality. Do not limit yourself to the past. Knowing that nothing is impossible to consciousness, begin to imagine states beyond the experiences of the past. Whatever the mind of man can imagine, man can realize. All objective (visible) states were first subjective (invisible) states, and you called them into visible by assuming the feeling of their reality. The creative process is first imagining and then believing the state imagined. Always imagine and expect the

best.

The world cannot change until you change your conception of it. "As within, so without". Nations, as well as people, are only what you believe them to be. No matter what the problem is, no matter where it is, no matter whom it concerns, you have no one to change but yourself, and you have neither opponent nor helper in bringing about the change within yourself. You have nothing to do but convince yourself of the truth of that which you desire to see manifested. As soon as you succeed in convincing yourself of the reality of the state sought, results follow to confirm your fixed belief. You never suggest to another the state which you desire to see him express; instead, you convince yourself that he is already that

which you desire him to be.

Realization of your wish is accomplished by assuming the feeling of the wish fulfilled. You cannot fail unless you fail to convince yourself of the reality of your wish. A change of belief is confirmed by a change of expression. Every night, as you drop off to sleep, feel satisfied and spotless, for your subjective lover always forms the objective world in the image and likeness of your conception of it, the conception defined by your feeling.

The waking two-thirds of your life on earth ever corroborates or bears witness to your subconscious impressions. The actions and events of the day are effects; they are not causes. Free will is only freedom of choice. "Choose ye this day whom ye shall serve" [Joshua 24:15] is your freedom to

choose the kind of mood you assume; but the expression of the mood is the secret of the subconscious. The subconscious receives impressions only through the feelings of man and, in a way known only to itself, gives these impressions form and expression. The actions of man are determined by his subconscious impressions. His illusion of free will, his belief in freedom of action, is but ignorance of the causes which make him act. He thinks himself free because he has forgotten the link between himself and the event.

Man awake is under compulsion to express his subconscious impressions. If in the past he unwisely impressed himself, then let him begin to change his thought and feeling, for only as he does so will he change his world.

Do not waste one moment in regret, for to think feelingly of the mistakes of the past is to reinfect yourself. "Let the dead bury the dead"[Matthew 8:22; Luke 9:60]. Turn from appearances and assume the feeling that would be yours were you already the one you wish to be.

Feeling a state produces that state. The part you play on the world's stage is determined by your conception of yourself. By feeling your wish fulfilled and quietly relaxing into sleep, you cast yourself in a star role to be played on earth tomorrow, and, while asleep, you are rehearsed and instructed in your part.

The acceptance of the end automatically wills the means of realization. Make no mistake about this. If, as you prepare for sleep, you do not consciously feel yourself

into the state of the answered wish, then you will take with you into the chamber of her who conceived you the sum total of the reactions and feelings of the waking day; and while asleep, you will be instructed in the manner in which they will be expressed tomorrow. You will rise believing that you are a free agent, not realizing that every action and event of the day is predetermined by your concept of self as you fell asleep. Your only freedom, then, is your freedom of reaction. You are free to choose how you feel and react to the day's drama, but the drama – the actions, events and circumstances of the day – have already been determined.

Unless you consciously and purposely define the attitude of mind with which you go to sleep, you unconsciously go to sleep

in the composite attitude of mind made up of all feelings and reactions of the day. Every reaction makes a subconscious impression and, unless counteracted by an opposite and more dominant feeling, is the cause of future action.

Ideas enveloped in feeling are creative actions. Use your divine right wisely. Through your ability to think and feel, you have dominion over all creation.

While you are awake, you are a gardener selecting seed for your garden, but "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" [John 12:24]. Your conception of yourself as you fall asleep is the seed you drop into the ground of the subconscious. Dropping off to sleep feeling satisfied and happy compels conditions

and events to appear in your world which confirm these attitudes of mind.

Sleep is the door into heaven. What you take in as a feeling you bring out as a condition, action, or object in space. So, sleep in the feeling of the wish fulfilled. "As in consciousness, so on earth."

Chapter 3: Prayer

Prayer, like sleep, is also an entrance into the subconscious. "When you pray, enter into your closet, and when you have shut your door, pray to your Father which is in secret and your Father which is in secret shall reward you openly" [Matthew 6:6].

Prayer is an illusion of sleep which diminishes the impression of the outer world and renders the mind more receptive to suggestion from within. The mind in prayer is in a state of relaxation and receptivity akin to the feeling attained just before dropping off to sleep.

Prayer is not so much what you ask for, as how you prepare for its reception. "Whatsoever things ye desire, when ye pray believe that you have received them,

and ye shall have them"[Mark 11:24]. The only condition required is that you believe that your prayers are already realized.

Your prayer must be answered if you assume the feeling that would be yours were you already in possession of your objective. The moment you accept the wish as an accomplished fact, the subconscious finds the means for its realization. To pray successfully then, you must yield to the wish, that is, feel the wish fulfilled.

The perfectly disciplined man is always in tune with the wish as an accomplished fact. He knows that consciousness is the one and only reality, that ideas and feelings are facts of consciousness and are as real as objects in space; therefore, he never entertains a feeling which does not contribute to his happiness, for feelings are

the causes of the actions and circumstances of his life. On the other hand, the undisciplined man finds it difficult to believe that which is denied by the senses and usually accepts or rejects solely on appearances of the senses. Because of this tendency to rely on the evidence of the senses, it is necessary to shut them out before starting to pray, before attempting to feel that which they deny. Whenever you are in the state of mind "I should like to, but I cannot", the harder you try, the less you are able to yield to the wish. You never attract that which you want, but always attract that which you are conscious of being.

Prayer is the art of assuming the feeling of being and having that which you want. When the senses confirm the absence of

your wish, all conscious effort to counteract this suggestion is futile and tends to intensify the suggestion.

Prayer is the art of yielding to the wish and not the forcing of the wish. Whenever your feeling is in conflict with your wish, feeling will be the victor. The dominant feeling invariably expresses itself. Prayer must be without effort. In attempting to fix an attitude of mind which is denied by the senses, effort is fatal.

To yield successfully to the wish as an accomplished fact, you must create a passive state, a kind of reverie or meditative reflection similar to the feeling which precedes sleep. In such a relaxed state, the mind is turned from the objective world and easily senses the reality of a subjective state. It is a state in which you

are conscious and quite able to move or open your eyes but have no desire to do so. An easy way to create this passive state is to relax in a comfortable chair or on a bed. If on a bed, lie flat on your back with your head on a level with your body, close the eyes and imagine that you are sleepy. Feel – I am sleepy, so sleepy, so very sleepy. In a little while, a faraway feeling accompanied by a general lassitude and loss of all desire to move envelops you. You feel a pleasant, comfortable rest and not inclined to alter your position, although under other circumstances you would not be at all comfortable. When this passive state is reached, imagine that you have realized your wish – not how it was realized, but simply the wish fulfilled. Imagine in picture form what you desire to

achieve in life; then feel yourself as having already achieved it. Thoughts produce tiny little speech movements which may be heard in the passive state of prayer as pronouncements from without. However, this degree of passivity is not essential to the realization of your prayers. All that is necessary is to create a passive state and feel the wish fulfilled.

All you can possibly need or desire is already yours. You need no helper to give it to you; it is yours now. Call your desires into being by imagining and feeling your wish fulfilled. As the end is accepted, you become totally indifferent as to possible failure, for acceptance of the end wills the means to that end. When you emerge from the moment of prayer, it is as though you were shown the happy and successful end

of a play although you were not shown how that end was achieved. However, having witnessed the end, regardless of any anticlimactic sequence, you remain calm and secure in the knowledge that the end has been perfectly defined.

Chapter 4: Spirit – Feeling

"Not by might, nor by power, but by my spirit, saith the Lord of hosts" [Zechariah 4:6].

Get into the spirit of the state desired by assuming the feeling that would be yours were you already the one you want to be. As you capture the feeling of the state sought, you are relieved of all effort to make it so, for it is already so. There is a definite feeling associated with every idea in the mind of man. Capture the feeling associated with your realized wish by assuming the feeling that would be yours were you already in possession of the thing you desire, and your wish will objectify itself.

Faith is feeling, "According to your faith

(feeling) be it unto you"[Matthew 9:29]. You never attract that which you want, but always that which you are. As a man is, so does he see. "To him that hath it shall be given and to him that hath not it shall be taken away..."[Matthew 13:12; 25:29; Mark 4:25;Luke 8:18; 19:26]. That which you feel yourself to be you are, and you are given that which you are. So, assume the feeling that would be yours were you already in possession of your wish, and your wish must be realized. "So God created man in his own image, in the image of God created he him" [Genesis 1:27]. "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God" [Philippians 2:5,6]. You are that which you believe yourself to be. Instead of believing in God

or in Jesus – believe you are God or you are Jesus. "He that believeth on Me, the works that I do shall he do also" [John14:12] should be "He that believes as I believe the works that I do shall he do also". Jesus found it not strange to do the works of God, because He believed Himself to be God. "I and My Father are one" [John 10:30]. It is natural to do the works of the one you believe yourself to be. So, live in the feeling of being the one you want to be and that you shall be.

When a man believes in the value of the advice given him and applies it, he establishes within himself the reality of success.

I hope you have enjoyed reading Feeling Is the Secret by Neville Goddard.

Click for More Free Books by Neville Goddard.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Neville 11-11-1968

FOLLOW ME

We are told that when Jesus found Philip, he said: "Follow me." Then Philip told Nathanael: "We have found him of whom Moses and the law and the prophets wrote." Philip is one who is interested in the workings of the mind. Looking for one who is searching for the source of the phenomena of life, Jesus finds one in whom he can reveal himself.

The Book of John begins: "In the beginning was the Word and the Word was with God and the Word was God." Now turning into a person, it is said: "He was in the beginning with God. All things were made through him and without him was not anything made that was made. In him was life, and the life was the consciousness of men."

Read this statement carefully and not superficially, and you will discover that from the beginningless beginning there has been God, and another through whom God acts and by whom God expresses himself. One who is to God what man's imagination is to a man. They are inseparable, for the Word is not only with God, but is God!

Man finds it difficult to identify himself with his imagination, but the word "logos" - translated "Word" means a purpose; a plan; a pattern. The Word which was with God in the beginning is Divine Imagination, through which all things are made. There is not one thing in the world today which was not first imagined. Perhaps you cannot grasp the idea that nature was first imagined, but you cannot deny that man's clothing, home, business, and transportation, were imagined.

Man expresses himself through his human imagination, just as God expresses himself through his Divine Imagination. There is no clear-cut separation between God and Imagination, or man and his imagination. I tell you, Imagination is God Himself. He is the divine body Jesus, of which we are his members. Identifying Divine Imagination with Jesus, Blake claims Imagination became Man, that Man may become God's power and wisdom, called Christ. Any Christ other than he who is crucified, buried, and rises in an individual is false, for there is no Christ other than man's own wonderful human imagination.

God's creative power is buried in you. Just as a seed buried in the womb of woman must bring forth after its own kind, God's power is brought forth as your spiritual birth. Your imagination is spirit buried in you. God - being spirit - has planted his seed, which will erupt one day, and you will experience a spiritual birth.

In the 3rd chapter of the Gospel of John, he speaks to one who is a member of the Sanhedrin, saying: "Unless a man is born from above he cannot enter the kingdom of heaven." Why? Because it is impossible to physically enter that which is spirit. The kingdom of heaven, being spirit, can only be entered through a spiritual experience. Nicodemus, accepting this statement on a physical level, asked: "How can a man who is old re-enter his mother's womb and be born again?" His question was answered in this strange way: "The

wind blows where it will and you hear the sound thereof, but you cannot tell from whence it comes or whither it goes. So it is with everyone who is born of the spirit. (wind)."

When I was born from above I was aware of a peculiar, unearthly wind. This wind is a must in order for man to leave this sphere of death and enter the eternal sphere of life called the kingdom of heaven.

One cannot speculate upon God's kingdom by using images of earth for, "Eyes have not seen or ears heard what God has prepared for those who love him." If your eyes have not seen or your ears heard of that age, don't try to speculate using images of earth, for there is nothing here that remotely resembles the kingdom.

Now let me share my experiences with you. I retired one night, never suspecting that the time of delivery was upon me. I had been carrying God's plan of salvation within me since the beginning of time. It had been growing, yet I did not suspect its birth.

That night as I slept, I felt an unearthly vibration possess me. It increased in intensity until I felt I must explode, when suddenly I began to awake. Expecting to see the room I had fallen asleep in and the normal awareness I have known after a dream of the night, I awoke to a greater awareness - to discover I was in my skull, which was a tomb in which I was buried.

Alone, I arose to discover my skull was sealed and there was no escape. I knew I had awakened in my head, yet all of the outlets through the eyes, ears, and mouth were sealed. Intuitively I knew that if I pushed the base of my skull I would be set free. I did and as something moved I squeezed myself through that little opening, just as a child comes out of the womb of a woman. When I was completely free, I looked back at the head from which I had come. It was ghastly pale, turning from side to side as though recovering from a great ordeal.

I had no idea I had been sleeping in that head, but thought it was my very being. It had never occurred to me that the spirit which gave me life was the cause of my breathing and consciousness. I thought my physical body was me, not realizing it was simply where the real me was buried.

Once out of my skull, an unearthly wind caused my head - as well as the house - to rattle. Looking for the cause, my attention was diverted for a few seconds. And when I looked back, my body was gone and in its place were my three brothers. One was sitting where the head had been, while the other two were sitting at the feet. Disturbed by the sound, one rose and moved in the direction of the wind. Looking down, he said: "Why, it's Neville's baby." The other two questioned his words, saying: "How can Neville have a baby?" Without arguing the point, my brother reached down, picked up a baby wrapped in swaddling clothes, and placed it on the bed. Then I, as though having rehearsed the drama in eternity, took the babe in my arms and said: "How is my sweetheart?" as the child broke into a heavenly smile. Then the scene dissolved and I awoke.

We are told that each individual is born again through the resurrection of Jesus Christ from the dead. I, an individual, have found him of whom Moses and the law and the prophets wrote, for when I awoke in that tomb no one else was there. I recognized that tomb to be my skull and when I came out from its base I found the sign of my spiritual birth as a babe wrapped in swaddling clothes, lying on the floor. The word translated “manger” means “floor; the lowest point in the area”. So you see: a child is not born. The child is only a sign

of your individual spiritual birth.

It was I who rose in the sepulcher and pushed myself out. It was I who was born anew through the resurrection of Jesus Christ from the dead. After this experience all of my concepts of Jesus Christ crumbled and dissolved, for I knew that the being who was in the beginning with God actually became me that I may become God in the most literal sense. I knew that God was not only crucified upon me, but was buried within me. That I carried in my body the death of Jesus, that his life might be made alive in me.

I was awed at this experience. Knowing all of the things I had done and was still capable of doing, I wondered how I could be the Christ of scripture. Yet I have searched scripture and cannot find any other explanation. I now share with you what I have experienced, for everything recorded there as an event in the life of one called Jesus Christ has unfolded in me.

We are told: "You search the scriptures thinking in them you will find eternal life, yet it is they which bear witness to me." One hundred and thirty-nine days after my resurrection and birth from above my head began to vibrate intensely. Suddenly it burst and I found myself seated in a modestly furnished room. A youth, handsome beyond measure, was leaning against the frame of an open door. As looked at him I knew he was my son, yet I also knew he was David of Biblical fame. At that moment I had found my son and he had found his father.

The next morning as I searched scripture to find out who saw David and whom David called father, this is what I found. In the 89th Psalm, the Lord declared: "I have found David. He has cried unto me, `Thou art my Father, my God and the Rock of my salvation.'"

If David called the Lord his father, and David called me father, am I not the Lord? This is the plan that God established in the beginning when he gave himself to you and to me. Being a father before the pledge, when God succeeds in the giving you and I must be God.

Dwell upon these words: "I am the true and living way to the Father. No one comes unto the Father save by me." This true and living way is a pattern buried in all which leads the individual to the discovery of being God the Father. This truth is revealed by David, for it is he who says: "I will tell of the decree of the Lord. He said unto me, 'Thou art my son, today I have begotten thee.'"

Now, Christ, being God's creative power and wisdom, cannot be separated from God. Christ was not some little boy who was born two thousand years ago, but God's semen, his creative power that is buried in humanity. The image of God is contained within that semen; and if God is a father, when the semen awakens in the individual he will know himself to be God, the father of all life.

One hundred and twenty-three days after the revelation of being God the Father, I fulfilled the 3rd chapter of John, wherein Nicodemus was told: "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." (That which is recorded in the Book of Numbers is an adumbration of the event, for when the Son of man is lifted up it is an extremely personal experience.)

That night a bolt of lightening split my body from the top of my head to the base of my spine, becoming a pool of golden liquid light. Knowing it was myself, I knew I was self-redeemed. I fused with the light and

becoming one with it I ascended my spine to enter my skull, where the drama began. As I did my skull reverberated from the intensity of the vibration, and once again scripture was fulfilled.

There is no other purpose in life other than to fulfill scripture. You may own all of Caesar's belongings, but when you depart this world you must leave it all behind. But when God's pattern erupts in you, you enter an eternal world, knowing yourself to be its creative power. Then you are used to express God in any aspect your very being so desires.

The fourth and final revelation occurs 998 days later. This event brings the total number of days from the birth from above to the discovery of the dove to 1210 - as foretold in the books of Daniel and Revelation. On this final day my skull became transparent, as a lovely beige dove floated about twenty feet above me. As I raised my right hand the dove descended and lit upon my index finger. Then I brought it to my face and it smothered me with affection.

Here again scripture was fulfilled as the Holy Spirit descended upon me in bodily form as a dove, revealing the story of Jesus Christ as a personal experience. When I was physically born, it was through the action of powers not my own and I had no consciousness of it. But my spiritual birth was consciously experienced from beginning to end.

This is my story. It is my hope that you will follow me. That you will believe my experiences. If I tell you earthly things and you do not believe me, how can I expect you to believe the heavenly things I share with you?

Everyone imagines! Can you believe that Christ, Imagination's power, is in you? If so, then God is in you! And if God is in you, you cannot be lost for then God would be lost. Everyone has to be redeemed. Everyone will be saved because God - the savior of each individual - is redeeming himself, bringing the individual awareness in whom He is buried back into the kingdom with him.

The moment God buried himself in you he imprinted himself upon you, predestining you to not only radiate and reflect God's glory, but to be the express image of his person. God is not some impersonal force, but a person. The unknown author of the letters to the Hebrews claimed he was the express image of God's person. This is a true statement. Not one will be lost because all of us will be gathered together into that one body, one Spirit, one Lord, one God and Father of all. In the end there will be one grand fulfillment of the greatest of all commandments: “Hear, O Israel, the Lord our God, the Lord is one.”

When I speak of my imagination there appears to be two of us: Neville, and my imagination. I know imagination cannot be seen, yet I also know I cannot separate myself from it. If I lose myself in a daydream and move from my living room in Beverly Hills to Central Park in New York City, I have not separated myself from my creative power. I cannot, for my imagination is my very being. I can speak of my imagination, but I cannot separate myself from it any more than God can be separated from Divine Imagination, for through Divine Imagination's creativity God creates and sustains the world. Should God change his imagining the world would cease to exist, because it must be, and is supported by an imaginal act. The same thing is true in your world. It will change only when you cease to continue to dwell in your current imaginal state!

But there is a pattern buried in you that will not change. Told in the form of a story, man thinks an individual

was born two thousand years ago. But the creative power of God did not assume only one man; he took human nature into his sacred Self. The one creative power of the universe is buried in humanity. It is the same creative power in one who murders, as in the one who is murdered. God allows you to misuse Christ, his creative power. But in the end He will awaken and all violence within you will cease to be, for you will discover yourself to be infinite love, infinite wisdom, and infinite power. Then the world will become a shadow, and you will know there is no need to fight shadows.

Now let me share two experiences of one who knows herself to be an incurrent eyewitness. She has the capacity to turn her thoughts inward and see a world as solid and real as our outer one appears to be.

This particular day she decided to leave the scene that was before her eyes by turning inward and claiming it had vanished. But instead of vanishing, the scene froze and everything became a cold, dead statue. Realizing that she had the power to arrest it, she decided to test herself to see if she could re-animate the scene once more. So she imagined the scene was alive and instantly life flowed through the room, as though no action on her part had ever stopped its flow. Then she said to herself: "If I can stop and start what the world calls vision, I should be able to stop and start what the world calls reality." She can, for in that brief vision she learned where life really is. Christ in her gave her a taste of the power she will exercise consciously in the not distant future.

Although this world appears so very real, it is a vision. "All that you behold, though it appears without, it is within, in your Imagination of which this world of mortality is but a shadow." If life is in God and God is your imagination, then what the world calls life is only an activity of your imagination. If you stop imagining and arrest that which seems to be animated and independent of your perception, you will prove to yourself that it can be done. Then you will know who Christ is, for you will have discovered that "In him is life and his life is the light of men." God animates Man within himself. Although humanity appears to be independent, with life in themselves, their life is but an activity of imagination, for that is what I AM!

My friend also shared this experience. One night in dream she was in a classroom listening to a woman teach the law. Claiming to believe and practice the law, the woman began to rant and rave against Neville, claiming he was insane, as she did not believe in the promise. The lady then asked the teacher: "Do you believe that imagining creates reality?" and when the woman replied, Yes, the lady asked: "How would you feel right now if you began to imagine you were God?" With that the teacher screamed: “"You should be in the same institution with Neville!”

It is easy to mouth the words: imagining creates reality, but are you willing to imagine you are God? And if you did would you become God? At that thought a line was drawn, so she does not really believe that imagining creates reality. She is willing to believe that she can imagine things are better than they seem to be, but to believe she is God is an insane thought.

Her dream fulfilled the 10th chapter of John, where the question is asked: "Why listen to him? The man is mad and has a demon." When one comes to tell the story of God becoming Man that Man may become God, he is called mad, because his words are in conflict with what the world believes.

This is always true. If anyone told our forefathers that electricity was a fact - that by merely turning a switch a room would be ablaze with light, he would have been called crazy and condemned. In certain sections of

time, if a thought was in conflict with what the churches taught, one could be burned at the stake.

Every man who awakens to his infinite power is considered mad. His words are considered those of the devil, for his experiences do not conform to what men think Christ is. Men are looking for some super being to come out of the clouds and save the people who are now dead, and treat the others horribly. But if someone comes and claims that there is only one savior and that one is in everyone as his awareness, that one is considered mad and possessed by the devil.

But I tell you: God acts the moment you imagine. You are the temple of the living God and the spirit of God dwells in you. In the 10th chapter of Hebrews this temple is identified with the curtain which, when torn from top to bottom, opens up the new and living way. Then, ascending in consciousness, you take your own blood into the presence of the Living God.

Paul asks the question: "Do you not know you are the temple of the living God and the spirit of God dwells in you?" (1 Cor. 3:16) If the curtain of that temple is torn from top to bottom, it has to be you! The spirit who ascends is he who is buried in you, and will rise in the same manner as Moses lifted up the serpent in the wilderness. So when I ask you to follow me, I mean it literally, for I am telling you what I know from experience. I am not theorizing or speculating. Redemption is a very personal experience that takes place in the individual you.

No one really dies, for the world does not cease to exist when your senses cease to register it. Your friends and loved ones who have departed this world are just as real to themselves as when they were here. Now clothed in bodies like yours and mine, they are in a terrestrial world fulfilling their unfulfilled desires. While there they will know the same struggles, joy and sorrow, peace and war, as Christ continues to awaken God's image in them.

When God said: "Let us make man in our image," He placed that image in you. And when Christ is born in you, you - the express image of the invisible God - enter the kingdom, radiating and reflecting God's glory.

There are those who believe they are reborn by changing their attitude and giving more money to the church. That is because they do not know the mystery of Christ. My visions would frighten them and they would call me mad; yet I am telling the truth which I know from experience. I am not trying to share some workable philosophy of life.

Another lady wrote telling of a dream in which she found herself standing in a long line, moving towards a man sitting behind a desk. When she arrived, he stamped the back of her left hand with indelible ink and she intuitively knew this was her entrance into heaven. A few nights later she found herself on a highway protected by chains. Seeing two secondary roads leading off the highway, she knew she had formerly walked there, but was now on the road towards the kingdom of heaven.

These dreams are foreshadowings - healthy experiences to encourage her to persist. She has now found the one and only way to the Father. That way is I am! Believing in the Father, she will find him, and when she does she will find her very self!

We are told that God speaks to man through the medium of dream and makes himself known in vision. If this

is true, no voice should interest you more than that which is heard in your dreams and visions. Words spoken by men of the world are spoken from theory. They voice their opinions, but I am telling you my revelations.

This night I have told you how Christ is formed. As Paul said: "My little children [with] whom I am again in labor until Christ be formed in you." Just like a child is being formed in the womb of a woman, when Christ is formed in you it comes forth. Then you awaken to discover you have been sound asleep throughout the centuries, although you did not know it.

The world, seeing a mortal body cremated and turned to dust, cannot understand how there can be a head that survives such an experience; but it does, for the real Man is all Imagination. He imagines a body there just as easily as he imagines one here. When you see a friend or dear one who has departed you will recognize him, but he will be young, as he is continuing the work that he set out to do, which is to form Christ in him.

One of the signs of your spiritual birth will be the three witnesses. As I stood watching them their thoughts were objective to me. I was unseen by them because spirit was born. As spirit, I was invisible to my mortal brothers who came to witness the event.

Unless one is born into the spirit world, when he leaves this world of flesh and blood he is not spirit but solidly real, as we are here. He is not seen by mortal eye because a veil has been drawn. But after your spirit is born the veil is removed from your spiritual eyes, and you will realize humanity is doing what must be done in order for God's image to be formed in them.

Every man's words are his judge. Believe me and follow me into an entirely different sphere known as the kingdom of God.

Now let us go into the silence.

Neville 03-25-1968

FOLLOW THE PATTERN

"Man is all Imagination and God is Man and exists in us and we in him. The eternal body of Man is the Imagination and that is God Himself." (William Blake) We are told that the Bible is the word of God; therefore, if God and man are one, it must be man's word. Now, a scriptural episode is not a record of an historical event, but a paradoxical revelation of truth. Accept this, even though you may not understand it, for when scripture is experienced, you will know it is literally true! Paul tells us to follow the pattern of the sound words which you have heard from me. Guard the truth which has been entrusted to you by the Holy Spirit which dwells within us. (II Timothy) Here we are called upon to guard this truth, for only as we follow the pattern - which is the truth - are we saved. If all things are possible to your imagination, and you are all imagination, you should be able to accomplish anything and fulfill every desire. But first you must be willing to believe you are all imagination! It's entirely up to you. Do you believe you are mortal man - or all imagination?

Living in infinite states, the basic state from which we operate is our body of belief. If you believe you are limited, your thoughts flow from that belief. But if this principle is true, and you place a modification on that body of belief, you should produce a corresponding change, as your outer world is forever reflecting your inner thoughts.

Genesis tells us that the serpent, the symbol of our fall, is the most subtle (often translated as "wisest") of all of God's creatures. In Proverbs, the personification of wisdom says: God created me at the beginning of his ways, the first of his acts of old. Then in 1 Corinthians, Christ is defined as the power and wisdom of God. If this is true, then who is the serpent? The churches teach that some strange dragon led man into this world of sin and death. But when you understand scripture you will realize that Jesus Christ (God's power and wisdom) is the serpent! It is he who brought us into the world of generation, and it is he who redeems us by raising us into the world of regeneration. This I know to be literally true. John tells us: "No one ascends into heaven but he who first descended, even the Son of man. As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." (John 3) Here we see that infinite power and wisdom took the form of man - the limit of contraction, by entering the state called Satan - the limit of opacity. To Satan there is nothing beyond the physical sense of sight, hearing, smelling, tasting, and touch, as he is confined to the limit of opacity and contraction.

We are called upon to exercise this power that sacrificed itself and became us. As Blake said: "I know of no other Christianity, no other gospel than the right both of body and mind, to exercise the divine art of Imagination." By exercising the divine art of imagination, you can prove to yourself that you can go beyond what your eyes, reason, and senses dictate. Exercise this art by daring to assume you are what your reason and senses deny you. Persist, and to the degree you are self-persuaded of its truth, the outer world will change, for it is forever conforming to the belief housed within you.

Infinite power and wisdom took on the form of a person by descending into you. His descent is your capacity to generate here. One day he will turn around and, as the son of man, you will ascend into heaven. But no one can ascend into heaven who has not first descended. He who descended came in the form of a serpent. This I know from experience. You, too, will know this to be true when your body is split from top to bottom, and the furnaces of affliction become fountains of living water. We came here to experience our own, individual furnaces of affliction. But when your spiritual body is split, you become living water springing from humanity, and like a fiery serpent you ascend your spinal cord. The 21st chapter of Numbers tells us: "The Lord God said to Moses, 'Make a fiery serpent and set him on a pole and it shall come to pass that everyone who is bitten, when he looks upon it, shall live.'" Why? Because he enters into life in himself! This statement, as every little episode in scripture, is a rough sketch, an adumbration, a foreshadowing for time to fulfill in experience.

Now let me share an experience of a friend. In his dream he is constructing a large building, knowing that his father is creating one greater than his. Although he never sees his father, he knows that one day he will be as great as he. Suddenly he sees a black and white tree snake, picks it up and watches it coil around his right arm. Then the snake began to speak, telling him of the husband she loves, but has lost. The scene changes and my friend is now standing on a new building site with a pole standing upright in the center. Ascending the pole is the same snake, who turns around and starts its descent as he awoke. Here is a perfect adumbration, for only that which descends can ever ascend. I know it doesn't make sense on this level; but just as Moses lifted up creative power in the wilderness, so have I, as the Son of man, been lifted up. How? In the form of a serpent! The creative power of Imagination descended by turning his head down into generation. His power, now reflecting in this world, must be reversed. This cannot be done by any conscious effort. The reversal takes place when the spiritual body is split in two from top to bottom. Seeing the fountain of living water, your creative power fuses with it, and up you go into heaven, just like a serpent. Blake described this as: "The furnaces of affliction suddenly become fountains of living water, all springing from humanity." Everyone is destined to enter that fountain of living water, rise from this level into which he descended, and understand the words of Blake: "I do not consider the strong man, the weak man, the rich man or the poor man, to be in an ideal, supreme state, but to be everyone of them states of the sleep which the soul may fall into in its deadly dreams of good and evil when it left paradise following the serpent."

In the third chapter of Genesis, wisdom (the serpent) speaks, saying: "Did God say you would die? You will not surely die." And in that same chapter God declares: "Behold, man has become like one of us, knowing good and evil." Now, knowing good and evil, the serpent promised that if you would descend and partake of this knowledge, you would awaken like the gods. Simply automatons, knowing nothing, you lived in a dreamlike state until infinite wisdom said: Follow me. So you left the world of innocence, and entered the world of experience to return to the world of Imagination, from whence you started. And when you return, you are all Imagination, and nothing is impossible to you. But before you do, you can test your creative power knowingly. Do you know someone who is in need? Bring him before your mind's eye and see his need fulfilled. Lose yourself in the thrill, the feeling of joy for your friend. Do nothing on the outside to make it so, simply persist in seeing him in his new state, and no power on earth can stop it from being so. If you think he can oppose you, you are looking at the world of Satan, for there is no physical other. God is one. There is no opposition save that which you create for yourself!

Try to follow the pattern of these words which you have received from me. It is the same pattern as recorded

by Paul, as the same God who revealed his Son in Paul revealed his Son in me, revealing me as the Father. Paul knew he was God the Father when he said: "When it pleased God to reveal his Son in me." This truth comes from revelation; so, like Paul, I am asking everyone to follow the pattern of the true words which you have heard from me, for I have experienced scripture and know it is not secular history. The stories of scripture are paradoxical revelations of truth, which happen naturally. The golden liquid light you see is the living water which you become as you merge with it. Then, as a living fountain, you ascend from humanity in a serpentine motion.

Now, another friend wrote saying she found herself in the depths of the earth, in a cave whose walls were hewn out of rock. The only object present was a jar with a human face carved upon it. As she became aware of moving in and out of the jar, she realized that the jar itself was a head with its top removed. Returning to investigate, she found it empty, and awoke. Again I go back to Blake: "He has a sepulcher hewn out of a Rock ready for thee. And a death of eight thousand years which he has forged for thyself." Blake saw the sepulcher forged out of rock, ready to receive the death of eight thousand years. In Blake's symbology 8000 does not necessarily mean years. Eight is resurrection, a new beginning. The Sabbath is the seventh day, the day prepared to lead one up to the eighth day, called resurrection.

This lady entered the sepulcher in which Man is placed, to meet the one who sent her, who is the Lord of the air! Blake, whose works are all vision, said: "God Himself enters death's door with all who enter, and lays down in the grave with him in visions of eternity until they awake." So her vision was perfect, as it parallels those of Blake. The Book of Mark begins: "Repent." That's revision! That's changing your thinking, thereby changing your belief, which causes a corresponding change in your world. In this lady's vision, she reminded herself to revise now and not put it off until a later date. This is so true! Imagining creates reality, for waiting will cause you to find the problem more difficult to overcome, so change it the moment you sense it. Always revise now! Let me repeat. You are destined to awaken as God! Although the serpent - the symbol of your redemption - seems to have betrayed you, he has led you from innocence to experience, to one grand Awakened Human Imagination.

Learn to adore your humanity, your spirit of life! Worship God by worshipping your own wonderful Human Imagination! You want to love God? Love your own spirit, for he is Christ. Remove humanity from you and you will not exist, so learn to adore your humanity, for that is your spirit of life. You may not be able to draw a straight line, yet you can create a smile on the face of a friend, or erase the lines of worry or age. You can do all these things, not by turning to another, but by using your creative power, the only God! Blake makes this statement: "Thou art a Man, God is no more, thine own Humanity learn to adore." Humanity is your spirit of life! Turn to the only God, who is your own wonderful Human Imagination! Learn to adore him. All things are possible to God, therefore, all things are possible to imagine! Knowing what you want, ask yourself if you believe that your imaginal acts are committed by God. I tell you, they are!

In his 14th chapter, John tells you that imagination is his spirit of life, saying: "You believe in God? Believe also in me." Can you believe your imaginal acts will come to pass? That your desire is real, and live as though it were? If you imagine - and imagining does create reality - you will see your desire appear in your world. If it does not, then you have proved that the principle is false. I tell you the principle is true - according to your belief! There is no limit placed on your ability to believe or on what belief can accomplish. No matter what you desire, when you believe you have received it, you will. Can you believe that the only true God is in you? That you can follow the pattern of the sound words you have heard from me? I urge you to guard this truth

which has been revealed to you by the Holy Spirit who dwells within us. Don't look for any Holy Spirit on the outside! There is no one to run to but self, for everything is within you!

Now let me share another experience of the man who had the dream of the pole and the serpent. He said: "I wanted to make more money, but I did not feel qualified for a better position. Regardless of this fact, I decided that I wanted to earn twice as much as I was presently making, and I imagined having it now! Within two weeks I was contacted for an interview. In the past, I have had to sell myself, but this time the company was urging me to take the position offered, which included a salary greater than double the present one. Strangely enough, the man who had recommended me was a man who formerly worked for me, and when he left, there was intense dislike on both our parts. After the interview we met on the outside, and when I told him of my fears he said, 'I know you are the best man for the job.'"

I tell you: there is only one cause, and that is the Human Imagination. When you change your body of beliefs, everyone must and will play their part to produce evidence of that change in you. One who was formerly an enemy will play the part of a friend. I thank my friend for sharing this story with me and urge you to follow his example. Dream nobly! Think of lovely things you want to recall, and you will experience them in your tomorrows.

Blake was so awake! It was he, who said: "Everything is Man. The lion, the tiger, the horse, the elephant, mule, dove, fly and worm, all are glorious persons. Clothed in gems, they fly away to humanize in the forgiveness of sins according to thy covenant, O Jehovah." Awakened Imagination knows there is nothing but God, and God, being Man, becomes the worm to feed the weak. Knowing there is nothing but Imagination, Blake said:

"Double the vision my eyes do see.
Double vision is always with me.
With my inner eye it is an old man gray,
with my outer a thistle across the way."

Every day, with my old friend Abdullah I would practice this art. At dinner he would ask me to look at the lampshade. He didn't mean for me to see the lampshade - anyone can do that - but to focus my attention through it. Looking beyond, I would see living, breathing human faces. Other times he would ask me to look at a car, a house, a wall - not with my outer eyes but with my inner eye; and when I did, I would always see Man. When I first began to do this I had to break it, because I could feel myself moving through and beyond this world, to see an entirely different world. That's Imagination!

Although this world seems to be the only reality, it is but a gossamer dream. And when you leave here, you will once more feel that where you are is the only reality. This you will do over and over again until God's pattern of salvation unfolds in you. Then you will follow the pattern of the sound words that you have heard from me and guard the truth which will be imparted to you by the Holy Spirit who dwells in all. He has revealed salvation's pattern to me. Having entrusted me with that truth, I have told it and will continue to do so until I can tell it no more. Then someone else will pick it up and continue the pattern.

The Bible, from beginning to end, is simply a book of patterns. Claiming there is only one source of all

dreams, who is God, the story is told of a man called Joseph, the dreamer who was placed in a coffin in Egypt. So who was placed in that coffin, but God! It is God who descends and takes upon himself this concrete, opaque state called Joseph. It is recorded that Joseph was the third son of Jacob, born to him in his old age. And Jacob was the son of his mother's old age. And Jacob's father was the son of his mother's old age. Do you see the pattern repeating itself over and over again here?

This book of patterns will unfold in each one of us. How long it will be before the pattern unfolds in you, individually, only your heavenly Father knows. I can tell you this, however: it will happen in your old age! When you have had all of the experiences life here can give you and you seem to be barren, the child will come. That is my promise!

Now let us go into the silence.

Neville 01-26-1968

FOURFOLD VISION

William Blake once wrote these words to his friend, Thomas Butts:

"Now I a fourfold vision see,
And a fourfold vision is given to me:
'Tis fourfold in my supreme delight
And threefold in soft Beulah's night
And twofold always, may God us keep
From single vision and Newton's sleep!"

Fourfold vision is to single vision as ordinary sight is to blindness. We all experience single and threefold vision. It's twofold and fourfold vision that one must consciously work to achieve.

A hardheaded, common-sensed, rational man sees with his single vision. To him, a man is a man, a tree is a tree, a rose is a rose, and a dog is a dog. The idea that imagination could create reality would be sheer nonsense to him, and he would think you mad if you tried to tell him so. Being rational, the single-vision man lives in a world where things are what they seem to be. In that world everything can be weighed and measured, a minute is sixty seconds, and a pound is sixteen ounces - no more or no less. Blake refers to that kind of man as Newton's sleep, saying: "May God us keep from single vision and Newton's sleep."

Twofold vision occurs when everything is seen as an image. I have stood before a fireplace and enjoyed its warmth and light. I have watched the flames leap up and subside, fall into embers, then turn into ash and - to all appearances - vanish. And I have said to myself: "My life is like a fire." At that moment I achieved a simile. I didn't stop there, however, but said: "Life is fire. My life is fire." Having achieved a metaphor, I dropped the "is" and said to myself, "Life and fire are similar. I will never again see one and not see the other, or feel one and not imagine the other." At that moment I had achieved a symbol, a poetic image. Fire is now an image which reminds me of life.

Verdi once said: "All things transient are but images." Is there anything here that is not transient? I have a friend who recently discovered two love birds had nested near his window, with three eggs in their nest. My friend now has fourteen days of waiting for them to hatch out. They will come forth, much to his pleasure, wax, wane, and then vanish. They, like all things transient, are but symbols; and if you will but turn the object seen into its symbol, twofold vision will be yours.

Mr. [William] Hayley, a man who thought himself a poet (although only a few of his pieces that Blake illustrated have survived) was a man of considerable wealth. He gave Blake a home with a beautiful garden, for him, his wife, and sister to live in. One day Blake found a drunken soldier stretched out in his garden. When the man refused to leave Blake took him by the elbows and marched him out of the garden.

Now a garden does not just happen. Man must be present to transform a plot into a garden, which must be planted and cared for or it will go to seed. Blake saw the drunken soldier (one of the forces) as the symbol of his spiritual enemy, yet physical friend. You see, although Mr. Hayley had fed and sheltered Blake he wanted no part of his poetry or artistic work, so he was Blake's spiritual enemy. Of him Blake wrote: "I can tolerate my physical enemy, but not my spiritual one, for he destroys my creative power."

Blake saw everything in his life as a symbol. To him the sun was not a round disk in the sky, but a host of angels singing: "Holy, Holy, Holy, Lord God Almighty." Always thinking in symbols, twofold vision was always his.

Threefold vision is yours when the images begin to dream, to have love affairs, marry, and beget. Your dreams of the day and night are threefold vision, which Blake calls “soft Beulah's night”. Your moods are your dreams in daylight, forming a threefold vision. Capture a mood which would imply the fulfillment of your desire, then become so intense in that threefold vision that you enter your fulfilled desire, and you will move into fourfold vision.

Having entered this dream of life, man has forgotten where he laid himself down to sleep. Thoreau once said: "The truest life is to be in a dream, awake." Once this world was only a dream, but man became so intense, he awoke in his dream and turned to single vision in place of reality.

Now, this world has become the stream of reality. Knowing this, start to assemble images in your mind that, if true, would imply the fulfillment of your desire. Let the images play together, interweave, fall in love, and reach fulfillment.

Let me illustrate by telling a story which a friend recently shared with me. For some time he had an objective problem which he did nothing about, imaginatively. Then one day while in his office, he constructed a scene which if true would imply that the problem had been solved and his desire fulfilled. He ran through the scene several times in his mind, then entered it to rehearse the voices and scenery there. Breaking his concentration, he finished work and returned to his home. That night he again entered the scene, and as it became alive he fell asleep and had this dream.

He was a disembodied observer of a party given to congratulate a young man who had just come into a great fortune. Congratulating the young man he asked: "How did you accomplish this?" And the man replied in a most embarrassing way: "It was so easy. I simply did what I should have done a long time ago." Upon hearing this statement, my friend entered into the spirit of that young man and felt his embarrassment and unworthiness. Then once again becoming the observer, he heard the young man say: "It was not a vicarious thrill. Entering the state, I actually experienced the sensation."

My friend seemed to be observing someone else - but there is no one else! Humanity is a single being, in spite of its millions of forms and figures. There is seeming separation, as divined in our own being when we were dramatically sundered, thereby causing a seeming other to play the part we wrote for ourselves. My friend wrote the script and played the parts by entering into a fourfold vision. In so doing, he carried it into his own intensity.

We are all asunder, as every being is self, made visible. You have given yourself every individual in your world as an image, and you alone know what he represents.

A friend saw his mother as an image of the material world. A wonderful mystical experience followed this realization, when my friend found himself, as a young man, standing in a suite of rooms looking out to sea. Having written a letter to his mother, he opened the front door to find a lady standing there. Then he said: "I was going to mail this letter to my mother, but now I remember that she is dead." The lady agreed saying: "Yes, she died a long, long time ago." This statement surprised him, for in our measure of time it had only been a few months. Then he asked: "Hasn't my mother been paying for these rooms?" And the lady replied: "No. The undertaker has. He felt it better that you think she was providing for you until you awoke and came to your senses."

This gentleman is on the verge of complete wakening into an entirely different age. No one knows the day it will happen. He will not depart, however, one hour before his time, neither can he delay it one hour. Scripture tells us: "Who, by taking thought can add one hour to his span of time?"

You need not be anxious, because you cannot postpone or hasten your departure, in spite of heart transplants and life-extending diets. You will notice, however, that all the dietitians, doctors, and health addicts do not live one hour longer than those who are not!

I have a friend in Barbados who, during prohibition was so drunk I had to pour him on a boat for the mainland. This man would drink anything that contained alcohol. Now a man in his eighties, he is still drinking as far as I know, while all of the doctors who warned him that if he continued it would kill him are now dead. He only vegetates today, having lost his sight, but he is learning his lesson in his own way. God, the Father in him, is dreaming his dream of life. One day he will come to his senses and realize that the world is but himself pushed out.

In each one of us God the Father awakes, for He is one, not two. It is Christ who is dreaming and it is Christ who awakens in this gentleman and this lady, in that gentleman and that lady, as the one Father. He awakens as the one who begot the dream. Therefore there is only one body, one Spirit, One Lord, one God and Father of all. So you see: this fourfold vision is within the experience of all.

Everyone has experienced single vision, but everything in this world started as a dream. The room you are in began as a dream in the mind of someone. Its plans were executed in the mind of another. Now it has entered the stream of reality we call fact, yet it is still a dream; for its origin was a dream and its end is a dream, as all things bring forth after their kind.

If you have a desire to supplant what you have now, you must start by assuming it is a dream. And when it objectifies itself and enters the stream of reality, may I tell you: it will still be dream. Imagination is the creative power which can cause that which was not, to be! It can also cause that which is, not to be; therefore, it not only creates, but un-creates. This power is God.

My friend knows this law and has applied it beautifully time and time again; yet we are all careless and often think a problem will take care of itself, but it will not. The power to change anything will lie dormant unless we operate it, as Imagination does not operate itself.

Begin now to practice the art of imagining every day. A concert pianist must constantly practice. for if he does not and he is called upon to give a concert he would not be ready. You must practice the art of imagining day after day so that when you are faced with a problem you will not put it aside, but will do something about it and move from soft Beulah's night into fourfold vision. Blake confessed that his greatest ecstasy was in fourfold vision because it is the fulfillment of scripture, of which he was a great student.

In the 13th chapter of the Book of Proverbs, we are told: "Hope deferred makes the heart sick, but a desire fulfilled is a tree of life." If you want something, it is not going to come into being by saying: "I will have it some day." That is deferring your hope and making your heart sick. But if you believe that imagining creates reality, you will build a stage, paint the scenery, and place lovely images there. Then you will let them interweave so that when you bring that scenery back into your mind, the actors will come alive and say the words you had dictated for them to say.

The scene's power is in its implication. In my friend's case the young man was being congratulated because something very important had happened in his life and it had been so easily accomplished.

A few years ago a friend had a few skin cancers on his face. The doctor would give him no more radiation, so every day as my friend shaved he saw his face clear of all blemishes. Today he cannot remember when they disappeared, but they are now gone, with no trace of ever having been present. So Imagination can not only bring things into being, it can take things away! It can un-create whatever it creates.

In this wonderful world we have created nightmares which we cannot endure forever, so they will have to be uncreated. That is why I urge everyone to live nobly. Sow your mind with ideas worthy of recall, because the day is coming when that which is built on any foundation other than Christ will be consumed or uncreated. You will survive, but only as through fire.

We bring all kinds of unpleasant things into our world and live with them until we discover we can un-create them. Just as my friend uncreated the blemishes he had placed there and he cannot tell you the moment they disappeared. You have the power to create and un-create. Having brought something unlovely into your world, you can un-create it if you are willing to create something in its place, and persist until your desire becomes fourfold.

This world, although three dimensional, is fourfold, for your dream has caused the world to enter the stream of reality. At this moment I am looking at you singly and in a threefold manner. If I see you as an image, representing other than what you appear to be, I am seeing you twofold. And when I meet you in soft Beulah's night I will understand what you are trying to tell me in my fourfold dream.

A friend told me that I represent Christ to him. That when he conjures me in his dreams, he knows that the image of God's power and wisdom is speaking to him through the voice of his friend called Neville. Neville is only a symbol, as he should be. I am a symbol and everyone sees me differently, for I am in every being just as you are, for God is one. Now fragmented, the world is God made visible and God's name forever and ever is I AM!

The next time you see a fire in the fireplace think of it as the symbol of life. Achieve a poetic image by never

seeing one and not thinking of the other. As you look at the fire and feel its warmth something will begin to stir within you, and from then on twofold vision will be yours.

Start with one image and it will become two, then four, then eight as everything will form an image in your mind. Blake saw everything as an image. To the world Scofield was a lonely soldier asleep in a garden. But, because Blake's garden was the image of his creativity, finding a sleeping, drunken soldier there was like finding him in his wife's bed, so Blake removed him. Although a very small man in stature, Blake had the courage of a giant, and removed that which was the symbol of his spiritual enemy.

Start now to experiment with these four types of vision. Unless you are physically blind you have single vision. When you see another meaning to that which appears to be, you are beginning to have twofold vision. This world is threefold, and when you imagine something other than that which you are now tied to and occupy it, the thrill of fourfold vision will be yours. Then when you sit down to prepare your dream, its occupants and scenery will become alive, their voices will be heard, their friendly touch felt, and fourfold vision will be your supreme delight!

Do not expect your desire to be fulfilled overnight, for all things have an interval of time between their planting and their entrance into the stream of life called reality. But I urge you to practice, practice, and continue to practice, for you are moving into a world where all is Imagination and you will create at will. You won't have to travel by any worldly means to visit Europe, Asia, or any foreign country, for everything and every means necessary to objectify your thought is within you.

Truly, you have never left your eternal home. You are sleeping there, dreaming this world into being. Before falling asleep you were called a prince and told that you were gods, sons of the Most High. You would however die like men and fall as one man.

Now, in order to be a prince, you father must be a king. Well, your Father is the King of kings, the Lord of lords, and together we form the one Lord, for God is one. We descended in consciousness, and made our dreams so real by entering into the stream that they took on the tones of reality.

As our eye opened upon the scene, single vision caused us to become locked in the prison of our senses and reason. Now we have become practical, down-to-earth, hardheaded men who know that life is a battle and we must take advantage of everyone before he takes advantage of us.

We pile up our millions, and then the Father says it's time to go; so we slip off this little garment to put on another - just like this one, only young, with nothing missing. There, we continue our single vision until we come to our senses and awaken.

The man with single vision thinks the great mother earth is paying the rent and providing for him. The undertaker will allow him to think so until he awakens and comes to his senses.

Do not postpone your dreams and do not think that because you heard what to do, your desires will come to pass. It's so easy to hear the truth and postpone the doing. But I urge you to be like my friend: stop postponing and do what you want to have done, for if you do, it will come to pass.

Now let us go into the silence.

Neville 10-28-1968

FREEDOM

When asked: "What is the greatest of all the commandments?" God answered: "Hear O Israel, the Lord our God, the Lord is one." Accept this commandment! Live by it and you will be free from all secondary causes. There is only one God. He is the father of us all who is above all, through all, and in all. He is a universally diffused individuality whose name forever and ever is I AM. You may not be aware of who you are, what you are, or where you are; but by being aware, you are mentally saying I am. Every conscious being says I am; and if there is only one I am, then I am one individual - diffused! I am the sole cause of all that is. All things were made through imagining, and without awareness was not anything made that was made.

In the 8th chapter of Matthew, one of the miracles of scripture is recorded as an acted parable. It is said that when he entered the boat, he fell asleep and a great storm arose; so they woke him saying: "Lord we perish, save us." And he said: "Why are you afraid, O men of little faith?" Then he rose and rebuked the wind and the sea, and there was a great calm. If there is only one cause, then he who quelled the wind and the sea is the one who caused the storm. There cannot be another. If there is confusion in your life, and you resolve it in your imagination, and the world bears witness to what you have done - you caused the change. And since there is no other cause, then did you not cause the confusion also? There is only one God and Father of us all who is above all, through all, and in all. If He is in every being who says I am, and there is only one God, no one can accuse another; for God's name is not he is, but I am. No matter what appears on the outside, I am its cause. Assume full responsibility for the things you observe, and if you do not like what you see, know you have the power to change them. Then exercise that power and you will observe the change you caused. If you are truly willing to assume that responsibility, you are set free.

If this universal diffused individuality is in all, then the incarnation must be regarded in a different light. We were taught that the incarnation took place 2000 years ago by a unique individual, who was the incarnate God. But I tell you: humanity is the incarnation. The central figure - personified as Jesus Christ - is the perfect archetypal figure everyone must express. He is called the true witness, the first-born of the dead. Now incarnate in your body of flesh and blood, you are dead in the sense that you have forgotten that you are the creator of all things, and do not see yourself creating anything you observe. The morning paper tells of what she, he, and they, are doing, and you cannot relate their actions to anything you have done; yet there is only one cause, only one God, who is resident in you as your awareness, your own wonderful human imagination.

The parable tells us that God entered a boat and fell asleep. Humanity is that boat, the ark where God the Father creates as he slumbers. Even though you do not know the people you read about, if the reading disturbs you, you are the cause of that conflict. All imagination, I am dreaming, causing the misfortune and unhappiness of those whose lives I have touched with feeling. When you awaken and recall your dream, do you always know the people there? Do you know the children that were yours in the dream? The people who frightened you? You never saw them before, so how could they be other than that which you caused? You do not recognize them, yet you - the dreamer - caused them to do what they did. The same thing is true

here. If the actions of a seeming other cause a motor response in you, even though you do not know him, your awareness is the cause of the storm. But when you awake, memory will return and there will be a wonderful calm.

God, the universally diffused individuality, is asleep in everyone. His transcendent revelation is personified as one called Jesus Christ. Thus personification awakens the memory in you as to who God the Father really is. God did not break up the I am and give each one of us a portion of himself. He gave each one, individually, his whole being. I am cannot be divided, and I am God the Father. If you haven't yet discovered this, I am still asleep. In order to discover your fatherhood, you must find God's son, foretold to be yours. While asleep in the state of Saul, you do not recognize him; and when you ask: "Whose son are you, young man?" he answers: "I am the son of Jesse, the I am." When you awake and recognize God's son, David, are you not Jesse? Are you not God, whose name forever and ever is I am?

It takes David to reveal you to yourself; yet you were his father before you fell asleep. Now dreaming your life into being, you fight against seeming others, calling them devils and Satan. You endow your shadow world with causation, thereby becoming a divided being, when God is not divided. There is no devil. There is no Satan. There is no being outside of your own wonderful human imagination.

"I, even I am he. I kill and I make alive. I wound and I heal and none can deliver out of my hand." (Deut. 52) "I am the Lord and there is no other God. I form the light and I create darkness. I make the weal and I create woe. I am the Lord and there is no other; besides me there is no God." (Isaiah 45) He who creates the evil, creates the good, the weal and the woe, the light and the darkness. He who kills is he who makes alive, and he who wounds is he who heals and there is no other God. If you really believe you are the one spoken of here - that it is you who create the evil, the good, the weal and the woe; that none can deliver out of your hand - then you are set free. You will never again believe in another, but know that your life is self-created. That you create the storms, as well as the peace and the calm. No longer will you believe he, she, or they, did it, for you will recognize them as reflections mirroring either the storm or the peace and calm within you.

Having entered the boat (called the ark) God fell asleep and there he remains until the dove brings him word that the flood of illusion is over. Dramatized as an acted parable, it is said that Noah put forth his hand and brought the dove into the ark with him. This is beautiful imagery and true. In my vision the dove descended through what appeared to be crystal clear water. He seemed to float, using his wings like a swan. Lighting upon my extended finger he smothered me with kisses as the vision came to its end.

Because everyone is the whole God, everyone will personify the perfect archetypal specimen called Jesus Christ. Lost in confusion, not knowing that humanity is the incarnation, men think of this archetypal specimen as the incarnate God. Yet the one grand commandment is: "Hear O Israel, the Lord our God, the Lord is one." The word Israel means: the man who rules - not like a god, but as God, because he knows he is God. And the word translated “Lord” is I AM. Now let me translate it for you: Hear, O man who rules as God, the I AM, our I am is one I AM. We are not a bunch of little I am's. Our I am is the one I AM who is God the Father. If this is true, then God cannot be divided; and the whole of him is wherever you are, wherever I am. There is no he, she, or they, in I am!

If you will completely accept this, you will set yourself free. You may not immediately see the effect of what you have done in your imagination; but it must come, because there is no other creator to stop it. All things

are made through awareness, and without it is not anything made that is made. It is imagination who claims: "I kill and I make alive, I wound and I heal. I form the light and create darkness. I form the evil and I make the good, the weal and the woe, and there is no other."

When the Jesuits speak of Satan, devils, and demons, it is because they do not know the greatest commandment. All of the Ten Commandments are based upon the negative thou shall not, except one, which is: "Love thy father and mother." The commandment found in the 6th chapter of Deuteronomy, with ten words, contains all Ten Commandments in an entirely different presentation as: "Hear O Israel, the Lord our God, the Lord is one."

Maybe you cannot accept my words now. Perhaps you feel the need to blame another - to have a scapegoat and believe the cause to be something you ate or drank - but why did you do it? What caused you to do exactly what you did? A disturbance in you! The storm in you caused the gland to be out of kilter. The gland cannot be the cause of your distress, but your dream can. The world, not knowing the single cause, will try to find something on the outside; but there is no secondary cause!

I received a letter this week from a lady who shared this self-revealing dream, saying: "I am in a place totally devoid of comfort. There are no curtains at the windows or rugs on the floor. My sons - in clean overalls - are sitting in straight back chairs against one wall, while my daughters - in starched, long cotton dresses - it opposite them. Looking much like the Quaker children here, my children appear to be without emotion, without feeling, or creative abilities. We are waiting for father! A young boy enters with a message stating that the work which had to be done in the children is finished, and therefore the father is not returning. "Then the scene changes and we are in a farm house. I look out the window to see fields of golden grain ripe for harvest. My eldest son, now radiantly happy, comes running into the house exclaiming that, for the first time, he has created for himself. His entrance was like magic, transforming the room, as all of my children began to use their talents - creating, laughing, animated, and alive. Before, like automatons, they had only obeyed the father by executing his will; but now that his work is finished, he has withdrawn himself, and they have become creators in themselves.

What a beautiful experience. She saw the world in miniature form. The father's withdrawal is recorded as his death. He tells us: "Unless I die thou canst not live, but if I die I shall arise again and thou with me. A little while and you will see me no more; again a little while and you will see me as yourself." Having withdrawn to dwell within, it is from there that you move, and not from without. All that I - the father - am, you will know yourself to be. If God is the father of all life, then you are the father. If he is a creator, you are a creator. Whatever God is, you will know yourself to be.

Now, God comes out of the desert with signs and wonders. The most outstanding sign is that of the fiery serpent, for everyone who sees it, lives. As your journey out of Egypt begins, the fiery serpent is released when the curtain is torn from top to bottom and all of the rocks are split. You are destined to fulfill scripture and, like me, know from personal experience that you are God the Father. I have shared my visions with you, telling you how true and wonderful the story of scripture really is and that there is only one way of salvation. Although unnumbered volumes have been written giving you many ways of redemption, there is only one. I am the way, and there is no other way.

Matthew tells the story of his awakening in dramatic form. Claiming "they" awoke, saying: "Lord, we perish,

save us." It is the unearthly wind which awakens you, and you are its cause. Awakening within your boat (your ark) you leave it behind as you enter an entirely different world as God the Father. Having purposely imposed the restriction of death upon yourself, knowing that you had the power and the wisdom to overcome it, you laid yourself down and fell asleep in the ark. And when the time is fulfilled, you awaken within that ark, come out, and witness the symbolism of your birth from above. A few months later you fulfill the 89th Psalm as you find David and your memory returns.

In the Book of Samuel, Saul (the demented king) made a promise to anyone who would bring down the giant opposition to Israel that he would set his father free. (This is done by discovering the father of the son.) So Saul asks David to identify his father, and David says: "I am the son of Jesse, the I AM." So the father is set free when David brings down the giant, who - in your sleep of death - opposes you, and your memory returns as to who you really are.

Although I answer to an earthly name and sign my checks with it, I know who I am! I can tell you who I am in the hope that you will believe me; but in truth, I am only addressing myself, for I am in you and you are in me, and we are one. Everyone will have the same experience and in the end we will all return to the one body, one Spirit, one Lord, and one God and Father. We will all return from the victorious march through death as the same God, but expanded beyond our wildest dreams because of this excursion of the mind into a world of death which seemed so final. I cannot promise that, if you accept this one hundred per cent you will not have a headache tomorrow, or that the boss will not fire you. But if you accept this, you will know that your boss had no choice in the matter. You will know that you caused the firing. Maybe your dreams transcended your present limited position in that business, and only by being fired could they be realized.

One day I was fired from J. C. Penney Co. Working for a year and a half, running their elevator and being their errand boy, making $22. a week and paying $5. room rent, I could not understand it when they let me go. But my dreams, my desires, transcended my position there, so they had to do what they did in order for my desires to be realized. Believe me, you are the cause of the phenomena of your life - be it good, bad or indifferent. If, to you the news is distasteful, you are the dreamer of that distasteful storm. But the day will come when you will awake to discover that the storm is over. That there is only one cause, and that is awareness! I know it is easier to give advice and show the other person where he is wrong, than it is to acknowledge that he is only reflecting the wrong in you. It is difficult to accept the concept that the world is bearing witness to your thoughts, but it is true. If you do not like something or someone, do not look at it or them; look within to the one who is causing the image.

There is only one God, one cause of all life. He is not only above all and through all; he is in all. The universally diffused individuality is in each one of us in his fullness. Dwelling in each individual bodily, the father sleeps until the storm is over. Then he awakens and rebukes the storm that he created during his sleep, and there is a great calm. If you will accept this as your philosophy of life, and not turn to the left or the right, but claim you are solely responsible for the phenomena of your life, you will find it much easier to live. But if, at times, life seems too hard to bear, and you find a secondary cause, you have created a devil. Devils and satans are formed from man's unwillingness to assume the responsibility of his life. To see another other than self, is to build a golden image. Asking a priest for forgiveness. Calling him father in spite of being told to call no man on earth father. Seeing him as an authority, man goes whoring after a man-made false image.

So what is freedom worth to you? If you stop short of the ultimate, you do not really want freedom. If you

were enslaved, what do you have that you would not willingly give - in its entirety - to be set free? Do you really believe there is only one God, who is in you in his entirety, and his name is I am? You do, although you have forgotten who you are, where you are, or that you have a son; one day the wind will awaken you during a storm, and as you come out of the ark the storm will abate. Then memory will return, as he who has always been your son stands before you and calls you father, as scripture unfolds within; and then you will know that the eternal story was always there. It was a sealed book until it unfolded from within.

Let the world remain in the storm if they want to, but if you accept my words you will be set free from any secondary cause, and you who have been causing your storm will find peace and be truly set free.

Now let us go into the silence.

Neville Goddard

FULFILLMENT OF GOD'S PLAN

Class Lecture by Neville

Edited by Jan McKee

I think you're all aware that this is the most dramatic week in Christendom and yet I dare say that not an nth part of one percent of those who call themselves Christians really understand what it is all about. It's the story of the fulfillment of God's purpose. That's the week, the triumphant march into Jerusalem, the crucifixion and then the resurrection. And it's told as though it took place on earth. That's how the story is told. For as Tennyson said, "Truth embodied in a tale shall enter in at lowly doors." So, man cannot think abstractly so it's told in the form of a story. And man has mistaken the story for the reality. Let us now look to see who the one is spoken of in scripture. They say his name is Jesus. You may not believe me but I'll tell you who Jesus is. Say, "I Am," that's Jesus. Don't say, I am man or John or Peter or anything, just I Am. That's Jesus. That's God. That's the Lord God Jehovah. The crucifixion is already over. It was in the beginning of time, a deliberate act on the part of God – all over. The resurrection took place and is taking place and will continue until everyone is awake. So, you say, "I Am," that's Jesus.

Now, it begins with the march. Mark tells us that He took the twelve and then He walked ahead of them. The way Mark states it, it is as if he were one whom a dream had possessed and who went forward to fulfill all that the prophets had foretold. For he said, "I have come to fulfill scripture." The only purpose. Now, not a man on the outside fulfilling scripture. This one, which is God, is buried in you when you say, "I am." You may not be aware of it aside from dreaming the dream of life which is this. He also is dreaming the fulfillment of His purpose. And the day will come, you are going to reproduce within yourself all that is said in scripture concerning Jesus. Then you will know who Jesus is. It is said that he told them, "we're going up to Jerusalem, and all that was written of the son of man by the prophets will be accomplished." And the evangelist adds, "They understood none of these things." This saying was hid from them and they did not grasp what was said. Only the Risen Lord can interpret scripture. Only His finger could trace the ambiguous phrases of scripture and extract their heavenly meaning. It's a pattern in scripture. That only when He rises in you as you, can you take the Old Testament and simply follow the pattern. You know what the pattern is because you've experienced it. And the whole thing unfolds and the whole thing is told you in the Old Testament. But it's a pattern. It's told you as though it's history, ancient history. It's divine history and that history, not page after page, but a pattern goes through the entire thing and then that pattern unfolds within you. And when it unfolds within you, you actually gain that certainty that, "I Am He." There is no other way you'll ever know it until it unfolds within you.

Now, God came and comes into human history. And now we're going to give Him a name – in the person of Jesus, but the Jesus in you, in me, in every child born of woman. That's the only Jesus in eternity. I Am that Jesus. Well, now He's a father. When God is born within you, for that's the beginning of it all, you first awaken within you and you do not know you are God. You only know that you have awakened from the most profound sleep ever and it seemed like eternity. You did not awake on the bed where you fell asleep the night before. You awoke in a tomb and the tomb is your skull. And you awake within your skull and you're all alone with no one present. But you have a built-in innate knowledge what to do. And you do it and you come out of your skull as a child comes out of the womb of woman. But you're coming out of your own skull and you pull yourself out of your own skull. And the imagery of scripture concerning the birth of God surrounds you, including the little babe wrapped in swaddling clothes and three witnesses to the event. So,

you're told, "When they came, they saw the heavenly being but Him they did not see." It's the birth of God. God actually took upon Himself the limit of contraction, which is man. Now He is born, the birth being an expansion. There is no limit to expansion. God is forever expanding and then, at a moment of expansion, He then has a new venture of contraction. Then He expands beyond what He was. Then He contracts. Then He expands beyond what He was and that is God's play. There is no limit to expansion. He puts a limit to contraction. The limit is man.

So, when you break the tomb, you come out and you are God. Therefore, no one can see you. The heavenly hosts who were present to witness the event can't see you, for you are spirit; you are God. But you see them and you see the babe and you see everything round about you just as described in Luke and Matthew. But you do not know that you are God. That comes later, and you'll not in eternity know you are God until God's son calls you Father. And God's son, the Christ of Scripture, is not Jesus. It's David. Jesus is the Lord. Jesus is the Lord God Jehovah in you when you say, "I Am." That's Jesus. That's not David. Who then is Christ? The Son of God. David then comes and when David comes, there is no uncertainty as to who you are. For he calls you Father. And before he utters the word Father, you know you are his Father. And he knows he is your son. And this relationship is now what every heart is aching for. When this is established by an actual experience, the drama is over. Everything is over that you came to perform -- to find the son who, in turn, will reveal you as God the Father. For He is sound asleep in humanity and man doesn't know that he is God. And when he is born from above, he still doesn't know he is God. And not in eternity can he find out who he is until the son appears.

So, we are told in Scripture, "No one knows who the son is except the Father and no one knows who the Father is except the Son and anyone to whom He chooses to reveal Him." So, hey do it because "They know neither my Father nor Me. Had they known my Father, they would have known me also. But they know neither My Father nor Me." So, you find, you've got to actually feel between the words. For He's speaking one moment as Father and then speaking, in another moment as Son. It's a mystery and how are you going to tell it unless you tell it in the form of a story that it may enter in at lowly doors.

But man, hearing the story, learns to feel behind the story and feel what it's trying to convey. But when you actually experience the story, then you know the mystery. It's the mystery that everyone one day will unfold within himself and he'll know that he is God. So this is what confronts man this week as it's dramatized but not told. For they do not know it. They do not know the story. Let me turn now to the 55th Chapter of Isaiah. "I will make a covenant with you." Now he's speaking to all of us, "I will make a covenant with you," and this is his covenant, "my steadfast, sure love for David – I have made him a witness to the peoples." That is my witness to the peoples. Now what is he going to witness? The truth of God's word. So God's word is Scripture and the Scripture spoken of was the Old Testament, "and the word is truth," I make him now a witness to the people and He has my steadfast and sure love forever. Now, "That is my covenant with you," said the Lord to us. We turn now to the trial, and here we find one called Jesus standing before Pilot, and he turns to Pilot and he said, "For this I was born. And for this I came into the world to bear witness to the truth," Now He tells you He is not of this world, "unless you are born form above, you cannot enter the Kingdom of Heaven." He's not speaking of the birth from the womb of a woman in spite of all the priesthoods of the world. He is speaking of an entirely different birth, "born not of blood nor of the will of the flesh, nor of the will of man, but of God." He said, "I am from above, you are from below." Now, He's not speaking to you, the being who is God. He is speaking to this body here. This is from below. This came out of the womb of my mother. But there is that in me which is "I Am" that no woman can bear. That must be born from above. It is now entombed in my skull, entombed in your skull. But the skull of which I speak is a

divine skull containing all of us. That is the skull. And it is said in the 87th Psalm, "And this one was born here and that one was born there." All within the one grand skull and it's called Zion – another name for Jerusalem. So, when Paul said, "The Jerusalem from above is our mother and she bears children into liberty." The Jerusalem from below bears them into slavery.

Well, my physical mother bearing her ten children that she raised, she wove garments of flesh. And these garments of flesh came from below, from her womb into slavery. For we're all slaves of the bodies that we wear. But housed within that, from above, there is another Jerusalem and she is our mother who bears us into liberty, into freedom. You come out of your own skull, that divine skull. And you're set free. Well, then you come into this world to bear witness to what? To the truth. So, "I made him a witness to all the peoples." Well, what is he going to witness now? The truth of Scripture, that God is a Father and that He did say to me, "I will tell of the decree of the lord," said David in the 2nd Psalm. "He said unto me, thou art my Son. Today I have begotten thee." If Scripture cannot be broken, what other Son are you holding up now before me that I may see? You may see all the hallucinations in the world as artists have painted dozens and dozens of different portraits of one they call Jesus. And they said they saw him. Ask the artist, "When you saw him in your imagination and you painted on the canvass or you sculpted, did you know then you're looking at the Son of God." If they say, "yes," well then you must know that you are God. Because no one can see the Son but the Father and no one knows the Son but the Father. Therefore, if you are looking at the Son of God and only God can see the Son, well then you must be God. What are they going to say to that? And Scripture cannot be broken. Read it in the 11th Chapter of the Book of Matthew. "No one knows who the Son is except the Father and no one knows who the Father is except the Son and anyone to whom He chooses to reveal Him.

So, I know in my own case, raised in the Christian faith as I was, and I call myself a Christian from my own personal experience of this great mystery, but I did not know from my mother's knee or in my school (because we had Bible reading and Bible study when I was a child, it was part of our schooling). We had to go to Sunday School. I was taught the Bible, raised with the Bible. And there it is but I didn't see it and my teachers didn't see it. My mother didn't see it; my father didn't see it, and no one that I ever met ever saw it, so I didn't know it until it happened. It happened in me and then I could not then make it fit in with what they taught me. I had to go back and re-read Scripture and there the whole pattern was there all along but only the Risen Christ can interpret Scripture. Only when David rises within me and calls me Father. Now, listen to the words, "When the time had fully come, God sent forth the spirit of his Son into our hearts crying Father." What time has fully come? When you have borne the great fardel, the great load, the burden the allotted span. Not before you've borne it the allotted span can He come. And when you get to the end of the road and you've borne that burden, then the spirit of His Son comes into you and here he rises in you. You resurrect your own son and that son is God's Son; therefore, you are God.

That's when you gain the certainty that you are God. Yet, while you wear the little garment, you are still in a straight jacket. And all you can do while you wear it is to tell it. Try to clarify the atmosphere and scrape off the barnacles from the ship that gathers them over the centuries. Far from belittling Jesus, I have placed Him where He actually is. He is God. He is not the Son of God. He is God. He is the Lord, a symbol of God, that you may say, but He wasn't born of any woman. The only woman of whom He was born, "I Am." That's the Jerusalem from above. "I am Mary and birth to Christ must give if I in blessedness for now and ever more would live." So each must bring forth the Son and it's the same Son. Only one Son. And when you look at Him, no uncertainty; no one need tell you anything. There you are, looking at your Son as though memory has

now returned and you have suffered from total amnesia up to this moment in time and suddenly, your memory returns and you know who you are. You're God, the Father.

It's going to happen to every child born of woman. Not one will be lost. Not one. I don't care if you're a moron today, if you're brainless. That's only a temporary experience in this world. That brain that you have really, the true brain, is not really addled at all. That's only some distorted aspect of life for a little while. Maybe you'll go through life, spending fifty, sixty years in some distorted brain, but it's still not the brain of which I speak. Not that divine brain. If your child is not a balanced child, a demented child, I know it's a hard thing to bring up and a hard thing to face in life, but that's not your responsibility. That little thing there that you call your child that is demented, behind it all, behind that mask it is part of the burden that it bears, is the perfect being that is Jesus and that Jesus in there is, "I Am." It was never tarnished. It was never soiled, no matter what it has done in the world, it was never soiled. And one day, it will awake. And when it awakes, it comes out of the tomb. So Paul could say, "I am crucified with Christ; nevertheless I live, not I. Christ lives in me and the life I now live in the flesh, I live by faith in the Son of God who loved me and gave Himself for me." And that Son is David.

Listen to the words, "I have found in David, the Son of Jesse, a man after my own heart who will do all my will." Well, the word "Jesse" means "Jehovah exists." That's what the word means. So Jesse is the Father. Whose Father? David's Father. And who is Jesse? Jehovah. And who is Jesus? Jehovah. He is the Lord. But no one can say Jesus is Lord except by the Holy Spirit. And who is the Holy Spirit? The remembrancer. When the Son stands before you and memory returns and you are his Father and He is your Son, then only by this return of memory will you ever know. And so, no one can say that Jesus is Lord and Jesus is the Father. For in spirit, David called him, "my Lord." Why did he call him, my Lord? Well, that's a title of Father. So he called Jesus, My Lord. He is the I Am in you, the I Am in every being in this world. So, we'll go up to Jerusalem and all that was actually written about the son of man, which is the title that he used of self, will now be accomplished. So, I'm going up to Jerusalem, because everything is going to happen in the skull. That's where Jerusalem is, the Jerusalem above. I'm going up to Jerusalem, not down. And all things said of the Son of man will now be accomplished. So, he goes up and the whole thing unfolds within the skull.

That's where you awake. That's where you explode. When David comes out, it's an explosion in your head as though you had put some dynamite to your head and the whole thing explodes. And when it all settles, here stands David before you. He was buried in you. And when he said to me, "I laid myself down within you to sleep," who said that? The depths of my own soul, the Lord said that. "I laid myself down within you to sleep and as I slept I dreamed a dream. I dreamed, and I knew exactly what he was dreaming. He's dreaming that He's I. And when the dream is over, we aren't two. We are one. No longer will he simply treat me as something on the outside, an emanation of His. No more the emanation, He cleaves to me and we become one being. So when a man leaves this world, his father, his mother, and cleaves to his wife, and this is the wife, the emanation of God. Yet, though His emanation, it's his wife until the dream is over. When the sleep is over, we aren't two. We're one. And I know that when I awoke within me, I wondered, "How did I get here? Who put me here?" For this is a tomb. This s a sepulcher and only one who thought me dead could have put me here. For this is a tomb and only the dead are placed in tombs. So someone, I didn't realize then, that it was a deliberate act on my own part.

So, you're told in the 10th Chapter of John, "No one takes away my life, I lay it down myself. I have the power to lay it down and the power to take it up again." And yet, over the centuries, we have condemned a race of people for taking away the life of one who never, as an individual, walked the face of this earth. He is

in man or you couldn't even breathe. He's not on the outside of man that someone can take his life. He is in man. He's the breath of man, the spirit of man, the I Amness of man, man's own wonderful human imagination. That is Jesus. That's God. And so to blame a race of people for doing what no one ever did, listen to the Bible, the 10th Chapter, "No one takes away my life. I lay it down myself. I have the power to lay it down and the power to take it up again. For I am the resurrection and the life." So he entered death's door, the human skull, and laid down in the grave of man and there he dreams the dream of life, and this is the dream of life. And one day, it comes to the end and he awakes. Where? In the tomb where he entered to find himself there. It was a long dream, thousands and thousands of years he has been dreaming this dream. You didn't begin in your mother's womb seventy years ago or whatever year you may be. That's only a garment woven for you. You are eternal. You have no beginning and you have no end.

Never was there a time when you were not. Nor shall there ever come a time when you shall cease to be. Beginnings and ends are all dreams. It seems so real, but they're all dreams. But you have no beginning, no end. You are and that being is called in Scripture, God the Father.

But, may I tell you something, you will not actually feel, I am Jesus, I am Father. That's not what you feel. You don't feel Jesus. You don't feel God. You don't feel Jehovah. These are names given by man. But what you do feel is Father. So the great revelation of the New Testament is God is Father. That is the foundation of the entire thing. If you were not a father, then there is no child. So the relationship of father/son is fundamental to the Christian faith. Without the Son, there would not be a Father. And if there is a Father, there must be a Son. And it's a search for the Son. And when the Son is found, the Father knows who He is. But not until the Son is resurrected. So, in the Old Testament, in the 2nd Psalm, the 16th Psalm, and the 110th Psalm, they are identified with resurrection. In the 16th Psalm, David is speaking and is made to say, "Thou wouldst not leave my soul in Hell." In confidence, he knows he would not be left in Hell, that he would be raised up. Because, "I will not take my steadfast, sure love from David." That's my covenant with the peoples. I have made him a witness to all the peoples. I will not take my love from him. So, he dies and is buried but I will raise him up. And when the Father raises up the Son then the smile is on his face because his Son has returned from the grave. And David is the eternal Son of God, the resultant state of all the experiences that you, as a man, which is God as man, experience in this world. So God became as I am that I may be as He is.

This is the story of scripture and it's all in the Old Testament but not understood. There it is, a blueprint. It's an adumbration. The New interprets the Old, not the other way around. And when it happens in you, well, what a joy. I can't tell anyone the emotion that possesses you and then you really are like one possessed. You walk in the dream of what happened and you can't think of anything but, really. You may be diverted for a little while, a small party. A big one would bore you. A few friends, yes. A large crowd, no. It doesn't interest you. A dinner party of a few chosen friends, yes. But to have an enormous crowd, no that's nothing more than noise. Everyone is trying to, well, monopolize the entire picture. But a few chosen friends for a party, a delightful evening with words where you are discussing reality, wonderful. But after it happens to you, may I tell you, you can't think of anything but. And your dreams are not dreams any more. Your nights are not what they were prior to that waking. You wake and it's entirely different. And I can't explain to anyone who wakes every day of their life after a night of good sleep, that that waking in the morning doesn't compare to this. It's something entirely different, as though you had never awakened before in your life. That's what actually you feel like. Something entirely different. And you look at all these things round about you and here, a thousand years , two thousand years, three thousand years ago, it was written there and it was all about you

and you didn't know it.

So we're going to go up now to Jerusalem, said he, "and all that is written of the Son of man by the prophets will be fulfilled." All will be accomplished. Then he began to explain to them Scripture and said, "Beginning with Moses and the Law and all the prophets and the Psalms, he interpreted to them in all the Scriptures, the things concerning Himself." Now this coming Friday, if you do go to part of the service, you will hear the words on the cross. Every one is taken from the Old Testament. And you will know who you are in that sense. They are the words of David. For David is going to commit himself now to his Father. "Into thy hands, I commit my spirit." This is now the 31s Psalm. "Thou hast redeemed me, Oh Lord, Faithful God," yet that is the final cry on the cross when you read it in this little Book of Luke. "Into thy hands I commit my spirit." And he commits it into the hands of the Father. He calls him now Father, "Father, into thy hands I commit my spirit." And these are the identical words of David in the 31st Psalm. Now here, the entire thing unfolds within man.

But, something was said to me just before I took the platform by a very dear friend of mine who is here tonight although he will admit to me and to everyone in the world, he is one hundred and one percent American but he cannot deny the fact that he has one hundred and one percent of the Irish background in him too. So, he gave me the definition of an Irishman. An Irishman is one who does not know what he wants and there will be no peace on earth until he finds it. Not exactly his words; he told it much better than that, but that's the essence of it. He does not know what he wants and there will be no peace on earth until he finds it. Well, that's the whole vast world. Ask, what do you want. He doesn't really know what he wants because what everyone wants is to find the Father and you can't find the Father without the Son. Basically, we're trying to find the cause of the phenomenon of life. What makes things happen in my world? He told me, "You know, years ago," before he met me, "he had these sorts of daydreams of, well, talking to a crowd – maybe going on radio, maybe on T.V." Here out of the blue, someone came into his restaurant in Ojai and offered him a series of lectures here, in New Mexico, possibly sending him into Arizona. She can arrange other things for him, and the whole thing is done. But he remembered these daydreams.

Most of us don't remember and when we are confronted with our own harvest, we deny it's our harvest. So, I tell you there is no such thing as an accident in this world. No. There is no such thing as a natural cause. Every natural effect has a spiritual cause, that is, an imaginal cause and not a natural. A natural only seems. It is a delusion of our fading memory. We can't remember when we set it in motion. He remembers that long before he met me in San Francisco, that this happened back East, this daydream of his. And now, suddenly out of the nowhere a seeming stranger comes into his world, listening to him in his restaurant , carried away with what he had to say and the way he said it and is moved to arrange this thing for him. He doesn't have to lift a finger to do it. It all will be done for him.

So, I say, dream noble dreams, wonderful dreams. If they don't come to pass tonight, tomorrow, or next week, you keep on dreaming them. But try to put yourself into the dream as though it's taking place and try to live in it. Be possessed by the dream and see the whole thing unfold within you in this world of Caesar, always bearing in mind, the real dream. It must come to an end only when it's fulfilled. And the story is the fulfillment when you awake. For resurrection is waking. It's not gathering dead bones together and putting flesh on it. It's simply awakening. You are sound asleep and you awaken like a man out of a deep, deep sleep to find yourself in a tomb. But you have the strength to break the bonds of that tomb and to come out of that tomb. And when they come to search for the body, they have taken away the body. They only knew you by reason of the body that you wore and that's taken away and they can't see you. "Him they could not

see." But he was fully aware of everyone round about him. And, here, all the symbolism of Scripture is unfolding before him. And he is the central character in the entire drama. They're talking about him. They aren't talking about Jesus. They're talking about you. You are individualized and you tend forever and forever toward ever greater individualization. They didn't call me by any other name. They didn't call me God. Didn't call me Lord, didn't call me Jesus. They spoke of me as Neville. It's Neville's baby. I was aware of being "I." No loss of identify whatsoever. But then when David comes, here is Neville. In this century I was born, the year 1905. Here we have a recorded, so-called history, of one born 1000 years B.C. and he stands before me and I know I'm his father. And here we have words put into his mouth that the Lord said to him, 'You are my son." And I know that I am his Father and only then did I gain the certainty as to whom I am.

So, you will not lose your identity, yet you are God the Father. It is Father that is being revealed, the sweetest name there is in Scripture. He is a loving Father, may I tell you, in spite of all the pain you've gone through and all the horrors of the world. For this is a nightmare. Can't confine it only to the night; it's a daymare too with most people. So, I tell you, at the end – it's not a reward – it's simply victory. You have plotted and planned the whole thing before you entered the tomb. You prepared a way for your own return to whom? To yourself. I came out from the Father and I came into the world. Again, I am leaving the world and I'm returning to the father. And that's the story of this week. So as far as Friday goes, Good Friday, save your tears. The crucifixion is over. And it was a voluntary act on your part, which is God's part. You laid yourself down in a tomb for the purpose of dreaming the dream of life. And in that dream, you suffered. You knew you would. As you're told in the 24th Chapter of the Book of Luke, again you're told it in the 18th, for that matter. But the 24th,"Oh foolish men and slow of heart to understand all that the prophets have written and said about the Christ. Was it not necessary that Christ suffer these things and then enter into his glory." It's part of the training. These are the furnaces. "I tried you in the furnaces of affliction." Why? For my own sake. "For my own sake I do it, for how should my name be profaned. My glory I will not give to another." And my name is Father. That's my name. That's my name. That's the name truly that is God's name in the world. And so the word "God" which makes the mind jump on the outside is not truly the name. You take the word "Eloheim" and we translate it "God." Take the word, "Jod He Vau He" and translate that "Lord." But the name that is revealed is Father. That's who this being is. This creative being is Father. And everyone is in search of the Father.

And one day, He's going to find the only one who can reveal Him as Father. And when He finds Him, He finds His own Son David. Now that will come as an awful shock to the majority of people in the world. And I would not take back one little iota. It's true. I'm not speculating. I'm telling you exactly what I have experienced. It's not theory with me. This is all that I know from my own personal experience. It was always there in that Book called the Bible but I had not experienced it so I couldn't see it. "You have eyes and you see not. And you have ears and you hear not." Because they're not yet bored. And it takes the furnaces to bore these eyes for you and to bore the mouth for you, to bore the ears for you that you may experience Scripture and then the whole thing unfolds within you.

It's all about you because it's all about God and you are God asleep. And the day is coming and may it not be too long when He will awake in you as you. And then you will find your Son that Scripture claims to be God's Son. And because Scripture claims it is God's Son and you know it's your Son, then you must be God. That's the story of the Bible.

Now let us go into the silence.

Austin Community College

Austin, Texas, USA

Introduction to Philosophy (Phil 1301)

Professor: Arthur C. Dechene, Jr., Ph.D.

The Fundamentals of Self-Awareness and Practical Metaphysics

"It is your state of consciousness that attracts your life."

by Neville Goddard

From New Thought, the International New Thought Alliance Bulletin, summer, 1953

Found at http://website.lineone.net/~cornerstone/neville1.htm

I have edited this article slightly, to make it more readable. My own comments are underlined.-AD

WITH so vast a subject, it is indeed a difficult task to summarize in a few hundred words what I consider the most basic ideas on which those who seek a true understanding of [practical, applied] metaphysics should now concentrate. I shall do what I can in the shape of three fundamentals. These fundamentals are:

1. Self-Observation;
2. Definition of Aim;
3. Detachment.

First Fundamental: Self-Observation

The purpose of true metaphysics is to bring about a rebirth or radical psychological change in the individual. Such a change cannot take place until the individual first discovers the self that he would change. This discovery can be made only through a careful observation of his reactions to life. The sum total of these reactions defines the individual's state of consciousness, and it is the individual's state of consciousness that attracts the situations and circumstances of his life.

So the starting point of true metaphysics, on its practical side, is self-observation in order to discover one's reactions to life, reactions which form one's secret self – the cause of the phenomena of life.

> Note that the deeper, “secret”, self that Neville is talking about is the deepest personal or individual self, and not the ultimate, universal, formless self. Neville is thus referring to our deepest—and often buried and unconscious—self-concepts, not our ultimate true Self, which is conceptless.

With Emerson, I accept the fact that “Man surrounds himself with the true image of himself . . . what we are, that only can we see."

There is a definite connection between what is outer and what is inner in man, and it is ever our inner states that attract our outer life. Therefore, the individual must always start with himself.

It is one's self that must be changed.

Man, in his blindness, is quite satisfied with himself, but heartily dislikes the circumstances and situations of his life. He feels this way, not knowing that the cause of his displeasure lies not in the condition nor the person with whom he is displeased, but in the very self he likes so much. Not realizing that "he surrounds himself with the true image of himself" and that "what he is, that only can he see," he is shocked when he discovers that it has always been his own deceitfulness that made him suspicious of others.

Self-observation would reveal this deceitful one in all of us; and this one must be accepted before there can be any transformation of ourselves.

At this moment, try to notice your inner state. To what thoughts are you consenting? With what feelings are you identified? You must be ever careful where you are within yourself.

Most of its think that we are kind and loving, generous and tolerant, forgiving and noble; but a careful observation of our reactions to life will reveal a self that is not at all kind and loving, generous and tolerant, forgiving and noble. And it is this self that we must first accept and then set about to change.

> Note what Neville is emphasizing here. If we want to become the person we always wanted to be, we must first accept what we are

> now, even if we don't like it, even if it scares and repulses us. Don't suppress self-awareness, driving it deeper into unconsciousness, just because you don't like it. Don't ignore it, look straight at it. And don't try to change it before you have fully accepted it. Remember this principle of our course: Whatever you are, at any time in your life, is perfect. Why? Because God, Being, is perfect and all-in-all. Part of the great illusion is that there are imperfect and evil beings in the real world.

Rebirth depends on inner work on one's self. No one can be reborn without changing this self. Any time that an entirely new set of reactions enters into a person's life, a change of consciousness has taken place, a spiritual rebirth has occurred.

Second Fundamental: Definition of Aim

Having discovered, through a careful observation of your reactions to life, a self that must be changed, you must now formulate an aim. That is, you must define the one you would like to be instead of the one you truly are in secret. With this aim clearly defined, you must, throughout your conscious waking day, notice your every reaction in regard to this aim.

The reason for this is that everyone lives in a definite state of consciousness, which state of consciousness we have already described as the sum total of his reactions to life. Therefore, in defining an aim, you are defining a state of consciousness, which, like all states of consciousness, must have its reactions to life. For example: if a rumor or an idle remark could cause an anxious reaction in one person and no reaction in another, this is positive proof that the two people are living in two different states of consciousness.

If you define your aim as a noble, generous, secure, kindly individual—knowing that all things are states of consciousness—you can easily tell whether you are faithful to your aim in life by watching your reactions to the daily events of life. If you are faithful to your ideal, your reactions will conform to your aim, for you will be identified with your aim and, therefore, will be thinking from your aim. If your reactions are not in harmony with your ideal, it is a sure sign that you are separated from your ideal and are only thinking of it. Assume that you are the loving one you want to be, and notice your reactions throughout the day in regard to that assumption; for your reactions will tell you the state from which you are operating.

Third Fundamental: Detachment

This is where the third fundamental—detachment—enters in. Having discovered that everything is a state consciousness made visible and having defined that particular state which we want to make visible, we now set about the task of entering such a state, for we must move psychologically from where we are to where we desire to be.

The purpose of practicing detachment is to separate us from our present reactions to life and attach us to our aim in life. This inner separation must be developed by practice. At first we seem to have no power to separate ourselves from undesirable inner states, simply because we have always taken every mood, every reaction, as natural and have become identified with them. When we have no idea that our reactions are only states of consciousness from which it is possible to separate ourselves, we go round and round in the same circle of problems – not seeing them as inner states but as outer situations. We practice detachment, or inner separation, that we may escape from the circle of our habitual reactions to life. That is why we must formulate an aim and constantly notice ourselves in regard to that aim.

This teaching begins with self-observation. Secondly it asks, "What do you want?" And then it teaches detachment from all negative states and attachment to your aim. This last state—attachment to your aim—is accomplished by frequently assuming the feeling of your wish fulfilled.

We must practice separating ourselves from our negative moods and thoughts in the midst of all the troubles and disasters of daily life. No one can be different from what he is now unless he begins to separate himself from his present reactions and to identify himself with his aim. Detachment from negative states and assumption of the wish fulfilled must be practiced in the midst of all the blessings and cursings of life.

> Note that detachment and separation from our undesired states and assumption of the kind of person we always wanted to be is an example of what Shinn called “the law of substitution”.
>
> By “assumption” Neville means “taking for granted”, in our imagination, frequently during the day and especially at sensitive times—like when we are drifting into sleep at night—definite images and feelings of who we always wanted to be.

The way of true metaphysics lies in the midst of all that is going on in life. We must constantly practice self-observation, thinking from our aim, and detachment from negative moods and thoughts if we would be doers of truth instead of mere hearers.

Practice these three fundamentals and you will rise to higher and higher levels of consciousness. Remember, always, it is your state of consciousness that attracts your life.

Start climbing!

Neville

Neville 6-4-1971

GIFTS BESTOWED BY GOD

You will find tonight very practical, and yet I assure you, very, very spiritual. Christianity has to be continually redeemed from secular history, for Jesus Christ is the human imagination. As Paul tells us in his First Letter to the Corinthians:

"We have received, not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed upon us by God."

Now tonight we'll show you one of these gifts if you really understand who Jesus Christ is. I tell you, He is your own wonderful human imagination. That is Christ. It comes as a shock when you first hear it if you were raised in the tradition as the speaker was. I was raised in a Christian home; and naturally, like hundreds of millions of Christians, we were taught it as a secular history: a little boy who was born of a woman who knew not a man, and that his father was God, and he was the son of God; and that was the story as I was taught it. But I was searching and seeking from the time I think I can remember.

I believed the story as Mother taught it to me. I did believe it. And I can't tell any one the shock that was mine; and sometimes, maybe, I wondered if it would not have been better to turn back, like Israel in the desert, and go back into slavery; but I couldn't, any more than they could. They had to keep moving towards the Promised Land. For when you are disillusioned, having been taught the story as we all have been taught it, to discover that he is not something in history, -- he is nearer than your breathing, -- in fact, he can't even be "near"; he is your very Self; he is your own wonderful human imagination, -- it comes as quite a shock.

I can tell it best by telling you a story. The year was 1933. Roosevelt was elected. I had been in this country for eleven years. I never really wanted to go back to Barbados. My parents came up in that year, and they pleaded with me to come to Barbados and join the family – become a member of the family; and I declined. I said, "No." I saw them off at the boat; and strangely enough, as they sailed, -- and they were on the deck and I waved "goodbye" to them, -- a peculiar feeling came over me, and I had a desire that I had never had in eleven years to go to Barbados. I had just said "goodbye" to them, and said "No" to their request. They would have paid all expenses and brought me back, and everything would have been perfect.

Then from the boat, I went to my old friend Abdullah. He was born, so I am told, in Ethiopia. He was a black man, raised in the Jewish faith, but really understood Christianity as few men that I ever met understood it. He understood the Law, not the Promise. He understood the Law. So, I went to him and I told him the feeling that came over me: that I wanted to go to Barbados. I had just waved at my parents, and a peculiar feeling possessed me; and he said to me, "You are in Barbados."

Well, that did not make sense to me. I am standing in his place on 72nd Street, off Central Park West; that's where he lived. He lived at 30 West 72nd Street. And here I am in his place, and he's telling me that I am in Barbados! He didn't explain what he meant.

So, as the days went by, I said to him, "Ab, I am no nearer to Barbados than I was when I spoke to you."

And he said to me, "If you are in Barbados, you cannot discuss the means of getting to Barbados. You must actually live in Barbados in your imagination as though you were there – just as if – and view the world from Barbados. If you sleep in Barbados and view the world from Barbados, the means will appear, and you will go to Barbados. But as far as I am concerned, you are already in Barbados, because you desired it with intensity. All you had to do was simply to enter it; and you enter it now in New York City even though it is two thousand miles across water, -- and you aren't going to walk across water; but you enter Barbados and view the world from it. If you see the world from Barbados, then you have to be in Barbados."

He did not explain to me then, but I learned later that man, being all imagination, is wherever he is in imagination; and imagination is the God-in-man. That is the Eternal Body of the Lord Jesus Christ, and "all things are possible to Him," and "by Him all things were made, and without Him was not anything made that was made," – that what is now proven was once only imagined. These things I did not know then. He simply talked in the over-all picture.

But I did my best, and I slept mentally in Barbados in my mother's home. I looked at the world, and saw it from Barbados. I looked at the world, and saw it from Barbados. I saw New York City two thousand miles to the north of me – northwest, for we are at a certain Latitude 13 North; New York is 42 North. We are the 59th Longitude; New York is the 74th; so I saw it northwest, as I could imagine it.

I heard the tropical noises. We call this land tropical. It really isn't tropical in the really true sense of the word. When you go into the tropics, it's something entirely different, and I was born in the tropics – almost on the Equator. It's an entirely different odor. Sunsets go like this: you look at the sun, and the sun disappears suddenly. A ball of red light becomes green. You are looking at the sun, and suddenly, in the matter of a split second, you are seeing a green sun. You are seeing the complement of red. So, we have no twilights in Barbados. The sun goes down rapidly from a red ball to a green ball, and you see the green ball.

So, the whole atmosphere differs. Well, I put myself into that, and felt that my mother and father were in their room, and that my brothers – those who were not yet married – were in the house. It's a huge, big, old home of ours. And there I "slept."

This was, now, late October. When it came to the end of November, I said to Ab, I said, "Ab, I am no nearer Barbados."

He said, "You are in Barbados." Then he turned his back on me, walked towards his bedroom, and slammed the door, which was not an invitation to follow him, if you understood Ab. He was teaching me a lesson, the lesson of faith.

If I am actually sleeping in Barbados, no power in the world could interfere with my journey to Barbados. This is, now, late November. The last ship out of New York City sailing for Barbados was the 6th of December. I wanted to get there by Christmas, and so I could not raise the question any more. But on the morning of the 4th or the 3rd of December I got a letter from my brother Victor. I did not ask him or any member of my family to bring me to Barbados.

He wrote a letter and justified the contents in this manner: He said, "We are, you know, a large family" – nine brothers and a sister. "We have never been united around our Christmas table at Christmas since we were a family," – for there was an interval between my sister Daphne and the last two boys of eight

years. By that time, my oldest brother had left for Demerara* in British Guiana; and by then, when he came back, my brother Lawrence went off the McGill (?) to study medicine, and we were always moving around. But this time, every one was present but Yours Truly. And he said, "I am enclosing a small, little draft" -- $50.

But in 1933 when there were seventeen and a half million unemployed, and we didn't have two hundred and four million citizens, we only had a hundred and twenty-odd million, -- it was an enormous thing. If you were old enough to know it, may I tell you? It was really a horror! Well, I was numbered among the unemployed; so he knew that I could come if the terms were there, that I had my passage paid; so he enclosed a $50 draft to buy a suit. Well, you could buy a suit in those days for $12, $10. You could buy a pair of shoes, McCann shoes, for $3.00.

So, I went down to the steamship company because in the letter he said, "I've notified the Company to issue you a ticket; then with the $50 you buy what you need for the trip, and then sign the chips; and when the ship comes in, I will meet the ship and pay all the things that you have incurred, all the debts."

So, when I went down to the ship company, they said to me, "I am sorry, Mr. Goddard, but I do not have a first-class passage for you. We can accommodate you third class. You have the first-class accommodation for meals, and you can have all the other areas of first class; but for sleeping, you have to move into the third class."

I said, "That's perfectly all right with me. I'll take it."

I went back to Abdullah and I told him. Do you know what he did when I said, "I am going third class to Barbados, but I have the accommodations of the first for the daylight hours?"

*Georgetown

He said, "Who told you you're going third class" You are already in Barbados, and you went first class." Again, he closed the door on me.

I went down to the ship the morning it sailed, on the 6th of December; and the ticket agent said to me, "Mr. Goddard, I have good news for you. We have a cancellation, and now you can go first class, but you will share it with two others. There are three in the cabin."

"That is perfectly all right with me." So, I went down first class.

Abdullah said to me, "You know, Neville, when you return from Barbados, you will have died!" He never explained a statement of that nature. "You will have died." I am coming back from Barbados, but I will have died!

He spoke in these cryptic manners. Well, I did. I went down to Barbados. I was a strict vegetarian. I had not eaten one piece of meat or fish or fowl in seven years. No smoking, no alcohol, no sex; disillusioned in my first marriage, and the whole thing was simply --- I became a celibate. I came back from Barbados – and in Barbados, I was the same being that I was when I arrived, to the annoyance of my family, for they made all their money in groceries – selling meat, fish, alcohol – everything; and I am enjoying a trip based upon their efforts, and yet I am not taking what they are offering. On my way north, I did everything I had not done in seven years.

He was right: I "died." That state of consciousness died. That's what died. Neville is the Immortal Being, -- that is, the Inner Man is immortal. I was locked in a state. The state I departed from: so, as far as I am concerned, I died to that state.

You see, life is nothing more than a hunger. This whole vast world is a hunger, and there are unnumbered states of consciousness from which you and I can view the world to satisfy that hunger. So, we get out of one state into another state; and we do it in the same way I went to Barbados: sleeping physically in New York City, in my imagination I slept in Barbados; and my brother was moved to send me a ticket, and justified it by telling me the story of the family who had never been together at Christmas, to make it easy for me to say, "Yes," for I did not request it. I did not ask it. He simply wrote the letter and enclosed a little draft, and told me to go and get my ticket.

So, I was there for three months, and I came back; and then, I tell you, to discover the creative power of the world was my own imagination was an awful shock! It was easier in the past to believe in an external Christ – much easier to believe in an external God to whom I could pray; and then if He didn't answer I would say, "Well, all right; so He doesn't want me to have it." I could justify failure. But then I had no escape, and that is a very difficult thing. I couldn't turn to the left or the right and praise or blame any one, for I had found the Cause of the phenomena of life, and that Cause was my own wonderful human imagination, and that is what Scripture calls "God" and calls "Jesus Christ."

Then I would read it differently. I would go to the pictures with him. I recall the day I took him to see a certain picture; and he said, "Neville, tell me, did you get anything out of it?" So, I began to interpret it for him. It was the Count of Monte Cristo. He said, "Interpret it for me;" and when I did, he was so excited and so thrilled that I had learned the lesson that everything is teaching us the same lesson in this world: <u>there</u> <u>is</u> <u>nothing</u> <u>but</u> <u>God</u> <u>in</u> <u>the</u> <u>world</u>.

So here, I one day took up the 14th chapter of John, and I interpreted this for him, because he would have me rise, and not more than, say, a dozen or twenty of us came to the meetings; he taught Hebrew. That's where I learned my Hebrew. And when I took the 14th of John and began to explain it in this manner, now again the excitement that came over him!

"Let not your hearts be troubled. You believe in God. Believe also in Me. In my Father's house are many mansions. If it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and receive you unto myself, that where I am, <u>there</u> you shall be also."

And I explained it to him in the lines of what I have just told you about my trip to Barbados. I prepared a place for this outer man that could do nothing but be anchored by his senses. Here I was, living in a basement on 75th Street, and my senses dictated the fact that I had <u>no</u> money – but none, and unemployed. I couldn't possibly get to the Bronx without borrowing the nickel, and yet I wanted to go to Barbados! The Inner Man is my imagination, and that is the Lord Jesus Christ, and "All things are possible to Him," <u>if</u> I can believe in Him.

So, now, I go and prepare a place for you, Neville, -- the outer man. So, I slept in Barbados, and I saw the world as I would have to see it, were I in Barbados; and in a short six weeks the means came, and I made the most heavenly trip to Barbados, spent three months in Barbados, and had a lovely trip back, bringing back adequate sums to tide me over for a while – all a gift of my family, which I did not solicit. So, I then discovered who the Christ of Scripture was. He was my own wonderful <u>human</u>

imagination.

But by tradition, I fought along the way, and went back to the traditional concepts and the belief in my senses and the belief in the evidence of my senses, and what they dictated, until finally you break through from the traditional "god" to the God of experience. I experienced God on that trip, because who did it? I did it all in my imagination, and it came to pass; and if "by Him all things are made, and without Him is nothing made that is made," and I know exactly what I did, -- well, then, I've found Him. I found Him of whom Moses in the Law and the Prophets wrote; but I found Him and I still called Him "Neville!" I didn't call Him by another name. The Bible calls Him Jesus Christ," which means "God the Savior." I found the Savior, and He was my own wonderful human imagination; and that was an awful shock, because here is a normal man, with all the weaknesses of the world, all the limitations of the flesh, -- things I had done of which I was not proud and possibly still capable of doing; and yet that was God!

So, your own wonderful human imagination, I know from experience, is God. That's the Christ of Scripture.

Now, imagination plus faith is the stuff out of which we fashion our world. We are told that "without faith it is impossible to please Him." Read that in the 11th chapter, the 6th verse, of the Epistle to the Hebrews. "Without faith, it is impossible to please Him."

Now, what is faith? It's described in that same 11th chapter. Well, let me give you another definition:

Faith is the subjective appropriation of the objective hope.

I hoped to go to Barbados. I subjectively appropriated it. Physically, I was in New York City on 75ht Street. Subjectively I was in Barbados. And then to prove that I was in Barbados, I simply looked at the world. If I could see the world as I would have to see it were I in Barbados, then I subjectively appropriated that state.

If I sleep in New York City and still know I am in New York City, I will remain there forever. There'll be no change in my world. I had to subjectively appropriate my objective hope. My objective hope was to be in Barbados.

Now, whatever one has as an objective hope, they must now subjectively appropriate it and sleep in that subjective appropriation. You want to be – and you name it. All right, you simply subjectively appropriate it. And that was the beginning of my transition from a" god" of tradition to a God of experience. And when I came back to New York City, friends of mine who knew me in the days when I never touched alcohol or smoking, -- I never acquired smoking. I tried it, and I couldn't seem to get it. Alcohol I got!

Other things like, -- well, you name it; all these things I do, I trust not to excess. Sometimes to excess, yes; but nevertheless, I did it, to discover it didn't hurt me at all concerning my spiritual advancement. Yet they accused Him – the Human Imagination – of being a glutton and a drunkard and a friend of sinners, -- one who loved the company of harlots and tax collectors and all the things in the world that people shun; and here was the Human Imagination in the midst of it all, trying to show every one Who-He-Is: that He is actually buried in man, and He will rise one day in man as the man in who He rises.

And when it did happen to me in '59, what a shock! But it was back in 1933 that this thing actually

began to unfold within me, when old Ab would not explain what he meant when he said to me, "You are in Barbados."

So, if you said to me right now, I would like to have a hundred thousand dollars," if I were now telling you as he would tell it to me, I would have to say, "You have it. And if you do not sleep tonight in the possession of it, you are not doing what I have told you."

If you want anything, you simply sleep in it as though you had it. The secret of feeling as if it were true – that's the secret. And so, "We receive not the spirit of the world," – the spirit of the world is doubt. The body of doubt is Satan. And as Blake so clearly and beautifully stated it:

> "Oh, My Satan, thou art but a Dunce,
> And dost not know the Garment from the Man."
> [from Epilogue to the Gates of Paradise]

It was the "garment" limited by its five senses, limited by what Reason dictated to it.

At night when I go to sleep, Reason tells me, "You are now sleeping at 1025 Carol Drive;" and Reason is telling me what I have in the world. But suppose I don't like what I seem to have and Reason dictates? I must dare to assume that I am that which I would like to be, and "sleep" in that state, rather than the state that my reason and senses dictate. If I dare to do it, I know from the experience of 1933 that it works.

I have taught that law to everyone who will listen to me. Many will listen, yes; many have proved it. But we are creatures of habit; and when all day long and every moment of time Reason is dictating, we tend to go back to what Reason dictates and what the senses dictate. But the Being who is speaking in you is the Lord Jesus Christ, and He's your own wonderful human imagination. So, He is telling you, "Be not afraid. Let not your heart be troubled, for in my Father's house there are many mansions."

"Mansions" means states of consciousness, and these are all for the purpose of satisfying the hungers of a man. I hungered for Barbados. It was a state to satisfy that hunger. The day will come there will be a hunger that not a thing in this world can satisfy but an experience of God. That's a state of consciousness. There is a hunger for money that nothing can satisfy but money. There's a hunger for fame, and nothing but fame, -- trivial as it is, not a thing will satisfy it but fame as you understand fame.

So, these are all states; so you enter into the state of the hunger and view the world from it and satisfy your hunger. If you are now known as you want to be known, then the hunger to known is satisfied. If you want to be anything, then you view the world from that state; and the world viewed, although subjective, confirms what you are actually seeing and experiencing subjectively, -- well, then, your hunger has been satisfied.

Now, having done it, in my own case a bridge of incidents was built without my conscious reasoning mind. I didn't write my brother's letter. I didn't buy the $50 draft. I didn't notify the shipping company to issue a ticket to me. All that came by mail. He was influenced two thousand miles away by my assumption. I dared to appropriate subjectively my objective hope.

So, take your hope – your objective hope, and then appropriate it subjectively, and "sleep" in it as though it were true. If you dare to sleep in it as though it is actually true, in a way that you do not

know, that bridge of incidents will appear, and you will be compelled to walk across that bridge to the fulfillment of the subjective appropriation. But when you get to the end, it is now the fulfillment of the objective hope.

This is what, this night, I would share with you. I tell it from experience; and then, from then on, when I have found a crisis in my life, I have applied it. I do not live by it every second of time because I am fairly satisfied with the life I live; and so there is no need for constant change in my life, but there are moments in the lives of all of us where we reach a crisis, and then you have to take action if you know who Christ is. For, bear in mind: "By Him all things were made, and without Him was not anything made that was made."

So, do not become so completely anchored to the outer garment which you think is yourself – it's only a garment – and forget the Inner Man, the imaginative man, who is the Immortal You. That Imaginative Man is God Himself! And the day will come that He will be born, for his whole vast drama – I could break it into three patterns: Innocence, Experience, Imagination. And when you reach that stage – the third stage of Imagination, you are going towards the end, for we came out of a world of innocence into the world of experience, and move towards an awakening imagination, which is God Himself!

So, we are told: "All things are possible to God." Then we are told: "All things are possible to him who believes." So, the 19th chapter of Matthew tells us, "With God all things are possible." The 9th chapter of Mark tells us: "All things are possible to him who believes;" so he equates God with the man who can believe. You can't get away form that equation. If all things are possible to God and all things are possible to the one who believes, hen he equates the one-who-believes with god.

No, I know the difference between thinking from my wish fulfilled and thinking of it. I am always thinking from where I am, and of where I am not. Right now, I am thinking from this room, and of my home, where my wife is now. But this room is more real now than where she is because I am thinking from here, and I am thinking of there. The secret is thinking-from.

When you enter into a state and think from it, you give it all the tones of reality, you give it all the tones of reality, you give it all the sensory vividness that you can muster; and then when you open your eyes and you break the spell, you think, "Now, what have I done?" That was all imagination, the world would say. That's all it need be, for imagination is God! You set in motion a reality; and you do not have, now, to devise the means which will be employed to take you from where you are physically to where you are in imagination. So listen to the words carefully:

"And now I go to prepare a place for you; and when I go and prepare a place for you, I will come again and take you to my Self, that where I am, there ye shall be also."

He is speaking to this "garment." This garment can't go. You sit it on a chair, put it on a bed, throw it on the floor; but He – the Inner Man – can be any place in this world; and viewing the world from where He is in imagination, which is Reality, He returns to the "ferment" that He left behind and takes it to Himself. So, I will return, having gone and prepared the place, -- I'll return and take you to myself, that where I am – Where? – in consciousness, in my imagination – which is the only Reality, there ye shall be also.

So I went to Barbados in my imagination, and that was Christ, but I left the little "garment" that I wore on 75th Street in New York City. Then I returned the next morning and took it up. All right, six weeks passed by and seemingly nothing happened, but it came with sudden shockingness – out of the

nowhere, the letter under my door, because in those days, what on earth would you do getting up early when there were seventeen-odd million unemployed, and I was a dancer? Who wanted a dancer? When they couldn't eat, how could they pay to go to see a dancer? If I could find a job in a restaurant dancing for nothing but just for the food, I would have taken it.

People who are not my age have no idea of the Depression of those days. We speak of a "recession" today, where there are six million unemployed with two hundred and four million in our country, and there were seventeen-odd million, and that was not quite the true figure, and we only had a hundred and twenty-odd million.

If you know New York City, there is a place called Gimbel's, and Gimbel's moves all the way through to Penn Station; and the hallway walking through from Gimbel's to Penn Station would be from here to about here (indicating). I have seen men seven deep all the way sleeping at night, -- no place to go. At least, they had it heated for them. That's where they slept. They slept all over the place; and what they could beg or eke out, that's what they got. We had no Social Security in those days, no welfare aid in those days; and we had seventeen and a half million unemployed. So, I know what it is to go through that experience. And without one nickel I could make a trip to Barbados that cost someone – it cost the family – well over a thousand dollars. In those days a dollar was really two or three dollars when it comes to buying things.

But I did have fun. I got on that ship, and these two elderly men – for that was 1933, and I was born in 1905; so you know my age. I was the young one of the three. One was a Nazi of the extreme – a traumatic fellow, making his trip down south; and one was an Orthodox Jew. And what a combination, the three of us! So, the Orthodox Jew, a little fellow, he saw my new suit, -- I had paid $12.50 for it, -- and he said to me, "How much did you pay for this?"

I said, "Twelve-fifty."
He said, "They robbed you!"
I said, "They robbed me?"

He said, "Yes, they robbed you; and let me tell you something. If it starts to rain, run! Or you'll never get out of it. It will shrink right up to here on you."

Here was this other fellow – both elderly gentlemen, the Nazi; he was ranting all day long how Germany is going to take over all the West Indies, and eventually take over America; and the two of them were at it. The little Jewish Orthodox man was reading his Bible most of the time in Hebrew, but would talk to me about my suit or things of that sort; and the other fellow was all science. By "science," he meant astrology. He believed in astrology. He believed in all these –isms. Well, that was my ten days at sea. What an experience!

You see, it all adds up. In the end, it all adds up. So I had the most fabulous trip all the way down, and came back to fulfill my friend's prophecy: "You will have died," and I did. I "died" to a state. The Immortal Man cannot die, but I didn't realize I was locked in state until I began to sleep in another state; and sleeping in another state, <u>that</u> state became the reality, and the <u>old</u> state that could not eat fish or fowl or meat or eggs or anything, -- delighted in eating fish and fowl and all the things that the other one couldn't do. Every state is right for itself.

And so, until one gets out of a state, don't try to hit him over the head. He can't hear you. He knows what he is doing is the only truth, the only reality. If he really believes that clams are going to poison

him, do you know? They'll poison him. You and I will sit down and eat the most glorious bunch of clams; he will sit and eat the same from the same dish and they will poison him. I had that experience when I was a strict vegetarian.

I went to Toronto. A friend of mine invited me – we were house guests. She could ill afford the salmon that she prepared – a beautiful salmon, but I was not eating fish or meat or fowl or anything in those days; but as a guest, I was trained never to offense a host, and so I forced myself to eat what was put before me. That was the first time I broke my fast in these many years. Do you know? There were seven of us at the table: my host and hostess, my dancing partner, her mother, and then two sons – there were a bunch of us around; and I was the only one with Ptomaine Poisoning. I came down – I was poisoned and poisoned beyond measure that night, and every one ate the same fish. But I was eating against the grain of my own being. I knew I was doing wrong by my own – at the moment – my own ethical code, and I was poisoned, and they all survived. Well, my body survived, too; but I mean, I was really sick.

So, the most marvelous thing in the world will poison you if you think that it is wrong in what you do. So, where is it? All in your own wonderful human imagination. That is God!

And we ate of the Tree of Knowledge of Good and Evil, and came down into the world of experience. And there are only two things in the entire sixty-six books of Scripture that displease God. You can read from beginning to end, and you will not find more than two that truly displease God; and one is lack of faith in "I am He;" and the other is eating of the Tree of the Knowledge of Good and Evil.

Now, we all have eaten of the Tree of Knowledge of Good and Evil. I know I have. But the whole vast world shuns and turns away from that belief that "I am He." So, the lack of faith in "I am He" and eating of the Tree of Knowledge of Good and Evil are the two things that displease God as mentioned in Scripture. I cannot find a third one. I find no third, only those two.

So, "Be still and know that I am God." As we are told: "Unless you believe that I am He, you will die in your sins." So, the "I AM" in you is your own wonderful human imagination, and you can put it any place in the world. You need not be anchored to where your senses tell you that you are.

Now, let me speak candidly to a lady who is here. She wants to sell her home. You can't sell the home if night after night you sleep in that home. You have to "sleep" elsewhere – mentally – I do not mean physically. Physically, I slept in a basement on 75th Street in New York City, but in my imagination, I slept in my Mother's home in Barbados; and within six weeks I was in my Mother's home in Barbados. And then I had not a nickel towards the venture, which cost well in excess of a thousand dollars. It was all made available as a gift. It was not a loan. It was a gift.

If you want to sell that home seriously, you have to actually let it go in your imagination and "sleep" as you would sleep and where you would sleep if you had sold it. And then, night after night, sleep in that state. Where would you sleep if you had sold it? Unless you want to re-rent a room in your place, which is not what you want to do.

So, I say to everyone: If you know who Jesus Christ is, you are free. The day will come, you will know he really is the Father; and that day is the most thrilling day imaginable, when David in spirit calls you "Father."

(audio lecture "I AM ALL IMAGINATION")

2-L/
S1

GOD-GIVEN TALENT

31 May 1971

Tonight is the Law. We are told in the Book of Acts that:

"God is not far from each one of us, for in Him we live, and move, and have our being." [Acts 17:28]

I would like to change that a little, and say to you that?

God is never so far off as even to be near, for nearness implies separation. And God and Man are one.

"Man is all imagination, and God is man, and exists in us and we in Him" [Wm. Blake, from "Annotations to Berkeley"]

"The Eternal Body of Man is the imagination, and that is God Himself." [Wm. Blake, from "The Laocoon"]

So, He cannot even be near, for nearness implies separation.

On this level, you and I can go amuck, go berserk, exercising this same power that created the universe and sustains it. Your own wonderful human imagination is God. That's God!

"By Him all things were made, and without Him was not anything made that was made," [John 1:3] -- good, bad or indifferent.

Now tonight let me share with you some experiences to show you that it is all your own wonderful human imagination. You might have read last Saturday's Los Angeles "Times." On the front page in bold, bold type is the story of a plane. A story was told, and shown on TV, and very, very popular by Rod Serling; and here, a man was influenced to take that story and put it to his own personal gain. So, he threatened Quantus, the Australian Airline, with a hundred and seven passengers aboard that he would blow the plane up at a certain airport if they did not pay five hundred and sixty thousand dollars, which they did. They paid him, this extortionist, $560,000, based upon a so-called "imaginary" plot by Rod Serling. When he realized what he had done, so he claims in the story, he asked his producers to withdraw the film from TV and not show it any more. They refused because of profit; it was written for profit, shown for profit, and will continue, regardless of Quantus or any other airport of unnumbered people that may suffer as a result of it. I did not see in his regret that he is going to give his income from the residuals to Quantus to repay the $560,000. No, he didn't say that he would pay back what he would now make to the Australian airport; he is going to keep it and write another bunch of nonsense, because he doesn't know what you know, that:

Imagining Creates Reality.

For, God-imagining creates, and God is man; so man-imagining creates. There is no separation between God and man. We are one.

"God became as we are, that we may be as He is" [Wm. Blake, from "There Is No Natural Religion"], allowing Himself on this level to make all the mistakes in the world, to go berserk and to imagine any stupid thing in the world.

Now, let me share with you a few stories. These stories by William Butler Yeats -- you can find them in his volume called "Good and Evil." They first came out at the turn of the Century. It is part of his collective works; but this individual volume has been reprinted, I think, three or four times, and this is the chapter which he named "Magic."

He said: "I was spending a vacation in Paris, and I got up early. I thought I would go out and get the morning paper before my host rose; and then I came through, and I saw the little maid laying the table for breakfast, and I told myself one of those long, stupid stories that one tells only to oneself.

If something could happen which had not happened, I would have hurt my arm; and so I imagined myself with my arm in a sling. As I passed by, I had so completely imagined myself with my arm in a sling that I cast my imaginal act upon that sensitive child -- the little girl who was simply preparing the breakfast table. When I returned with my paper, my hostess met me at the door, and she was all in a dither, inquiring about my arm, for she said that the little girl, the maid, had told her that Mr. Yeats came down with his arm in a sling. Then I remembered what I had done. I simply imagined that had I done what I had not done, I would have hurt my arm, and my arm would now be in a sling; so I cast my imaginal act so intensely upon that maid that she saw it as an actual fact.

"Now," he said, "just about the same time I thought intensely of a fellow student and a message I wanted to give him, but I did not wish it committed to paper. I wanted to tell it to him, but he was not present. Two days later I got a letter from this fellow student who was several hundred miles away; and just about the time that I had intensely thought of him and the message, I appeared, seemingly, in bodily form, as though in the flesh, in a large hotel where he was amidst a large crowd of people and he told me that he would like me to return after the crowd was gone, and then I vanished and returned that night at midnight and told him the message, which he told me in his letter.

"Now," he said, "I have no conscious knowledge of the projection. I only know that I intensely thought of my fellow student and the message I wanted to convey; and there I appeared in the midst of a huge crowd in a hotel several hundred miles away; and he was telling me to return later after the crowd dispersed, which I did at midnight, and told him the message.

"Now," he said, "I could tell you unnumbered stories of the power of imagination." Then he tells the one of Joseph Blanco, which is a popular story and supposedly very, very true, of this student at Oxford University finding himself -- well, without funds, so he could not continue his studies; so the day that he left college because he could not afford to continue he found no job, and he joined himself to a bunch of gypsies -- traveling gypsies. And one day two students who knew him at college came upon him among the gypsies, and he made a sign not to be identified, and then came up afterwards, and he told them, "I'll meet you at the inn, and then I will explain to you why you find me among this crowd."

-L/
S1

Well, they were curious and went to the inn; and when he came into the inn, he told them that they are not quite the vagabonds that people think they are. They have a secret that is not known at Oxford. "none of our professors know it. I know I never heard about it," said he; "so no one knows it, but I will tell you what they have taught me. I have learned all that they have taught me so far, and I have improved upon it. Now to show you what I mean by it, I will leave you two fellows alone; and when I return I will tell you what you have discussed in my absence."

So, when he came back, he told them in detail what they had discussed, everything they had discussed; and they were curious, and wondered why. He said, "You had no choice in the matter. I determined what you would discuss. My imagination led yours. Their story is all about imagination; and they, by the complete control of their own imagination, influence your behavior. That's what I learned from them."

Well, if God makes all things, then God must be the human imagination. If a man can so control his own imagination that he influences your behavior, and you think that you initiate what you do when it was the man in control of his own imagination that did it, then we understand what the poet meant:

"All things, by a law divine,
In one another's being mingle."
[Shelley, in "Love's Philosophy"]

I see you. You see me. Were we not intermingled, I couldn't perceive you. If I couldn't penetrate your brain and you couldn't penetrate mine, you wouldn't see me. So:

"All things, by a law divine,
In one another's being mingle."

Imagination is that non-objective reality from which all objects pour forth, just like sudden fancy. Everything in the world comes out of one's own wonderful human imagination, for that is God! And there is no other god.

I know in my own case, sitting in New York City in my apartment, with the urge to comfort my sister two thousand miles away across the water, simply stretched out on my bed, -- I left the living room, went to my room, closed the door and asked my wife not to disturb me; and in that interval I assumed I was in Barbados and on the bed where her son was dying of cancer. There was no hope of recovery. He was riddled at the age of seventeen with cancer.

And to comfort her, I assumed I was her son, and actually felt myself to be there. I imagined that I saw my sister Daphne come through the door and look, and she saw her brother Neville rather than her son Bill, and she came over and she looked at me. I saw her, and then I awoke back in New York City.

Eight days later -- this was before we had such a thing as air mail -- it came by slow freight; so eight days later I got a letter from

my sister Daphne. She said, "Neville, I don't understand it," and she dated the letter the day that I did what I just told you. She said: "I went to the room to see Billie. As I entered the room, it was you! I came over, and I looked at what should be Billie, and I am looking at you! I came over, and I looked at what should be Billie, and I am looking at you! I rubbed my eyes; I did everything to bring about the normal vision, but I couldn't see my son Bill. I am only seeing my brother Neville, and I couldn't understand it."

Now, she began to feel, through the superstitions of the world, because Billie was dying of cancer that the next one to go would be her brother Neville. That's how she interpreted it. She didn't know what I was doing in New York City. But what I did, did not help; he died. He died of cancer. But I succeeded in projecting myself two thousand miles away onto a bed I knew so well. It was my father's room; it was my father and mother's bedroom; and I knew that that was where Billie was sleeping; so I assumed I was on that bed actually in the place of Billie, so that when my sister saw me she would be encouraged to have faith, to have hope. But she was so disturbed because, no matter what she did, -- she rubbed her eyes, closed them, opened them, closed them, opened them, and she is still seeing Neville; she can't see her son.

Now, when you hear these stories from those who are not lying to you, you may not understand it, and reason will deny it. Well, if you have an experience, even though reason denies it, you can't deny the experience! My sister cannot deny what she actually experienced, and I could not deny what I <u>did</u>, because when I came out that night into the living room, a friend called at the cocktail hour, and she said, "Neville, you always seem so light and gay, but tonight you seem so heavy of spirit." So, I told her what I had just done.

Well, eight days later when the letter came, I gave it to that same woman who was home again at the cocktail hour, and showed her what my sister had written. So here, my wife and my friend were witnesses to what I had told them eight days in advance that I had done; then came the letter from my sister asking for some explanation of it.

So, I tell you, I know from experience that <u>imagining creates reality</u>. On this level, we are only learning. We are all students. We are simply in kindergarten; and we go berserk, as Rod Serling did, for he made a fortune writing this story, and it is still being shown all over on TV, and he will still get his residuals; and he will take his residuals and pile it into some IBM stock or some other stock. He hasn't given it away. He'll write more nonsense, for it's all nonsense, but he doesn't realize what he is piling up for himself.

"Be not deceived. God is not mocked." [Galatians 6:7]

"As a man sows, so shall he reap.
See yonder fields! The sesamum
Was sesamum, and the corn was corn.
The Silence and the Darkness knew!
So is a man's fate born." [The Light of Asia]

So, let no one think he is getting away with anything! Misuse your talent, and you will reap seeming rewards today in dollars and cents; tomorrow you will reap it in another kind of payment -- another

kind of payment tomorrow. And dollars and cents cannot buy it. Dollars and cents cannot free you from it, either. You will go through the experience of having misused the talent that you received. The talent is the gift of God Himself. God actually became man, that man may become God.

So, this is the Law by which we live. Learn to use your imagination lovingly on behalf of every one in thie world, because you are going to reap the fruit of it; whether you use it lovingly or unlovingly, you are going to reap the fruit of it.

So I say to you tonight: God is not apart from man. He is never -- not in Eternity -- so far off as even to be near, because nearness implies separation. That statement from the 17th Chapter of Acts would imply separation. He is not even separated -- He can't even be near you, because He is your own "I." When you say, "I," that is God! When you say, "I AM," that's God, -- His name forever and forever, -- and there is no other god.

The minute you say, "Thou," that's a false god. If you address Him as, "You," that's a false god. The only God is "I AM." "That is my name forever, and by this name I must be known throughout all generations." [Exodus 3:15]

So, do not misuse it.

Now, you can set yourself a goal -- any goal; and if you really know exactly what things would be like if you had realized it, and then enter into that state, may I tell you? it will become to you objective. At the moment, it seems only a shadow -- just a shadow because you have not entered into the sketch. When you enter into the sketch, the sketch takes on a cubic reality, and becomes objective to you; not to another, but to you. Now, leave it alone. In time -- in its good time, it will flower and become what the world calls an objective reality. It was real the very moment that you entered it because you were the reality. "All things exist in the human imagination," -- but all things. You name it, it exists in you; but it exists in you only as a shadow. It's shadowy. But if you enter into the socalled shadow and clothe yourself with it, it ceases to be a sketch, and it becomes a cubic reality just like this room.

At this moment, your home that you know so well is only a shadow, and this room that you do not know very well -- it seems so real because you are in it.

Now everything in this world -- socalled "natural" effects" --

> "Every natural effect has an imaginal Cause, and not
> A natural. A natural cause only seems; it is a Delusion
> . . . . . of the fading memory." [Blake, from "Milton"]

Our memory, -- yes, it's good. It's adequate for sameness, but it is not perfect. I'll show you.

When you go home tonight, take an ordinary magazine; take the cover, a landscape or a postcard, and look at it and know exactly what you are

2-L/
S1

doing. You are looking at the postcard. Try to memorize it. Spend as much time as you want on it; spend an hour if you want. Try to memorize that card. And you think you know it. All right -- you know it.

Now, turn it over and try to reconstruct it from your memory of it, and be honest with yourself and see how far you are from what you were observing. Yet, when you turn it over, your memory picture of it is good enough for sameness. You know it's the same card because it is good enough, but it is not good enough for the after-picture.

So, our memory is all right; it is good enough for the cause of sameness. So, that is why man does not remember what he has imagined. He forgets what he has imagined when he sets it in motion. When it confronts him as his harvest, he denies he had anything to do with it. He can't remember what he did.

Now, every imaginative man in this world is forever casting -- I would say "glamors," and influencing the entire world of the passive, unimaginative. They are forever falling under the influence of those who are vivid in their imagination. They are reaping it, and you will understand the cry on the cross: "Father, forgive them, for they know not what they do," for some vivid imagination has compelled them to act as they act. So, forgive them -- the actors. Any condemnation goes to the author, not the actor. Man condemns the actor in the drama when really, if there is any condemnation, it is really the author, not the actor. And the author of the play is God! For God is your own wonderful human imagination.

This one that extorted $560,000 from Quantus, -- he didn't conceive it; he saw it on TV, and it gave him an idea, and he thought, Maybe I can get away with it. Well, who was the author of it? Rod Serling. He was the one who conceived it, and here was an "actor" who thought, Here's an idea to get a half-million dollars, and he got it because there were a hundred and seven souls aboard that plane, and they couldn't run the risk that it may not be true; that if at a certain altitude it would go off; then they had to pay that extortionist that $560,000 and save the lives of the hundred and seven souls aboard that plane. So, he got the money, and he was the actor. If they catch him, undoubtedly they will send him up for life; but who is the actual culprit? Serling. He wrote it; so he is making all kinds of money out of that scene that he wrote, and he continues to make it. He wrote a series that went for two or three years at prime time. It is now still selling at other times called "Twilight Zone," -- all out of his marvelous imagination. It doesn't hurt any one what he did to that one; but he has made a fortune using the talent. But in this, he misused his talent, and his regret does not alter the fact. But, in the end, no one gets away with any misuse of this talent. He pays for it in a way that money will never be able to compensate. That's the story.

So, your own wonderful human imagination is God, and that God is creating all the phenomena of the world. As Disraeli said, "Man is not the creature of circumstance; circumstances are the creatures of men." We are creating them. We are not the victims of circumstances; we are creating circumstances. "Man is not the creature of circumstances; circumstances are the creatures of men." Benjamin Disraeli, -- don't discount him.

Here was a man -- an able, able man -- who said, "Christianity is the fulfillment of Judaism." He never denied that he was a Jew. His very name tells you who he is. Benjamin Disraeli, -- "D'" is "of" Israel; Benjamin of Israel is what his real name is. He never denied he was an Israelite; but he knew that the Christian faith, if properly understood, was but the flower -- the fruit on the tree of Israel, the fulfillment of it, when God actually became man and flowered <u>in</u> man, and the whole vast wonderful imagination that is God awakened in a man, and he knew that he was God! And he tried to tell his world, and they denied it. That was not what they were looking for, when it was buried in <u>every</u> man, and in <u>each</u> man he was to awaken. And when he awakens, he is God; but before He awakens, -- oh, does he go amuck! Does he make mistakes -- these horrible mistakes in the world? But the day will come, he will completely awaken within man, and when he does, He will be governed by Love, and nothing but Love. Until we are <u>completely</u> governed by Love, what horrors we create in this world!

So, the whole vast objective world is created by the imaginal acts of man. Everything now proven in the world was once only imagined. I don't care what it is, -- the simplest little thing, a chair, the dress you wear, the hat, the house, -- everything was only imagined, and then executed. It began all in the imagination of man. So, everything that is in this world is nothing more than the imaginal acts of men "pushed out," -- good, bad or indifferent.

So, tonight you take me seriously, and know that <u>you</u> -- and you alone -- are responsible for the phenomena in your world. If you are passive and not alert, you can be influenced because:

> "All things, by a law divine,
> In one another's being mingle."

But it is still the one Being; and so you can be influenced. You and I -- I trust that you cannot be influenced to take pictures shown on TV and extort a half-million dollars, -- I trust your ethical code is beyond that, but not every one is beyond it.

You and I, I hope, are beyond such things; but there are unnumbered people who are not, and they will simply be influenced by the powerful imagination of a writer, a very successful writer, who -- if tonight he was invited by some university to speak on the art of writing -- could demand maybe two thousand or three thousand dollars for his appearance. And he knows nothing concerning the story of the Bible, -- but nothing! Had he known it, he would not have done it.

So, <u>you</u> know it, and <u>he</u> doesn't; so he makes his three thousand if he wants to take it. He doesn't have to take it; he has so much money he doesn't need it. But <u>you</u> have what he doesn't have. You have awakened to the point of knowing how to use your imagination lovingly on behalf of others.

So, this is the law of Scripture. When we speak of the Law and the Promise, this is the Law: that your imaginal acts are creating facts in the world. Imagining creates reality.

So, watch carefully what you are imagining. When you return home tonight and you are about to go to sleep, see that your mind is filled

with lovely things -- imaginal things -- and drop off into that state. "Do not let the sun go down upon your anger." [Ephesians 4:26] Actually resolve it within yourself, and sleep as though things were as you would like them to be or make them lovely -- make them altogether marvelous in your world.

I tell it for your own good, because in the not-diatant future -- not only the little crowd here, but the whole vast world will have departed. Those who are now claiming themselves to be "another generation" and demanding special service -- they will in the not-distant future be old people who will vanish from this world. It's time that we all wake up and catch on to what really is causing the phenomena of the world. And the phenomena of the world are caused by the imaginal acts of men.

So, you take it seriously, and do not let one day come to its end without revising and changing the imaginal acts of the day. Make it conform to your dream, to your ideal, and live in it just as though it were true.

I am telling you from my own experience, the day will come that you will sit and you will think of something that isn't present, -- the world calls that "imagination"; if you see something that is present, they call that "sense perceived," -- that's real. If you think of something that is <u>not</u> present, they call that "imagination." But you will know how to enter that which is not present to your senses, and your entrance into it will give it cubic reality, and it will be just as real as the room in which you are seated. It will become objective to you. The whole vast world is just like that! But that will be transcended by the Being that is going to be awakened <u>within</u> you, for that Being who awakes within you is God Himself!

<u>This</u> is God keyed low to the human mind; and when He awakes, it is God at intensity; and there is nothing that is absent, for He is Omnipresent. So, He views everything <u>from</u> where He is. He doesn't think <u>of</u>, because He is Omnipresent. And being Omnipresent, He sees every being as they are, and they are not what they appear to be outwardly to the world of sense. They are what they are in heart. He sees exactly what they are thinking, what they are feeling, what they are plotting, what they are planning. He sees all the intentions of the heart.

So, when some one tells you, "Well, why did it happen to him, and not to that one, when he is so prominent in the world? Look what he did. He built a hospital. He endowed it. He gave a fortune." But God sees the heart. He doesn't see the fortune he gave to build the hospital or even to endow it. He sees what no one on the surface sees; He sees the motive <u>behind</u> the gift. He sees everything behind it all. Because He is Omnipresent, He sees everything as it is.

So, when you are told: "He called all before Him and said, No, I reject him," -- this is to pick out the one called David. He rejected his brothers because he said, "Man judges after the appearance, and God sees only the heart." So, "I reject him," "I reject him," "I reject him." "Call the other one," [See I Samuel 16:7] and then came David. "Now there is a man after my own heart, who will do all my will." [Acts 13:22]

So, now you realize, if you take it seriously, what is in store for all of us. The end is God. The origin of all is God. In the interval, we go berserk. We run amuck. But if you know what you could do, start doing it. Don't wait. You can be the man -- you can be the woman -- that you would like to be; but wanting it is not going to do it. You must be it.

You can't just say, I would like to be it; you must assume that you are it, and sleep in the assumption that you are it; for the assumption, though at the moment denied by your senses -- denied by everything round about you, if persisted in will harden into fact. So, you dare to assume that you are the man -- the woman -- that you want to be, and day after day live in that assumption as though it were true, and that assumption will become a reality in the world. Even if you go hungry, it doesn't matter. No matter what happens, go hungry; but persist in the assumption, and that assumption will objectify itself and become a reality in your world.

Do not fall by the wayside for any little thing on the side. I can't tell you how thrilled I am when I get your letters where, in your dreams, you are teaching the Law of Imagination! Some one in your dream has an argument, say, with a priest or a rabbi or a minister, and you are instructing them and telling them. Now a dream, you know, is egocentric. It's yourself "pushed out"; but yet here you are -- you actually are taking the symbols of authority and simply bringing them down to a certain level -- it is no longer your authority. You are instructing, now, and telling them -- which is yourself made visible -- what you have discovered concerning the cause of the phenomena of life. And when you have these dreams and you share them with me -- tell them as you do -- I can't tell you my thrill.

So, every one will, one day, awaken; and when he awakens he awakens in the only place where God ever awakens: he awakens in the skull of man, in Golgotha -- the human skull. And when he awakens, he comes out of that skull, and it is God that is born -- "born from above"; and then he goes through the normal series of time, and he arrives at that point where he becomes -- well, "of age." He reaches the age of spiritual puberty, and then the earthly father disappears. For when he reaches the age of 12, Joseph disappears from the scene, and he is now a creator. He can actually create his own image. He creates because he has reached the age of spiritual puberty; so the earthly father ceases to be a part of the play when the lad in the temple reaches the age of twelve.

But he has foreshadowings of it, before and after. It is approximately 12; it didn't say twelve. "When he was about twelve years of age, they sought him, and they wondered, 'Why did you do this to us?' And he said, 'Do you not know I should be about my Father's business?'" And he is talking to his father and his mother. "They did not understand him." [Luke 2:49,50] And then, Joseph disappears from the play. He is no longer brought back into the play, for he has become the Father. So, the Son becomes the Father. He now creates as God the Father.

But tonight I want it to be only on this level -- the level of -- well, the Law, where man, if he is in control of his own imagination, is in control of the phenomena of his life. He is not the victim of

circumstances; circumstances are the creatures of himself. He creates them, if he knows what he is doing.

If he doesn't know what he is doing and he is passive in this world, he can be influenced by the imagination of one who is in control of his imagination, for he doesn't know what he is doing like Serling didn't know. Had he known, he wouldn't have done it. And to this day he doesn't know. He only regrets what he did, but he doesn't know that his imagining is creating reality. He sees the evidence before him, and still doesn't know it.

I tell you: Imagining creates reality. So, be careful what you imagine, because you are setting in motion -- and because --

"All things, by a law divine,
In one another's being mingle,"

-- you are influencing every one, even though they do not see your picture or read your book. As Yeats again said:

> "Having seen the operation of this law, we should never be certain it was not some woman treading the winepress who started that subtle change in men's minds, or that the passion because of which so many countries were given to the sword did not begin in the mind of some shepherd boy, lighting up his eyes for a moment before it ran upon its way."

Who knows who, this night, feels neglected, feels hurt, feels wrongfully accused, and who is sitting alone and "treading in the winepress," who tomorrow will influence some catastrophe? Some shepherd boy dreaming of some heroic future and thinking only in terms of war that could bring him the crown of a hero, -- he -- while tending his sheep -- is simply dreaming of being a hero, and using his talent, which is God, -- using his imagination in some destructive manner, even though he tends the sheep.

So, I say to every one, Know what you are doing every moment of time because your imagining is creating reality.

---oOo---

Neville 02-24-1969

GOD BECAME MAN

You are told that God became man that man may become God. You may think you are the man that God, as another, became, but I tell you: you are the God who became man, that man may become you! Because my visions which parallel scripture are accurate, I can boldly say that what I have just told you is true. In the 82nd Psalm we are the speaker, speaking to ourselves, saying: "I say, 'You are gods, sons of the Most High, all of you; nevertheless, you will die like men and fall as one man, O princes.'" We are the sons of the Most High, and we and our creator are one. Although we are now in a world of men, we have been promised that posterity will serve us and tell of the Lord who wrought it. You and I actually became human, that humanity may become spirit - as we are! You are not a little worm that God became. You were God before you devised the grand experiment, knowing it was the only way that man could become as you are!

Reverse your thinking: Think of yourself as God and you will have an entirely different feeling about becoming man. Although certain passages of scripture are not understood on this level, their meaning will be revealed, for we made everything because we loved it. Then we became man (man/woman) to raise and glorify our creations. We had to completely forget our true being in order to assume our creation and raise it to our level. The 22nd Psalm begins with our cry of despair: "My God, my God, why hast thou forsaken me?" but ends on this triumphant note: "Posterity will serve him; men will tell of the Lord to the coming generation and proclaim that he has wrought it to those that are yet unborn." This is not referring to another generation, but to the gods who have not yet discovered they came down, assumed human nature, and then accomplished what they set out to do.

The drama begins with the crucifixion, when God has union with man. It ends with the resurrection, when God raises man to the level of himself. Everyone will be raised to that level, because we are the gods who came down. The 82nd Psalm begins: "God has taken his place in the divine society; in the midst of the gods he holds judgment saying: 'Ye are gods, sons of the Most High, all of you; nevertheless, you will die like men and fall as one man, O princes.'" Dying in order to become man, we have assumed man's entire nature in order to raise man to the level of love, for in the end there is nothing but love. Look around and you will see what man has done, is doing, and is capable of doing and you will see the nature we took upon ourselves to raise it to the level of Infinite Love!

The crucifixion did not take place in the year 1 A.D., but in the beginning of time. The Bible begins, "In the beginning God." The word translated God is Elohim, which is a compound unity of one made of many. We are the gods who created the heavens and the earth. Many years ago I relived that event by fulfilling the 42nd Psalm. Taken chronologically, this psalm appears to have happened in 1000 B.C., yet I remember when I became man. Hearing a voice in the depths of my soul proclaim I am God in the act of waking, I began to whirl in space and time. Then I felt myself being sucked into this crucifix. My hands were vortices, my feet vortices, my side a vortex and my head a vortex as I - life itself - became one with man. I was not man waiting for life; I was life which entered man. I took upon myself the cross that is man, to bear and raise it to

the level of love. Everything - regardless of how horrible it seems to be - was made in love and must be raised to the level of love. One hundred and thirty-nine days after I awoke and rose from my tomb, God's only begotten son, David, revealed me as his father. I did not become the Father at that moment, I was always the Father, but came down and took upon myself the cross that is man, to raise him to the level of Fatherhood.

Now, in the 10th verse of the 22nd Psalm we read: "Deliver my life from the power of the dog." In the King James Version the Hebrew word yachid is translated as "my darling", and as "my life" in the Revised Standard Version. The word first appears in the 22nd chapter, the 2nd and 16th verses of Genesis, where it is translated as "my only son". That is what the word yachid means in Hebrew. So we see that the psalmist was asking to deliver his only son from the power of the dog. And in the 16th Psalm, David speaks, saying: "Thou wouldst not leave my soul in hell." Here the word translated "hell" means "uncovered; to disclose; to reveal; to take off the cover". In other words, do not leave me uncovered, but reveal me, that I - in turn - may reveal you; for the father will never be known save through his son, who must be uncovered.

The night I kept my promise, I exploded, and my son - he who had been concealed - was set free to reveal me as God the Father. I did not become God the Father, I was always he. I had purposely buried my son with me while I played the part of man. And then I unveiled my son so that he could reveal me as God the Father. The night I fulfilled the statement, deliver my only son from the power of the dog, I was possessed by a vision of two very handsome men standing at my side. They were about 40 years of age and were looking at my son - a lad about 12 or 13 - with lust beyond measure. Then I reminded them of David's victory over Goliath, as I pointed to his severed head on a table before me. Leaning against an open door, my son was looking out on a pastoral scene, while I was seated at his right - in fulfillment of the statement: "Thou art at my right, so I shall always be saved."

We are the gods who assumed human form. Now playing all the parts in the world, in time we will lift the part we are now playing up to our true self, who is God the Father. Before we descended, we were the Elohim who deliberately created the play; then we entered our creation to redeem it. Although this may seem arrogant, I know what I am talking about. Thomas Chancy, the editor of the Encyclopedia Biblica (which is one of the most scholarly of all the higher criticisms of the Bible) questioned how God could have taken his place in the divine assembly; yet I know that when we agreed to descend and dream in concert, the one made up of the many proclaimed: "I say, 'You are gods, sons of the Most High, all of you; nevertheless, you will die like men and fall as one man, O Princes.'" We are all princes, for we are the gods who made up the God who came down into mortal form, to raise these forms to the level of ourselves.

Man has completely reversed it. Today a prophetic book is all about mechanisms. More and better mechanics. Instead of plowing the field with a hoe, man now uses a tractor. Instead of a wheelbarrow, we use a missile to go to the moon. Man is making greater and greater mechanisms - but no one is telling of a Lordlier humanity! No one writes of that which came down into man and cannot return until he is born from above. No one is telling of this being who is going to rise out of his mortal skull and take man with him. Rather, they tell of greater and greater mechanisms.

Yet I tell you: the eternal story is that I - the I AM - took on mortality. I am the god who now wears your mortal form. The union is so complete, I feel I am human, and I will take this human feeling with me back into the level of love. We are the gods who came down in order to become individualized. What we will do

tomorrow I do not know. Will we again descend into another element of the animal world? Or will it be the plant or mineral world we will redeem? We must redeem everything we have created, for we cannot leave anything unredeemed. So as Tennyson said in his poem called “The Plan”: "Be patient. Our playwright will show in some fifth act what this wild drama means.” I, the playwright of this wild drama, will not be satisfied just to redeem one section; the whole of creation must be redeemed. This has been quite a challenge, but God has wrought it as you are told in the end of this wonderful story. "Posterity will serve him and men will tell of the Lord to coming generations and proclaim that he has wrought it."

You are infinitely greater than you think you are. You and I were together in eternity, which is everlastingly enduring. What cannot endure forever ceases to be! When God ceases to imagine something, it vanishes. But you and I are eternal beings who came down into time. As Blake said, "We build mansions in eternity in these ruins of time."
Not one thing that has ever happened, is happening, or will happen, is out of kilter. It is all in order. Recently the Pope said that a man should not go against his conscience, but his conscience must be educated to conform to the doctrine of the church! Of all the nonsense in the world. Here is a man who sets himself up as the criterion of all that is right or wrong! Let us get back to scripture, for it hasn't a thing to do with this outside world of death!

Now, in the beginning we created the bull, the mule, the harlot, the homosexual, and the lesbian. We made everything because we loved it. So why, at the end of the drama, should two men look upon my only begotten son with such lust? To fulfill the 20th verse of the 22nd Psalm: "Deliver my only son from the power of the dog." - the power of the male temple harlot, for that is what the word "dog" means. Seeing the look of lust in their eyes, I reminded them of David's victory over the giant whose head, completely severed from the body, was on a table before me.

Everything is in order. The men had to be there when I broke the tomb, for I could not leave my only son in this world of death. Rather, I will take him with me; for being a man after my heart, David has done all my will. My son played every part that I have played while wearing the part of man. I would not leave my loved one in this world of death, so I broke the grave and resurrected him. Having redeemed him, I now take him into my heavenly state where - without speech - we share in each other's wisdom.

I urge you to condemn no one. No matter what he has ever done, you have done it, will do it, or are doing it now. Every part was created by the gods who came down and assumed human nature in order to play them all. That was our crucifixion.

I remember the night I led the procession to the house of God. I can still feel the ecstasy I knew as I became the six vortices - the Magen David, the great Star of David - and was sucked into and took upon myself the cross of man. Now, like Paul, I teach Christ as Imagination's power and wisdom, crucified. Christ is now in you because he has already been unified with the body you wear. And you will remember who you really are when you reenact the drama of scripture. If you really want to awaken, dwell upon what I have told you. I am not flattering you. You and I are the gods who came down. We are not less than we were before we came. We are greater for having descended and for redeeming this section of creation called man, but we cannot leave any section unredeemed. We have now proved that we can come into the world and overcome death, and we will redeem everything we created, in time. We created every state and loved it at the time of creation. And we will play every state before the quiescence of it all - our eternal beloved being called David,

calls us Father. And you will take him with you, for he is your only begotten son who revealed you to yourself.

David died and was buried, but you will not leave him in the world of death. You will break the shell with a terrific explosion as though the skull erupts, and David - who was buried there - is set free to reveal you to yourself. Then, in time, you will take him back into the heavenly sphere, the eternal, the everlastingly enduring state of the redeemed.

Now let us go into the silence.

Neville 10-09-1967

GOD IS LIGHT

We are told in the 1st Epistle of John, the 1st chapter: "This is the message we have received from him and proclaim to you, that God is light and in him there is no darkness at all." Is this a figure of speech or a literal fact? I am telling you from experience: it is a literal fact, for God is light!

There are three very firm statements made in scripture defining God. God is light. God is love, and God is spirit. John tells us here that God is light, a light in which there is no darkness.

Now try to follow me closely. The final gift to man is God himself and God is a revealer. Man's knowledge of himself is based on his knowledge of the revealer. Scripture records what is said of the revealer. As he awakens in you, read scripture carefully and you will discover to what extent God has revealed himself to you.

Jesus makes this statement: "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." He is the light that lightens every man as he enters the world. Is this really true? Back in 1926 when I was twenty-one, I was visiting a friend in Larchmont, N.Y. He was the manager of a private club where several hundred boys and girls were gathered to dance. I did not join the group but retired early, turned on the nightlight, and began to read a book. The next thing I knew the sun was up, the light was still burning, and the opened book was lying on my chest. I knew from the page number that I had not read more than a page or two before I fell into a deep, deep trance, because the book had not been disturbed during that long period of maybe ten or twelve hours. I awoke to find myself cataleptic. My body seemed frozen, yet I was conscious of having returned from knowing myself to be an infinite sea of vibrant, liquid, living light. There was nothing but myself. I was the light of the universe and nothing, not one being, existed outside of me. No planet, no sun, no moon - only an infinite sea of light and I the light of the world. So I can say from experience: I am the light of the world!

When God awakens within you (and he will) you too will know you are He who is the light of the world, and if God is light then you must be God! After this revelation happens in you, every claim made in scripture concerning God will begin to unfold from within, just like a tree in blossom. You will know that God is love, for you will stand in the presence of infinite love, embrace and become one with that body.

I am human. I am man, and yet I know I am infinite love. Since my embrace I have no other feeling but the body of love that embraced me. While I am here talking with you now I am wearing but a small portion of myself, just a spark of an immensity of my own fiery being. I know from experience that I help and teach

more when I am asleep then when I am awake, for now when I sleep I pass beyond the world of dream into a world of spirit waking. I know from the thought, the imaginings, the visions I have received from many of you, that they are fiery darts shot from my own fiery self. That same being of love is waking within us all and when he wakes, for an interval you become the new lamp of the world. But your light is not here. It is beyond the world of dream for here, he who knows he is the light of the world is always rejected. "He came to his own and his own received him not." Even his own brothers did not believe in him. On this level it is always the same story, but when God awakens in you, you know who you are; and when the world calls you asleep, you are beyond the world of dream, having entered the world of Spirit waking; and from your fiery being you shoot your darts into the mind of those that you want to stir, to accept your message of salvation.

Now let me share with you this wonderful experience which was shared with me. In this lady's dream I was standing in the center of a raised platform, surrounded by many rows of people, all deformed in various ways. As I instructed them, one by one they were healed, then they rose and departed. Noticing a madonna made of marble or stone nearby, she saw it become animated and dance for joy as the words I spoke so thrilled her. Then a few weeks ago she had this dream. In it I was a doctor in a hospital which had no surgery or drugs. Everyone simply came to me and was cured. Then she made this statement: "It is my hope that such a hospital can be here."

May I tell her: "No, it is not here on this level at all." This is a world of educated darkness where you and I - infinite beings as we are - entered for a purpose, and only a very small part of immortal self entered. That's what we see here. You are an infinite being, for you are God. Everyone is God, but here we are just a spark of the immensity of our own fiery being. And because ultimately we are one, when one awakens and passes beyond the world of dream, he fires his arrows into the minds of all to stir them, to set that spark ablaze so that everything said of Jesus Christ (God personified in scripture) will be experienced. When it happens in you, you don't need a new Bible or any credit on this level at all. You ask for no recognition. It was not granted then and it is not to be granted now. Even scripture tells us that even his own brothers did not believe in him. He came to his own people and they received him not. He was in the world and the world was made through him and the world knew him not. That is the story.

So much is said of light in scripture. He lights every man that comes into the world, because without his spark one could not breathe or live. God actually became us that we could become God, who is awakening and unfolding in all. One day you will know that you are all light, then all love, and finally all spirit. No mortal eye will ever see you, for although your birth from above does not appear in this world, the witnesses to the event are mortal. They see the sign of your birth, but they cannot see you because you are spirit. Talking about you as though you were not present, they speak of you in the most incredible terms saying: "How can he have a baby?" yet you take the sign in your arms and embrace it in the most endearing manner. That is the sign of your spiritual birth, revealing yet another definition that God is spirit.

Knowing that God is love and light, when your spiritual birth appears you will have experienced the three definitions of God. Then, still finding yourself confined to this little tiny portion of yourself, you will teach and help others in this world. Ask for no acclaim, no recognition, nothing - just simply teach it, and night after night as you fall asleep you will pass beyond the world of dream, and from the world of spirit waking you will shoot your fiery arrows into the minds of those who follow you. You will stir them and they will awaken as you have been awakened. At some time in your life you heard the story and, as you slept in the world of dream someone who knew God from experience shot an arrow into your mind and your spirit became a

flame and God awoke in you. It's the same being, for there is no race in God, no sect, no color; it's just God and He is light.

We speak of darkness and light, yet is darkness a thing - or is it the absence of a thing? Is the hole in a sock a thing or is it the absence of a portion of the sock? I am speaking of actual light - vibrant, living, pulsing light, which hasn't a thing to do with the pigment of skin. I wear all garments - black, yellow, pink and red. I am not greater in one garment than I am in another. In Christ there is no Greek, no Jew, no bond, no free, no male, no female. God is one in all and He awakens in all, and when he does everything claimed of Jesus Christ is experienced. One day, having played the central part, you too will close your eyes and leave this world. Having shot your arrows well, those who heard and believed you will awaken. They may forget you in time that doesn't really matter, for the eternal story is recorded in the gospel. Your name may not be recorded there but it is recorded in eternity, for your true identity is God Himself!

On this level you can start from here, right now, and fulfill any dream. May I tell you: you are going to live the life that you are imagining, so imagine well! Imagine the most glorious thing in the world and - no matter how wonderful it is - may I tell you it is nothing compared to the being that you really are. Nothing in this world can come close to the being you really are. This world of Caesar is only a tiny section of your infinite being, but while you are here, dream nobly. Dream lovely dreams, for you can realize everything if you are willing to imagine that you have them now. Begin now to imagine you are the man (the woman) you would like to be, and regardless of what happens tomorrow, next week, or next month, if you persist in the assumption that you already are that which you want to be, you will become it in this world of flesh and blood. Everything here will vanish, yes - but why not test your creative power? Then you will begin to taste the power latent within you, and you will discover that you can conjure out of your own depth things that are seemingly impossible, conjured by the mere act of assumption. If you dare to act and persist in acting as though it were true and it becomes a fact, then you will know the truth of your creative power.

The promise you will have to take on faith. I tell you from experience: it is true. I have experienced the fact that God is love, the fact that God is the Father. Who would have thought that one born in 1905 (and my friend who is here tonight - in 1911) with no social, intellectual or financial background, would experience the fact that we are God the Father. That God's Son David - he who decreed: "I will tell of the decree of the Lord. He said unto me: 'Thou art my Son, today I have begotten thee'" - is our Son. Who would have thought that we, born in the 20th century, are the Father of one who was supposed to have lived 1000 BC, when we have no memory beyond that little moment in time. I can return to the age of three in my memory, yet we both returned to the same memory and remembered one who supposedly lived 3000 years ago.

We know from experience that we are the ones who declared: "You are my son, today I have begotten you." We know we are the immortal being who took upon ourselves mortality to test our own infinite power by becoming just a small part of it. Having played the various parts we agreed to play, Fatherhood once more has become a part of our consciousness, and David has stood before us and called us Father. This is the thrill that is in store for everyone.

So when my friend saw this healing she saw correctly, for in 1946 I was lifted up, and as a heavenly chorus sang: "Neville is risen. Neville is risen," everyone before me was made perfect in harmony with the perfection springing from within me. That is in store for everyone in this world, and in the end we are all gathered into one being, yet without a loss of identity. There is a friendship and, as with friends, you accept the existence of

others, so God's name is plural. It is a unity made up of others.

When you and I deliberately entered the state called Abraham we were told: "For a surety, your descendants will be sojourners in a land that is not theirs and they will be enslaved there for four hundred years. Then they will come out with great possessions." Four hundred is the last letter of the Hebrew alphabet, whose symbol is a cross. Now crucified on a garment of flesh, you are enslaved by it and must perform all of its normal, natural functions. Regardless of whether you are a king or a serf, you must perform all of the functions of man. Isn't that a slave? But one day "I" who am God will bring my identity with me, out of limitation and darkness into the world of light, for I am bringing out myself. It was God who made the decision and God who fulfills it in this wonderful world.

We are told in the 82nd Psalm: "I say, 'You are gods, sons of the Most High, all of you, nevertheless you will die like men and fall as one man, O princes.'" If you are a prince, is your father not a king? Coming out from the Father into the land of forgetfulness, memory died as we fell as one man. But when we return we are the king, for we return as the Father. Now Sons of the Most High, God's final gift to us is himself, and God is Love. God is Spirit and God is Light! And you are destined to experience everything that is claimed of Jesus Christ in the gospel.

Don't try to change the Bible - leave it just as it is. I stand amazed, yet I cannot be disturbed when I read how the great scholars interpret it. Today I took the word "light" and was amazed how the scholars interpreted it as a figure of speech. They could not believe the word could be taken in a literal sense, so they gave it every kind of interpretation. These are the great minds of the day, men who are masters of the ancient tongue, but they know nothing because they haven't had the experience. I tell you scripture is literally true. All the precepts of Jesus Christ must be accepted literally, for they will be experienced literally, in a region so remote from that which man knows or can even conceive. You can't even think of it here but God does it there, and you will know that you are the central character of scripture, as the whole thing unfolds within you.

On this level, you dwell on what I have told you this night. You will find that it will pay off in tremendous dividends. You will reach the point when you will know that your wish is already fulfilled. Then you will sigh and say: "Thank you Father." Even though you know you are the Father you can still address him as another, but an intimate self. "He who sent me is with me, he has never left me. If you see me you see him who sent me, for we are one. I and my Father are one." You can actually have a wish, thank him, and wait for it to appear in this world - and it will.

Now, the same lady who wrote the letter concerning the healing said: "I wanted to see Bergman, so I called the agencies. I called friends whom I thought had influence; I made every physical effort to obtain a ticket to no avail. Then, aggravated with myself, I simply assumed I was in the audience, watching the show and enjoying it thoroughly. A few days later a friend who lives in New York City called to ask if I could see him on a certain night, as he was going to be in town. I agreed and after dinner he took me to see Bergman."

This lady made every physical effort to get a seat, but not one was available. Yet when she assumed she was there, three thousand miles away a friend decided to come west and take her. Now, people will tell you that tickets are available out of town, or that certain seats are kept aside for special people, for people are forever justifying everything. But my friend didn't ask for justification, she simply assumed she was seated in the theater and a friend three thousand miles away fulfilled her imaginal act.

You can be anything you want to be, for you are going to be what you are imagining anyway. As man imagines, he lives! Morning, noon, and night you can't stop imagining, because the candle has been lit. Job tells us that the spirit of the Lord is the candle on his head. Your candle is now lit and you are moving through a world of darkness towards the fulfillment of all that you have imagined; so imagine the best, for everything is yours for the taking. Fulfill every desire while you are here, and when you come to the end you will discover that you are God. You began as God and you end as God, for "I am the beginning, and the end, the first and the last, the alpha and the omega." God can't bring out another, so out of himself comes all that goes to make God, for he is the elohim, a compound unity. In the beginning God (elohim) is one made up of others. You and I came out of the elohim and in the end we go back as the elohim, but this time we are aware of being the Father. As common sons (princes) we return as the king. That is the journey for everyone in this world.

I am telling you from experience, the story is true. God is light. In the Book of 1 John, he speaks as though he had only heard and not yet experienced, saying: "We will tell what we have heard from him and proclaim to you that God is light and in him there is no darkness at all." But in the Gospel of John, he speaks from experience and puts these words in the mouth of the central character, saying: "I am the light of the world. He who follows me will not be in darkness, for I am the light of life." Here we see light identified with life. There is something within you which is all light, the light of life by which you animate and start things moving, just as the lady saw the statue. It was dead, made of marble; but as everyone was perfectly formed, the madonna became animated and began to dance. You animate everything, for you are God, buried in your mortal body, which is an eternal part of the universe. The bodies you see here are sepulchers. They appear to be alive while you wear them, but they are dead. You animate them, for you are the princes who - dwelling as one man - became fragmented into all these little parts. The one who fell was the king. Now a prince, you are gathering yourself together into the one being called the Lord God Jehovah, who is Jesus Christ.

I know it doesn't make sense on this level. It is not expected to, but I tell you it is true. Night after night I go to bed and move beyond the world of dreams into the world of spirit making, and from there I shoot my fiery arrows, knowing they never miss. Then someone will bring me a message, telling me she saw circles after circles after circles in the air and an arrow penetrate the smallest circle and swivel. She brought back an image, for that is exactly what happens. The arrow never misses its target. The message always penetrates and sets aflame that which is already there. So I tell you: your imaginings, your dreams, your visions, are fiery arrows shot by a being who is all light!

Now let us go into the silence.

Neville 01-18-1968

GOD SPEAKS TO MAN

"In a vision of the night when deep sleep falls upon men, while they slumber on their beds, he opens their ears and seals their instructions." (Job 33)

Tonight you may find yourself in a terrestrial world like this one, and you feel just as real to yourself as you do here. And when you return with its memory you may think it was a dream, but it was a vision. You are dreaming right now, for this world is the dream you and I agreed to complete. Its end will appear when we turn around through a series of visions.

The Old Testament outlines the dream, interspersed with vision, while the New Testament tells of the awakening. The trinity which the churches refer to as God the Father, God the Son and God the Holy Spirit, can be taken in a simple way as Mighty Father, the proceeding Son, and the returning Holy Spirit - for they are all one.

The dreamer in you is God. Tonight as you dream ask yourself where you are. Many times while lying on my bed I have left this body I know so well, to enter a world just as real as this. Remembering where my body was when I started my journey, when I desired to return I had to feel myself in the body - now cataleptic - on the bed. I could not move it or open its eyes. The body felt dead, yet I was very much alive. Gradually I was able to move a finger, then the toes. But only as I opened my eyes and saw the familiar objects on the wall and dresser did I know I was back. But was I really? Am I not dreaming this world just as much as I was dreaming that one? If so then where am I right now?

Man cannot remember where he laid himself down to dream this dream of life. If he could, he would return through the secret of feeling. Finding myself in a world like this, I remembered where I left my body and felt myself back into it. I returned with the memory of people who were there. They were clothed and real and the world was terrestrial, just as it is here. I talked to them and they answered. Now if that world was a vision then this one is also, for one world does not differ from the other. So God has two ways of speaking to man, but man does not perceive it.

A dream contains one central thought. Like a thank you note. You don't try to interpret every word in it, just the message it is trying to convey.

I have a friend who dreamed it was his birthday and many people had arrived to attend his party. There were two large cakes, with one lady very adamant about the design she had placed on hers. (This is not significant to the dream, but only part of getting the story started.) Leaving to find candles for the table, my friend returned to discover one cake was missing, as well as all of the guests. Disappointed because he had not seen

or heard me speak, the dream ended. Suddenly he finds himself on a beach with a friend. Asking where everyone was, his friend points to a rock in the middle of the water, and said: "There they are, away out to sea." Seeing another rock near it supporting a child, afraid and alone, he said: "How did they get there?" and his friend answered: "Mentally." Then he mentally went to the child, took her by the hand, and placed her on the big rock. Now the dream changes and my friend finds himself in a lecture hall with a stairway in the center of the stage. Coming down the stairs, I place his hands in mine and say: "I'm glad you have made it, chosen one." Then he awoke.

This is a very significant dream, whose single jet of truth is the rock. It's not the birthday, the party, or the cake, but the language of scripture that will reveal the truth of any dream. The journey of life is a mental one, which is taking place in the sea of illusion. And only when you find yourself on the Rock will your journey be at its end.

We are told: "You are unmindful of the Rock that begot you and have forgotten the God who gave you birth." (Deuteronomy 32) This passage of scripture tells us that the Rock is equated with God. And in the New Testament it is said: "They drank from the supernatural Rock that followed them and the Rock was Christ."

This gentleman is now standing on that Rock. Since all dreams are egocentric, he conjured me from within himself Containing the whole vast world within him, he called forth those he chose to play a part he wrote for himself. This he did without our knowledge or consent. My friend has now reached that foundation stone upon which he will build his house. No longer will he build on shifting sands, where the winds and storms destroy the structures, but upon the Rock who is Christ; and Christ is God who is the Human Imagination.

The central figure of Christianity is the Human Imagination. When you accept this as the first principle of religion, then all governments, rituals, and external worship will have heard the trumpets of Joshua. All of the buildings that are of any structure than that Rock - which is your own wonderful Human Imagination - will fall. This gentleman had a wonderful experience. He is on the Rock, but he may move from it. He may turn his back and forget that the cause of all of the phenomena of his life is the Human Imagination. It is my hope that he will not.

There is only one source of all creation. "By him all things were made, and without him was not anything made that was made." If anything or anyone comes into your world, remember the cause is your Human Imagination, who is the God of scripture and the dreamer in you.

Stand upon that Rock, knowing you are God the Father, the Son, and the Holy Spirit, as these three are the chosen One. In the 1st Epistle of John, the 5th chapter, these three are called the Spirit, the water, and the blood.

Knowing that God is spirit and there is life in the blood, the Risen Christ calls himself the Living Water, saying: "If you had asked, I would have given you living water that you would never thirst again." Living water is the truth. Once truth has been experienced, you will hunger and thirst no more. "I will send a famine upon the land. It will not be a hunger for bread or a thirst for water, but for the hearing of the word of God." This gentleman has found the word of God, for he has found the Rock.

Another friend shared this vision with me. (I call this a vision rather than a dream, for it was her own back

door.) Although it was early in the day, my friend became so sleepy, she lay down on the couch and closed her eyes. Suddenly she heard a knock at the back door. Upon opening it she found a pleasant looking young man there, obviously hungry. She invited him in and as she was preparing his food, she realized it was 5:30 P.M. and her husband would be home shortly. Wondering how she was going to explain the stranger's presence, her little daughter woke her, to discover that it was only 11:00 a.m. in the morning. Lying there she remembered she had not fed the man, so she did so in her Imagination.

That's what I mean when I tell you to carry Imagination to the extreme point and feed the world. Although my friend did not feed the man in her vision, she did so in her Imagination, knowing she was feeding Christ. She knows that when she does this to the least of one of these, she is doing it to Christ. And when she does not do it, she is not doing it to Christ - who is her very self. My friend has learned her lesson, and is at the end of her journey. Having a vivid memory of what had transpired, she carried through her intention and fed the man in her Imagination.

All of this may seem insane to the world, because they do not understand this great mystery. In 1946 I wrote a little booklet called The Search. I ended it on this note: "The universe which we study with such care is a dream and we the dreamers, dreaming non-eternal dreams. One day, like Nebuchadnezzar, we shall awaken from our nightmare in which we fought with demons, to discover that we have never really left our eternal home; that we were never born and have never died - save in our dream."

Since that time nothing has happened to cause me to change one word in that little book for, like Nebuchadnezzar, I have awakened from this dream of life. Now when I close my eyes in meditation, I sometimes have a little dream; or other times I enter a world just like this, where I am totally awake and aware of what is happening.

You see, one day the being that is really dreaming your life will awaken, and you will be enhanced beyond your wildest dreams because of your experiences.

You never descended in body, but in consciousness. Descending in your dream, you entered this world called eternal death to see things appear, wax, wane, and vanish. They appear to die, yet you are dreaming their death. One day you will discover that you have never gone anywhere, save in your dream.

This past weekend I was visiting with a doctor, who told me that he was fascinated with anthropology, and if he ever came back again, he was going to be an anthropologist. He said: "Neville, in spite of what you say, we go back millions and millions of years." And I asked: "Are you proud of the fact that your ancestor was an ape? If all ends run true to origin, and your ancestor was an ape, no matter how wise you are, you are still only a wise ape. Well, my origin is God. I assumed this limitation for a purpose, and when that purpose is revealed, my end is God."

I cannot see any relationship between the physical body and the ape, as there are still apes with us. Did it ever occur to you that change does not need to be gradual, but can be a combination in a sudden mutation? Think about it. God is a dreamer. He could take a root or a branch, and by forcing mutation among members of a certain colony of apes, when they multiply the new feature is transferred, and man suddenly appears.

Man thinks in terms of millions and millions of years; yet one generation could be more instantaneous than the

nth part of a second, if you are going to measure life in terms of time.

I'm not saying this is true. I am only giving you something to think about. If you do, you will change your mind about having an ape for an ancestor.

As God, you started your dream by coming down in consciousness to the level called man. You died in order for humanity to be made a living soul. Now, bound by what you took upon yourself, you are dreaming a predetermined, horrible dream; yet the results of these experiences will transcend your wildest dreams. The story of Jesus Christ is your story, which you will fulfill - in vision - in a three-dimensional world.

Now, I used the word mutation for a purpose. We are told that at the end: "In the twinkle of an eye, our lowly bodies will be changed to be one form with His glorious body." This does not take time. The moment you are embraced by the Risen Lord, your lowly body is transformed to be one form with His glorious body of light, of love, and wisdom. These bodies of flesh and blood cannot inherit the kingdom of God. You need an entirely different body to function in that age. That body is a mutation, as it comes suddenly.

When I stood in the presence of the Risen Christ I was asked to define the greatest thing in the world. I answered with the words of Paul, "Faith, hope, and love, these three, but the greatest of these is love." Then Infinite Love embraced me. We fused and I became one with the Risen Lord.

There is no creative power comparable to love! I know, for I am one with that body; and when this aspect of myself is called dead, I will wear that body, for my dream is over. Then you can say of me what Shelley said of one who had departed: "He has awakened from the dream of life. `Tis we who, lost in stormy vision, fight with phantoms, an unprofitable strife."

Everyone will awaken from this dream to know he is love; for there is nothing but God and God is love. The most horrible being is God, as the most glorious. In the end, when the curtain comes down, we will collectively form the one Man, the one Spirit, the one Body. Then we will understand why we conceived the dream and played it, as we will have expanded into a further existence as a result of this experience of coming down into the world of eternal death.

I know that when I have entered other sections of time, in vision, the experience was real, just as this is now. The world may say my experience was just a dream. But if this is reality and that just as real as this, then this is a dream. The difference is that when I was there, I remembered where my body was and was able to return to it.

Could you remember the being you were before you started this dream of life, and use the same technique, you would feel yourself there and vanish from sight to awaken in that body.

For myself, I have worn that wakened body since 1929, when I was embraced by the Risen Lord. At that time we became the one body, one Spirit, one Lord, one God and Father of all, who is above all, through all, and in all. I have heard Him say: "I laid myself down within you to sleep, and as I slept I dreamed a dream. I dreamed . . ." and I knew exactly what He was saying: "I am dreaming I am Neville."

One day you will know that the visions of the day are no more real than those of the night, for you will know

you are their reality. You will realize that you cannot encounter strangers, regardless of whether they be harmful or helpful, as they came out of you to play the part you had already played from within.

The world and all of its conflicts appear to show us that Imagination can and does run amok. Imagination is the only foundation. It is the Rock upon which one builds his house. No matter what happens, blame no one, but remain on that Rock; for Christ (your own wonderful Human Imagination) is He, and the only cause of the phenomena of life. Accept this truth and you will have a firm foundation upon which to build.

As you dwell upon this power vested in you, you will discover it will help you far beyond your wildest dreams. You will realize that you do not need the help of anyone. All you need do is assume you have what you want. Then dare to walk in that assumption; and if it takes a thousand people to aid its birth, they will appear and play their parts, not knowing why or what they do. They will do it without their permission or consent, just as I did in my friend's dream.

Man prays to an outside Jesus and believes in an outside God, because he has forgotten the God who gave him birth. Scripture tells us that when Moses revealed the true God as I AM, he hadn't been gone more than moments when the people once more turned and worshipped the golden cow as the cause of their fortunes, good or bad. They started worshipping things made with the human hand in violation of the eighth commandment: "Make no graven image unto me," either with your hands or in your mind!

If you see a Jesus Christ as other than your own wonderful Human Imagination, you have made a graven image. But when you find the true Christ - called the Rock - and start building on it, no rumors or arguments can knock your house down. Build on the sand and your house will slip away, but if you create your world believing in your own wonderful Human Imagination - called Jesus Christ - nothing will destroy it.

Your Imagination is Christ, dreaming in you and creating your world. Feed him noble thoughts. Become selective and dare to assume something wonderful for yourself. Our newspapers are telling us how to transcend death and live to be one hundred, adding years to life - yet no one thinks of adding life to years!

Schubert lived only thirty-one years, yet he gave us a thousand pieces of music. Keats died at twenty-six. So many of the great poets died young but look what they gave us! They didn't add years to their life, but crowded a lifetime into a few years. Now there are those who are trying to have transplants in order to live to be one hundred, and vegetate.

Well, that's not what we are here for. We're here to fulfill scripture, and no matter what appears on the outside I promise you: you will not die. You cannot go to eternal death in that which cannot die. You are the God of the living, not the dead - dreaming of death, of birth, health and illness, poverty and wealth. You have never left your eternal home. Your descent was in consciousness and it is in consciousness that you will ascend.

Now let us go into the silence.

X 18
S1

GOD'S PLAN OF REDEMPTION

22 June 1970

There is something in this changing, changing world that never changes, and Scripture refers to that which never changes as Truth. So, Paul said, "The Truth of Christ is here."

Now he defines Christ as "the power of God and the wisdom of God." He confesses that once he thought Christ to be a man. He said, "Hereafter, I regard no one from the human point of view. Even though I once regarded Christ from the human point of view, I regard him thus no longer."

He saw Christ as a plan -- God's plan of redemption of man. But really, it was the redemption of himself, because God became man, that man might become God.

So, he saw Christ differently, and there was no one to this day who was greater than Paul concerning the spread of the knowledge of the truth of Christ. He never changed his religion. He said, "I am of the seed of Abraham of the tribe of Benjamin, a pharisee of the pharisees." He knew his Law backwards. But he reinterpreted Scripture in the light of his own experiences, and Paul was the first one to use the word "Christ," for his Letters preceded the Gospels by at least 25 to 30 years. The Gospels were written after the Letters of Paul -- whoever Paul was.

His first name, as we know from Scripture, was Saul; and Saul was an insane king, chosen by man. And then Saul's name was changed to Paul after he had the vision. And so, in the light of his own experience, he reinterpreted the Scriptures, and then he wrote these thirteen Letters, and he called Christ "the power of God" -- the creative power of God -- "and the wisdom of God." Then he said, "The truth of Christ is infinite." So, listen to what he is talking about when he is talking about -- and he only talked about -- Christ after he realized the mystery.

Now, here tonight we can bring it down to the most wonderful level and show you how to apply this Principle, not forgetting the greatest thing which is the purpose of it all, which is to transform man into God. But really not so much transforming man into God, but to redeem God, Who came down and assumed the limitations and the weaknesses of man; and then He goes back to Himself as He was before, but enhanced by reason of the experience.

You did not begin in your mother's womb. You were "in the beginning" with God. You are God! And it was God who made the decision who came down into this world called "death," and assumed the weaknesses and the limitations of man. You will return to the Being that you were prior to coming down.

As the Psalmist said, "Rouse thyself. Why sleepest Thou, O Lord? Awake! Do not cast us off forever." It is God-in-man that is sleeping and dreaming this Dream of Life. Paul realized it; and he knew that while we are dreaming the Dream of Life, we could dream it as we would like to dream. If you ever discover yourself dreaming, you can either awake from the dream or control the dream. If you know you are

dreaming, you can control it. I tell you, you are God dreaming this Dream of Life. You may not know you are. I am telling you that you are. You can put it to the test, and no power in the world can stop it because there is no other power. "Christ is the power of God and the wisdom of God." That Power is buried in you! When you say, "I am," that's God!

Now, what are you assuming that you are? You can assume anything in this world, for the Being-assuming is God. Can you believe in the reality of your assumption? Can you believe that which at the moment your reason denies and your senses deny? Can you believe it? If you can believe it, no power in the world can stop it from objectifying in this world of ours -- but no one.

Let me share with you some of my own discoveries. We go back, now, to the Psalmist, and the Psalmist asks the question concerning this life: he said, "Send Thy light and Thy truth to me. Let them bring me to Thy holy hill and to Thy dwelling" [Psalm 43:3].

Now, when the story is told, it takes a man to tell it, for it takes a man to express the power of God and the wisdom of God; and this one makes the claim, "I am the Light of the world. I am the Truth." So, when the Psalmist pleads to the Light and the Truth to lead him, and to lead him to the hill and the dwelling of God, one comes into the world in whom the Light unfolds and the Truth unfolds, and he declares, "I am the Light of the world. I am the Truth." Yes, -- "I am the Way, I am the Truth, I am the Light," -- the one and only true and living way. To what? To the Source of all creation, called in Scripture "the Father."

"No one comes to the Father but by Me, for I am the Way and the Truth and the Life."

But Paul discovered this was not a man. This was a pattern. So, in him, Christ became the Pattern Man. "Follow the pattern of the true words which you have heard from me. Guard the truth which has been entrusted to you by the Holy Spirit who dwells within us." Do not turn to the left or the right. You guard this Truth, and the Truth is the pattern of "the true words which you have heard from me."

He knew his Old Testament. There was no other testament. He never quoted any other book. He didn't quote the great classics preceding the age -- only the Old Testament. And here he saw it in an entirely different light. He saw the Old Testament as an adumbration -- an intimation; and then, when it happened in him, he reinterpreted the Old in the light of his own experience, and then he told it.

Then came our Evangelists, who told it for our sake, and told it in the form of a man.

"For truth embodied in a tale
Shall enter in at lowly doors."
[Tennyson]

So they took it, and they told it in the form of a man, and the world has accepted it as a man. And he is speaking of a Cosmic Christ, -- a cosmic principle, Which is the power and the wisdom of God, the Creator of all. This is buried in us.

X18
S1

Now, let me share with you a simple, simple technique. You might have done this. I hope you have. I know from my own experience before these major things happened in me of a mystical nature, you are going to have this experience, -- I know it. Have you ever closed your eyes -- not forcefully -- just simply closed them, and turned your attention inward into your skull, and just wait? And after you have seen all the dark convolutions of the brain, they turn into light And haven't they come around your head, and then moved off like smoke rings, only they are light rings? And you see this luminous, golden light go off like rings and rings of light going off.

So, we turn back to the 43d Psalm: "Send me Thy light and Thy truth to lead me and to bring me to the Holy Hill and to Thy dwelling place."

Well, I have found it. I'm sitting in the Silence, and then this whole thing envelops me -- all golden, liquid light. Thinking of a friend and what the friend would like in this world, I bring that friend before me. But his request, or her request, must conform to the Golden Rule. In other words, I will ask nothing for any one that I would not ask for myself. If they ask me to "hear" that you ar dead that they may inherit your wealth, I could not be the one to whom they should turn. Turn elsewhere, but don't come to me to ask me to hurt any one for your personal gain. But ask me anything, -- and it's a simple matter.

In the Silence, to just "see" is the most obvious thing in the world -- these wonderful, golden, liquid circles that surround your head, and then they go off like some one blowing smoke rings; only instead of smoke, they are made of golden, liquid light.

So, "Send me your light and your truth," for we are told: You shall know the Truth, and the Truth will make you free," -- in this light, for "I am the Light of the world." I will send, now, that thought on the light, and it cannot return unto me void, but "it must accomplish that which I purpose and prosper in the thing for which I sent it."

And so, while you are seated in the Silence, just simply think of your friend as having what he asked, or she asked, of you; and then just simply break it. And your word has gone forth from you. But you say, "That's from you, a man." Don't you know that God became you? It went forth from you, but God became man, that man might become God. So, in the Silence, who are you? Who is doing it? I am.

Well, what is His name? I AM. That's His name forever and forever.

But who is doing it? Who said he was the light of the world? He said, "I am the Light of the world."

What is this Light? Isn't this, now the Truth? "Well," you say, "maybe, and maybe not."

Well, wait and see if it isn't true. If it proves itself in performance, then is it not true? And if others deny it because it doesn make sense, doew it matter what "they" think? If there is evidence for a thing, what does it matter what the world thinks?

It's a simple, simple technique. I hope you've had the thrill of seeing this wonderful golden light emanating from your head. It happens before you are "born from above." So, do not condition it by thinking you must firzt be "born from above." You do not. It is the because God is already in you.

Yes, He is awaiting birth within you. Frankly, He is awaiting the discovery of Himself through the Son standing before Him and calling Him "Father." For the purpose of life is to find the Father.

"How long, how vast, how severe the anguish 'ere we find the Father were long to tell." [Daniel 12:6]

But the Father has been built in since Eternity into these dark convolutions of the human brain. That's where the Father is! You will never come into the presence of some one that you will call "Father." You will come into the presence of some one who will call you "Father." You will never find the Father outside of your Self! When you find the Father, it's because His Son calls you "Father." There is no other Father!

So, "I am the Way and the Truth and the Life." So what? To the Father. "No one comes unto the Father but by me."

"Well now, show us the Father."

"Have I been so long with you, Philip, and yet you do not know the Father? He who has been me has seen the Father. How then can you say, Show us the Father?"

The day will come, you will find the Father, but you will not find a man or a being standing before you that you feel like calling "Father." You will find a being standing before you, and instantly you will know -- memory returns at that moment -- that he is your son David. And David calls you "Father," and you awake from your long self-imposed sleep, for you deliberately became man for a purpose

"No man takes away my life. I lay it down myself. I have the power to lay it down and the power to raise it up again."

So, no one takes away my life! God deliberately became humanity and He plays all the parts; and when He played them all, He came out. And the sum total of all the parts, gathered together into one single being -- projected -- became David. For humanity has done, and is doing, and will continue to do the will of God. So no matter what a man had done, is doing, or will do, he is only doing the will of God! But God is not some one other than your Self. God-in-action is your own wonderful, human imagination imagining; and humanity is expressing the imaginal acts of man. That's God!

Everything that man has imagined, is now imagining, or will imagine, will be expressed; and humanity will express it. The individual comes out, but He is playing all the parts, and He can say, "Forgive them. They know not what they do." But each will come out, having played all the parts; and then he will be confronted with one being, a youth named David; and David will call him "Father"; and then the drama is over and he knows Who-He-Is. He is God the Father!

For the whole search of man is for the key -- the Source -- of the phenomena of life, and there's only one God, and that God is your own wonderful human imagination. So, you are in search of that God. You will find Him, may I tell you? because Truth in Scripture is that which is firm and unchangeable. Let no one tell you that you will find it by dieting, by going to holy places, by attending services on Sunday morning, by going to Mass, by any outside ritual. Forget it!

You are told: "Blessed are the pure in heart, for they shall see God." [Matthew 5:8]

Well, how do I think I'm "pure in heart"? By diets? By going to church? By doing all the things that people tell me to do? No!

Man is purified by the "death" of his delusions.

As he "dies" to all of his delusions, he begins to awake, and it comes suddenly upon him -- one delusion: that the white man is better than other colors, or the black man is better than other colors, or the yellow man is better, or the Christian is better, or the Jew is better, or the social worker because of his progress is better.. All these are delusions.

But God-in-you is the Father. He will lead you through unnumbered experiences and take you into an experience that you could never consciously devise and shatter your delusions.

When the black man is looked down upon, one day he will save your earthly life. A black man would forfeit himself to save you from an ultimate, inevitable destruction. Or it could be the reverse: if he looks down upon the white, the white will give his life to save the black. And in that moment, that individual is saved by the "death" of that delusion.

So, everything here is all right. It's perfect! You will come out of everything in this world; and when you come out, you are God! We are told: "No one ascends into Heaven but he who descended from Heaven -- the Son of Man."

You do not know you've descended from Heaven, but I know that you have. You came out "before that the world was." You descended from Heaven, or you could never in Eternity ascend into Heaven. And then you are told in Scripture how you will ascend.

He identifies Himself as the "Son of Man." He said, "No one ascends into heaven but the one who descended from heaven, the Son of Man. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up."

Now he asks the question: "Who do men say that the Son of Man is?"

And they answered, "John the Baptist, Elijah, Jeremiah, or one of the Prophets."

Then he asks this question: "But who do you say that I am?" He identifies himself with the Son of Man.

And the answer comes back: "Thou art the Christ, the Son of the Living God."

He equates the Son of God with himself when he says, "I am"; and then he accepts the answer, "Thou art the Christ."

He is the Power that was sent into the world, for "Christ is the power of God and the wisdom of God." But he confessed that the one "sent" is one with the Sender: "He who sees me sees Him who sent me." So, the being "sent" is not inferior as to its Essential Being, only as to the office, -- in this case as the "sent," but not as to its Essential Being. "The Father and the Son are one"; but when he is playing the part of the "sent," he is the Son, and seemingly inferior as the "sent" -- the ambassador. He is one with Himself, the Sender. So, "He who sees me sees Him who sent me." So, I am not divorced from Him; He has never left me alone.

So here, if I am ever to ascend, -- well then, I must be the One who descended; and that I know from my own personal experience. And just as you are told in the Old Testament in the 21st Chapter of Numbers: "Just as Moses lifted up the serpent in the wilderness," -- what was the serpent? It was a fiery serpent -- a brazen, fiery serpent. That's exactly how you are "lifted up." You are split in two from top to bottom, and then you behold this fiery, golden, liquid light at the base of your spine; and, like a serpent -- a fiery serpent, coiled like spiral lightning, you ascend into heaven.

Well, where is heaven? "The kingdom of heaven is within you," we are told in the 17th of Luke. So, if I would go into heaven, where would I go? I'd return within myself, into this immortal skull; and it reverberates when I re-enter that state. So, I return "like the fiery serpent."

Well, who returns? Only one Being can return -- the one who descended. And if only the Son of Man descended, then, though I did not know it, I must have been all along that Son of Man! But I was dreaming, and I was the one who sought the blessing, for he said, "Rouse Thyself! Why sleepest Thou, O Lord? Awake! Why cast us off forever?" as told us in the 44th Psalm. "Rouse Thyself." He is speaking to the Lord. Well, who is sleeping in man at the moment? The Lord descended to this limitation called "Man"; and while buried in man, he dreams the Dream of Life. But while He's dreaming, may I tell you? you can be anything that you want to be, -- but anything, absolutely! Catch the mood. What would the feeling be like if it were true?

I told you a few -- I think, maybe -- months ago of a friend of mine who called me. She never had money. I gave her away because she asked me to give her away. She said, "I have no father to give me. Whether the father was here, I do not know. And so I said, "Willingly, I'll give you away."

So, I arranged it -- almost like a funeral. When they said, "Who giveth this woman to this man?" I stepped forward and said, "I do." So, I gave her away.

At the reception, this lady came by along with these people, and this one said, "Who are you?"

I said, "I am the bride's father'; I just gave her away."

She said, "I know you gave her away all right, but who are you?"

I said, "I am her 'father.'"

She said, "Yes, but I happen to be her sister!"

All right; so that was it. She had no money; he had no money. About eight months ago she called me and said to me, "Would you hear good news for me?"

I said, "Within the Golden Rule, yes."

"Well," she said, "it's within the Golden Rule. I want ten million dollars."

I said, "I don't care if you want a billion. So you want ten million dollars? All that I will do is what I would do for some one who said, 'I can't pay my rent; it's due, and it is a hundred dollars.'

It's the same thing to me. Words do not return void, if you send them out on the Light.

"Send Thy light and Thy truth to lead me."

So, I "heard" it. Six months went by, and she called me up; he called me up and said her brother had received an estate of one hundred million dollars. They were all poor people, but I wasn't going to hold my breath for my million; she promised me a million dollars.

But it is all, now, the consciousness of wealth. That's what I am getting at. They are all ready for this hundred million dollars that eventually will be settled -- maybe after they are all gone from this world. When an estate of that nature comes into this world, there are unnumbered people who will claim that they are illegitimate children of the one who died. So, I didn't tell her there. I only knew it takes time for these enormous estates -- they are put there by a consciousness of wealth.

So, she calls me last week. She said, "You know, Neville, these two elderly ladies -- " He has a little church not far from here, and they give her their thanks -- well on in years; and they said to him and to her, "You know, we are millionnaires?"

Well, they couldn't believe it, for they couldn't afford to give even a dollar; but they said they were millionnaires; and to prove that they had money, they paid off the mortgage a hundred per cent on the little church and the home, and bought a new car for her, -- and they were driving a Continental, -- having set up a trust fund for her of one thousand dollars a month for the rest of her earthly days.

She grew into the consciousness of being wealthy. And they do it as you would fish if it's properly baited. It's all in your consciousness! You cannot be in the consciousness of being poor and attract anything but poverty. All these are states. The man tonight who is sitting in the highest position in our country, or in Russia, or in England or in any part of the world, is the same Being who is

now shining shoes for a living. They are only states of consciousness One is in the consciousness of being wanted and important, and he thinks himself so important. - He is doing you a favor if he lets you cut his hair! And the barber is so proud that he can cut the man's hair, and both are the same Being, for God is <u>one</u>. There are not <u>two</u> gods.

"Hear, O Israel, the Lord our God, the Lord is one."

There are infinite states of consciousness, and we are pilgrims passing through. When you pass through and you are in the state of poverty, and I say, "Who is poor?" you would answer, "I am." Well, you have called the name of God! And then I meet some one who thinks he has a billion or two billion dollars, and I say, "Who is a fabulously wealthy person?" and he will say, "I am," with great pride; but he doesn't differ in <u>name</u> -- the name of God -- from the poor one who can't pay the rent. It's only a difference in state.

"So I do not consider either the just or the wicked to be in a supreme state, but to be every one of them states of the sleep into which the Soul may fall in its deadly dream of good and evil." [Blake, from "A Vision of the Laat Judgment"]

You fall into a state -- any state. The state of the thief; and so he said that because he knows he must pay the consequences if caught. And so, he doesn't feel that he did wrong. The only thing he did wrong, in his own mind's eye, he was caught! All that he is concerned about is, "What did I do that was wrong?" Not that he took the money; that wasn't wrong. "What did I do that was wrong that I was caught?" And you think that is not true? That's exactly how they think; and it's not just the one who picks up little things in a store that is called shoplifting, -- that's small, compared with what takes place in businesses among trusted employees. And they wonder, after years and years of being trusted, "How did I get caught? What did I do wrong?" Not stealing and breaking the employer! These are all states of consciousness.

So, you go into a state. <u>You</u> decide your state. But bring it within the framework of the Golden Rule: "Do unto others as you would have them do unto you." Whatever you would have them do unto you -- well, there's nothing wrong in giving you a hundred million dollars, is there? Well, she said, "I want ten million." If any one gave <u>me</u> ten million dollars, I wouldn't refuse it. So, she asked within the framework of the Golden Rule.

You will say, "Well, that's greed." I don't think so. That's stupid. It is all within the concepts of man. The one who will tell you that that's greedy wishes that he had it. And so, they are checking their portfolios that are bursting with billions of dollars and telling the poor, poor people that <u>they</u> shouldn't really want it -- it wasn't God's will for <u>them</u>, but God's will for <u>us</u> -- the custodians of this wealth.

So, forget it, and come down to this simple principle that "the Truth of Christ is in me." That's what he said in the Second Letter to the Corinthians, the 11th Chapter, the 10th Verse, of Corinthians. "The Truth of Christ is in me."

X18
S1

Then he begins to analyze what he means by "Christ." Christ is the power -- the creative power of God -- and the wisdom of God; and although I once believed in a man called "Christ," henceforth I believe so no more. I now see that I am crucified with Christ. In the very beginning, this power was crucified on humanity, and it is raising itself individually -- not collectively; and when it raises itself individually, it returns to what it was prior to its descent. It was the Son of Man. And when it returns, it is enhanced unnumbered fold by means of its experience in this state called "death." It over came death. For here it "dies." Everything "dies" in this world. And here, it's the victorious power that could become one that has to "die" and still transcend the grave.

So, everyone here -- in the interval, do not turn from left to right; do not go after any false gods.

" . . . . . Why stand we here trembling around,
Calling on God for help, and not ourselves, in whom God dwells?"
[Blake, from "Jerusalem"]

Why should I turn to some one else when He dwells in me? Well, find out Who-He-Is in me. He is my own wonderful <u>human</u> imagination. That's God! Now, how can I prove that? Well, set a goal for yourself I want this, that or the other. "All things are possible to God."

"And you tell me my imagination is God? All right; well then, how do I prove that?

I bring before my mind's eye a scene which implies that I am the man that I would like to be, and I re-enact that scene in my imagination. <u>That is subjectively appropriating the objective hope</u>. I re-enact the whole thing in my imagination; and then I reap the reality of that subjective appropriation, <u>and do nothing about it</u>. Capture that mood until life begins to really pulse; and then, while they are pulsing, you have sent it into the world. It impinges on everyone in the world; and they -- whether they want to or not -- are under compulsion to aid the purpose of that subjective hope, and you will become the one that you've assumed that you are.

Do it with love. Always do it in love, and you're doing it the right say. I'm told by Paul, the first great convert by his own experience, -- because he said, "When it pleased God to reveal His Son <u>in me</u>, I conferred not with flesh and blood."

He reveals His Son <u>in</u> you. Where else can He reveal him when the whole drama takes place within man? All things take place within the human imagination. "And it pleased God to reveal His Son in me." Well then, His Son is standing before me. I'll see him, and he is not <u>His</u> son; he's <u>my</u> son. Then I know who "He" is that I formerly worshipped. It's not any "he" -- I AM!

That's the story. "For no one knows who the son is except the Father, and no one knows who the Father is except the son." So, no one ever sees God! But "the son, who is in the bosom of the Father, he hath made him known." So the son appears and calls you "Father." Then, and only then, do you know <u>you</u> are the Father. You do not <u>know</u> the Scripture. "Call no man on earth 'father,' for you have but one father, who is in heaven." And where is heaven? Heaven is within.

So, when you find that Father, you don't find Him as "another" standing before you as some one that you call "Father." When you find the Father, it's the Son who reveals the Father, and the Son stands before you, calling you "Father." And you are God the Father!

And long before you have this experience, send your word on its way to bring lovely things into the world for every one you can think of, because every one -- even though they are unlovely, judged by human appearances -- they are the Brothers. We are the Brothers that came down. We are the gods. We are the Elohim.

"Elohim" is plural -- gods; one made up of others. So, we are the gods that came down and assumed these limitations. And as the gods, we are brothers -- everlasting brothers; expanding forever and forever by reason of this experience.

So, do not be led astray. If some one wants you to go and see some "holy man," run for your life! Go to some holy place? Go and take all these courses and diets? Food cannot commend you to God. You are no worse off if you do not eat, and no better off if you do.

So, when this one comes into the world, having had the experience, they call him a drunkard, they call him a glutton, a leper, and a friend of publicans and sinners, because He's in all of them. He sees nothing to condemn in the world. He sees them only in states. The whole vast drama is the falling into states. And he came to redeem them out of their states of suffering; until that moment in time when they find the Father. And when they find the Father, who had been the Father but themselves! And they go out thinking, "I will never again see my father's face"; and that Father built is built in Eternity within themselves. And we go here, there and elsewhere, looking for Him, and He is exactly where He was standing before you started the search. But we go in search of Him. And one day He appears, not as "another"; He comes in the form of a son, and the son reveals you as God the Father! And that son is David.

Let the whole vast world rise in opposition. They can never, in Eternity, disprove it. David, as told us in the Second Psalm, is the Son of God. "And I will tell of the decree of the Lord. He said unto me, Thou art my son. Today I have begotten thee."

And to confirm it in the 4th Chapter of the Book of Acts, read the story -- how by the voice of the Father "and thy servant," -- and the word translated "servant" is better translated "son." The footnote in the Revised Standard Version gives the alternate translationm and it's preferred, as the word "son." So,"Thy son David has said," -- and then he quotes the Second Psalm, telling who is the auth -- the writer of that Psalm.

But revealed Truth cannot be logically proven. It's not truth based upon what the world would call truth. That is this level; but the Truth spoken of in Scripture is revealed Truth, and that cannot be logically proven. You accept it on faith, or you reject it. But may I tell you? even though you reject it, -- it may take Eternity, but you will not be lost. One day you will accept it on faith alone,and then it will happen in you, and your memory returns, and you return to the Being that you really are. And the Being that you are is the Elohim, the brotherhood of the gods. For we fell as one man, and we

became fragmented in this world of unnumbered beings, but none will be lost "in all my holy mountain," -- not one. I cannot conceive of one of my brothers that I have known in Eternity being lost. If you play the part of a Hitler, play the part of a Stalin, or any monster in the world, you have fallen into a state; and I must redeem you from that state. So, redeem a man from the state of loneliness; if he is lonely, he wants a companion. What's more marvelous than that in the world? He wants a companion, or she wants a companion. We should all have. If he wants to pay rent, what's wrong with that? He gave himself, in the beginning, a pattern.

So, He gave me a pattern -- a pattern against the wall, because I see something; and then I move to the right, and I see the price and the restraint involved in that state. So, I want to exercise all the talent the Father gave me. And "I and my Father are one," as we are told in the 10th Chapter of the Book of John. Read it in the 10th Chapter, the 30th Verse: "I and my Father are one."

In the 14th Chapter of John, he does say: "but my Father is greater than I." As I said earlier, that does not mean that the Lord is inferior as to His <u>essential</u> Being, only as to His present "office" as the "sent." So, when I send my Self into the world, it seems to be inferior to my Self, the Sender; but we are one, for there's nothing but God in the world.

"Hear, O Israel, the Lord our God, the Lord, is one."

---oOo---

Neville 12-02-1968

GOD'S ALMIGHTY POWER

God's almighty power and wisdom expresses itself most characteristically in the acceptance of what the world calls weakness or foolishness.

Matthew tells the story of one who - Knowing himself to be the personification of God's creative power and wisdom - questions himself, saying: "If you are the Son of God, turn this stone into bread." (Matthew 4) Then he quoted the 8th chapter of Deuteronomy, saying: "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.' "Here we discover that his hunger is no longer for bread made with flour, but for the hearing of the word of God, with understanding. The conflict recorded in this chapter is taking place in the mind of the individual, although it appears to be happening on the outside. Standing on the pinnacle, his adversary quoted the 91st Psalm, saying: "If you are the Son of God cast yourself down from here, for it is written, 'He will give his angels power to lift you up lest you dash your foot against a stone.'" Then, quoting the 6th chapter of Deuteronomy, he replied: "It is written, 'You shall not tempt the Lord your God.' "

In the third and final temptation he is shown all of the kingdoms of the earth and their glory, when the adversary said: "All of these are yours if you will bend down and worship me." Again, quoting the 6th chapter of Deuteronomy, he replies: "It is written, 'You shall worship the Lord your God and him only shall you serve.' "Then the adversary departs, and the great ministry begins. Who is the Lord your God, that you should worship and serve? Your own wonderful human imagination, he who is one with the God who created the world. The richest definition of God given to us in scripture is: the Father of the Lord our God. I discovered I was God's son by experiencing scripture, but the son and God the Father are one!

Both the Father and the Son are defined as power, with wisdom added to the Son. In the Book of Mark, the high priest asked: "Are you the Christ, the Son of the Blessed?" and he replied, "I am, and you shall see the Son of man sitting at the right hand of Power." Power is capitalized in this passage, as it is the name given to God. In the Book of Luke, he is first called the Blessed, then Power, I am called the wisdom of God. Matthew tells of one who knows God has unfolded within him, and all of the characteristics of God as belonging to him - but he is puzzled and puts himself to the test. Scripture tells the story as though another being appears; but when God unveils himself, you question yourself, saying: if this is true, I should be able to do anything, for all things are possible to God. But I must not tempt the Lord. The only way is to trust him. So again let me repeat: God's almighty power and wisdom expresses itself most characteristically in the acceptance of what the world calls weakness or foolishness.

When I was drafted, and we as a country were at war, in the eyes of the world I was foolish to believe that I could be honorably discharged without going to war. As far as the world was concerned, I was in for the duration, but I didn't want any part of it. I firmly believed that Jesus Christ was my own wonderful human imagination, that he was one with God, and that all things were possible to him. I knew I could not compel

God to do anything. That He would act only as I imagined!

Trusting God, I slept as though I were honorably discharged and out of the army. I did everything in my mind's eye that I would do were it a physical fact, and fell asleep in that knowledge. Then, in vision, I saw my discharge paper with the word "Disapproved" crossed out and the hand of God write "Approved" above it in bold script. And when I heard the words: "That which I have done, I have done. Do nothing!" I did nothing. Nine days later I was honorably discharged and back in my home in New York City.

Remembering what I had done to get out of the army, when I was confronted with a similar problem a few years later, I applied the same principle to get out of the island of Barbados. Like Paul, I knew whom I have believed; so when I was told I could not leave the island for months, I assumed once more that I am where I would like to be. I slept in the assumption it was true, and within hours the confirmation was mine. So you see, I know, from experimental faith, the one in whom I believe. You must believe in your human imagination and make him the rock upon which you stand. He is the Lord your God, and the only one whom you serve. If you are going to serve another, then you do not know God. If your boss tells you to do what he says and eventually you will get a raise, and your trust is in your boss, then you don't trust the Lord your God. Put your faith in anyone outside of your own wonderful human imagination and you don't trust God, for there is no other creative power!

If you put your trust in knowing the right people, having stocks and bonds, or money in the bank, you are trusting false gods. In 1925 I was in London, dancing for one hundred pounds a week. That was $480 U.S. dollars. We had an offer to go to Paris and on to Germany if we would accept payment in marks or francs, but we declined, for they were of no value. Their money was printed so fast, the paper was more valuable than that which was printed on it. I had traveled to London with a German family who were American by adoption. They had enormous securities in marks, and thought themselves very rich; but when we returned, they were poorer than church mice, as every cent they had was gone. Putting their trust in German marks was trusting a false god. Your boss is a false god. I don't care what it is - everything outside of self is false.

Now, after the third temptation we discover the mind is at peace, and there is no more conflict within. There is no devil, no Satan - only doubts. Doubt, in the mind of one who was born by the grace of God, gives God the feeling of impossibility. In Blake's “Vision of the Last Judgment” he so wisely personified doubt, saying: "Satan thinks that sin displeases God. He ought to know that nothing displeases God but unbelief and eating of the tree of knowledge of good and evil."

Unless you believe you are the one you formerly believed to be up in heaven, and therefore outside of you, you will continue to miss your mark in life. Believing in himself when confronted by the last temptation, he said: "You shall worship the Lord your God, and him only shall you serve." Are you serving him? If so, things will come to pass, for there is no other channel that one can accept, other than confidence and trust in self! Believe in the Lord thy God one hundred per cent! If you need a certain amount of money and you have no collateral or anyone to turn to on the outside, will you trust the Lord your God to provide it for you? Knowing that all things are possible to God, will you turn to him in absolute confidence and trust, and mentally assume you had the money? Not being concerned as to how the money will come to you, will you test God's power and wisdom by falling asleep aware of having the money? If you will, you are serving God and in a way your surface mind could not devise, the money will be yours. Then, having tested the depths of your own being, you will know whom (not what) you have trusted. You will know whom you have believed.

And that sure knowledge will vindicate your past trust. This is how God's wonderful principle works.

One night in New York City I was on the radio from midnight until 6:00 o'clock in the morning, with a panel of five men and one moderator. When I spoke of imagination creating reality, a professor said: "If that is true, turn this white pencil into a yellow one." I said: "All right. Bring me some yellow paint and I will do it." Wanting me to use my imagination and change the pencil instantly, I said: "You know, you are the scoffer of the Bible. I tell you, you shall not tempt the Lord your God." Then he questioned: "Are you my God?" and I replied: "I didn't say that. You must find the Lord your God, because you are tempting him. You do not know it, because you haven't found him yet, but you will." Every child born of woman will reveal himself as the Son of God, and know he is God's power and wisdom. And since all things are possible to God, all things are possible to him. Then, confronting himself, when his adversary says: "Turn this pencil into a yellow one," he will imagine it yellow. If the pencil remains white when he thinks of it, he has not trusted the Lord. But if he persists in having a yellow pencil, by trusting the Lord completely, someone he may admire or does not want to offend, will give him a yellow one.

Whatever your desire may be, imagine it is fulfilled, and trust the Lord your God implicitly. If it takes a million people to play the part they must play in order to produce what you have assumed you are, they will do it. This is the world in which we live.

Jesus Christ is your own wonderful human imagination! Believe me. The Father's name is I AM. Everyone who can say I AM is God's image, yet there is only one God the Father! Learn to trust your I Amness and firmly believe in him, and you will know the day when the Lord shall be king over all the earth, and his name shall be one, and the Lord one! I have found the Lord of whom Moses and the law and the prophets wrote. I heard of him and learned to trust him, long before He unveiled himself in me in a series of events which belong only to the Son of God. Then I knew I was the identical being that the world worships on the outside, and calls Jesus Christ.

Men go to church and pray to a god who does not exist, when the only God makes man alive, for man could not breathe, were God not housed within him. So when you find God, trust him implicitly; but let me warn you: He will not accept your orders! Only as you imagine the wish fulfilled, will He act upon it. Tonight, as you put your head on that pillow, snuggle into the mood of the wish fulfilled in absolute confidence, and trust that God has ways and means your surface mind knows not of. I urge you to believe me, that you also may say with Paul: "I know whom I have believed." You will not fail, when you find the Lord your God, who is your own wonderful human imagination. You will learn to trust him completely. Knowing there is no need to help God by devising the means to fulfill your desire, you will move under compulsion, when the time for its fulfillment appears.

A lady I know took off to Paris with her two children, leaving her maid in charge of her apartment in New York City. When the lady returned, the apartment was empty, and the maid was no where to be found. The lady contacted the police, hired private detectives, and did everything humanly possible to find her furniture - to no avail. Then she came to me. We sat quietly in the silence and she returned to her apartment in her imagination. She walked through the rooms, feeling conscious of being there, now! She saw the furniture just as it had been before, touched the keys of her piano, and knew everything was back in place again.

A few days later, this lady went to her bank on Madison Avenue. Leaving the bank, she turned in the wrong

direction and walked one block before she realized what she was doing. Looking down, she saw a familiar pair of ankles, and suddenly realized she had found her maid. As the light changed, she grabbed the girl and made her take her to where the furniture was stored. This lady now has her furniture back, every piece intact. All we did was trust the Lord our God. What would I have done to find the furniture for her, when the New York police or private detectives could not? But we trusted the Lord, our God. We didn't get down on our knees and plead for help, but simply sat in the silence and imagined. I assumed she was telling me she had found the furniture, and everything was in perfect order. When we broke the silence, I - trusting the Lord to bring it to pass - simply forgot it.

So I ask: who is the Lord who creates all things? I am! Scripture tells us that all things were made by the Lord, and without him was not anything made that was made. I know exactly what we did and I know what happened, therefore, I know exactly how it was made! Man finds it difficult to believe that such a power is housed within him. He reads the scripture: "Do you not realize that Jesus Christ, the power and wisdom of God who is one with God is in you?" and still bows before man-made little altars, and believes that someone on the outside is especially equipped to interpret God for him.

There are those who dare to claim that they are the sole deposit of the wisdom of God. What nonsense! God is housed in every child born of woman. But, being misled, man worships a false God, one who never existed and never will exist. There is no intermediary between you and God. Don't think of God with Jesus Christ as the intermediary between you and Him. There is only God! He became just as you are, that you may become as He is! This is the story.

The King James Version of the 20th chapter of the Book of Acts gives the true, literal translation of the Greek as: "By the blood of God we are redeemed." The RSV translated the word as "Lord", which always means "Jesus". But redemption comes from God. Becoming just as you are, with all of your weaknesses and limitations that you may become as He is, God redeems you, for you are his love! Trust God completely. He uses the weakness and foolishness of man, because the wisdom of this world is foolishness in his eyes. Men think themselves so wise. Rationalizing everything, man thinks he will find God one day on some planet or in a corner, but he never will. Man will go to the moon, the stars, and every place he desires, because whatever man can imagine, man can do!

Someone, today, who knows nothing of science, is dreaming fiction; and tomorrow the so-called scientific mind will devise the means to fulfill it, because God is the one who is writing the fiction and fulfilling it, and all things are possible to God. I urge you to dream your fiction and trust the Lord, your God implicitly that you, too, may say: "I know whom I have believed." Then let it happen, and it will.

Many years ago my father and brother, Victor, went to see a spot overlooking the water on 35 acres, which is quite large on the island of Barbados. Three sisters lived in a home there, and sold their cattle to my father. At the time he mentioned he would be interested in purchasing their property if they should ever desire to sell. Then, turning to Victor, he said: "This would be the ideal spot for a hotel." A few years later the ladies decided to sell. One man with a great deal of money wanted those 35 acres very much, but was in Brazil the day my father - who had imagined owning it - bought it. Now a beautiful hotel is on that spot. It is very popular and always crowded winter and summer, all because my father had a dream and dared to trust the Lord his God, who he knew to be within himself.

My father would never go to church. He didn't like the minister at all. What wonderful stories we have of my father and the minister. One day the minister said to my father: "I am one of the chosen." My father looked at him and said: "I wouldn't have chosen you." He was just as brash as that with everything he did. He had no respect for the man. He never saw the inside of a church, except when we children were baptized. When my sixth brother was to be baptized - by this same minister - my father took two sea captains as godfathers. At the last moment the minister asked if the two gentlemen were Episcopalians, and when one claimed to be a Presbyterian and the other a Methodist, the minister informed my father that the child could not be baptized with these men as godfathers. With that my father said: "Give me my son. I will baptize him myself." He took the child out of the minister's arms, dipped his free hand in the water, sprinkled it on the child's face and said: "In the name of Jesus, your name is Fred" and walked out. And that's his name -Fred Goddard. That's the kind of man my father was and still is. Not a bone in his body lacked courage. He found the Lord as his own wonderful human imagination, so when he wanted something he simply imagined he had it, and walked in that knowledge.

I promise you, when you find the Lord and really trust him, you will know a peace you have never known before. You will never again bow before anything or anyone. Knowing that only your own wonderful human imagination is holy, He will be the only one you will ever serve!

Now let us go into the silence.

Neville 02-09-1968

GOD'S CREATIVE POWER

We are told in the Book of Exodus: "God said to Moses, 'I AM the I AM. I appeared to Abraham, to Isaac, and to Jacob as God Almighty, but by my name I AM I did not make myself known to them.'" And if you read the 1st chapter, the 24th verse of 1 Corinthians, you will discover that the I AM (the creative power of God) is personified as Jesus Christ! Now you and I are called upon to find this creative power. The Christian world claims to believe in Christ, but they do not know him for he must be found. This challenge is given in scripture. "Examine yourselves to make sure you are holding to the faith. Test yourselves!" If you want to find Jesus Christ you must test yourself!

Are you really convinced that Jesus Christ is in you? Have you tested him? If you have and are still not sure, then you have failed the test. Ask the highest leader of the Christian faith down to the lowest if he believes that Jesus Christ is in him, and if he is not convinced that the creative power of the universe is within and personalized as himself, then he has failed to meet the test regardless of what his man-made rank may be. You can attend all the churches in the world, give to the sick and poor on the outside, but if you do not know from experience that Jesus Christ is in you, you have failed the test. I tell you that Jesus Christ is your own wonderful human imagination, who is the eternal creative power of God. If you do not know that, you do not know Jesus Christ! You may say: "He is a person." Well, you are a person, aren't you?

Jesus Christ is God the Father and God the Father is Spirit, And those who worship him do so in Sprit through the art of feeling! I have imagined a state and seen it externalize itself and become a physical fact that I may share with another. This I have done unnumbered times and taught others to do it. So I have found him and know him to be the only creative power of the universe. Everything in your world which is now a fact to be shared with others was once only imagined. And if you know that Jesus Christ is the creative power that brings things into this world, that all things must be first imagined, then you have found him. Having found him, you must learn to trust him and live by this principle. Do this and you will find yourself moving into the stream of eternal life by fulfilling scripture and knowing that "All power in heaven and earth is given unto me."

The true meaning of power is "effectiveness in achieving a purpose." Today as a nation we have the power of the atom bomb, but are not willing to use it because it is not our objective to wipe out cities; so where is the power that could bring about our purpose? Man does not know Jesus Christ, therefore he thinks there is power in nuclear energy, in money, in his intellectual or social position; but the only power is Jesus Christ who is the human Imagination!

I was born and raised in a Christian environment, yet I did not learn this truth in Sunday school, in church, or at home. I was taught to believe in a being outside of myself. Some person who was born two thousand years ago who was crucified on a wooden cross by people who did not believe he was the Son of God. This is the story my mother taught me as her mother had taught her. The story comes down this way, yet it is not the true story of scripture.

I tell you a mystery: Christ in you is the hope of glory, for God, your human imagination became man that man may become God. This is a mystery that we are called upon to test, for the power that created the world became as you are, that you may know yourself to be all creative power, as He is! I did not receive this knowledge from a man. I did not read it in a book, nor did I ever hear of it from another. It was revealed to me that God, in man, is his own wonderful human imagination!

Having no place to turn, or no one to turn to, I began to experiment; and as it proved itself in the testing, I found myself fulfilling scripture. Instead of another, I was playing the central role fulfilling the only belief! Then I began to tell it and those who heard and believed began to test themselves, and as they did, they moved into the mainstream and scripture fulfilled itself in them.

We are told: "Remain in the city until you are clothed with power from on high." Scripture personifies this fantastic power as Jesus Christ, but man is taught that Jesus Christ is some distinct individual outside of himself and turns to him to grant his wishes and respond to his prayers. Then one day man hears who Jesus Christ really is, and turning to no one on the outside, God reveals himself to that man as I AM. God said to Moses: "I made myself known unto Abraham, to Isaac, and to Jacob as God Almighty, but by my name I AM I did not make myself known to them."

If God's name forever and forever is I AM, how can you look outside of self? You cannot point to another and say: "I AM." You can observe this or do that, but you cannot point to another when you say:" I am."

Having revealed himself as Almighty Power, then I AM, God's third revelation, is that of Father. And if God is a Father, he must have a Son. The world has been taught to believe that Jesus Christ is God's Son, but I know from revelation that Jesus Christ is God Himself. There is a son, however, as told us so clearly in the 2nd Psalm. That son is David, who says: "I will tell of the decree of the Lord. He said unto me, 'Thou art my son, today I have begotten thee.'" I tell you scripture does not record secular history, but supernatural history. Its message is sacred and hasn't a thing to do with anything that took place in a secular manner.

Yesterday I read where someone in Ohio, who claimed he had traced his background back to David, died at the age of 84 or 85. Of all the nonsense of the world, if he meant it secularly. David is not a character of human history, but the eternal state one enters when he believes in God's power as his own imagination, exercises it, and enters the mainstream and awakens. Personifying God's creative power, David will stand before you and call you Father, revealing you to be one with your creative power.

Listen to these words carefully: "The high priest said to Jesus, 'Are you the Christ, the Son of Blessed?' And Jesus answered, 'I am, and you will see the son of man sitting at the right hand of Power.'" This he said in fulfillment of the 100th Psalm: "The Lord said unto my lord, 'Sit at my right hand til I make your enemies your footstool.'" Here we see Power equated with a man! So God's first revelation is that of sheer power. Then comes his name, I AM, which is followed by his true character, which is that of a Father who loves.

It is God's purpose to give himself to everyone, and - being a Father - when he gives himself to you he gives you Fatherhood. First he gives you Power, then the awareness of being that power as you test yourself.

Now I ask you to examine yourself. When confronted with a problem, do you turn to someone on the outside for its solution, or do you believe that all power resides in your human imagination? Do you believe in

the hydrogen bomb, meeting the right people, or living on the "right" side of the street? Or do you believe in your own wonderful human imagination? I have found he of whom Moses and the law wrote, Jesus of Nazareth, to be my human imagination and I turn only to him for the solution of my problems. I do it by asking myself what I would see if my problem dissolved and its solution rose in its place. What would I hear? How would I act? Having discovered Jesus to be my imagination, I act as though the problem was solved, and have found from experience that I have brought things not seen by mortal eye into the world to be seen by all. I have proved it and encourage everyone to try it. Examine yourself to make sure, really sure, that you have completely accepted Jesus Christ as your human imagination, so that when confronted by any challenge you turn to the only Jesus Christ and not to a false one. If you turn to anyone outside of yourself you have turned to a false Jesus Christ and failed the test. Turn only to God and not to anyone or anything on the outside. No one can tell your future, for your future is to fulfill Scripture, and you have no other!

I received a letter last week from a lady, who said: "In the dream I knew I was twenty years old, just married, and living in the Basque country among the shepherds. My husband was driving an old truck. I sat next to him with my sister-in-law next to me. In the rear sat my brother-in-law with my father-in-law directly behind me. Having spent the night on a mountain top, we travel over dusty, rugged mountainous roads as I become very tired and weak. My father-in-law had authority over everything, and knowing the way, he said: 'Just one more curve and we will be home.' As the final curve is completed I see a heavenly valley covered with green grass and a sparkling, crystal-clear river flowing through it. In the distance I see a beautiful home with barns and flocks of white sheep. Two shepherds are there with their crooks, their dogs, and a flock of geese. Then I turn around, and as I face my father-in-law I see he has suddenly grown tall and young. As I look at him I remember having seen that face somewhere in the dim, dim eternity. Then the face became brilliant and as I dissolved into the brilliance, I awoke."

In this letter my friend played the part of Tamar, as told us in the 38th chapter of the Book of Genesis. Judah, the fourth son of Jacob, is listed in the genealogy of Jesus Christ: "Abraham begat Isaac, Isaac begat Jacob, Jacob begat Judah and his brothers." In the story, Judah left his brothers, married outside, and had three sons. Choosing Tamar for his first son, Er, who displeased Jehovah and was killed, Judah told his second son to marry her and raise offspring for his brother. Knowing that every offspring would not be his, but his brother's, Onan spilled his seed so that Tamar would not have a child. Displeasing Jehovah because of this act, Jehovah killed him, for the command was to be fruitful and multiply and increase the world. The third son was not given as he was too young.

Then came the day when Judah went down to observe the shearing of the sheep, as he was rich and had enormous flocks. Tamar, upon hearing of his visit, took off her widow's clothes and sat in a public place, veiled as a harlot of the temple. When Judah proposed, she asked: "What will you give me?" and he replied: "A kid from my flock." Asking for a pledge that the kid would be sent, he gave her his ring, his bracelet, and his staff, and knew her intimately. Three months later it was brought to Judah's attention that his daughter-in-law, Tamar, was pregnant. When Judah heard the news, he said: "Let the law be fulfilled. She shall be burned to death." When they came to execute the law she took the ring, the bracelet, and the staff and sent them to Judah with the message: "The man who gave me these is the father of the child." Upon seeing them, Judah said: "The sin is mine, not hers,"

Now don't think of Tamar as having union in a physical sense, but union with a state, for every time we enter a state there is union. In my friend's vision, everyone present was an in-law, telling her that she has entered

the mainstream. She has had union with memory, and no power on earth can stop her from bringing scripture to its fulfillment, for her father-in-law is the one spoken of in the 49th chapter of Genesis as "the lion's whelp, and from his hand the scepter will never pass." She has entered the state which leads her up to the climax as Jesus Christ, who is God the Father!

The day will come when you will reach the Fatherhood degree and David will stand before you and call you Father. Then you will know a power that is greater than the human mind can fathom. You will know real power. It hasn't a thing to do with the ability to destroy a nation. Tonight we could release X number of bombs and destroy every city in Russia and they could do the same thing to us - so what? May I tell you: the millions who would die on both sides would not be dead, but still trying to find the Father! Everyone is really searching for the Father of all life, and that Father is Jesus Christ. Although men have created pictures of him, Jesus is not on the outside. We are told: "It does not yet appear what he shall be, but we know that when he appears, we shall be like him, for we shall see him as he is." God's son cannot appear and not be just like the person to whom he appears. You will never see him as someone coming from without, but coming from within you. He will call you father in the Spirit and then you will know who you really are!

In the meanwhile you can exercise your power on this level if you will accept this challenge. Examine yourselves and make sure you are faithful to your imaginal act! Let no one else examine you, but test yourself! Have you completely accepted the fact that Jesus Christ is in you? If you can answer, "not quite" then you have failed the test. If, like one billion Christians, you believe in some other Jesus Christ, you have a false Christ. And you will never find him by going to church or giving to the poor, for he is not on the outside, but in your own wonderful human imagination!

Let no one prophesy for you! The only prophecy you are destined to fulfill is scripture. When someone tries to tell me what some astrologer or medium said I get so annoyed I want to shout: "Have you ever heard me?" Believe in all that nonsense, and you worship false Christs! If you want to be famous in this world of men, use this principle and you will shine for your little moment, but I ask you: are you in the mainstream of fulfilling scripture? Do you really believe in the only Jesus Christ, who is your human imagination? I say: there never was another Christ and there never will be another Christ.

Now, some will say that is blasphemy, just as they did long ago. In the 14th chapter of the Book of Mark, the question is asked: "Are you the Christ?" And Jesus said: "I am; and you will see the Son of man sitting at the right hand of Power." Then the high priest said: "Do we still need witnesses? You have heard his blasphemy." And in the Book of John, when accused of blasphemy "because you, being man, make yourself God" Jesus said: "Is it not written in your law, 'I say, you are gods'? If scripture says you are gods, and scripture cannot be broken, is it blasphemy for me to say I am the Son of God, and the Son and the Father are one?" If you are creative power, you must be one with the creator, who is a person as you are, as I am.

So I say to everyone: accept Christ as your own wonderful human imagination and don't falter, for scripture must be fulfilled in you. It is not done physically! I have experienced a physical birth, for I was born in Barbados and just as you, I know the limitations of the flesh. I came into this world with nothing and do not have much today. But because I didn't have much, I had to stand upon my own two feet and believe in myself. Asking no one to help me and not stealing from another, if I had nothing I went without it. I have seen those who had more than they needed, but I didn't take it from them, I simply pulled in my belt. I have walked fifty blocks to find a friend who had a dime to buy some soup beans. When he could not be found I

would return and perhaps the next day earn a quarter to buy the beans, but it never occurred to me that because others had food and I didn't that they should give it to me. I was determined to believe in myself and because of that I got into the mainstream of life and scripture began to unfold in me. No one owes me a living; all I have to do is trust Jesus Christ, trust my human imagination!

I have no desire to pile up a lot of money. Why pile up a million shadows? My desire is to tell you who Jesus Christ really is. He is your own wonderful human imagination. There never was another Christ and there never will be another. If you will trust him - and I use "him" advisedly because God's creative power and God is a person (and you are that person) - you will never fail, for he will never fail you! Tonight if you know what you want, just believe that you have it. Sleep as though it were true, and because Christ is in everyone, he will use as many as necessary to aid the birth of your assumption.

In the end of the Bible, the 22nd chapter of Revelation, Jesus Christ is speaking, saying: ""I am the root and the offspring of David, the bright morning star." And in the 2nd chapter of the same book it is said: "To he who conquers" (who witnesses the truth of scripture) I will give the morning star." In other words, he gives you himself as God the Father. He is the root of David. The root of a tree is its father. God the Father is the root of David, for David is all Spirit, not a being of flesh and blood. He is the eternal state of the Son, who calls everyone to come to the mainstream and climax as the Father. So the story ends when you have finished the race and kept the faith, for you are given the morning star and know yourself to be the root and the offspring of David, the bright morning star!

Tonight test yourself! I will not test you. I am not here to test anyone. I only urge you to examine yourself to see if you are really keeping the faith, or are you going to call a friend and tell him how horrible things are and appeal to him on the outside? I ask you: are you really keeping the faith? Do you always turn to your imagination and, no matter what happens, do you remain faithful to the state imagined? If you do, you have passed the test. But if every little rumor, doubt, or fear can move you around like a pawn on a chessboard, then you are not keeping the faith! It's entirely up to you. Are you testing yourself or not? Can you say within yourself: "I always turn to my imagination when confronted with a problem and solve it there. Then I remain faithful to that imaginal act." If you can, you have passed the test. It's just as simple as that.

May I tell you: we remain in this world of death until we enter the mainstream and come to the climax. You can't believe how much this world is really a world of death, whose life is in you as your human imagination. Life itself is an activity of imagining where everything is a symbol. Your closest, dearest friend, your wife, your mother, father, brothers and sisters are all symbols, all dead symbols revealing to you who you really are.

Now let us go into the silence.

Neville 05-08-1969

GOD'S DWELLING PLACE

"Why stand we here trembling all around calling on God for help and not ourselves in whom God dwells?" God does not dwell in us as something other than ourselves, for God actually became as we are, that one day we may be as He is. I tell you: you are the Being who became man, the Being Blake refers to as God. You, human imagination, did not begin in your mother's womb and will not end in the grave. As a pre-existing Being, you emptied yourself of memory for a divine purpose. Tonight I will try to touch on that purpose.

In Paul's letter to the Philippians he speaks of God in action as "Christ Jesus who, though he was in the form of God, did not consider it something to grasp, but emptied himself, took upon himself the form of a slave and was born in the likeness of men. Being found in human form he humbled himself and took upon himself the cross of death." Your body of flesh is your cross of death which you took upon yourself when you who existed before the foundation of the world lost your memory. Now Paul continues as though he is speaking to another, saying: "Therefore God has highly exalted him and bestowed on him the name that is above every name, that at the name Jesus every knee should bow on earth, in heaven, and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God."

You may think Paul is speaking of another here, but I tell you: there is no other. It is you who completely emptied yourself of your glory, your power and your wisdom, for you could not pretend to be nailed to the cross called Man. You deliberately took upon yourself the humility of your garment of flesh and blood which enslaves you. You must cater to it constantly feeding it, washing it, and after eliminating what it cannot assimilate, you must clean the body again.

Christ (Imagination's power and wisdom) is crucified and buried in man. When he rises in man he is called the Risen Christ and conferred with the divine name, Jesus as the New Age is ushered in. The word "Jesus" is the same as "Jehovah", the savior, whose name is I AM. Jesus is not a being separate from you. He is you, but you have forgotten you are He. You had to completely forget your power, your wisdom, and your glory to become what the world sees as a little man (a little woman) born from the womb of a woman, who plays a little part an then departs. But there is an immortal play that is imminent and buried in all. That immortal being is the one Blake referred to when he said: "Why stand we here trembling around calling on God for help and not ourselves, in whom God dwells."

Everything you can think of is present, now. You cannot conceive of something that is not already worked out in detail; but it is a shadow if you do not dwell in it. It is just a possibility, but when you enter that shadow it seems the only substance. I have seen a world in my imagination that is not like this. Prior to my entrance it as a mere possibility, an image, but when I entered that world and allowed my consciousness to follow vision, it was more real than this room is now. At the moment I am in this room and it is real. When I depart, this will

become a memory image, and wherever I am at that moment will be more real than this room or any part of my world. My home was real when I left it and will be real when I enter it again, but now it is a memory image. This room has reality to me because I am in it.

I tell you: everything exists and can be just as real as this room. The job you desire exists. The home of your dreams exists. The man or woman who is perfect for you exists. You cannot conceive of a state that is not already worked out in detail, waiting for someone to occupy. As a desire it is only a dream, a mere image, but when the state is entered, it is the only reality.

In order to come into this world you had to completely empty yourself of your creative power, your wisdom, and glory. The day will come when, having gone through the gamut, God in you (who is your very self) will rise in you. Then your memory will return and the divine name Jesus will be conferred upon you. And when this name is heard (in you) every knee shall bow in heaven, on earth, and under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God, because you will know you are God. You have always been God, but in order to take on your garment of limitation you had to become limited. You could not pretend you were man; you had to take upon yourself this cross called man, with all of its weaknesses and limitations.

Does the Bible in any way suggest this? Yes. In the Book of John we are told: "In the beginning was the Word and the Word was with God and the word was God. And the Word became flesh and dwells within us." If you were with God and were God you pre-existed. "Before Abraham, was I AM." Does that not imply pre-existence? "Tell me, Master, who sinned, this man or his parents that he was born blind? I tell you, neither this man nor his parents, but that the works of God may be made manifest in him." Isn't that pre-existence? Either the man sinned in his mother's womb, and this is the result, or he pre-existed. Blindness is state which must be experienced. No one will avoid any experience, but must (and will) play every part known to man.

Now in the 17th [chapter] of John, the Risen Christ asks the Father (who he knows himself to be) to make everyone be where he is, "That they may see my glory which thou gavest me, and the love with which thou loved me before the foundation of the world." You and I were loved (for we are part of the body of love which existed before the foundation of the world) before we came down to expand our power, our wisdom, and our glory. To do this, we had to reach the limit of contraction - which is man, the limit of opacity - which is doubt. We had to completely forget the being we really are and doubt that we ever existed. Here we are experiencing the limit of contraction and opacity; but the moment will come when He who is within us, sound asleep and appearing to be dead, will be awakened by a storm wind to find himself encased in a tomb. Rising, Christ (God's creative power) comes out of his tomb from above and is conferred with the greatest of all names, which is Jesus. So in the end there is Jesus only.

You, collectively, are the Cosmic Christ who is buried in all. And when He rises in you, individually, memory will return and you will know you are Jesus, the Lord God Jehovah. Then who is Christ? I AM. What is God's name? I AM. What is David's Father's name? I AM. The essence of all that you have experienced as man will stand before you. Personified as the crown of your journey, your Son will bear witness to your victory over death. That Son is David, of Biblical fame. You had to die to enter the world of death, but you will rise out of death to be transfigured to wear the divine body of Jesus. Everyone will be gathered into that one body called the Lord Jesus Christ.

In this world things are what they appear to be, but - as Blake said so beautifully:

Those in great eternity who contemplate Death
Said thus. What seems to Be: Is: To those to whom
It seems to Be, and is productive of the most dreadful
Consequences to those to whom it seems to Be: even of
Torments, Despair and Eternal Death: But Divine Mercy
Steps beyond and Redeems Man in the Body of Jesus.

When it seems that everything is lost, you begin to awake within yourself. You will not see another, for the drama takes place in a first person, singular, present tense experience. You are the Christ written of in scripture. You are your own hope of glory. Jesus Christ is in you as your human imagination, so why call upon another for help? Why not call upon yourself in whom imagination dwells? I tell you: there never was another Jesus Christ other than he who dwells in you as your human awareness.

A short time ago a friend told me she would love to visit Norway, but felt she could not afford it. I suggested that she dwell in Norway by seeing the world from Norway. She was not going to look at Norway from Los Angeles, or ask how she was going to get there, but to simply sleep as though her bed was in Norway and it was the only substance. I received a card from her today, from Norway, where she confessed that she dwelled in the state as though she was there and she received a call from a casting office requesting her to make a picture in Norway!

You can move into any state, for all states are already completed. All you need to do is step into the state, for it to be transformed from a shadow to the only substance. Think of your desire and it's a shadow lacking form. Enter it and it is the only reality.

I tell you: the being who is aware of being you, now, was in the beginning with God and was God. You are God's power, wisdom, and glory suffering from amnesia, for you could not pretend to enter this graveyard called earth. The unnumbered bodies observed here are graves which your immortal presence animates. Your flesh-and-blood garment could not breathe without you, for you are its breath. Believing yourself to be the fleshly body you animate, you do not recognize your brothers when you see others. Rather, you war against the seeming others as though they were your enemy; yet you are told in the 2nd [chapter] of Philippians: "Let each of you think not only of his own interest, but also to the interests of others. Let this mind be in you, the mind which you have with Christ Jesus. It's the same mind. Paul couldn't have said it better. Your interest should be to the interest of all, because basically all are one. When these garments are finally taken off and we reenter the one body that fell, we will be that glorious being who is the Lord and Father of the entire journey.

I received a letter this week from a man who shared a series of dreams which occurred one night. The final one is the clue to the dreams. In it he saw a huge, horrible monkey which clung to his back. It felt unclean and strange, and when it began to make love to him he tore it off his back, and as he did, he awoke. This was a perfect vision. He saw the symbol of the misuse of his creative imagining.

Everyone has such a dweller on his threshold of thoughts which is fed by imagining something unlovely. And

everyone also has the complementary side as a glorious, angelic being whose beauty is beyond measure. She is the personification of every lovely imaginal act the individual has ever committed. One day they will be together.

When the vision came to me, my hairy monstrous ape called my angelic being "mother." I became so annoyed. I began to beat it, until I realized that it grew on my violence. It became stronger with every blow as it loved every violent act of mine, even when it was on itself. Then I made myself a pledge, that if it took eternity I would redeem this monstrous being which had a right to live. The moment I made the pledge it dissolved, leaving not a trace behind. Then the energy I had wasted returned to me. Power cannot be wasted. It returns to the one who used (or misused) it, and as I felt the power return I watched my angelic being glow like the sun, and I awoke.

Everyone will one day confront these two personifications of thought: noble and ignoble. One grows on violence and the other grows on love. Remember: God in you creates and sustains your world by the use (or misuse) of your human imagination. There never was another God and there never will be, for Imagination is the only God.

So while you are still unmindful of the God who gave you birth, you can hear the voice of the one who has risen from the grave and test me, as this lady did fulfilling her desire to visit Norway. I urge you not to discount this principle, but test it; for as Paul tells you in the 13th chapter of 2 Corinthians, Jesus Christ is in you. Paul knew what he wanted and entered the state which finally took on substance and became real to him. I have done the same. I have gone into world after world after world, and when I enter they are the only reality, while my apartment where my physical body sleeps was only a shadow. But when I returned, my apartment wrapped itself around me once more and took on the tones of reality, as the other world became the shadow.

At the moment this room is far more real to me than any place I have ever visited. Where I am, although only an image, takes on substance as I enter it. This I can do physically or in my imagination, and the body that I wear there is real. Where did it come from, if not from my imagination? I sleep in the nude, so where do the clothes come from? When the power begins to awaken it clothes itself, for it is protean. Your identity will remain unchallenged, yet in the end we will all bear the divine name which is above every name. That name is Jesus.

No one can see Jesus here, but everyone will know him because we will all be him. In the meanwhile, Christ - the power, the wisdom, and the glory of God - is buried in us and will be raised in us. You are a pre-existent being. You did not begin in your mother's womb and you cannot die in the grave. You were before the foundation of the world, for you are the being of whom Paul speaks when he wrote to the Philippians. His letter is addressed to posterity, for he was writing from experience.

I have had all of the experiences that are now recorded in scripture concerning the Lord Jesus Christ - and I mean all of them; yet I am in a weak garment and will remain there until the day I take it off to return to my former state, glorified beyond what I was before I began the journey into death and decay. So now I say: "Return unto me the glory that was mine. The glory that I had with thee before that the world was, for I have finished the work that thou gavest me to do." God proclaimed the work through his servants, the prophets, and only God can fulfill it; so He emptied himself of his wisdom, power and glory and assumed the opacity

and concreteness of death.

Finishing the work by completing the journey, God is victorious over death, and his power, wisdom and glory are multiplied, for God has expanded and is greater than He was prior to his entrance into death.

Let no one scare you, for you are a pre-existent being. You were before the foundation of the world. Let the scientists put any number of zeros next to a number to denote the earth's existence and I will tell you: before that number you, imagination, existed. So now I ask the Father to return unto me the glory that was mine, the glory that I had before the world was. I ask, that all may know who I am and see my glory that was given me. That glory I now radiate as the Father, for I am His reflection. And I now go beyond that and ask for the love which I knew I was before the foundation of the world.

God's infinite love loved us all. Foreknowing us, he chose us all in his one being. Together we fell as one man and entered the world of death. Bear in mind what you are told in the 32nd chapter of Deuteronomy: "He has set bounds to the people of the world according to the number of the sons of God." If God is not in you, you could not breathe, for he is your breath of life. And when he no longer breathes life into the garment you wear, your friends will cry over your body, not knowing its occupant was God himself. Your child - be it a boy or a girl - is Christ who is destined to be designated son of God in power through Christ' resurrection from the dead. While here on earth your child may be a carpenter, a musician, or professor. It matters not what part he plays here, but the moment Christ in him resurrects into that one body, he has returned to his power, his glory, and his wisdom and is designated Son of God, in power and joins the glorious brotherhood of divine love.

Love is the human form divine. When that indescribably body of love stands before you and embraces you, a mood possesses you which carries with it an ecstasy beyond all ecstasies. Everyone must return to that body of love, because all were loved before the foundation of the world, and not one will be lost because God would be lost. And in the end even the cutthroat, the murderer, and the thief are vindicated, for - like the blind man in the 9th chapter of the book of John - no one sinned. Everyone played their part in order for the works of God to be made manifest in all.

One day I saw every part I had ever played. Every costume I had worn was waiting for me to redeem it, and as I walked by everyone was made perfect, because I was perfect. Then the chorus sang out the last cry on the cross: It is finished. Now I remain here to tell my story to everyone who will listen. Eventually all will hear it. I will depart and others will pick up the story just where I left off. They will have similar experiences, tell their story and depart and other will continue from there. Don't expect one hundred per cent acceptance. There are those who will believe because you use scripture to support your argument, and those who will disbelieve - but it doesn't really matter. Leave them just as they are and go about your Father's business, telling exactly what has happened to you.

When I tell you what has happened to me I can speak more convincingly than if I were theorizing, for the truth that you know from personal experience is known more thoroughly than you can know that same truth in any other way. I can tell you what I have experienced. Trusting me, you will believe my story, but you cannot tell it with authority until it happen to you. You cannot go into court and be a witness unless you have experienced the event. And there must be two witnesses: The written word in scripture and its parallel, the Living Word of interpretation. He sent you, His Living Word, to interpret and verify the written word which

he gave to his servants, the prophets. When you have interpreted this written word by unfolding it within you, the kingdom is yours, for you will have fulfilled the only purpose for living.

Paul tells us that the lord Jesus Christ who - though he was rich - yet for your sake he became poor that by his poverty you may become rich. In dollars and cents? No. He was rich in power, for he was the power of God. He was rich in wisdom, for he was the wisdom of God. He was poor in wisdom, poor in power, and poor in glory to enter the world of death that by his poverty you may become rich. And when you awaken, everything you lost will be found and multiplied, for you will know yourself to be the Lord Jesus Christ of whom there is no other.

Now let us go into the silence.

Neville 03-24-1969

GODS PLAN OF REDEMPTION

<

God's plan of redemption for us is the most incredible, exciting, and amazing story ever told It is the story of the creator of the universe, who so loved us he became us; and how he is transforming us into himself, so that we are no longer the created, but the creator No longer the made, but the maker. The gospel tells us how this is accomplished In the Book of John, we read: "In the beginning was the Word and the Word was with God and the Word was God He was in the beginning with God All things were made through him and without him was not anything made that was made In him was life and the life was the light of men," Here we see the Word was not only with God but was God and then personified

Let us continue: "He was in the world and the world was made by him, yet the world knew him not" It has been established he is the Word, for: "The Word was made flesh and dwells within us." (The Greek word translated "among" is the preposition "in" or "within") John completes this statement as: "He dwells within us full of grace and truth" (John 1:1-18) Suddenly now the name Jesus Christ is introduced into the narrative, and the secret is revealed, for "Grace and truth came through Jesus Christ" So the Word, full of grace and truth, is Jesus Christ He who was in the beginning with God and was God, now dwells in us, transforming us into himself that we may become as he is We are told: "Your Maker is your husband, the Lord of hosts is his name" If your maker is your husband, are you not his emanation, his wife, until the work that he began in you is brought to completion?

In Genesis, we are told: "Woman came out of Man; therefore, Man must leave father and mother and cleave to his wife until they become one flesh" The Man spoken of here is the Word, out of whom all things come Having come out of the Word, we are his emanation, his wife, which he must cleave to until we become one body, one Spirit, one Lord, one God and Father of all How can we, the made, be transformed into the maker? Through the story of the transformation.

One of our great poets said:
'There is an inmost sense in us all
Where truth abides in fullness
To know, consists of opening a way
Out of which the imprisoned splendor may escape
Which, in effect is an exit for a light that Is supposed to be without."

If grace and truth abide in Jesus Christ in their fullness, and Jesus Christ is in you, is not truth in you in its fullness? Your splendor is imprisoned within, waiting to unfold himself in you. And when he does, you will tell it knowing not everyone will accept your story. Knowing your earthly parents as well as your educational,

financial and social background, they cannot believe that God has unfolded himself in you.

But God did not just become you to the point where you are two - you and God. He left everything to become one with you. Although I am a male, what you see when you look at Neville is God's emanation, which is made. Regardless of your sex, you are God's emanation, yet his wife; for God is your husband, your creator, called the Word. The same Word that was with God and was God, became you when, full of grace and truth, he clothed himself in flesh. You can test him and find out for yourself that Jesus Christ is in you. I have tested him and know from experience that this presence who created the universe, is my own wonderful human imagination. Called Jesus in the New Testament and Jehovah in the Old, his revealed name is I am. I am is he who was with God and is God I am is an eternally abiding presence. When I am imagining, God is acting, sending Jesus; for when you imagine, you send yourself into the world to fulfill what you have imagined.

God has imagined himself as you He has taken upon himself a garment of flesh and blood for a purpose. Having sent himself, God cannot return to himself empty, but must accomplish his purpose and prosper in the thing for which he was sent God died in order to transform that which was his emanation into himself. When God awoke within me there were not two of us, only one I am. I am he who had the experience. I am he who pushed that stone away and came out of my tomb. I am he who held the child in my arms and heard God's son call me father. I am he who experienced the complete severance when my body was torn from top to bottom. And when the dove descended and smothered me with love, I am he who experienced it.

Jesus, your I am, is the Word that was sent to transform you into himself. He is the creator of it all, for although you seem so limited and unable to create anything here, you can see everything made perfect in your imagination. You can imagine a state, remain faithful to it and it will be made alive for you. Now, if I am made everything and you know you imagined it before it appeared, and it appeared because you imagined it, then you have found Jesus Christ to be your own wonderful human imagination.

I am interested in sports. I do not go to the races often, but I do enjoy watching the feature race on TV every Saturday. Last week a young jockey by the name of Angel Cordova was interviewed after winning the feature race. Wearing gay colors and looking almost like a circus clown, he was asked about his riding ability, and answered: "The ability to ride has nothing to do with winning. It is all in feeling lucky. I could ride the best horse there is, but if I do not feel lucky he won't come in first." This chap came to the track feeling lucky. Was he not imagining that he was lucky when - at the end of the day - he took home maybe $10,000 just for running the race? He may not know that his ability to imagine and feel "lucky" is Christ, but it is, for by him all things are made and without him is not anything made that is made. The jockey imagined himself a lucky man. He would not have been lucky if he lost the race. Only by feeling lucky could he bring the horse in first. Anyone who has succeeded in applying this principle will have felt that same emotion, for feeling causes action, and no power can stop that action called Jesus Christ, the human imagination.

John begins his prologue in the 18th verse as: "No one has ever seen God, but his only begotten son who is in the bosom of the Father he has made known." Our scholars claim that this Greek passage should have been translated thus: "No one has ever seen God. He (no name to it) who is in the bosom of the Father has made him known." In the 1st verse of this first chapter of John it is established that the Word is Jesus Christ, who is one with God the Father. So we know that Jesus Christ is not the one in the bosom of the Father; so who is this only begotten? I have searched the scriptures and found him in the form of David. In fact, he can be

found all through the Psalms, as that only one who can reveal you to yourself as God the Father. I can tell you this from now until the end of time, but you will not believe me with certainty until David stands before you and reveals you to yourself. Although, after this experience you will remain limited in your garment of flesh, you will know who you are. And you will continue to wear your garment of limitation until your ministry is over. Scholars have tried to estimate that ministry, claiming it to be from a few months to twelve years. No one seems to go beyond 12 years, from the moment of resurrection to the end of the ministry. They are not referring to the physical birth from a woman's womb, but to the second birth out of the skull of Man.

Now let us return to the beginning, which is the Word - the meaning behind the plan. That meaning was with God, and actually was God. By him all things were made, and without him was not anything made that was made. He was in the world. The world was made by him, yet the world knew him not.

How many people today can pinpoint their success or failure to their imagination? The average man will say: John Brown did it, or the storm, or the president. Only a few will confess that their success or failure was created in their imagination. But I tell you: Christ in you creates your life, for you are all imagination and your imagination can be used for good or for evil. When you think of God as a man of imagination, you are recognizing the power behind the mask God wears. Rather than giving credit to the mask, praise the wearer, who is Christ. It is Christ who erupts from within us. It is Christ who comes out of the skull of the mask he wears. Christ is the one who bears the name I am, which is what the words Jesus, Joshua, and Jehovah really mean.

When union is complete there is no one else, just you, and you are all alone. Having cleaved to you - his wife - until you become one flesh, you are that one and only body; and in becoming one body there is only one Spirit, for God’s name and your name are now the same I am. When you think of another you say "we are", but there is no other when you say "I am." You are all alone when you awake and you are aware, therefore you are silently saying I am. You are aware of pushing the stone away and coming out of that tomb, and your awareness is I am. Truth is within us It takes no rise from outer things what`ere you may believe. To try to effect some entry from without cannot be, for truth comes from within.

The world is blessed, but they do not know it and think they must earn salvation; however, it cannot be earned. Salvation is grace, which is God's gift of himself to every child born of woman. God died in the most literal sense of the word by forgetting that he was the one who created the universe. He had to do it in order to become you, the created. His love for you was so great he left all to cleave to, and become one with, you. And when his work is complete, God, now individualized, will awaken. I know, for I awoke to find myself completely entombed where the Word - called the seed of God - fell. A seed must fall into the earth and die in order to be made alive, for unless it does it remains alone; but if it does, it bears much fruit God's fruit is to individually awaken as God Himself.

The first 18 verses of the first chapter of John is the prologue. If you will start with the first four verses, then skip a few verses which speak of John the Baptist, to the 10th verse, you will be able to weave the story together. The 10th verse begins: "He was in the world and the world was made by him and the world knew him not" Do you know that imagination made the entire world? Do you know that a change in imagination will change the entire world? Do you realize that if you would begin to imagine something entirely different concerning your life instead of accepting that the so-called wise people say it must be, your world would rearrange itself to reflect the change? You, all imagination are in the world which you made; yet the world

does not know that imagination made it.

Now, the next couple of verses tell of the kind of birth which will be yours: "Born, not of blood or of the will of man, or of the will of the flesh but of God." Here we see an entirely different birth, which will take place in the one who finds Imagination, believes in him, holds onto and trusts him implicitly. To prove that imagination causes change, you must first change your imaginal structure; and when your world outpictures your thoughts, you have found him. Then you will realize the truth of that 14th verse, for you will have found the one called the Word. Having become flesh, the Word is dwelling in you full of grace and truth. Jesus Christ is not some historical being on the outside. He became flesh and dwells in us. Ten years ago this coming July, he who so loved me - his creation - took upon himself all of my afflictions, awoke in me, and when he did he wasn't another. Imagination is the light which is the life of every man.

In the 18th verse, the name "Father" is used for the first time: "No one has ever seen God; the only begotten who is in the bosom of the Father, he has made him known." It doesn't say who that begotten one is; but if you will wait, he will appear. And when you find David, you will know he is your son; and he - knowing you as his father - reveals you as God the Father. Then you will perform your ministry for the allotted time, whether it be a few months or years, before you take off your garment of flesh. No longer a part of this world, you will find yourself in the world of God; for being one with God you are part of that one body, one Spirit, one Lord, one God and Father of all.

Isn't that the most exciting story you could ever hear? That a man who, although finding it difficult to pay rent, buy food, and clothe his family, discovers he created this fabulous universe. That's the incredible story which every child born of woman is destined to fulfill. The creator of this world and all within it, so loved you he became you, bringing with him his plan of redemption, which will erupt to reveal you as God the Father. I am convinced that not one will fail. A warning is given in many passages of scripture that one must be watchful and not turn back, but there is no mention of an ultimate failure.

Our priests accept this story as something that happened to another. They see Jesus as a savior on the outside: but he is the eternal Word of God, full of grace and truth, who took upon himself our garments of flesh and blood. Even though he dwells in us, he is abiding forever and will continue to do so, even though we turn back, for "My Word shall not return unto me empty. It must accomplish that which I purpose, and prosper in the thing for which I sent it." With the Word being in you as God Himself, although you are free to turn aside, you will be brought toward your predetermined purpose, which is to make you himself, so no one can fail. I cannot conceive of anything greater than this. No mystery story or play could even begin to compare to this concept. Here is a love so great that he died to give that love to his beloved, thereby giving it life; yet it does not even know that he exists. He is in the world, the world was made by him, yet the world knows him not. Man, walking the streets, is imagining the world around him; yet he is unable to recognize his own harvest.

Let me tell you of two ladies who came to my meetings, one here on the West Coast and the other in New York City. Both ladies were financially embarrassed. They had no money and no one to turn to. All I asked them to do was assume the feeling of financial security. One lady immediately began to search for the feeling of security. Every day she imagined having all the money she needed to take care of her desires. Then one day she visited a friend, where she met a man she had known intimately 30-odd years ago. When he learned she was penniless, he set up a trust fund for her, providing her with more than she needed to live graciously.

When the other lady heard the story she, too, began to assume she had plenty. She told me that in the matter of one week, money began coming in. What did they do? They used their human imagination.

I tell you: all things are created by Jesus Christ. Without him there is not a thing made that is made, be it good, bad, or indifferent. It is Jesus Christ who kills, makes alive, wounds, and heals. If he could not kill or wound, he is not a creator. If Jesus, the I am, is absolute as a creator, then he has to create everything. We are told in the 32nd [chapter] of Deuteronomy, "I kill, I make alive, I wound, I heal and none can deliver out of my hands" Who else could kill but the creator? Who else could heal or wound? Believe in the Lord Jesus Christ - not as you were trained to believe, but as your very self. Pray to some statute or picture on the wall, and you are praying to that which is dead. Nothing on the outside is alive, for life is within. The Word became flesh and dwells in you. If this is true, then you should find out where he is and how to reach him. Is he your human imagination? Test him and see.

When I was told I could not get out of the island of Barbados I said to myself: all things are possible to Christ who became me and dwells in me, so right now I believe I have the passage. Feeling the ticket in my hand, I walked up the gangplank and onto the ship, Within a few hours the company called, and I sailed just as I imagined I would, If Jesus Christ makes all things, then he made that passage available to me, I tested him, and now I know exactly who he is, He is my own wonderful human imagination.

Now, I tell this to everyone who will listen. I do not get acceptance from many, because they still want to believe in and pray to a little Jesus on the outside. In my vaudeville days my dancing partner had a picture she called Jesus. Wearing very thick grease paint, she would kiss that picture three or four times a day for good luck. And when she could no longer see the face she would tear the picture up and get another one just like it. That was her little Jesus Christ. She is not alone, Hundreds of millions of people believe in an external Christ, and therefore are unable to believe my words.

I urge you to commit those 18 versus of the first chapter of John to memory for everything is woven there. They are the prologue, the preface to the plan. The play begins with the 19th verse and ends with the 20th chapter, leaving the 21st chapter as the epilogue. Read the words carefully and you will see that Jesus Christ is the Word, full of grace and truth. That Word dwells in you. You do not have to look for truth on the outside, for grace erupts suddenly from within. The world will never see the Word through your garment of flesh; but you will know that God kept his promise when God's plan of redemption unfolds itself from within.

Now let us go into the silence

Neville 02-08-1963

GOD'S PROMISE TO MAN

This is one of the most difficult subjects I have to tell. Had I not experienced it I wouldn't dare attempt it. God's promise is true; he who promised it is faithful, and is being fulfilled in every being in this world and the unnumbered beings to come. The first statement of it, you find in Genesis 17. We are told on the surface that Abraham was ninety-nine and he was promised an heir, a son. If you are familiar with the story, he had a son who was described as a "wild ass" in the 16th chapter. That one was born of a servant of the household of Abraham, born of Hagar, born of a slave; and the Lord said unto her: "You will have a son and his name will be Ishmael ("God hears"). He shall be a wild ass of a man; his hand against every man and every man's hand against him. Abraham wanted a son born of Sarai. He was ninety-nine and she was ninety. This is all symbolism. He was told he would have a son and his name would be Isaac ("he laughs"). Then we are told that God fulfilled his promise, and he who was ninety-nine and she ninety brought into this world a son called Isaac. That is the first suggestion of God's promise to man. Prior to that everything was preparatory, how to prepare man. To prepare us for this moment in time that we would become receptive enough, sensitive enough, to receive this promise.

We are told in the book of Galatians that the one promised was Jesus Christ. Listen to the words carefully: "Now the promises were made to Abraham and to his offspring. It does not say, 'And to offsprings,' referring to many, but referring to one, 'and to your offspring,' which is Christ." Here we see the one promised was Jesus Christ. Your offspring, Jesus Christ. Now we turn to Acts 26. Here Paul is brought enchained before King Agrippa. And the king said to him: "You may plead your own case, you may defend yourself." And he said: "Here I stand on trial for my hope in the promise God made to our fathers, to which our twelve tribes hope to attain, and eagerly, earnestly worship night and day. And for this hope I am accused by Jews, O king. Why is it thought incredible by any of you that God raises the dead." Here is our hope: if the dead is not raised, what does it matter if you build the greatest monument in the world to yourself; if you made billions and you are not raised from the dead, what does it matter; or all the accomplishments of the world, if it wears out like a garment and that is his last moment? "And here I stand on trial for my hope in the promise, made by God to our fathers." Why am I on trial? I believe it. So, here is Paul's plea before the king: "Why am I on trial?"

Now let me tell you my own personal story about it. I heard it, as you have heard it. I was raised in the Christian faith, as many of you were, and I heard it as my mother and father heard it, and I didn't understand it. No priest, no rabbi, no minister tells it. They spoke of the Bible, or you go to a medium to hear and commune with someone who is supposed to be dead, and they all bring voices back. It hasn't a thing to do with it. It hasn't a thing to do with any medium and extra-sensory perception - it's something entirely different. Here I move across space in this world, and then a moment when I least expected it - in fact I didn't expect it, I hadn't the slightest idea what this was all about. That is why I am so encouraged, because I did not expect it; I did not look forward to it in this life, therefore I know the promise will be kept and everyone will receive it. I did not earn it. No man is good enough to earn it. The promise is unconditional. So,

here I am, a normal man with all the limitations and weaknesses of man. If I had to go back to my fifty-eight years, all the things I would judge harshly, if I sat myself in judgment. And I, who could not conceive myself worthy to receive this fantastic gift!

One night I went to sleep quite normally in the city of San Francisco, and in the wee hours of the morning a most intense vibration was taking place in my head and I begin to awake. Instead of awakening on the bed in my hotel room, I am awakening in my skull to find my skull not a room - my skull is a sepulcher, a tomb, and I am fully awake in my skull - alone. For the first time in eternity I really was awake. There was one moment of panic, and after that moment of panic I began to feel around, and I felt the base of my skull and I pushed and something gave, and out I came, head first, just like a child being born, and down I came, inch by inch by inch. I pulled myself out of my skull and there I lay on the floor for a few seconds. Then I arose, and looked back at the bed and there was my body on the bed. It was ghastly pale, tossing my head from side to side. Then I heard this wind - a fantastic wind, as described in the book of Acts - and here came a sudden wind from heaven. I looked over to the corner of the room because it came from that direction, and then I looked back to the bed where the body was and the body was gone; they removed the body, a body that was so real only a few seconds before. But here sat three witnesses, three men; they didn't see me and I am more real than I have ever been in eternity. I suddenly became aware of the reality of my own invisibility. I am more real than anything in eternity, and yet no one sees me. I can see them, I not only see them, I can discern their thoughts. Their thoughts are to me [as] objective as you are. They are all curious about the wind, but one is the most curious and he got off the bed and started toward the same direction that I thought the wind originated. As he started over he looked at the floor and he said: "Why it's Neville's baby!" And they together asked in the most incredulous manner: "How could Neville have a baby?" He doesn't argue the point; he lifts an infant wrapped in swaddling clothes and places that infant on the bed. Then I took that infant in my hands, looked into its smiling face - it does that - and I asked it: "How is my sweetheart?" And this heavenly smile broke upon its face - and then the whole thing dissolved, and I am on my bed in the hotel in San Francisco. That is the beginning of the unfolding of God's promise: "I will give you a son."

Now the son is not some little son that I have, say…who is now thirty-eight years old. Let us now go back to the interpretation of that son as we find it in the book of Luke, for Luke interprets this picture for us. Tradition has it that there were three men in the field, and he said to them: "This night God is born, a savior is born who is Christ the Lord. And this will be a sign for you; you will find a babe wrapped in swaddling clothes and lying in a manger." (Luke 2:11) They say: "in a manger" - I tell you from experience: lying on the floor. The babe is not the thing that happened, the babe is a sign: "This shall be a sign unto you." An event took place this day in eternity: the fulfillment of God's promise to man. "And this shall be a sign unto you, you will find the babe wrapped in swaddling clothes and lying on the floor." And they went and found as they were told, the babe, wrapped in swaddling clothes.

You who know certain protocol concerning the navy or our government, who will be concerned about our President who we know as Washington, and we want to know whether he is in the White House or not. If you understood this protocol you will look to see a displaying sign, and if the presidential flag is flying you will say to your friends: "He is in residence." If it is not flying he is not in residence. It doesn't mean the flag is the president, it only signifies his presence. This is a sign unto you: "You shall find the babe wrapped in swaddling clothes and lying on the floor." It signifies the event that took place this day in eternity; it is not the event. The event is invisible to mortal eye, for no one saw me. I saw them and read their thought but they could not see me. They only found the sign. They came to find the sign, as they were told in the spiritual world: "You shall

find the babe wrapped in swaddling cloths and lying on the floor." And they came and they found it exactly as they were told; but they couldn't find the event, for the event was invisible to eyes on this level.

So here is God's promise to man that he will bring forth, out of man, himself. He is buried in man. And here is a sign he has succeeded in bringing himself out, individualized as you. It's a little sign, the sign is that of "a babe wrapped in swaddling clothes and lying on the floor."

Let us go back to the Book of Samuel. We are told that something happened in man. It is the second event of God's promise. First, we will take Ecclesiastes 3:11, the most disputed verse in that book and possibly in the Bible: "God has put eternity into man's mind, yet so that he shall not find out what God has done from the beginning to the end." The word translated "eternity" in the Revised Standard Version is "Olam." In the King James Version that world is translated "world." "He put the world into man's mind."

Follow me closely. Now go back to the Book of Samuel. A king - his name is Saul - turns to his lieutenant, Abner, and he sees a very handsome youth standing before him whose name is David, but he doesn't know who he is. He said to Abner: "Abner, whose son is that youth?" and Abner replied: "As your soul liveth, O king, I cannot tell." He said: "Inquire whose son that stripling is." No one knows. Then David comes in from his conquering mood and he brings the Philistine's head in his hand, Goliath. And the king turns to the youth now, he said: "Tell me, whose son are you, young man?" And he replied: "I am the son of thy servant Jesse." (We'll come to that in a moment, but we'll go back.) "Abner, whose son is that young man?" The word "young man" is "Olam" (translated "eternity"). "Inquire whose son that stripling is." The word "stripling" is "Olam." He turns to the boy himself: "Tell me, whose son are you, young man?" The word "young man" is "Olam." What did God put in the mind of man? The Bible tells us, but because we can't understand it, that God put eternity into man's mind, but the word translated "eternity" means "young man, stripling, youth." So, what did he put in man? I will tell you from experience what he put into man's mind: he put David.

He put David into the mind of man. It's the second act of the fulfillment of God's promise; because he promised in the previous chapter (1 Samuel 17) to set the father of this youth free in eternity. He took eternal youth (symbolized as David) and put it into the mind of man, and promised that anyone who conquered the enemy of Israel (the Philistine) that his father - not he, but the father - would be free. So he is looking for the father. Listen to the words: "Whose son are you?" I'm not asking you about the boy. "Whose son are you?" If I ask you "Whose son are you?" I am curious about your father, not concerned about you. For the promise is: the father must be set free. So, here is the great mystery.

Now, a few months later, a similar vibration from that which preceded my own birth from above took place. This time there was an explosion, an expansion beyond the wildest dream, and when the dust settled, as it were, I am looking into the face of David. There is no doubt in my mind I am seeing David and there is no doubt in our relationship. He is my son and he doesn't have any doubt in his mind that I am his father, and he calls me "Father" (fulfilling scripture, the 89th Psalm): "Thou are my Father, my God, and the Rock of my Salvation." So David has been hidden in the mind of every being in the world. At a moment in eternity when man is ripe for it, there is an explosion, and he sees David and David is his son. No one knows who the father is except the son, and anyone to whom the son chooses to reveal him. Now what is the significance of this? It is God's purpose to give us his son. There is no way in the world that he can give us his love- if God is a father - unless God be a father, unless he gives us fatherhood. I can't be a father unless there is a child and his only begotten son is David. Psalm 2: "You are my son, this day I have begotten you." He looks upon

David and calls David his only begotten son. He takes his only begotten son, translated in the Bible as "Olam", buries it in the mind of man, and then gives to man himself - giving to man his son. If I am the father of God's only begotten son, I and God are one.

In the world where I still must wear a garment of flesh, that full inheritance is denied me. It has not yet become actual, or at least not fully realized, so long as I wear this garment of flesh; but my visions reveal the fulfillment of his promise in me, complete inheritance of the world when the garment - which is the veil hiding me from my inheritance - is taken off. So here: "Whose son are you young man?" "I am the son of thy servant Jesse." The word "Jesse" is the root of the word "I AM." It is any form of the verb "to be." It is the root of the word JOD HE VAU HE [pron. yod hey vav hey] which we translate, "Jehovah." He is telling you that his father is Jehovah, the only God. All scholars are agreed that the genealogy given to David in the Book of Ruth and Chronicles has been added. They try to give sense to the scripture, but the most [comprehensive of all the] works on scripture in existence is the Encyclopedia Biblica. The Encyclopedia Biblica claims that in the earliest of all known manuscripts, there is no father beyond Jesse. David has the father, Jesse, and Jesse has no father. There is no genealogy of Jesse in the earliest known manuscripts in the Hebrew tongue, but men trying to give sense to this have added a genealogy. They go back from Jesse all the way to Adam, which we now have in our Book of Luke and Matthew, but the earliest known manuscripts start with Jesse. He has - like Melchizedek - no background, because God has no father. So the father of David is Jesse, which means "I AM," and "I AM" has nothing behind it. It has no origin of ties in itself. So when you see David, God has completed himself and has given you himself. There is no way he could give you himself and yet not give you his son. If he restrains his son and didn't give you his son, he didn't give you himself, for he is a father. If I give you fatherhood, then where is my child? And then the child comes before you and reveals your fatherhood.

Eternal youth was put into the mind of man, and then comes that moment in time when men discover who he is - and it's all God. So the promise, I tell you from experience, is true. We are told in 2 Corinthians 1:20, speaking of Christ Jesus: "In him are all the promises of God fulfilled. All the promises of God find their affirmation, their fulfillment, in him. Well, who is Christ Jesus? Christ Jesus is God the Father. How do I arrive at that point? Scripture, plus experience. In John 14:8, the disciple Philip said to him: "Lord, show us the Father, and we will be satisfied." Jesus said to him: "'Have I been with you so long and yet you do not know me, Philip? He who has seen me has seen the Father, how can you say, 'Show us the Father?'" But no one asked him: "Where is your son?" Read the story. No one dared ask him anything. A child bears witness of fatherhood. So no one asked him anything, so he brings up the question - not in the same chapter, because the Bible is a mystery, you have to dig and search. So when no one would ask him a question, he turned to them and said: "What think ye of the Christ, whose son is he?" And they, based upon tradition, began to speculate, and they asked him and made all kinds of statements. They said: "The son of David." He said: "Then why did David in the spirit, call him 'Lord'? If David thus calls him 'Lord,' how could he be David's son?'" The word translated "Lord" is "Adoni" and every child referred to his parents as "Adoni," (meaning "my father, my Lord"). He tells you he fulfilled the 89th Psalm. If David thus calls him, "Father," how could he then be David's son? I tell you the story is all wrapped in you, unfolding in you, and in the end you are heir to the universe, because you are one with God and all of us together have the same son.

Now I am individualized and so are you, and every being in this world is destined to be Christ-like, without losing his individuality, not in eternity; and yet you and I are one because we have the same son. You are destined to be David's son - you are destined to be David's father. Right now you think he lived 3,000 years

ago; I tell you he is buried in you. He is raising his son, lifting up his son out of you, and when he lifts his son out of you, at the same time he resurrects you as himself. So he resurrects you and his son and gives you the relationship of father-son - you being father, and his son - his only begotten son - is your son. Therefore, who are you, but God the Father? We are all destined to be God the Father, and yet individualized. I know I will never lose my individuality and you will never lose yours, and yet we are one. We are one because we have the same son, and the son's name is David.

Now his power-laden work really began at the descent of the dove. Everything before that was simply preparatory. This is a true experience, the descent of the dove. All this symbolism is true; it will happen to you. I will tell you how it happened to me. No one sees it outside of the one to whom it happens, as told us in Mark 1:10). It will come just as unexpectedly as all the others come. You go to bed quite innocently, as I did, a perfectly normal day, no excitement - and then in the wee hours of the morning this will happen. You will suddenly see the strangest transparency - transparent beyond the wildest dreams, translucent. Then suddenly twenty or thirty feet over your head you will see a beautiful dove, a light beige like natural linen. [Lecture PROPHETIC BLUEPRINTS, p. 2, and p. 7.] The olive-skinned dark woman implied that man's future was relative to his present large bowel - like the caterpillar, whose future is the butterfly.

Man's future is so fantastic you can't describe it in words. He is not the caterpillar that feeds upon the leaf; relative to it he is the winged creature, as described in the Book of Ezekiel and Isaiah; this winged seraphim, whose body is one of light; face human, yes, hands human, feet human, but the body - no. He has no need for the large bowel; he doesn't need any food to sustain himself, for now he is a life-giving being, life within himself. Therefore he is a being of radiant light, although he does have human features, hands, and feet. As she said that to me, I am still holding the dove; then I felt myself crystallize once more, and I am back in my bed.

All the others preceded it. It started in 1959, on the 20th day of July, in San Francisco. Then came the revelation of David in the month of December 6, 1959; then came the splitting of the temple (which is the body) on April 8, 1960. Then came that interval of a few years until the first of this year, January 1st, where the dove descended. Knowing my scripture, I knew then that his work really began. That power laden-work started at the descent of the dove, which symbolized the Holy Spirit.

What I have told you this night is true one hundred per cent. I can promise you, as you are promised in scripture - having realized it in myself - you will realize it. You do not earn it; it is a gift, it is all grace. God's promise is unconditional; God's law is conditional. If you want to apply God's law toward anything in this world, it is all conditional. You can't be in one state and not suffer the consequences of not being in another state. So, if I would be in the state of being healthy I must assume that I am. We are told: "Call upon his name." That phrase: "Call upon his name" is not properly translated. It is: "Call with his name." How will I call with his name? His name is "I AM." If I would call with his name, and his name is "I AM," I would say: "I am healthy." As we are told: "Let the weak man say "I am strong." I am calling with his name. Don't call upon his name, as you are taught in the churches. "In the name of Jesus Christ give me so and so." It won't work but if you will call with his name as to finances: "I am wealthy." - His name is "I AM."

If I stood here as a judge, and took Neville and threw him over there and sat him before me and asked him to defend himself, knowing what I know about him, I could not give him what has been given to me - which thrills me beyond measure, because I know everyone will get it. If I really felt in my heart of hearts good and clean and wholesome and all these things in the world, then I might feel sorry for the rest of the world, but I

don't feel that way. I know what I have done, I know what I am capable of doing, and because I know these things are not me and yet I was called and given this gift, I know everyone will be given it. As you are told in scripture: "If it comes by law then it is not by grace." It did not come by law, it came by grace. "The law was given us by Moses but grace and truth came by Jesus Christ."

Everyone will be called in God's own good time and given fatherhood, and fatherhood is given you through his son. No fatherhood - no son. Who is the son? The son is David; and Jesus Christ, as you have been taught to believe is the son - He is not the son; Jesus Christ is God the Father. "When you see me, Philip you see the father, how then can you say, 'show us the father.'" People can't quite understand that mystery, but he really is God, the Father. Anyone who becomes the father of David is Jesus Christ, even though he does not lose his own individuality. And everyone in the world is destined to be the father of David, as Jesus Christ is the father of David. He can't be a father and not have a son. When he tells us: "I am the father," then where is the son? So he brings it up: "What say ye of the Christ, whose son is he?" "The son of David." "Then why does David call him father?" If David thus calls him father then how can he be David's son? That's the story. Everyone is destined to be the father of David, and being the father of David they are Jesus Christ. Jesus Christ - himself the father. That is God's promise to man. If we try to rationalize it on this level it will not make sense. The priesthoods of the world do not know the Bible, so they teach it differently.

He sent me to tell you. Either you haven't heard it or maybe you have forgotten it. I have come to remind you, because in some peculiar way it does rest upon your hearing it and your acceptance of it. So man must first hear it and man must accept it, as told us in the Book of Hebrews. There is quite a difference between receiving the promise and receiving what was promised to you. What promise? When you receive the promise, you are declared heir to the kingdom; when you receive what was promised, you obtain the inheritance - that is the difference. When you write a will and the attorney records it - you hear I have written a will and so you are now heirs to my estate, but you are not yet in possession until my will is executed.

So I tell you in effect: God's promise is faithful and true, and everyone who has received it must continue for a while. He can't restrain it; he has to tell it in the hope that many who hear it will believe, for it is based upon the belief in the promise. So I tell you what is going to happen, in the hope you will believe it. On the other hand, if you are wanting God's law, and you want money, or things, or something else in this world - apply it. You'll get it. "What would it profit a man if he gained the whole vast world and suffered the loss of his soul?" You know that story. He had more grain than he could possibly put into the barn. "O foolish man, do you not know that your soul is required of thee?" (Luke 12:16-20) But man does not care. He does not believe God's promises.

So, tonight, as small [an audience] as we are, may I ask you to believe. Every word I have told you this night, I have experienced. It happens to every being in the world. Believe it. Yet, I am as fragile a man as you are. But in spite of the weaknesses of the outer man, God's promise has been fulfilled in me.

Now let us go into the silence.

QUESTION: If we do not experience the birth in this present embodiment, will we still experience it in the future?

ANSWER: It is difficult for man to believe it, but the most denied book in the Bible is Ecclesiastes. In the 1st chapter, we are told: "What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun. Is there a thing of which it is said, 'See, this is new'? It has been already, in ages before us. There is no remembrance of former things, nor will there be any remembrance of later things yet to happen...." (Ecclesiastes 1:9-11) Time is bent, curved; it is much larger than seventy years, and man cannot go back and really remember things seventy years ago. The scripture is much larger than that. Each fulfills his destiny within that time wherein he was sitting. You will realize the part with modification, and then God, in one moment - his mightiest of all acts - will resurrect you. You are lifted out of the grave - for this (the body) is the grave where man is encased - and man is God. Golgotha means "skull." The priesthoods of the world try to justify it by trying to find a little area in the Near East where they claim they have found it. They tell the faithful around the world, and they believe it. "Christ in you is the hope of glory." Christ will be resurrected, and you and he are one. "Jesus Christ is your Maker" and he is your husband, and he has to leave all and cleave to you.

Neville 09-20-1968

GOD'S WISEST CREATURE

We are told that because of an act of disobedience man fell, thereby separating himself from God. But scripture tells us that God consigned all men to disobedience that he may have mercy upon them. So we see: the fall was a deliberate act, a plan for expansion, for greater existence, and an ultimate birth.

Scholars consider the 82nd Psalm as one of the most difficult of all the psalms to interpret, stating that although the idea may be perennial, its meaning has vanished.

Here are a couple of verses from that psalm: The Lord speaks, saying: "I say, 'You are gods, Sons of the Most High, all of you; nevertheless, you shall die like men and fall as one man, O princes.' " These words are addressed to every child born of woman regardless of race or nationality. I say to you right now, you are gods, Sons of the Most High, all of you!

Evidently when these words were first spoken we were not men, otherwise the forecasting of our death like men would have no meaning. As a man, you know you will die; so what is being said here?

First called a son of God, you were told of the grand experiment in the statement, you shall die like men. Here is the plot for expansion and an ultimate birth. But what were we prior to the fall? I cannot describe that body, but I will use scripture in the hope that you will use your imagination, although I urge you not to come to any definite conclusions.

The fall, in symbolism, is associated with the serpent. As God's wisest creature, he said to generic man (in the form of woman): "Did God say you would die?" and she answered: "Yes, if I ate the fruit from the tree of the knowledge of good and evil." Then he made this statement: "God knows you will not surely die, but your eyes will be opened and you will become like the gods, knowing good and evil." (Genesis 3)

The serpent has now become man! This serpent is described by Isaiah as the seraphim [sic]. Describing his vision, Isaiah said: "I beheld the Lord sitting on a throne, high and lifted up. Above him were the seraphim." In Hebrew, the word means glorious celestial being, fiery serpent, noble one, prince.

Our friend, Marta, departed this world on the 19th of July. Within a week after Marta's departure, her friend who was with her when she died had this vision. She saw Marta, the same dear girl we all loved. She was in a cage, heart-shaped but inverted so that the base was wider than the top, with a line of division between the two sections. Marta was on one side, with an enormous serpent on the other, with rings of color from its tail to its head. Questioning her, Marta said: "How much longer will it be until we will become one?" Picking up a book, the lady read aloud: "After six thousand years, man and the serpent become one. You can tell the age of the serpent by the number of rings." Approaching Marta, preparing to count the serpent's rings, she said: "If Neville says it is so, it is so" and awoke.

Now, God speaks to man through the language of dream and makes himself known in vision. Here is a vision. My friend has come to the end of the road. She has completely finished the drama and the two are now becoming one. Think about it. What would you get if you blended man and the serpent? A glorious, fiery being which Isaiah described as having six wings - two covering the face, two the feet and two used for propulsion.

You cannot describe the heavenly being you really are; yet you are gods, sons of the Most High, O princes. One being, containing all within himself, fell into division and resurrects into unity, into a holy temple of the Lord in whom you also are built in.

The act of resurrection is God's mightiest act, for he must awaken his sons, who deliberately fell into this world of decay and death. Dwell upon your true being, for although you have forgotten it, you are a son of God. You had to forget this truth in order to assume the limitations of this cross called man.

But before this assumption, our one grand hope was for expansion and ultimate birth. Having fallen into division, we will return to a unity far greater than we knew prior to the descent.

Without defining exactly what you look like, suppose you are now the being spoken of as the son of God. You certainly are not a man, because you must fall into man and die like men. Knowing that no man takes your life, you lay it down yourself. You have the power to lay it down and the power to lift it up again.

You agreed to take upon yourself this garment of anatomy called man, which is filled to overflowing with passion. Now, believing yourself to be human, you have emptied yourself of your power and wisdom. You cannot restrain the impulse to act, even though you were told that if you entertained one concupiscent thought you would die. Can you now see that the drama is psychological and not physical?

The moment you contemplate an act, it has been committed. Whether it is pleasant and you may be inclined to do it physically, or you restrain the impulse to act upon that which you are contemplating, the act is already done!

"You have heard it said of old: ‘You shall not commit adultery,' but I say to you that any man who looks upon a woman lustfully has already committed the act with her in his heart." Here you see the whole drama put into a psychological frame. It is not good enough to restrain the impulse. You can't even have it! God consigned you to disobedience by giving you a garment of passion and then telling you that if you entertained one concupiscent thought, you would die.

There is not a thing you -as man - have ever done that God has seen something to be blamed in the act. And in the end, God in his infinite mercy will step beyond and arouse you. Having tasted what it is to be man in a world of death, you - a son of the Most High - will add what you have extracted from being man, to God's glory.

Before you fell into this world of men, you were infinitely greater than any man who ever walked the face of this earth. You have no ancestor comparable to the being you really are. Although you emptied yourself of your divine power and wisdom, it is still awaiting your return. And you will return expanded beyond the

wildest dreams of what you were prior to the fall.

One Man, containing all men, fell into division, and all men are gathered one by one and redeemed into the unity of the one Man who fell. "This structure is slowly built as a holy temple of the Lord in whom you also are built in."

Let no one tell you that you did anything wrong to cause your descent. It was because God challenged himself to literally die and overcome death. This you will know to be true when you begin to stir within yourself. Then your brain will become alive, and you will awaken in the tomb of your skull, from which you will come out.

Now we are told: "He is designated son of God with power by his resurrection from the dead." If you read scripture carefully, you will discover that the babe wrapped in swaddling clothes is not a birth, but a sign of the birth. And when it is said that Jesus was twelve years old, I ask you: twelve from what? Not from a little garment of flesh, but Jesus Christ is a wholly supernatural being. He is the son who fell when he wasn't man to begin with. Jesus is the someone buried in you that is you!

One day he will awaken and you will see others, but they will not see you, as you will be invisible to them. But you will know yourself to be sheer power and sheer wisdom.

So resurrection is identified with birth, for at that moment you are designated son of God, with power by your resurrection from the dead. Man is born anew through the resurrection of the son of God, who died to give life to his little body which appears in the world. Regardless of your physical age, the moment you are called you are resurrected to experience your ultimate birth, which was the hope before the fall of the one Man who fell.

Although this may seem too spiritual, I am telling you of your true background. You do not have any ancestor who is a son of God - you are! You have deliberately forgotten it for a little while, but no one here can come close to the nobility of the being you really are. You are the seraphim! A glorious flaming celestial being! The noble one! Even though our association with the serpent is one of fear, the seraphim are those who are around the throne of God.

What we are dealing with here is creativity. Having eaten of the tree of good and evil, man judges, but God sees neither right nor wrong. Allowing man to do what he wills, God knows that man will be redeemed and return more glorious, more luminous, than before his descent.

Let no one tell you that because of your disobedience you are separated from God, for your separation was both a tragedy and a triumph. A tragedy because you fell into death, and a triumph because you will rise into life everlasting.

Now, every mystic sees the journey as one of six thousand years. Blake beheld the visions of his deadly sleep of six thousand years as dancing around his skirts like a serpent of precious stones and gold - which he knew to be himself. How can I describe my vision other than to say that when my body was split from top to bottom, I did not see a form, only golden, liquid light, which I knew to be myself. Then I fused with it and rose, just like a serpent, into my skull.

Now, I know from experience that when you are born from above, you are designated son of God and given the power to raise the dead. "The dead will hear the voice of the son of God and rise. For as the Father has life in himself, so he has granted the son also to have life in himself." (John 5)

The son of man has the power of judgment on earth, but the son of God has the power to call his brothers out of their graves. No hydrogen bomb can raise the dead. It can kill them, but nothing can arouse them but this power. When it is applied to one who has been asleep for six thousand years, it will cause him to awake and rise from the grave of his own body, in which he has been sleeping all these years.

Now I would like to tell you a little story. As a man called Neville, I was born into a large and very poor family. We had no educational, social, or financial background, but my mother was very wise. If she saw anything she thought unbecoming in her children she would say: "Have you forgotten that you are a Goddard?" (That was our surname.) We were too young to know anything about backgrounds, but the mere fact that mother said it, made us realize that we must have forgotten we were Goddards or we would not have done what we did.

By the time we discovered that we had no background, the idea was so ingrained in us that we made the name important, with the result that the Goddards in Barbados today are the outstanding business people of the island. Year after year, our family-owned corporation does a gross of over $30 million and it grows and grows; yet it all started with mother saying: "Have you forgotten you are a Goddard?"

You can take any little thought like that and make the tree of money grow for you in this world. Then just imagine what you could do if you go beyond this world of Caesar.

You could imagine that the Elohim - a compound unity of one made up of the redeemed - has taken his place in the divine congregation. In the midst of the gods he pronounces judgment, saying: "You are gods, sons of the Most High, all of you: nevertheless, you shall die like men and fall as one man, O princes, O seraphim, O' glorious celestial beings! You will empty yourself of your glory, your wisdom and your power and take upon yourself a garment of death and decay. Then, after a journey of horror for six thousand years, you will be restored having expanded your wisdom and your power by reason of your descent into decay and death."

So let no one tell you that you did anything which was wrong to be expelled and separated from the Father. Yours was a deliberate act for your expansion and ultimate birth.

Now let us go into the silence.

Neville 11-13-1967

GOD'S WORD

We are here in this world for one purpose and that is to fulfill God's Word, which is scripture. Oh, you can accomplish miracles while you are here, but God sent you - his Word - into the world, saying: "My Word shall not return unto me void. It must accomplish that which I purposed and prosper in the thing for which I sent it." You are that Word, and you are destined to fulfill scripture.

This past week a lady wrote me, saying: "Recently I have been having difficulty remembering my dreams, but this one was the most difficult I have ever encountered. I knew I had to surface to tell it to you, but it seemed like an endless depth of utter darkness from which I came. Holding onto the memory image of what I had experienced, I felt as though I were a diver who had plunged too deep and would never make the surface, but I did and this is my experience.

"I stood before Jerusalem's gates. They were enormous wooden gates with high, high walls. I was so thrilled to be there, but my thrill quickly vanished when I realized that the gates were closed. Then I found myself on a high hill, clothed in a body of light, which radiated from me in all directions. In the distance I could see the whole of earth with its curvature, and felt as though I stood in some space ship and shed my light on all. I knew that if I so desired I could rearrange everything I saw, yet I also knew that everything was ordered and as it should be. Then I began this terrific struggle to return to my earthly body, for I wanted to share what I had experienced."

In a book called, Looking at Modern Painting, there is a chapter on Max Beck, a modern symbolic artist. In it he said: "I awoke and yet continued dreaming, for I was William Blake, that noble emanation of English genius. Looking like some super-terrestrial patriarch, he waved friendly greetings and said to me, 'Do not be intimidated by the horrors of the world. Everything is ordered and correct and must fulfill its destiny in order to attain perfection. Seek this path and you will receive from your own aid, a deeper perception of the eternal beauty of creation. And you will know an ever increasing release from that which now seems so sad and terrible." Just like William Blake, this lady knew that everything is ordered and perfect and as it should be for man to experience.

Now let me share an experience of mine. When I was in my twenties I found myself in the presence of the most beautiful woman I could ever perceive, and a horrible, hairy monster which resembled an ape or a gorilla. The monster looked at the heavenly being and speaking in a guttural voice, he called her "mother". Well, I lost my temper, and as I pummeled it the monster began to grow. Thriving on violence, I realized that this was my emanation. He was the embodiment of every evil thought I had ever had and all of my violent acts, while the heavenly woman represented every noble, kind deed I had ever committed. Looking from one to the other I vowed to myself (since there was no one present with whom I could make a contract) that if it

took me eternity I would redeem this monster. As I made this commitment, the monster began to melt before my eyes. And as it dissolved, all of my misspent and misused energy that went into the shaping of this monster as I traveled the path of time, returned to me. Feeling like infinite power, I watched the radiant creature begin to glow like the sun as I awoke.

Now let us take these two experiences from scripture. We are told in the 8th chapter of the Book of Mark, that when the blind man's eye was opened, he said" "I see men as trees, walking." And in the 4th chapter of the Book of Daniel, the king - while lying on his bed - had a vision of the tree of life, a tree which fed the world, housed the birds of the air, and sheltered the animals. Then a man appeared, saying: "Hew the tree down, cut off its branches, strip the leaves and scatter its fruit. But leave the stump of the roots in the earth, bound with a band of iron." The pronoun is now changed to: "Let him be watered with the dew of heaven, let him make his abode with the beasts of the field. Let his mind be changed from that of a man and let the mind of a beast be given to him. Let seven times pass over him until he learns that the Most High rules the kingdom of men and gives it to whom he wills."

In the creation of both the wonderful being and the monstrous one, I wore the heart and the mind of the beast, as we all do while covered with this animal body of flesh. I am the tree of life that was felled to become man. This lady experienced the tree of life, as she gave life to every object she looked upon. She saw that the gates of Jerusalem were locked, and she saw correctly, for there is only one way into the city of God called Jerusalem, and that is up the water shaft. In the 5th chapter of 2 Samuel we are told that David captured the city of Zion by moving up the water shaft, which he built from the outer, inward and up at the same time. Well, the only way you can ever build from the out, in and up at the same time is to build in a spiral. The city of God is entered only up the spiral ladder of your spine into your skull.

Have you ever seen pictures of man with his skin off, exposing all of his veins, arteries, and nerves? That's the tree of life, which is rooted in the brain and inverted. Having gone down into generation, you have taken your power there to generate sex and animate forms. The day will come when your creative power is resurrected and you enter the world of regeneration, to create without a divided image. Knowing yourself to be the creator of all life, in the resurrection you are above the organization of sex.

How many times during the history of the world have men done violence to themselves trying to bring this power about. Many of the early fathers of the Christian faith castrated themselves in the hope that they could produce it, but it happens only when you are turned around. In my own case, I felt myself being split in two from top to bottom. Then I saw that golden liquid light which had gone down into generation and knew it to be myself. Fusing with that which I beheld, I went up the water shaft in a serpentine motion and entered Jerusalem, the city of love, and no one can enter any other way. So she saw it perfectly. That was a foreshadowing of the power that is in store for her.

We are told in the Book of Revelation: "I beheld the city of God, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." Well, "Your maker is your husband, the Lord of Host is his name." You are the maker of this beautiful creature, creating her out of every noble act that you have ever committed. She is your emanation, yet your wife, till the sleep of death is past.

And you are the maker of this monstrous thing that is unseen until that moment in time when you reach the threshold and must wake the decision to redeem your misused energy or not. He is the embodiment of every

unlovely, vile thing you have ever imagined. Feeding on violence, he whispers in your ear morning, noon, and night, urging you to violate everything you love. Thoughts you think are hidden, feed this monster and make him stronger and stronger. In the 8th chapter of the Book of Ezekiel we are told that they went into their chambers, saying: "No one sees me," and they carve every abominable beast on the walls of the temple. All right, "I am the temple of the Living God." I carve all these thoughts on the inside saying, "No one sees what I am doing," but I am seeing and hearing it as I am doing it, and there is no other God besides me.

Housed in you, God put upon himself the garment of an animal, the mind of an animal and the heart of an animal when the tree was felled. Man thinks the tree of life is going to be found on the outside, but it is not there. Blake said it so beautifully in his wonderful poem, "Sons of Experience, The Human Abstract":

"The Gods of the earth and sea,
Sought thro' Nature to find this Tree,
But their search was all in vain:
There grows one in the Human Brain."

Fifteen or sixteen years ago, in vision, I saw these wonderful men walking like stallions. Such magistery, with antlers coming out of their heads so high they disappeared into the sky. Then I saw a man who at that time was third in the government of England. (A very controversial figure, he disliked aristocracy, wealth, or anything that he considered noble. He tried to nationalize all industry, and in the trying he nearly broke England.) This man took a tree from the outside and put it on his head, stood on the highest hill, jumped, and fell flat. Getting up again, he climbed the hill, placed the tree on his head, jumped, and fell again. He was trying to wear the tree of life on the outside, trying to change the structure of the world by spending money, and not changing self. Just like someone covered with tar offering to help you clean the house, a man with unclean hands cannot make things clean!

You cannot give another that which you do not have. As a nation we have just sent millions of dollars to nations, thinking we are going to change them, but change does not come that way. There is no power on the outside. The power that lifts you up so that you can remove mountains comes from within, and it doesn't turn up until your spiritual body is split. Then and only then are you turned around, and the energy that went down into generation is turned up into regeneration.

Castrating yourself or signing the vow of celibacy means nothing. You can be celibate from now to the ends of time, but you will dream of sex. You will end up with a cesspool for a mind and condemn every lovely girl and boy who go to the altar in marriage, and claim their offspring is sin. Of all the nonsense in the world! If that is true, then they - the offspring of a sinful act - are the embodiment of sin are they not? I tell you: you can't bottle this energy. Sex is natural when your energy is turned down, but one day it will be turned up, and you will know a creative power greater than anything you could ever imagine while your imagination is divided.

Believe me when I tell you: everyone must face their monster and their heavenly being, for no one is devoid of lovely thoughts. The love you felt for your mother when you were a child, or when you gave from the heart - these are the acts that go into making your lovely ideal. When a friend of mine died, Kathleen Norris wrote her husband, saying: "I have never known a more giving person. She never wrote me a letter but what she enclosed a recipe, a poem, a clipping from a paper, or a handkerchief. She never waited until Christmas to

give in the hope she would receive as generous a gift (as most people do) but gave all through the year." This lady has been feeding her heavenly being, and one day she, too, will face her monster just as you will, because you are the God who created it and what God has made he can unmake.

God is not made and therefore cannot be unmade. He is the maker. He makes his new Jerusalem, his emanation yet his wife till the sleep of death is past, and he also makes his Hell through his mistaken use of energy. One day you will stop feeding it and vow to yourself that you will redeem it, even if it takes eternity. But it doesn't take eternity; right before your eyes he gets smaller and as all of the energy that it embodied returns to you to now use wisely and lovingly.

Any time you use your imagination lovingly on behalf of another, you are building your new Jerusalem, and one day she will descend attired as a bride. You are building her out of your noble thoughts; that's why I say: "Live so that your mind can store a past worthy of recall, for the mind whose contents vanish suffers loss, though you yourself cannot be lost, but only as through fire will you awaken."

So I want to thank this lady for sharing her perfectly marvelous experience with me that I may share it with you. She saw the perfect vision, the beautiful imagery of Jerusalem. But the city is a bride, an emanation of beauty that returns to you to become one, making you infinitely greater because of that union. Having emanated both, when your misspent energy returns to you, you wear it, not as two but as one. Then leaving all, you will cleave to your emanation of beauty to become one being; thereby you are enhanced in beauty, enhanced in love, enhanced in wisdom and power by reason of your journey. So do no violence to these bodies of yours in the hope of entering Jerusalem. As Blake said:

"I give you the end of a golden string,
Only wind it into a ball:
It will lead you in at Heavens gate,
Built in Jerusalem's wall."

The body you wear is not the gate. It is only the shadow. You must go to the center where the king dwells, for it is there that you know you are the king. Then all the blind and lame thoughts who kept you out while you struggled to find the truth, are destroyed.

Man is the tree of life. I have seen them walking. One day a friend of mine in San Francisco who is an artist was waiting for me at the Palace Hotel. As I came through the door into the three to four storied lobby, she saw my 5'11" body as a stallion with antlers reaching up to the sky and drew a picture of them, even to the same suit I wore. Now, the lady whose vision I shared tonight saw them as radiations from every part of her body, but my artist friend saw them as antlers. They both saw that which is not of this world.

Your ultimate goal is not to become a millionaire or to be famous, but to fulfill the Word of God. "My Word shall not return unto me void, but must accomplish that which I purpose and prosper in the Word who cut yourself down and left just the roots. You placed bands around you so that you would grow and reach the sky and the birds would come and nest. The tree of life is not in some little garden of God on the outside; you are that tree whose energies have gone down into generation. One day the power that you are will be regenerated, and your invested tree will stand erect and bear the fruit of life.

Now let us go into the silence.

Neville Goddard

GOOD FRIDAY - EASTER

Lecture by Neville

(Circa 1954 – Edited by Jan McKee)

You know the story of Good Friday. A man is in a garden. It's night time. And one called Judas comes in search of him, seemingly to betray him. He comes into the garden, and it's dark, so he asks the simple question, "Where is Jesus?" Then the voice in the dark answered, "I AM HE." We are told in the story they all fell to the ground. When they regained their composure they asked the same question, "Where is Jesus?" Again the voice answered, "I have told you that I AM HE." This time Judas kisses him and the voice said to him, "Now that you have found me, let all else go, but do not let Me go, and what you have to do, do quickly." Then Judas goes out and commits suicide.

Now when you read the story you might think that that drama took place in a garden. No. That drama must TAKE place in the mind of man. For this is all about re-birth. I t takes a man, a normal man, a man of sense, but hidden in that man and bound hand and foot is the second man that rebirth loosens and lifts up, and <u>that</u> second man is God. So the mystery is all self, and he uses the word "mystery" no less than 18 times. He asked those in the Corinthians to esteem him as a steward of mystery. Then he said, "Great is the mystery, God was manifest in the flesh." Then he spoke of the greatest of all mysteries, the one hidden from the foundation of the world, "Christ in you is the hope of glory." Christ IN man. Not Christ in the pages of history, but God IN man must be awakened, and this is the technique by which he is awakened.

Now come closely with me and let me take you into the garden of your own mind. Right now just imagine you are in a sick room of some wonderful hospital, a ward. You see the case history. You heard the verdict of the doctor, and the man, seemingly, is dying. What would save that man from such a verdict? What would save him? A state of health by which he would rise from that bed and become a normal, healthy person in this world; that would save him. Now, look into your mind's eye and define carefully the solution of a particular problem. When you define the solution to the problem, do you know what you are actually seeing? You are seeing Jesus, for Jesus means "to save." So the state that would save that man from what he is, is the state of health. That is his savior.

The story is, "Now that you have found ME, let all else go, but do not let ME go." In other words, let go of everything you have ever believed, but do not let go of this concept -- that the man is well in spite of the evidence of your senses to the contrary. No matter what reason dictates, you hold onto Jesus, Jesus being that the man is healthy. You hold onto it, and you touch it by becoming <u>intensely</u> aware of it; that's the only way to touch a thing.

Let me tell you of something that happened only last Friday. I have a friend in this City who I met recently and he gave me a very sad story. He was up against it. He had borrowed money, and he can't pay it back. Things are just going from bad to worse. While shaving… you don't have to go into some church to find Him… while shaving, I thought of him and I instantly, while in the act of shaving, imagined I was speaking to my wife, and I said to her, "Isn't it wonderful, the good news concerning George." Then I allowed her, in my

imagination, to say, "Yes, isn't it wonderful." Three hours later, he called me to tell me it's so good he doesn't know what, really, to take. He said that in the immediate present two, wonderful jobs are offered to him. Jobs he can do and do well. Both are great and he doesn't know which one to take. Now he has another problem. I will now assume that he has taken the right one, the best one, and I know that in the immediate future, George will again call me and tell me that, on reflection, he could not have chosen more wisely.

So, you look into your own mind's eye and know exactly what you want in this world. When you know what you want in place of what you are, then you are seeing your savior, your Jesus. The story is, don't let Him go, but let all else go. Disengage yourself from the whole vast belief that you formerly entertained, and hold on in your imagination to the concept that you ARE the man that you want to be. That will lead you toward Calvary. Calvary means fixing in your own mind's eye that state, and that will lead towards Easter or this wonderful day that we speak of as the Resurrection. For you will resurrect and make alive the state that began only as a concept. If you remain faithful to the concept you will be led right into the fulfillment of that state. It is called, in the Bible, re-birth.

Now here is the story. He said, "Except you be born again, you cannot enter the kingdom of heaven." The wise man said, "How is it possible a man my age may once again enter my mother's womb and be born again?" He said, "You, a master of Israel and you do not know? Except you be born of water and the spirit, ye can in no wise enter the kingdom of heaven." Then he gives this clue, "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." …As Moses lifted up the serpent… do you think a man lifted up a brazen serpent as told in the story and that everyone who looked on it was instantly healed and those who would not look were not cured? It's not any serpent. A serpent is a symbol of the power of endless self-reproduction. For the serpent sheds its skin, and yet does not die. Man must be like the serpent, who grows and outgrows. So I must now learn the art of dying that I may live, rather than, I would say killing that I may survive. I die, by laying down all that I now believe, and I lift myself up to the belief that I am what I want to be. That's how I do it.

Now this is how a man is born of water and of the spirit. If I told you now that an assumption, though false, if persisted in, will harden into fact, that is a truth, that is water. But water is not enough. You must catch the spirit of it and apply that truth. Well, if I know that if I assume that I am the man I want to be and persist in that assumption, I would gradually become that. If I have that knowledge, that's marvelous. But not to DO it is to try to bring this being to birth by water only. We are told this is the one who came by water and the blood. Not by water only, but by water and the blood. In other words, I have the knowledge, but I cannot bring to birth my ideal by bare knowledge. I must put it into action, I must DO it. Then when I DO it, I take my savior and I crystallize him by the doing. This is the story of our wonderful Easter.

Today, our churches are bursting with new finery, but not bursting with new men, and we are told in the story, "Put on the Lord Jesus Christ. Put on the New Man." Well, how will I put on a New Man? It's like saying to the boy, put on manhood, or saying to the tree, put on foliage. It comes from within, out and man puts it on from the outside. You can't put it on from the outside, for He is within you. For great is the mystery. The one hidden from the foundation of the earth, Christ in YOU is the hope of glory. Not some Christ external to yourself, but the one in you, that is your hope; that is your only glory.

So, the great mystery is that at Bethlehem God became as we are that at Calvary we may become as He is. And Calvary is the opportunity that comes very day in the life of a man. When you walk the earth and you see anyone in need, ask yourself what would be the solution to that individual's problem, just what would it

be? You can grant it. If you know who you REALLY are, you can grant it, just as I granted it to George. I didn't raise one finger to get George a job. I didn't send him on a job; I didn't give him anything. I simply turned in my own mind's eye to my wife, who was not physically present, and simply stated, "Isn't it wonderful, the news concerning George," and I allowed her to say, in my imagination, "Yes, isn't it wonderful," and then I continued with my project of a simple shaving. That is simply lifting up the serpent in the wilderness. For I raised myself from the knowledge that George was unemployed and struggling to the knowledge that he is employed. I did nothing more. I shed the skin, like a serpent. I dropped off all that I formerly believed concerning George, and began to LIVE on a higher level concerning George, and I so lived it and so made it real that in three hours, he called and gave me this exciting news.

You can do the same thing with anything in this world. When you do it daily, you die daily as the prophet said, "I die daily." Man waits for some little event called death, and he thinks that is dying. That isn't really dying for the simple reason that that kind of death does not bring about a transformation. For there is no transformation in a physical death, but there is transformation in mentally dying and dying daily. So, if you have learned the art of dying, you have learned the art of living. For man is immortal and he must die endlessly. For life was a creative idea, and it will find itself only in changing form. If I do not change and grow and outgrow, and grow and outgrow, then I know nothing of the mystery of Easter, for Easter is really the greatest of all mysteries. It's when man awakens within himself from his birth at Bethlehem and he awakens as God. That's the story of Easter.

So, let us not perpetuate this thing by our finery, which is lovely. There is not a thing wrong with getting new clothes and new hats and all the lovely things in the world, but today it has become almost a parade of what is new rather than the new man. So, when I put on the new man, I put him on by daily exercising him in this way. By becoming intensely aware. You could at this very moment, extend your feelings and trust your touch and participate in all the flights of your imagination, and do not be afraid of your sensitivities. When I become intensely aware that I am hearing what I want to hear and am actually touching what I want to touch, virtue goes out of me, and the thing touched takes on the blessing which was determined by the mood that possessed me as I imagined that I touched it. If I now touch anything, it must become crystallized in my world, bearing witness to the mood that possessed me at the moment that I touched it.

So, unless we be born of this knowledge and the application of this knowledge, we cannot enter this eternal state called the Kingdom of Heaven. So, now you have a little of the knowledge, go out and apply it. When you apply it, this is what happens, and this is a mystical fact. It was said of this one called Judah, "Who is this one who comes with his garments dyed in the sap of wine. Who takes his vestage and bathes it in the blood of grapes and takes his colt and ties it to a choice vine, and his eye red with wine, and his teeth white with milk?" You are told in the very last act, "They placed a wine-colored robe upon Jesus." You are told that Judah took his robe and bathed it in the blood of grapes.

Now when I took what I did for George, I was actually weaving my wine-colored robe. I must weave that robe if I would awaken. It's called, in the Bible, the wedding garment. It is called the wine-colored robe. It is called the amethyst in the New Testament, the amethyst in the Old Testament. It's not an amethyst. It's not a robe I weave on the outside, but when I live a life according to these truths, I am actually weaving a wine-colored aura around my being which then enables me to function consciously on higher levels of my own being. Without such a robe, I cannot function beyond my present physical state. But when I live this life according to these truths, you can't see it with the physical eye, but I weave my robe and those who have the eye opened will see me as one of their own, and I'm not going to carry some little insignia to tell them who I

am. I radiate who I am when they see my garment.

So, when we are told, "Judah comes and he takes his wonderful robe and he bathes it in the blood of grapes" it's not a man who takes off a robe, for the garment in the Bible is what a man wears mentally. So, if I take my mind and I apply it, actually all day long but not confining it to one simple little thing as I did for George, but in the course of a day I have unnumbered opportunities to weave this wonderful robe by simply hearing good news for others. If I hear only good for others and trust what I hear as though I heard it, I am actually taking my robe and bathing it in the blood of grapes.

You wonder why he called himself the vine? He said, "I AM the vine and ye are the branches. Unless the branch be rooted in the vine, it has no life." Well every man in the world is a branch, rooted in me, the vine, and he ends in me as I am rooted in and end in God. Now that can be said of every man in the world. While you look at me and can hear me, you too can say it. Although I have just made the claim, "you are rooted in me," you can claim that I am rooted in you and I end in you as you are rooted in and end in God. If you know it, then it is your duty to lift up every man in this world. Not one must be discarded. Everyone must be redeemed and your life is the process by which this redemption is brought to pass. Discard no man. Every man can be changed. And you have the power to change him by taking the man and seeing him as he seemingly is and then asking what he would like to be instead of what he seems to be. When you know what he would like to be, then you imagine that he is that being already. Turn to a loved one and commune with the loved one concerning this man, just as though it were a fact. When you do it, trust it, touch it and believe it, and I will tell you that man will become the embodiment of what you have imagined him to be.

This is Easter, and Easter comes not once a year, Easter is a daily opportunity to simply die that you may live. For here it is said, "If any man would come after me, let him deny himself and take up his cross daily and follow me." Any man. Well, how would I take up my cross and follow after this idea? First, I am told I must deny myself. Usually man thinks that means giving up something he loves, giving up the pleasures of the table, or giving up something of which he is especially fond. It hasn't a thing to do with giving up external things. It is: a man must deny himself, and a man's true self is made up of the sum total of all that he believes, all that he accepts as true, all that he consents to. So, if I consent to a man dying, then I must deny that concept, that self, and put in its place the embodiment of a healthy being. When I do that, I can follow after this idea. You can take this principle and apply it to everything in this world. If it's not some tangible thing on earth you want, take some noble concept of a man, take a man that you would love to see in this world. Dream of that man actually walking this earth and identify yourself with that man. Associate yourself in your own imagination with that as if you were he. When you actually feel that I am he, and continue in that state, then things begin to unfold to bear witness to the truth of your assumption. You try it.

So, remember, Easter is the art of dying that you may live, and this reminds me of that wonderful poem of the death of Abdula and what he said at the end of it all. He appeared among all the mortals and they were weeping and kissing his worn-out body and he turned to them and said, "I am not the thing you kiss, cease your tears and let it lie. It was mine, it is not I."

Good-bye.

Neville 03-12-1963

GRACE vs. LAW

We are told in the first Chapter of John: "The Law was given through Moses, but grace and truth came through Jesus Christ." Unnumbered columns have been written about this grace vs. law. Tonight I am speaking not from theory, I am speaking from experience. We are called on to pass on to other generations, succeeding generations, our testimony. We are told in the First Epistle of John 1:1-3: "That which was from the beginning, which we have heard, which we have seen with our eyes . . . that which we have seen and heard we proclaim also to you, so that you may have fellowship with us." These are the two births that take place in every individual in the world. No one brings about his own physical birth. He is born by the action of powers not his own. And so, no one brings about his own spiritual birth. He is born by the action of powers beyond his own. The first - we admit we are here, clothed in this garment of flesh. We find ourselves here but we know we had not a thing to do about it. We simply found ourselves. You will find yourself born spiritually in the same miraculous manner. You will be born from above, just as you were born here from below. Then there will be God's mightiest act, and you will be begotten and born from above, by the action of powers not your own.

We turn first to the law. In the very beginning God established the law of identical harvest: "And let the earth put forth vegetation, trees yielding seed, and fruit trees bearing fruit, in which is their seed, each according to its own kind." Here we find that the harvest is nothing more than the multiplication of the identical seed. "Be not deceived, God is not mocked. Whatever a man sows so shall he reap." That is this world, this law. Tonight I will show you what I have found about this sowing.

Causation in our world is really mental. It was not always known as a mental state; it was believed (in the beginning) to be spiritual. And so laws were instituted and men abided by these laws. Outwardly they observed the laws. Then came the great revelation of "grace" that interpreted the law, thus bringing grace. For, says he: "Do not think that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them." And then he interprets law for us and puts it on a mental plane. "You have heard it said by men of old, 'Thou shalt not'" and then he states it. "But I say unto you," and then he puts it on an entirely different level and not one statement conveys it more graphically than this one: "You have heard it said of old 'Thou shalt not commit adultery, but I say unto you, to look on a woman lustfully is to already have committed the act with her in your heart.'" To restrain the impulse, that is not good enough; but not having the desire, for then you haven't committed the act. But to have the desire, and because of the consequences of your act you restrain the impulse, that is still not good enough - the act was committed with the impulse.

Here, we are on an entirely different level, a mental level, and this is what I have discovered about this level. I can stand here physically, and be in any part of this world mentally by assuming that I am there, then, viewing the world from that assumption rather than thinking of that state. Standing here, if I desire to be elsewhere, though at the moment my reason tells me I can't afford it, my senses tell me I haven't the time - you are committed, you will be here next Friday, you couldn't get there and be back so here you are stuck. Well, I

know from my own experience that if I dared to do it, though everything in this world would tie me here, there will be a reshuffling of the events of life and compel the journey on my part, and it worked. That assumption of mine would build a bridge of incidents across which I would move to the fulfillment of that state. No power in the world could stop it. I will walk across a series of events from the moment that I do it. Things would happen to compel me to go, and I, physically - the man - could not resist it. That would compel the journey.

Now the same thing is true not only of a physical journey but a journey into other states, like wealth, faith, like anything in this world. Suppose at this moment I desired certain security that I do not now enjoy - I hunger for it. What would it now be like if I were in possession of security? Let me now make the same psychological motion - all in my imagination - and then view the world from that assumption, just as though it were true. If I dare to assume that it is so - I can acquaint you with this law and then leave you to your choice and its consequences. Many a person who had nothing, who hungered for wealth, and they got it, but oh! what things happened to them when they got it! They wanted it and if you want it, take it. You can always give it up, but here is the law by which man moves in this world.

So, I will acquaint you with the law and show you how I operate it and how it works. But may I tell you: no matter how good you are in this world, no matter how wise you operate the law, it doesn't in any way qualify you for the second radical change in your mind, which is called "grace" - that is the second birth: the twice-born man has received "grace." And grace is God's gift of himself to man. That is grace. No matter how wise you are, you are on a wheel with the first birth. Play it as wisely as you can, and I hope you will play it wisely when you hear the law and how to operate it. But it cannot in way qualify you for the second birth. That is grace, that is the gift, and you cannot bring that about anymore than you brought about the first.

Now the second birth is sheer fantasy. It is called, not salvation - grace is salvation. "What must I do?" they asked. For he made the statement: "What if you own the whole vast world and lose your life?" Then he said: "It is so much easier for a camel to go through the eye of a needle than a rich man to enter the Kingdom of God." And they said to him: "Well, then who can be saved?" He said: "With men it is impossible, but nothing is impossible to God." With man, yes, it is impossible; he can't save himself. When man tells you he is a self-made man he is not speaking of any knowledge of this mystery. No self-made man. For this is the gift, the second is a complete gift.

And what is the secret of God's election? I do not know, I can't tell you. I can share with you what I have experienced and tell you how it comes. It is a process, something that happened so suddenly. It comes without warning - no one knows the moment it is going to come, and suddenly you are born. You are actually born. You are consciously born. I have no conscious memory of being born from my mother's womb, none whatsoever. I was born on a certain day of a certain month of a certain year, and on a certain little island in the West Indies. I had no knowledge of it, and then gradually consciousness possessed me, and when I was four (or not quite four) I began to function consciously with memory - but memory didn't go back to my birth. But the second birth is something as though you were actually doing it yourself, and every moment of time is conscious and so vividly alive. The whole thing you are doing, and the very moment to the end of birth is taking place in you, and out of your own wonderful being you are coming, and until that moment you didn't know you were dead. You took it for granted you were alive and that one day your body would die. And so, whether you survived or not, you didn't know, but that would be death and those who saw you put away, whether cremated or in the earth, they would speak of you as someone who was dead, but not while you

walked the earth with them. And yet, there comes the moment in time when suddenly a power beyond your wildest dreams is taking place in you. And you aren't doing it, you have no control. It is being done to you and as the power is intensified, you awake. And you always thought prior to that moment, you were awake, you were alive and walking about the earth. And here for the first time in eternity you are awakening in a tomb, and the tomb is your skull. And you find this being completely sealed and entombed in your own skull and you are fully awake for the first time in eternity.

Then begins the work and you come out as one being self-born, truly begotten by yourself, and out you come. The entire drama as described for us in the gospel you are enacting - you are being self-born. The witnesses become present and they are here to witness this event in eternity. They can't see you because you are invisible, but you are more real than they are, more real than anything in the world at that moment -and yet, you are invisible. Then you know what it means: "God is Spirit and those who worship Him worship in spirit and in truth." "And as God has life in himself - God the father - so now he grants the son to have life in himself." All of a sudden you awake, and the force - the intense power you feel coming from you that now seems to be in the corner of the room - is centered all over. All of a sudden it comes to the end and you return once more, fully clothed, in this simple little garment out of which you have just for a moment emerged. It is the most fantastic garment in the world.

That was grace but it comes in stages. It has three fantastic parts to it. That first one is simply your birth from above to fulfill the 3rd [chapter] of John: "You must be born from above, for unless you be born from above you cannot in anywise enter the Kingdom of Heaven," which fulfills that chapter. Then comes the second, when God really gives you himself. Suddenly a similar power possesses you and you can't stop it, not a thing you can do about it. Suddenly as you are tied with it, your whole being explodes, and here he presents you with his son.

Now the 17th verse of the 1st chapter [of John], after you are told: "Grace and truth came through Jesus Christ" (we are told how it comes through Jesus Christ), we are told: "No man has ever seen the Father; the Son who is in the bosom of the Father, he has made him known." And you didn't know you contained within you the son of God, and suddenly there is an explosion and he is standing before you and he calls you "father." You don't see yourself; he calls you "father" and you know he is your son. Here the father-son relationship is established forever. He calls you "father" to fulfill the 89th Psalm: "I have found David, my servant. . ." and he has "cried out to me 'Thou art my Father, my God, the Rock of my salvation'" - the fulfillment of the great messianic 89th Psalm. You look at him and there is no doubt in your mind who he is and there is no doubt in his mind who you are.

In the 3rd chapter [of John], in the great gift, he explains: Out of the blue you are torn in two from top to bottom and then you are sent, a living being, something that is fire and alive, and you ascend right into Zion, which is yourself. These three parts mark the great gift. No one in this world is good enough to earn it, therefore all will get it. God actually expresses to man a mercy with which man is incapable, with his conscience, of ever judging himself as worthy of. No man in this world with conscience and mercy could ever judge himself as mercifully as God judges him.

So what man has done - I certainly have done it, you have done it, the whole vast world has done it, and we are so fearful while we are here in this world of law, of doing it - and in spite of our limitations, in spite of our weaknesses, God's infinite mercy brings about the second birth. And we are all taken up in this eternal place

where we are put into the everlasting temple which God is making out of us, making out of himself. For he gives himself to man before man can be free to begin the everlasting temple. No one can fill your place. No one can fill my place. Not one can be displaced. Not one in any way can be rubbed out. The temple will be unfinished. I know from my own experience not one can be unsaved, I don't care who he is, no matter what he has done in this world, everyone will be saved. What must I do to be saved? Believe the Gospel.

Now we are told we can delay it; that is why I find it difficult to believe that. But still it is Scripture. Hebrews 4:2: "And the good news preached unto us was also preached unto them; but it did not benefit them, because it was not mixed with faith in the hearer." Tonight some of you could reject it, and that may appear on the surface to delay your call. It may, I do not know. I have no assurance that you can delay it; but it would appear that rejection on the part of one - because he heard it but did not accept it, because it didn't make sense to him -though you reject it and maybe by your rejection delay your call, eventually you will be called, because he puts you through all the paces of the world until finally you have no power to reject the story when you hear it.

But while we are here in this world of law, let me now quote you the 1st Psalm. It is a marvelous benediction: "Blessed is the man who delights in the law of the Lord, who meditates on it day and night . . . for in all that he does, he prospers." "In all that he does," not a few things. And the law is so simple. If you go to the foundation it is mental, not physical. Go to church, as people who practice it outwardly thought would in some way bring good for them. That wasn't it. It's mental. Causation is mental, so the law is mental. Find the law: "Blessed is the man who delights in the law, mediating on it day and night, for in all that he does he prospers." Walk now by faith, not by sight. Romans 17:4: "He calls a thing that is not seen as though it were seen and the unseen becomes seen." "For the things that are seen," we are told, "were made from things that do not appear." We see a man - well what made him what he is? He once assembled certain states and knowingly or unknowingly he fell into it, and falling into it he remained long enough to take on that initial statement of God: "All things must bring forth after their own kind." The law of identical harvest. The harvest is only the multiplication of the identical seed.

So I fall into a state. I do it wittingly or unwittingly, but I fall into a state. Remaining in the state, suddenly the stump comes out. Someone begins to appear in my world who is instrumental in making me move forward in the direction in which I should go. I may on reflection think he, the instrument that moved me forward by certain contacts, was the cause of my being forward. No, the cause was unseen. As you are told: "Things seen were made by things that do not appear." He appears, so he can't be the cause. If that is true then I will thank him for what he did but I can't claim he was the cause of my good fortune, though he introduced me to the right people and all things added up to the thing that I was doing. But the cause of it all was my assumption and my faithfulness to that assumption. So, I dare to assume that I am, or that you are what I would like you to be, and assuming that you are what I would like you to be, and feel that you would like to be it, I am unmoved in that assumption and you become it, without your knowledge or your consent. I don't need your consent or knowledge if causation is mental.

So I warn you of the law and leave you to your choice…and its risk, because you can use it unwisely. But my hands are now washed of that. I cannot stop it. I can't be like a mother over you, stating that you should not do this. As you are told in the Book of Deuteronomy: "I place before you this day good and evil, life and death, blessing and cursing; choose life." He suggests you choose life but he can't take from you the right, having set you free, to choose anything you want; it is all spread before you. If you imagine something

unlovely of another, he'll come to that. It will boomerang too, but it will come to pass, for you are entirely free to imagine anything in this world, for imagining creates reality. A man imagined - if he imagines it and persists in that imaginal act, it will come to pass. And that's the law.

If there were no other than the wise use of law - to own the whole vast world and yet not to be redeemed from that wheel of recurrence - this would become the most horrible hell in the world. Fortunately God started in the beginning a plan of redemption, and its grace, where he saved us from the wheel of recurrence. And what is his greatest secret, where he picks you at one moment of time, picks another at another moment of time to put him into that eternal structure, the everlasting temple not made with hands? I do not know. I only know he promised us to build a temple for us, anonymous. We are the temple, "We are the temple of the living God," a temple in which God will dwell, and yet we are free beyond the wildest dream of man. For we are God himself in the spot we call the "New Jerusalem."

So, here, use it wisely for yourself and for others. Every time you use your imagination lovingly on behalf of another you are literally mediating God to another. Do it. But even if you are the most loving, the most generous, the kindest being in the world, you still cannot by your own effort be born from above. It is a gift, an unearned gift and you can't be good enough. To me that is the most exciting thought in the world, because no man can look me in the eye and tell me he feels himself worthy of such a birth. With a memory and a conscience he couldn't possibly do it. And yet with my memory of the past I would say: "Neville, you are unworthy of it." Therefore, because I know in my heart I am unworthy, I can say to every being in the world: you are going to get it. If I felt I was worthy of it, then I would have to go out and try to make everyone good, as I conceived myself to be. But I don't conceive myself to be good, as the world calls good. I have done unnumbered things of which I would be ashamed, and still feel I am capable under stress of doing things of which I would be ashamed. And yet, I have had the grace of God, the second birth from above. I can't conceive of anything more encouraging in the world than to share with others your own experience and tell them that they cannot lift themselves by their own bootstraps.

This is an act of mercy, and mercy is God in expression because God is love and mercy is God in action. And the mightiest act of God is when you, the sound sleeper, he awakens and you don't know you are asleep. No child born of woman could cross the threshold that admits to conscious life without the death of God. He died to make me alive - the mystery of life through death, and then this mighty act of resurrecting himself as you. Then you know the mystery of the Epistle of John: "It does not yet appear what we shall be, but we know when he appears we shall be like him." We shall be like him, for there is no change in your identity. All of a sudden you awaken to the full glory of your inheritance. You have inherited heaven, but the full glory of that inheritance is not fully realized in you - or for the moment is not fully grasped by you while you are still in this body.

You must then play the part of the apostle, and share it with those who will listen to you, until that moment in time when he takes off the garment. Then that which ascended is completely displayed to you and to the heavenly host, but you have played and shared with the others all that you have experienced. It is called the apostolic testament: "That which was from the beginning, that which we have heard and seen with our eyes. That which we have seen and heard we now proclaim unto you that you may share with us this fellowship." And then that fabulous passage that always closes the Anglican service (which in our country is the Episcopal service), Corinthians 13:14: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." What a benediction! What a benediction to say to a gathering like this: "That

may the grace of the Lord Jesus Christ," (that is the second verse) "which comes from the love of God, that through whose birth you may have and share the fellowship of the Holy Spirit, and may he be with you all." That is how all Anglican services close, in the hope that someone, or maybe all, will in the not distant future share in that fellowship. To me it is the most inspiring just to read it and just try to feel it.

So grace vs. law is not really in conflict. For he said: "I have not come to abolish the law or the prophets but to fulfill them." Peter, in his first Epistle, (1:10) identifies grace with salvation: "The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation." So he associates grace with salvation. The minute it is given he is saved, he's been redeemed. But because no one can play your part, you will be redeemed. Don't go back in memory and try to find other things you could undo towards salvation. Do that toward this world, to make yourself happier and free in this world, but not toward salvation. Because if it was not for God's infinite mercy to hide your past from you, you couldn't live with yourself. No man in this world could live with himself if he could now bring back into memory the past. He couldn't because you'll play all the parts. You have been a long, long time in coming and at the very end you will have played all the parts. Therefore, in the end you can say: "Father forgive them for they know not what they do."

There is a purpose to God's play, a fabulous purpose. As Blake said: "Do not let yourself be intimidated by the horrors of the world. Everything is ordered and correct and must fulfill its destiny in order to achieve perfection." So we have all played it. Had I not played all the horrible parts in the world I could not be merciful when I read about them in the papers. I could not in my heart feel that some mercy should be stressed nor have the impulse for mercy had I not played it. But in the end, having played all you will forgive all. And so, everything in the world, you'll have played all and therefore fitted yourself for God's use in the building of His temple.

I can't get away from a sense of predestination when I read Scripture. Romans 8:28-30: "We are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his son. And those whom he called he also justified; and those whom he justified he also glorified." You cannot take these five terms: foreknowledge, predestination, called, justified, and glorified, and interpret them in any way to avoid the conclusion of predestination. I don't see how you can. "You were with me in the foundation of time," you are told. He called us in the beginning before the world was. And now he calls us according to his purpose when this section of his fabulous (you can't conceive of it) living structure is about to be completed. And only you can fit one portion of it, so he calls you. And the one he calls he has predestined, but he calls. And the one he calls he justifies. You can't be justified by your actions; he justifies you. And then he glorifies you. And glorification is the gift of himself as told us in John 17:5: "Father, glorify me with thine own self." So, he glorifies the individual with himself. The entire five terms leads to one conclusion of a predestined, foreknown state. He foreknew the entire thing and is building towards it.

Now the opposite of grace is disgrace. The Bible speaks of it as the "wrath of God," the "anger of God." We know what it is to be in disgrace. Grace is the unearned gift, the greatest thing in the world, the gift of God himself. And the opposite would be almost the absence of God. Jeremiah 23 makes this statement: "The anger of the Lord will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand it clearly." It seems that God has forsaken us when we go through a war, when we are going through some horrible disgrace where the world has collapsed upon us. A child has gone astray and society frowns upon us because we are the parents of that child. Or maybe my husband or wife has done something to disgrace the family, the community. God has forsaken us. So I pass through the fires

of affliction, these horrible fiery ordeals, displaced (the opposite of place) where once he was with me and guided me. But "He will not turn back until he has accomplished the intents of his mind. In the latter days you will understand it clearly." And you will forgive all and be happy that he in his infinite wisdom and mercy could put you through that fiery ordeal to bring you out qualified to fit in his eternal temple.

So no one will be condemned in the end. No one will be unsaved. When they ask you: "What must I do to be saved?" go to the Scripture and show that with man it isn't possible. (That is the 10th chapter of Mark, 26-27.) With man, no, it isn't possible, but with God all things are possible. They couldn't understand how a man could be saved after he told them what he had, about the camel and the rich man. The rich man does not necessarily mean a man with money. The 1st Beatitude tells you: "Blessed are the poor in spirit for they shall receive the kingdom." The poor in spirit is the one who is not complacent. Not everyone who has money is complacent. You could be socially prominent and very complacent. You could be intellectually a star, have your PhD's or your degrees behind you, and you are above it all. You know everything because conferred upon you is the degree given by man. In this world of ours there is so much of real learned ignorance. I am not saying that all who have degrees are snobs. You cannot by these earn the kingdom, no matter what you do. For the "Wisdom of this world is foolishness in the eyes of God." Not a thing that man knows here through his efforts will in any way function where he is destined to be. For he is rising into a world that will be completely subject to his imaginative power. Everything in the world will be under his control. Because God, having given himself to man, God being all-wise he'll be all-wise. God being all-powerful, all-loving, he'll be all-powerful, all-loving, for he gives himself to man. And so, you will not be replaced by anyone and all will be equal in the eyes of God, because it is himself. He can't be more than what he gave you. And one will not be greater because you can't get more than what God gave you, for he gave you himself, as though there were no others in the world, just God and you. And finally only you.

Now let us go into the silence.

Neville 9-15-1967

HAVE YOU FOUND HIM?

Tonight's subject is: "Have you found him? In this question I am asking if you have found the source, the cause of the phenomena of life. I can tell you from experience that he is a person as I am, as you are. Called "the Father," he is the one of whom I speak tonight.

I have met the Father. He embraced me and incorporated me into his body, so I wear (not to the mortal eye, but to the Spiritual eye) the human form divine, the body of infinite love. On this level this statement sounds insane, but it is true. Tonight I am going to try to show you how he will appear when you find him.

In the wonderful poem by Robert Browning called "Saul", Saul is demented due to an evil spirit which was sent from God. David, having been anointed and made the Lord's chosen one, plays and sings to Saul, restoring him to perfect health. In the story, David prophesies the coming of the messiah, saying:

"O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, forever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

No one could have written this statement unless he had experienced it. But no one! Browning was raised in the environment where the matching of words and thought was an art in their practiced form, and being a poet he could tell of his experience so beautifully.

Now I will tell you mine, for I know from experience that Browning's words are true. When you see David you will see the face of the Risen Lord. If you have not seen the Risen Lord (for only the apostles see him, at which time they are incorporated into his body and sent) when you find David, use your imagination and mature his face, and you will see the face of the Risen Lord reflected there. David is the eternal youth who is buried in your mind, and when he comes forth and calls you Father, he will reflect your glory and bear the very stamp of your nature!

May I tell you: when I looked at David, I felt I was the Risen Lord. I am not the little garment I wear here and neither are you. In the 27th Psalm we are told to seek his face: "My heart says to thee, Thy face, Lord do I seek. Hide not thy face from me." I have found his face, yet I cannot take any credit for it. Having searched my entire soul I cannot find anything that I have ever done to make me worthy to behold the face of the Risen Lord; but when I was brought into his presence in the Spirit, I was incorporated into his body, into the one body, to become the one Spirit, one Lord, one God and Father of all. So I have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth. The word "Jesus" means "Jehovah; Savior" -

that's all it means - and there is only one Savior in the world. "I am the Lord your God, the Holy One of Israel, your Savior and besides me there is no Savior."

Now let me share with you a wonderful experience of a lady who is here tonight. This lady is very much a lady, yet last spring she heard a voice within her say: "You are David, my dear, and I want to love you with all of my heart." Then the voice proclaimed: "I am God and I am you!" - fulfilling the 10th chapter of John: "I and my Father are one," and the second Psalm. In this Psalm, David is speaking, saying: "This is the decree of the Lord: He said to me: 'You are my Son, today I have begotten you.'" This lady was called David by one who proclaimed: "I am God and I am you." I and my begotten are one!

Now, on the 24th day of May (two months after this fantastic vision) this is what she heard: "I am God himself! I am he who brings you into this world and takes you out! I AM! I AM! I AM God forever! I will never leave you. You are me, my Son, my Son, my Son! I am speaking to you from the depth of me, and I know you, Virginia. I AM! I AM Jesus Christ, your world."

In the first verse of the 43rd chapter of Isaiah, the Lord says: "I have redeemed you, for I have called you by name. You are mine." When you reach the point where you are called by name, you are redeemed. No matter what she must experience in the time to come, she can always lean against this experience of hers and relate it to this parallel verse of scripture. "I have redeemed you, for I have called you by name. You are mine."

May I say to all of you: if you haven't found him, don't despair. When I found him it just happened, and if it happened to me it will happen to everyone. But in this heavenly order there are certain levels, as there are in this world.

Back thirty years ago I was called into the presence of the Risen Lord, in Spirit. I was asked to name the greatest thing in the world and I answered in the words of Paul: "Faith, hope and love, these three, but the greatest of these is love." At that moment he embraced me, I was incorporated into his body, and since that time I have felt no divorce from that body. I walk the earth as Neville, the garment I shave in the morning, but at night I assume my heavenly one. While walking the earth as Neville I am just as normal as you are, yet I have never felt any estrangement from that spiritual body, for "He who is united to the Lord becomes one Spirit with him." Since that day back in 1929 I have done things you might say the Lord wouldn't do, but if anything is done the Lord had to do it, because there is nothing but God in the world!

So in this wonderful statement of hers she was told: "Jesus Christ is your glory." Described in scripture as the power of God and the wisdom of God, Jesus Christ is your glory, and you are He! By his glorious power all things come into your world, so your world is Jesus Christ! Now, if your concept of Christ is smaller than the universe, then you don't know him, for this world in its completeness is created by and sustained by Christ. The being in the depth of this lady proclaimed the most profound thing, when she was told: "Jesus Christ is your world." He is, and he is you, for it is you who brought everything into existence.

The other day I read this little statement of James Dean, one of the greatest astrophysicists of all ages. He said: "On this planet man cannot raise his hand and not disturb the farthest star." It is here that the drama is taking place. You cannot raise an arm, you can't think, without affecting the furthest star. That's how great you are, because God became you that you may become God.

You are told in the first [chapter] of John: "In the Beginning was the Word and the Word was with God and the Word was God." The word "logos" (translated "Word") is "plan" and the plan itself is God. And "The Word became flesh and dwelt in us, and we beheld his glory, glory as the only Son from the Father." So the Word - which is God himself - became flesh when he gave himself to you. That is the mystery of scripture. God actually became as you are, that you may be as he is!

In the Revised Standard Version of the Bible, the Greek word "en" is translated "among," but the word is "within," as in the statement: "Within you stands one whom you do not know." It is not someone who walks "among" you, but who dwells "within" you. The word "en" also means, "to give self wholly to." Emptying himself of his divinity, he took upon himself the form of a slave and became the obedient unto death, even death upon this physical cross of man. The body you wear is the cross upon which God is crucified, and from which God will rise, taking you with him. Then you will know that you and he are one.

I was sent to tell you the true story of the mystery of Christ. While we are here on this inferior level of awareness, we have lost sight of our maker, but I have been sent to tell you how the drama of Christ unfolds within you, as it is the Father's will that not one be lost, not one in my holy mountain.

Paul tells us in his letter to the Corinthians that, like in the army, there are various levels of awareness. He puts the apostles first, the prophets second, the teachers third, and the miracle workers fourth. Why he does this I do not know. I do know that I used the words of Paul when the Risen Christ asked me to tell him what was the greatest thing in the world, and after he embraced me and I fused with his body, I was sent with the words: "Down with the bluebloods."

People may think this has something to do with the social order, but the word means "church protocol; the traditions of men, as opposed to the commands of God." The world is full of the traditions of men, which change as fast as they are created. Wanting to sell more fish, tradition dictated that it was a sin to eat meat on Friday. Now that tradition has changed, and you are allowed to eat meat on Friday once more. The early fathers were all married; then one came along who was ignorant and wanted everyone to be as ignorant as he, so he made an order that they marry no more. Now the men are rebelling and it will only take a few years before it will all be back to the way it was. These are the traditions of men, while I was sent to fulfill the command of God.

Christianity hasn't a thing to do with that which is made by the human hand. The "church" of scripture is "the assembly of the resurrected." The resurrected are those who are incorporated into the body of the Risen Christ, and - may I tell you - it is a body just as real as yours is now. Everyone will be incorporated into that one body, yet there are orders there just as there are here in this physical body. The eyes perform a function, the ear another, the nose another, as each perform their own special function.

Paul takes eight (which is the number of Christ) and gives eight orders within the body, but what determines this order I do not know. I only know that I beheld his face, he embraced me and incorporated me into his body, and when I found David he was simply a young impression of the Ancient of Days I had beheld.

That is why Browning made David say:

"O Saul it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, forever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

And you know, you cannot earn this experience. It is all grace, grace, and more grace. So begin now to live a wonderful life and exercise your imagination lovingly on behalf of everyone. And one day you will be called to enter that one body, and it will not matter whether you play the part of the teacher, the miracle worker, the helper, the administrator, or the speaker in tongues. If one is playing the part of the apostle, it is not because he earned it. It's a play, and the part he is playing was God's choice in the beginning, before that the world was.

So learn to exercise your creative power by applying the law, for you may have anything you want! You want to be wealthy, you may have it. You want to be known, you may have that too. Anything you want you may have, but when it comes to God's promise - it will be fulfilled. It is my hope that it is now, but don't think you can make it happen - you can't. But you will find Him when you see David and he calls you Father; and he will, for there is only one God and Father of us all who is above all, through all, and in all.

In the meantime remember: everything is a state of consciousness. You want security? Then assume that you are secure, and things will happen and you will bear the fruit of the tree of security. Get out of that state, and its fruit will vanish. You may wonder what happened and think someone deceived you - the market went down or your product is no longer wanted - but you can only eat the fruit of security when you know you are its tree. Any state occupied bears its fruit, and your world is forever bearing witness to the state you are in. But you will never find the cause of the phenomena of life until the David of Biblical fame (who is my son) calls you Father, and then and only then, will you know that you and I are one.

Now let us go into the silence.

Neville 03-13-1967

HE DREAMS IN ME

The Old Testament calls upon God to awake, saying: "Rouse thyself! Why sleepest thou, O Lord? Awake! Do not cast us off forever! Having hurled Himself into time/space, God is dreaming he is man and sees Himself as enslaved and cast off.

But in the New Testament, God succeeds in awakening in man, and in the Book of Ephesians calls upon man to "Awake and rise from the dead and Christ will give you life." Tonight I will take the two and try to show you who this presence really is. Your own wonderful human imagination is God. It is your imagination who is calling upon you to awake, for you are all imagination and God is you and you in Him. Your external body is the imagination, and that is God Himself.

Let me begin by telling you what happened to me last Tuesday morning. Early in the morning, desiring to check the time I switched on the television to the "Today Show." Hugh Downs, the master of ceremonies, having been giving a cue to ad-lib for the next thirty seconds or so, said: "Let me tell you of a dream I once had. In the dream I was viewing a tape of one of my shows, when I said to the producer: 'Do you know, I don't remember having seen any of these people,' and the producer replied: 'That's understandable, for this show is to be taped next Friday.' When the following Friday arrived, the show I had dreamed of only a few days before was taped." In his dream, Hugh Downs merged with the future and lived an experience he did not remember.

Now, let me tell you [of] one who merged with the past and lived an experience of long ago. The lady writes: "I am seventy-two years old. In my dream I am a ten-year-old girl, asking my father to write in my autograph book. Having memorized a verse I wanted him to write, I dedicated it to him as he recorded it in my book. Then the dream ended.

Although I could not remember the poem prior to the dream, upon awakening I recalled every word in detail. A few days later, while visiting my daughter I told her of the dream; and when I recited the poem my daughter went to her library and - removing an old autograph book I had given her many years before - turned to the page where the verse was autographed by my third grade teacher." Returning sixty-two years, this lady merged with a fact and remembered an experience of long ago.

The she told me of a little boy of four, who - living next door - comes to see her often. One day he told her he had always known her and that there would never be a time when they did not know each other. Describing an incident of long ago, he looked out of the window and said: "Do you see that bush? As many leaves as are on that bush are the years, and I will know you when my head grows and reaches the sky." Then one day he told her he had a dream that everything was nothing.

Modern man now concludes that the entire history of the world is laid out, and we only become aware of increasing portions of it successively. That you can merge with a section of the beginning or future relative to this moment, and experience that portion of history. How can that be? Because you are now merged with a dream.

Awakening in the morning, you think you had a wonderful dream last night; yet while you were dreaming, the experience was a reality. Awake, the dream becomes subjective. Why? Because you have once more merged with this section of time. While you are experiencing the dream, it is objective and real.

If you would only realize that the depth of your own being (which is your human imagination) is trying to instruct you, trying to persuade you, to get you aroused, as my friend's dream of the other night. Starting from the center God is working towards the surface, so it takes a while for Him to awaken and reach your surface mind. But while he is moving He is influencing your surface mind, and when He arrives you and He are no longer two, but one! You can tell when He is moving toward the surface, for He begins to question the reality of the world in which he lives.

If a lady can return and so merge with the past that she can relive an experience of long ago in detail, and a man can advance into the future and interview those who will be taped the following Friday - where is the experience of the past and where is next Friday's show? Is everything already finished and we simply tune in on certain states? Yes, for this is a dream which you can modify or radically change. In fact you are called upon to revise every day of your life and sometimes even to eradicate it.

This is a world of death and everyone here is dead, dreaming the dream of life. In the beginning we all agreed to dream in concert and no one has ever violated that agreement. There are those, however, who would not agree to this cruel experiment, as told us in the 15th chapter of the Gospel of Luke in the form of the parable of the prodigal son.

All through scripture you are told that God loves the second son. He loves Jacob and hates Esau. He loves Isaac and banishes Ishmael. The second son - he who enters the world of death to become a slave, hungers, awakens, and - coming to his senses - remembers the Father who gave him birth. And when he returns the Father gives him the ring, the robe, and kills that fatted calf, for "Your brother was dead and is alive. He was lost and is found." You and I, while living in this world of death are that second son, destined to awaken and remember the Father who gave us birth.

Now let me share a vision of a lady. She said: "While gazing at the fish in our pond and thinking of nothing in particular I heard a masculine voice say: 'You have run the race. You have fought the good fight.' That night as I fell asleep I heard the voice again, but this time the pronoun was changed to: 'I have run the race. I have fought the good fight. I have kept the faith.' "May I tell you: having had that experience, this lady is at the end of the journey. She has kept the faith made in the beginning.

Listen to these words: "Among you stands one whom you do not know." The word translated "among" is "en" meaning "radiating from within." So, radiating from within you, stands one whom you do not know. And the word translated "stands" means "a covenant." from within you is the covenant you made with yourself, which is: you will keep the faith, and you will not turn until the race is finished. And what a race it has been!

We suffer because we are sharing in creation's cruel dream. In the beginning as the gods in scripture, we agreed to do it. As the Elohim we came down into the world of death by entering death's door, the human skull. Laying yourself down in the grave of man, you took upon yourself all of his limitations and weaknesses, and - although you will die from this section of time - there is no final death. You and I are heirs to the universe, destined to join that one being that is called the Lord.

There is not a thing you can imagine but what already is. Eternity exists. When you imagine, you claim that which already exits by identifying yourself with the state you desire to dream into objective reality. Just as the lady slipped into a section of her past and relived it as though it happened for the first time, you can slip into any section of time and live an event you desire to externalize here. We are dreaming the dream of life until we awake. So I say, advisedly: God - your own wonderful human imagination - dreams in you.

The 44th Psalm is a Maskil of the Sons of Korah. The word "Maskil" means "a special, very serious instruction." The word "Korah" means "one who removes the hair on his head." (Some of our priesthoods do that today to imply that they have divine instruction which others do not possess.) But the special instruction stated in the 44th Psalm is that which one gives to one's self: "Rouse thyself! Why sleepest thou, O Lord? Awake! Do not cast us off forever!"

Now listen to the words of Blake. Claiming that the poem, "Jerusalem" was dictated by the brothers on high, he begins it in this manner:

"Awake! Awake, O sleeper of the land of shadows, awake!
Expand! I am in you and you in me, mutual in love divine:
I am not a God afar off, I am a brother and friend;
Within your bosoms I reside, and you reside in me:
Lo! We are One; forgiving all Evil;
Not seeking recompense!"

Then he tells us that you and I turned away down the valleys dark, by saying: "We are not One: we are Many."

God, speaking in this great poem, calls upon man to awake, saying: "I am not a God afar off. Within your bosoms I reside and you reside in me; Lo! We are One." This I know from experience. Without loss of identity you and I are One being. We are the brothers who collectively form the Lord. Hear O Israel, the Lord our God, the Lord is one compound unity… one made up of others. There is only the one Lord, who is our own wonderful human imagination. It is He who is dreaming this world in which we find ourselves.

Now let me share with you a very precious experience of a gentleman who teaches at UCLA. In his dream he encounters a teacher he has little or no respect for; but when he discovers the man to be the great examiner, his feelings change from apathy to warmth and respect.

Suddenly the exam had begun, and my friend must write his name, the date, and the hour. As he recorded his name, Monday, and the time of 4:10, a thrill ran through him; and he heard a deep masculine voice say: "Not everyone who says 'Lord, Lord' enters in, but he who does the will of the Father who is in heaven." (You will find this statement in the 7th chapter of the Book of Matthew). When one begins to hear the words of the

Father as recorded in scripture, that one is beginning to awaken from this dream of life.

In the 1st chapter of John, it is said that when Andrew found Jesus, he remained with him because it was the tenth hour. A day is counted from 6:00 o'clock. Broken down into three four-hour watches of the day or night, 4:00 o'clock is always the tenth hour.

Now, this is all symbolism. Ten does not mean 4:00 o'clock in the afternoon, but that moment in time when the creative power of God is being explained. The number ten whose letter "Yod" begins the name of God (YOD HE VAU HE) [pron. "YOD HEY VAV HEY"] carries the symbol of a hand, the creative hand of God. Man is separated from all other animals by reason of a hand. That which looks like a hand in the monkey or ape can convey food to the mouth but it cannot fashion, make, or create. Give a man a hand and you have a creator. You have formed in the image of his Father who is God. So here in the tenth hour the creative power of God is being revealed to my friend.

As the dream began, my friend saw the world he disliked symbolized as a person who became the great examiner to test his ability to overcome it - to modify or radically change it. And the test began at 4:10. Going over my notes, I recalled that last October, while in a dream at night, I was teaching, when I glanced at my wristwatch to discover it was 4:10 o'clock. Then I continued to explain the word of God for what appeared to be an hour or so, looked at my watch again only to find that it was still 4:10. Believing my watch had stopped, I awoke to discover it was not on my wrist, nor was it 4:10 in the morning.

Here is a vivid experience of a duplicate dream, and scripture tells us that if the dream repeats itself the thing is fixed, and the Lord will shortly bring it to pass. God's creative power is now unfolding in my friend. Now he knows his own wonderful human imagination is God. That the great I AMness in man is God and that all things are possible to Him. Now the challenge is his. Whatever he wants is! All he has to do is adjust his thinking to the state desired until it becomes alive within him, and at that moment the state will objectify itself in his world.

A subjective desire reflected upon becomes objective. Just like the dream last night. Although subjective when you awaken and once more merge with this section of the dream, during the night it seemed the only reality.

You can take off this section of the dream, and as you merge with another, it will seem to be the only reality. The whole vast world is finished, and you and I are merged in a dream from which we are awakening.

The lady, while in a waking dream, heard the voice as she watched fish - the symbol of those who accept the gospel of salvation. Those who call upon themselves to awaken rather than call upon a god to awaken them.

So in the Old Testament, God is called upon to "Rouse thyself! Why sleepest thou, O Lord? Awake, O sleeper and rise from the dead." God is urged to awake in the Old Testament, because God became man that man may become God, while in the New Testament the plea is for man to awake. As you test your creative power you will discover who you are. All of these acts of scripture will come to you in audible form, and you will awaken to find yourself moving into complete fulfillment of the story of Jesus Christ.

Everyone has kept the faith. No one can come down into this world and violate that agreement. You and I

agreed to dream in concert before we entered death's door, the human skull. And one day we are going to awake as the poet said:

"He has awakened from the dream of life.
'Tis we who lost in stormy visions
Keep with phantoms the unprofitable sight."

God dreams in you and you can test him any time if you are alert, for He steals into your conscious mind least disguised in the form of creative fancy. Sit down and think of a friend and watch this wonderful, moving being create mental images of him. The God of the universe is one with your wonderful human imagination.

He works in your depth, underlying all of your faculties, including perception. Then suddenly you find him moving in a serpentine manner in the form of creative fancy. When you think of someone you can catch Him; and then you will discover who God really is, for He is all within you.

Tonight take a mere wish and see it in your mind's eye as fulfilled. Contemplate it. Merge and lose yourself completely in it. Allow your wish to take on objectivity, all the various tones of reality, so that it seems now to be the only reality. Then break it and return once more to merge in this section of your dream, and reflect upon that which was so real only a moment before. Do that and no power on earth or in the universe can stop that which you have imagined from objectification.

Simply rest in confidence that it will be objectified, and keep the Sabbath. The Sabbath is simply that moment when you do not make any effort to make it so, because you know it is already so! Do not labor to add to it or take from it. It is going to happen just as you judged it as good and very good.

You try it. If all things were made by God, and without Him was not anything made that was made, and you imagined and it came to pass - then you must come to the conclusion that what is done grows from what is finished. In the beginning it was only a wish, but in the end it became a fact. So what is done grows from what is finished.

The creative power of the universe stems from imagination - the real man - for man is all imagination, and God is man and exists in us and we in Him. The eternal body of man is the imagination, and that is God Himself. Imagination is not a God afar off, but a brother and a friend.

As the Elohim we were brothers, not strangers, but - as the parable tells us - not all left our heavenly home. We ventured forth, agreeing to dream in concert or we wouldn't be here; and failure is inconceivable, for the end is simply to awaken from the eternal dream of life.

We have suffered because we are sharers in creation's cruel dream. The story is told us in the Book of Job. Everyone plays the part of Job. It's a crude experiment, but the end is so glorious that one forgets the pain, as told us in the 8th chapter of the Book of Romans: "I consider the sufferings of this present time not worth comparing to the glory to be revealed in me." We all share in the suffering, because we are dreaming in concert, dreaming the most cruel dreams; but it takes all to awaken, and in the awakening we are greater than we were prior to the beginning of the dream.

I know people see an absolute God but if God could not --- [text corrupt] --- it would be eternal darkness. God is a creator, ever creating, ever transcending whatever He created prior to that moment when He made the commitment and entered the world of death to overcome it. That is the challenge.

Now, in the Old Testament you are calling upon God to awake, for when He awakes you are redeemed. And in the New, God did awake and is telling the world that man must awake. To no longer call upon God to awake but man, for man and God are one. God became as you are that you can become as He is. So no longer call upon a god in some remote place and time, but call upon self - the one and only creative power of the world. Nothing can be created without creative power. But nothing!

If you start to imagine that things are [as] you desire them to be regardless of reason and your senses denial and lose yourself in that end just as though it were true, by feeling the thrill of accomplishment; and rest in confidence that it is done; and your desire projects itself on a screen of space so you can see it in your world - then you are the one they are talking about in scripture. Are you not told that by him all things were made, and without him was not anything made that was made?

And God is a person! It is a person who stands among you, not an impersonal force. Find that person and you will find him to be yourself. You are a person, and when you know what you did and see the results thereof, then you will have found him of whom Moses and the law and the prophets wrote: Jesus of Nazareth, the Son of David.

Christ is not another! Christ in you is the hope of glory! Do you not realize that Jesus Christ is in you? That's what the apostle asks in the 13th chapter of 2 Corinthians. Well, ask that of anyone in the world and if he is brutally honest with himself he will tell you he cannot know it until it has been experienced by him, yet here is the challenge: "Do you not realize that Jesus Christ is in you?"

Now, if Christ is the one quoted as radiating from within you, and by him all things are made and without him is not anything made that is made (even the bad), then you must find him. If there is only one maker, is it not He who made your awful day, your awful month, your awful year? If you are brutally honest with yourself, you will admit that what happened was related to your imaginal acts.

When you recognize and acknowledge this, you have found him. And because He is a person and you are a person, you know exactly who He is. Now, walk with your head up high, knowing that you have learned from your mistakes; and from now on try to imagine the best as you perceive the best to be, knowing that these acts must project themselves in this world. Then you will awaken and rejoin the brothers, for "I am not a God afar off, in me lo we are one, forgiving all evil and seeking no recognition." If we are one, why should I demand recognition? Why not forgive all, for they know not what they do.

So I tell you: the God that you formerly dreamed in you was your own wonderful human imagination. Put him to the test. Conceive a scene implying the fulfillment of your desire and - to the best of your ability - merge with it. If you succeed in moving right into the scene, do you know it will become objective before it is seen in this section of time? It will become as objective as this world. Then when you break the spell, that which was objectively real only a moment before will be to you as a dream, but you will know it to be. Then wait in confidence that it will happen here, and when it does share it with others, that they may believe or not believe you; but tell them, because we are all one, so in the end you are simply telling yourself. That is the eternal

story.

Now let us go into the silence.

Neville Goddard 5-8-1970

HE IS DREAMING NOW

Tonight's subject is 'He is Dreaming Now'. The Bible begins, as far as man is concerned; "And the Lord God caused a great deep sleep to fall upon man, and he slept. And then the Lord God formed woman out of man, and then he told man that he must leave everything and cleave to his wife until they become one", one body, one spirit, just one. That is the beginning of our story.

In Lewis Carroll's book 'Alice Through The Looking Glass', all these great writer's take the same theme; all the great poets, they do it. And here we find this one little, well, a little dialogue; "Come and look at him" the brothers cried. And they each took one hand of Alice and lead her up to where the King was sleeping. "He is dreaming now." said Tweetle Dee. "And what do you think he is dreaming about?" Alice said, "No one can guess that". "Why about you!" said Tweetle Dee triumphantly. "And if he left off dreaming about you, where do you suppose you would be?"

Where would you be when you are the creation of the King who is dreaming, if he dared to leave off dreaming about you until he completed his purpose? For the Lord God has sworn "As I have planned so shall it be and as I have purposed so shall it stand." "And My will will not turn back until I have executed and accomplished the intents of My mind. In the latter days you will understand it clearly."

What is his purpose? "He has made known unto us the mystery of His will, according to His purpose which He set forth in Christ as a plan for the fullness of time." So what is this plan, what is this purpose? His plan, He is so in love with His creation that exists only for Him and not for itself; like an author, the play and all the characters that exist only for the author. They have no existence outside of the author. But He so loves His creation, He wants the creation to exist for itself. And there is only one way that it can exist for itself, for now it is only an animated body, the whole vast creation and He desires that it cease to be the poem existing only for Himself, but to exist for itself. And there is only one way that He can do it. He can do it only by dying and becoming His poem.

Only as He dies and becomes you, will you live for yourself. "So unless I die, said he, thou canst not live, but if I die I shall arise again and thou with Me." So God dies, actually dies and becomes His poem. He becomes you and now you must dream the dream of death as he dreams it. The poets speak of it as the dream of life, I rather go with Blake and say "My Emanation yet my Wife till the sleep of Death is over." Shelley calls it the dream of life:

"He has awakened from the dream of life.
'Tis We who, lost in stormy visions,
Keep with phantoms an unprofitable strife."

But I will go with Blake, they are all great, but this is the dream of death where everything comes into being, it

appears, it waxes, it wanes and it vanishes. When the dream is over man, individually, will awake. And when he awakes he is the dreamer, that is God the creator.

Now, think of Alice and put yourself in the place of Alice. 'Alice Through The Looking Glass', the most fantastic play. And you are Alice and he is telling you what he is going to do. Well you weep because he is going to die that you may live, you don't want that sacrifice but he tells you; "Unless I die thou canst not live" then he makes you a promise; "But if I die I shall arise again and thou with me", he makes that promise. Well how would Alice know that this gift of God to herself, the great King who is dreaming, is complete? He tells Alice that He has a son, a glorious son, a youth just like Alice. He's not more then a teenager, twelve...thirteen, very fair, beautiful eyes and beyond the measure of beauty. That's his son.

Then He tells Alice that you are going to have a son. And Alice tells him "Well how can this be, seeing I know not a man" I know no man. Then he tells her the Holy Spirit will over shadow you and the son to be born of you will be called Holy the Son of God. "His name will be David" he tells Alice, "it will be David". And now we'll continue the dream and so he continues the dream with Alice, sharing with Alice all the horrors of the world. He puts her through the furnaces, because he has to if she is going to bear his name.

"I have tried you in the furnaces of affliction, for my own sake, for my own sake I do it. For how should my name be profaned, my glory I will not give to another." So he takes Alice through all the horrors of the world and then in the end, instead of thinking of Alice, He thinks from Alice.

I can think of you forever and forever, you are but shadows within my mind, flat surfaces depicting that which I would like you to be. But you are not that which I would like you to be until I die and live in you and turn you into a reality. How different the cubic reality is from the 'dimension' that is the flat surface that depicts it. So Alice is simply within the imagination of the divine Imagination. Only a flat surface, moving because He observes her. He animates her by being aware of her. But He so loves her, he will not let her go. He leaves everything and cleaves to Alice until he enters Alice and dwells within her and thinks from Alice, instead of thinking of Alice.

And then one day He awakes within Alice and Alice discovers she is the King that was dreaming. And then He brings conformation of his gift and His promise to her, one day there is an explosion within Alice and Alice sees standing before her this youth that He described, which was a boy. A handsome boy, with beautiful eyes, ruddy and fair of skin and he stands before Alice and calls Alice "My Father". And Alice doesn't feel strange about it, although she's Alice, a girl, she doesn't feel strange that she is the parent of this wonderful son, who is the King's son. And the King had told her in the beginning; "That's how I will prove to you that I will die and rise in you. I will give you myself and the only way I could ever give you myself is to give you my most precious possession; and my most priceless possession is my son David."

One day when I take you through all the trials of the world, and prepare you to receive me, prepare you to receive my glory; "For I cannot give it to another" I have to bring you into a state where I can give you myself. And so one day He gives Alice himself and then the son appears and calls Alice "My Father". And then and only then does Alice know that she is the King who was dreaming and He was dreaming of Alice and had He broken that 'spell' before He completed his purpose, there would be no more Alice. It would have vanished as thou it never were. But He swore in the beginning "And the Lord God swore" that he would not break it until he had completed his purpose. So "The will of the Lord will not turn back until He

has executed and accomplished the intents of His mind." "In the latter days You will understand it perfectly." "For as I have sworn, so shall it be. And as I have purposed so shall it stand."

I am only quoting Scripture. If you have a good concordance you will find every quote I've made tonight is from scripture. Those who do not have it: my last is from Isaiah the 14th chapter "As I have sworn so shall it be, and as I have purposed, so shall it stand." "My will shall not turn back until I have executed an accomplished the intents of my mind, in the latter days you will understand it perfectly." That is from Jeremiah the 23rd. All these are simply quotations. We are told "Search the Scriptures, for in them you think you have eternal life"; well search the poets to, for they are men of vision and they have made every effort to tell in their own wonderful way.

For as Tennyson said:

'Truth embodied in a tale shall enter in at lowly doors."

So you take your vision and make every effort, based upon your talent, to put it into the form of a story that man accepting the story will find it; moving story, into his own being and it becomes a man.

So here the story of the King who is dreaming and he is dreaming the most glorious play in the world, yet it's a horrible play. Listen to the radio tonight or the TV tonight or tomorrow mornings paper and see the horrors all over the world. Brother against brother, the whole thing is in conflict and yet it is serving a divine purpose. Don't you loose the vision, don't get lost in the play. You remain faithful to the Promise "Unless I die Thou canst not live, but if I die I shall arise again and Thou with Me. Wilts Thou not One that would never die for Thee or ever die for One who had not died for Thee. And if God dieth not for Man and giveth not Himself Eternally for Man, Man could not Exist."

So God died. And God's death is simply to cease thinking of you and to think from you, to occupy you. Just as you occupy a house and think from it if it is your home. So within you now God dwells, he died for you. His name is 'I AM', that's His name forever and forever. He has no other name, just 'I AM'. He is your redeemer, turning you from a moving animated body into a life giving spirit.

One day back in '54 I heard these words, now you will find it difficult to grasp it but they have stayed with me since the vision. The vision was audio and here a voice is speaking - "You do not move in waking any more then you move on your bed in sleep. It is all a movement of mind. The intensity is determined by the strength of the vortex you create. It is just like a whirlwind with a center of perfect stillness. You only believe that you move when you wake, as you think you move in sleep."

Where is God moving, save in Imagination? Where on earth is he moving where he is, he's all things, there is no place where God is not. So where is He moving? It's only a movement in mind. And the whole vast world moves because God moves within Himself. We are but animated bodies and He doesn't want the poem to exist only for him, He wants the poem to exist for itself. So here he dwells now in man and man thinks he is moving. I came here tonight in my friends car, I trust we'll go back tonight and I will think "well I have moved, I moved from my home to here, I moved from here to my home" and yet the voice that never has deceived me tells me I do not move in waking anymore than I move on my bed in sleep.

It's all a movement of mind. Then he tells me it's like a whirlwind with a center of perfect stillness and the intensity is determined by the vortex that I create. That I only believe that I move when I wake, as I think I move when I sleep. Well I know I do not move during the night save just move from one side to the other in bed. Wednesday morning as I woke at two in the morning, I was having the most delightful time and here the whole thing was as clear as crystal. I met my wife in 1936, I fell in love with her the very moment I saw her. She didn't with me, but she didn't know that she was going to be my wife, I knew it that very moment, I just knew it. I said that you don't know it but you're going to be my wife.

We were oh so far apart. She came from a family in this country that was socially prominent, and they lived in that world; and I had no social, intellectual, financial or any other background that you would turn and say alright well we have this. None of those things. But I still knew she was going to be my wife. So Wednesday morning as I woke at 2 in the morning I was having the most marvelous game with myself. My daughter was born in 1942, I met her mother in 1936, here now it is up to date it is 1970. This is the time of the vision and here is my daughter she is what her age is now, she almost will be 28. She knows that I am in love with this young lady who is 29. She heartily disapproves. I tell her that's your mother. She doesn't know her mother when her mother was 29.

And I knew all these were states. You ask me why we go through hell in this world? To acquire a keyboard on which we will play tomorrow. Today it seems like a chromatic scale, one note after the other leading up to a huge keyboard. Tomorrow you will take two events widely separated in time and slide them together and they will sound differently from the individual note when you encountered it, the individual experience. Then you will be able to move your mind into a larger focus and split it, as you would your fingers on a piano and hit not two events widely separated in time, but hit 5, hit 10. And you will take this fabulous keyboard of 6000 years, acquiring notes, and you will play the most fantastic creation in the world.

Well, here I took my daughter and I was having fun with her and I am having the most glorious romance with her mother which she didn't know. The romance with her mother that was 29. I was excited as I was when I was young and in love with her when she was 29. My daughter, at 27, knows nothing of that mother and she denies it. I say "she's your mother" and she doesn't know that at all. She's a 'note' entirely different that came years latter. And then I took the ships, I went to sea and did all these things that I took my wife so often across the Caribbean on ships. We have flown several times, but many a time we took the ships. And all these things I'm playing them all together, having the most fantastic thing knowing that each one was a state in itself and not related to anything unless I chose to relate it.

I could take all these states and I played the most creative part, I was creating the most wonderful drama using only the experiences from the day I met my wife in 1936 up to the present moment. And I was creating the most fantastic thing, bringing in all kinds of suspicions from my daughter and her father falling in love with this young girl. And I was enjoying every moment of it, she didn't know it she was only a state in my world. And my wife, through all these years that she's been my wife, she's only a state, individual states one after the other. That every moment of my life I am acquiring a new note on this fabulous keyboard, on which I will play tomorrow when I completely leave this garment and life within me I will animate the entire thing. And will I then create out of that fabulous thing an Alice, that I will so fall in love with something coming out of that fabulous keyboard that I to will do for Alice what He did for me.

I will say then to that that comes out of my creative power; "Unless I die Thou canst not live, but if I die I

shall arise again and Thou with Me, Wouldest thou love one who never died for thee? Or ever die for one who had not died for thee? And unless God dies for Man, and gives himself eternally for Man, Man could not exist." So God dies. So you and I are creating now, or rather we are gathering together through our horrible and lovely experiences, "for joy and woe are woven fine a garment for the sole divine".

So we are gathering together a fabulous keyboard on which we will play tomorrow and produce that perfect one with whom we will fall in love, as told you in the very beginning of Genesis; and out of Him came Eve, and then he had to leave everything, his father, his mother, everything and cleave to his wife until they became one. So you will create your wife out of what you will play from the keyboard that you are now acquiring. And you will bring forth your Eve to and you will so fall in love with that that you do not wish her to exist only for you, within the poem, you want her to exist for herself and there is no way you can make her exist for herself unless you give yourself to her. So you die. You give up everything that you are. Your creative power and your wisdom and take the weakness and the limitations of the one that you brought forth out of your own being.

"My emanation yet my wife till the sleep of death is past"

Then you will understand what all these poets have been trying over and over again to tell us. Take the one of Emily Bronte. You've seen the picture and maybe you've read the book "Wuthering Heights" the first time I saw Olivier was in that picture. There's a character in it called Cathy; "I have dreamed in my life" says Cathy "dreams that have stayed with me ever after and changed my ideas. They have gone through and through me like wine through water and altered the color of my mind." These are the very words of Emily Bronte, she wrote it, there was no Cathy save in her imagination. All in Emily Bronte.

I can say with Bronte the same thing happened to me. So how could I ever be what I was, after the vision, when the vision is more real then you are here now. Far more real, more alive. So from vision to vision I have been compelled to change what formerly I believed. I could no longer accept the theories of men. They all sit down and write their theories. Carl Marx writes his theory. It's a little theory, it shakes the world yes, but it doesn't mean it's true. And so another one writes another theory and another theory and so you have all kinds of theories in the world. But then my visions completely turn them completely over. Hasn't a thing to do with vision, with the reality of life. Hasn't a thing to do with it even though they seem to shake the entire world.

Let them shake the world. You remain faithful to the vision. If they haven't come they will come. They come at the end of time. "In the end you will understand it clearly." In the end. In the beginning it seemed you must go here and go there and go elsewhere to acquire all kinds of knowledge. Eat it as much as you want, the Tree of knowledge of Good and Evil, in the end you will eat from the tree of life. And you will know what it really is, it's all within us. God became as I am, that I may be as he is. Because he fell in love with his creation, I was part of his poem that existed only for God and he so loved me, the character in his poem, that he wanted to give me independence and freedom. I only existed with him as an animated body to move and do as he willed and independence means that I can do as I will.

To do that he had to give me himself, because He has life in Himself. Now he wants to give his son life in himself. To do that he had to give me himself and he is a father and being the father he has to now give me his son and it isn't Neville. He has an eternal son that he shares with the characters of his poem, making all the characters himself. For he is a protean being playing all the parts. And so having given me himself and he is a

father he must now give me his son and his son stands before me and calls me father and then I know that I am the King who was dreaming.

"So come and let us go and look at him" said the brothers "He is dreaming now and I wonder what he is dreaming about" "But no one could know that" "Why about you" said Tweetle Dee "And if he left off dreaming about you where do you think you would be?" But he will not leave off dreaming about you until his will has been accomplished. "For I will not turn back until I have executed an accomplished the intents of my mind." Read it carefully, in the greatest book in the world, the Bible.

Let all the others speculate and carry on with their nonsense, today's great theories that may even prove it selves in performance will be disproved tomorrow by some modification of that theory. Even if it proves its self, it'll be modified tomorrow. You can't modify the vision of God. It is forever, you'll never modify it. You will not meet a son called David plus or David minus, he is David and there is no other son! You aren't going to find him called by any other name. There is no other way to the awakening as God the Father, no other way. For there is only one way and no other way. So let them all speculate and let them run around trying to find another way to the Father. Someone comes to town with a huge balloon of advertising and they all rush to hear what he has to say and they get nothing but nonsense and an empty pocket book. And then they come back and wonder 'why hasn't it happened to me?' And you remain silent, for you know exactly what they've been doing. They have been running around from post to post and wonder 'why it hasn't happened to me.' That's all over the Scriptures.

So I tell you, he is dreaming now and he's dreaming about you. And he will not break the dream, no one can arouse him, until he completes his intention. His intention is to give himself to you, as thou there were no other in the world; just you and God, and eventually only you. For you will be God. There is nothing in the world but God. Then having acquired this fabulous keyboard of experiences, oh will you play! You'll play it beautifully and bring forth one that so captures you that you want to give your emanation her own life. To give make your emanation exist within herself and not just for you, as the poem exists for the poet. And you to will lay your life down in her and cleave to her until you become one.

Now you dwell upon it. And let no one divert you. Oh, they can give you a thousand and one arguments. It makes no difference. After you have had a vision, you are lead by the vision and you remain faithful to the vision,. it would make no difference at all, to you, although the world convolves as it is today, carrying signs this way and signs that way. And all bother against brother as you've seen in the papers, don't think for one moment it's all in one direction, the country's completely divided. The vocal minority seems to be the majority, it's not the majority. On Wall Street today , a bunch of workers, construction workers with their helmets on and they are not protesting any war on Vietnam; protesting their pay, they want a raise in pay because of inflation. And then, groups of these war protesters' came by on Wall Street and these fellow's with their helmets and their strong and strong strapping men became so incensed they jumped upon these fellow's and beat them unmercifully. Then unfurled the American flag, eight or ten flags and with signs saying 'Impeach the Mayor Lindsey' and walked with their American flags towards city hall.

So they are not all protesting in one direction. There are unnumbered ideas in the world and men life by their ideas. Let no one think by tomorrow mornings paper, depending on the cut of the paper, how they're going to cut the news, for they all do it. They cut it based upon what the policy of the editorial setup is at the moment. But they do not know the world picture.

But you forget all of that nonsense, and you go about on this vision. God actually became you that you may become God. You dwell upon that and let the whole thing go past you. That is the story of Scripture. It's the story of every great imaginative writer in the world and all the truly great poets. They took the same theme from Scripture based upon their vision based and tried to the best of their abilities to tell it knowing as Tennyson knew that :

"Truth embodied in a tale shall enter in at lowly doors"

So you can tell it and the lowly door will accept it in a most literal form and they will live by it, it will simply cushion all blows. And eventually, that truth will erupt in its true form within them and they will see the truth of what was intended in the story. So you are the Alice of "Alice Through The Looking Glass" and you were taken to see the King and he was sound asleep dreaming and you thought know one knew what he was dreaming about. But one of the angels did, he's called Tweetle Dee. A nut. Tweetle Dee and Tweetle Dum. And the Mad Hatter they are all nuts. Well those in the angelic world would appear nuts to the rational mind in this world. For the rational mind is going to live longer and the only one who gets richer by the advice given by one who's talking about living longer is the one who talks about it.

So you buy something because of highly publicized TV promotions. Someone highly publicized a little, what is called 'Liquid Plumber'. And so I had some moment in my bathroom where the sink was all stopped up so I got the Liquid Plumber. Pored it in in abundance, it said it's heavier then water and it would go all the way down and just eat up everything that is organic and will not hurt anything that is not organic, so I pored it in. Water still remained, it didn't go down. Called the plumber the next day, he couldn't come that day but he would come the next day. So it was 48 hours. So when he came the entire sink was eaten away by the Liquid Plumber. So I asked him "does this thing work?" He said "It does for two people; the one who manufactures it and the one who sells it." (laughter from the audience) They are the only ones who profit by the Liquid Plumber. And so you turned on the TV and you saw it and you bought it. It is still on TV and I am sinning, because to sin by silence, when I should protest, makes cowards of us all. But I haven't protested to the station that adversities this nonsense and I haven't protested to the one, the place where I got it or to any one who manufactures it so I am the silent sinner. Multiply me. Because of my embracement, here is a sink that is completely eaten up by Liquid Plumber.

So that is the world in which we live. And so that same thing goes for selling any other product. And that product could be how to get rich. A man, a friend of mine died two years ago, I went to his funeral. He left behind an unsold volume but he sent many of them, "How To Live Forever". That was the title of his book. Well he knew that it couldn't catch up with him because whenever he died no one could question him. Perfectly alright. Another one tells you how to become a millionaire overnight and he will sell it to the gullible and so he makes his little money and he still leaves the book. And he goes from one place to another selling his little nonsense, that's the world over.

You go back to the book of books that will not change, it's the Bible. It's not history, it's not secular history. This is revelation from beginning to end. Hasn't a thing to do with secular history. All these characters are eternal states of consciousness. And you will meet them and when you enter into that state they become animated because of your entrance, you are the animating power of everything in the world. Now you are acquiring a keyboard. And you think of that chromatic scale and suppose you could only play it in one

direction, and not miss one measure, it's all you can do. And then one day you discover you don't have to go on this way forever, you can jump. Or you can go back in time, and your fingers can split and you can hit two notes together, sounds like the devil but you learn, to, still hit another one that sounds harmonious. And one day you become so proficient that you hit a note and thou it's a discord you learn how to resolve it. You can produce it and bring it into a dissonance. And you become an expert on this keyboard.

Now think of life, 6 thousand years of experiences building a keyboard and each note is simply an experience in life. And you take all these experiences and you are the artist now and what you bring out, out of that fabulous keyboard. And then you bring it out and you want it to exist for itself and not only for you. So instead of playing on it forever and having all these things come out, these glorious things existing only for you and not for themselves, you do the same thing that God did for you. "So unless I die Thou canst not live, but if I die I shall arise again and Thou with Me" and you give yourself to your own creation that it may exist for itself and not only for you.

Now let us go into the silence

Now are there any questions please?

Q: After one is awakened and he has left the garment on earth and he returns home, what is he doing, what does he do?

A: What does he do? He creates my dear and contemplates this world of death. As Blake said it so beautifully "Those in Great Eternity Who contemplate on Death say it thus What seems to be is to Those to Whom it seems to be and is productive of the most dreadful consequents to Those to Whom it seems to be even of torments, despair and Eternal Death, but Divine Mercy steps beyond and Redeems Man in the Body Of Jesus." They are part of the Brotherhood, the redeemed body and contemplate this world, letting it be to those who want it to be.

Tonight, a man who has a billion dollars, well he can't think for one moment, he wouldn't for one moment think of death, he doesn't want to die, he wants to live here forever. Thou the body gets older and older and weaker and weaker he wants to live here forever with his billion dollars. He knows he has to leave it behind him and he's breaking his brains not to and wondering how to protect it in the right channel. He builds himself portraits of himself, always glamorous portraits, compare the original to the portrait, well you'd faint if you thought these two are the same. But he has to have that for posterity. He builds himself, like Stalin, Stalin had thousands and thousands and Hitler had thousands and thousands of statues of themselves. They renamed the rivers, they renamed the cities. Stalingrad, now it's Volgograd, he wasn't yet cold when they renamed it for him. And all the rivers are renamed and the fellows put the little things around their head and broke the statues and smashed them. He never thought that would ever happen.

A little fellow here in Santo Domingo he did the same thing to. Trujillo, that little tiny island, statues all over to Trujillo. He only stole about a billion out of the small island. And built up his own little reputation. So they all do it, they all do it. And people are still carried away with these stupid little leaders and pick themselves up and like sheep they will follow anything. You know if you took a sheep as the leader, at sea, and took the leader and through the leader overboard all the sheep would follow and jump overboard. That's a fact, that is

a fact. Take the leader of the sheep, the belled one, throw him overboard, all the sheep will run and jump overboard. That's what man does, does just like sheep. But they don't know it.

Stop being the sheep and stop following and following just because it's a popular thing to do and begin to simply dwell upon the eternal story and hope it will take place in you.

Any other questions please.

Q: You use that keyboard analogy, what we're doing while we're here?

A: Why certainly my dear, every moment in time is a note, it's an experience and it is caught in eternity. You may not remember the entire day and all the little sequences of the day, but they're not lost. If you gave your time to it, you'll bring it back. There is a little practice of getting into bed and thinking of the day in reverse order, it's a very good way to go to sleep may I tell you. The mind tires so quickly, if you take it in reverse, and by the time you get to where you started to undress, if you take in all the details, you are sound asleep. Man thinks he can go all through the day, he goes through by jumping from cleaning his teeth to dinner. There is quite an interval between dinner and cleaning your teeth. If you took all the little details and they're all individual notes on the keyboard, before you go just a matter of moments the mind tires and off to bed you go, off to sleep. In the morning when we get up, we jump up, wash our face and get ready for the day and how many record the individual incidents of the day?

Neville 06-28-1968

HE IS MY RESURRECTION

The gospel, which appears to be a little secular story, is truly a mystery to be known only by revelation.

In the 16th chapter of John we are told: "I came out from the Father and came into the world. Again I leave the world and I return to the Father." In these four short phrases we find the pre-existence of Christ, his incarnation, his death, and his ascension. I could put this in the first person, plural sense and say: "We came out from the Father" for we are told in the 1st chapter of Ephesians: "He chose us in him before the foundation of the world." So all of us were chosen in him. That is why I can say, "We came out from the Father and came into the world. Again we are leaving the world and are going to the Father."

How can this be? Let me use a simple analogy. A plant contains within itself the suckers which can be removed and transplanted. While existing within the plant, the suckers partake of the plant's life, but when removed and transplanted they become the parent.

It was God's purpose to give us himself, and God is a Father. The only way he could do it however was to detach us from himself. Yet, like the sucker, he who sent us has never left us; therefore we must express that which the parent plant is. If its flowers were red, that which was transplanted will bear red flowers. Now, regardless of how healthy the stock may be, when it is transplanted it appears to die, showing us the secret of life through death. The seed falls into the ground and dies in order to be made alive. So the seed, containing within itself all that the parent contained, dies and is made alive to become the parent, containing within itself that which was in the parent stock.

And so it is with us. We came out from God the Father and were planted in a world of death, a world of mortality. Then, having died, we become quickened and grow into the parent stock, for if we were a father before detachment, we must return as the one Father who sent us out. And everything God the Father possesses, we possess in our fullness. His son reveals himself as our son. Whatever happened to him happens to us, for we came out from the Father and came into the world. Again, as we leave the world we go to the Father. That is the great mystery of scripture.

Let me now tell you of a vision a lady who is here tonight shared with me. She found herself viewing a very long train ascending from a very dark cavern into which she descended. Immediately upon entering its blackness, she imagined herself aboard the train and was instantly on it. Moving up at an incredible speed, she wondered about her destiny, when a voice said: "It will not be long," and she entered a world filled with pinnacles and sparkling light. Then a triangular-shaped light penetrated her brain and she found herself standing in front of a very tall chair upon which a great being was seated. As she gazed into his eyes she felt herself immersed in love and in a voice so very tender he called her, "Babe." Feeling so small and young among these pinnacles, she said: "What shall I do?" when something exploded in her and she heard a voice and saw the words, "Record It" appear in script before her eyes. Seeing me in the distance, she said: "That is

Neville" and the being seated in the chair began to describe me in the most endearing, possessing terms ending with these words: "He is my resurrection." This statement was picked up by invisible voices which echoed and re-echoed and re-echoed all the way down through time as she awoke.

Yes, she saw the Father. I am his resurrection. He buried himself in me as he buried himself in you before you came out from him. Having resurrected the Father in me, I am his resurrection and know myself to be the Father. Before coming out I did not know this. I partook of the tree of life, but I was not individualized.

There never was a time that you and I were not partaking of this tree of life, but we were not individualized. We did not voluntarily detach ourselves and enter this world, but were made subject unto futility in the hope that we would be set free from this body of death and obtain the glorious liberty of the sons of God. Now, the Son of God is one with God, for the son erupts into the Father. Like the sucker which contains within itself everything that the parent tree contains, but cannot know it until detached and transplanted, we contain within ourselves everything the tree of life contains, but will not know it until we come out from the Father and come into the world. Having died, death will be transformed into sleep, from which we will all awaken as God the Father. Individually we will all have these four mighty acts erupt from within to spell out the being we really are.

In the statement: "I came out from the Father" the pre-existence of Christ in you, who is your hope of glory, is established. I am not speaking of some little man who walked the earth 2,000 years ago, but of the mystery of Christ which is buried in every child born of woman. Christ, God's creative power and wisdom, pre-existed. His detachment and entrance into the world through his birth from below is his birth into death. Then, after the long interval of death he is born from above into a world of life. Having come out from the Father and coming into the world, his return to the Father is essential. He comes back bearing witness to the fullness within himself of all that the parent contained, thereby knowing he is the Father. This is how all the fathers return.

We are told that in the last days scoffers will come, saying: "Where is the promise of his coming? Forever since the fathers fell asleep, all things have continued as they were from the beginning of creation." The scoffers do not know that a thousand years is as a day to the Lord; therefore, six days would be like 6,000 years to mortal eye. As He promised, you will return on time, not a moment before or after.

Your return begins through the impregnation by one who has awakened. He does not arbitrarily choose his offsprings [sic]. They are called by the depth of his own being. But he is spiritually born to play the part of siring that section of time to which he belongs, a role he did not choose but was born to play.

Now let me tell you of another vision. This lady said: "While standing at attention in a military drill, Marta and I were called to the front where you, Neville, dressed in a long black robe, presented us each with a black umbrella, which was opened and raised over our heads. Then you spoke profound words of eternal wisdom.

"Suddenly the scene changed and Marta and I, still with the umbrellas over our heads, are standing in a room, when I said to Marta: 'Did you understand what he said?' and she answered: 'No.' Dorothy Dix then entered the room and said: 'I will explain it to you.' I was so surprised with that remark that I awoke."

The symbolism in this vision was perfect: a black robe and black umbrellas. In symbolism, black is the

incomprehensible divine silence, eternity. In the Song of Solomon, the bride speaks, saying: "I am black." The word translated "black" should be "the blackest of black." In Hebrew there are no superlatives or comparative. To emphasize the comparative, a word must be repeated, as "black-black." To make it superlative, the word must be repeated three times, such as "holy, holy, holy," as there is no way to say "holiest" in Hebrew. The world "black" spoken by the bride should be repeated to the nth degree. "I am black, but comely O daughters of Jerusalem, black like the curtains of Solomon." Here, black is the incomprehensible mystery, and in her dream she did not understand it. Then one appears who she least expected to be able to interpret it, but one who was present, by invitation, at the last supper. Don't discount that.

Now, this vision was preceded by a conversation following my last lecture, when this lady, knowing she had been impregnated by the Holy Spirit, said to her friend: "What am I going to do for the next thirty years?" And her friend replied: "What are you talking about? Did he not tell you that you are blessed? What's thirty years when you have been waiting throughout eternity to reach this point in time? How can you be concerned, when you know that in just thirty years you will depart this world and enter an entirely different age?" That conversation prompted the vision which she did not understand, because I was dressed in black as I revealed the mystery of mysteries. "I am black, but comely O daughters of Jerusalem, black as the curtains of Solomon." This is the blackest of black, containing divine silence, eternity, and an incomprehensible secret which Dorothy knew (but don't forget: Dorothy was present by invitation to the last supper).

Another lady who is here tonight shared this experience with me, saying: "In my dream I was talking to two people, when one looked at me and said: 'How far is it?' to which I replied: 'It is only thirty minutes away' and awoke."

This lady has conceived of the Holy Spirit and is now waiting - not minutes, miles, or hours, but thirty years for the child to be born. Again I will say: what does it matter? She told me that all through her life she has never wanted things and knows that is why she has never accumulated worldly possessions. Hers has been a questing mind, always seeking, always searching for the cause of life. May I tell her that at this moment she is richer than the richest man in the world, for she has been selected to receive the imprint, receive the gift of God Himself.

We came out from the Father, containing within ourselves the ovum (all that is necessary to become the Father). Walking through the centuries we have carried our egg, awaiting that moment in time when the egg is fertilized. One who is a Son of God by nature, having been born for that purpose, will be used in that capacity so that others may become sons of God by grace. It is all supernaturally done. Some remember when the union took place, but it is not experienced on this level at all.

In the meanwhile don't neglect the law of God which is: An assumption will harden into fact. If an assumption creates its own reality then there is no such thing as fiction. I may forget what I assumed today and when it appears I may not recognize my own harvest, but it could not enter my world had I not brought it in by an imaginal act.

Tonight some unknown author is writing a story in order to pay the rent. The story may not sell, but for a moment he will lose himself in its creation, and when his story comes to pass in the tomorrows, those whose

lives will be touched will not recognize his harvest. Tonight the movie, "A Night to Remember" will be shown on television. Although the movie was recently made, it is based upon the sinking of the Titanic in 1912, which duplicated a book called Futility, written in 1898. In the novel, a ship filled with the rich and complacent was on its maiden voyage, when it sank on an iceberg in the Atlantic. Fourteen years later the White Star Line built a duplicate of the imaginary ship described in the book, filled it with the rich and complacent, where it sank on its maiden voyage on an iceberg in the Atlantic. And people say there is fiction? No, there is no fiction.

There is not a moment in time when imagination is not acting, causing the events of the world. You may not remember your thoughts and deny you have anything to do with what you are reaping, but you can only harvest what you plant. Kennedy's death was a violent action, but I am told that the Kennedys had apparently felt they were destined to lose their sons this way. As a family they entertained this sense of martyrdom, this sense of violence which caused it to come to pass. There are no accidents; as a man sows, he reaps. You are free as the wind to imagine anything, but you must be willing to pay the price, for you will reap the results. Imagining yourself to be a good author you can write a horrible story of hate and violence and reap the results, for the hate you write about goes out and brings the violence back into your own being.

A friend recently told me that when he was about nine years old he received a Ouija board. One day he asked the board: "Who am I" and it spelled out the word "Christ." Believing the board completely, he thought he was Jesus reincarnated, but when he told his minister (who was of the high church of the Episcopal world) he was immediately educated out of what they called "neurotic sin." Believing he had sinned because of entertaining the thought, he prayed for a great sacrament and complete absolution of this sin, when a marvelous vision descended upon him revealing an altar with everything attached.

These so-called "wise" people, who go around with their long robes and conduct a service in Latin which no one understands, should read scripture. Paul said: "I would rather speak five words that can be understood than ten thousand words in an unknown tongue." If you want to speak Latin go to the Vatican, but don't come here where very few people understand one word outside of English (and even that poorly) and speak in an unknown tongue. Speak the tongue in which you were born that you may be understood, or be silent.

This lad was educated out of his belief when he should have continued in it, as Christ in him is his hope of glory. Scripture urges you to examine yourself, to test yourself and see if Jesus Christ is now in you. And if all things are made by him and without him is not a thing made that is made, who is he? I'll tell you who he is. He is your own wonderful human imagination. How do I know this to be true? By imagining a state, remaining faithful to it and watching it come to pass in my world. Believing that God makes all things, I made my desired state alive and can now trace its maker back to my imagination.

Now I know that Man is all Imagination, and God is Man and exists in us and we in Him. The Eternal Body of Man is the Imagination and that is Jesus, the divine body of which we are His members. I know this because if He makes all things and I imagine, remain faithful to my imaginal state and it happens. I have found him, not as someone divorced from me, but as my own wonderful human imagination.

So that little planchette, moved by this lad's own unconscious motion, revealed his true identity; yet the so-called wise men called it neurotic sin. I know exactly what he went through, for I was raised in the low church of the Episcopal world and my mother used to tell me that the priests were the wisest men in the

world. I believed her until I became a man and the visions began to appear within me. Then I realized how very stupid they really are. Throughout the centuries they have fooled the people into believing they are so wise because they can speak a little phrase in Latin. But when you ask them to explain the verse I spoke of tonight: "I came out from the Father and came into the world, again I am leaving the world and going to the Father" they give you only the literal meaning and say that a glorious being came out from the Father.
"Where?" you ask, and they reply: "Don't ask questions, my son."
"He came out in what way?"
"Out of our holy blessed mother."
"In what manner did he do it?"
Again, "Don't ask questions, my son. This is the great secret of the church."

At the end of your conversation you will discover you have been talking to one who doesn't know the answers, so he gives you all kinds of confused thoughts to bewilder you. During my thirty years on the platform I have talked with them time and time again. They stand open-mouthed and bewildered as I speak from experience, while they speak from theory. They call it blasphemy when I tell them I have found the Son of God who called me Father, yet I see them as blind leaders of the blind, as foretold in scripture.

I tell you: your own wonderful human imagination is Jesus Christ. There never was another and there never will be another. One day He will awaken in you and all that is said of him will be experienced by you in the first person present tense; and may I tell you: far from being ashamed, you will be thrilled beyond measure. All you have ever done as a man in this world of mortality of which you are ashamed will be wiped clean. It is necessary for you to go through the muck and mire of this world so that this seed may erupt. And when it does you are one with God, who is perfect, and your entire past is wiped out as though it never were.

There is no such thing as earning your way into heaven. Heaven is not earned; it is a gift. When you hear salvation's story and believe it, the kingdom will unveil itself from within, and from that moment on no man, regardless of his position in the secular world, can stand before you and make you feel unimportant. You will simply ignore his words, knowing that although he may sit on a throne he does not know who he is. And tomorrow if he leaves this world he will find himself in a world just like this, in an environment best suited for the work yet to be done in him, while you - unknown by the world - will instantly possess your immortal garment and mortality will be blotted out by light.

In the 5th chapter of 2 Corinthians, Paul is speaking to those he addressed when he said: "We groan in this body waiting for our heavenly body," as he was hoping spiritual birth would come to them before death appears. Death here in the twenty-eighth year would leave you still unclothed in a spiritual sense, as you would still have two more years to go to be clothed with immortality. A lady here tonight is not yet twenty-eight, but her memory returned to another age, another time, and she said: "I recall you vividly. You haven't changed. You still have the same face, the same voice. You told me than about a father and a son and I didn't understand."

I tell you: throughout the night I move through sections of time, for I have other sheep that are not of this body. I must gather them all into one fold before I can return to the Father as the Father. This is my story.

You dwell upon it and don't neglect the principle of your wonderful imagination. Use it lovingly on behalf of everything, for when you do, you are using it on yourself, as there is no other. The world is yourself pushed

out. Imagine and then drop it. You don't have to burst a blood vessel, call the "right" people, or do the "right" thing in order to succeed. All you need do is assume you are now what you want to be. Remain faithful to that assumption and in a way that no one knows you will become it. Then try it again and again, and while you are about your Father's business working this principle, another work, unknown to the world, is taking place in you, preparing you for the fullness of time when the egg you have been carrying throughout the centuries is fertilized. Then, thirty years later, it erupts and all that is said of Christ is experienced in a personal, most intimate manner.

Now let us go into the silence.

Neville 03-24-1967

HE WAKES IN ME

Tonight's subject is "He Wakes in Me". I should say "he wakes in us". Who is he? The Lord Jesus Christ who is crucified in us. He was never crucified on anything outside of man, and because he was crucified in us, he must rise in us. Paul said: "I have been crucified with Christ; it is not I who live, but Christ who lives in me. And if we have been united with him in a death like his we shall certainly be united with him in a resurrection like his."

The resurrection, although not described in any portion of scripture, is really the high watermark, the very center of the Christian faith. As Paul said: "If Christ is not raised then our faith is in vain and we are as men the most to be pitied."

Sunday morning the churches are going to proclaim that Christ is risen, and they should, because Christ is risen - but how do we know this? By the witnesses! By those who have experienced the resurrection. The experience of the resurrection in the lives of the apostles is the indispensable inner testimony without which Jesus Christ might have been raised, but could not have been preached as risen. Every one who is called, who experiences the resurrection, who experiences Christianity in its fullness, is an apostle, for you cannot experience it and not see the Risen Christ. Coming from within everyone will be raised, one by one, to unite into one single body, one Spirit, one Lord, one God and Father of us all. There is only one.

We are told in scripture that our lowly bodies will be changed to be of one form with his glorious body. Not like it, but of one form with it. There is only one form, one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all who is above all, through all, and in all. And in the 8th chapter of Mark it is said: "Those who are ashamed of my words, of him the Son of man will be ashamed when he comes into the glory of his Father with the heavenly angels." These words precede the resurrection. In fact, when the drama is coming to its close, these events - although separated in time - are but part of a single complex. Now let me share one of these with you.

In 1946, I felt myself lifted up as I heard a heavenly chorus sing my praise and my victory over death. I felt as though I were a being of fire, clothed in a body of air. The body was self-luminous, as told in the 9th chapter of Mark: "His garments radiated light with such an intensity that no fuller on earth could bleach a garment comparable to it." The garment was not white, but radiant light. There was no need for any external light, no sun, no moon, no stars, for I was light enough. I could see as far as vision desired, and as I glided by a sea of human imperfection, everyone was made perfect. Eyes returned to the empty sockets of the blind, the missing arms returned, the lame walked. Every conceivable imperfection vanished as I glided by, accompanied by this wonderful, heavenly chorus singing my praises and calling me by name. When the last one was made perfect, the chorus sang out: "It is finished" (which is the last cry on the cross) and I felt myself - now a being of fire clothed in a garment of air - actually crystallize into this tiny little body called Neville. I felt so bound, so restricted, as though I couldn't turn in any direction.

On this level your body is animated and wonderful, but you cannot compare it to that radiant garment which is your transfigured self. You will wear this heavenly garment before you experience the resurrection, yet this is the garment of the Risen Christ. There is no other garment of Christ and there is only one Christ, so everyone who is raised is he. We are told in Paul's letter to the Corinthians (I think it is the 6th chapter): "God raised the Lord and we also shall be raised by his power", and may I tell you: what a power! Called the power of God, it comes to you just like a wind. At first you feel it as a vibration, but when it hits you, this transfigured self is a wind, an unearthly wind.

Then in 1959 the resurrection came, followed by my birth into an entirely new age. The resurrection begins the entire drama of Christianity, although many experiences precede it, as you wear your transfigured self and know yourself to be a being of fire dwelling in a body of air. The resurrection comes so suddenly. There is no warning, for in this transfigured state you are told to tell no one until the Son of man is raised from the dead.

Man has been taught to believe that a man was crucified on a wooden tree, taken down from it, and put into a grave - and it isn't so at all! Christ, the great Messiah, is buried in you as your creative power and wisdom, which is God's creative power and wisdom lowered to this level. Buried in you, it dreams horrible experiences; but in the end this power begins to stir and as it does, it fulfills all that was foretold in scripture regarding itself.

Now listen to the words of Moses (the eternal state of the prophet through which all men pass) as recorded in the Book of Deuteronomy: "The Lord, your God will raise up for you a prophet like me from among you, from your brethren – him you shall heed." Do not read this passage on the surface because translations are strange. Go back to find the Hebrew meaning for every word in the sentence. We will take just the one word, translated in the Revised Standard Version as "among" and in the King James Version as "midst". The Hebrew word thus translated means: "Within yourself; the heart; the bowel; the very core of a person; the inmost thought of man." So, "From within you the Lord God will raise up for you a prophet like me."

Moses was the one in the ancient world who experienced the transfiguration. And when he returned to the Israelites, his body shone so, that he had to cover it, for they could not behold the glory of the man. Here is the prototype of the one who is to be raised up out of man, from man. Something comes out of man that is the Lord, the Messiah, the Lord Jesus Christ. It's not something that comes out and leaves you here. Your garment is the grave in which God is buried as your own wonderful human imagination.

Everything in your world is produced by imagination. There isn't a thing that was not first imagined, yet when it becomes an objective fact it seems so independent of your perception of it, that you forget its origin and do not realize it was produced by you. Everything that appears without was first an image, nothing more than a dream which was created by the dreamer in you, who is the Lord Jesus Christ.

Then one day your imagination begins to stir and without warning you are resurrected. This is how it happened to me. I retired as usual, just as I have done throughout the years. Then came this unearthly wind. (Now, in both Hebrew and Greek the word "spirit" and "wind" are the same, so when you speak of the Spirit of the Lord you speak of the wind.) Intensifying itself in my head, I felt as though I was going to explode, that I must be experiencing a massive hemorrhage. But instead I began to awake to discover I was in my skull. I was more awake than I had ever been before. I knew a clarity of thought I had never known

before, yet I was entombed in my skull and it was completely sealed.

Standing alone in this empty tomb, I was consumed with the desire to get out. Possessing a peculiar, innate knowledge, as though built in at the beginning of time, I knew that if I pushed the base of my skull something would move. Obeying that instinct I pushed, and something rolled away leaving an opening large enough for me to put my head through. Then I squeezed myself out inch by inch, just like a child coming out of the womb of a woman. For a few seconds I remained on the floor, and then rose to look at this body out of which I had come. It appeared to be dead, but its head was moving from side to side.

As I looked, I realized I had been in that body all this time and had not realized it was a tomb. I had always thought that it was I. If someone struck my hand they struck me! If food was placed in my mouth I ate it. If the body was fed, bathed, or shaved, it was me for as far as I was concerned I am it. It never occurred to me that the body was a garment I was wearing and it was a garment of death.

Then the wind increased, but instead of being in my head it was coming from the corner of the room, causing me to divert my attention from the garment on the bed. When I looked again, the garment was gone and in its place were my three brothers, one sitting at the head, and the other two where the feet were. They, too, heard the wind, for one rose and as he walked towards it his attention was attracted to something on the floor, and before he even picked it up he said: "It's Neville's baby." The other two, in incredulous voices, said: "How can Neville have a baby?" He didn't argue the point, but simply produced the evidence: an infant wrapped in swaddling clothes.

Now, I didn't give birth to a child; the child is but a sign. Scripture tells us: "This shall be a sign unto you. You shall find a babe wrapped in swaddling clothes." The babe is a sign that God is born. That his power is born on a higher level of his own being. God buried himself and then raised himself, and the evidence that he rose is called a birth, of which a child is the symbol. A little babe wrapped in swaddling clothes is a sign unto you that Spirit was born, for flesh and blood cannot inherit the kingdom of heaven, neither can the perishable inherit the imperishable. If you are to enter the kingdom, you must leave the garment of flesh and blood which you have been wearing throughout the centuries.

So the resurrection is followed by your birth from above. Then come all the other events, which stretch over a period of 3 ½ years as told us in scripture. "When Jesus began his ministry he was thirty years of age, and his ministry lasted 3 ½ years." It is exactly 1260 days, or 3 ½ years, to the end of the great drama. Then, as told us in the Book of Acts (now in the form of one called Paul), you will remain in the world because the need is great to persuade others of the kingdom of God and of the truth concerning Jesus Christ, and some will be persuaded by what you say, while others will disbelieve.

Then you will depart this world never to return again, for you will have raised yourself to a higher power and know yourself to be the one God and Father of all.

There are not many Christ's running around. Not many Messiahs, only one. We are all united into that one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all. The word "Jesus" and the word "Jehovah" mean "Jehovah saves" or "Jehovah is salvation" and the only savior recorded in scripture is the Lord. "I am the Lord your God the Holy One of Israel, your Savior and besides me there is no savior." Where is he? Crucified within you. Having limited himself to man by assuming the state

of death, God transcends the limitation of this little garment and overcomes death.

Everything in this world waxes, wanes, and vanishes. There is nothing here that is eternal, nothing immortal. We speak of someone having immortality in his architecture or his music, but that is nonsense. This is a world of death where even the most concrete mountain decays. But there is something buried in man that is immortal, destined to overcome his self-imposed limitation. And when he rises in you, you are the one who is rising. And when the union takes place, it is not another. Without loss of identity you will wear the garment of the Risen Christ. Without loss of identity every child born of woman will wear the one garment of the Risen Christ.

Don't ask me to explain the mystery of how one can contain all, but it does. You might just as well as ask how your body can contain billions of cells, or your brain billions of atoms - I don't know. How can I say that my own loins contain as many children as I am capable of siring? They all come from me, yet they seem to be many bodies when they enter this world; but in the end they will all be gathered back into the one body.

Now a fragmented one, when you are regathered into the one body you are far greater than you were prior to the fragmentation, for truth is an ever increasing illumination. There is no such thing as ultimate truth. If that were true it would be stagnation. Truth is forever increasing, and so is power and so is wisdom.

God buried his creative seed in you and as it begins to awaken you are transformed in consciousness. As we are told in Philippians: "He will change my lowly body to be of one form with his glorious body." This is done when Christ is formed in you. Your lowly body is transformed to be of one form with his glorious body, for as he is formed in you he is your very self. And when you are raised from the dead you must be he, for only the Lord is raised. You are told: "God raised the Lord, and we are born anew through the resurrection of Jesus Christ within us." If Jesus Christ is within, and I am born anew through his resurrection, and I do not see another but know I resurrected, then I have found him - not as another, but as my own wonderful human imagination. Now put him to the test.

Let me give you something tonight to put your mental teeth into. A friend of mine who is here tonight told me of an experience he had in a dream. He was an actor, playing the part and wearing the costume of a Greek. In the scene he was to be shot, and the actor who was to shoot him was told to use a blank, but this night the bullet was real. As he fell to the floor, he rose from that body, completely restored to life and said: "Why that S.O.B. -he shot me!" Then he awoke.

Last week Milton Berle's nephew, a fine young lad in his twenties, was simulating the catching of a car thief. (It was a drama, too, for it was not an actual event). The deputy didn't know his gun was loaded, but as Berle - now playing the part of the thief - began to run as directed, the deputy pulled his gun and shot him.

Now, if it would give the boy's family any comfort, I would tell them that their son has experienced the resurrection. He has experienced the birth from above. He has experienced the Fatherhood of God by the discovery of the only begotten Son, David, who calls him Father, and is now waiting for the final curtain - in the form of a dove - to descend. I say this, for if the taking of innocent blood results in redemption (as it does in my friend's case), then the killing of young Berle also results in redemption.

If one could only see that everything in this world is moving for good because God planned it all. "As I have planned, so shall it be, and as I have purposed, so shall it stand. I will not turn back until all that I have planned is perfectly fulfilled." That's what we are told in scripture. And all things work for good to those who love the Lord, and I am quite sure the young boy attended some form of synagogue or church and there was a measure of love there.

If one goes into battle to kill and be killed, that's not innocent blood. But when someone innocently walks by - perhaps in a protest march - and someone kills him, his is innocent blood. He had no intention of killing anyone, but walked unarmed when shot. Now, what a blessing this seeming disaster would be if this innocent blood results in redemption, which is a complete lifting up and raising oneself from this wheel of recurrence, this eternal death!

So I tell you: the Lord Jesus Christ wakes in you, and when he wakes, you are he, for in the end there is Jesus only. Climbing the mountain you see Moses - the prototype of the law, and Elijah - the prototype of the promise. But when you return from the mountaintop, now fully awake, the prototype of both the law and the promise have vanished, and you walk knowing yourself to be the embodiment and fulfillment of all law and prophecy; so in the end there is Jesus only, and you are he.

There is nothing but Jesus, who is Jehovah. It is he who is playing all the parts, for there is nothing but God. So in the end everyone will awake, for everyone is that being who is the Elohim, the compound unity of one made up of others. We are the gods who agreed to the unity of dreaming in concert. That's the oneness. Here is the dreamer, the assemblage of the gods in perfect agreement. In one consciousness we agree to the play and become fragmented, but only the one God is playing all the parts. You say, "I am" before you say anything and I say, "I am" before I say "Neville". If your name is John, before you say, "John" you say, "I am." That's the name of God. He has no other name.

You can't divide I am, yet you do see it fragmented when you see another. You may look at a fragmentation, but you cannot divide I am. How can you? "Go and tell them that I am is my name forever. This is the name by which I shall be known throughout all generations." You can't divide it! You may ask a question and a seeming other may answer, but their reply comes from a source who says, "I am" Grace, "I am" Jan, "I am" Paul, or "I am" Bill. All responses precede the mask they wear by saying "I am", so in the end there is only one God, only One, nothing but God!

This wonderful story is true. I am speaking, not from hearsay or speculation. I am not theorizing, but telling you what I know from experience. I am like Paul; I must remain and tell it because of the need, and I tell it from morning 'till night, and some will believe while others disbelieve. But when I go, those who believe will continue the message and the others will eventually believe. No one will be lost, for in the end everyone will be redeemed, because if one is gone, the whole is not put together. There will be a missing part in the puzzle, and no one worthy of the name of God would leave a piece out. He can't push it in; he has to make it fit as it ought to. Everything has to fit, for in the beginning was a plan and in the end the plan will be fulfilled. All will awaken to the knowledge that they are God. There is nothing but God.

But no one can become conscious on the higher level by any good work that he does. You can't earn it. There is no such thing as accumulating merit; it's simply "God raised the Lord and will also raise us by his power." Each in his own good time. We are all gathered together, one after the other, but each in his own

good time. There is a plan to the entire thing, and the will of the Lord will not turn back until he has executed and accomplished the intents of his mind. “In the latter days” (as told us in the Book of Jeremiah) “you will understand it perfectly.” You will see how everything was done according to a definite plan.

Now let us go into the silence.

HE'S DREAMING NOW

Tonight's title is: "He Is Dreaming Now." God's name -- His real presence -- is within us, in the very midst of us, for His real presence is concentrated in His name.

"Come, let us go and look at him," said the brothers, and each took one of Alice's hands and led her up to where the king was sleeping.

"He is dreaming now," said Tweedle-Dee, "and what do you think he is dreaming about?"

Alice said, "Why, nobody could guess that."

Then Tweedle-Dee said, "He is dreaming about you; and if he left off dreaming about you, where do you suppose you would be?" (from "Through the Looking Glass" by Lewis Carroll)

Now, to us, that seems a fairy story; and, yet, it is so altogether true. If the Dreamer in you left off dreaming anything that you now entertain, where do you think you would be? Is not the Dreamer and the "I" of waking a pair of identical twins?

We think this is the real world, and then we speak of the "dream world." To us, that isn't real, and yet we are told in Scripture: "God speaks to us through the medium of dreams, and makes Himself known through vision." (Numbers 12:6) And, yet, we say that is not real, and yet: "God speaks to man through the medium of dreams"; and He is the Dreamer in man, identical with the "I" of waking.

When we really wake, we will not be God and man. It will just be you; and you will be God, who was the Dreamer. The whole will simply awaken within you. It will not be a twin. The wall of separation will be broken down. It will only be God; and God-and-you will be the One.

"God becomes as I am, that I may be as He is." (from "There Is No Natural Religion" by William Blake)

When the promise was made that God and an Angel would lead Israel, this promise was given special force by Jehovah's assurance that "My name is in him." That is, Jehovah Himself would lead them. Well, who is Jehovah? In Scripture we are told His name really is "I AM."

"Go, say to them that I AM hath sent me unto you. . . This is my name forever, and by this name I will be known throughout all generations." (Exodus 3:14-15) "There is no other name." (Acts 4:2)

Now, here in this room -- take this simple little object here. My simple apprehension of this corporeal object we call sense. It is now a "sense" object. It is "real," for I can see it, I can

touch it; if I strike it, I can hear it. So, this is called "sense" because it's present. If absent, it's imagination.

What I want to teach every one who will listen to me is to tell them -- to convince them -- that the socalled "absent" states are just as real as the present states. If man, the spectator, could only enter into these socalled "absent" states -- these images in his imagination, -- "approach them on the fiery chariot of his own contemplative thought" (from "A Vision of the Last Judgment" by William Blake) -- if he could enter into these states and give to the state the sensory vividness that he now gives to this, and give it all to his imagination; if he could give it all the tones of reality we now give to this, using our senses, it would clothe itself in what we call "objective" reality.

Here in this audience tonight there is a gentleman. He started a business in Chicago in March of this year. If you knew the market in the month of March as you know it today, it was at the lowest point in years. Stocks tumbled and tumbled day after day, many dropping ten or fifteen points a day; and on paper billions and billions were lost. As far as the mind goes, they were lost. There was no market to raise money for business. He needed two hundred and fifty thousand dollars to launch this business. It is a manufacturing business, manufacturing special instruments -- technical. No one had any money, -- no individual, no group.

He went through the month of March, April; and then in May he called me from Chicago to tell me he was too close to the picture. He couldn't use his imagination because he was too close to it, and all the negative arguments the papers gave you, the brokers gave you, friends would give you, -- everything printed that the financial situation gave you looked forward to a greater and greater depression. He couldn't stop it. So, I heard what he had to say: he wanted two hundred and fifty thousand dollars. I said, "All right, I will hear it for you. I will now reverse the entire conversation from you <u>wanting</u> two hundred and fifty thousand dollars to a conversation that tells me that you <u>have</u> your two hundred and fifty thousand dollars, and I will persuade myself of this socalled 'invisible,' and therefore unreal state. When I am self-persuaded of the reality of what the world would say to be unreal, it's done, and it will not fail! I will do it now."

So, he hung up. I did not leave the 'phone until I was self-persuaded that he had called me and told me of the good news that he had his two hundred and fifty thousand dollars, to launch this new venture in these special things that he is making.

Well, he is here in the room tonight, and last night he gave me a letter setting forth the highlights of this entire state. I have given you the first three: it was incorporated in the month of March. The need was two hundred and fifty thousand dollars. March and April went by; and in May he didn't panic, but every one simply turned him down. There was no such thing as a money market.

Then he called me, and I've told you the exact conversation between the two of us. He is here in this City now; and in this

statement he said: "Out of the blue, a broker called me and told me he heard of this new venture, he had investigated it, examined it, and he would like to underwrite it for two hundred and fifty thousand dollars," which he agreed to.

As he agreed to have this company underwrite it for two hundred and fifty thousand dollars, friends then called and asked if they could buy a hundred thousand dollars' worth of shares when he had shares to sell; and to that, he agreed.

So, his need was two hundred and fifty thousand dollars, and he has raised between the call in May and this day three hundred and fifty thousand dollars. And they say because of the market, because of this, or because of that, it can't be done.

"All things are possible to God" (Matthew 19:26), but man worships a false god. Man hasn't the slightest concept who God is! "God is not a God afar off"; God is not even near, for nearness implies separation. And He is in the very midst of me. He is my own true identity! My own I-AM-ness, -- that's God! He actually, literally became as I am with all of my weaknesses -- with all of my limitations, that I may be as He is without limitation, without weakness. So, He is not pretending that He is me. He is not pretending that He is you. He literally emptied Himself of His infinite wisdom and power, and assumed the restrictions of man; and then finally He awakes within man, and Man is the one that awakes within Him. God and man are One. That little line of demarcation between the two when man in his dream worships a false god is all removed, and then he knows who God really is.

So, He's dreaming now -- dreaming your life. One day He will awake from the dream of life, and then you will know Who-You-Are! You will know that you are that central figure in Scripture called the Lord Jesus Christ, for the name will unfold itself within you, and the ultimate revelation of that name is "God the Father"! And because He is God the Father, you will see His son in your presence calling you, "Father." You will know you are his father, and he will know that he is your son, and there will be no uncertainty as to this relationship between you and the Son of God, whose Son is your son.

Now, until it happens, test it. We are invited to test Him. "Come, test yourself and see. Do you not realize that Jesus Christ is in thee?" (Second Corinthians 13:5, Revised Standard Version)

Does man realize it? If he is honest with himself, he will say, "No, I don't realize it." But nevertheless, he is invited to test it to see if he really is in him. Why? Because "all things were made by Him, and without Him was not anything made that was made." (John 1:3)

Well, if that is true and some one tells me that my own wonderful human imagination is God, and that ... what is imagined is as real as what my senses now dictate: that I can give to that unseen state a reality that will project itself upon the screen of space and become as real as anything now on the screen of space, and share that reality with others, can I do it? Well, I did it

in this case. I did morning, noon and night; and I am not different from any person born of woman. I have found the True God!

As we are told: "Choose this day whom you will serve." Joshua answered himself: "I have chosen the Lord, I and my household." (Joshua 24:15) Then Israel said, "We, too, will serve the Lord." (Joshua 24:18) He said, "You are witnesses against yourselves. You will serve the Lord?" (Joshua 24:22)

You cannot bow your knee before anything in this world when you have chosen the True God. The True God is within you, and that Being within you is your own wonderful human imagination.

Now, give to your imaginal acts tones of reality, and see how they project themselves in your world and become real. But if they do it and it will become a fact, well reason tells them, No, it would have happened anyway.

A friend of mine, my dentist, bought his home seventeen years ago. It was his first home. He got it for twenty thousand dollars in the hills of Hollywood. It was a lovely home; it was once owned by Kaiser's son. In fact, I think he built it. It was very, very big, nicely constructed; not a large area, but -- oh, what a view! A beautiful view. He did improve it somewhat; he put in a swimming pool and made a few structural changes, but he didn't spend in excess of ten thousand dollars in the seventeen years that he lived there in making certain changes. That meant he had a home of thirty thousand dollars.

Then came the present moment that he wanted to unload it; but, like all people, they read the papers and make concepts of what a thing is valued at. He paid twenty and spent ten; but he lived there, and naturally he paid taxes and these things, but he didn't have rent to pay. So, he began to put more and more value on the house, and he finally got it to seventy-five thousand dollars. That's what he wanted for it.

Then he spoke to me about it. I said: "I haven't the slightest concept of the value of a home. The only home that I have called 'my home' was really my Mother's home. I left home when I was seventeen and a half; it was the only home I've ever really felt was home, for I've only rented since then. I have rented apartments, rented homes; but they have never been my 'home.' So, I have no concept of the value of these homes. You are asking seventy-five thousand for it."

Well, for one solid year he gave it to this party, to that party, to the other party; they all showed it, but no one came up with anything near seventy-five thousand. I said to him one day at the pool, "Do you really want to sell it?"

He said, "Deep down in my heart, no. It has been a lovely home."

I said, "Do you sleep in it every night? I know you do physically, but do you sleep elsewhere in your imagination, and view

this home from that assumed state? Well, if you had sold it, you couldn't sleep in it, -- you would have sold it. And if you sold it, you would be sleeping elsewhere; and because you had had the experience of this house, you would view it from the place that you now occupy, and see it as something you had formerly owned that is now owned by some one else. If tonight you sleep in a state other than this state and view this house from that state, you will sell it. But you must, first of all, want to sell it. You want to let it go."

Well, the husband wanted to sell it. I said, "Where would you go?"

"Well, at our age we would not get another home. We'd move into an apartment. It would be cramped for us, but nevertheless we would move into an apartment."

So, they went down to see the Le Brea apartments, and they saw one they liked on the tenth floor, and it was just the answer to their prayer, but they wouldn't move unless they sold.

I said, "Well, now, sleep there tonight. You've seen the place. You can't take all of this furniture, but you are going to take the best pieces; you'll make a lovely job of it, and you will sleep in that place. There are two bedrooms and two baths, and it is adequate for the two of you. You have no offspring. You can't take your animals there. That, I do know. So, you will have to let go of the dogs, let go of the turtle, let go of the parrot, -- let go of all these things that you have around you. You will find homes for them. But you must sleep there tonight and view this home from that place."

A total stranger, within the month, -- no agent came, -- a total stranger [he didn't have to pay an agent] came and saw it, liked it, and paid him in cash to get out within thirty days. Now he is in the new apartment where I saw him and dined with him just about a month ago. He unloaded the house within one month at seventy-five thousand dollars in cash; and this is supposed to be a depressed market where you can't find people with cash because all the things have gone down. He found it!

You will find it first in your imagination. That's where you find it. And then you clothe it with the tones of reality, and you clothe it with all the sensory vividness that you can give that image.

"If the spectator could enter into these images in his imaginagion, approaching [that image] on the fiery chariot of his [own] contemplative thought, [as if he made] a friend and a companion of one of these images, ... then he would rise from his grave," -- Well, this is a grave, -- "then he would be happy in it [his new choice, his new state]." (from "A Vision of the Last Judgment" by William Blake)

So, in one month he sold it for the seventy-five thousand and moved out. He had to give up half of the things he had, because he

couldn't use them in the smaller area. Now in seventeen years you know, if you have a home or even an apartment, what you accumulate. We accumulate and accumulate like a pack rat! Well, that's what he did. Now he has this lovely apartment, and he's blissfully happy, so he tells me.

So, my friend here tonight, he got his three hundred and fifty thousand, and Jim unloaded his home that he only paid twenty for, for seventy-five thousand. I don't question people's right to ask seventy-five thousand or a hundred thousand or a million. I only ask that they do it within the frame of the Golden Rule. Would you have it done unto you? Well, then, you can do it.

When I start a business -- I have no desire to start a business; but if I had a desire to start a business and it needed two hundred and fifty thousand dollars, I wouldn't think that strange. I would go into a bank, if I had confidence in what I could do, and try to raise the money. Well, he couldn't raise it. But, "out of the blue," a broker now underwrites the whole thing for two hundred and fifty thousand. And then friends want to buy; and they have investigated the nature of the business, and they want to buy another hundred thousand dollars' worth of stock, which he agreed to. He has this three hundred and fifty thousand pledged.

So, I say the Dreamer in man is God, and He is the dreamer, -- not one with the "I" of waking. The "I" that wakes is confined to the senses, and he thinks this is the real world, and he rationalizes everything in the world; when, really, everything you see in the outer world was first only an image in the imagination. There isn't a thing that is now true as fact that was not once only imagination -- not a thing in the world. Every external socalled concrete fact has a spiritual cause, and not a socalled physical cause. The physical cause only seems; it is a delusion of the fading memory.

Now today, even after a month, Jim now thinks that it didn't happen because he slept in his apartment before he physically occupied it. He thinks it would have happened anyway. Well, he thinks, now this man -- out of the blue -- he heard of this thing -- he wanted to get away from Bel Aire, -- he wanted to leave that environment and come to the hills of Hollywood all by himself because the place is all alone right up on the very top of these mountains. Now he justifies it, and he thinks that this thing would have happened anyway, "in spite of what Neville said." And it's only a month!

Well, you give him six more months and he'll be convinced beyond a doubt that what he did in imagination and what his wife did had no bearing whatsoever upon the sale. But that is the story told throughout the Bible.

"Were there not ten of you, and only one has returned to say thanks?" (See Luke 17:14-18) Well, the other nine thought it would have happened anyway. No, not a thing could cure them of their leprosy; and one spoke and it became a fact. And he kept on going. It wasn't done because he did it, -- it would have happened anyway.

That's what the nine said, but one Samaritan came back and said, Thank you. That's the whole vast world in which we live. We are so sound asleep, we could never believe in these irrational things of which I speak. "Why, that doesn't make sense!"

I could tell you unnumbered stories where I know the cause. I know the beginning -- the conversation that took place, and the kind of a prayer that took place, where he didn't beg any one in the world for anything. You don't turn to any god on the outside and appeal to him to help you. You turn to the inside, and you appropriate what you want. It is a subjective appropriation of the objective hope.

What do I want in the objective world? I hope for that. Well, I must now subjectively appropriate that state. I don't beg for it. I simply appropriate it. If God is my own wonderful human imagination, to whom can I turn? I turn to God by, in my own imagination, appropriating this state. That is what I am told to do.

"When you pray, believe that you have received, and you will." (Mark 11:24) And whoever says a thing, believing that what he says will come to pass, it will be done for him. Well, is He not speaking to me? Is He not telling me that He dwells within me?

"I dwell in you, and you dwell in me, and we are one. And the things that I have done, you will do also."

Well, what have you done? I have found the Father. Who is he? He said, "I am the Father." I am going to find that, too, for that is what I am told. "All the things that I have done, ye shall do, and even greater than these because I go and leave the world. I am returning to my Father, from whom I came; and so you will remain here until you reach the end of the journey." Not at the end of history, but within history, you will know the truth of the things that I say, for you will know the Father; and when you know the Father, you'll know yourself because you are the Father!

Well, if He tells me that, do I believe it? Or, is He a liar? Well, I know from my own personal experience that it is all true. The whole thing is true. The truest story ever told is the story of the life of Jesus Christ; but it's not as the world believes it. It hasn't a thing to do with a man in time. It has all to do with that Supernatural Being in you, Who unfolds Himself within you as you. And, then, you know Who-You-Are. And you are the Lord Jesus Christ.

Every child born of woman has that Being within that child. The true identity of the child is the Lord Jesus Christ, who is God the Father. But while we are here in the world of Caesar, exercise the talent that He gave us. He gave us Himself. That talent is to exercise your imagination lovingly on behalf of others, on behalf of yourself, -- don't neglect yourself; but certainly on behalf of others. Any time you exercise your imagination lovingly on behalf of another, you have literally mediated God to that "other." Well, God was your own wonderful human imagination. And, so, when you began to imagine lovely things about another, and you became

persuaded that the thing imagined is true, you have mediated God to another. And then he will come to you if he has any heart within him and say, "Thanks." My friend said to me, "Thanks." All I ask of him, -- not one penny; I don't want a nickel, -- I would like to know that it happened.

Now, it could have happened and he could have left this City and not have told me one word. But, no; he was big enough to write it out on his own paper, for he is the president of the corporation; and the paper bears his signature. He didn't dictate it to a secretary; he wrote it in longhand and signed it himself. So, I have his own record giving the seven stages: the incorporation in March of 1970; with no funds in April, none in May; and the telephone call to me in Los Angeles from Chicago; and then in the month of July to raise "out of the blue" -- that is his expression -- "out of the blue" came this broker and underwrote the thing for two hundred and fifty thousand; and then friends asked, -- he didn't persuade the friends, -- they asked to let them have a hundred thousand dollars' worth of the stock when he was selling stock in the new company.

So, I tell you, the Dreamer-in-you, as Lewis Carroll put it in this lovely poem, "Through the Looking Glass," -- and what a marvelous name for it! It is truly the "looking glass." She went right through it into a world just as real as this. <u>You go right through the image and occupy the image</u>. You can sit right here now and assume that you are elsewhere. Your body is here, but you are only occupying this body for a moment.

You are all imagination, and you must be wherever you are in imagination. And the whole thing is done by a motion in mind. The motion on the outside is under compulsion. The causative motion is within the mind. So, I move from where I am physically to where I would like to be physically; and if I really do the motion -- if I really succeed, how would I know? Well, then, look at the world. Would I see it from there? I should. Well, then, view the world from that assumption. I should see the whole vast world from that position in space if I have assumed that I am there. At this very moment I assume that I am now in New York City, standing at a certain spot in the City; close my eyes to the obvious, and then <u>think of</u> San Francisco. Well, I should see it three thousand miles to the west of me. I should see it away beyond where I am standing if I am standing, in my imagination, in New York City.

Well, what would that do to me? That motion in mind would compel a physical motion to correspond to it; and you will awake to find the whole thing is changed. The whole structure of your world has changed, your plans have changed; and it will compel that physical journey. And you will walk across a bridge of incidents -- some series of events that you do not consciously plan. You will be <u>compelled</u> to make the journey. I speak from experience.

Back in 1941, when my Mother died, I had no idea Mother was that sick, for I lived in America, and she with the rest of my family lived in Barbados. And, so, they never told me how sick Mother was. She had been sick for two years, and I didn't know it. Always these lovely letters. First of all, the War was on -- not our

country, but Britain was at war beginning in September of 1939. That was a British possession, and so there was no contact with little Barbados, save a slow freight taking mail. And here, I didn't realize it, and I had no plans to go to Barbados. I had planned to go to Maine for a vacation of a month. My wife and I even sent off and made the reservations to go to this place in Maine. Then one day in the month of August I received a letter from my brother, and he said: "Mother is dying. There is no possibility of saving her; and I know it's difficult to get passage to come here; but if you can, she wants to see all of her children around that bed of hers before she dies. If you can possibly make it, try and make it."

We sailed the very next day on the Argentina. It sailed at midnight; and without getting passports or anything, we simply rushed aboard. We bought the ticket, and we got it. We were in such a hurry, I didn't even get my return passage. I didn't get any papers. Finally, I had to get them from the U. S. Consul in Barbados when I came back.

Meanwhile, a friend of mine had sent on my passport and the things I left here. So, I had duplicates. So, when I came back, the man at the dock said to me, "You know, you could be arrested for this. You are not supposed to have two passports and two of everything, and here you have two of everything." Well, here, I didn't realize what I was doing, but this is what happened. The night that I brought out my book called, "Your Faith Is Your Fortune," it was in the month of February, and it was snowing -- about twelve to fourteen inches of snow on the ground. Naturally, I brought out, and I was very proud of, the book; and I expected the usual audience of about a thousand people.

We used to have about a thousand people three times a week: Wednesday, Friday and Sunday nights, in a little church off Times Square. Well, this night in question they couldn't get there; and maybe a hundred people came, which was a good crowd for that sort of weather. But the book sale was simply nil, and I was a little bit disappointed in that.

So, this night in question in the month of February I slept in Barbados, just as though I were there in the flesh. Here, I went to bed in New York City with the snow on the ground and still coming, and I assumed that I am in my Mother's home; and here I am in Barbados with the warm tropical air in Mother's home, and the whole thing was so natural to me. I went sound asleep in Barbados in my Mother's home. When I woke the next morning the snow was higher, just the opposite of the state into which I fell when I went to sleep. Well, I didn't know Mother was ill. And, then, came the month of August; and here I was under compulsion -- I had to go. I had "gone and prepared the place."

He said, "I will go and prepare a place for you; and when I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye shall be also." (John 14:2, 3) Well, this is a conversation that takes place within us. The "I" in me, the Dreamer, -- it goes and prepares a place, and it

leaves the "outer" man wherever he was; and when the place is completely prepared, the Dreamer returns and picks up the garment of flesh where it had left it and takes it across a bridge of incidents which it will prepare -- my rational mind could never have devised the means. It prepares it and compels me to make the physical journey that it had made all in imagination.

Now, the causal motion is all mental, and the physical is under compulsion; it is not causal. It's only an effect; but not knowing that, man sees the effect and thinks it must have a physical cause if the effect is physical. But it isn't so at all; every natural effect has a spiritual cause, and not a natural. The natural only seems; it's a delusion.

So, I can tell you that I went to bed and prepared that place; and then, not knowing of my very sick Mother, my wife and I sent off to Maine and made reservations to spend a month in the State of Maine. That had to be canceled because I had already prepared the place to go out to Barbados.

Any one can do it. In fact, you're invited to do it, for we are told: "Come, test me and see." (Second Corinthians 13:5) We are invited to test Him. Well, how would I test you, if you and I are one, and you are the Dreamer in me? Here, I assume to be the weaker one, and this is sound asleep. Well, the true reality of my Being is that Dreamer-in-me -- the One Who is dreaming the dream of life. "Everything is possible to God" (Matthew 19:26), and God is in man as man's own wonderful human imagination.

"Well, let us go and look at him. Well, he is sleeping now and he's dreaming. And what do you suppose he is dreaming about? . . . Well, he is dreaming about you." ("Through the Looking Glass" by Lewis Carroll)

Well, that is a shock to Alice. "Dreaming about me? Nobody could know that!"

"If he stopped dreaming about you," said Tweedle-Dee, "where do you suppose you would be?"

If you stopped dreaming of being poor, where do you suppose poverty would be? If you stopped dreaming about anything that you now think you are, -- it could be poverty, it could be limitations of the flesh, limitation socially, limitations of anything; if you stopped dreaming that, where do you think that would be? It exists only in your imagination. If you stop dreaming about it, it has no life in itself, for life is in you, and you animate it and keep it alive.

So, the poor man is poor only because he is dreaming, "I am poor." And whatever I say I am, that I become, for His name is in me. And that's the Guardian Angel that leads me from darkness to light, from bondage to freedom; and He is Jehovah Himself! And Jehovah's name is the concentration of His very Self.

If His name is in me, He is in me. Well, what's His name? I AM. He has no other name. Well, then, He is the Father. That is the ultimate revelation of God-in-man. When He unveils Himself as God the Father, then His Son stands before you and calls you, "Father." And you know who you are, because His son calls you, "Father." And you know this wonderful relationship between yourself (the Father) and the son of God who now is your son.

So, this is the great mystery as revealed in Scripture. So, here in this world, even though the papers will tell you, the TV will confirm it, and all the magazines will add to it, that a depression is on, and they are letting people out, and you can't get a job, and you must take a cut in salary in order to hold your job, -- well, you listen to that, and you will simply confirm everything they suggest, for you are simply applying the same law. If you believe it, you are applying it.

If you do not accept it, and will not dream that dream, -- don't let them give you that kind of a dream; you hold onto a new kind of dream, a better dream; this Dreamer-in-you can do everything, and it does everything. "For by Him all things were made, and without Him was not anything made that was made." (John 1:3)

"I kill, and I make alive; I wound, and I heal." Yes; "I, even I am He." That's what we are told in the 32d chapter of Deuteronomy.

So, the One in you -- the Dreamer -- kills and makes alive. Don't think for one moment that there is a God who makes alive and another being who kills. There's only one Creator. There is only one Being that can create anything, and that Being is in you as your own wonderful human imagination.

Now, the world, being a rational state, will tell you that that's irrational, it isn't sound, it doesn't make sense. I'm not telling you it makes sense, but it proves itself in performance. And if there is evidence for a thing, what you think about it or what somebody else thinks about it, doesn't really matter. What does it matter tonight if my friend tells his friends in Chicago what he did or what he asked of me or what I did, and then what happened? They may never believe what happened or what I did. He does. That's all that matters. They may go blindly on saying, "No, that would have happened anyway, Jerry." It doesn't make any difference what you now tell me, and what he said he did; this is a rational world; and so the broker saw a profit for himself. He, first of all, heard of it, he investigated it and approved of what he found, and now he wants to underwrite it. That's a rational thing. Then friends of his, with money to invest, -- they, too, investigated; then finding what they had hoped to find, they want to put their money into something that they think is good and solid. Therefore, be rational about it. He knows tonight, -- he may forget tomorrow; but he knows tonight what we did, and he knows tonight between May and July he raised three hundred and fifty thousand dollars on an entirely new venture.

I know from my own experience with my family what they have done. They started behind the 8-ball. Today, as head of all the

big corporations, they are not paying very much. No; profits are down, and therefore dividend checks are down. My brother Victor, who does exactly what I am talking about, -- it's all in his imagination, -- started behind the 8-ball; so this year he did a forty-million-dollar business, and so I got my dividend check. It was a twenty-per-cent dividend. How many companies are paying twenty per cent? He paid me twenty per cent on my stock; and all the other ones, they are going down and down and down, but I got a big check -- twenty per cent. That's unheard of, but we are a private company; therefore, we can pay what we want. It's not public; every share of stock is owned by the family. So, my dividend check was twenty per cent of the value of my stock, because he didn't read the papers, and he doesn't have a TV set, and he's not influenced by rumors. He can dream as much as any one can dream.

There is a man who is paid a huge salary to write in the newspapers to scare people to death. He writes headlines. That's all that he does as a job, to scare you to death every morning, if you will buy the paper. Something good -- some wonderful bit of news is buried in the last page or on some other page. But some horrible thing about some one you do not know -- a big headline. They go all over the world to find an accident. Not satisfied with those they can find here, they go all over the world to find them; and then huge big headlines, and scare you. So, you pick it up and read it, and you start dreaming. Well, my brother didn't do that. When they said that things are down and you can't get this and you can't get that, he doesn't agree with that; he just simply has his own dreams. So, he ended the year and he could give me twenty per cent of my money.

So, I say to everyone: It is entirely up to you, because if you know Who-You-Are, you cannot turn to another, if you know who you are.

"Choose this day whom you will serve." "I have chosen to serve the Lord," said he. His name is Joshua. Well, "Joshua" is the Hebraic form of the Anglicized name "Jesus." It's the same thing, -- the same meaning. It means "Jehovah-Saves." So, "Joshua" and "Jesus" are identical in meaning. So, it is Jesus who is speaking: "I chose the Lord," and he tells you: "I am the Lord." "He who sees me sees the Father." (John 14:9) "I and the Father are one." (John 10:30)

So, he made the choice to turn to himself, and he appropriates what he wants to become objective in the world, and then faces it, and he believes in the reality of what he has said, and doesn't question any one or ask any one's permission. He simply knows what he did, and that imaginal act to him is fact.

And, so, your imaginal acts are coming into your world. May I tell you? they are not receding into the past, as people think; and you will say, "It was just my imagination." No, they are advancing into the future, and they will confront you. Well, when they confront you as a harvest, you do not even recognize your own harvest! You will say, "I don't know this; I never did this." Yes, you did. The whole vast world is simply the harvest of men who cannot stop imagining. You can't stop it. That is life itself.

So, morning, noon and night you are imagining; and morning, noon and night you are harvesting. So, you can plant good seed or evil seed. It is entirely up to you. You can plant seed that frightens you to death or seed that is so altogether lovely when it comes into the world. So, I would say to my friend Jerry: "You know how it worked; don't forget it. And may it now grow in your mind's eye to a huge, huge business."

We started with a few little pennies borrowed -- borrowed money -- back in 1922. My father didn't have one red cent. What he did have that he valued more than a red cent, -- he had ten children: nine sons and a daughter; and, to him, they were the most precious possession in his world. But he had to feed them, shelter them, and clothe them; and he had no money. So, on a little borrowed bit he started, but my brother Victor was the Dreamer. He was consciously dreaming.

He knew exactly what he wanted. He picked out the building on the main street. It was owned under the full name of "__ N. Roach & Company." My family's name would be J. N. Goddard & Sons. He saw "J. N. Goddard & Sons" over that marquee. Every day he would stop and look at it, and he would not pass by until he "saw" J. N. Goddard & Sons, which would imply the family owned it.

Two years later a stranger came in, -- it was for sale, -- and said, "Are you going to buy the building?

And Vic said, "With what?"

He said, "Well, I have money. It's in the bank, pays me nothing."

"But," he said, "I've got no collateral."

"I'm not asking for any collateral." He said, "Do you want the building?"

Vic said, "I would love it, but I have no money and I have no collateral."

He said, "I will tell my lawyer and he will bid for me, because if they know I am bidding for it, they are going to bid it up."

And, so, the lawyer bid that day. He represented many clients; so they did not know which client he represented. When the sale was over, he -- on the surface -- was the owner, but we were the owner. All he got from us as collateral was my brother's signature and my father's signature.

They paid back the money that he paid for the building in ten years at six per cent, reducing the equity every year by so much; so at the end of ten years it had been paid. It was reduced year after year after year, which we did. We kept our promise. When that man died, he left my brother, in cash, a hundred and fifty thousand dollars, three homes, many personal possessions. He said,

"You are my best friend. You advised me how to invest and what to do; and so I leave you now a hundred and fifty thousand dollars in cash, tax exempt," -- no taxes to pay on it. And from that little beginning, with borrowed capital, it grew and grew and grew and expanded from one island to another island to another island; it's all over the islands now, and not one person outside of the immediate family owns one share in the business. And it is still growing, in spite of the depression. He doesn't listen to any arguments abot depressions and recessions and what-not. He is simply growing.

I tell you, it's entirely up to us if you know Who-You-Are. You and God are One. God literally became as you are, that you may be as God is. And to do that, He emptied Himself and took upon Himself the form of a slave, and this (indicating the body) is the form of the slave, and found Himself in the form of man, and became a billion, with all the weaknesses and limitations of man; but He has no limitations when He wakes; so when He wakes in you, you will have no restrictions, no limitations. But until He wakes, believe Him and exercise the talent that He gave you. It is Himself, which is your own imagination, and simply exercise it, and see how He wakes in your world. "Nothing is impossible to God," and God is your own wonderful human imagination.

So, He is dreaming now. Oh, yes, I know He's dreaming -- dreaming it all, but dreaming horrible dreams. What horrible dreams they are dreaming; getting even with this, and getting even with that. You can stop it now, regardless of what the world tells you, and start a new record -- a new dream. Leave it alone, and start dreaming something entirely different.

Well, how do you do it? What would it be like if I were the man that I want to be? So, you start with wanting to be. You desire to be other than the man that you seem to be. Well, now, is it true that I could be? Well, if it were true, what would you see? And how would you see the world? And how would your friends see you? What would you say when you meet them, and what would they say if all the things that you now would like to be, you are? And where would you live if it were true? Would you still live in the limited state, or would you live in a more wonderful place, in a better state? Well, then, live there mentally.

You say, "I have never been in such a place. I wouldn't have the courage to go into that place." Mentally sleep in it.

I have told this to my friends time and again. In New York City we have a place called Tiffany's, and we speak of "a Tiffany." Well, that is the height for certain things. I am not speaking against Macy's or Gimbel's; they serve a purpose. But people will pass by Tiffany's and go into Macy's or Gimbel's to buy a wedding present of, say, eight or a dozen glasses. It is sent off to the Bride-to-be in a Macy box; cost more than twelve lovely glasses from Tiffany that would be sent in a Tiffany box. I know that from experience.

There are people who were born on the east side of New York who have never crossed the barrier; they are embarrassed to leave

their little place and come as far as Fifth Avenue. Those born on the west side never come to Fifth Avenue. They were born, and they die, there. People live in Brooklyn. They were born in Brooklyn and they die in Brooklyn seventy or eighty years later and never see Manhattan. They are embarrassed to go out of their own little shell. If they will not go out physically, just imagine trying to go out mentally! They are embarrassed. They wouldn't go into a Tiffany; they wouldn't go into a smart shop. And I've always said you can buy better things in the better stores, and not at these inflated prices that people tell you.

But, it takes some bold step in the mind to have you change your pattern of thinking, and therefore your pattern of living.

Tonight, if you really would like to transcend the world in which you live, transcend it first in your imagination, and don't ask how it's going to happen, how will things move in your world to permit it to happen. They will move. But first, in your mind's eye, be the person that you want to be, and walk as though you were; and in a way that no one knows, you will become that person.

Well, soon or late, we become, -- and we start to be and do our fixed beliefs, -- what we really believe that we are. Soon or late, we believe and we are and we do.

Well, tonight, you want to be noble -- I mean, a noble being, -- not one born to the purple, not one born by physical descent; I mean noble in spirit, noble in mind. As far as I am concerned, I accept no aristocracy of the flesh -- only the aristocracy of the Spirit. I refuse to accept any aristocracy of the flesh. We are not race horses! They do that way. First of all, they are not bred that way -- those who claim to be of the aristocratic world. They simply breed them within their own sphere. That's not breeding them physically. And I do not accept the physical descent. I accept the spiritual descent.

So, in your own mind's eye, find Who-You-Are. Can you go higher than the Lord? You can't go higher than the Lord Jesus Christ, and that is the true identity of every child born of woman. Let him know that he is that Being. He begins to dream nobly. If he really is the Lord Jesus Christ, he will not entertain any unlovely thought in this world. He will become incapable of entertaining any unlovely thought.

So, if I tell you that you are, you may not believe it, but I know I am telling you the truth. So, when you sleep this night, sleep as if it were true, and daily walk in that assumption; and that assumption, though false at the moment, if you persist in it, it will harden into fact.

---oOo---

Neville Goddard

His Eternal Play

Tonight's subject is "His Eternal Play." I call it a play because the end is predetermined, like a play. Paul speaks of it as a race, a game. He's concentrating on the second act. He said, "I fought the good fight, I have finished the race. The time for my departure has come. Henceforth there is laid up for me a crown of righteousness" (2 Tim.4:6). So he calls it a game; but a game has an uncertain end. Not a play—I call it a play only because the end is predetermined.

We start from innocence, we plod into experience, and we emerge as Imagination. These are the three stages. Blake placed them in his Songs of Innocence in this lovely dancing child on a cloud; then the Songs of Experience the child under the cloud; and then The Marriage of Heaven and Hell, where the child is above the cloud dancing in eternity. So he did synthesize these two states. But, we call it a play. I do not mean like an ordinary play where every word is committed and that you are fated. No, I do not mean it in that sense. We do not hide under the cloud of fate. And so, evil which you and I encounter—I'm not denying that we do encounter evil—but evil is not a condition imposed upon man by some malevolent deity. Rather it is a state of experience through which the soul of man passes in order that knowing good and evil he might achieve a more noble state, a condition that we call Imagination or liberty. For he said, the whole vast creation groans, waiting for the liberation, or the unveiling, of the sons of God; that we were not eager to enter this arena. For, "The creature was made subject unto futility, not willingly but by the will of him who subjected him in hope; that the creature may obtain the glorious liberty of the children of God" (Rom. 8:20). So there's a purpose behind it all; so we are inserted into it.

Now the play is given to us in the Old Testament. From beginning to end, the thirty-nine books, that maps the play. The New Testament interprets the play for us. Without the New Testament it would have no meaning to the Old. But the Old is the play. We open the book to read it, bear in mind that this is a vision, as we are told in the scripture. This is a vision when Elias speaks of the vision of Isaiah, Obadiah the vision of Obadiah, Nebo the vision of him. And when you don't use the word vision, you use the word "the word of the Lord came unto" and then you name the prophet. Well, "the word of the Lord" is the same as vision. "For if there be a prophet among you, I the Lord will make myself known unto him in a vision; I will speak with him in a dream" (Num. 12:6). So the whole from beginning to end is the vision.

But this is a vision unmodified by the conceptual mind. If you've ever had a vision, you know what I mean. You stand as a participant in the action. You may be the star in the drama when the vision begins within you, or you may be simply playing a minor role. But if you are playing a starring role, still the conceptual mind is suspended; it doesn't interfere and ask questions, you ask no questions. The most impossible thing is taking place before you and it seems not only possible, the most natural thing in the world that this thing should be as it unfolds within you. So the vision, really, is truth and this truth is completely untouched by the conceptual mind. It's completely set aside. For this experience belongs to a region that is deeper and more vital than that which the intellect inhabits; and because of this it is also indestructible by intellectual arguments and criticisms. You could bring all the criticisms in the world to one who has had the experience and he remains unmoved. You can't shake him, because he has had the experience. So the New Testament is beginning to experience that foretold in the Old, and this is the picture of the great drama. Now it doesn't mean that you and I inserted against our will for this divine end, which is God, that we must one time play an evil part and another time play a good part. No, that is what we are inserted into… all these are eternal states. So when I open my Bible I must always remember that the persons Moses and Abraham, Isaac, Jacob and all the rest are not there meant as persons as we are persons but they signify the eternal states of the soul—the states revealed to man in a series of divine

revelations as they are now written for us in the Bible. So I'm not speaking of Moses as a person, Abraham as a person, Isaac as a person, or any other character in that scripture. They are all personifications of the eternal states through which you and I pass. As we begin the journey, at first it's innocence. You start from innocence, fall into experience, and emerge as a liberated being, as all Imagination, one with God.

Now, who is playing the part? "God only acts and is in all existing beings or men," all (Blake). God and God alone is playing the part. A man today who is simply so very poor he doesn't know where to turn, he cannot feed himself…you say, "Who are you?" He will tell you his name possibly. He'll say, "I am"…and he names it. And, "How do you feel, how are things going?" and he will say, "I am very poor." Before he said very poor he said "I am." You ask the man who is now rolling in wealth, "How are things going?" "Well, I'm very, very wealthy." Well, he preceded his very, very wealthy claim by "I am." The other did the same with his "very, very poor" claim. The same God, not two gods, there's only one God in this world. And that one God is given to man, and he reveals his name to man in the Book of Exodus as "I AM…it is my name forever…to be known by all generations" (3:14). There is no other name. So, knowing that God is playing all the parts, then I slowly begin to become discreet in my selection of the part that I will play. So no matter where I find myself in this world I now bear in mind I am only moving through infinite states. It is entirely up to me to select the states that I will play.

Now, let me share with you two experiences of two ladies who were here this past week. One lady, last Thursday night, left me a long typewritten letter, which I read when I got home. She said, On the 6th of February you spoke on a certain subject and you brought in Jung, Carl Jung, and you told an experience of Jung where he was contemplating the death of a friend whose funeral he had attended that day. And suddenly he felt the presence of the friend in his room and the friend is standing at the foot of his bed. But Jung being the brilliant mind that he is he said to himself, This is sheer fantasy. But he arrested that feeling and said, No, that would be sheer abomination on my part if this man is real. To say that my friend is not really standing there, it could be a horrible thing to do to him were it true that he is there. So said Jung to himself, I will now credit him with reality. The moment he credited the man with reality, the man became more and more real, and Jung could see him with the inner eye. He turned around and beckoned Jung to follow him to the door. Jung in his Imagination followed, followed through the garden, onto the street, and then several hundred yards away to the man's home, where he entered with the man. The man went into his library, got up on a little stool, reached up to the second shelf from the top, and pointed out four books bound in red. Then he pointed to the second volume of the four, and then he vanished. The next day Jung was so curious he went to the lady's home, asked the widow for permission to inspect the library. As he got in he saw the stool that he had seen in his vision, under the library. He stepped on it, and he saw the four books bound in red and then he went straight to the second volume, and it was The Legacy of the Dead. He said, "The contents meant nothing to me, but the title was most significant in view of the experience that I had the night before with my friend who had gone from this world." So here, The Legacy of the Dead…the man is trying to convince Jung in spite of his brilliant mind that we survive. He could make no further than that, that there is survival, not after unnumbered months waiting, for the man died the day before; he was buried the next day; and here the very day of the funeral the man appears to Jung. So all the so-called "you must wait three months, or three days, or three years" that meant nothing to an experience. The man experienced the presence of a man who could take him into his library and show him a book with a title that signified the reality of the experience; for here is The Legacy of the Dead. So the man had not ceased to be; he was the same man, there was no change in appearance, no change whatsoever.

So here, this struck the lady forcibly. She said, "You know, I've had many experiences like the one of Jung. It's an odd feeling because I'm a single lady, living alone, and then to find suddenly a man standing in my room. And some day, maybe, it could be an actual fact, and wouldn't I be surprised! Or maybe he'd be the more surprised," said she. However, she said, many a time I sensed the presence of a man in the room, and I see them quite vividly. But now the one I want to talk about is

the story in which you appeared. And then she started telling me this, she said, “Last year I looked all over for an apartment. I was dissatisfied with my apartment, but because I’m French background I resent paying high rents for an apartment. So I refused to pay these extravagantly high rents…it’s my French blood, she said. But I wanted a nice street and I knew the street I wanted, I knew the kind of apartment that I wanted, and what I wanted to pay for it. So I went out every weekend and looked, and got no results. I really labored. Then I said to myself, What am I doing? I go to the man, I listen to him, I have all his books. I shall now read and not go searching for any apartment. So I took your books and instead of going on Saturday, as I always did, with my paper all marked where I would go, I sat down and read the books.

Suddenly I read the books, all the way; every night for the week I read the books, and I didn’t go any place. On Friday night, one week later, I finished my book and I retired. Between three and four in the morning I sensed the presence of someone in my room, and I said, before I looked at the presence, I’m going to have that presence smile. He must have something good to tell me. I will not have anything other than something nice and good. So I looked over and here you are standing at my bed, the same you that is on the jacket of your book. And then you turned around and I recognized you and you walked to the far corner of my bedroom. At that moment, I distinctly heard my door click shut. It was a definite closing of something, my door, but something came to a conclusive end, that it was so definite in the way it closed. So, I turned, I felt that I turned my head from you to the door. And then when I looked back, I said to myself, Before I look back, now Neville is gone before he could tell me the message that he brought for me. But, fortunately, when I looked back you were there, you hadn’t moved at all. Then when you saw my eye you went to the far, to the very end. And then you went to a picture and from below the picture you seemed to take something, at least, I thought you did. But suddenly the whole area where you were became luminous. You were completely surrounded in light and everything was luminous. I could see you more vividly, the whole room was light. Then you took whatever you had in your hand and you went to a door, a big panel. It was so very difficult for you to move…you couldn’t move it. It seemed so very difficult, but you kept on struggling with the door that you tried to open or to move. I said to myself, ‘There is no door there…but there is a door. That picture is my picture, but it isn’t hanging there…and yet, there it is hanging there.’ Then you got my attention and you tried to show me how difficult this door was, then you vanished. This is on Saturday morning between three and four.

So the next day I didn’t go looking. Saturday evening came, I thought I would either read the books again, or else I would read an evening paper, the evening news. So I took the paper and I turned to the section where they are renting apartments. I saw one on the street I wanted, and everything about it in the ad seemed to be what I wanted. Normally I would have gone straight to the telephone and called the apartment, but I didn’t. The next day I called, and when the party said, You better come right over and see it, I said, No, I’ll be over tomorrow, on Monday, at noon…a thing I would never have done in the month that I looked. I seemed so completely complacent, as though I didn’t want it. It wasn’t that, something possessed me, and I didn’t go until Monday. At noon I saw it and I liked it, liked it immensely. The price was right and the street was the very street I selected. So I contracted for the place and I moved in two weeks later. And to my surprise, for the first time in all the apartments that I had ever rented there are two moving doors on a sliding something, she said, and it was most difficult to move them, in fact, impossible to move them. I said I must get someone to fix it or oil it or do something, because you can’t move the doors. Then, she said, I started hanging my pictures. Then I saw this area, and after I took a picture, the very picture, and hung it there next to this panel, and got in my bed that night, I said, Why that’s the picture…and there’s the panel door. And what Neville did under that picture…there is an electric switch that floods the room with light, right under the picture where she caught him. So she said to me, “Neville, would you throw some light on it, other than the light you threw in that room? Did that something have to happen?” No, but she called…she read the books all through the week, began to apply it, and as you are told in that same book of mine, the latest book, The Law and the Promise, quoting Butler,

Samuel Butler: “Who writes a book which others read, while he is asleep in bed, what knows he of the thoughts his thoughts are read? Now, which is the he—the he that sleeps or the he that even this he cannot feel nor see?” So here, you think of someone…and I tell you and I mean it the whole vast world is within you. She trusts me implicitly. She reads my books. She likes my books. This thing that she saw is within her. It’s not contained here and only here. Every one of you, but everyone in this whole vast world, must be contained within you, but everyone. And so, the being that she saw standing in her room, I, the person called Neville, may I tell you, I’m totally unaware of having been present. I’ve been accused by many people of entering their rooms uninvited, but I’m totally unaware of it.

In New York City, many years ago, my friend, Alice Bentley—she’s now gone from this world—she was a darling soul. Ouspensky and Gurdjieff all used her studio at Carnegie Hall. And Ali was just one wonderful person. Her name was Alice Bentley; we called her Ali-Ben. Ali used to walk the streets of New York without shoes with this lovely shock of white hair, long flowing Indian robes, and she was quite the character. But, people like Ouspensky and Gurdjieff and all of them arrived, when they came here, it was Ali’s studio that they all used. And so one day, so this lady told me—she ran all the restaurants in the Wellington Hotel—and Ali told me the next day, after the event, she said, “Know what happened to me last night, Neville?” I hadn’t the slightest idea. Well, she said, “You appeared bodily in the room and called this lady’s name”—who was the manager of all the restaurants, and she lived at the hotel. I appeared in her room, so she said, and I said to her, “Ali needs money, and she must have it right away. I want you to go downstairs right now and take all the money you have in your purse and empty it right into Ali’s lap.” Well, she said, I spoke so convincingly that when I disappeared she thought this was some divine message; she went right downstairs to Ali, took all the money in her purse, and emptied it in Ali’s lap. Ali thanked her profusely for the most generous gift. Ali did need the money…she owed rent. But I, with my conceptual mind, restrained as I am, I never would have done that. Never would I have even suggested that she help Ali. That’s not my province in this world. But when truth begins to spring within man, unmodified by the conceptual mind, he can play any part. And so, when God sends his messenger into the world, it is unmodified by any conceptual mind, so he can be the perfect messenger to execute anything in this world. And so the God within her, praying for some light, some succor, something, and then all of a sudden she conjures one she trusts, and I became her messenger. And the suspended conceptual mind, I could stand boldly in the presence of a lady I didn’t know very well, the wee hours of the morning, and tell her that she has to go right down stairs and empty the contents of her purse into Ali’s lap. And so, that’s how this wonderful world works.

This is a play. So you don’t have to play the evil part. You don’t have to play the good part. But you are ushered in unwillingly into this fabulous world of experience that you may know good and evil, and then rise above it all into a far more noble state; and that state I call Imagination. I call it the liberating state, because when man arrives at that point he is Christ Jesus. So the end of the play is Christ Jesus. The end is when the name is on your forehead. And what name is placed upon the forehead? You’re told, “his name”…speaking now of the one who went through the battle, all the battles, and the Father’s name. Well, the Father’s name is I AM, and he who went through the battle is Jesus. So on your forehead is “I AM Jesus.” Who else do you think played it? Through the entire journey only God is playing all the parts. So “God only acts and is in all existing beings or men.”

So because God is one, whether you’re left poor or rich, God plays both parts. You don’t have to be poor. You can assume whatever you want in this world if you dare to trust God and hold God trustworthy, actually hold him trustworthy—he is trustworthy—knowing who he is: he’s your own wonderful I AM. So assume that I am…and I name what I want to be, and then thank God for it. Trust him completely in moving you through the necessary states to bring me to that state into which I have gone and given thanks for. But these are infinite states and they are eternal, they don’t come and go, and you can’t change one into the other. The poor man never changes poverty into wealth. He leaves, he departs from poverty, and he enters a state that is permanent called wealth.

When he departs from wealth and reenters poverty, he does not change the rich man into the poor man. He departs from wealth and enters the state of poverty. They're only states. And when we occupy the state we give it life and it becomes real within our world.

So anyone knowing this wonderful law can play the game. As Paul played it beautifully. He said, "I fought the good fight." And so, you and I must accept destiny, completely accept it, because we did it unwittingly. But finding ourselves in it, accept destiny. And may I tell you, when you accept it, you accept the conflict. You joy in the conflict. Know what a conflict is? It's not fighting against a man; it's a mental fight, I overcome and overcome and overcome. And so I rejoice in the mental fight. So finding myself at a certain state, I go right into it. There is the conflict, and I rejoice now in the mental conflict. So I overcome it by simply assuming that I am what this now denies that I am. I dare to trust God and dare to hold him trustworthy. And so, I will assume that I—well, that's his name, I am, and all things are possible to him—-so "I am"…and I name it. And then I thank him, I say "Amen" to that state; and then allow myself to be pushed through all the necessary states, knowing that God is trustworthy and I'm holding him to that state. And so, I live in it, and he pushes me into that state.

In the end, I know I'm going to come out. As he said, "A crown of righteousness is laid up for me… for I finished the fight." Paul knew from the experiences which he recorded in Galatians that the fight was over, the race had been won. He kept, what?—the faith. Now Paul makes the statement: "For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe" (1 Cor.1:21). So, all the wisdom of the world with the conceptual mind cannot find God. He can rationalize from here to the end of time. It's a mystery to be known only by revelation. God unveils himself in an experience, and then you know. But you can't sit down, no matter how wise you are…so he says, "Since, in the wisdom of God, the world did not know God through wisdom, it pleased God…" Well, what pleases God? We're told in the 11th chapter of Hebrews, "Without faith it is impossible to please him," can't please him without faith (verse 6).

And so, I will dare to assume that a friend of mine tonight has made the most wonderful, I would say, killing (if you want to use that word) in business. Wonderful! No hurt to anyone, mutual benefit to all. He has signed a contract or done something wonderful, and he is thrilled beyond measure. So I would assume that for him. If he calls me tomorrow or writes me next week or next month, I would not accept one word that is in opposition to what I have assumed. I heard it. I am still hearing it. I will continue to hear it until that which I heard and am still hearing is perfectly realized by my friend. So if tomorrow I hear that he's distressed, I will not tell God how to move him. He'll move him through all kinds of things if I remain faithful and hold God trustworthy. I will hold him trustworthy and he'll move my friend toward the fulfillment of that where I see him in my mind's eye.

So that is part of the play. And Paul is right by calling it a conflict. He calls it a fight: "I fought the good fight." And I will not quarrel with Paul. It is a play, but it's also a game. But because the end is predetermined I cannot altogether call it the fight. Because the fight, like tonight's fight, is most uncertain…as you heard the outcome. All the wise boys, all the wisdom of the world put it on one person because of a record, and the other fellow won. And so, this strange, strange…all the wisdom of the world means nothing in the eyes of God. The one fellow who won, did you see him on TV? He said, "Who is the greatest?" and he had his second say, "Cassius Clay." "Who is the prettiest?" "Cassius Clay." "Who is the biggest?" "Cassius Clay." "Who is the wisest?" "Cassius Clay." And he beat that into his mind's eye, and he said, "I'll take him before eight because I'm great." He's a poet. And all these things he weaved into his mind's eye. While the other was simply brawn, he was going to go along on sheer brawn, and the other fellow wasn't doing that at all.

Now we come back to another beautiful one told me last Friday night. This lady was here on Thursday, the 20th. She heard me once before when I quoted my friend Hallie(?) Smith at the Chinese Theatre. But, that was simply one Sunday morning when you have enormous crowds and

so it was a quick meeting. I met her because I knew her mother and father so very well, it was a joy to meet her, but with the crowd moving you can't talk to her. But she was here last Thursday for the first time. Her mother drove her home and they discussed the meeting. Her mother said to her, "Did you like it?" She said, "Very much." "Do you believe it?" "I certainly do. That's what I believe. I believe every word of it." Well, the next morning they got on the phone again, again the conversation of the night before and the meeting. Because I was speaking of crossing the Jordan, that every moment of time man is at the Jordan; the facts stare him in the face and he's got to get beyond the Jordan. The only one who gets beyond the Jordan is Joshua, and Joshua's name is Jesus, and Jesus is Jehovah, and Jehovah is I AM. So I put myself beyond the Jordan, and assume that I am where I want to be, either spatially or in other states, like in a more noble state, that also you move into that state.

Well, she liked it. Then she said, "But Mother, I had the strangest dream last night." This is now the early hours of Friday morning. "This is what I dreamt. I saw a living serpent, small one, but very much alive. I picked it up and put it in my handbag. And then I woke." What a glorious dream! You see, the Bible recognizes only one source of dream: all visions and dreams proceed from God, all dreams. Now we go back to the great entrance into this world: from innocence, beyond the dream, into hell, the fires of experience, where man is called upon to embrace the fires and be consumed as its victim; and then rise from its ashes as Christ Jesus. But he has to completely embrace it, like the great moth, where the two moths went in search of their idol, the flame. They came back with uncertain intelligence—one thought it was hot, one thought it bright, but they did not agree as to what the flame represented. And a third, moved by sheer desire and true desire, rushed to the flame, and folded his wings beneath him, and plunged headlong into the sacred fire, until he became one color and one substance with the flame. "He only knew the flame who in it burned, and only he could tell who n'er to tell returned." He so became absorbed in it he could not return anymore; he rose as Christ Jesus. Couldn't discuss it on the level of the moth and the flame, he became the flame; and so, he rose as the flame, the light of the world.

And so, in this story, she heard it, she believed it. What did she believe?—that her own wonderful human Imagination is Christ Jesus. She heard that. She told her mother, "I believe that. I believe that that could save me from what I am, if I want to be saved from what I am…that if I really understood this, I could really apply it." And that truly is the state of the world. One's own wonderful human Imagination, that's Christ Jesus, that's God. So she so believed it that in the depths of her soul, unmodified by the conceptual mind, because in this world she wouldn't dare touch a serpent, anymore than you would. She would run from it or try to kill it. But she picked it up and put it in her handbag.

Now in the beginning, the serpent leads man out of innocence into experience. The word that we call "fall" is He Vau He, in scripture the root of the verb "to be", He Vau He. "To be" is, alright, the Self-Existing Being. The original meaning of that verb was "to fall, or to cause to fall." Here, to cause to fall…the one who caused the fall also fell. He caused the fall, and he himself fell. So, God himself enters death's door with those who enter, and remains with them through the whole furnace of experience, and shares with them all of their visions of eternity, until together they awake as one, and it's God. So the serpent has always been the symbol of Christ Jesus.

So she heard it, she believes now that Christ Jesus is her own wonderful human Imagination, that when it's said in Corinthians, "Do you not realize that Jesus Christ is in you?" now she knows that this Jesus Christ in her is her own wonderful human Imagination. So she sees him now symbolized, something alive, not a dead Christ, a living Christ. She picks up a living serpent and puts the serpent in her handbag, where all valuables are kept. For, whether you believe it or not, a handbag is part of a Western woman's equipment. She is undressed without one. I think that it's a horrible thing that our tax experts should tax a lady's handbag when you don't tax a man's pair of pants. It's another part of her wearing apparel. She puts everything into it that she considers of value—her car keys, her house key, her little notebook, her charge accounts, everything. It's part of the dress of the day. Without it some people feel undressed. So she has everything in it. Where she keeps her valuables

she placed Christ. Now what she has to do is to prove she really believes it. But she does…from the depths of her soul she does. Now exercise him, because he only grows by exercise, and every time she exercises her Imagination lovingly on behalf of another, she is feeding Christ Jesus.

And that serpent will one day appear to her in the most glorious way. I'll tell you exactly how he will appear. One day, when the temple of her body is torn from top to bottom and then she stands divided, looking at the two sections of one body, she will see at the base of what would have been her spine, coiled, this glorious golden liquid light, pulsing and moving. She will know it is her Self, and then she will fuse by that knowledge, for we become what we behold. She beholds it and she becomes it. Then she, as it, will move up that spinal column of hers, right into her skull that is Zion. And she will be it: the one who fell is the one who will ascend. "No one ascends into heaven but he who first descended" (John.3:13). It is it that descended, your great Savior; and he descended, and is dreaming in you all the strange things of the world. So he went right down into generation, the base of the spine; and there he dreams all the dreams of eternity, all the creative dreams, by any name, all the sexual dreams, everything he's dreaming. It's Christ Jesus.

And one day, he turns around and what was down into generation becomes regenerated. All the currents of the body are reversed as he moves up into his heavenly world, leaving everyone to perform all they're performing and allowing all their dreams because he is doing it. And one day, you'll know these words in that 96th plate of Jerusalem: "I behold my deadly dreams of six thousand years dazzling around thy skirts like a serpent of precious stones and gold. I know it is my Self, O my Divine Creator and Redeemer." Right after he makes that bold confession, which he claims was dictated by the spirit of love, who was no one other than God, he then comes into the next line and he puts the words into God's mouth, and calls God, Jesus. Jesus is made to say, "Fear not, Albion (speaking now of humanity): "unless I die thou canst not live; but if I die I shall arise again and thou with me." So he comes down into generation from his heavenly state. He empties himself of his immortal form and takes upon himself the form of a slave, called man; and there he dreams with man until that moment in time when the fight is over, he's overcome the battles, and now the crown of righteousness awaits him as he moves up into Zion.

So this is the most glorious play. If you know it's a play and someone is playing an unlovely part, don't condemn him, pull him out of it. He doesn't have to play it if all eventually awaken as God. For eventually he's going to awaken as God regardless of what part he played. So, the only predetermined state in the play is the end. But within the conflict of the second act, which is the act of experience, you can play any part in this world. And in the end, all will be forgiven, because God is playing all the parts and God forgives them. But all these are the eternal parts. So this is a message of man: This being, sound asleep, moving through eternal death (this world), and awakening to eternal life. The story of the little seed falling into the ground, and unless it falls into the ground and dies it remains alone, but if it dies it brings forth much. It's the mystery of life through death.

So innocence…well, let me share with you a vision of mine. I once saw in this vision an infinite field of human flowers, beautiful flowers, big wonderful sunbursts, and every one with a human face. And when one moved, they all moved. If one smiled, they all smiled. If one frowned, they all frowned. They moved in concert, directed by some invisible hand. But they moved in concert. And I looking at them knew that I enjoyed more freedom than all of them put together; though I certainly was not as beautiful and certainly not in that state above the cloud or on the cloud, for I had gone down into generation. I was limited by the garment that I wore, the animal garment, subject to all of its weaknesses, subject to all its violence. And yet, in spite of these limitations of the human physical garment, which is an animal garment, I knew in my vision I enjoyed more freedom than all of them put together. They had not yet left the state of innocence and entered the world of experience. I was shown in my vision where I formerly was, one with that that moved in concert, and then unwillingly detached. For I did not volunteer, no one volunteers, because you are in a state of bliss, but it's an innocent bliss. And then you pass through the world of experience, and when you emerge you are as free, free as all outdoors, because you are liberated, and you are God. And

you fly, like that angel in The Marriage of Heaven and Hell above the clouds, into that wonderful world and you dance as a liberated being.

But in the other, you don't, you move in concert. And you're beautiful and untarnished, unwithered, everything is perfect, but you're anchored, anchored to the ground. No flying around, no freedom whatsoever, but beautiful…waiting when that moment in time comes that God himself will subject you from that field of beauty into the world of experience. And you too will enter. And one day, like the little butterfly, or the little moth, you too will become so curious that you'll plunge right into the sacred flame. And then you'll be consumed as its victim, and you'll rise from the ash, but no one will see you because you're the flame. And you rise as the light of the world. So everyone will do it.

So I can share this vision with you. It's perfectly marvelous, unmodified by my conceptual mind. Because, had I seen it with memory of what I'd gone through, I would know the flowers could not be that human. I would know the faces, living wonderful fresh faces, couldn't be true. But you see, your reason is suspended when you have the vision, and it seems such a normal thing to see living childlike faces in a flower. And every one was a wonderful beautiful face, not one was unlovely, every one perfect, you couldn't improve upon it, it was perfect. And yet I knew inwardly I had more freedom than all of them put together. For, I, reluctantly, unwillingly was subjected to this futility. And then, passing through the great furnaces of affliction, exercising the being, as I found him slowly, to find he is my own wonderful human Imagination. It was he who subjected me, he who I didn't recognize. I sought him in everything but where he was. I sought him in the wind, in the earth, in the sunlight, in the lightning, and finally I heard him in the still small voice speaking from within: "That which I have done, I have done. Do nothing." And I heard the voice; it came from within; and then I did nothing, and what I had assumed within nine days it happened to me. I did nothing, he simply brought it from the depths of my soul and it happened. He influenced the behavior of everyone who could be used to make real that which seemed so impossible, so unreal, when I dared to assume that I am. And so, it came from within.

My friend may look for him in everything in the world 'til one day he's going to find him. And when you find him he's just like you. So if anyone should ever say, "Look, here is Christ!" or "Look, there he is!" don't believe him (Mark 13:21). Why? Because, although "It does not now appear what we shall be, we know that when he appears we shall be like him" (1 John 3:2). Just like him, because he's within you. So in that very twinkle of an eye he takes your lowly body and he changes it to be like his glorious body, to be of one form with that of the exalted Christ. Not something less than, one with the form of the exalted Christ, one with God.

So the play…it's perfect as a play because the end is predetermined. As you're told, he called us all to himself, and "Those whom he foreknew he also predestined to the conformed to the image of his Son. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified" (Rom. 8:29). When you glorify in the Bible, you glorify with God: "I will not give my glory unto another." He can only give it to himself, therefore, when man is glorified, God succeeded in his purpose and gave man himself. Therefore, he has the glory that is God, and rises as God. So you are predestined to be conformed to the image of his Son, and the Father and Son are one when you rise.

But in this battle, in the conflict, you must accept destiny. Not your particular destiny…and say that the stars have consented unto your misfortune; they have not consented to your misfortune at all, nor have the teacup leaves, or the coffee beans, or the bones, or anything in the world. It is simply your choice. No matter where you are inserted begin to believe in God, and find him as your own wonderful human Imagination. Then become selective and get out of any place where you might have started life. And you can do it by holding God trustworthy. Go to sleep this night and try this. When you get flat on your back, before you lose consciousness, and your eyes are shut to the outer world, just think of this being that you would like to be. Don't be embarrassed. If it is something… that you want more income and considerably more, don't be embarrassed, don't think you're greedy. All things are possible to him, and he's right with you as you are contemplating the man, the

woman, that you would like to be. Contemplate yourself as that being. And then in the most simple way say "Thank you." Just mean it. When you say "Thank you" it is always for something received, you know. I don't say "Thank you" in the hope I'll embarrass you into a gift. I say "Thank you" because you've given it. And so, I saw it clearly…I become what I behold…so I saw myself clearly as such a person, and then say "Thank you," meaning I'm holding God trustworthy. Try it, and see if you can't give me the most wonderful stories in the next few months, because beginning next week our series, five-eighths of it, is geared really to the law: How to use this law constructively to achieve definite goals in this world…so that we'll take it then as the race. But I tell you the end is predetermined, the end is God.

Now let us go into the Silence.

* * *

Q: Throughout the Bible we read that I AM, I AM, yet in Genesis it starts out "Let us make man in our image."

A: That is a plural word, Elohim. The word I AM was not revealed to man as the name of God until the 3rd chapter of Exodus, you'll find it in the 14th verse, the 3rd chapter of Exodus. Prior to that, God was known as The Almighty, Shaddai. He was known by other names. He still is Almighty, but as we go through the Bible he never drops the name I AM. But finally in the very end we find the name of Father given to him. In the 17th of John and all through the gospel of John, the greatest name that he has is Father, which name he also gives to us by giving us his Son to call us Father. It's the one way he has of showing man he's completed the gift of himself to man, because if he is a father then there is a son somewhere. When that son comes out and turns toward you and calls you Father, and there's no uncertainty in your heart that he is your son, and you know he's God's son, you go back into the scripture to find that, here, he promised him, his sonship. He said, "Today thou art my son, today I have begotten thee" in the 2nd Psalm (verse 7). And so, when that same being appears in your world and calls you Father, then you know who you are. So, the word Elohim in the 1st chapter of Genesis is God's creativity, it's plural. We are really the Elohim. But the grand commandment is "Hear, O Israel, the Lord"—that is Yod He Vau He called Jehovah—"our God"—that is Elohim—"is one Jehovah." So it takes all of us, the Elohim—it's a compound unity, one made up of others—to form the grand I AM that is God. Is that clear?

Q: This series of lectures is the first time that I have attended, and so I'm still a bit confused about using the Imagination in the way in which I understand you are telling us to. And what I am trying to say is, how can you use this Imagination with all of the senses when you are unfamiliar with a certain surroundings that you need to contact? Am I making any sense?

A: Well, for instance, let us make it spatially first and put it into other states. You take a spatial state, now if you were going to San Francisco then you know…(recorded over).

Q: You made a statement that you were going to have a certain thought about a friend of yours, helping him to sign a contract or something, I don't remember specifically. Do you mean to say… you also said, in conjunction with this, that if you would not hear any word that this friend had to say that is contrary to this positive thought. Do you mean to say that if your friend himself does not have this positive thought that by your mere thought can he get what he wants? Even though he himself does not…

A: Definitely, definitely! If I say it has to depend upon his acceptance, I am passing the buck. Because if all things by a law divine in one another's being mingle, then I have influence and I do it wittingly or unwittingly anyway. I don't ask my child's permission to hear good news for her. I love her and I hear good news for her. So, when she writes home, as all children do, "Oh, this is going to be a very tough exam, I don't know if I'll pass or not. In fact, it's in the lap of the gods and my teachers whether I even graduate!" I don't hear anything. So the last report card came in, beautiful B+s, A-s, and she's away up on the Dean's list. Well, they can't go any higher than the Dean's list. And so, she's an intelligent child, I know. She does make the effort. But I have never once waited

for her to ask help. I love her. And so, eventually, you allow everyone, and ask no one's permission to love them. You know that wonderful poem? "He drew a circle that shut me out, 'Infidel! Scoundrel! A thing to flout!' But love and I had the wit to win, and we drew a circle that took him in." And so you take him in. You don't ask permission to take him in. He can shut you out if he wants to live in a little place all by himself. Grant him that right too. But you don't shut him out when he shuts you out. Eventually, ___(??). These little words in the epistle of John, "We love him because he first loved us."

Goodnight.

HIS PURPOSE

Tonight's subject is: "His Purpose." When purpose is revealed, everything falls into place; so the revelation of purpose gives meaning to the existence of life. There is a purpose behind it all. It may not seem so, judging from this level; but there is a purpose -- a great purpose. It is God's purpose to give Himself to us, because in the end we will awake as God. That is the purpose.

Paul tells us he knows the plan by which it is done when he writes his Letter to the Ephesians. He says, "He has made known unto us the mystery of His will according to His purpose which He set forth in Christ as a plan for the fullness of time" [Ephesians 1:9]. Then he tells us, "In the fullness of time God sends forth His son into our hearts crying, 'Father.'" [Galatians 4:6]

"In the fullness of time," -- that is; in the very end of the drama, His snn appears calling us, "Father." Then, and only then, will we know that God has fulfilled His purpose in us. Now, this is the fulfillment of Scripture, and we are told, "Scripture must be fulfilled in me." [John 17:12]

"And beginning with Moses in the law and all the prophets and the Psalms, he interpreted to them in all the Scriptures, the truth concerning Himself." [Luke 34:27, Revised Standard Version] "For Scripture must be fulfilled in me."
He says, "In the volume of the book -- " which means the Bible -- "it is written of me." [Psalm 40:7, King James] For, from beginning to end, it's all about that central character that is being formed in us. And when He is formed in us, He comes forward, and That One calls us, "Father."

In the story of "Job," the innocent being suffered unmercifully. The word "Job" means: "Where is my father?" That is the search of every child born of woman: Where is the Cause of the phenomena of life? Where is the Father of it all? Where is He?

In the end of the Book of Job, Job can say, -- as the world can say who has accepted the belief in God: "I have heard of thee with the hearing of the ear, but now my eye sees Thee." [Job 42:5] When you have heard of God, -- and those who believe in God have heard of God, -- but in the end, more than having heard of God -- you see Him. Now, how do you see God?

We are told in Scripture, "No one has ever seen God, but His only begotten son, who is in the bosom of the Father, he has made Him known." [John 1:18] For to see God, you must see Him in His son. The son reveals the Father.

Now we are told: "No one knows the Son except the Father, and no one knows the Father except the Son, and any one to whom the Son chooses to reveal Him." [Luke 10:22]

Now, we have searched the Scriptures for that Son, and we are told in Scripture, in the 2d Psalm, -- and the Psalmist by the name of David is speaking, ahd he is made to say:

> "I will tell of the decree of the Lord:
> He said unto me, 'Thou art my son;
> today I have begotten thee.'"
> [Psalm 2:7]

Then in the 89th Psalm, -- these are now the words of the Lord, and He says:

> "I have found David, my servant;
> and he has cried unto me, 'Thou art my Father,
> my God, and the Rock of my Salvation.'"
> [Psalm 89:20,26]

Man, having been taught that the Bible is secular history, hasn't the slightest concept of this Scripture -- of this mystery. When Paul speaks of this mystery that was revealed unto him, he is not telling us that this is a matter to be kept secret, but it is a truth that is mysterious in character. Tonight I will share with you my personal experience of this mystery; and I know it's going to be the experience of every one in the world, for it is God's purpose.

Twelve years ago today in this City, across the way at the Hotel Sir Francis Drake, that mystery began to unfold in me. I retired quite early, having read a bit of the Bible, a bit of William Blake, and then retired. I made a call to my wife and daughter, who were then in Beverly Hills, and then turned in, in a very normal manner. Then at about 4:15 in the morning a vibfation that was the most intense thing that I've ever experienced began in my head. It was an earthquake, plus a storm! I felt that every bone in my skull was coming apart. I entertained the thought, not knowing anything of the human form, -- I am not a doctor; so I knew nothing of what a cerebral hemorrhage would be, but I thought for a moment, "This must be it. It must be a massive cerebral stroke, and maybe this is my departure from this world." That was the feeling I had, -- the thing was so intense!

But this is what happened: Instead of being one who departed the world, I began to awake. At the moment, I thought I would awake as I had awakened for 50-odd years of my life. Now this was 1959. twelve years ago. But as I awoke, I awoke within my skull! And I <u>knew</u>, as I woke within my skull, that my skull was a sepulchre. It was a tomb, and I am alone! And my skull was sealed; there was no opening, a completely sealed tomb -- sepulchre. I had one consuming desire, and that was to get out. I intuitively knew that if I would push at the base of my skull that something would give. I pushed the base of my skull from within, and something gave -- rolled away. Then I stuck my head through that opening and pushed; and I pushed and pushed, and I came out inch by inch by inch, just as a child comes out of the womb of a woman, only this exit was out of my skull! And when I was almost out, I pulled the remaining portion of my body out of my skull.

I looked back at that out of which I had come to find it was this body. It was ghastly pale, and tossing its head from side to side, just like one in the recovery room following some major operation. It looked like death itself! I arose from the ground and looked at it, and there it was just like something that was dead.

Now a peculiar, unearthly wind began, and I thought it was coming from the corner of the room. I looked over where I thought it originated. I hadn't turned away more than a matter of seconds. The wind was in my head, and it was also coming from the corner of the room. When I turned back to where the body was, the body was gone, but in its place sat my three older brothers. The oldest sat where the head was, the second one sat where the right foot was, and the third one sat where the left foot was. They, too, were disturbed. They could not see me, -- and I will tell you why later. I could see them and hear their thoughts. Every thought was objective to me. I heard their voices. I heard their discussion about the wind.

And my brother Lawrence, the first one, -- he got off the bed and started towards the same direction where I thought this storm originated. He hadn't gone more than, say, two feet when his attention was attracted to something on the floor. And looking down, he announced this, -- he said, "Why, it is Neville's baby!" My other two brothers, Cecil and Victor, in the most incredulous voices asked, "How can Neville have a baby!" He did not argue the point. He stooped over and lifted the evidence from the floor, and here was a babe wrapped in swaddling clothes. He brought it towards the bed, and laid it on the bed. Then I lifted that little infant in my arms, and looking into its face, I asked the little child, "How is my sweetheart?" It broke into the most heavenly smile, almost to a laugh; and then the whole scene dissolved.

That is the story of the birth of God! It's not the child. The child, we are told in Scripture, is only a sign. "And this shall be a sign unto you: ye shall find a babe wrapped in swaddling clothes and lying in a manger," [Luke 2:12] -- lying at the very lowest ebb. But a sign of what? That God is born! "Not of blood, nor of the will of the flesh, nor of the will of man, but of God," [John 1:13] -- Self-begotten.

I had not the slightest idea that the story of Jesus Christ was so literally true, for I was taught, as every Christian is taught, that it was historically true two thousand years ago. I did not realize that it was contemporary, that it has to be something that takes place in every one throughout Eternity, -- that God's timeless Plan is taking place in time. His timeless purpose is working in time. And in the fullness of time, this one is called, that one is called, that one is called; and each gives birth to God, for God is the Savior! As we are told, "I am the Lord your God, the Holy One of Israel, your Savior, and beside me there is no savior." [Isaiah 43:3] So, the Savior is born! And you contain that Savior within you! God literally became as you are, that you may be as He is. This is the story of life through death, the story of the germ of wheat. That little grain of wheat must fall into the earth and die, or else it remains alone; but "if it dies, it bears much fruit." [John 12:24]

So God actually dies, to completely forget He is God when He becomes you. He is buried in you, and He will awake in you; and the sign of His awakening in you is the little child wrapped in swaddling clothes. That is the evidence that an event outside of the wildest dream of man took place at that moment in time, and the one in whom it took place was the one in whom God awoke! That was the sign.

Now we come to the child. There's another child. We are told, "Unto us a child is born," -- that is the child; but, -- "unto us a son is given." [Isaiah 9:6] These are two entirely different events. They are separated by approximately four and a half months, approximately; 139 days, to be exact.

A hundred and thirty-nine days later, a vibration similar to that one that preceded it (in the child's birth) takes place again in your skull. And this time it is centered at the top of the skull, and you feel you can't take it. When it reaches the apex of intensity, at that moment your skull seems to explode. It actually explodes. And then you find yourself in a modestly furnished room, looking at a son; and you know he is your son! He's a boy, oh, about thirteen years of age, and you know exactly who he is. You know that he is David of Biblical fame, and you know he is your son. And you know he knows that you are his father!

You look down before you, and here is an enormous head severed from a body. That is the head of the giant that your son severed; and you know he is the David of Biblical fame and you are his father!

David's father is God. The name in Scripture is Jesse, and "Jesse" is any form of the verb "to be." It actually means "Jehovah exists." That is the name of David's father.

What I am telling you, you do not know now; but no one in Eternity can convince you that you are God but your Son. I can tell you from now to the ends of time that you are God, and you will say, as Job said in the end of the Book of Job: "I have heard of Thee with the hearing of the ear, but now my eye sees Thee." [Job 42:5] You can only actually know that you are when the Son appears. For, "No one knows who the son is except the Father, and no one knows who the Father is except the Son, and any one to whom the Son chooses to reveal it." [Luke 10:22]

So, "No one has ever seen God, but His only begotten Son who is in the bosom of the Father, He has made Him known." [John 1:18] But He appears at the end of the drama. Then you know why you put yourself through the "furnaces of affliction." It took all these "furnaces of affliction" to awaken you from that self-imposed death, that you may redeem man. And, so, He actually awakens within the individual, and he awakens as God!

But not one thing in Eternity could ever convince an individual that he is God, save the Son of God who calls him, "Father." He said:

"I have found David . . .

and he has cried unto me, 'Thou art my Father, my God, and the Rock of my Salvation.'" [Psalm 89:20,26]

That, you will read in the 89th Psalm. This is how the drama unfolds within the individual. This is God's purpose.

Now, we are told: "You must be born again. Except you are born from above, you cannot enter the kingdom of heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." [John 3:14] You read those words, and they seem to mean what? Nothing! Just words. May I tell you? they are literally true.

As we are told in Peter's First Epistle: "We are born anew . . . through the resurrection of Jesus Christ from the dead." [I Peter 1:3, Revised Standard Version] Now you know who Jesus Christ is! It is your own True Being, which is that in you that will actually rise from the grave.

The moment you rise from the grave, -- right on the heels of it, follows your "birth from above." So, you are "born from above" through the resurrection of Jesus Christ-in-you. But He rises in you from the grave of your own skull. That's how He rises in you.

So, do not look on the outside for Him. Jesus Christ is in man, or man could not breathe! He is in you, or you could not be alive. And the day will come He will actually unfold Himself within you as you. He comes to us "as one unknown," yet one who in the most ineffable mystery lets us experience who He is. And when we experience Him, we experience Him in the first-person singular, present-tense experience.

You can go out and tell it to any one who will listen to you, but you cannot persuade them that it is going to happen to them until it does happen, and they will know how true your story is. Because, the Bible teaches that, no matter how you tell it -- how persuasive you are, you cannot convince any one that he is God. Only the Son can convince the individual that he is God! Until the Son appears, the Son cannot be spoken of as your son. He has to appear, and through some peculiar, innate wisdom, you look at your son as though memory is returning -- as though you had suffered from amnesia. So, God is rising in man and his memory returns. "God has sent unto you," as it is said in Scripture, "your own spirit." [See Proverbs 1:23; Isaiah 32:15; Luke 11:13; John 3:24, 3:34; I Thessalonians 4:8.] Now you know that the Holy Spirit is The One who brings back the memory of all that was foretold. "I will send the Holy Spirit, and he will bring unto you all that you have heard from me. He will reveal to you all Truth, and you have only heard the truth from me." [See John 14:26.] That is what He says.

So, when memory returns, you can hardly believe that you are looking at one that you formerly denounced as your son. When you read the story of David, has it ever occurred to you that the David of Biblical fame is your son? You would say, maybe, -- if

you were not born in the Jewish faith: "How could he be? I am a Christian. David is a Jew, and how could he be my son?"

Forget Jew, forget Christian, forget black, white, yellow, pink, and see it as what it really is. It is God's Plan of Salvation. It hasn't a thing to do with what the world teaches. It is all something entirely different.

Now, if this is true, and he said Christ is the son of God, and he tells you that David is the son of God, is David the Christ? Let me turn to the 11th chapter of Revelation. "And the kingdom of this world becomes the kingdom of our Lord and of His son." [Revelation 11:15] "The kingdom of the world has become the kingdom of our Lord and His son." They do not say in Revelation, the 11th chapter, "Jesus Christ." They speak of "the Lord and of His son."

Now, who is the Lord? We are told in Paul's Letter to the Corinthians, the 12th chapter of Second Corinthians, "No one can say that Jesus is Lord, except by the Holy Spirit." No one can really know it. Unless you know He is the Lord, then you can speak of "the Lord and of His son," for the Christ is the Son of the Lord.

So, if you know the Lord, you can only know that Jesus is the Lord by the Holy Spirit; and the Holy Spirit is simply memory returning. It is remembrance. "He will bring unto your memory all that I have told you." [John 14:26] So, when He sends the Holy Spirit upon man, then the whole thing begins to return as something that was a lost memory. So, we suffer from total amnesia.

Now, let us go to the Scripture, for He tells us we must be "born again," and then: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." [John 3:14] Is that something you can experience? I tell you, from my own experience, yes. You experience it in this manner: You are told at the very end of the drama, after He was resurrected: then as they crucify him and he is resurrected, came the splitting of the curtain of the temple from top to bottom. [See Luke 23:45] You are told in Scripture, "You are the Temple of the Living God, and the Spirit of God dwells in you." [II Corinthians 6:16]

If you are the Temple of the Living God and the curtain of the temple is split from top to bottom, is it not your body that is split from top to bottom? It cannot be some piece of cloth hanging in some synagogue or some cathedral or some church made with human hands. For if you are the Temple of the Living God and that temple's curtain is split from top to bottom, marking the resurrection of the Spirit of God, then it is your body that is split; and it splits in this manner:

This comes 123 days after the discovery that David is your son, revealing you as God the Father. A bolt of lightning, seemingly out of the blue, splits you in two from the top of your head to the base of your spine. Then you look at the base of your spine and there you see a golden, liquid, pulsing, living light. As you contemplate it, you know it is your Self; and you fuse with it.

You become one with that which you contemplate; and then, like a bolt of spiral lightning, you ascend your spine into your skull once more, and it reverberates like thunder. We are told, "You will take the kingdom of heaven by storm." [See Matthew 11:12 and Luke 16:16, Revised Standard Version.] You take it with violence, for when you enter, you enter in the most violent manner; and the nearest thing on earth that I can use to illustrate it would be a rivet. It is like a hot, hot rivet, and you bore it into steel. This thing simply reverberates; your whole head reverberates as you go up your spine like a serpent right into your skull. So, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up" [John 3:14], and he finds himself as the Son of Man! And if <u>you</u> go up that way, why, then, <u>you</u> are the Son of Man!

Then comes one that takes place 998 days later, completing the circle of 1260 days. Then suddenly, without warning, the heavens open. Your skull becomes translucent, and there is no circumference -- infinite transparency; and hovering above you is a dove, about twenty feet up. And it's floating; yet there is no water, but it is not using its wings to remain aloft. It floats just as a duck would float, but it's a dove. And the dove looks at you lovingly.

At your side there will be a witness. In my case it was a woman of about 30. I call her the "Voice of God." And here, as I looked at the dove, she said to me: "They avoid men, because men give off the most offensive odor. But he so loves you, he penetrated the ring of offense to demonstrate his love for you."

Then the dove descended, and I stuck my hand out with my index finger this way (illustrating). It lit on that index finger. I brought it automatically to my face, and it smothered me in kisses all over my neck, my head, my face; and while it was smothering me with kisses, the whole scene then dissolved, completing the Four Mighty Acts as spoken of in Scripture. [See Psalms 106:2; 145:4,12; 150:2, King James version.]

So, I tell you from my own experience that the story of Jesus Christ is true. As told in Scripture, "Jesus Christ <u>in</u> you is the hope of glory." [Colossians 1:27] Were He not <u>in</u> you, it wouldn't happen to you, because all these things happen to Jesus Christ, -- to the Father and the Son -- to the Lord and His Son. It has to happen to Jesus Christ. And, so, no one can say Jesus is the Lord, except by the Holy Spirit.

Now, He makes the statement, "When you see <u>me</u>, you have seen the Father. How can you say, 'Show me the Father'? I am the Father." [John 8:9] "I and the Father are one." [John 10:30] "Have you been so long with me, Philip, and yet you do not know me? He who has seen me has seen the Father." [John 8:9] But you do not <u>know</u> the Father unless the Son reveals Him, and the Son does not reveal Him, -- I can talk about the Father, but you do not <u>know</u> that you <u>are</u> the Father. The Son must come into your world in the manner which I have just described. There's an explosion within you, and that explosion reveals that which was hidden there. Well, where in Scripture is it said that He was hidden within you? We are told

in the 3d chapter of the Book of Ecclesiastes, the 11th verse: "And God has put Eternity into the minds of men, yet so that man cannot find out what God has done from the beginning to the end." [Ecclesiastes 3:11]

Now, the interpretation of this verse, which is the most disputed verse in Ecclesiastes, hangs upon the meaning that you give to the word translated "Eternity." The Hebrew word is "olam"; it is translated in the King James version as "the world." "God has put the world into man's mind." In the Revised Standard Version it is translated as "Eternity." "God has put Eternity into man's mind."

But the word -- you find it three times in the 17th chapter of the Book of First Samuel, and this is how it is translated: He has just severed the head of the enemy of Israel, personified as the giant Goliath. It has been promised that the father of the son who severs the head of the enemy of Israel will be set free. Not the son, but the <u>father</u> will be set free. So, the king now turns to his lieutenant, Abner, and he asks the question: "Abner, whose son is that youth?" Abner replies, "As your soul liveth, O King, I do not know." He sends him to inquire whose son that stripling is. No one knows. Now, David stands before the king with the head of Goliath in his hand, and he turns to David, and he says to David: "Whose son are you, young man?" [See I Samuel 17:56-58] Now, the three words: "young man," "stripling" and "youth" are translations of the word "olam," the same word that is translated "eternity."

So, when He put Eternity into the mind of man, He put David! Well, now, who is David? I tell you, he is the Son. Well, now is <u>he</u> the son, or does he represent something? He represents the history of humanity, but that history consists of all the generations of men and their experiences, condensed into one grand whole; and that concentrated time into which all the generations of men are fused, and from which they spring, is named "Eternity." That complete history of humanity, if personified, would come out as David.

So, the man who sees David as his son has gone through the entire history that was put into the mind of him. He has played all the parts; and having played <u>all</u> the parts, he is now entirely entitled to be awakened as the Father-within-him <u>as</u> him. And the concentration of the whole history of humanity stands before him as David, and David is the personification of Humanity. So, you <u>can</u> say that Humanity is the son of God! But Humanity personified as David of Biblical fame. So, <u>all</u> are contained within the man who awakes.

So, I can say to you tonight that every one of you -- all who ever walked the face of this earth -- all that <u>ever</u> walked the face of this earth are now contained within you. And I can say that all things are within my own wonderful human imagination, because all are part of the history of Humanity. And having seen <u>all</u> personified as a single youth -- the Eternal Youth, for Eternity is a youth, not an old man, -- having seen my son and having identified

him as David, I know exactly who I was, having seen David. So, the Bible is completely correct in saying, "No one has seen God," [John 1:18] "but the only begotten son who is in the bosom of the Father, he has made Him known." [John 1:18, R.S.V.] "And no one knows who the Son is except the Father, and no one knows who the Father is except the Son, and any one to whom the Son chooses to reveal it." [Luke 10:22, R.S.V.] So, that Son cannot reveal you as God the Father until the end when you have completed the play and played it all.

When you have played it all, then automatically there is an explosion within your head. Well, that is where the whole drama takes place; and standing before you will be your son, the sum total of the history of Humanity. So, this is Eternity, and He placed it in man,"yet so man could not find out what God had done from the beginning until the end." [Ecclesiastes 3:11]

The word "end" is "telos," which simply means "perfect" -- being "perfect as your Father in heaven is perfect." [Matthew 5:48] It means to actually reproduce the original. Now, the Original is God the Father. As we are told: "Let us make man in our image." [Genesis 1:26] Now, there is an image. That Original must be reproduced in you. So, Paul could say, "Again I am in labor with you until Christ be formed in you." [Galatians 4:19, Revised Standard Version] When He is completely formed in you, like a child being formed in the womb of a woman, -- when it is formed, then it comes out at the appointed hour. So, this will come out at the appointed hour, but "from above."

So, there are two births: one "from below" from the womb of a woman, and one "from above" out of the skull of generic Man. This is told us beautifully in the Gospel of John, but told us symbolically in this manner: "And Peter went into the tomb and the body was not there, but the linen clothes were there, and then the napkin was folded up that was lying on his head, but apart by itself." [John 20:6,7, R.S.V.] Now you hear that, or you read it in Scripture, and you wonder: What on earth did they record this for? But John is the most profound of the Evangelists, and he told the birth in symbolism so that no one could understand it.

You and I use the word "napkin" in a very limited sense today. We speak of a cocktail napkin, a dinner napkin, or a sanitary napkin; but the ancients had a wider use -- a wider sense of meaning for the word "napkin." It meant the placenta, the afterbirth. It is that which attaches the fetus to the uterus for the purpose of nourishment; and then the uterus at birth expels the placenta. So, that napkin is the evidence that a birth took place. It took place in the tomb, and the tomb's name is Golgotha; and the word "Golgotha" means "skull." So, there was this napkin bearing evidence of the fact that some birth took place, but that which was born has disappeared, -- it isn't here, but the evidence is here in the form of a napkin.

A birth did take place. And the "linen clothes" simply mean the body out of which it came. It escaped from death, for the body is the body of death. It rose out of death, leaving behind

it the linen clothes, or the body, and the evidence of its resurrection, which is the napkin, the placenta -- the afterbirth.

So, this is God's purpose. Now, if you know anything in this world that could interest you more, why, then, tell it. There are men today who are in their 80's who, every time their name appears in the paper, they add to it, "a millionaire"; and their consuming love is another million. They aren't going to take one penny with them, but they still want another million. What I am talking about tonight would not interest them at all. But, may I tell you? the best and the worst in this world differ in only one thing: the object of their love.

When you have the love for the Word of God, rather than for happiness, wealth, and so on; then you are really on your way. He said, "I will send a famine upon the world. It will not be a hunger for bread, or for the thirst for water, but for the hearing of the Word of God." [Amos 8:11, R.S.V.] Until you have played the part, that hunger will not come until the "end."

Men would rather have the honors of men and frame them and put them up on the wall and point them out to their friends: "Look, I got this one for so-and-so, and that for so-and-so"; and all these things mean absolutely nothing. They will vanish in no time; but what I am talking about is forever. It never, never vanishes. I am speaking of Eternity. You are headed towards an eternal life in an entirely different age -- a Mew Age; and this that I've told you tonight is the way you are going to enter it. You do not enter it by giving your substance to the poor, and giving to the foundations of this world, -- no. You enter it in this strange, mysterious and peculiar manner that I have spoken of here tonight. That's how you enter it.

I hope I have made it clear. It is not the easiest topic, because nothing is more difficult than to take something of this nature and strain it through preconceived misconceptions of Scripture. So, man having been taught Scripture as secular history rather than salvation history, -- and I am telling you this evening all the symbolism of salvation history; it's difficult to completely absorb it in a moment.

If I tell you, as I did tonight, that David is the Messiah, -- and David is simply the sum total of all the events, all the experiences of Humanity, -- he is the personification of human history; and the Lord Jesus is The One Who plays all the parts, and He plays it in <u>you</u>, -- and <u>you</u>, having played all the parts, will awaken as the Lord. And because He is God the Father, there must be a son bearing witness of His Fatherhood, and the sum total of this adventure passes before you as the <u>Son</u> of that awakening -- the result of it.

Now, because of the nature of tonight's subject, suppose we go into the Silence, and then you start with your questions.

Now, are there any questions, please?

A LADY: [The question is inaudible on the recording.]

NEVILLE: My dear, this is something so unlike anything I had ever experienced before, -- I have had many mystical experiences and many wonderful visions; but this came so suddenly, so unexpectedly. Certainly, I did not expect it. But I did not realize how literally true, on a higher level, the Gospel story is! Your head is simply like an earthquake. I've gone through two very severe earthquakes in Southern California: the one in '52 that registered 7.5, and the recent one registering 6.2. The whole house just kept shaking; we had hundreds of aftershocks. That was an intense one. But this all takes place in your head! It is all in your head, and you feel as if every bone were going to fly apart. But instead of that, you simply begin to awake. And unlike all the other waking states preceding it over the years that you have lived, you wake to find yourself, not on your bed where you fell asleep the night before, but you wake to find yourself in your skull. And your skull is quite a large area, and you are not a diminutive little thing like a miniature; you are simply your normal size, and you rise in your head. And you have the consuming desire to get out, but you have an innate wisdom of how to do it, and you do it. And just as you are told in Scripture, "And the stone was rolled away" [Mark 16: 4]; but you roll it away. But it is a peculiar, unearthly sensation and a peculiar, unearthly wind. It is a storm wind all right, but it is something that is different; and when it happens, as the poet said:

"All was foretold me; naught
Could I foresee;
But I learned how the wind would sound
After these things should be."
-- Edward Thomas

Now, Robert Browning, in his poem called "Saul," -- he was inspired to write it by the 17th chapter of the Book of First Samuel, and he has David say to Saul, because Saul was insane -- he had lost his memory. He suffered from amnesia. He did not know one from the other; and in this poem, David is telling Saul of the coming of Messiah, and these are the words that the poet has put into the mouth of David: David turns to Saul and says:

"O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love, and be loved by, forever. A Hand like this hand
Shall throw open the gates of new life to thee! See the
Christ stand!" -- as he stands before Saul.
[Robert Browning, "Saul," Sec. XVIII]

Browning could only have written those words after he had experienced it. So many of the great poets are writing from experience; and having the ability to tell it beautifully, -- well, he is one who can tell it beautifully, and those were the words he put into the mouth of David of Biblical fame.

Then memory returns. After all, Paul's first name was Saul, from the same tribe of Benjamin; and that was Saul -- King Saul.

But King Saul was demented, and so was Paul's first aspect of life, because he took every one who followed this way and persecuted them. So his mind was demented. Then he heard the Voice say: "Saul, Saul, why persecutest thou me?" He called him Saul; and he said, "Who art thou, Lord?" He said, "I am Jesus whom thou persecutest." [Acts 9:4,5] And then he was blinded; and when the blindness left him, he was converted and changed his name to Paul. A complete change of heart, which is nothing but a change of nature.

So, when memory returns, you are not the being that you were when you suffered from amnesia. Can you conceive looking into the face of one you love dearly -- your wife, your child, and not recognizing them? We have that in all of our hospitals: those with partial amnesia, where a section of time is blotted out, and those who have total amnesia who do not remember anything; and they give them all kinds of shocks trying to bring back some kind of memory. You go and you know them; but no matter what you do, you cannot persuade them that they are who you tell them that they are.

If tonight a man who had a million dollars, and you know that he has it, and his lawyer knows he has, and his banker knows that he has it, but he doesn't know that he has, and he has a code that will not allow him to sign a check for something that he does not know that he has, he could not sign a check. If his ethical code denies that, he would not sign it for a dollar, but he could sign it and have it honored for a million dollars. So, that's how we are.

Are there any other questions, please? Well, the time is almost up. This, I know, is entirely different; but, I tell you, we are mixing them up. Last night we gave you the Law, and tonight we have given you the Promise; so we are mixing them for the series. There are ten of them, -- eight more to follow. Well, if there are no questions, there is no need for remaining. Thank you.

---oOo---

X16
S2

HIS TO GIVE; YOURS TO RECEIVE

12 June 1970

[The very beginning of this recording is unintelligible.] Now, we are told that Jehovah brought his people out of Egypt "with signs and wonders." All these signs and wonders are in the story of Jesus. We are told that Jesus is the representative of humanity.

Take just one story, the story of Jesus, for it is really your story. Study it carefully; and once you have found it, in the light of all the signs and wonders in the career of Jesus, -- that's the end of the sentence, -- He is the Resurrection. That's the key to the entire thing. When that happens, all the other signs follow. They all unfold themselves in the individual.

So, forget the individual, and think only of the reality of that individual; and the reality of the individual is the Lord Jesus Christ. He sleeps in man. He will awake in man as the man in whom he awakes. You will meet him playing all the parts of life. And you will know the story that he told you is true. You will see him cast in the role.

Let me share with you now one that was shared with me this week. "In my dream I was on my way to a finance house for a loan. I went straight through the door into the office of the one who owned the company; and to my astonishment, here it was you! You stood behind the desk piled high with letters. You were nothing more than radiant Love, and I knew I needed no collateral -- nothing; that if I asked you for the moon, you had the power to give it. You would have snatched it out of the heavens and given it to me. You were simply a helpless slave of Love -- possessed by Love and obedient to all the commands of Love, and I said to myself, as I left,' What a radiant, radiant fool! Not a thing in the world could be asked of him that he could not grant!'

"As I went out, I encountered a woman. She was the very limit of despair, and I knew she had gone to every one, and turned now to you as the last resort, for she had emptied all channels. But I also knew as she went through that door, her every request would be granted. And then I came out, and I knew any man who got through that little door would find the answer to his every request, for behind that door was nothing but Love; and all the façade -- all this outside appearance of business -- was all a mask -- all a masquerade. The letters, the piles of paper, the desk, and the building itself was only a masquerade hiding Infinite Love and who was behind that door."

Well, I told you, I stood in the presence of Infinite Love, and He embraced me, and we became one; and then He "sent" me to tell you the story as it would unfold within me. His Word is true, and the One He sent, you will find him playing all the roles.

Now I will tell her now: when you go home tonight, read the 55th chapter of the Book of Isaiah. "Ho, every one who thirsts come. . . . . he who has no money, come, buy and eat! Come, buy wine, buy milk, without money, without price." [Isaiah 55:1] And he who comes to Me, I will make a covenant with him, as I did with my loving David, and made him a witness to the people forever. [paraphrase of Isaiah 55:3,4]

Here, a witness -- and I am talking night after night about this witness to the Fatherhood of God. In this same chapter:

> "And the Word that goes forth from my mouth;
> it shall not return unto me void,
> but shall accomplish that which I purpose,
> and prosper in the thing for which I sent it."
> [Isaiah 55:11]

So, everything granted behind that door -- as you call it, "the little, narrow door" -- cannot return void. It is His to give and yours to receive if you ask for it. And she knew in her heart that any man who got through that door would receive every request that he made, for there was nothing there but Infinite Love and the power to grant it.'

Now this is not something special for the speaker. Every one in whom the story unfolds will play that part. And, may I tell you? it will unfold in every one, because God Himself is the reality of every child born of woman; but man has completely misunderstood the signs, and he turns back in time two thousand years ago, and he cannot see that the whole thing is contemporary. The whole thing is taking place now. It's not over. It is forever taking place, -- but the same story. It's not another story. And this story of salvation is completely bound up with a special history. It's the history of Israel. There is no other history. But an Israelite is not one who descends from Abraham after the flesh, but the "elect of God" of any race or nation in the world.

We are called, one by one, into His presence. Fusing with God, we are "sent," and the one "sent" and the One who sends him are one. They are not two. So, the Sender and the "sent" are really one from that moment on in Eternity, for that one discovers who God really is. "And this is eternal life, to know Thee, the only true God and Jesus Christ whom Thou hast sent." But Jesus Christ is one with the Sender; and every one who is incorporated into the body of Love and "sent" is Jesus Christ. He bears another name in the world. He bears the name of John, the name of Peter, the name of anything; but he is Jesus Christ! He is the only one that is "sent."

So, he is the one who knows from his own experience that everything said of Christ in the story unfolds in him, and there aren't a number of little "christs" in the world. There is only one Jesus Christ; and so any one who has the experience of Jesus Christ is Jesus Christ! But it's not what the world is looking for, and so they ignore it, and turn their back against him. They want something on the outside, some majestic figure, some great-looking being to come into their world and enslave their enemies. And it's not so at all. So, the whole drama begins with this mighty act when God awakes within man.

So, when they say the whole thing is done through His resurrection, I wouldn't criticize that statement. Some scholars criticize it, but I will say, Yes, His -- speaking of it. But really, you've got to come down closer. It's your resurrection, because when the resurrection takes place in you, you don't see another. It's your Self. You are the Being who becomes awake within your own tomb -- your skull.

It is you who comes out of your own skull. So, then at that moment you are "born." So, as Peter said, "We are born anew through the resurrection of Jesus Christ from the dead." I would not quarrel with that statement; but Jesus Christ is the true identity of every man. He doesn't make it clear enough, but it's when you are awakened from within yourself, you are at that moment -- without loss of identi -- you are still Jan, you are still Bill, you are still any one whose name you bear; but at that moment you are Jesus Christ, for Jesus Christ fulfills Scripture, and you will fulfill all the Scriptures. And others will see you in the different roles, and therefore they will be witness to the event.

You are that witness called "the first who rose from the dead"; and, because he is the first, and He-in-you rises, you are still the first. You are not the ten-thousandth or the millionth; you are still the first, for only one rises from the "dead."

So, when he calls his people out of Israel, the representative of his people is Jesus Christ; and therefore it is Jesus Christ he is calling out of the graves, and He is calling His own Being out. But when he calls them, he comes, bringing with him the being with whom he is united, and they become one. For, "He who is united with the Lord becomes one spirit with the Lord"; and in that long dream -- this horrible dream -- you became united to the Lord. And it is the Lord that is coming out, but He comes out as you! Yet you are the Lord Jesus Christ.

Now when we are told in Galatians: "O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the Law, or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? [Galatians 3:1-3]

Are you going to see Jesus Christ as a little man of flesh in the outer world? You have heard the story, and you have accepted the story in the spirit in which it was told. You didn't see a man; it was portrayed. Do you know what the word "portray" means? "Before whose eyes Jesus Christ was publicly portrayed." To portray a thing is to represent it in a drawing, in a painting, in an engraving, or on the stage acting. That is to portray a certain thing.

Well, here before the eyes of the Galatians, Jesus Christ was publicly portrayed as crucified. How could you ever dramatize it? I'll tell you. I know of no way. You could explain it -- yes, in words as I have tried to explain it; but how could you dramatize it on the stage? The night it happened to me, only in memory, for it was the fulfillment of the Second Psalm. And when I led this enormous crowd in this wonderful, gay procession to the House of God, and the Voice said, "And God walks with them," and a woman to my right asked the Voice -- no one saw the face; they only heard the voice.

And she said, "If God walks with us, where is He?"

And the Voice answered so all could hear it, "At your side."

And she automatically turned to her left and looked right into my eyes, and then she began to laugh, and she was hysterical -- it struck her so funnily. And she said to the Voice, "What! Is Neville God?"

And the Voice replied, "Yes, in the act of awakening."

Then the Voice spoke only within me, -- it didn't come from without, -- and the Voice said from within me: "I laid myself down withir you to sleep; and as I slept I dreamed a dream. I dreamed" -- and I knew what he was dreaming. He's dreaming that He is I. At that momen my two hands, my head, my right side, and my two feet became vortices -- whirling vortices, each a vortex; and that was the Crucifixion, when God became as I am, that I may be as He is!

He actually crucified Himself upon me, and started the dream, dreaming that He is Neville; and when He completes the union, He awake in me as Neville. And then to prove it's true, all that he said concerning the one that he "sent," called Jesus, unfolds within the speak er. And everything said in that story unfolded within me. So, as I stand before you now, I can actually say there isn't one thing left out that I have not experienced. I am only now waiting for the final taking off of this outer garment [indicating the physical body] when I am one with the Being who "sent" me, in essence -- in reality, yet without loss of identity.

So, he asked the question: "Are you so foolish? Having begun with the Spirit, are you going to end now with the flesh?" -- and see a little being after the flesh? There is really only one body, one spirit, one lord, one God and Father of all; and all are being called, but they are called individually, one after the other, one by one, to be united into that One Body and that One Spirit, and become the one Father of all.

So here, Jesus is a sign. If you tell that to the world, they will not believe it. And you tell them the signs that you call "miracles" every one is going to experience, and others will see you in the role of the story.

There is a lady here tonight, -- I see her here with her husband, -- saw me stepping into the boat on the beach when she was exhausted and could not reach me; and then having entered the boat with these fishermen in this ancient world -- and here, I got out of the boat, and as I turned, she recognized me. She didn't know. I was dressed in white -- a long white robe; but when I got out and stood upon the beach and she recognized me; and I said to the fishermen, "No, I will wait until dawn." She thought she had lost -- lost out in her attempt to reach that boat and to reach me. But when I said to them, "No, I will wait until dawn; there are others to come," then she felt the relief that she had not failed. Exhausted as she was in her attempt to reach the fishermen and reach that boat and reach the speaker who entered that boat, and he was exhausted and placed his head between his hands and waited in that state. Well, that is recalled in the Bible. That whole story is Scripture.

All these are signs. So she saw one sign to prove the truth of what I am saying here. Another saw it in another way, another in another way. These are witnesses to the truth of what I am talking abou But there is another kind of a witness that He is looking for.

You yourself become the central witness, the one known as Jesus Chriat, as told us in the first chapter of Revelation: "He is the faithful witness, the first-born from the dead." The first chapter,

the 5th verse of Revelation. Each in turn will play that part, but he will play all the other parts; and those that come to him, as you have come here, -- you are going to see me in all the different roles as my friend to whom I gave in-current eyes that she may become an in-curren eye witness. And she saw me here recently in the role that I have just told you, playing the whole chapter -- the 55th chapter of Isaiah That is what she saw, -- playing the role. Come, no money. You don't need the money. You don't need anything to buy what I have to offer.

Well, what have you to offer? You name it. I have that. "For the world is mine, and all within it. If I were hungry, I would not tell you," he said, "for the cattle on a thousand hills are mine."

The world and all within it, -- that's mine! "All mine are thine and thine are mine." Well, you name it, for it all is God's and all God's belong to the one that He "sent," for He and the "sent" are one.

So, she said, "I felt you could have given me the moon, had I desired it, and would have willingly, for you are the victim of your own Love, possessed by Love, and could not do anything but obey the commands of Love."

I tell you, God is Love. He's Infinite Love. And He willingly gives everything if you come into His presence; and she knew any one who got through that little door, that that one could receive anything that he voiced, because He would have voiced it and His words could no return unto Him void; they had to be accomplished. No matter what He sent them on, they had to fulfill the purpose for which He sent them.

And so, you need money? No, you don't. I share with you what I have discovered. All you need is to assume the feeling of the wish fulfilled. That's all that you need to do, because He is within you. Though asleep, He still grants the wish, for that is His Law. Assume the feeling of the wish fulfilled. Though reason denies it, though your senses deny it, don't waiver in that assumption. You assume it. Persist in the assumption, and that assumption will harden into reality, if you call reality these concrete things in the world. But really, these are the shadows. The reality was the invisible state that projected itself into what we call the "reality"; but the real Reality was invisible. Have faith. Have confidence in that invisible state. Assume it, "wear" it; it will externalize itself.

But here, everything said in the Old Testament is adumbrated. It's a foreshadowing in a not altogether conclusive or immediately evident way. When it comes into the fulfillment of itself in the One Being in whom all the Promises found their "yes," -- it is said, in Jesus Christ all the Promises of God found their "yes" -- their fulfillment in Him. Study it carefully.

If you don't understand what is meant about Crucifixion -- you just heard it from me. The Circumcision, we are told so clearly, but you can't see it in the Old, -- in the Book of Deuteronomy they only speak of the circumcision of the heart. It speaks nothing of the flesh. The flesh signifies an invisible, spiritual reality. Then what is that circumcision? It unveils the head of creation, the organ of creation, and He is called the Creative Power of God. That is the organ -- the Creative Organ of God. Who? Christ is. What is this circumcision?

As we are told, "circumcise with a circumcision made without hands," a circumcision in the circumcision of Christ. Then what was it? On the eighth day he was circumcised. I tell you, it is the eighth month. The child is born, and then you find the Fatherhood of God through David 139 days later, and then 123 days later you'll find this great act, which is really spiritual circumcision of the heart. Why? In this sense:

"Do you not know that you are the Temple of the Living God, and the Spirit of God dwells in you?" and that temple must be torn in two from top to bottom -- the curtain of the temple? And without the shedding of blood there is no remission of sin. Then what is this circumcision of the heart? How is it done? Well, this is going to be the blood that you are going to take into the Holy of Holies; and on that day a bolt of lightning splits you in two from top to bottom, and at the base of your spine is the golden liquid light -- living, living, pulsing light. It is the <u>blood</u> of God. But you look at it, and you know it's your Self. For are we not told the life is in the blood? And did he not say, "I am the Life," -- "I am the Resurrection and the Life"? So, I am the Life.

I looked at it, and I knew as I looked at it I am looking at my very Self, "O my Redeemer and my Creator!" -- my very Self. And then I fused with it, and then ascenced into the Holy of Holies like a fiery serpent; and I took the blood, not of bulls, not of calves, not of lambs, -- not of anything on the outside; I took my own blood. It was the blood of God! And it was the temple of God that was torn in two -- the body. "Do ye not realize ye are the Temple of the Living God, and the Spirit of God dwells in you?" So, I saw the Spirit, the Life, and it was in the blood; and I knew it to be my Self. And I fused with it and then I went up -- right up like a fiery serpent into the Holy of Holies where the outer man cannot enter.

The outer priests cannot enter. They go in with the blood of a calf, the blood of a turtle-dove, the blood of a pigeon; but they come out still conscious of the sins of the world and their own sins. This -- you are completely exonerated, and you exonerate all the world no matter what they do.

So, you go up with the "blood." That is the Circumcision. Now, how on earth are you going to dramatize that on the stage? So, the dramatization that Paul spoke of in that third chapter of Galatians is simply an adumbration.

If some one today had the courage and the ability, -- there is only one medium that I know of that could really tell it, and that would be the movies. They dan do strange things with the camera and with lighting. I can't see how it can be done on the stage without the aid of a camera, but I could tell them in detail, as you could because you have the record of it, exactly how it happens.

Now how on earth are you going to tell of the birth of God? As it is depicted year after year at Christmas in all the Christian churches of the world? That's not the birth. This is a spiritual birth. How are you going to depict it when it begins with the Resurrection? And the story is told that he's only been born; he hasn't yet been crucified. In the <u>beginning</u> he was crucified! The drama <u>begins</u> with the Crucifixion. "We have all been crucified with Him," Paul tells us.

"I have been crucified with Christ." But now the Resurrection is taking place. When it takes place, then you are "born from above." It's the second side of the coin, the birth. So the Resurrection comes first; then comes the "birth from above," the same night. How would you tell it? You can tell it in pictures.

A man with the imagination to conceive the scene all taking place in the skull of man, -- and a man is sound asleep within his own skull and doesn't know it. His daily habits could be that of a carpenter, that of a mason, a lawyer, a banker, -- anything in the world -- digging ditches, -- but anything. And then he goes to sleep; and while he sleeps, he awakes. The camera could do it. A man who has any know-how in the use of a camera and great imagination could find the man sleeping in the enlargement of his skull; and then something of which he was totally unaware, which is himself -- his true identity -- awakes within his skull to find that it is completely sealed and it now resembles a tomb; and yet, it is a skull, as told us in Scripture. It's called "Golgotha," which is the Hebrew for the word "skull." It's called "Calvary"; that is also "skull."

So, within your skull you come out, and then all the imagery then surrounds you. Are you not told in Scripture that the imagery is a sign? Well, Simeon comes by spirit into the temple. He comes all in the spirit and comes into the temple, and man is the temple of the Living God. So where is he going to go? He goes right into man in spirit! And here he finds on the floor a little child, and he picks up the child, announcing whom it represents and what it represents. He announces that it is -- and he calls you by name. If your name is Bill, it's Bill's child.

Other witnesses are present, and they deny that Bill could ever have a child. How could he beget a child? All this could be done beautifully, and what a shock it would be to the hundreds of millions of people in the world! But a jolt of that nature would really take this wonderful "ship" and scrape all the barnacles off!

You could make a short story out of it and simply tell it -- tell it beautifully and clearly and use just the things that you've heard from this platform, for I am telling you exactly how it happens. Not one story in the Gospels -- Matthew, Mark, Luke or John -- tells it in the true chronological order. They have taken this homogenous tradition, and from that body they have unraveled a story -- a beautiful story, but they have not told it chronologically. It begins with the Resurrection, and the second act is the Birth the same night. And then the discovery of the Fatherhood of God is the second big act. And then the third is simply the severance of the body from top to bottom and the ascent of a being carrying his own blood into the Holy of Holies -- up his own spinal column into his own skull! Then the last and final act is the descent of the Holy Spirit in bodily form as a dove. Well, that could be done easily. That is a simple matter, but use your imagination to find how to do the others. I wouldn't tel you. I know nothing of the camera. I know nothing of the tricks of light and things of that sort. But you could tell the story in the most glorious way, and it would be an awful shocker.

Talk of these strange, filthy things today that shock people. That is a shock, but not <u>this</u> kind of a shock. This would be a shock beyond shocks to ask every one to put their faith completely in this

and hope that the day will come that the unveiling will take place in them, for this is true Christianity. Christianity is the fulfillment of Judaism.

Judaism is the Promise. That's the big tree. And Christianity is the fulfillment, the fruit that tree bears. And this is what comes out; and when it happens to you, everything said in Scripture you will play. And others that you've called; especially those to whom you have given your eyes and made them in-current eye witnesses, they will see you in these different roles, and they will know beyond all doubt the truth of what you talk about. Even at the moment, if in one night it is not completely understood, they will understand it eventually because they will see you in the role. They will all see you playing these different parts.

They will see you playing the part of Power. They saw me playing the part of Love. It's not completely the Love of which I spoke, but she did see me playing the part of Love. One day she will see me in that absolute role of Love; but then, by that night, she will be called, and called for a purpose to be "sent." And she will not be "sent" until she is incorporated into the very Body of Love. This night she was not incorporated into the Body of Love, but she does know of the existence of Love, and Love is man, for God is man!

So, Love is not some impersonal force. It IS man. It takes a man as the agent to express Love. She saw it actually embodied in a man, and knew that man, and knew him to be a radiant fool. What a radiant, glorious fool! He gives everything away, and it's his to give. And no one going through that door could ever fail to receive everything that they wanted, because he is possessed by Love, and the slave of the very Love that possesses him.

So, I tell you, you keep this in mind; and someday when I am gone from the scene you can be the one who can brush it up for them, because you have your notes -- you have a record of it, exactly how it happened. And these are the four Majestic Events of God. The first is His Mighty One -- the awakening of God in man. That is the Resurrection. At that very moment he is "born from above," and he comes out of that sealed tomb where he had been sealed and dreaming for these unnumbered centuries -- dreaming as though he is on the outside and that the drama is taking place on the outside. He has been dreaming it and dreaming it.

And then from there, you move into the next scene. It is a simple scene. And may I tell you? the whole imagery of the 22d chapter of the Psalms comes into being. The whole thing actually comes into being. Here you stand before your son, and David this time -- and I can correct one little thing, because in the 17th chapter of First Samuel when David stands before the insane king -- the king made by man and not by God -- he didn't know the boy's name and he didn't know the boy's father's name; and it was sssential that he discover the boy's father's name, for he had promised to set the father free of the one who brought down the enemy of Israel. The enemy was -- the first time -- Goliath, for he was a man, as we are told in the Scripture -- from his birth he was a man of war. So the whole vast conflict of the world, and this one brings him down, and he has his severed head. It's an enormous head. But when he stands before the insane king, he

holds the head in his hands. The night that I knew Who-I-was and who my son was, the head was there, buy it was on a table before me. It was not held in his hands; it was on a table -- this anormous head, the head of a giant.

And then the same people that the 22d chapter speaks of, -- for they speak of these harlots; they are male harlots in the service of the priests of the temple. There were two handsome, handsome men -- very, very attractive men. They were looking concupiscently at my son David, and I warned them, pointing out the head, that he is invincible -- he had never lost one battle. He is the <u>invincible warrior</u>. And then I pointed to the head of Goliath and showed them the head that he had just brought down -- that youth, that son of mine. But there they were, looking -- "eating him up" mentally, with the most concupiscent look on their faces as they looked at David. It was David looking at me and still with a glance towards that pastoral scene, for he was a shepherd tending the flocks. And this whole scene is perfect.

And at the very end of that chapter: "Look what God hath wrought! He sees the turmoil, the travail of his soul, and is satisfied when he contemplates what the end result of it is. And when he saw the fruit of his travail, he was satisfied; and the book ends: "And see what God hath wrought." He actually kept his promise that he would not leave his son David in the pit. He raised him, and David is resurrected, and he stands before his Father and knows his Father and calls him "Father." And the father knows that he is looking at his son David. Now that is an easy way to dramatize that; but the Crucifixion will be a difficult one, but you can do it. The birth and the resurrection will be difficult, but it could be done.

There is one picture of Turner. It was shown in New York City. Unfortunately I didn't see it. My wife was it. It was the day of the closing of the exhibition; so I didn't get over to see it. And she came back and said, "Oh, you just missed the treasure of your life." Here is the picture of Turner, and it was a skull -- a human skull; and in the depth of the skull is this Being rising -- rising in the skull. So he must have had somewhat of a vision, and he caught it. It was displayed in New York City. It was called the Turner Exhibitio

She went over and she saw it. She said, "Oh, it was the last day and I couldn't come back to get you." I missed it when it came to this city. I wasn't here; but it was the human skull, and way in the depth a peculiar light and a man rising in the light within the skull.

Well, you could do that as Turner did it on the canvas. Surely, with the camera and the know-how of today you could do it and see some one rising within his own skull to find it completely sealed, and with the know-how of how to come out of it -- to push that stone from within and roll it away, not from without, but to roll it away from within, and then to come out, and to find the imagery all around him of the infant and the witnesses to the event. Then you certainly could get the sound.

An unearthly wind accompanies this entire scene -- just a peculia wind. Well, you can do that with all the tricks that people do on TV and in the movies. And you can make this the most glorious drama and bring it up to date so you would not have to write that third chapter that Paul wrote to the Galatians: "O foolish Galatians! Who has

bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by the works of the Law or by hearing with faith? Are you so foolish? Having begun with the spirit, are you now ending with the flesh?"

Well, you wouldn't have to challenge the world that way. Let the see it. Did you receive the spirit by the seeing of the story and the hearing of the story? You could have it dramatized -- have some beautiful voice actually explain it from the words of Scripture.

This is something for you to dwell upon. I won't be here to help you, but you can do it. You know it, and you can tell it. But this story is nothing more than a sign from beginning to end. The first 39 books -- the Old Testament -- they are all adumbrated. And the New fulfills it. It completes the drama, what happens in the interval between the end of the Old Testament and the beginning of the New.

---oOo---

Neville 02-26-1963

HIS NAME

The Bible is not a product of human beings; it is not constructed by man. It is the history of man's discovery by God's revelation of the changing name of God, and it increases in its value to man. In Genesis 4:26 we are told that a child was born whose name was Enosh, born to Sarah, and men began to call upon the name of the Lord. That is the first time that man began to call upon the name of the Lord. The word Enosh means "mortal man," something that is fragile, something that simply wears out and disappears. Mortal man began to ask concerning his origin: Why am I here, what is the cause of the phenomena of life? The next time we see it is in the 32nd chapter of Genesis. This is the night, we are told, a man called Jacob (the supplanter) wrestled with God, and when it came to the breaking of the day God said to him: "Let me depart." And he said: "I will not let you depart until you bless me." And God blessed him. Then he said to God: "What is your name?" and God answered: "Why do you ask my name?" He would not tell him, so Jacob called the spot where God touched him "Peniel," which means "the face of God," for said he "I have seen God face to face and yet my life is preserved." Then as the sun rose Jacob faltered because where God had touched shrank. It was the sinew upon his thigh. That is what man at that level of consciousness believed to be the creative power of the universe.

Today, 1963, you and I are witnesses to the most fantastic things that man has conceived. Missiles in space that can reach the sun, these IBM machines, electronic brain – but nothing that man has ever devised or brought to birth can compare to a child. Nothing in this world that man can conceive is comparable to the brain of a child. For the child conceived the instrument that now frightens us. We have a bomb, nuclear bomb, but that can't compare to the brain that conceived it, no matter what we do with it. Read Genesis 32, where man once thought the sex act was God. The very act of producing the most sensitive thing in the world is the form of a child. (There isn't a part of the world that someone hasn't erected phallic images in its worship of God.)

Now we turn to the Book of Exodus, where the name changes because it wasn't yet revealed. Man began to call upon the name of the Lord, but they didn't know what to call upon; they thought it was sex. Read Exodus 3:13-15, how God reveals himself to his chosen vessel, Moses. And Moses said to the Lord: "When I come to the people of Israel and I say to them, 'the Lord, your God, has sent me unto you,' and they ask me 'What is his name?' what shall I say? And the Lord answered: "I AM who I AM." The words are every form of the verb "to be" – "I AM that I AM" – I will be what I will be. "Say unto them, 'I AM has sent me unto you.'" So when you come to the people of Israel, say to them the God of your father, the God of Abraham, the God of Isaac and the God of Jacob has sent me unto you, and this is my name forever: "I AM." No other. And this will lead you out of the wilderness into the promised land. That was the second grand revelation of the name of God. Man thought it was the creative act. Who could deny that nothing in this world that man has ever created was comparable to that of a child – nothing. And he has to trace it back to his origin of the act, and all of a sudden it came out of this fantastic organism. And then comes a revelation of another kind, that the name is "I AM."

Then comes the final revelation, which we find in the New Testament, and he brings something entirely different that man has not seen before. He reveals the name as "Father." "Holy Father, keep them in thy name which thou hast given unto me, that they may be one as you and I are one." He gave them the name that was

his name and the name was 'Father" – the final revelation of God to man concerning who he really is, his father. "So in many and various ways God spoke of old to our fathers by the prophets but in these last days he has spoken to us by a son." If he has spoken by a son, then he is [a] father. And so God speaks to man in his final days through his son, and the son reveals to that man that he is the father of that son, and then – and only then, does man know who he really is. But until that day comes take the second revelation of the name of God, which is "I AM" and use it and use it wisely. You can use it for anything in the world. You are told if you blaspheme against his name you must be stoned to death, as told us in Leviticus 24:16: "Anyone who blasphemes against the name I AM," and the name has already been revealed in Leviticus 3. Exodus 2 revealed the name. Now if you blaspheme against this name, stone him to death.

One who was born of a Hebrew woman who knew an Egyptian man, cursed the name of God, and they listened to see what God would say to do to such a man: stone him to death. Stone does not mean that you take stones and throw at him, as people will do. The stones are the literal facts of life. How could I blaspheme against the name of God? With God all things are possible, so his name is "I AM." And I dare to say: "I am unwanted; I am poor; I am ill; I am completely ignored in this world." Well, this is blasphemy against God. For it is not what I really want in this world, or for anyone else that I love. So here I am blaspheming against God. I am told in John 8: "Except you believe that I am he you shall die in your sins." "Sin" is missing the mark. If I don't believe that I am the man I want to be, I remain where I am at that moment of not daring to assume that I am the man that I want to be, and remain in that limitation, so I die, missing the mark. So the being you really are – if the second revelation is true (and I can tell you it is true, that his name is "I AM") – it doesn't mean you worship something on the outside when you say, "I am." And the day that you actually contact it as though the "I-thou" concept was within yourself, you feel who you really are.

Now here is a true story which I heard this last Saturday. I am not a member of the Turf Club, but I go occasionally when I am invited and someone takes me. So last Saturday I and my wife were taken to the Turf Club. I was introduced to this little man who sat just one row below. Strange, weird little fellow, and then they told me his story. He had come here penniless from Kentucky. How he got the money necessary to buy a small little plot of land, I do not know, that was not told me; but he bought a small little plot of land in Ventura County. He wanted to have oil, so he would sleep on the land itself. He didn't build some little shack – he slept right on the ground. With his head to the ground he would hear oil coming in, he would smell oil, and he would come home sometimes in the morning at 6 A.M. and his wife was distraught. "What has happened to you?" He was sleeping on the land bringing it in.

Today the man – I would say he is ten years my senior, which is 68, pushing 70 – he has no financial problems. He has given away fortunes. He is worth over six million, so he told me himself, but now he has another problem, and he has forgotten the name of God. His present problem is boredom. He goes to the track five days a week, Tuesday through Saturday. If he drops ten thousand, it's no problem, if he drops twenty thousand, that's no problem. But he is bored and he is not physically well, and he doesn't remember how he brought oil into being by the name of God. When he put his head on that earth and began to listen, who was listening? If you would say to him: "What are you doing?" "I am smelling oil." That's what he would say. You have called the name of God. "I am smelling oil. I am hearing oil," is what he would say. He brought it all in, but he doesn't remember the name of God. Now he is saying: "I am unwell." He is blaspheming the name of God. You are told: The man who blasphemes the name of God, stone him to death." The stone is "showing the facts of life," so he is showing the facts of life. "You aren't feeling well, are you?" So you see all

the things in the world wrong with him, and you tell him. These are the stones, but he has forgotten and those around him don't know. He once used the name of God wisely and brought wealth into this world. He could bring health into this world if he would use the name of God.

"It is my name forever," said God in Exodus 3. But I will reveal a still greater name as man begins to awaken, and the final name is "Father." And so: "Show us the Father," and you'll be satisfied. "I have been so long with you and yet you do not know me, Phillip? He who has seen me has seen the Father, how then can you say 'show us the Father?'" So here, I tell you, I am the father, and no one knows he is the father. 'Holy Father keep them in thy name, which thou hast given me,' that they may be one even as we are one." There is no way in this world that you and I will know we are one, save through this last act of God revealing himself, when he gives you his last name, which is "Father." I am the Father, that I do know, and you will be the Father of the same and only begotten Son of God. And when you see him, as I have seen him – and you will see him, and you are his Father – then you and I are one. For I can't be the father of your son and not be you. And that is God's final revelation to man on this level.

So, "In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son." And the son reveals the nature of the father. No one knows the father except the son, and anyone to whom the son chooses to reveal him. Until that day comes, use the second revelation – which is forever his name – and use it wisely, as we are told in the 9th Psalm, 10th verse: "Those who know thy name trust in thee." If you know the name. The name is the individual himself. God's name is I AM and that is God. So tonight if you know the name, believe it, trust in his name. And you listen as though you heard what you would hear, were you the man you want to be, and trust in his name, and he will never forsake you.

Here the name changes as man begins to awaken as God, and the final revelation – I know of no greater chapter than the 17th of John, where he reveals himself and gives himself to man. "Holy Father glorify me with thine own self." He doesn't want any other glory. It's God himself giving himself to man, for that is his purpose. And when he succeeds in his purpose the man to whom he has given himself is God and God is "Father," the final revelation. Therefore, there must be a child. Where is the child if I am a father? And here comes the child into being and he is David, God's only begotten son. "David, thou art my son, this day I have begotten thee." That is concealed in man until that last moment when the veil is lifted and the fatherhood is revealed to man through the nature of the son. There you see David, and David tells you who you are. You are his father, he calls you father, and calling you father, then the 89th Psalm is fulfilled: "I have found David" and his cry unto me: "Thou art my father, my God and the Rock of my salvation." And you see him and yet there is no change in your I AM-ness. The self that becomes his father is the same self that it was before, only a far greater self. It includes fatherhood, but the same sense of I AM-ness. You haven't changed your distinct individuality, but now it is enlarged to include fatherhood, and that father is God. And you tell it to the world in the hope you can make it as clear as it is to you. Whether you accept it or reject it, it is true and the day must come, in time, when each individual will have the same experience and he will pass through it all. Until that happens use his name wisely, as revealed to us through his prophet Moses in the 3rd chapter of Exodus. Use it for wealth, health, or recognition, but don't blaspheme against the name of God. "Unless you believe that I am he you will die in your sins."

So, we are told: "They took up stones to throw at him, because he had offended them, that he had blasphemed the name of God for he claimed 'I am God.'" That was blasphemy on their level and they took up stones to throw at him. What stones? They told him they knew his father. They knew his earthly mother,

his brothers, and his sisters, and they named them. They said: I know your father and mother, Joseph and Mary, and they named the four brothers. They implied multiple sisters. And then they began to show him the facts of life, and the facts contradicted his claim. Therefore they were stoning him with the facts of life. These were the stones. Then he disappeared out of their midst. He could not argue with that mind, because they knew exactly his physical background, and he is telling them: "If you will receive what I tell you, I will give you power to become children of God, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." This verse is something entirely different in Greek physiology. "To be born of blood" they meant that the seed of man mingled with the blood of woman, and from this union came a child. To be born of the "will of the flesh" is by sexual impulse. It wasn't born that way. To be born of man is to have human parentage. It wasn't born that way. It was born of God. Something entirely different, where man suddenly awakes within himself and he steps out of his own skull to find out that all along he has been sleeping.

Then you read these words in Revelation 1:18: "And he thought himself alive and he was dead." Here a man was dead, and all along he believed he was alive. The whole vast world, the sleep is so profound, it is so deep, he doesn't know he is sleeping. And the sleep is so deep he is likened spiritually to a dead man. Then one day, in God's own wonderful time, he awakens himself in man and brings him forth, and then he awakes for the first time to realize all through the ages he has been dead but he didn't know it. But now he is resurrected by the mercy of God. He thought he was asleep while he thought he was awake, and yet he was dead.

In the meanwhile, you who think yourself alive, try this principle by the use of God's name. It will not fail you, I promise you it will not. For one thing bear in mind this: you may have wealth tonight and have it heavily insured – furniture, jewelry, furs, but you left it when you came here tonight, left it wherever you have this outside wealth. You may have stocks and bonds, they may be insured, but you left them wherever they are, maybe in vaults, your homes. Standing here just about two years ago I left this platform and looked out and saw these enormous flames and all these beautiful homes burning. They were all left behind wherever the people were, all consumed in a matter of moments. But one thing you can't leave behind, and you always take it with you after you find the name. Can you go any place where you can leave behind your "I AM"? Where can you go in this world where you will leave behind you the only power in the world, "I AM"? "Those who know thy name put their trust in thee." Not in the bank, not in their social position, their financial, intellectual, or any other position. "Put their trust in thee," Who are you? "I AM." So everyone who came here tonight brought that name with them. When you leave here you are going to take it with you. Maybe you don't know you carried it with you. You can have a treasure and not know you have it. If I had a billion dollars deposited in the bank but I didn't know it, I could die of starvation for want of a dollar; and yet I could sign a check if I knew I had it, and would withdraw it for my earthly need.

You can't leave behind you God's name. He's put himself into you, your very being, your own I AM-ness – that is God. And because it is God, don't blaspheme against the name. Use it wisely, use it lovingly, and I tell you: "What are you hearing?" And you tell me: I am hearing so and so, or I am thinking so and so. Well, see to it that what you are hearing, feeling, what you are thinking, is in harmony with your highest ideal. For you will draw it out just as this man drew out his oil from this little bit of dirt, and today he is worth millions – but bored. You will be able to use it wisely through your earthly days, and maybe in this embodiment the final one will be revealed to you, but only God knows when he reveals the final one.

I can talk about it and tell you about it but I cannot lift the curtain for you –only the son himself can reveal you as the father. I can tell you: you are going to be the father, that I do know, but I have no power to tear that curtain and show you David. He and he alone will reveal you as the father. "No one knows who the son is except anyone to whom the son chooses to reveal him." But I will tell you: one day he is going to tear that curtain from the mind and stand before you and call you father. You will know exactly who he is; there will be no doubt in your mind whatsoever. You are looking at your only begotten son. Begotten not by any woman in this world. Begotten out of your own wonderful being – your mind, and it's David. And he will be just as he is described in the Book of Samuel, no doubt about it. I can't tell you the thrill that is in store for you after it happens. You are so excited you can't think of anything but. You may bore your friends, you may bore everyone that you meet, because you can't think of anything but this enormous event that has happened to you, this heavenly thing that has taken place. You may be a single man, a man who has never known a woman in this world, but all of a sudden you are a father, and you are a father in the true sense of the word. Then you will know he was "not born of blood, nor of the will of the flesh, nor of the will of man, but of God," and he calls you father, and you know God is his father. He tells you exactly who you are.

Then you have to walk the earth for the remaining years shut out, because you are still wearing the garment of flesh. And although you are now heir to a present and to a promise that has already been fulfilled, you still cannot share it with others, so that it cannot become to you actual or fully realized in you until you take off the garment for the last time. And then you are one with the heavenly host. Everyone is destined – you can't brag about it, you can't crow about it, because you didn't earn it. It was all God's plan from the beginning: "He who began a good work in you" at that moment brought it to completion "at the day of Jesus Christ." And Jesus Christ is God the Father. Therefore, if Jesus Christ is God the Father, and David calls him "Lord," who are you? Are you not then Jesus Christ? Then you realize the words: "Do you not realize that Jesus Christ is in thee, unless of course you fail to meet the test." I hope you realize that we have not failed in our effort.

Eventually you will read the words: And the whole thing disappears, and there was Jesus only. Moses was present, Elijah was present, they all saw the glory of God, and when it all subsided there was Jesus only. For at the name of Jesus Christ every knee will bend and every tongue will confess that he is Lord, the glory of God the Father. It is only Jesus and he has one son and he is sharing his son with you – not walking the street with you as a friend, but as your son. He gives himself to every being in the world, and there is no way he can prove that he actually gave that gift of himself to you, save as David, his only begotten son, as your son. The Bible in miniature is in John 3:10. "And God so loved the world he gave his only begotten son." People think he gave his only begotten son and his name is Jesus Christ. No! Jesus Christ by his own confession is God the Father. "You see me Phillip and yet you do not know me. He who has seen me has seen the Father. How then can you say show us the father?"

So the son given could not be that being who calls himself father, and the father is Jesus Christ. Who called him father? David. So he asked the question; nobody asked him. He said: "I am the Father." Then where is the child? So he brings up the question: "What do you think of Christ?" and they said: "The son of David." Then why does David in the spirit call him Lord? If David calls him Lord, how can he be David's son? And no one asked any further questions. David in the spirit calls him "Adonai," a word used by every child when it refers to its father. Every child spoke of its father as "Adonai," translated in the English: "My Lord." So David called him "My father." So he tells you who he is and who David is relative to himself. So David is going to call every being in this world: "my father." And because God is one and his name is one, and at that name every knee must bow, you are destined to know yourself to be Christ Jesus, or God the Father.

But until it is revealed to you, use his name as revealed through his prophet Moses. "And when you go to them just tell them 'I AM' has sent me unto you." Lead them out of the wilderness into light by my name. When you can lead yourself today, no matter where you are, whether you are now bewildered, whether you are unwanted (as you think you are), or unemployed, (as you may be) – lead yourself from these states of barrenness into states of fruition, a fruitful state, in the name. Just simply assume "I AM", and you name it, hear it, smell it, see it to the best of your ability, and to the degree that you remain loyal to what you are imagining and hearing, you will actually externalize it in your world. Don't judge it before you try it.

Now if what I have said this night offends, should it be in conflict with what you believed when you came here, again I go back to Scripture: "And he offended them and then they sold him for thirty pieces of silver." Let me go back into the Book of Leviticus. Here we are told: "If an ox gored a slave, male or female, then the owner of the ox must pay to the owner of the slave thirty pieces of silver and then the ox must be stoned." The symbol of Christ is that of an ox. If the Christian doctrine offends, well then he has gored you by whatever he has to say. And now, having gored it, the slave will be censured, that he must be sold for thirty pieces of silver. So, you always fulfill Scripture. The word will always be fulfilled. The prototype of Jesus the Christ was Joseph, and he was sold for twenty pieces of silver. Twenty means "disappointed expectancy." Thirty is divine perfection. Reduce it to a three and three is also associated with resurrection. On the third day the earth rose up out of the deep. So here, if I should offend you by what I say, then make me sorry for my thirty pieces of silver, for Scripture is all about me. For "If the ox gores and in any way hurts a slave" . . . then the ox must be stoned with the facts of life.

People will always throw the bricks at you and remind you of "When they knew you," or even as they know you – for we are all limited as we wear these garments. No man in this world can tell me while he wears the garment that he is not limited. President Kennedy is frightfully limited in his office as President. Bricks are coming all over the place – what he promised in his campaign to get the office, and what he has delivered. And the conflict between what he promised and what he has delivered so far, you could throw all the bricks in the world at him. And he is fully aware of it. You can throw it at the Pope, throw it at the Queen of England, throw it at any person in this world for the lack of getting any ambition of theirs. If I took you into my secret and told you my ambition, and you as a friend know I have not realized it, and you throw [at] me all the rocks in the world, and remind me of what I told you against what I have accomplished – that is true of every being in the world. Nevertheless, whether you accomplish them or not, go back and apply this principle towards the fulfillment of your dreams.

I can tell you: in my own case, small as it has been, it has all been when I was faithful to the use of God's name. When I dared to assume that I am what at the moment reason denies and my senses deny it, and I remained faithful to it, then I invariably realized it. There have been unnumbered times when I have not been faithful to it. I coasted, as we all coast after a while. Then we are jacked up suddenly and we have to go back to the use of the name. And so, "Those who know thy name put their trust in thee." Not in anything outside of thee. And your name is "I AM," and it is your name forever and forever. So put your trust in the name of God by walking out of here tonight in the belief that you are already the man, the woman you would like to be and see the world as you would see it, were it true. And to the degree you remain loyal to that assumption, to that degree you will externalize it and reap it as fruit within this world.

Now let us go into the silence.

NEVILLE GODDARD

How to Manifest Your Desires

Rare Lectures by Neville Goddard

“If there is something tonight that you really want in this world, then experience in imagination what you would experience in the flesh were you to realize your goal, and then deafen your ears, and blind your eyes to all that denies the reality of your assumption.” - Neville, 1948

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Click for More Free Books by Neville Goddard

Contents

Lesson 1: Consciousness Is the Only Reality..... 6

Lesson 2: Assumptions Harden Into Fact..... 65

Lesson 3: Thinking Fourth-Dimensionally..... 122

Lesson 4: No One To Change but Self 186

Lesson 5: Remain Faithful to Your Idea..... 247

Brazen Impudence 347

Radio Lecture Be What You Wish; Be What You Believe..... 369

Radio Lecture By Imagination We Become 382

Radio Lecture Answered Prayer 395

Radio Lecture Meditation..... 410

Radio Lecture The Law of Assumption 424

Radio Lecture Truth 437

Radio Lecture Feeling is the Secret 448

Radio Lecture Affirm the Reality of Our Own Greatness..... 459

That Which Already has Been 471

Yours for the Taking 496

The Foundation Stone – Imagination..... 514

Fundamentals..... 610

Lesson 1: Consciousness Is the Only Reality

This is going to be a very practical course. Therefore, I hope that everyone in this class has a very clear picture of what he desires, for I am convinced that you can realize your desires by the technique you will receive here this week in these five lessons.

That you may receive the full benefit of these instructions, let me state now that the Bible has no reference at all to any persons who ever existed or to any event that ever occurred upon earth.

The ancient storytellers were not writing history but an allegorical picture lesson of certain basic principles which they clothed

in the garb of history, and they adapted these stories to the limited capacity of a most uncritical and credulous people.

The difference between the form of the Bible and its substance is as great as the difference between a grain of corn and the life germ without that grain. As our assimilative organs discriminate between food that can be built into our system and food that must be discarded, so do our awakened intuitive faculties discover beneath allegory and parable, the psychological life-germ of the Bible; and, feeding on this, we too, cast off the form which conveyed the message.

The argument against the historicity of the Bible is too lengthy; consequently, it is not suitable for inclusion in this practical

psychological interpretation of its stories. Therefore, I will waste no time in trying to convince you that the Bible is not an historical fact.

Tonight, I will take four stories and show you what the ancient storytellers intended that you and I should see in these stories. The ancient teachers attached psychological truths to phallic and solar allegories. They did not know as much of the physical structure of man as do modern scientists, neither did they know as much about the heavens as do our modern astronomers. But the little they did know they used wisely and they built phallic and solar frames to which they tied the great psychological truths that they had discovered.

In the Old Testament you will find much of the Phallic worship. Because it is not helpful, I am not going to emphasize it. I shall only show you how to interpret it.

Before we come to the first of the psychological dramas that you and I may use in a practical sense, let me state the two outstanding names of the Bible: the one you and I translate as GOD or JEHOVAH, and the one we call his son, which we has as JESUS.

The ancients spelled these names by using little symbols. The ancient tongue, called the Hebraic language, was not a tongue that you exploded with the breath. It was a mystical language never uttered by man. Those who understood it, understood it as mathematicians understand symbols of

higher mathematics. It is not something people used to convey thought as I now use the English language.

They said that God's name was spelled, JOD HE VAU HE. I shall take these symbols and in our normal, down to earth language, explain them in this manner.

The first letter, JOD in the name of GOD is a hand or a seed, not just a hand, but the hand of the director. If there is one organ of man that discriminates and sets him apart from the entire world of creation it is his hand. What we call a hand in the anthropoid ape is not a hand. It is used only for the purpose of conveying food to the mouth, or to swing branch to branch. Man's hand fashions, it molds. You cannot really express yourself without the hand. This is

the builder's hand, the hand of the director; it directs and molds and builds within your world.

The ancient story-tellers called the first letter JOD, the hand, or the absolute seed out of which the whole of creation will come.

To the second letter, HE, they gave the symbol of a window. A window is an eye – the window is to the house what the eye is to the body.

The third letter, VAU, they called a nail. A nail is used for the purpose of binding things together. The conjunction “and” in the Hebraic tongue is simply the third letter, or VAU. If I want to say, 'man and woman', I put the VAU in the middle, it binds them together.

The fourth and last letter, HE, is another window or eye.

In this modern, down to earth language of ours, you can forget eyes and windows and hands and look at it in this manner. You are seated here now. This first letter, JOD, is your I Amness, your awareness. You are aware of being aware – that is the first letter. Out of this awareness all states of awareness come.

The second letter, HE, called an eye, is your imagination, your ability to perceive. You imagine or perceive something which seems to be other than Self. As though you were lost in reverie and contemplated mental states in a detached manner, making the thinker and his thoughts separate entities.

The third letter, VAU, is your ability to feel that you are that which you desire to be. As you feel you are it, you become aware of being it. To walk as though you were what you want to be is to take your desire out of the imaginary world and put the VAU upon it. You have completed the drama of creation. I am aware of something. Then I become aware of actually being that of which I was aware.

The fourth and last letter in the name of God is another HE, another eye, meaning the visible objective world which constantly bears witness of that which I am conscious of being. You do nothing about the objective world; it always molds itself in harmony with that which you are conscious of being.

You are told this is the name by which all things are made, and without it there is nothing made that is made. The name is simply what you have now as you are seated here. You are conscious of being, aren't you? Certainly, you are. You are also conscious of something that is other than yourself: the room, the furniture, the people.

You may become selective now. Maybe you do not want to be other than what you are, or to own what you see. But you have the capacity to feel what it would be like were you now other than what you are. As you assume that you are that which you want to be, you have completed the name of God or the JOD HE VAU HE. The final result, the objectification of your assumption, is not your concern. It will

come into view automatically as you assume the consciousness of being it.

Now let us turn to the Son's name, for he gives the Son dominion over the world. You are that Son, you are the great Joshua, or Jesus, of the Bible. You know the name Joshua or Jehoshua we have Anglicized as Jesus.

The Son's name is almost like the Father's name. The first three letters of the Father's name are the first three letters of the Son's name, JOD HE VAU, then you add a SHIN and an AYIN, making the Son's name read, JOD HE VAU SHIN AYIN.

You have heard what the first three are: JOD HE VAU. JOD means that you are aware; He means that you are aware of something; and VAU means that you

became aware of being that of which you were aware. You have dominion because you have the ability to conceive and to become that which you conceive. That is the power of creation.

But why is a SHIN put in the name of the Son? Because of the infinite mercy of our Father. Mind you, the Father and the Son are one. But when the Father becomes conscious of being man he puts within the condition called man that which he did not give unto himself. He puts a SHIN for this purpose; a SHIN is symbolized as a tooth.

A tooth is that which consumes, that which devours. I must have within me the power to consume that which I now dislike. I, in my ignorance, brought to birth certain things I know dislike and would like to leave behind

me. Were there not within me the flames that would consume it, I would be condemned forever to live in a world of all my mistakes. But there is a SHIN, or flame, within the name of the Son, which allows that Son to become detached from states HE formerly expressed within the world. Man is incapable of seeing other than the contents of his own consciousness.

If I now become detached in consciousness from this room by turning my attention away from it, then, I am no longer conscious of it. There is something in me that devours it within me. It can only live within my objective world if I keep it alive within my consciousness.

It is the SHIN, or a tooth, in the Son's name that gives him absolute dominion. Why

could it not have been in the Father's name? For this simple reason: nothing can cease to be in the Father. Even the unlovely things cannot cease to be. If I once give it expression, forever and ever it remains locked within the dimensionally greater Self which is the Father. But I would not like to keep alive within my world all of my mistakes. So I, in my infinite mercy gave to myself, when I became man, the power to become detached from these things that I, in my ignorance, brought to birth in my world.

These are the two names which give you dominion. You have dominion if, as you walk the earth, you know that your consciousness if God, the one and only reality. You become aware of something you would like to express or possess. You

have the ability to feel that you are and possess that which but a moment before was imaginary. The final result, the embodying of your assumption, is completely outside of the offices of a three-dimensional mind. It comes to birth in a way that no man knows.

If these two names are clear in your mind's eye, you will see that they are your eternal names. As you sit here, you are this JOD HE VAU HE, you are the JOD HE VAU SHIN AYIN.

The stories of the Bible concern themselves exclusively with the power of imagination. They are really dramatizations of the technique of prayer, for prayer is the secret of changing the future. The Bible reveals the key by which man enters a

dimensionally larger world for the purpose of changing the conditions of the lesser world in which he lives.

A prayer granted implies that something is done in consequence of the prayer, which otherwise would not have been done. Therefore, man is the spring of action, the directing mind, and the one who grants the prayer.

The stories of the Bible contain a powerful challenge to the thinking capacity of man. The underlying truth – that they are psychological dramas and not historical facts – demands reiteration, inasmuch as it is the only justification for the stories. With a little imagination we may easily trace the psychological sense in all the stories of the Bible.

“And God said, let us make man in our image, and after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So, God created man in his own image, in the image of God created he him.” (Gen 1:26, 27).

Here in the first chapter of the Bible the ancient teachers laid the foundation that God and man are one, and that man has dominion over all the earth. If God and man are one, then God can never be so far off as even to be near, for nearness implies separation.

The question arises: What is God? God is man's consciousness, his awareness, his I

Amness. The drama of life is a psychological one in which we bring circumstances to pass by our attitudes rather than by our acts. The cornerstone on which all things are based is man's concept of himself. He acts as he does, and has the experiences that he does, because of his concept of himself is what it is, and for no other reason. Had he a different concept of himself, he would act differently and have different experiences.

Man, by assuming the feeling of his wish fulfilled, alters his future in harmony with his assumption, for, assumptions though false, if sustained, will harden into fact.

The undisciplined mind finds it difficult to assume a state which is denied by the senses. But the ancient teachers

discovered that sleep, or a state akin to sleep, aided man in making his assumption. Therefore, they dramatized the first creative act of man as one in which man was in a profound sleep. This not only sets the pattern for all future creative acts but shows us that man has but one substance that is truly his to use in creating his world and that is himself.

“And the Lord God (man) caused a deep sleep to fall upon Adam and he slept; and he took one of his ribs and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman.” (Gen 2:21, 22).

Before God fashions this woman for man he brings unto Adam the beasts of the field, and the fowls of the air and has Adam

name them. “Whatsoever Adam called every living creature, that was the name thereof.”

if you will take a concordance or a Bible dictionary and look up the word thigh as used in this story you will see that it has nothing to do with the thigh. It is defined as the soft parts that are creative in a man, that hang upon the thigh of a man.

The ancient story-tellers used this phallic frame to reveal a great psychological truth. An angel is a messenger of God. You are God, as you have just discovered, for your consciousness is God, and you have an idea, a message. You are wrestling with an idea, for you do not know that you are already that which you contemplate, neither do you believe you could become it.

You would like to, but you do not believe you could.

Who wrestles with the angel? Jacob. And the word Jacob, by definition, means the supplanter. You would like to transform yourself and become that which reason and your senses deny. As you wrestle with your ideal, trying to feel that you are it, this is what happens. When you actually feel that you are it, something goes out of you. You may use the words, “Who has touched me, for I perceive virtue has gone out of me?”

You become for a moment, after a successful meditation, incapable in the act, as though it were a physical creative act. You are just as impotent after you have prayed successfully as you are after the

physical creative act. When satisfaction is yours, you no longer hunger for it. If the hunger persists you did not explode the idea within you, you did not actually succeed in becoming conscious of being that which you wanted to be. There was still that thirst when you came out of the deep.

If I can feel that I am that which but a few seconds ago I knew I was not, but desired to be, then I am no longer hungry to be it. I am no longer thirsty because I feel satisfied in that state. Then something shrinks within me, not physically but in my feeling, in my consciousness, for that is the creativeness of man. He so shrinks in desire, he loses the desire to continue in this meditation. He does not halt physically, he simply has no desire to continue the meditative act.

“When you pray believe that you have received, and you shall receive.” When the physical creative act is completed, the sinew which is upon the hollow of man's thigh shrinks, and man finds himself impotent or is halted. In like manner when a man prays successfully he believes that he is already that which he desired to be, therefore he cannot continue desiring to be that which he is already conscious of being. At the moment of satisfaction, physical and psychological, something goes out which in time bears witness to man's creative power.

Our next story is in the 38th chapter of the book of Genesis. Here is a King whose name is Judah, the first three letters of whose name also beings with JOD HE VAU. Tamar is his daughter-in-law.

The word Tamar means a palm tree or the most beautiful, the most comely. She is gracious and beautiful to look on and is called a palm tree. A tall, stately palm tree blossoms even in the desert – wherever it is there is an oasis. When you see the palm tree in the desert, there will be found what you seek most in that parched land. There is nothing more desirable to a man moving across a desert than the sight of a palm tree.

In our case, to be practical, our objective is the palm tree. That is the stately, beautiful one that we seek. Whatever it is that you and I want, what we truly desire, is personified in the story as Tamar the beautiful.

We are told she dresses herself in the veils

of a harlot and sits in the public place. Her father-in-law, King Judah, comes by; and he is so in love with this one who is veiled that he offers her a kid to be intimate with her.

She said, “What will you give me as a pledge that you will give me a kid?”

Looking around he said, “What do you want me to give as a pledge?”

She answered, “Give me your ring, give me your bracelets, and give me your staff.”

Whereupon, he took from his hand the ring, and the bracelet, and gave them to her along with his scepter. And he went in unto her and knew her, and she bore him a son.

That is the story; now for the interpretation. Man has one gift that is truly his to give, and

that is himself. He has no other gift, as told you in the very first creative act of Adam begetting the woman out of himself. There was no other substance in the world but himself with which he could fashion the object of his desire. In like manner Judah had but one gift that was truly his to give – himself, as the ring, the bracelets and the staff symbolized, for these were the symbols of his kingship.

Man offers that which is not himself, but life demands that he give the one thing that symbolizes himself. “Give me your ring, give me your bracelet, give me your scepter.” There make the King. When he gives them he gives of himself.

You are the great King Judah. Before you can know your Tamar and make her bear

your likeness in the world, you must go in unto her and give of self. Suppose I want security. I cannot get it by knowing people who have it. I cannot get it by pulling strings. I must become conscious of being secure.

Let us say I want to be healthy. Pills will not do it. Diet or climate will not do it. I must become conscious of being healthy by assuming the feeling of being healthy.

Perhaps I want to be lifted up in this world. Merely looking at kings and presidents and noble people and living in their reflection will not make me dignified. I must become conscious of being noble and dignified and walk as though I were that which I now want to be.

When I walk in that light I give of myself to

the image that haunted my mind, and in time she bears me a child; which means I objectify a world in harmony with that which I am conscious of being.

You are King Judah and you are also Tamar. When you become conscious of being that which you want to be you are Tamar. Then you crystallize your desire within the world round about you.

No matter what stories you read in the Bible, no matter how many characters these ancient story-tellers introduced into the drama, there is one thing you and I must always bear in mind – they all take place within the mind of the individual man. All the characters live in the mind of the individual man.

As you read the story, make it fit the pattern

of self. Know that your consciousness is the only reality. Then know what you want to be. Then assume the feeling of being that which you want to be, and remain faithful to your assumption, living and acting on your conviction. Always make it fit that pattern.

Our third interpretation is the story of Isaac and his two sons: Esau and Jacob. The picture is drawn of a blind man being deceived by his second son into giving him the blessing which belonged to his first son. The story stressed the point that the deception was accomplished through the sense of touch.

“And Isaac said unto Jacob, come near, I pray thee that I may feel thee, my son, whether thou be my very son Esau or not.

And Jacob went near unto Isaac his father; and he felt him. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting." (Gen 27:21).

This story can be very helpful if you will re-enact it now. Again, bear in mind that all the characters of the Bible are personifications of abstract ideas and must be fulfilled in the individual man. You are the blind father and both sons.

Isaac is old and blind, and sensing the approach of death, calls his first son Esau a rough hairy boy, and sends him into the woods that he may bring in some venison.

The second son, Jacob, a smooth skinned

boy, overheard the request of his father. Desiring the birthright of his brother, Jacob, the smooth skinned son, slaughtered one of his father's flock and skinned it. Then, dressed in the hairy skins of the kid he had slaughtered, he came through subtlety and betrayed his father into believing that he was Esau.

The father said, “Come close my son that I may feel you. I cannot see but come that I may feel.” Note the stress that is placed upon feeling in this story.

He came close and the father said to him, “The voice is Jacob's voice, but the hands are the hands of Esau.” and Feeling the roughness, the reality of the son Esau, he pronounced the blessing and gave it to Jacob.

You are told in the story that as Isaac pronounced the blessing and Jacob had scarcely gone out from his presence, that his brother Esau came in from his hunting.

This is an important verse. Do not become distressed in our practical approach to it, for as you sit here you, too, are Isaac. This room in which you are seated is your present Esau. This is the rough or sensibly known world, known by the reason of your bodily organs. All of your senses bear witness to the fact that you are here in this room. Everything tells you that you are here, but perhaps you do not want to be here.

You can apply this toward any objective. The room in which you are seated at any time – the environment in which you are

placed, this is your rough or sensibly known world or son which is personified in the story as Esau. What you would like in place of what you have or are is your smooth skinned state or Jacob, the supplanter.

You do not send your visible world hunting, as so many people do, by denial. By saying it does not exist you make it all the more real. Instead, you simply remove your attention from the region of sensation which at this moment is the room round about you, and you concentrate your attention on that which you want to put in its place, that which you want to make real.

In concentrating on your objective, the secret is to bring it here. You must make elsewhere here and then now. Imagine that your objective is so close that you can feel

it.

Suppose at this very moment I want a piano here in this room. To see a piano in my mind's eye existing elsewhere does not do it. But to visualize it in this room as though it were here and to put my mental hand upon the piano and to feel it solidly real, is to take that subjective state personified as my second son Jacob and bring it so close that I can feel it.

Isaac is called a blind man. You are blind because you do not see your objective with your bodily organs, you cannot see it with your objective senses. You only perceive it with your mind, but you bring it so close that you can feel it as though it were solidly real now. When this is done, and you lose yourself in its reality and feel it to be real,

open your eyes.

When you open your eyes what happens? The room that you had shut out but a moment ago returns from the hunt. You no sooner gave the blessing – felt the imaginary state to be real – then the objective world, which seemingly was unreal, returns. It does not speak to you with words as recorded of Esau, but the very room round about you tells you by its presence that you have been self-deceived.

It tells you that when you lost yourself in contemplation, feeling that you were now what you wanted to be, feeling that you now possess what you desire to possess, that you were simply deceiving self. Look at this room. It denies that you are

elsewhere.

If you know the law, you now say: “Even though your brother came through subtlety and betrayed me and took your birthright, I gave him your blessing and I cannot retract.”

In other words, you remain faithful to this subjective reality and you do not take back from it the power of birth. You gave it the right of birth and it is going to become objective within this world of yours. There is no room in this limited space of yours for two things to occupy the same space at the same time. By making the subjective real it resurrects itself within your world.

Take the idea that you want to embody and assume that you are already it. Lose yourself in feeling this assumption is solidly

real. As you give it this sense of reality, you have given it the blessing which belongs to the objective world, and you do not have to aid its birth any more than you have to aid the birth of a child or a seed you plant in the ground. The seed you plant grows unaided by a man, for it contains within itself all the power and all the plans necessary for self-expression.

You can this night re-enact the drama of Isaac blessing his second son and see what happens in the immediate future in your world. Your present environment vanishes, all the circumstances of life change and make way for the coming of that to which you have given your life. As you walk, knowing that you are what you wanted to be, you objectify it without the assistance of another.

The fourth story for tonight is taken from the last of the books attributed to Moses. If you need proof that Moses did not write it, read the story carefully. It is found in the 34th chapter of the book of Deuteronomy. Ask any priest or rabbi, 'who is the author of this book?', and they will tell you that Moses wrote it.

In the 34th chapter of Deuteronomy you will read of a man writing his own obituary, that is, Moses wrote this chapter. A man may sit down and write what he would like to have placed upon his tombstone, but here is a man who writes his own obituary. And then he dies and so completely rubs himself out that he defies posterity to find where he has buried himself.

“So, Moses the servant of the Lord died

there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab, over against Beth-poer: but no man knoweth of his sepulchre until this day. And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated." (Deut. 34:5, 6, 7).

You must this night – not tomorrow – learn the technique of writing your own obituary and so completely die to what you are that no man in this world can tell you where you buried the old man. If you are now ill and you become well, and I know you by reason of the fact that you are ill, where can you point and tell me you buried the sick one?

If you are impoverished and borrow from every friend you have, and then suddenly

you roll in wealth, where did you bury the poor man? You so completely rub out poverty in your mind's eye that there is nothing in this world you can point to and claim, that is where I left it. A complete transformation of consciousness rubs out all evidence that anything other than this ever existed in the world.

The most beautiful technique for the realizing of man's objective is given in the first verse of the 34th chapter of Deuteronomy:

“And Moses went up from the Plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over again Jericho. And the Lord showed him all the land of Gilead, unto Dan.”

You read that verse and say, “So what?”

But take a concordance and look up the words. The first word, Moses, means to draw out, to rescue, to lift out, to fetch. In other words, Moses is the personification of the power in man that can draw out of man that which he seeks, for everything comes from within, not from without. You draw from within yourself that which you now want to express as something objective to yourself.

You are Moses coming out of the plains of Moab. The word Moab is a contraction of two Hebraic words, Mem and Ab, meaning mother-father. Your consciousness is the mother-father, there is no other cause in the world. Your I Amness, your awareness, is this Moab or mother-father. You are always drawing something out of it.

The next word is Nebo. In your concordance Nebo is defined as a prophecy. A prophecy is something subjective. If I say, “So-and-so will be,” it is an image in the mind; it is not yet a fact. We must wait and either prove or disprove this prophecy.

In our language Nebo is your wish, your desire. It is called a mountain because it is something that appears difficult to ascend and is therefore seemingly impossible of realization. A mountain is something bigger than you are, it towers over you. Nebo personifies that which you want to be in contrast to that which you are.

The word Pisgah, by definition, is to contemplate. Jericho is a fragrant odor. And Gilead means the hills of witnesses.

The last word is Dan the Prophet.

Now put them all together in a practical sense and see what the ancients tried to tell us. As I stand here, having discovered that my consciousness is God, and that I can, by simply feeling that I am what I want to be, transform myself into the likeness of that which I am assuming I am; I know now that I am all that it takes to scale this mountain.

I define my objective. I do not call it Nebo. I call it my desire. Whatever I want, that is my Nebo, that is my great mountain that I am going to scale. I now begin to contemplate it, for I shall climb to the peak of Pisgah.

I must contemplate my objective in such a manner that I get the reaction that satisfies.

If I do not get the reaction that pleases then Jericho is not seen, for Jericho is a fragrant odor.

When I feel that I am what I want to be I cannot suppress the joy that comes with that feeling.

I must always contemplate my objective until I get the feeling of satisfaction personified as Jericho. Then I do nothing to make it visible in my world; for the hills of Gilead, meaning men, women, children, the whole vast world round about me, come bearing witness. They come to testify that I am what I have assumed myself to be and am sustaining within myself. When my world conforms to my assumption the prophecy is fulfilled.

If I now know what I want to be, and

assume that I am it, and walk as though I were, I become it and becoming it I so completely die to my former concept of self that I cannot point to any place in this world and say: that is where my former self is buried. I so completely died that I defy posterity to ever find where I buried my old self.

There must be someone in this room who will so completely transform himself in this world that his close immediate circle of friends will not recognize him.

For ten years I was a dancer, dancing in Broadway shows, in vaudeville, night clubs and in Europe. There was a time in my life when I thought I could not live without certain friends in my world. I would spread a table every night after the theater and we

would all dine well. I thought I could never live without them. Now I confess I could not live with them. We have nothing in common today. When we meet we do not purposely walk on the opposite side of the street, but it is almost a cold meeting because we have nothing to discuss. I so died to that life that as I meet these people they cannot even talk of the old times.

But there are people living today who are still living in that state, getting poorer and poorer. They always like to talk about the old times. They never buried that man at all, he is very much alive within their world.

Moses was 120 years, a full, wonderful age as 120 indicates. One plus two plus zero equals three, the numerical symbol of expression. I am fully conscious of my

expression. My eyes are undimmed, and the natural functions of my body are not abated. I am fully conscious of being what I do not want to be.

But knowing this law by which a man transforms himself, I assume that I am what I want to be and walk in the assumption that it is done. In becoming it, the old man dies and all that was related to that former concept of self, dies with it. You cannot take any part of the old man into the new man. You cannot put new wine in old bottles or new patches on old garments. You must be a new being completely.

As you assume that you are what you want to be, you do not need the assistance of another to make it so. Neither do you need the assistance of anyone to bury the old

man for you. Let the dead bury the dead. Do not even look back, for no man having put his hand to the plow and then looking back is fit for the kingdom of heaven.

Do not ask yourself how this thing is going to be. It does not matter if your reason denies it. It does not matter if all the world round about you denies it. You do not have to bury the old. “Let the dead bury the dead.” You will so bury the past by remaining faithful to your new concept of self that you will defy the whole vast future to find where you buried it. To this day no man in all of Israel has discovered the sepulchre of Moses.

These are the four stories I promised you tonight. You must apply them every day of your life. Even though the chair on which

you are now seated seems hard and does not lend itself to meditation you can in imagination make it the most comfortable chair in the world.

Let me now define the technique as I want you to employ it. I trust each one of you came here tonight with a clear picture of your desire. Do not say it is impossible. Do you want it? You do not have to use your moral code to realize it. It is altogether outside the reach of your code.

Consciousness is the one and only reality. Therefore, we must form the object of our desire out of our own consciousness.

People have a habit of slighting the importance of simple things, and the suggestion to create a state akin to sleep in order to aid you in assuming that which

reason and your senses deny is one of the simple things you might slight.

However, this simple formula for changing the future, which was discovered by the ancient teachers and given to us in the Bible, can be proved by all.

The first step in changing the future is Desire, that is, define your objective – know definitely what you want.

Second: construct an event which you believe would encounter FOLLOWING the fulfillment of your desire – an event which implies fulfillment of your desire – something which will have the action of self-predominant.

The third step is to immobilize the physical body and induce a state akin to sleep. Then

mentally feel yourself right into the proposed action, imagine all the while that you are actually performing the action HERE AND NOW. You must participate in the imaginary action, not merely stand back and look on, but FEEL that you are actually performing the action, so that the imaginary sensation is real to you.

It is important always to remember that the proposed action must be one which FOLLOWS the fulfillment of your desire, one which implies fulfillment. For example, suppose you desired a promotion in the office. Then being congratulated would be an event you would encounter following the fulfillment of your desire.

Having selected this action as the one you will experience in imagination to imply

promotion in the office, immobilize your physical body and induce a state bordering on sleep, a drowsy state, but one in which you are still able to control the direction of your thoughts, a state in which you are attentive without effort. Then visualize a friend standing before you. Put your imaginary hand into his. Feel it to be solid and real and carry on an imaginary conversation with him in harmony with the FEELING OF HAVING BEEN PROMOTED.

You do not visualize yourself at a distance in point of space and at a distance in point of time being congratulated on your good fortune. Instead, you MAKE elsewhere HERE and the future NOW. The difference between FEELING yourself in action, here and now, and visualizing yourself in action,

as though you were on a motion-picture screen, is the difference between success and failure.

The difference will be appreciated if you will visualize yourself climbing a ladder. Then, with eyelids closed imagine that a ladder is right in front of you and FEEL YOURSELF ACTUALLY CLIMBING IT.

Experience has taught me to restrict the imaginary action which implies fulfillment of the desire, to condense the idea into a single act, and to re-enact it over and over again until it has the feeling of reality. Otherwise, your attention will wander off along an associational track, and hosts of associated images will be presented to your attention, and in a few seconds, they will lead you hundreds of miles away from

your objective in point of space and years away in point of time.

If you decide to climb a particular flight of stairs, because that is the likely event to follow the fulfillment of your desire, then you must restrict the action to climbing that particular flight of stairs. Should your attention wander off, bring it back to climbing that flight of stairs, and keep on doing so until the imaginary action has all the solidity and distinctness of reality.

The idea must be maintained in the mind without any sensible effort on your part. You must, with the minimum of effort permeate the mind with the feeling of the wish fulfilled.

Drowsiness facilitates change because it favors attention without effort, but it must not be pushed to the state of sleep in which you no longer are able to control the movements of your attention. But a moderate degree of drowsiness in which you are still able to direct your thoughts.

A most effective way to embody a desire is to assume the feeling of the wish fulfilled and then, in a relaxed and drowsy state, repeat over and over again like a lullaby, any short phrase which implies fulfillment of your desire, such as, “Thank you, thank you, thank you” as though you addressed a higher power for having given you that which you desired.

I know that when this course comes to an end on Friday many of you here will be able

to tell me you have realized your objectives. Two weeks ago, I left the platform and went to the door to shake hands with the audience. I am safe in saying at least 35 out of a class of 135 told me that which they desired when they joined this class they had already realized. This happened only two weeks ago. I did nothing to bring it to pass save to give them this technique of prayer. You need do nothing to bring it to pass – save apply this technique of prayer.

With your eyes closed and your physical body immobilized, induce a state akin to sleep and enter into the action as though you were an actor playing the part. Experience in imagination what you would experience in the flesh were you now in possession of your objective. Make

elsewhere HERE and then NOW. And the greater you, using a larger focus, will use all means, and call them good, which tend toward the production of that which you have assumed.

You are relieved of all responsibility to make it so, because as you imagine and feel that it is, so your dimensionally larger self, determines the means. Do not think for one moment that someone is going to be injured in order to make it so, or that someone is going to be disappointed. It is still not your concern. I must drive this home. Too many of us, schooled in different walks of life, are so concerned about the other.

You ask, “If I get what I want will it not imply injury to another?” There are ways you

know not of, so do not be concerned.

Close your eyes now because we are going to be in a long silence. Soon you will become so lost in contemplation, feeling that you are what you want to be, that you will be totally unconscious of the fact that you are in this room with others.

You will receive a shock when you open your eyes and discover we are here. It should be a shock when you open your eyes and discover that you are not actually that which, a moment before, you felt you were, or felt you possessed. Now we will go into the deep.

Silence period.

I need not remind you that you are now that which you have assumed that you are. Do

not discuss it with anyone, not even self. You cannot take thought as to the HOW, when you know that you ARE already.

Your three-dimensional reasoning, which is a very limited reasoning indeed should not be brought into this drama. It does not know. What you have just felt to be true is true.

Let no man tell you that you should not have it. What you feel that you have, you will have. And I promise you this much, after you have realized your objective, on reflection you will have to admit that this conscious reasoning mind of yours could never have devised the way.

You are that and have that which this very moment you appropriated. Do not discuss it. Do not look to someone for

encouragement because the thing might not come. It has come. Go about your Father's business doing everything normally and let these things happen in your world.

Lesson 2: Assumptions Harden Into Fact

The Bible of ours has nothing to do with history. Some of you may yet be inclined tonight to believe that, although we can give it a psychological interpretation, it still could be left in its present form and be interpreted literally. You cannot do it. The Bible has no reference at all to people or to events as you have been taught to believe. The sooner you begin to rub out that picture the better.

We are going to take a few stories tonight, and again I am going to remind you that you must re-enact all of these stories within your own mind.

Bear in mind that although they seem to be stories of people fully awake, the drama is really between you, the sleeping one, the

deeper you, and the conscious waking you. They are personified as people, but when you come to the point of application you must remember the importance of the drowsy state.

All creation, as we told you last night, takes place in the state of sleep, or that state which is akin to sleep – the sleepy, drowsy state.

We told you last night the first man is not yet awakened. You are Adam, the first man, still in the profound sleep. The creative you is the fourth-dimensional you whose home is simply the state you enter when men call you asleep.

Our first story for tonight is found in the Gospel of John. As you hear it unfold before you, I want you to compare it in your

mind's eye to the story you heard last night from the book of Genesis. The first book of the Bible, the book of Genesis, historians claim is the record of events which occurred on earth some 3000 years before the events recorded in the book of John. I ask you to be rational about it and see if you do not think the same writer could have written both stories. You be the judge as to whether the same inspired man could not have told the same story and told it differently.

This is a very familiar story, the story of the trial of Jesus. In this Gospel of John, it is recorded that Jesus was brought before Pontius Pilate, and the crowd clamored for his life, they wanted Jesus. Pilate turned to them and said:

“But ye have a custom, that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.” (John 18:39, 40).

You are told that Pilate had no choice in the matter, he was only a judge interpreting law, and this was the law. The people had to be given that which they requested. Pilate could not release Jesus against the wishes of the crowd, and so he released Barabbas and gave unto them Jesus to be crucified.

Now bear in mind that your consciousnesses is God. There is no other God. And you are told that God has a son whose name is Jesus. If you will take the

trouble to look up the word Barabbas in your concordance, you will see that it is a contraction of two Hebraic words: BAR, which means a daughter, son or child, and ABBA, which means father. Barabbas is the son of the great father. And Jesus in the story is called the Savior, the Son of the Father.

We have two sons in this story. And we have two sons in the story of Esau and Jacob. Bear in mind that Isaac was blind, and justice to be true must be blind folded. Although in this case Pilate is not physically blind, the part given to Pilate implies that he is blind because he is a judge. On all the great law buildings of the world we see the lady or the man who represents justice as being blindfolded.

“Judge not according to the appearance but judge righteous judgment.” (John 7:24).

Here we find Pilate playing the same part as Isaac. There are two sons. All the characters as they appear in this story can apply to your own life. You have a son that is robbing you this very moment of that which you could be.

If you came to this meeting tonight conscious of wanting something, desiring something, you walked in the company of Barabbas.

For to desire is to confess that you do not now possess what you desire, and because all things are yours, you rob yourself by living in the state of desire. My savior is my desire. As I want something I am looking in to the eyes of my savior. But

if I continue wanting it, I deny my Jesus, my savior, for as I want I confess I am not and “except ye believe that I AM He ye die in your sins.” I cannot have and still continue to desire what I have. I may enjoy it, but I cannot continue wanting it.

Here is the story. This is the feast of the Passover. Something is going to change right now, something is going to passover. Man is incapable of passing over from one state of consciousness into another unless he releases from consciousness that which he now entertains, for it anchors him where he is.

You and I may go to physical feasts year after year as the sun enters the great sign of Aries, but it means nothing to the true mystical Passover. To keep the feast of the

Passover, the psychological feast, I pass from one state of consciousness into another. I do it by releasing Barabbas, the thief and robber that robs me of that state which I could embody within my world.

The state I seek to embody is personified in the story as Jesus the Savior. If I become what I want to be then I am saved from what I was. If I do not become it, I continue to keep locked within me a thief who robs me of being that which I could be.

These stories have no reference to any persons who lived nor to any event that ever occurred upon earth. These characters are everlasting characters in the mind of every man in the world. You and I perpetually keep alive either Barabbas or Jesus. You know at every moment of time

who you are entertaining.

Do not condemn a crowd for clamoring that they should release Barabbas and crucify Jesus. It is not a crowd of people called Jews. They had nothing to do with it.

If we are wise, we too should clamor for the release of that state of mind that limits us from being what we want to be, that restricts us, that does not permit us to become the ideal that we seek and strive to attain in this world.

I am not saying that you are not tonight embodying Jesus. I only remind you, that if at this very moment you have an unfulfilled ambition, then you are entertaining that which denies the fulfillment of the ambition, and that which denies it is Barabbas.

To explain the mystical, psychological transformation known as the Passover, or the crossing over, you must now become identified with the ideal that you would serve, and you must remain faithful to the ideal. If you remain faithful to it, you not only crucify it by your faithfulness, but you resurrect it unaided by a man.

As the story goes, no man could rise early enough to roll away the stone. Unaided by a man the stone was removed, and what seemingly was dead and buried was resurrected unassisted by a man.

You walk in the consciousness of being that which you want to be, no one sees it as yet, but you do not need a man to roll away the problems and the obstacles of life in order to express that which you are conscious of

being. That state has its own unique way of becoming embodied in this world, of becoming flesh that the whole world may touch it.

Now you can see the relationship between the story of Jesus and the story of Isaac and his two sons, where one transplanted the other, where one was called the Supplanter of the other. Why do you think those who compiled the sixty odd books of our Bible made Jacob the forefather of Jesus?

They took Jacob, who was called the Supplanter, and made him father of twelve, then they took Judah or praise, the fifth son and made him the fore of Joseph, who is supposed to have fathered in some strange way this one called Jesus. Jesus must

supplant Barabbas as Jacob must supplant and take the place of Esau.

Tonight, you can sit right here and conduct the trial of your two sons, one of whom you want released. You can become the crowd who clamors for the release of the thief, and the judge who willingly releases Barabbas, and sentences Jesus to fill his place. He was crucified on Golgotha, the place of the skull, the seat of the imagination.

To experience the Passover or passage from the old to the new concept of self, you must release Barabbas, your present concept of self, which robs you of being that which you could be, and you must assume the new concept which you desire to express.

The best way to do this is to concentrate your attention upon the idea of identifying yourself with your ideal. Assume you are already that which you seek and your assumption, though false, if sustained, will harden into fact.

You will know when you have succeeded in releasing Barabbas, your old concept of self, and when you have successfully crucified Jesus, or fixed the new concept of self, by simply looking MENTALLY at the people you know. If you see them as you formerly saw them, you have not changed your concept of self, for all changes of concepts of self, result in a changed relationship to your world.

We always seem to others the embodiment of the ideal we inspire. Therefore, in

meditation, we must imagine that others see us as they would see us were we what we desire to be.

You can release Barabbas and crucify and resurrect Jesus if you will first define your ideal. Then relax in a comfortable arm chair, induce a state of consciousness akin to sleep and experience in imagination what you would experience in reality were you already that which you desire to be.

By this simple method of experiencing in imagination what you would experience in the flesh were you the embodiment of the ideal you serve, you release Barabbas who robbed you of your greatness, and you crucify and resurrect your savior, or the ideal you desire to express.

Now let us turn to the story of Jesus in the

garden of Gethsemane. Bear in mind that a garden is a properly prepared plot of ground, it is not a wasteland. You are preparing this ground called Gethsemane by coming here and studying and doing something about your mind. Spend some time daily in preparing you mind by reading good literature, listening to good music and entering into conversations that ennoble.

We are told in the Epistles, “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” (Phil 4:8).

Continuing with our story, as told in the 18th

chapter of John, Jesus is in the garden and suddenly a crowd begins to seek him. He is standing there in the dark and he says, “Whom seek ye?”

The spokesman called Judas answers and says, “We seek Jesus of Nazareth.”

A voice answers, “I am He.”

At this instant they all fall to the ground, thousands of them tumbled. That in itself should stop you right there and let you know it could not be a physical drama, because no one could be so bold in his claim that he is the one sought, that he could cause thousands who seek him to fall to the ground.

But the story tells us they all fell to the ground. Then when they regained their

composure they asked the same question.

“Jesus answered, I have told you that I am He: if therefore ye seek me, let these go their way.” (John 18:8).

“Then said Jesus unto him, that thou doest, do quickly.” (John 13:27).

Judas, who has to do it quickly, goes out and commits suicide.

Now to the drama. You are in your garden of Gethsemane or prepared mind if you can, while you are in a state akin to sleep, control your attention and not let it wander away from its purpose. If you can do that you are definitely in the garden.

Very few people can sit quietly and not enter a reverie or a state of uncontrolled thinking.

When you can restrict the mental action and remain faithful to your watch, not permitting your attention to wander all over the place but hold it without effort within a limited field of presentation to the state you are contemplating, then you are definitely this disciplined presence in the garden of Gethsemane.

The suicide of Judas is nothing more than changing your concept of yourself. When you know what you want to be you have found your Jesus or savior. When you assume that you are what you want to be you have died to your former concept of self (Judas committed suicide) and are not living as Jesus. You can become at will detached from the world round about you and attached to that which you want to embody within your world.

Now that you have found me, now that you have found that which would save you from what you are, let go of that which you are and all that it represents in the world. Become completely detached from it. In other words, go out and commit suicide.

You completely die to what you formerly expressed in this world, and you now completely live to that which no one saw as true of you before. You are as though you had died by your own hand, as though you had committed suicide. You took your own life by becoming detached in consciousness from what you formerly kept alive, and you begin to live to that which you have discovered in your garden. You have found your savior.

It is not men falling, not a man betraying

another, but you detaching your attention, and refocusing your attention in an entirely new direction. From this moment on you walk as though you were that which you formerly wanted to be. Remaining faithful to your new concept of yourself you die or commit suicide. No one took your life, you laid it down yourself.

You must be able to see the relation of this to the death of Moses, where he so completely died that no one could find where he was buried. You must see the relationship of the death of Judas. He is not a man who betrayed a man called Jesus.

The word Judas is praise; it is Judah, to praise; to give thanks, to explode with joy. You do not explode with joy unless you are identified with the ideal you seek and want

to embody in this world. When you become identified with the state you contemplate you cannot suppress your joy. It rises like the fragrant odor described as Jericho in the Old Testament.

I am trying to show you that the ancients told the same story in all the stories of the Bible. All that they are trying to tell us is how to become that which we want to be. And they imply in every story that we do not need the assistance of another. You do not need another to become now what you really want to be.

Now we turn to a strange story in the Old Testament; one that very few priests and rabbis will be bold enough to mention from their pulpits. Here is one who is going to receive the promise as you now receive it.

His name is Jesus, only the ancients called him Joshua. Jehoshua Ben Nun, or savior, son of the fish, the Savior of the great deep. Nun means fish, and fish is the element of the deep, the profound ocean. Jehoshua means Jehovah saves, and Ben means the offspring or son of. So, he was called the one who brought the fish age.

This story is in the 6th book of the Bible, the book of Joshua. A promise is made to Joshua as it is made to Jesus in the Anglicized form in the gospels of Matthew, Mark, Luke and John.

In the gospel of John, Jesus says, “All things whatsoever thou hast given me are of thee.” (John 17:7). “And all mine are thine, and thine are mine.” (John 17:10).

In the Old Testament in the book of Joshua

it is said in these words: “Every place that the sole of your foot shall tread upon, that have I given unto you.” (Joshua 1:3).

It does not matter where it is; analyze the promise and see if you can accept it literally. It is not physically true, but it is psychologically true. Wherever you can stand in this world mentally that you can realize.

Joshua is haunted by this promise that wherever he can place his foot (the foot is understanding), wherever the sole of his foot shall tread, that will be given unto him. He wants the most desirable state in the world, the fragrant city, the delightful state called Jericho.

He finds himself barred by the impassable walls of Jericho. He is on the outside, as

you are now on the outside. You are functioning three-dimensionally, and you cannot seem to reach the fourth-dimensional world where your present desire is already a concrete objective reality. You cannot seem to reach it because your senses bar you from it. Reason tells you it is impossible; all things round about you tell you it is not true.

Now you employ the services of a harlot and a spy, and her name is Rahab. The word Rahab simply means the spirit of the father. RAH means the breath or spirit, and AB the father. Hence, we find that this harlot is the spirit of the father and the father is man's awareness of being aware, man's I Amness, man's consciousness.

Your capacity to feel is the great spirit of the

father, and that capacity is Rahab in this story. She has two professions that of a spy and that of a harlot.

The profession of a spy is this: to travel secretly, to travel so quietly that you may not be detected. There is not a single physical spy in this world who can travel so quietly that he will be altogether unseen by others. He may be very wise in concealing his ways, and he may never be truly apprehended, but at every moment of time he runs the risk of being detected.

When you are sitting quietly with your thoughts, there is no man in the world so wise that he can look at you and tell you where you are mentally dwelling.

I can stand here and place myself in London. Knowing London quite well, I can

close my eyes and assume that I am actually standing in London. If I remain within this state long enough, I will be able to surround myself with the environment of London as though it were a solid concrete objective fact.

Physically I am still here, but mentally I am thousands of miles away and I have made elsewhere here. I do not go there as a spy, I mentally make elsewhere here, and then now. You cannot see me dwelling there, so you think I have just gone to sleep and that I am still here in this world, this three-dimensional world that is now San Francisco. As far as I am physically concerned, I am here but no one can tell me where I am when I enter the moment of meditation.

Rahab's next profession was that of a harlot, which is to grant unto men what they ask of her without asking man's right to ask. If she be an absolute harlot, as her name implies, then she possesses all and can grant all that man asks of her. She is there to serve, and not to question man's right to seek what he seeks of her.

You have within you the capacity to appropriate a state without knowing the means that will be employed to realize that end and you assume the feeling of the wish fulfilled without having any of the talents that men claim you must possess in order to do so. When you appropriate it in consciousness you have employed the spy, and because you can embody that state within yourself by actually giving it to yourself, you are the harlot, for the harlot

satisfies the man who seeks her.

You can satisfy self by appropriating the feeling that you are what you want to be. And this assumption though false, that is, although reason and the senses deny it, if persisted in will harden into fact. By actually embodying that which you have assumed you are, you have the capacity to become completely satisfied. Unless it becomes a tangible, concrete reality you will not be satisfied; you will be frustrated.

You are told in this story that when Rahab went into the city to conquer it, the command given to her was to enter the heart of the city, the heart of the matter, the very center of it, and there remain until I come. Do not go from house to house, do not leave the upper room of the house into

which you enter. If you leave the house and there be blood upon your head, it is upon your head. But if you do not leave the house and there be blood, it shall be upon my head.

Rahab goes into the house, rises to the upper floor, and there she remains while the walls crumble. That is, we must keep a high mood if we would walk with the highest. In a very veiled manner, the story tells you that when the walls crumbled, and Joshua entered, the only one who was saved in the city was the spy and the harlot whose name was Rahab.

This story tells what you can do in this world. You will never lose the capacity to place yourself elsewhere and make it here. You will never lose the ability to give unto

yourself what you are bold enough to appropriate as true of self. It has nothing to do with the woman who played that part.

The explanation of the crumbling of the walls is simple. You are told that he blew upon the trumpet seven times and at the seventh blast the walls crumbled, and he entered victoriously into the state that he sought.

Seven is a stillness, a rest, the Sabbath. It is the state when man is completely unmoved in his conviction that the thing is. When I can assume the feeling of my wish fulfilled and go to sleep, unconcerned, undisturbed, I am at rest mentally, and am keeping the Sabbath or am blowing the trumpet seven times. And when I reach that point the walls crumble. Circumstances

alter then remold themselves in harmony with my assumption. As they crumble I resurrect that which I have appropriated within. The walls, the obstacles, the problems, crumble of their own weight if I can reach the point of stillness within me.

The man who can fix within his own mind's eye an idea, even though the world would deny it, if he remains faithful to that idea he will see it manifested. There is all the difference in the world between holding the idea and being held by the idea. Become so dominated by an idea that it haunts the mind as though you were it. Then, regardless of what others may say, you are walking in the direction of your fixed attitude of mind. You are walking in the direction of the idea that dominates the mind.

As we told you last night, you have but one gift that is truly yours to give, and that is yourself. There is no other gift; you must press it out of yourself by an appropriation. It is there within you now for creation is finished. There is nothing to be that is not now. There is nothing to be created for all things are already yours, they are finished.

Although man may not be able to stand physically upon a state, he can always stand mentally upon any desired state. By standing mentally I mean that you can now, this very moment, close your eyes and visualize a place other than your present one, and assume that you are actually there. You can FEEL this to be so real that upon opening your eyes you are amazed to find that you are not physically there.

This mental journey into the desired state, with its subsequent feeling of reality, is all that is necessary to bring about its fulfillment. Your dimensionally greater self has ways that the lesser, or three-dimensional you, know not of. Furthermore, to the greater you, all means are good which promote the fulfillment of your assumption.

Remain in the mental state defined as your objective until it has the feeling of reality, and all the forces of heaven and earth will rush to aid its embodiment. Your greater self will influence the actions and words of all who can be used to aid the production of your fixed mental attitude.

Now we turn to the book of Numbers and here we find a strange story. I trust that

some of you have had this experience as described in the book of Numbers. They speak of the building of a tabernacle at the command of God; that God commanded Israel to build him a place of worship.

He gave them all the specifications of the tabernacle. It had to be an elongated, movable place of worship, and it had to be covered with skin. Need you be told anything more? Isn't that man?

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor 3:16).

There is no other temple. Not a temple made with hands, but a temple eternal in the heavens. This temple is elongated, and it is covered with skin, and it moves across the dessert.

“And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night.” (Num 9:15, 16).

The command given to Israel was to tarry until the cloud ascended by day and the fire by night. “Whether it was two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.” (Num 9:22).

You know that you are the tabernacle, but

you may wonder, what is the cloud. In meditation many of you must have seen it. In meditation, this cloud, like the sub-soil waters of an artesian well, springs spontaneously to your head and forms itself into pulsating, golden rings. Then, like a gentle river they flow from your head in a stream of living rings of gold.

In a meditative mood bordering on sleep the cloud ascends. It is in this drowsy state that you should assume that you are that which you desire to be, and that you have that which you seek, for the cloud will assume the form of your assumption and fashion a world in harmony with itself. The cloud is simply the garment of your consciousness, and where your consciousness placed, there you will be in the flesh also.

This golden cloud comes in meditation. There is a certain point when you are approaching sleep that it is very, very thick, very liquid, and very much alive and pulsing. It begins to ascend as you reach the drowsy, meditative state, bordering on sleep. You do not strike the tabernacle; neither do you move it until the cloud begins to ascend.

The cloud always ascends when man approaches the drowsiness of sleep. For when a man goes to sleep, whether he knows it or not, he slips from a three-dimensional world into a fourth-dimensional world and that which is ascending is the consciousness of that man in a greater focus; it is a fourth-dimensional focus.

What you now see ascending is your greater self. When that begins to ascend you enter into the actual state of feeling you are what you want to be. That is the time you lull yourself into the mood of being what you want to be, by either experiencing in imagination what you would experience in reality were you already that which you want to be, or by repeating over and over again the phrase that implies you have already done what you want to do. A phrase such as, “Isn't it wonderful, isn't it wonderful,” as though some wonderful thing had happened to you.

“In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instruction.” (Job 33:15, 16).

Use wisely the interval preceding sleep. Assume the feeling of the wish fulfilled and go to sleep in this mood. At night, in a dimensionally larger world, when deep sleep falleth upon men, they see and play the parts that they will later play on earth. And the drama is always in harmony with that which their dimensionally greater selves read and play through them. Our illusion of free will is but ignorance of the causes which make us act.

The sensation which dominates the mind of man as he falls asleep, though false, will harden into fact. Assuming the feeling of the wish fulfilled as we fall asleep, is the command to this embodying process saying to our mood, “Be thou actual.” In this way we become through a natural process what we desire to be.

I can tell you dozens of personal experiences where it seemed impossible to go elsewhere, but by placing myself elsewhere mentally as I was about to go to sleep, circumstances changed quickly which compelled me to make the journey. I have done it across water by placing myself at night on my bed as though I slept where I wanted to be. As the days unfolded things began to mold themselves in harmony with that assumption and all things that must happen to compel my journey did happen. And I, in spite of myself, must make ready to go toward that place which I assumed I was in when I approached the deep of sleep.

As my cloud ascends I assume that I am now the man I want to be, or that I am already in the place where I want to visit. I

sleep in that place now. Then life strikes the tabernacle, strikes my environment and reassembles my environment across seas or over land and reassembles it in the likeness of my assumption. It has nothing to do with men walking across a physical desert. The whole vast world round about you is a desert.

From the cradle to the grave you and I walk as though we walk the desert. But we have a living tabernacle wherein God dwells, and it is covered with a cloud which can and does ascend when we got to sleep or are in a state akin to sleep. Not necessarily in two days, it can ascend in two minutes. Why did they give you two days? If I now become the man I want to be, I may become dissatisfied tomorrow. I should at least give it a day before I decide to move

on.

The Bible says in two days, a month, or a year; whenever you decide to move on with this tabernacle let the cloud ascend. As it ascends you start moving where the cloud is. The cloud is simply the garment of your consciousness, your assumption. Where the consciousness is placed you do not have to take the physical body; it gravitates there in spite of you. Things happen to compel you to move in the direction where you are consciously dwelling.

“In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” (John 14:2, 3).

The many mansions are the unnumbered states within your mind, for you are the house of God. In my Father's house are unnumbered concepts of self. You could not in eternity exhaust what you are capable of being.

If I sit quietly here and assume that I am elsewhere, I have gone and prepared a place. But if I open my eyes, the bi-location which I created vanishes and I am back here in the physical form that I left behind me as I went to prepare a place. But I prepared the place nevertheless and will in time dwell there physically.

You do not have to concern yourself with the ways and the means that will be employed to move you across space into that place where you have gone and

mentally prepared it. Simply sit quietly, no matter where you are, and mentally actualize it.

But I give you warning, do not treat it lightly, for I am conscious of what it will do to people who treat it lightly. I treated it lightly once because I just wanted to get away, based only upon the temperature of the day. It was in the deep of winter in New York, and I so desired to be in the warm climate of the Indies, that I slept that night as though I slept under palm trees. Next morning when I awoke it was still very much winter.

I had no intentions of going to the Indies that year, but distressing news came which compelled me to make the journey. It was in the midst of war when ships were being

sunk right and left, but I sailed out of New York on a ship 48 hours after I received this news. It was the only way I could get to Barbados, and I arrived just in time to see my mother and say a three-dimensional “goodbye” to her.

In spite of the fact that I had no intentions of going, the deeper self watched where the great cloud ascended. I placed it in Barbados and this tabernacle (my body) had to go and make the journey to fulfill the command, “Wherever the sole of your foot shall tread that have I given unto you.” Wherever the cloud descends in the desert, there you reassemble that tabernacle.

I sailed from New York at midnight on a ship without taking thought of submarines or anything else. I had to go. Things

happened in a way that I could not have devised.

I warn you, do not treat it lightly. Do not say, “I will experiment and put myself in Labrador, just to see if it will work.” You will go to your Labrador and then you will wonder why you ever came to this class. It will work if you dare assume the feeling of your wish fulfilled as you go to sleep.

Control your moods as you go to sleep. I cannot find any better way to describe this technique than to call it a “controlled waking dream.” In a dream you lose control but try preceding your sleep with a complete controlled waking dream, entering into it as you do in a dream, for in a dream you are always very dominant, you always play the part. You are always an

actor in a dream, and never the audience. When you have a controlled waking dream you are an actor and you enter into the act of the controlled dream. But do not do it lightly, for you must then reenact it physically in a three-dimensional world.

Now before we go into our moment of silence there is something I must make very clear, and that is this effort we discussed last night. If there is one reason in this whole vast world why people fail it is because they are unaware of a law known to psychologists today as the law of reverse effort.

When you assume the feeling of your wish fulfilled it is with a minimum of effort. You must control the direction of the movements of your attention. But you must

do it with the least effort. If there is effort in the control, and you are compelling it in a certain way you are not going to get the results. You will get the opposite results, whatever they might be.

That is why we insist on establishing the basis of the Bible as Adam slept. That is the first creative act, and there is no record where he was ever awakened from this profound sleep. While he sleeps creation stops.

You change your future best when you are in control of your thoughts while in a state akin to sleep, for then effort is reduced to its minimum. Your attention seems to completely relax, and then you must practice holding your attention within that feeling, without using force, and without

using effort.

Do not think for a moment that it is will power that does it. When you release Barabbas and become identified with Jesus, you do not will yourself to be it, you imagine that you are it. That is all you do.

Now as we come to the vital part of the evening, the interval devoted to prayer, let me again clarify this technique. Know what you want. Then construct a single event, an event which implies fulfillment of your wish. Restrict the event to a single act.

For instance, if I single out as an event, shaking a man's hand, then that is the only thing I do. I do not shake it, then light a cigarette and do a thousand other things. I simply imagine that I am actually shaking hands and keep the act going over and

over and over again until the imaginary act has all the feeling of reality.

The event must always imply fulfillment of the wish. Always construct an event which you believe you would naturally encounter following the fulfillment of your desire. You are the judge of what event you really want to realize.

There is another technique I gave you last night. If you cannot concentrate on an act, if you cannot snuggle into your chair and believe the chair is elsewhere, just as though elsewhere were here, then do this: Reduce the idea, condense it to a single, simple phrase like, “Isn't it wonderful,” or, “Thank you,” or, “It's done,” or, “It's finished.”

There should not be more than three

words. Something that implies the desire is already realized. “Isn't it wonderful,” or “Thank you,” certainly imply that. These are not all the phrases you could use. Make up out of your own vocabulary the phrase which best suits you. But make it very, very short and always use a phrase that implies fulfillment of the idea.

When you have your phrase in mind, lift the cloud. Let the cloud ascend by simply inducing the state that borders on sleep. Simply begin to imagine and feel you are sleepy, and in this state assume the feeling of the wish fulfilled. Then repeat the phrase over and over like a lullaby. Whatever the phrase is, let it imply that the assumption is true, that it is concrete, that it is already a fact and you know it.

Just relax and enter into the feeling of actually being what you want to be. As you do it you are entering Jericho with your spy who has the power to give it. You are releasing Barabbas and sentencing Jesus to be crucified and resurrected. All these stories you are reenacting if now you begin to let go and enter into the feeling of actually being what you want to be. Now we can go.

SILENCE PERIOD.

If your hands are dry, and if your mouth is dry at the end of this meditation, that is positive proof that you did succeed in lifting the cloud. What you were doing when the cloud was lifted is entirely your business. But you did lift the cloud if your hands are dry.

I will give you another phenomena that is very strange and one I cannot analyze. It happens if you really go into the deep. You will find on waking that you have the most active pair of kidneys in the world. I have discussed it with doctors and they cannot explain it.

Another thing you may observe in meditation is a lovely liquid blue light. The nearest thing on earth to which I can compare it is burning alcohol. You know when you put alcohol on the plum pudding at Christmas time and set it aflame, the lovely liquid blue flame that envelops the pudding until you blow it out. That flame is the nearest thing to the blue light which comes on the forehead of a man in meditation.

Do not be distressed. You will know it when you see it. It is like two shades of blue, a darker and a lighter blue in constant motion, just like burning alcohol, which is unlike the constant flame of a gas jet. This flame is alive, just as spirit would be alive.

Another thing that may come to you as it did to me. You will see spots before your eyes. They are not liver spots as some people will tell you who know nothing about it. These are little things that float in space like a mesh, little circles all tied together. They start with a single cell and come in groups in different geometrical patterns, like worms, like trailers, and they float all over your face. When you close your eyes you still see them, proving that they are not from without, they are from within.

When you begin to expand in consciousness all these things come. They may be your blood stream objectified by some strange trick of man that man does not quite understand. I am not denying that it is your blood steam made visible, but do not be distressed by thinking it is liver spots or some other silly thing that people will tell you.

If these various phenomena come to you, do not think you are doing something wrong. It is the normal, natural expansion that comes to all men who take themselves in tow and try to develop the garden of Gethsemane.

The minute you begin to discipline your mind by observing your thoughts and watching your thoughts throughout the day,

you become the policeman of your thoughts. Refuse to enter into conversations that are unlovely, refuse to listen attentively to anything that tears you down.

Begin to build within your own mind's eye the vision of the perfect virgin rather than the vision of the foolish virgin. Listen only to the things that bring joy when you hear them. Do not give a willing ear to that which is unlovely, which when you heard it you wish you had not. That is listening and seeing things without oil in your lamp, or joy in your mind.

There are two kinds of virgins in the Bible: five foolish and five wise virgins. The minute you become the wise virgin, or try to make an attempt to do it, you will find all

these things happen. You will see these things, and they interest you so that you have not time to develop the foolish sight, as many people do. I hope that no one here does. Because no one should be identified with this great work who can still find great joy in a discussion of another that is unlovely.

Lesson 3: Thinking Fourth-Dimensionally

There are two actual outlooks on the world possessed by every man, and the ancient storytellers were fully conscious of these two outlooks. They called one “the carnal mind,” and the other “the mind of Christ.”

We recognize these two centers of thought in the statement: “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor 2:14).

To the natural mind, reality is confined to the instant called now; this very moment seems to contain the whole of reality, everything else is unreal. The natural mind, the past and the future are purely imaginary. In other words, my past, when I

use the natural mind, is only a memory image of things that were. And to the limited focus of the carnal or natural mind the future does not exist. The natural mind does not believe that it could revisit the past and see it as something that is present, something that is objective and concrete to itself, neither does it believe that the future exists.

To the Christ mind, the spiritual mind, which in our language we will call the fourth-dimensional focus, the past, the present, and the future of the natural mind are a present whole. It takes in the entire array of sensory impressions that man has encountered, is encountering and will encounter.

The only reason you and I are functioning

as we are today, and are not aware of the greater outlook, is simply because we are creatures of habit, and habit renders us totally blind to what otherwise we should see; but habit is not law. It acts as though it were the most compelling force in the world, yet it is not law.

We can create a new approach to life. If you and I would spend a few minutes every day in withdrawing our attention from the region of sensation and concentrating it on an invisible state and remain faithful to this contemplation, feeling and sensing the reality of an invisible state, we would in time become aware of this greater world, this dimensionally larger world. The state contemplated is now a concrete reality, displaced in time.

Tonight, as we turn to our Bible you be the judge as to where you stand in your present unfoldment.

Our first story for tonight is from the 5th chapter of the Gospel of Mark. In this chapter there are three stories told as though they were separate experiences of the dominant characters.

In the first story we are told that Jesus came upon an insane man, a naked man who lived in the cemetery and hid himself behind the tombs. This man appealed to Jesus not to cast out the devils that bedeviled him.

But Jesus said unto him, “Come out of the man, thou unclean spirit.” (Mark 5:8).

Thus, Jesus cast out the devils that they may now destroy themselves, and we find this man, for the first time, clothed and in his right mind and seated at the feet of the Master. We will get the psychological sense of this chapter by changing the name Jesus to that of enlightened reason or fourth-dimensional thinking.

As we progress in this chapter, we are told that Jesus now comes upon the High Priest whose name is Jairus, and Jairus the High Priest of the Synagogue has a child who is dying. She is 12 years old, and he appeals to Jesus to come and heal the child.

Jesus consents, and as he starts toward the home of the High Priest a woman in the marketplace touched his garment. “And Jesus, immediately knowing in himself that

virtue had gone out of him, turned about in the press and said, who touched my clothes?" (Mark 5:30).

The woman who was healed of an issue of blood that she had had for 12 years confessed that she had touched him. "And he said unto her, Daughter, Thy faith hath made thee whole; go in peace." (Mark 5:34).

As he continues toward the home of the High Priest he is told that the chld is dead and there is no need to go to resurrect her. She is no longer asleep, but is now dead.

"As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe." (Mark 5:36).

“And when he was come in, he saith unto them. Why make ye this ado, and weep? The damsel is not dead, but sleepth.” (Mark 5:39).

With this the entire crowd mocked and laughed, but Jesus, closing the doors against the mocking crowd, took with him into the household of Jairus, his disciples and the father and mother of the dead child.

They entered into the room where the damsel was lying. “And he took the damsel by the hand, and said unto her, Damsel, I say unto thee, arise.” (Mark 5:41).

“From this deep sleep she awoke and arose and walked, and the High Priest and all the others were astonished. And he changed them straightly that no man should know it; and he commanded that

something should be given her to eat." (Mark 5:43).

You are this very night, as you are seated here, pictured in this 5th chapter of Mark. A cemetery is for one purpose: it is simply a record of the dead. Are you living in the dead past?

If you are living among the dead, your prejudices, your superstitions, and your false beliefs that you keep alive are the tombstones behind which you hide. If you refuse to let them go you are just as mad as the mad man of the Bible who pleaded with enlightened reason not to cast them out. There is no difference. But enlightened reason is incapable of protecting prejudice and superstition against the inroads of reason.

There is not a man in this world who has a prejudice, regardless of the nature of the prejudice, who can hold it up to the light of reason. Tell me you are against a certain nation, a certain race, a certain “ism,” a certain anything – I do not care what it is – you cannot expose that belief of yours to the light of reason and have it live. In order that it may be kept alive in your world you must hide it from reason. You cannot analyze it in the light of reason and have it live. When this fourth-dimensional focus comes and shows you a new approach to life and casts out of your own mind all these things that bedeviled you, you are then cleansed and clothed in your right mind. And you sit at the foot of understanding, called the feet of the Master.

Now clothed and in your right mind you can

resurrect the dead. What dead? The child in the story is not a child. The child is your ambition, your desire, the unfulfilled dreams of your heart. This is the child housed within the mind of man. For as I have stated before, the entire drama of the Bible is a psychological one. The Bible has no reference at all to any person who ever existed, or any event that ever occurred upon earth. All the stories of the Bible unfold in the minds of the individual man.

In this story Jesus is the awakened intellect of man. When your mind functions outside of the range of your present senses, when your mind is healed of all the former limitations, then you are no longer the insane man; but you are this presence personified as Jesus, the power that can resurrect the longings of the heart of man.

You are now the woman with the issue of blood. What is this issue of blood? A running womb is not a productive womb. She held it for 12 years, she was incapable of conceiving. She could not give form to her longing because of the running of the issue of blood. You are told her faith closed it. As the womb closes it can give form to the seed or idea.

As your mind is cleansed of your former concept of self, you assume you are what you want to be, and remaining faithful to this assumption, you give form to your assumption or resurrect your child. You are the woman cleansed of the issue of blood, and you move towards the house of the dead child.

The child or state you desired is now your

fixed concept of yourself. But now having assumed that I am what formerly I desired to be, I cannot continue desiring what I am conscious of being. So I do not discuss it. I talk to no one concerning what I am. It is so obvious to me that I am what I wanted to be that I walk as though I were.

Walking as though I am what I formerly wanted to be, my world of limited focus does not see it and thinks I no longer desire it. The child is dead within their world; but I, who know the law, say, “The child is not dead.” The damsel is not dead, she but sleepeth. I now awaken her, I by my assumption, awaken and make visible in my world what I assume, for assumptions if sustained invariably awaken what they affirm.

I close the door. What door? The door of my senses. I simply shut out completely all that my senses reveal. I deny the evidence of my senses. I suspend the limited reason of the natural man and walk in this bold assertion that I am what my senses deny.

With the door of my senses closed, what do I take into that disciplined state? I take no one into that state but the parents of the child and my disciples. I close the door against the mocking, laughing crowd. I no longer look for confirmation. I completely deny the evidence of my senses, which mock my assumption and do not discuss with others whether my assumption is possible or not.

Who are the parents? We have discovered that the father-mother of all creation is

man's I Amness. Man's consciousness is God. I am conscious of the state. I am the father-mother of all my ideas and my mind remains faithful to this new concept of self. My mind is disciplined. I take into that state the disciples, and I shut out of that state everything that would deny it.

Now the child, unaided by man, is resurrected. The condition which I desired and assumed I had, becomes objectified within my world and bears witness to the power of my assumption.

You be the judge, I cannot judge you. You are either living now in the dead past, or you are living as the woman whose issue of blood has been staunched. Could you actually answer me if I asked you the question: “Do you believe now that you,

without the assistance of another, need only assume that you are what you want to be, to make that assumption real within your world? Or do you believe that you must first fulfill a certain condition imposed upon you by the past, that you must be of a certain order, a certain something?”

I am not being critical of certain churches or groups, but there are those who believe that anyone outside of their church or group is not yet saved. I was born a Protestant. You talk to a Protestant, there is only one Christian, a Protestant. You talk to a Catholic, why there is nothing in the world that is a Christian but a Catholic. You talk to a Jew, and the Christians are heathens, and the Jews are the chosen. You talk to a Mohammedan, Jews and Christians are the infidels. You talk to someone else and

all these are the untouchables. It does not matter to whom you talk, they are always the chosen ones.

If you believe that you must be one of these in order to be saved, you are still an insane man hiding behind these superstitions and these prejudices of the past, and you are begging not to be cleansed.

Some of you say to me, “Do not ask me to give up my belief in Jesus the man, or in Moses the man, or in Peter the man. When you ask me to give up my belief in these characters you are asking too much. Leave me these beliefs because they comfort me. I can believe that they lived upon earth and still follow your psychological interpretation of their stories.”

I say, come out of the dead past. Come out

of that cemetery and walk, knowing that you and your Father are one, and your Father, who men call God, is your own consciousness. That is the only creative law in the world.

Of what are you conscious of being? Although you cannot see your objective with the limited focus of your three-dimensional mind, you are now that which you have assumed you are. Walk in the assumption and remain faithful to it.

Time in this dimension of your being, beats slowly and you may not, even after you objectify your assumption, remember there was a time when this present reality was but an attitude of mind. Because of the slowness of the beat of time here you often fail to see the relationship between your

inner nature and the outer world that bears witness to it.

You be the judge of the position you now occupy in this 5th chapter of Mark. Are you resurrecting the dead child? Are you still in need of having that womb of your mind closed? Is it still running and therefore cannot be fertile? Are you now the insane man living in the dead past? Only you can be the judge and answer these questions.

Now we turn to a story in the 5th chapter of the Gospel of John. This will show you how beautifully the ancient storytellers told of the two distinct outlooks on this world – one, the limited three-dimensional focus, and the other, the fourth-dimensional focus.

This story tells of an impotent man who is

quickly healed. Jesus comes to a place called Bethesda, which by definition means the House of Five Porches. On these Five Porches are unnumbered impotent folk – lame, blind, halt, withered, and others. Tradition had it that at certain seasons of the year an angel would descend and disturb the pool which was near these Five Porches. As the Angel disturbed the pool, the first one in was always healed. But only the first one, not the second. Jesus, seeing a man who was lame from his mother's womb, said to him, “Wilt thou be made whole?” (John 5:6).

“The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool – but while I am coming, another steppeth down before me.” (John 5:7).

“Jesus saith unto him. Rise, take up thy bed, and walk.” (John 5:8).

“And immediately the man was made whole, and took up his bed, and walked, and on the same day was the Sabbath.” (John 5:9).

You read this story and you think some strange man who possessed miraculous power suddenly said to the lame man, “Rise and walk.” I cannot repeat too often that the story, even when it introduces numberless individualities, takes place within the mind of the individual man.

The pool is your consciousness. The angel is an idea, called the messenger of God. Consciousness being God, when you have an idea you are entertaining an angel. The minute you are conscious of a desire your

pool has been disturbed. Desire disturbs the mind of man. To want something is to be disturbed.

The very moment you have an ambition, or a clearly defined objective, the pool has been disturbed by the angel, which was the desire. You are told that the first one into the disturbed pool is always healed.

My closest companions in this world, my wife and my little girl, are to me when I address them, second. I must speak to my wife as, “you are.” I must speak to anyone, no matter how close they are, as “you are.” And after that the third person, “he is.” There is only one person in this world with whom I can use the first person present and that is self. “I am,” can be said only of myself, it cannot be said of another.

Therefore, when I am conscious of some desire that I want to be, but seemingly am not, the pool being disturbed, who can get into that pool before me? I alone possess the power of the first person. I am that which I want to be. Except I believe I am what I want to be, I remain as I formerly was and die in that limitation.

In this story you need no man to put you into the pool as your consciousness is disturbed by desire. All you need do is to assume you are already that which formerly you wanted to be and you are in it, and no man can get in before you. What man can get in before you when you become conscious of being that which you want to be? No one can be before you when you alone possess the power to say I AM.

These are the two outlooks. You are now what your senses would deny. Are you bold enough to assume that you are already that which you want to be? If you dare assume you are already that which your reason and your senses now deny, then you are in the pool and, unaided by a man, you, too, will rise and take your couch and walk.

You are told it happened on the Sabbath. The Sabbath is only the mystical sense of stillness, when you are unconcerned, when you are not anxious, when you are not looking for results, knowing that signs follow and do not precede.

The Sabbath is the day of stillness wherein there is no working. When you are not working to make it so you are in the Sabbath. When you are not at all

concerned about the opinion of others, when you walk as though you were, you cannot raise one finger to make it so, you are in the Sabbath. I cannot be concerned as to how it will be, and still say I am conscious of being it. If I am conscious of being free, secure, healthy, and happy, I sustain these states of consciousness without effort or labor on my part. Therefore, I am in the Sabbath; and because it was the Sabbath he rose and walked.

Our next story is from the 4th chapter of the Gospel of John, and it is one you have heard time and time again. Jesus comes to the well and there is a woman called the woman of Samaria, and he said to her, “Give me to drink.” (John 4:7).

“Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans.” (John 4:9).

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me a drink; thou wouldest have asked of him, and he would have given thee living water.” (John 4:10).

The woman seeing that he has nothing with which to draw the water, and knowing the well is deep, says: Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?” (John 4:12).

“Jesus answered and said unto her, Whosoever drinketh of this water shall

thirst again – but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13, 14).

Then he tells her all concerning herself and asks her to go and call her husband. She answered and said, "I have no husband." (John 4:17).

"Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband." (John 4:17, 18).

The woman, knowing this to be true, goes into the market place and tells the other, "I have met the Messiah."

They ask her, "How do you know you have

met the Messiah?”

“Because he told me all things that I have ever done.” she replies. Here is a focus that takes in the entire past at least, and tells her now concerning the future.

Continuing with the story, the disciples come to Jesus and say, “Master, eat.” (John 4:31).

“But he said unto them, I have meat to eat that ye know not of.” (John 4:32).

When they speak of a harvest in four months, Jesus replies, “Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already in harvest.” (John 4:35).

He sees things that people wait four

months for, or wait four years for; he sees them as in a dimensionally larger world, existing now, taking place now.

Let us go back to the first part of the story. The woman of Samaria is the three-dimensional you, and Jesus at the well is the fourth-dimensional you. The argument starts between what you want to be, and what reason tells you that you are. The greater you, tells you that if you would dare assume you are already what you want to be, you would become it.

The lesser you, with its limited focus, tells you, “Why you haven't a bucket, you haven't a rope and the well is deep. How could you ever reach the depth of this state without the means to that end?”

You answer and say, “If you only knew who

asks of you to drink you would ask of him." If you only knew what in yourself is urging upon the embodiment of the state you now seek, you would suspend your little sight and let him do it for you.

Then he tells you that you have five husbands, and you deny it. But he knows far better than you that your five senses impregnate you morning, noon, and night with their limitations. They tell you what children you will bear tonight, tomorrow, and the days to come. For your five senses act like five husbands who constantly impregnate your consciousness, which is the great womb of God; and morning, noon, and night they suggest to you, and dictate to you that which you must accept as true.

He tells you the one you would like to have

for your husband is not your husband. In other words, the sixth has not yet impregnated you. What you would like to be is denied by these five, and they hold the power, they dictate what you will accept as true. What you would like to accept has not yet penetrated your mind and impregnated your mind with its reality. He whom you call husband is really not your husband. You are not bearing his likeness. To bear his likeness is proof that you are his wife, at least you have known him intimately. You are not bearing the likeness of the sixth; you are only bearing the likeness of the five.

Then one turns to me and tells me all that I have ever known. I go back in my mind's eye and reason tells me that all through my life I have always accepted the limitations

of my senses, I have always looked upon them as fact; and morning, noon, and night I have born witness to this acceptance.

Reason tells me I have only known these five from the time I was born. Now I would like to step outside the limitation of my senses but I have not yet found within myself the courage to assume I am what these five would deny that I am. So here I remain, conscious of my task, but without the courage to step beyond the limitations of my senses, and that which my reason denies.

He tells these, “I have meat ye know not of. I am the bread that droppeth down from heaven. I am the wine.” I know what I want to be, and because I am that bread I feast upon it. I assume that I am, and instead of

feasting upon the fact that I am in this room talking to you and you are listening to me, and that I am in Los Angeles, I feast upon the fact that I am elsewhere and I walk here as though I am elsewhere. And gradually I become what I feast upon.

Let me give you two personal stories. When I was a boy I lived in a very limited environment, in a little island called Barbados. Feed for animals was very, very scarce and very expensive because we had to import it. I am one of a family of 10 children and my grandmother lived with us making 13 at the table.

Time and again I can remember my mother saying to the cook in the early part of the week, “I want you to put away three ducks for Sunday's dinner.” This meant that she

would take from the flock in the yard three ducks and coop them up in a very small cage and feed them, stuff them morning, noon, and night with corn and all the things she wanted the ducks to feast upon.

This was an entirely different diet from what we regularly fed the ducks, because we kept those birds alive by feeding them fish. We kept them alive and fat on fish because fish were very cheap and plentiful; but you could not eat a bird that fed upon fish, not as you and I like a bird.

The cook would take three ducks put them in a cage and for seven days stuff them with corn, sour milk and all the things we wanted to taste in the birds. Then when they were killed and served for dinner seven days later they were luscious, milk fed, corn fed

birds.

But occasionally the cook forgot to put away the birds, and my father, knowing we were having ducks, and believing that she had carried out the command, did not send anything else for dinner, and three ducks came to the table. You could not touch those birds for they were so much the embodiment of what they fed upon.

Man is a psychological being, a thinker. It is not what he feeds upon physically, but what he feeds upon mentally that he becomes. We become the embodiment of that which we mentally feed upon.

Now those ducks could not be fed corn in the morning and fish in the afternoon and something else at night. It had to be a complete change of diet. In our case we

cannot have a little bit of meditation in the morning, curse at noon, and do something else in the evening. We have to go on a mental diet, for a week we must completely change our mental food.

“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” (Phil 4:8).

As a man thinketh in his heart so is he. If I could now single out the kind of mental food I want to express within my world and feast upon it, I would become it.

Let me tell you why I am doing what I am doing today. It was back in 1933 in the city of New York, and my old friend Abdullah,

with whom I studied Hebrew for five years, was really the beginning of the eating of all my superstitions. When I went to him, I was filled with superstitions. I could not eat meat, I could not eat fish, I could not eat chicken, I could not eat any of these things that were living in the world. I did not drink, I did not smoke, and I was making a tremendous effort to live a celibate life.

Abdullah said to me, “I am not going to tell you you are crazy Neville, but you are you know. All these things are stupid.” But I could not believe they were stupid.

In November 1933, I bade goodbye to my parents in the city of New York as they sailed for Barbados. I had been in this country 12 years with no desire to see Barbados. I was not successful, and I was

ashamed to go home to successful members of my family. After 12 years in America, I was a failure in my own eyes. I was in the theater and made money one year and spent it the next month. I was not what I would call by their standards nor by mine, a successful person.

Mind you when I said goodbye to my parents in November, I had no desire to go to Barbados. The ship pulled out, and as I came up the street, something possessed me with a desire to go to Barbados.

It was the year 1933, I was unemployed and had no place to go except a little room on 75th street. I went straight to my old friend Abdullah and said to him, “Ab, the strangest feeling is possessing me. For the first time in 12 years I want to go to

Barbados.”

“If you want to go Neville, you have gone.” he replied.

That was a very strange language to me. I am in New York City on 72nd Street and he tells me I have gone to Barbados. I said to him, “What do you mean, I have gone, Abduallah?”

He said, “Do you really want to go?”

I answered, “yes.”

He then said to me, “As you walk through this door now you are not walking on 72nd Street, you are walking on palm lined streets, coconut lined streets; this is Barbados. Do not ask me how you are going to go. You are in Barbados. You do not say 'how' when you 'are there.' You are

there. Now you walk as though you were there.

I went out of his place in a daze. I am in Barbados. I have no money, I have no job, I am not even well clothed, and yet I am in Barbados.

He was not the kind of person with whom you would argue, not Abdullah. Two weeks later I was no nearer my goal than on the day I first told him I wanted to go to Barbados. I said to him, “Ab, I trust you implicitly but here is one time I cannot see how it is going to work. I have not one penny towards my journey,” I began to explain.

You know what he did? He was as black as the ace of spades, my old friend Abdullah, with his turbaned head. As I sat in his living

room he rose from his chair and went towards his study and slammed the door, which was not an invitation to follow him. As he went through the door he said to me, “I have said all that I have to say.”

On the 3rd of December I stood before Abdullah and told him again I was no nearer my trip. He repeated his statement, “You are in Barbados.”

The very last ship sailing for Barbados that would take me there for the reason I wanted to go, which was to be there for Christmas, sailed at noon on December 6th, the old Nerissa.

On the morning of December 4th, having no job, having no place to go, I slept late. When I got up there was an air mail letter from Barbados under my door. As I opened

the letter a little piece of paper flickered to the floor. I picked it up and it was a draft for $50.00.

The letter was from my brother Victor and it read, “I am not asking you to come, Neville, this is a command. We have never had a Christmas when all the members of our family were present at the same time. This Christmas it could be done if you would come.”

My oldest brother Cecil left home before the youngest was born and then we started to move away from home at different times so never in the history of our family were we ever all together at the same time.

The letter continued, “You are not working, I know there is no reason why you cannot come, so you must be here before

Christmas. The enclosed $50.00 is to buy a few shirts or a pair of shoes you may need for the trip. You will not need tips; use the bar if you are drinking. I will meet the ship and pay all your tips and incurred expenses. I have cabled Furness, Withy & Co. in New York City and told them to issue you a ticket when you appear at their office. The $50.00 is simply to buy some little essentials. You may sign as you want aboard the ship. I will meet it and take care of all obligations.

I went down to Furness, Withy and Co. with my letter and let them read it. They said, “We received the cable Mr Goddard, but unfortunately we have not any space left on the December 6th sailing. The only thing available is 3rd class between New York and St Thomas. When we get to St Thomas

we have a few passengers who are getting off. You may then ride 1st class from St Thomas to Barbados. But between New York and St Thomas you must go 3rd class, although you may have the privileges of the 1st class dining room and walk the decks of the 1st class.

I said, “I will take it.”

I went back to my friend Abdullah on the afternoon of December 4th and said, “It worked like a dream.” I told him what I had done, thinking he would be happy.

Do you know what he said to me? He said, “Who told you that you are going 3rd class? Did I see you in Barbados, the man you are, going 3rd class? You are in Barbados and you went there 1st class.”

I did not have one moment to see him again before I sailed on the noon of December 6th. When I reached the dock with my passport and my papers to get aboard that ship the agent said to me, “We have good news for you, Mr Goddard. There has been a cancellation and you are going 1st class.”

Abdullah taught me the importance of remaining faithful to an idea and not compromising. I wavered, but he remained faithful to the assumption that I was in Barbados and had traveled 1st class.

Now back to the significance of our two Bible stories. The well is deep and you have no bucket, you have no rope. It is four months to the harvest and Jesus says, “I have meat to eat ye know not of. I am the bread of heaven.”

Feast on the idea, become identified with the idea as though you were already that embodied state. Walk in the assumption that you are what you want to be. If you feast on that and remain faithful to that mental diet, you will crystallize it. You will become it in this world.

When I came back to New York in 1934, after three heavenly months in Barbados, I drank, I smoked, and did everything I had not done in years.

I remembered what Abdullah had said to me, “After you have proven this law you will become normal, Neville. You will come out of that graveyard, you will come out of that dead past where you think you are being holy. For all you are really doing you know, you are being so good, Neville, you are

good for nothing."

I came back walking this earth a completely transformed person. From that day, which was in February 1934, I began to live more and more. I cannot honestly tell you I have always succeeded. My many mistakes in this world, my many failures would convict me if I told you that I have so completely mastered the movements of my attention that I can at all times remain faithful to the idea I want to embody.

But I can say with the ancient teacher, although I seem to have failed in the past, I move on and strive day after day to become that which I want to embody in this world. Suspend judgment, refuse to accept what reason and the senses now dictate, and if you remain faithful to the new diet,

you will become the embodiment of the ideal to which you remain faithful.

If there is one place in the world that is unlike my little island of Barbados, it is New York City. In Barbados the tallest building is three stories, and the streets are lined with palm trees and coconut trees and all sorts of tropical things. In New York City you must go to a park to find a tree.

Yet I had to walk the streets of New York as though I walked the streets of Barbados. To one's imagination all things are possible. I walked, feeling that I was actually walking in the streets of Barbados, and in that assumption, I could almost smell the odor of the coconut lined lanes. I began to create within my mind's eye the atmosphere I would physically encounter were I in

Barbados.

As I remained faithful to this assumption, somebody canceled passage and I received it. My brother in Barbados, who never thought of my coming home, has the commanding urge to write me a strange letter. He had never dictated to me, but this time he dictated, and thought that he originated the idea of my visit.

I went home and had three heavenly months, returned 1st class, and brought back quite a sum of cash in my pocket, a gift. My trip, had I paid for it, would have been $3000, yet I did it without a nickel in my pocket.

“I have ways ye know not of. My ways are past finding out.” The dimensionally greater self took my assumption as the command

and influenced the behavior of my brother to write that letter, influenced the behavior of someone to cancel that 1st class passage, and did all the things necessary that would tend toward the production of the idea with which I was identified.

I was identified with the feeling of being there. I slept as though I were there, and the entire behavior of man was molded in harmony with my assumption. I did not need to go down to Furness, Withy & Co. and beg them for passage, asking them to cancel someone who was booked 1st class. I did not need to write my brother and beg him to send me some money or buy me a passage. He thought he originated the act. Actually, to this day, he believes that he initiated the desire to bring me home.

My old friend Abdullah simply said to me, “You are in Barbados, Neville. You want to be there; where you want to be, there you are. Live as though you are and that you shall be.”

These are the two outlooks on the world possessed by every man. I do not care who you are. Every child born of woman, regardless of race, nation, or creed, possesses two distinct outlooks on the world.

You are either the natural man who receiveth not the things of the Spirit of God, because to you in the natural focus they are foolishness unto you. Or you are the spiritual man who perceiveth things outside of the limitations of your senses because all things are now realities in a dimensionally

larger world. There is no need to wait four months to harvest.

You are either the woman of Samaria or Jesus at the well. You are the man waiting on the Five Porches for the disturbance and someone to push him in; or you are the one who can command yourself to rise and walk in spite of others who wait.

Are you the man behind the tombstones in the cemetery waiting and begging not to be clean, because you do not want to be cleansed of your prejudices? One of the most difficult things for man to give up is his superstitions, his prejudice. He holds on to these as though they were the treasure of treasures.

When you do become cleansed and you are free, then the womb, your own mind is

automatically healed. It becomes the prepared ground where seeds, your desires, can take root and grow into manifestation. The child you now bear in your heart is your present objective. Your present longing is a child that is as though it were sick. If you assume you are not what you would like to be, the child for a moment becomes dead because there is no disturbance anymore.

You cannot be disturbed when you feel you are what you want to be because if you feel you are what you wanted to be, you are satisfied in that assumption. To others who judge superficially you seem no longer to desire, so to them the desire or damsel is dead. They think you have lost your ambition because you no longer discuss your secret ambition. You have completely

adjusted yourself to the idea. You have assumed that you are what you want to be. You know, “She is not dead, she but sleepeth.” “I go to awaken her.”

I walk in the assumption that I am, and as I walk, I quietly awaken her. Then when she awakens, I will do the normal, natural thing. I will give her to eat. I will not brag about it and tell others; I simply go and tell no man. I feed this state I now like with my attention. I keep it alive within my world by becoming attentive to it.

Things that I am not attentive to fade and wither within my world, regardless of what they are. They are not just born and remain unfed. I gave them birth by reason of the fact that I became conscious of being them. When I embody them within my world that

is not the end. That is the beginning. Now I am a mother who must keep alive this state by being attentive to it. The day that I am not attentive, I have withdrawn my milk from it, and it fades from my world, as I become attentive to something else in my world.

You can either be attentive to the limitations and feed these and make them mountains, or you can be attentive to your desires; but to become attentive you must assume you are already that which you wanted to be.

Although today we speak of a third-dimensional and a fourth-dimensional focus, do not think for one moment these ancient teachers were not fully conscious of these two distinct centers of thought within the minds of all men. They

personified these two, and they tried to show man that the only thing which robs him of the man he could be, is habit. Although it is no law, every psychologist will tell you that habit is the most inhibiting force in the world. It completely restricts man and binds him and makes him totally blind to what otherwise he should be.

Begin now to mentally see and feel yourself as that which you want to be, and feast upon that sensation morning, noon, and night. I have scoured the Bible for a time interval that is longer than three days and I have not found it.

“Jesus answered and said unto them, destroy this temple, and in three days I will raise it up.” (John 2:19).

“Prepare your victuals; for within three days

ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it." (Joshua 1:11).

If I could completely saturate my mind with one sensation and walk as though it were already a fact, I am promised (and I cannot find any denial of it in this great book) that I do not need more than a three-day diet if I remain faithful to it. But I must be honest about it. If I change my diet in the course of the day, I extend the time interval.

You ask me, "But how do I know about the interval?" You, yourself determine the interval.

We have today in our modern world a little word which confuses most of us. I know it confused me until I dug deeper. The word is "action." Action is supposed to be the

most fundamental thing in the world. It is not an atom, it is more fundamental. It is not a part of an atom like an electron, it is more fundamental than that. They call it the fourth-dimensional unit. The most fundamental thing in the world is action.

You ask, “What is action?” Our physicists tell us that it is energy multiplied by time. We become more confused and say, “Energy multiplied by time, what does that mean?” They answer, “There is no response to a stimulus, no matter how intense the stimulus, unless it endures for a certain length of time.” There must be a minimum endurance to the stimulus or there is no response. On the other hand, there is no response to time unless there is a minimum degree of intensity. Today the most fundamental thing in the world is

called action, or simply energy multiplied by time.

The Bible gives it as three days; the duration is three days for response in this world. If I would now assume I am what I want to be, and if I am faithful to it and walk as though I were, the very longest stretch given for its realization is three days.

If there is something tonight that you really want in this world, then experience in imagination what you would experience in the flesh were you to realize your goal and deafen your ears and blind your eyes to all that denies the reality of your assumption.

If you do this, you would be able to tell me before I leave this city of Los Angeles that you have realized what was only a wish when you came here. It will be my joy to

rejoice with you in the knowledge that the child which was seemingly dead is now alive. This damsel really was not dead, she was only asleep. You fed her in this silence because you have meat no one else knows of. You gave her food and she became a resurrected living reality within your world. Then you can share your joy with me and I can rejoice in your joy.

The purpose of these lessons is to remind you of the law of your own being, the law of consciousness; you are that law. You were only unconscious of its operation. You fed and kept alive the things you did not wish to express within this world.

Take my challenge and put this philosophy to the test. If it does not work you should not use it as a comforter. If it is not true, you

must completely discard it. I know it is true. You will not know it until you try either to prove or disprove it.

Too many of us have joined “isms” and we are afraid to put them to the test because we feel we might fail; and, then, where are we? Not really wanting to know the truth concerning it, we hesitate to be bold enough to put it to the test. You say, “I know it would work in some other way. I do not want to really test it. While I have not yet disproved it, I can still be comforted by it.

Now do not fool yourself, do not think for one second that you are wise.

Prove or disprove this law. I know that if you attempt to disprove it, you will prove it, and I will be the richer for your proving it, not in dollars, not in things, but because you

become the living fruit of what I believe I am teaching in this world it is far better to have you a successful, satisfied person after five days of instruction than to have you go out dissatisfied. I hope you will be bold enough to challenge this instruction and either prove or disprove it.

Now before we go into the silence period I shall briefly explain the technique again. We have two techniques in applying this law. Everyone here must now know exactly what he wants. You must know that if you do not get it tonight you will still be as desirous tomorrow concerning this objective.

When you know exactly what you want, construct in your mind's eye a single, simple event which implies fulfillment of

your desire, an event wherein self predominates. Instead of sitting back and looking at yourself as though you were on the screen, you be the actor in the drama.

Restrict the event to one single action. If you are going to shake a hand because that implies fulfillment of your desire, then do that and that only. Do not shake hands and then wander off in your imagination to a dinner party or to some other place. Restrict your action to simply shaking hands and do it over and over again, until that handshake takes on the solidity and the distinctness of reality.

If you feel you cannot remain faithful to an action, I want you now to define your objective, and then condense the idea, which is your desire, into a single phrase, a

phrase which implies fulfillment of your desire, some phrase such as, “Isn't it wonderful?”

Or if I felt thankful because I thought someone was instrumental in bringing my desire to pass, I could say, “Thank you,” and repeat it with feeling over and over again like a lullaby until my mind was dominated by the single sensation of thankfulness.

We will now sit quietly in these chairs with the idea which implies fulfillment of our desire condensed to a single phrase, or to a single act. We will relax and immobilize our physical bodies. Then let us experience in imagination the sensation which our condensed phrase or action affirms.

If you imagine yourself shaking another

person's hand, do not use your physical hand, let it remain immobilized. But imagine that housed within your hand is a more subtle, more real hand, which can be extracted in your imagination. Put your imaginary hand into the imaginary hand of your friend who stands before you and feel the handshake. Keep your physical body immobilized even though you become mentally active in what you are now about to do.

Now we will go into the silence.

Lesson 4: No One To Change but Self

May I take just a minute to clarify what was said last night. A lady felt from what I said last night that I am anti one nation. I do hope that I am not anti any nation, race or belief. If perchance I used a nation, it was only to illustrate a point.

What I tried to tell you was this – we become what we contemplate. For it is the nature of love, as it is the nature of hate, to change us into the likeness of that which we contemplate. Last night I simply read a news item to show you that when we think we can destroy our image by breaking the mirror, we are only fooling ourselves.

When, through war on revolution, we destroy titles which to us represent arrogance and greed, we become in time

the embodiment of that which we thought we had destroyed. So today the people who thought they destroyed the tyrants are themselves that which they thought they had destroyed.

That I may not be misunderstood, let me again lay the foundation of this principle. Consciousness is the one and only reality. We are incapable of seeing other than the contents of our own consciousness.

Therefore, hate betrays us in the hour of victory and condemns us to be that which we condemn. All conquest results in an exchange of characteristics, so that conquerors become like the conquered foe. We hate others for the evil which is in ourselves. Races, nations, and religious groups have lived for centuries in intimate

hostility, and it is the nature of hatred, as it is the nature of love, to change us into the likeness of that which we contemplate.

Nations act toward other nations as their own citizens act toward each other. When slavery exists in a state and that nation attacks another it is with intent to enslave. When there is a fierce economic competition between citizen and citizen, then in war with another nation the object of the war is to destroy the trade of the enemy. Wars of domination are brought about by the will of those who within a state are dominant over the fortunes of the rest.

We radiate the world that surrounds us by the intensity of our imagination and feeling. But in this third-dimensional world of ours time beats slowly. And so, we do not always

observe the relationship of the visible world to our inner nature.

Now that is really what I meant. I thought I had said it. That I may not be misunderstood, that is my principle. You and I can contemplate an ideal and become it by falling in love with it.

On the other hand, we can contemplate something we heartily dislike and by condemning it we will become it. But because of the slowness of time in this three-dimensional world, when we do become what we contemplated we have forgotten that formerly we set out to worship or destroy it.

Tonight's lesson is the capstone of the Bible, so do give me your attention. The most important question asked in the Bible

will be found in the 16th chapter of the Gospel of St Matthew.

As you know, all of the Bible stories are your stories; its characters live only in the mind of man. They have no reference at all to any person, who lived in time and space, or to any event that ever occurred upon earth.

The drama related in Matthew takes place in this manner. Jesus turns to his disciples and asks them, “Whom do men say that I the Son of man am?” (Matt 16:13).

“And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets.”

“He saith unto them, But whom say ye that I am?”

“And Simon Peter answered and said, Thou are the Christ, the Son of the living God.”

“And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it until thee, but my Father which is in heaven.”

“And I say also unto thee that thou are Peter, and upon this rock I will build my church.” (Matt 16:14-18).

Jesus turning to his disciples is man turning to his disciplined mind in self-contemplation. You ask yourself the question, “Whom do men say that I am?” In our language, “I wonder what men think of me?”

You answer, “Some say John come again,

some say Elias, others say Jeremiah, and still others a prophet of old come again."

It is very flattering to be told that you are, or that you resemble, the great men of the past, but enlightened reason is not enslaved by public opinion. It is only concerned with the truth so it asks itself another question, "But whom say ye that I am?" In other words, "Who am I?"

If I am bold enough to assume that I am Christ Jesus, the answer will come back, "Thou are Christ Jesus."

When I can assume it and feel it and boldly live it, I will say to myself, "Flesh and blood could not have told me this. But my Father which is in Heaven revealed it unto me." Then I make this concept of self the rock on which I establish my church, my world.

“If ye believe not that I am He, ye shall die in your sins.” (John 8:24).

Because consciousness is the only reality I must assume that I am already that which I desire to be. If I do not believe that I am already what I want to be, then I remain as I am and die in this limitation.

Man is always looking for some prop on which to lean. He is always looking for some excuse to justify his failure. This revelation gives man no excuse for failure. His concept of himself is the cause of all the circumstances of his life. All changes must first come from within himself; and if he does not change on the outside it is because he has not changed within. But man does not like to feel that he is solely responsible for the conditions of his life.

“From that time many of his disciples went back, and walked no more with him.” “Then said Jesus unto the twelve, Will ye also go away?”

“Then Simon Peter answered him, Lord, to whom shall we go?” Thou has the words of eternal life.” (John 6:66-68).

I may not like what I have just heard, that I must turn to my own consciousness as to the only reality, the only foundation on which all phenomena can be explained. It was easier living when I could blame another. It was much easier living when I could blame society for my ills, or point a finger across the sea, and blame another nation. It was easier living when I could blame the weather for the way I feel. But to tell me that I am the cause of all that

happens to me that I am forever molding my world in harmony with my inner nature, that is more than man is willing to accept. If this is true, to whom would I go? If these are the words of eternal life, I must return to them, even though they seem so difficult to digest.

When man fully understands this, he knows that public opinion does not matter, for men only tell him who he is. The behavior of men constantly tells me who I have conceived myself to be.

If I accept this challenge and begin to live by it, I finally reach the point that is called the great prayer of the Bible. It is related in the 17th chapter of the Gospel of St John. “I have finished the work which thou gavest me to do. (John 17:4).

“And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was.” (John 17:5).

“While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and one of them is lost, but the son of perdition.” (John 17:12).

It is impossible for anything to be lost. In this divine economy nothing can be lost, it cannot even pass away. The little flower which has bloomed once, blooms forever. It is invisible to you here with your limited focus, but blooms forever in the larger dimension of your being, and tomorrow you will encounter it.

All that thou gavest me I have kept in thy name, and none have I lost save the son of perdition. The son of perdition means

simply the belief in loss. Son is a concept, an idea. Perdido is loss. I have only truly lost the concept of loss, for nothing can be lost.

I can descend from the sphere where the thing itself now lives, and as I descend in consciousness to a lower level within myself it passes from my world. I say, “I have lost my health. I have lost my wealth. I have lost my standing in the community. I have lost faith. I have lost a thousand things.” But the things in themselves, having once been real in my world, can never cease to be. They never become unreal with the passage of time.

I, by my descent in consciousness to a lower level, cause these things to disappear from my sight and I say, “They

have gone; they are finished as far as my world goes." All I need do is to ascend to the level where they are eternal, and they once more objectify themselves and appear as realities within my world.

The crux of the whole 17th chapter of the Gospel of St John is found in the 19th verse. "And for their sake I sanctify myself, that they also might be sanctified through the truth."

Heretofore I thought I could change others through effort. Now I know I cannot change another unless I first change myself. To change another within my world I must first change my concept of that other; and to do it best I change my concept of self. For it was the concept I held of self that made me see others as I did.

Had I a noble, dignified concept of myself, I never could have seen the unlovely in others.

Instead of trying to change others through argument and force, let me but ascend in consciousness to a higher level and I will automatically change others by changing myself. “There is no one to change but self; that self is simply your awareness, your consciousness and the world in which it lives is determined by the concept you hold of self. It is to consciousness that we must turn as to the only reality. For there is no clear conception of the origin of phenomena except that consciousness is all and all is consciousness.

You need no helper to bring you what you seek. Do not for one second believe that I

am advocating escape from reality when I ask you to simply assume you are now the man or the lady that you want to be.

If you and I could feel what it would be like were we now that which we want to be, and live in this mental atmosphere as though it were real, then, in a way we do not know, our assumption would harden into fact. This is all we need do in order to ascend to the level where our assumption is already an objective, concrete reality.

I need change no man, I sanctify myself and in so doing I sanctify others. To the pure all things are pure. “There is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean.” (Rom 14:14). There is nothing in itself unclean, but you, by your concept of

self, see things either clean or unclean.

“I and my Father are one.” (John 10:30).

“If I do not the works of my Father, believe me not.”

“But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.” (John 10:37, 38).

He made himself one with God and thought it not strange or robbery to do the works of God. You always bear fruit in harmony with what you are. It is the most natural thing in the world for a pear tree to bear pears, an apple tree to bear apples, and for man to mold the circumstances of his life in harmony with his inner nature.

“I am the vine, ye are the branches.” (John

15:5). A branch has no life save it be rooted in the vine. All I need do to change the fruit is to change the vine.

You have no life in my world save that I am conscious of you. You are rooted in me and, like fruit, you bear witness of the vine that I am. There is no reality in the world other than your consciousness. Although you may now seem to be what you do not want to be, all you need do to change it, and to prove the change by circumstances in your world, is to quietly assume that you are that which you now want to be, and in a way you do not know you will become it.

There is no other way to change this world. “I am the way.” My I Amness, my consciousness is the way by which I change my world. As I change my concept

of self, I change my world. When men and women help or hinder us, they only play the part that we, by our concept of self, wrote for them, and they play it automatically. They must play the parts they are playing because we are what we are.

You will change the world only when you become the embodiment of that which you want the world to be. You have but one gift in this world that is truly yours to give and that is yourself. Unless you yourself are that which you want the world to be, you will never see it in this world. “Except ye believe not that I am he, ye shall die in your sins.” (John 8:24).

Do you know that no two in this room live in the same world? We are going home to different worlds tonight. We close our doors

on entirely different worlds. We rise tomorrow and go to work, where we meet each other and meet others, but we live in different mental worlds, different physical worlds.

I can only give what I am, I have no other gift to give. If I want the world to be perfect, and who does not, I have failed only because I did not know that I could never see it perfect until I myself become perfect. If I am not perfect I cannot see perfection, bu the day that I become it, I beautify my world because I see it through my own eyes. “Unto the pure all things are pure.” (Titus 1:15).

No two here can tell me that you have heard the same message any one night. The one thing that you must do is hear what

I say through that which you are. It must be filtered through your prejudices, your superstitions, and your concept of self. Whatever you are, it must come through that, and be colored by what you are.

If you are disturbed you would like me to be something other than what I appear to be, then you must be that which you want me to be. We must become the thing that we want others to be or we will never see them be it.

Your consciousness, my consciousness, is the only true foundation in the world. This is that which is called Peter in the Bible, not a man, this faithfulness that cannot turn to anyone, that cannot be flattered when you are told by men you are John come again. That is very flattering to be told you are

John the Baptist come again, or the great prophet Elias, or Jeremiah.

Then I deafen my ears to this very flattering little bit of news men would give me and I ask myself, “But honestly who am I?”

If I can deny the limitations of my birth, my environment, and the belief that I am but an extension of my family tree, and feel within myself that I am Christ, and sustain this assumption until it takes a central place and forms the habitual center of my energy, I will do the works attributed to Jesus. Without thought or effort I will mold a world in harmony with that perfection which I have assumed and feel springing within me.

When I open the eyes of the blind, unstop the ears of the deaf, give joy for mourning

and beauty for ashes, then and only then, have I truly established this vine deep within. That is what I would automatically do were I truly conscious of being Christ. It is said of this presence, He proved that He was Christ by His works.

Our ordinary alterations of consciousness, as we pass from one state to another, are not transformations, because each of them is so rapidly succeeded by another in the reverse direction; but whenever our assumption grows so stable as to definitely expel its rivals, then that central habitual concept defines our character and is a true transformation.

Jesus, or enlightened reason, saw nothing unclean in the woman taken in adultery. He said to her, “Hath no man condemned

thee?" (John 8:10).

"She said, No man, Lord. And Jesus said unto her, neither do I condemn thee; go, and sin no more." (John 8:11).

No matter what is brought before the presence of beauty, it sees only beauty. Jesus was so completely identified with the lovely that He was incapable of seeing the unlovely.

When you and I really become conscious of being Christ, we too will straighten the arms of the withered, and resurrect the dead hopes of men. We will do all the things that we could not do when we felt ourselves limited by our family tree. It is a bold step and should not be taken lightly, because to do it is to die. John, the man of three dimensions is beheaded, or loses his

three-dimensional focus that Jesus, the fourth-dimensional self may live.

Any enlargement of our concept of self involves a somewhat painful parting with strongly rooted hereditary conceptions. The ligaments are strong that hold us in the womb of conventional limitations. All that you formerly believed, you no longer believe. You know now that there is no power outside of your own consciousness. Therefore, you cannot turn to anyone outside of self.

You have no ears for the suggestion that something else has power in it. You know the only reality is God, and God is your own consciousness. There is no other God. Therefore, on this rock you build the everlasting church and boldly assume you

are this Divine Being, self-begotten because you dared to appropriate that which was not given to you in your cradle, a concept of self not formed in your mother's womb, a concept of self-conceived outside of the offices of man.

The story is beautifully told us in the Bible using the two sons of Abraham: one blessed, Isaac, born outside of the offices of man and the other, Ishmael, born in bondage.

Sarah was much too old to beget a child, so her husband Abraham went in unto the bond servant Hagar, the pilgrim, and she conceived of the old man and bore him a son called Ishmael. Ishmael's hand was against every man and every man's hand against him.

Every child born of woman is born into bondage, born into all that his environment represents, regardless of whether it be the throne of England, the White House, or any great place in the world. Every child born of woman is personified as this Ishmael, the child of Hagar.

But asleep in every child is the blessed Isaac, who is born outside of the offices of man, and is born through faith alone. This second child has not earthly father. He is self-begotten.

What is the second birth? I find myself man, I cannot go back into my mother's womb, and yet I must be born a second time. “Except a man be born again he cannot enter the kingdom of God.” (John 3:3).

I quietly appropriate that which no man can

give me, no woman can give me. I dare to assume that I am God. This must be of faith, this must be of promise. Then I become the blessed, I become Isaac.

As I begin to do the things that only this presence could do, I know that I am born out of the limitations of Ishmael, and I have become heir to the kingdom. Ishmael could not inherit anything, although his father was Abraham, or God. Ishmael did not have both parents of the godly; his mother was Hagar the bondwoman, and so he could not partake of his father's estate.

You are Abraham and Sarah and contained within your own consciousness there is one waiting for recognition. In the Old Testament it is called Jesus, and it is born without the aid of man. No man can tell you

that you are Christ Jesus, no man can tell you and convince you that you are God. You must toy with the idea and wonder what it would be like to be God.

No clear conception of the origin of phenomena is possible except that consciousness is all and all is consciousness. Nothing can be evolved from man that was not potentially involved in his nature. The ideal we serve and hope to attain could never be evolved from us were it not potentially involved in our nature.

Let me now retell and emphasize an experience of mine printed by me two years ago under the title, "The Search". I think it will help you to understand this law of consciousness and show you that you have

no one to change but self, for you are incapable of seeing other than the contents of your own consciousness.

Once in an idle interval at sea, I meditated on “the perfect state,” and wondered what I would be were I of too pure eyes to behold iniquity, if to me all things were pure and were I without condemnation. As I became lost in this fiery brooding, I found myself lifted above the dark environment of the senses. So intense was the feeling, I felt myself a being of fire dwelling in a body of air. Voices, as from a heavenly chorus, with the exaltation of those who had been conquerors in a conflict with death, were singing, “He is risen He is risen,” and intuitively I knew they meant me.

Then I seemed to be walking in the night. I

soon came upon a scene that might have been the ancient Pool of Bethesda for in this place lay a great multitude of impotent folk – blind, halt, withered, waiting not for the moving of the water as of tradition, but waiting for me.

As I came near, without thought or effort on my part, they were one after the other, molded as by the Magician of the Beautiful. Eyes, hands, feet all missing members – were drawn from some invisible reservoir and molded in harmony with that perfection which I felt springing within me. When all were made perfect the chorus exulted, “it is finished.”

I know this vision was the result of my intense meditation upon the idea of perfection, for my meditations invariably

bring about union with the state contemplated. I had been so completely absorbed within the idea that for a while I had become what I contemplated, and the high purpose with which I had for that moment identified myself drew the companionship of high things and fashioned the vision in harmony with my inner nature.

The ideal with which we are united works by association of ideas to awaken a thousand moods to create a drama in keeping with the central idea.

My mystical experiences have convinced me that there is no way to bring about the perfection we seek other than by the transformation of ourselves. As soon as we succeed in transforming ourselves, the

world will melt magically before our eyes and reshape itself in harmony with that which our transformation affirms.

We fashion the world that surrounds us by the intensity of our imagination and feeling, and we illuminate or darken our lives by the concepts we hold of ourselves. Nothing is more important to us than our conception of ourselves, and especially is true of our concept of the deep, dimensionally great One within us.

Those that help or hinder us, whether they know it or not, are the servants of that law which shapes outward circumstances in harmony with our inner nature. It is our conception of ourselves which frees or constrains us, though it may use material agencies to achieve its purpose.

Because life molds the outer world to reflect the inner arrangement of our minds, there is no way of bringing about the outer perfection we seek other than by the transformation of ourselves. No help cometh from without: the hills to which we lift our eyes are those of an inner range.

It is thus to our own consciousness that we must turn as to the only reality, the only foundation on which all phenomena can be explained. We can rely absolutely on the justice of this law to give us only that which is of the nature of ourselves.

To attempt to change the world before we change our concept of ourselves is to struggle against the nature of things. There can be no outer change until there is first an inner change.

As within, so without.

I am not advocating philosophical indifference when I suggest that we should imagine ourselves as already that which we want to be, living in a mental atmosphere of greatness, rather than using physical means and arguments to bring about the desired changes.

Everything we do, unaccompanied by a change of consciousness, is but futile readjustment of surfaces. However we toil or struggle, we can receive no more than our concepts of self affirm. To protest against anything which happens to us is to protest against the law of our being and our rulership over our own destiny.

The circumstances of my life are too closely related to my conception of myself

not to have been formed by my own spirit from some dimensionally larger storehouse of my being. If there is pain to me in these happenings, I should look within myself for the cause, for I am moved here and there and made to live in a world in harmony with my concept of myself.

If we would become as emotionally aroused over our ideas as we become over our dislikes, we would ascend to the plane of our ideal as easily as we now descend to the level of our hates.

Love and hate have a magical transforming power, and we grow through their exercise into the likeness of what we contemplate. By intensity of hatred we create in ourselves the character we imagine in our enemies. Qualities die for want of attention,

so the unlovely states might best be rubbed out by imagining “beauty for ashes and joy for mourning” rather than by direct attacks on the state from which we would be free.

“Whatsoever things are lovely and of good report, think on these things,” for we become that with which we are en rapport.

There is nothing to change but our concept of self. As soon as we succeed in transforming self, our world will dissolve and reshape itself in harmony with that which our change affirms.

I, by descent in consciousness, have brought about the imperfection that I see. In the divine economy nothing is lost. We cannot lose anything save by descent in consciousness from the sphere where ethe thing has its natural life.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

As I ascend in consciousness the power and glory that was mine return to me and I too will say, "I have finished the work thou gavest me to do."

The work is to return from my descent in consciousness, from the level wherein I believed that I was a son of man, to the sphere where I know that I am one with my Father and my Father is God.

I know beyond all doubt that there is nothing for man to do but to change his own concept of himself to assume greatness and sustain this assumption. If we walk as though we were already the ideal we serve,

we will rise to the level of our assumption, and find a world in harmony with our assumption. We will not have to lift a finger to make it so, for it is already so. It was always so.

You and I have descended in consciousness to the level where we now find ourselves and we see imperfection because we have descended! When we being to ascent while here in this three-dimensional world, we find that we move in an entirely different environment, we have entirely different circles of friends, and an entirely different world while still living here. We know the great myself of the statement, “I am in the world but not of it.”

Instead of changing things I would suggest to all to identify themselves with the ideal

they contemplate. What would the feeling be like were you of too pure eyes to behold iniquity if to you all things were pure and you were without condemnation? Contemplate the ideal state and identify yourself with it and you will ascend to the sphere where you as Christ have your natural life.

You are still in that state where you were before the world was. The only thing that has fallen is your concept of self. You see the broken parts which really are not broken. You are seeing them through distorted eyes, as though you were in one of those peculiar amusement gallery's where a man walks before a mirror and he is elongated, yet he is the same man. Or he looks into another mirror and he is all big and fat. These things are seen today

because man is what he is.

Toy with the idea of perfection. Ask no man to help you but let the prayer of the 17th chapter of the Gospel of St. John be your prayer. Appropriate the state that was yours before the world was.

Know the truth of the statement, “None have I lost save the son of perdition.” Nothing is lost in all my holy mountain. The only thing that you lose is the belief in loss or the son of perdition.

“And for their sake I sanctify myself, that they also might be sanctified through the truth” (John 17:19).

There is no one to change but self. All you need do to make men and women holy in this world is to make yourself holy. You are

incapable of seeing anything that is unlovely when you establish within your own mind's eye the fact that you are lovely.

It is far better to know this than to know anything else in the world. It takes courage, boundless courage, because many this night, after having heard this truth will still be inclined to blame others for their predicament. Man finds it so difficult to turn to himself, to his own consciousness as to the only reality. Listen to these words:

"No man can come to me, except the Father which hath sent me to draw him" (John 6:44).

"I and my Father are one" (John 10:30).

"A man can receive nothing, except it be given him from heaven (John 3:27).

“Therefore, doth my Father love me, because I lay down my life, that I might take it again.”

“No man taketh it from me, but I lay it down of myself” (John 10:17,18).

“You did not choose me, I have chosen you.” My concept of myself molds a world in harmony with itself and draws men to tell me constantly by their behavior who I am.

The most important thing in this world to you is your concept of self. When you dislike your environment, the circumstances of life and the behavior of men, ask yourself, “Who am I?” It is your answer to this question that is the cause of your dislikes.

If you do not condemn self, there will be no

man in your world to condemn you. If you are living in the consciousness of your ideal you will see nothing to condemn. “To the pure all things are pure.”

Now I would like to spend a little time making as clear as I can what I personally do when I pray, what I do when I want to bring about changes in my world. You will find it interesting, and you will find that it works. No one here can tell me they cannot do it. It is so very simple, everyone can do it.

This technique is not difficult to follow, but you must want to do it. You cannot approach it with the attitude of mind “Oh well I’ll try it.” You must want to do it, because the mainspring of action is desire.

Desire is the mainspring of all action. Now

what do I want? I must define my objective. For example, suppose I wanted now to be elsewhere. This very moment I really desire to be elsewhere. I need not go through the door, I need not sit down. I need do nothing but stand just where I am and with my eyes closed, assume that I am actually standing where I desire to be. Then I remain in this state until it has the feeling of reality. Were I now elsewhere I could not see the world as I now see it from here. The world changes in tis relationship to me as I change my position in space.

So, I stand right here, close my eyes, and imagine I am seeing what I would see were I there. I remain in it long enough to feel it to be real. I cannot touch the walls of this room from here, but when you close your eyes and become still you can imagine and

feel that you touch it. You can stand where you are and imagine you are putting your hand on that wall. To prove you really are, put it there and slide it up and feel the wood. You can imagine you are doing it without getting off your seat. You can do it and you will actually feel it if you become still enough and intense enough.

I stand where I am and I allow the world that I want to see and to enter physically , to come before me as though I were there now. In other words, I bring elsewhere here by assuming that I am there.

Is that clear? I let it come up, I do not make it come up. I simply imagine I am there and then let it happen.

If I want a physical presence, I imagine he is standing here, and I touch him. All

through the Bible I find these suggestions; He placed his hands upon them. He touched them.

If you want to comfort someone, what is the automatic feeling? To put your hand on them, you cannot resist it. You meet a friend and the hand goes out automatically, you either shake hands or put your hand on his shoulder.

Suppose you were now to meet a friend that you have not seen for a year and he is a friend of whom you are very fond. What would you do? You would embrace him, wouldn't you? Or you would put you hand upon him.

In your imagination bring him close enough to put your hand upon him and feel him to be solidly real. Restrict the action to just

that. You will be amazed at what happens. From then on things begin to move. Your dimensionally greater self will inspire, in all, the ideas and actions necessary to bring you into physical contact. It works that way.

Every day I put myself into the drowsy state, it is a very easy thing to do. But habit is a strange thing in man's world. It is not law, but habit acts as though it were the most compelling law in the world. We are creatures of habit.

If you create an interval every day into which you put yourself into the drowsy state, say at 3 o'clock in the afternoon, do you know at that moment every day you will feel drowsy. You try it for one week and see if I am not right.

You sit down for the purpose of creating a

state akin to sleep, as though you were sleepy, but do not push the drowsiness too far, just far enough to relax and leave you in control of the direction of your thoughts. You try it for one week, and every day at that hour, no matter what you are doing, you will hardly be able to keep your eyes open. If you know the hour when you will be free you can create it. I would not suggest you do it lightly, because you will feel very sleep and you many not want to.

I have another way of praying. In this case I always sit down and I find the most comfortable arm chair imaginable, or I lie flat on my back and relax completely. Make yourself comfortable. You must not be in any position where the body is distressed. Always put yourself into a position where you have the greatest ease. That is the first

stage.

To know what you want is the start of prayer. Secondly, you construct in your mind's eye one single little event which implies that you have realized your desire. I always let my mind roam on many things that could follow the answered prayer and I single out one that is most likely to follow the fulfillment of my desire. One simple little thing like the shaking of a hand, embracing a person, the receiving of a letter, the writing of a check, or whatever would imply the fulfillment of your desire.

After you have decided on the action which implies that your desire has been realised, then sit in your nice comfortable chair or lie flat on your back, close your eyes for the simple reason it helps to induce this state

that borders on sleep.

The minute you feel this lovely drowsy state, or the feeling of gather togetherness, wherein you feel – I could move if I wanted to, but I do not want to, I could open my eyes if I wanted to, but I do not want to. When you get that feeling, you can be quite sure that you are in the perfect state to pray successfully.

In this feeling, it is easy to touch anything in this world. You take the simple little restricted action which implies fulfillment of your prayer and you feel it or you enact it. Whatever it is, you enter into the action as though you were an actor in the part. You do not sit back and visualize yourself doing it. You do it.

With the body immobilized, you imagine

that the greater you, inside the physical body is coming out of it and that you are actually performing the proposed action. If you are going to walk, you imagine that you are walking. Do not see yourself walk, FEEL that you are walking.

If you are going to climb stairs, FEEL that you are climbing the stairs. Do not visualize yourself doing it, feel yourself doing it. If you are going to shake a man's hand, do not visualize yourself shaking his hand, imagine your friend is standing before you and shake his hand. But leave your physical hands immobilized and imagine that your greater hand, which is your imaginary hand, is actually shaking his hand.

All you need to do is to imagine that you are

doing it. You are stretched out in time, and what you are doing, which seems to be a controlled daydream, is an actual act in the greater dimension of your being. You are actually encountering an event fourth dimensionally before you encounter it here in the three dimensions of space, and you do not have to raise a finger to bring that state to pass.

My third way of praying is simply to feel thankful. If I want something, either for myself or another, I immobilize the physical body, then I produce the state akin to sleep and in that state I just feel happy, feel thankful. Thankfulness implies realization of what I want. I assume the feeling of the wish fulfilled and with my mind dominated by this single sensation, I go to sleep. I need do nothing to make it so, because it is

so. My feeling of the wish fulfilled implies it is done.

All these techniques you can use and change them to fit your temperament. But I must emphasize the necessity of inducing the drowsy state where you can become attentive without effort.

A single sensation dominates the mind, if you pray successfully.

What would I feel like, now, were I what I wanted to be? When I know what the feeling would be like I then close my eyes and lose myself in that single sensation and my dimensionally greater self then builds a bridge of incident to lead me from this present moment to the fulfillment of my mood. That is all you need do. But people have a habit of slighting the importance of

simple things.

We are creatures of habit and we are slowly learning to relinquish our previous concepts, but the things we formerly lived by still in some way influence our behavior. Here is a story from the Bible that illustrates my point.

It is recorded that Jesus told his disciples to go to the crossroads and there they would find a colt, a young colt not yet ridden by a man. To bring the colt to him and if any man ask, “Why do you take this colt?” say, “The Lord has need of it.”

They went to the crossroads and found the colt and did exactly as they were told. They brought the unbridled ass to Jesus and He rode it triumphantly into Jerusalem.

The story has nothing to do with a man riding on a little colt. You are Jesus of the story. The colt is the mood you are going to assume. That is the living animal is not yet ridden by you. What would the feeling be like were you to realize your desire? A new feeling, like a young colt, is a very difficult thing to ride unless you ride him with a disciplined mind. If I do not remain faithful to the mood the young colt throws me off. Every time you become conscious that you are not faithful to this mood, you have been thrown from the colt.

Discipline your mind that you may remain faithful to a high mood and ride it triumphantly into Jerusalem, which is fulfillment, or the city of peace.

This story precedes the feast of the

Passover. If we would pass from our present state into that of our ideal, we must assume that we are already that which we desire to be and remain faithful to our assumption, for we must keep a high mood if we would walk with the highest.

A fixed attitude of mind, a feeling that it is done will make it so. If I walk as though it were, but every once in a while I look to see if it really is, then I fall off my mood or colt.

If I would suspend judgment, like Peter I could walk on the water. Peter starts walking on the water, and then he begins to look unto his own understanding and he begins to go down. The voice said, “Look up, Peter.” Peter looks up and he rises again and continues walking on the water.

Instead of looking gown to see if this thing

is really going to harden into fact, you simply know that it is already so, sustain that mood and you will rise the unbridled colt into the city of Jerusalem. All of us must learn to ride the animal straight into Jerusalem unassisted by a man. You do not need another to help you.

The strange thing is that as we keep the high mood and do not fall, others cushion the blows. They spread the palm leaves before me to cushion my journey. I do not have to be concerned. The shocks will be softened as I move into the fulfillment of my desire. My high mood awakens in others the ideas and actions which tend towards the embodiment of my mood. If you walk faithful to a high mood there will be no opposition and no competition.

The test of a teacher, or a teaching, is to be found in the faithfulness of the taught. I am leaving here on Sunday night. Do remain faithful to this instruction. If you look for causes outside the consciousness of man, then I have not convinced you of the reality of consciousness.

If you look for excuses, for failure, you will always find them, for you find what you seek. If you seek an excuse for failure, you will find it in the stars, in the numbers, in the teacup or must any place. The excuse will not be there but you will find it to justify your failure.

Successful business and professional men and women know that this law works. You will not find it in gossip groups, but you will find it in courageous hearts.

Man’s eternal journey is for one purpose: to reveal the Father. He comes to make visible his Father. And his Father is made visible in all the lovely things of this world. All the things that are lovely, that are of good report, ride these things, and have no time for the unlovely in this world, regardless of what it is.

Remain faithful to the knowledge of your consciousness, your I AMness, your awareness of being aware of the only reality. It is the rock on which all phenomena can be explained. There is no explanation outside of that. I know of no clear conception of the origin of phenomena save that consciousness is all and all is consciousness.

That which you seek is already housed

within you. Were it not now within you eternity could not evolve it. No time stretch would be long enough to evolve what is not potentially involved in you.

You simply let it into being by assuming that it is already visible in your world, and remaining faithful to your assumption, it will harden into fact. Your Father has unnumbered ways of revealing your assumption. Fix this in your mind and always remember, “An assumption, though false, if sustained will harden into fact.”

You are your Father are one and your Father is everything that was, is and will be. Therefore, that which you seek you already are, it can never be so far off as even to be near, for nearness implies separation.

The great Pascal said, “You never would

have sought me had you not already found me.” What you now desire you already have and you seek it only because you have already found it. You found it in the form of desire. It is just as real in the form of desire as it is going to be to your bodily organs.

You are already that which you seek and you have no one to change but self in order to express it.

Lesson 5: Remain Faithful to Your Idea

Tonight, we have the fifth and last session in this course. First, I shall give you a sort of summary of what has gone before. Then, since so many of you have asked me to elaborate further on Lesson 3, I shall give you a few more ideas on thinking fourth dimensionally.

I know that when a man sees a thing clearly he can tell it, he can explain it. This past winter in Barbados, a fisherman, whose vocabulary would not encompass a thousand words, told me more in five minutes about the behavior of the dolphin than Shakespeare with his vast vocabulary could have told me, if he did not know the habits of the dolphin.

This fisherman told me how the dolphin

loves to play on a piece of driftwood, and in order to catch him, you throw the wood out and bait him as you would bait children, because he likes to pretend he is getting out of the water. As I said, this man's vocabulary was very limited, but he knew his fish, and he knew the sea. Because he knew his dolphin he could tell me all about their habits and how to catch them.

When you say you know a thing but you cannot explain it, I say you do not know it, for when you really know it you naturally express it.

If I should ask you now to define prayer, and say to you, "How would you, through prayer, go about realizing an objective, any objective? If you can tell me, then you know it, but if you cannot tell me, then you do not

know it. When you see it clearly in the mind's eye the greater you will inspire the words which are necessary to clothe the idea and express it beautifully, and you will express the idea far better than a man with a vast vocabulary who does not see it as clearly as you do.

If you have listened carefully throughout the past four days, you know now that the Bible has no reference at all to any persons that ever existed, or to any events that ever occurred upon earth.

The authors of the Bible were not writing history, they were writing a great drama of the mind which they dressed up in the garb of history, and then adapted it to the limited capacity of the uncritical, unthinking masses.

You know that every story in the Bible is your story, that when the writers introduce dozens of characters in the same story, they are trying to present you with different attributes of the mind that you may employ. You saw it as I took perhaps a dozen or more stories and interpreted them for you.

For instance, many people wonder how Jesus, the most gracious, the most loving man in the world, if he be man, could say to his mother, what he is supposed to have said to her as recorded in the second chapter of the Gospel of St. John. Jesus is made to say to his mother, “Woman, what have I to do with thee?” John 2:4.

You and I, who are not yet identified with the ideal we serve, would not make such a statement to our mother. Yet here was the

embodiment of love saying to his mother, “Woman, what have I to do with thee?”

You are Jesus, and your mother is your own consciousness. For consciousness is the cause of all, therefore, it is the great father-mother of all phenomena.

You and I are creatures of habit. We get into the habit of accepting as final the evidence of our senses. Wine is needed for the guests and my senses tell me that there is no wine, and I through habit am about to accept this lack as final.

When I remember that my consciousness is the one and only reality, therefore if I deny the evidence of my senses and assume the consciousness of having sufficient wine, I have in a sense rebuked my mother or the consciousness which

suggested lack, and by assuming the consciousness of having what I desire for my guests, wine is produced in a way we do not know.

I have just read a note here form a dear friend of mine in the audience. Last Sunday, he had an appointment at a church for a wedding. The clock told him he was late, everything told him he was late.

He was standing on a street corner waiting for a streetcar. There was none in sight. He imagined that, instead of being on the street corner, he was in the church. At that moment a car stopped in front of him. My friend told the driver of his predicament and the driver said to him, “I am not going that way, but I will take you there.” My friend got into the car and was at the church in time

for the service. That is applying the law correctly, non-acceptance of the suggestion of lateness. Never accept the suggestion of lack.

In this case I say to myself, “What have I to do with thee?” What have I to do with the evidence of my senses? Bring me all the pots and fill them. In other words, I assume that I have wine and all that I desire. Then my dimensionally greater self inspires in all, the thoughts and the actions which aid the embodiment of my assumption.

It is not a man saying to a mother, “Woman what have I to do with thee?” It is every man who knows this law who will say to himself, when his senses suggest lack, “what have I to do with thee?” Get behind me. I will never again listen to a voice like that,

because if I do, then I am impregnated by that suggestion and I will bear the fruit of lack.

We turn to another story in the Gospel of St. Mark where Jesus is hungry.

And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon and when he came to it, he found nothing but leaves, for the time of figs was not yet.

And Jesus answered and said unto it, “No man eat fruit of thee hereafter forever. And his disciples hear it.” Mark 11:13,14.

“And in the morning, as they passed by, they saw the fig tree dried up from the roots.” Mark 11:20.

What tree am I blasting? Not a tree on the

outside. It is my own consciousness. “I am the vine.” John 15:1. My consciousness, my I AMness is the great tree, and habit once more suggests emptiness, it suggests barrenness, it suggests four months before I can feast. But I cannot wait four months. I give myself this powerful suggestion that never again will I even for a moment believe that it will take four months to realize my desire. The belief in lack must form this day on be barren and never again reproduce itself in my mind.

It is not a man blasting a tree. Everything in the Bible takes place in the mind of man. The tree, the city, the people, everything. There is not a statement in the Bible that does not represent some attribute of the human mind. They are all personifications of the mind and not things within the world.

Consciousness is the one and only reality. There is no one to whom we can turn after we discover that our own awareness is God. For God is the cause of all and there is nothing but God. You cannot say that a devil causes some things and God others. Listen to these words.

“Thus, saith the Lord to his anointed, to Cyrus, whose right had I have holden, to subdue nations before him, and I will loose the loins of kings, to open before him the two leaved gates, and the gates shall not be shut.”

“I will go before thee and make the crooked places straight. I will break in pieces the gates of brass and cut in sunder the bars of iron.”

“And I will give thee the treasures of

darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Isaiah 45:1-3.

"I form the light and create darkness. I make peace and create evil. I the Lord do all these things." Isaiah 45:7.

"I have made the earth and created man upon it. I, even my hands, have stretched out the heavens, and all their hosts have I commanded."

"I have raised him up in righteousness, and I will direct all his ways: he shall build my city and he shall let go my captives, not for price nor reward, saith the Lord of hosts." Isaiah 45:12-13.

"I AM the Lord, and there is none else,

there is no God beside me." Isaiah 45:5.

Read these words carefully. They are not my words, they are the inspired words of men who discovered that consciousness is the only reality. If I am hurt, I am self hurt. If there is darkness in my world, I created the darkness and the gloom and the depression. If there is light and joy, I created the light and the joy. There is no one but this I AMness that does all.

You cannot find a cause outside of your own consciousness. Your world is a grand mirror constantly telling you who you are. As you meet people, they tell you by their behavior who you are.

Your prayers will not be less devout because you turn to your own consciousness for help. I do not think that

any person in prayer feels more of the joy, the piety, and the feeling of adoration, than I do when I feel thankful, as I assume the feeling of my wish fulfilled, knowing at the same time it is to myself that I turned.

In prayer you are called upon to believe that you possess what your reason and your senses deny. When you pray believe that you have and you shall receive. The Bible states it in this way:

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

“And when ye stand praying, forgive, if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses.

“But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” Mark 11:24-26.

That is what we must do when we pray. If I hold something against another, be it a belief of sickness, poverty or anything ese, I must lose it and let it go, not by using words of denial but by believing him to be what he desires to be. In that way I completely forgive him. I changed my concept of him. I had ought against him and I forgave him. Complete forgetfulness is forgiveness. If I do not forget than I have not forgiven.

I only forgive something when I truly forget. I can say to you until the end of time, “I forgive you.” But if every time I see you or think of you, I am reminded of what I held

against you, I have not forgiven you at all. Forgiveness if complete forgetfulness. You go to a doctor and he gives you something for your sickness. He is trying to take it from you, so he gives you something in place of it.

Give yourself a new concept of self for the old concept. Give up the old concept completely.

A prayer granted implies that something is done in consequence of the prayer which otherwise would not have been done. Therefore, I myself am the spring of action, the directing mind and the one who grants the prayer.

Anyone who prays successfully turns within, and appropriates the state sought. You have no sacrifice to offer. Do not let

anyone tell you that you must struggle and suffer. You need not struggle for the realization of your desire. Read what it says in the Bible.

“To what purpose is the multitude of your sacrifices unto me saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of goats.”

“When ye come to appear before me, who hath required that at your hand, to tread my courts?”

“Bring no more vain oblations, incense is an abomination unto me, the new moons and Sabbaths, the calling of assemblies, I cannot endure iniquity and solemn assembly.”

“Your new moons and your appointed feasts my soul hates. They have become a burden to me, I am weary of bearing them.” Isaiah 1:11-14.

“Ye shall have a song as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.” Isaiah 30:29.

"Sing unto the Lord a new song, and his praise from the end of the earth." Isaiah 42:10.

"Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Isaiah 44:23.

"Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head. They shall obtain gladness and joy; and sorrow and mourning shall flee away." Isaiah 51:11.

The only acceptable gift is a joyful heart. Come with singing and praise. That is the way to come before the Lord your own consciousness. Assume the feeling of your wish fulfilled, and you have brought the only acceptable gift. All states of mind other than that of the wish fulfilled are an abomination; they are superstition and mean nothing.

When you come before me, rejoice, because rejoicing implies that something has happened which you desired. Come

before me singing, giving praise, and giving thanks, for these states of mind imply acceptance of the state sought. Put yourself in proper mood and your own consciousness will embody it.

If I could define prayer for anyone and put it just as clearly as I could, I would simply say, “It is the feeling of the wish fulfilled.” If you ask, “What do you mean by that?” I would say, “I would feel myself into the situation of the answered prayer and then I would live and act upon that conviction.” I would try to sustain it without effort, that is, I would live and act as though it were already a fact, knowing that as I walk in this fixed attitude my assumption will harden into fact.

Time does not permit me to go any further

into the argument that the Bible is not history. But if you have listened attentively to my message these past four nights, I do not think you want any more proof that the Bible is not history. Apply what you have heard and you will realize your desires.

“and now that I have told you before it come to pass, that, when it is come to pass, ye might believe.” John 14:29.

Many persons, myself included, have observed events before they occurred; that is, before they occurred in this world of three dimensions. Since man can observe an event before it occurs in the three dimensions of space, then life on earth proceeds according to plan; and this plan must exist elsewhere in another dimension and is slowly moving through our space.

If the occurring events were not in this world when they were observed, then to be perfectly logical they must have been out of this world. And whatever is THERE to be seen before it occurs HERE must be "pre-determined" from the point of view of man awake in a three-dimensional world. Yet the ancient teachers taught us that we could alter the future, and my own experience confirms the truth of their teaching.

Therefore, my object in giving this course is to indicate the possibilities inherent in man, to show that man can alter his future; but, thus altered, it forms again a deterministic sequence starting from the point of interference a future that will be consistent with the alteration.

The most remarkable feature of man's future is its flexibility. The future, although prepared in advance in every detail, has several outcomes. We have at every moment of our lives the choice before us which of several futures we will have.

There are two actual outlooks on the world possessed by everyone – a natural focus and a spiritual focus. The ancient teachers called one “the carnal mind,” and the other “the mind of Christ.” We may differentiate them as ordinary waking consciousness, governed by our senses, and a controlled imagination, governed by desire.

We recognize these two distinct centers of thought in the statement: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither

can he know them, because they are spiritually discerned."1 Cor. 2:14.

The natural view confines reality to the moment called NOW. To the natural view, the past and future are purely imaginary. The spiritual view on the other hand sees the contents of time. The past and future are a present whole to the spiritual view. What is mental and subjective to the natural man is concrete and objective to the spiritual man.

The habit of seeing only that which our senses permit renders us totally blind to what, otherwise, we could see. To cultivate the faculty of seeing the invisible, we should often deliberately disentangle our minds from the evidence of the senses and focus our attention on an invisible state,

mentally feeling it and sensing it until it has all the distinctness of reality.

Earnest, concentrated thought focused in a particular direction shuts out other sensations and causes them to disappear. We have only to concentrate on the state desired in order to see it.

The habit of withdrawing attention from the region of sensation and concentrating it on the invisible develops our spiritual outlook and enables us to penetrate beyond the world of sense and to see that which is invisible. "For the invisible things of him from the creation of the world are clearly seen." Rom. 1:20. This vision is completely independent of the natural faculties. Open it and quicken it!

A little practice will convince us that we can,

by controlling our imagination, reshape our future in harmony with our desire. Desire is the mainspring of action. We could not move a single finger unless we had a desire to move it. No matter what we do, we follow the desire which at the moment dominates our minds. When we break a habit, our desire to break it is greater than our desire to continue the habit.

The desires which impel us to action are those which hold our attention. A desire is but an awareness of something we lack and need to make our life more enjoyable. Desires always have some personal gain in view, the greater the anticipated gain, the more intense is the desire. There is no absolutely unselfish desire. Where there is nothing to gain, there is no desire and consequently no action.

The spiritual man speaks to the natural man through the language of desire. The key to progress in life and to the fulfillment of dreams lies in ready obedience to its voice. Unhesitating obedience to its voice is an immediate assumption of the wish fulfilled. To desire a state is to have it. As Pascal has said, "You would not have sought me had you not already found me."

Man, by assuming the feeling of his wish fulfilled, and then living and acting on this conviction, alters the future in harmony with his assumption. Assumptions awaken what they affirm. As soon as man assumes the feeling of his wish fulfilled, his fourth dimensional Self finds ways for the attainment of this end, discovers methods for its realization.

I know of no clearer definition of the means by which we realize our desires than to EXPERIENCE IN THE IMAGINATION WHAT WE WOULD EXPERIENCE IN THE FLESH WERE WE TO ACHIEVE OUR GOAL. This imaginary experience of the end with acceptance, wills the means. The fourth dimensional Self then constructs with its larger outlook the means necessary to realize the accepted end.

The undisciplined mind finds it difficult to assume a state which is denied by the senses. But here is a technique that makes it easy to "call things which are not seen as though they were," that is, to encounter an event before it occurs. People have a habit of slighting the importance of simple things. But this simple formula for changing the future was discovered after years of

searching an experimenting.

The first step in changing the future is DESIRE, that is, define your objective know definitely what you want.

Secondly, construct an event which you believe you would encounter FOLLOWING the fulfillment of your desire; an event which implies fulfillment of your desire - something which will have the action of Self predominant.

Thirdly, immobilize the physical body, and induce a condition akin to sleep by imagining that you are sleepy. Lie on a bed or relax in a chair. Then, with eyelids closed and your attention focused on the action you intend to experience in imagination, mentally feel yourself right into the proposed action; imagining all the while

that you are actually performing the action here and now.

You must always participate in the imaginary action, not merely stand back and look on, but feel that you are actually performing the action so that the imaginary sensation is real to you.

It is important always to remember that the proposed action must be one which FOLLOWS the fulfillment of your desire. Also, you must feel yourself into the action until it has all the vividness and distinctness of reality.

For example, suppose you desire promotion in your office. Being congratulated would be an event you would encounter following the fulfillment of your desire. Having selected this action as the

one you will experience in imagination, immobilize the physical body and induce a state akin to sleep, a drowsy state, but one in which you are still able to control the direction of your thoughts, a state in which you are attentive without effort. Then visualize a friend standing before you. Put your imaginary hand into his. Feel it to be solid and real, and carry on an imaginary conversation with him in harmony with the action.

You do not visualize yourself at a distance in point of space and at a distance in point of time being congratulated on your good fortune. Instead, you make elsewhere HERE, and the future NOW. The future event is a reality NOW in a dimensionally larger world and oddly enough, now in a dimensionally larger world is equivalent to

HERE in the ordinary three-dimensional space of everyday life.

The difference between FEELING yourself in action ,here and now, and visualizing yourself in action, as though you were on a motion picture screen, is the difference between success and failure. The difference will be appreciated if you will now visualize yourself climbing a ladder. Then, with eyelids closed imagine that ladder is right in front of you and FEEL yourself actually climbing it.

Desire, physical immobility bordering on sleep, and imaginary action in which Self feelingly predominates HERE AND NOW, are not only important factors in altering the future, but they are also essential conditions in consciously projecting the

spiritual Self.

When the physical body is immobilized and we become possessed of the idea to do something, if we imagine that we are doing it HERE AND NOW and keep the imaginary action feelingly going right up until sleep ensues, we are likely to awaken out of the physical body to find ourselves in a dimensionally larger world with a dimensionally larger focus and actually doing what we desired and imagined we were doing in the flesh.

But whether we awaken there or not, w are actually performing the action in the fourth dimensional world, and will in the future re-enact it here in the third-dimensional world.

Experience has taught me to restrict the imaginary action, to condense the idea

which is to be the object of our meditation into a single act, and to re-enact it over and over again until it has the feeling of reality. Otherwise, the attention will wander off along an associational track, and hosts of associated images will be presented to our attention, and in a few seconds they will lead us hundreds of miles away from our objective in point of space, and years away in point of time.

If we decide to climb a particular flight of stairs, because that is the likely event to follow the realization of our desire, then we must restrict the action to climbing that particular flight of stairs. Should the attention wander off, bring it back to its task of climbing that flight of stairs, and keep on doing so until the imaginary action has all the solidity and distinctness of reality. The

idea must be maintained in the field of presentation without any sensible effort on our part. We must, with the minimum of effort, permeate the mind with the feeling of the wish fulfilled.

Drowsiness facilitates change because it favors attention without effort, but it must not be pushed to the state of sleep, in which we shall no longer be able to control the movements of our attention, but a moderate degree of drowsiness in which we are still able to direct our thoughts.

A most effective way to embody a desire is to assume the feeling of the wish fulfilled and then, in a relaxed and sleepy state, repeat over and over again like a lullaby, any short phrase which implies fulfillment of your desire, such as, "Thank you, thank

you, thank you," until the single sensation of thankfulness dominates the mind. Speak these words as though you addressed a higher power for having done it for you.

If, however, we seek a conscious projection in a dimensionally larger world, then we must keep the action going right up until sleep ensues. Experience in imagination with all the distinctness of reality what would be experienced in the flesh were we to achieve our goal and we shall in time meet it in the flesh as we met it in our imagination.

Feed the mind with premises, that is, assertions presumed to be true, because assumptions, though false, if persisted in until they have the feeling of reality, will harden into fact.

To an assumption, all means which promote its realization are good. It influences the behavior of all, by inspiring in all the movements, the actions, and the words which tend towards its fulfillment.

To understand how man molds his future in harmony with his assumption by simply experiencing in his imagination what he would experience in reality were he to realize his goal we must know what we mean by a dimensionally larger world, for it is to a dimensionally larger world that we go to alter our future.

The observation of an event before it occurs implies that the event is predetermined from the point of view of man in the three-dimensional world.

Therefore, to change the conditions here in the three dimensions of space we must first change them in the four dimensions of space.

Man does not know exactly what is meant by a dimensionally larger world, and would no doubt deny the existence of a dimensionally larger Self. He is quite familiar with the three dimensions of length, width and height, and he feels that, if there were a fourth dimension, it should be just as obvious to him as the dimensions of length, width and height.

Now a dimension is not a line. It is any way in which a thing can be measured that is entirely different from all other ways. That is, to measure a solid fourth dimensionally,

we simply measure it in any direction except that of its length, width and height. Now, is there another way of measuring an object other than those of its length, width and height?

Time measures my life without employing the three dimensions of length, width and height. There is no such thing as an instantaneous object. Its appearance and disappearance are measurable. It endures for a definite length of time. We can measure its life span without using the dimensions of length, width and height. Time is definitely a fourth way of measuring an object.

The more dimensions an object has, the more substantial and real it becomes. A straight line, which lies entirely in one

dimension, acquires shape, mass and substance by the addition of dimensions. What new quality would time, the fourth dimension give, which would make it just as vastly superior to solids, as solids are to surfaces and surfaces are to lines? Time is a medium for changes in experience, for all changes take time.

he new quality is changeability. Observe that, if we bisect a solid, its cross section will be a surface; by bisecting a surface, we obtain a line, and by bisecting a line, we get a point. This means that a point is but a cross section of a line; which is, in turn, but a cross section of a surface; which is, in turn, but a cross section of a solid; which is, in turn, if carried to its logical conclusion, but a cross section of a four dimensional object.

We cannot avoid the inference that all three-dimensional objects are but cross sections of four dimensional bodies. Which means: when I meet you, I meet a cross section of the four dimensional you the four-dimensional Self that is not seen. To see the four-dimensional Self I must see every cross section or moment of your life from birth to death, and see them all as co-existing.

My focus should take in the entire array of sensory impressions which you have experienced on earth, plus those you might encounter. I should see them, not in the order in which they were experienced by you, but as a present whole. Because CHANGE is the characteristic of the fourth dimension, I should see them in a state of flux as a living, animated whole.

Now, if we have all this clearly fixed in our minds, what does it mean to us in this three-dimensional world? It means that, if we can move along times length, we can see the future and alter it if we so desire.

This world, which we think so solidly real, is a shadow out of which and beyond which we may at any time pass. It is an abstraction from a more fundamental and dimensionally larger world a more fundamental world abstracted from a still more fundamental and dimensionally larger world and so on to infinity. For the absolute is unattainable by any means or analysis, no matter how many dimensions we add to the world.

Man can prove the existence of a dimensionally larger world by simply

focusing his attention on an invisible state and imagining that he sees and feels it. If he remains concentrated in this state, his present environment will pass away, and he will awaken in a dimensionally larger world where the object of his contemplation will be seen as a concrete objective reality.

I feel intuitively that, were he to abstract his thoughts from this dimensionally larger world and retreat still farther within his mind, he would again bring about an externalization of time. He would discover that, every time he retreats into his inner mind and brings about an externalization of time, space becomes dimensionally larger. And he would therefore conclude that both time and space are serial, and that the drama of life is but the climbing of a multitudinous dimensional time block.

Scientists will one day explain WHY there is a Serial Universe. But in practice HOW we use this Serial Universe to change the future is more important. To change the future, we need only concern ourselves with two worlds in the infinite series; the world we know by reason of our bodily organs, and the world we perceive independently of our bodily organs.

I have stated that man has at every moment of time the choice before him which of several futures he will have. But the question arises: "How is this possible when the experiences of man, awake in the three-dimensional world, are predetermined?" as his observation of an event before it occurs implies.

This ability to change the future will be seen

if we liken the experiences of life on earth to this printed page. Man experiences events on earth singly and successively in the same way that you are now experiencing the words of this page.

Imagine that every word on this page represents a single sensory impression. To get the context, to understand my meaning, you focus your vision on the first word in the upper left hand corner and then move your focus across the page from left to right, letting it fall on the words singly and successively. By the time your eyes reach the last word on this page you have extracted my meaning.

But suppose on looking at the page, with all the printed words thereon equally present, you decided to rearrange them. You could,

by rearranging them, tell an entirely different story, in fact you could tell many different stories.

A dream is nothing more than uncontrolled four dimensional thinking, or the rearrangement of both past and future sensory impressions. Man seldom dreams of events in the order in which he experiences them when awake. He usually dreams of two or more events which are separated in time fused into a single sensory impression; or else he so completely rearranges his single waking sensory impressions that he does not recognize them when he encounters them in his waking state.

For example, I dreamed that I delivered a package to the restaurant in my apartment

building. The hostess said to me, "You can't leave that there," whereupon, the elevator operator gave me a few letters and as I thanked him for them he, in turn, thanked me. At this point, the night elevator operator appeared and waved a greeting to me.

The following day, as I left my apartment, I picked up a few letters which had been placed at my door. On my way down I gave the day elevator operator a tip and thanked him for taking care of my mail, whereupon, he thanked me for the tip.

On my return home that day I overheard a doorman say to a delivery man, "You can't leave that there." As I was about to take the elevator up to my apartment, I was attracted by a familiar face in the restaurant, and as I looked in the hostess

greeted me with a smile. That night I escorted my dinner guests to the elevator and as I said goodbye to them, the night operator waved goodnight to me.

By simply rearranging a few of the single sensory impressions I was destined to encounter, and by fusing two or more of them into single sensory impressions, I constructed a dream which differed quite a bit from my waking experience.

When we have learned to control the movements of our attention in the fourth - dimensional world, we shall be able to consciously create circumstances in the three-dimensional world. We learn this control through the waking dream, where our attention can be maintained without effort, for attention minus effort is

indispensable to changing the future. We can, in a controlled waking dream, consciously construct an event which we desire to experience in the three dimensional world.

The sensory impressions we use to construct our waking dream are present realities displaced in time or the fourth dimensional world. All that we do in constructing the waking dream is to select from the vast array of sensory impressions those, which, when they are properly arranged, imply that we have realized our desire.

With the dream clearly defined we relax in a chair and induce a state of consciousness akin to sleep. A state which, although bordering on sleep, leaves us in

conscious control of the movements of our attention. Then we experience in imagination what we would experience in reality were this waking dream an objective fact.

In applying this technique to change the future it is important always to remember that the only thing which occupies the mind during the waking dream is THE WAKING DREAM, the predetermined action and sensation which implies the fulfillment of our desire. How the waking dream becomes physical fact is not our concern. Our acceptance of the waking dream as physical reality wills the means for its fulfillment.

Let me again lay the foundation of prayer, which is nothing more than a controlled

waking dream:

1. Define your objective, know definitely what you want.

2. Construct an event which you believe you will encounter FOLLOWING the fulfillment of your desire, something which will have the action of Self predominant, an event which implies the fulfillment of your desire.

3. Immobilize the physical body and induce a state of consciousness akin to sleep. Then, mentally feel yourself right into the proposed action, until the single sensation of fulfillment dominates the mind; imagining all the while that you are actually performing the action HERE AND NOW so that you experience in imagination what you would experience in the flesh were you

now to realize your goal. Experience has convinced me that this is the easiest way to achieve our goal.

However, my own many failures would convict me were I to imply that I have completely mastered the movements of my attention. But I can, with the ancient teacher, say:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize." Phil. 3:13,14.

Again I want to remind you that the responsibility to make what you have done real in this world is not on your shoulders. Do not be concerned with the HOW, you have assumed that it is done, the

assumption has its own way of objectifying itself. All responsibility to make it so is removed from you.

There is a little statement in the book of Exodus which bears this out. Millions of people who have read it, or have had it mentioned to them throughout the centuries have completely misunderstood it. It is said, "Steep not a kid in its mothers milk." (King James version, "Thou shalt not seethe a kid in his mothers milk." Exodus 23:19).

Unnumbered millions of people, misunderstanding this statement, to this very day in the enlightened age of 1948, will not eat any dairy products with a meat dish. It just is not done.

They think the Bible is history, and when it

says, "Steep not a kid in its mother's milk," milk and the products of milk, butter and cheese, they will not take at the same time they take the kid or any kind of meat. In fact they even have separate dishes with which to cook their meat.

But you are now about to apply it psychologically. You have done your meditation and you have assumed that you are what you want to be. Consciousness is God, your attention is like the very stream of life or milk itself that nurses and makes alive that which holds your attention. In other words, what holds your attention has your life.

Throughout the centuries a kid has been used as the symbol of sacrifice. You have given birth to everything in your world. But

there are things that you no longer wish to keep alive, although you have mothered and fathered them. You are a jealous father that can easily consume, like Cronus, his children. It is your right to consume what formerly you expressed when you did not know better.

Now you are detached in consciousness from that former state. It was your kid, it was your child, you embodied and expressed it in your world. But now that you have assumed that you are what you want to be, do not look back on your former state and wonder HOW it will disappear from your world. For if you look back and give attention to it, you are steeping once more that kid in its mother's milk.

Do not say to yourself, 'I wonder if I am

really detached from that state," or "I wonder if so and so is true." Give all your attention to the assumption that the thing is so, because all responsibility to make it so is completely removed from your shoulders. You do not have to make it so, it IS so. You appropriate what is already fact, and you walk in the assumption that it is, and in a way that you do not know, I do not know, no man knows, it becomes objectified in your world.

Do not be concerned with the how, and do not look back on your former state. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62.

Simply assume that it is done and suspend reason, suspend all the arguments of the

conscious three dimensional mind. Your desire is outside of the reach of the three-dimensional mind. Assume you are that which you wish to be; walk as though you were it; and as you remain faithful to your assumption it will harden into fact.

Questions & Answers

1. Question. What is the meaning of the insignia on your book covers?

Answer. It is an eye imposed upon a heart which, in turn is imposed upon a tree laden with fruit, meaning that what you are conscious of, and accept as true, you are going to realize. As a man thinketh in his heart, so he is.

2. Question. I would like to be married but have not found the right man. How do I imagine a husband?

Answer. Forever in love with ideals, it is the ideal state that captures the mind. Do not confine the state of marriage to a certain man, but a full, rich and overflowing life. You desire to experience the joy of

marriage. Do not modify your dream but enhance it by making it lovelier. Then, condense your desire into a single sensation, or act which implies its fulfillment. In this western world a woman wears a wedding ring on the third finger of her left hand. Motherhood need not imply marriage, intimacy need not imply marriage, but a wedding ring does. Relax in a comfortable armchair, or lie flat on your back and induce a state akin to sleep. Then assume the feeling of being married. Imagine a wedding band on your finger. Touch it. Turn it around the finger. Pull it off over the knuckle. Keep the action going until the ring has the distinctness and feeling of reality. Become so lost in feeling the ring on your finger that when you open your eyes, you will be surprised that it is not

there. If you are a man who does not wear a ring, you could assume greater responsibility. How would you feel if you had a wife to care for? Assume the feeling of being a happily married man right now.

3. Question: What must I do to inspire creative thoughts such as those needed for writing?

Answer: What must you do? Assume the story has already been written and accepted by a great publishing house. Reduce the idea of being a writer to the sensation of satisfaction. Repeat the phrase, "Isn't it wonderful!" or "Thank you, thank you, thank you," over and over again until you feel successful. Or, imagine a friend congratulating you. There are unnumbered ways of implying success, but

always go to the end. Your acceptance of the end wills its fulfillment. Do not think about getting in the mood to write, but live and act as though you are now the author you desire to be. Assume you have the talent for writing. Think of the pattern you want displayed on the outside. If you write a book and no one is willing to buy it, there is no satisfaction. Act as though people are hungry for your work. Live as though you cannot produce stories, or books fast enough to meet the demand. Persist in this assumption and all that is necessary to achieve your goal will quickly burst into bloom and you will express it.

4. Question: How do I imagine larger audiences for my talks?

Answer: I can answer you best by sharing

the technique used by a very able teacher I know. When this man first came to this country he began speaking in a small hall in New York City. Although only fifty or sixty people attended his Sunday morning meeting, and they sat in front, this teacher would stand at the podium and imagine a vast audience. Then he would say to the empty space, "Can you hear me back there?" Today this man is speaking in Carnegie Hall in New York City to approximately 2500 people every Sunday morning and Wednesday evening. He wanted to speak to crowds. He was not modest. He did not try to fool himself but built a crowd in his own consciousness, and crowds came. Stand before a large audience. Address this audience in your imagination. Feel you are on that stage and

your feeling will provide the means.

5. Question: Is it possible to imagine several things at the same time, or should I confine my imagining to one desire?

Answer: Personally, I like to confine my imaginal act to a single thought, but that does not mean I will stop there. During the course of a day I may imagine many things, but instead of imagining lots of small things, I would suggest that you imagine something so big it includes all the little things. Instead of imagining wealth, health and friends, imagine being ecstatic. You could not be ecstatic and be in pain. You could not be ecstatic and be threatened with a dispossession notice. You could not be ecstatic if you were not enjoying a full measure of friendship and love.

What would the feeling be like were you ecstatic without knowing what had happened to produce your ecstasy? Reduce the idea of ecstasy to the single sensation, "Isn't it wonderful!" Do not allow the conscious, reasoning mind to ask why, because if it does it will start to look for visible causes, and then the sensation will be lost. Rather, repeat over and over again, "Isn't it wonderful!" Suspend judgment as to what is wonderful. Catch the one sensation of the wonder of it all and things will happen to bear witness to the truth of this sensation. And I promise you, it will include all the little things.

6. Question: How often should I perform the imaginal act, a few days or several weeks?

Answer: In the Book of Genesis the story is

told of Jacob wrestling with an angel. This story gives us the clue we are looking for; that when satisfaction is reached, impotence follows. When the feeling of reality is yours, for the moment at least, you are mentally impotent. The desire to repeat the act of prayer is lost, having been replaced by the feeling of accomplishment. You cannot persist in wanting what you already have. If you assume you are what you desire to be to the point of ecstasy, you no longer want it. Your imaginal act is as much a creative act as a physical one wherein man halts, shrinks and is blessed, for as man creates his own likeness, so does your imaginal act transform itself into the likeness of your assumption. If, however, you do not reach the point of satisfaction, repeat the action over and

over again until you feel as though you touched it and virtue went out of you.

7. Question: I have been taught not to ask for earthly things, only for spiritual growth, yet money and things are what I need.

Answer: You must be honest with yourself. All through scripture the question is asked, "What do you want of me?" Some wanted to see, others to eat, and still others wanted to be made straight, or "That my child live."

Your dimensionally larger self speaks to you through the language of desire. Do not deceive yourself. Knowing what you want, claim you already have it, for it is your Father's good pleasure to give it to you and remember, what you desire, that you have.

8. Question: When you have assumed your

desire, do you keep in mind the ever presence of this greater one protecting and giving you your assumption?

Answer: The acceptance of the end wills the means. Assume the feeling of your wish fulfilled and your dimensionally greater self will determine the means. When you appropriate a state as though you had it, the activity of the day will divert your mind from all anxious thoughts so that you do not look for signs. You do not have to carry the feeling that some presence is going to do it for you, rather you know it is already done. Knowing it is already a fact, walk as though it were, and things will happen to make it so. You do not have to be concerned about some presence doing anything for you. The deeper, dimensionally greater you has already done it. All you do is move to the

place where you encounter it.

Remember the story of the man who left the master and was on his way home when he met his servant who said, "Your son lives." And when he asked at what hour it was done the servant replied, "The seventh hour." The self-same hour that he assumed his desire, it was done for him, for it was at the seventh hour that the master said, "Your son lives." Your desire is already granted. Walk as though it were and, although time beats slowly in this dimension of your being, it will nevertheless bring you confirmation of your assumption. I ask you not to be impatient, though. If there is one thing you really have need of, it is patience.

9. Question: Isn't there a law that says you

cannot get something for nothing? Must we not earn what we desire?

Answer: Creation is finished! It is your Father's good pleasure to give you the kingdom. The parable of the prodigal son is your answer. In spite of man's waste, when he comes to his senses and remembers who he is, he feeds on the fatted calf of abundance and wears the robe and ring of authority. There is nothing to earn. Creation was finished in the foundation of time. You, as man, are God made visible for the purpose of displaying what is, not what is to be. Do not think you must work out your salvation by the sweat of your brow. It is not four months until the harvest, the fields are already white, simply thrust in the sickle.

10. Question: Does not the thought that

creation is finished rob one of his initiative?

Answer: If you observe an event before it occurs, then the occuring event must be predetermined from the point of view of being awake in this three dimensional world. Yet, you do not have to encounter what you observe. You can, by changing your concept of self, interfere with your future and mold it in harmony with your changed concept of self.

11. Question: Does not this ability to change the future deny that creation is finished?

Answer: No. You, by changing your concept of self, change your relationship to things. If you rearrange the words of a play to write a different one, you have not created new words, but simply had the joy

of rearranging them. Your concept of self determines the order of events you encounter. They are in the foundation of the world, but not their order of arrangement.

12. Question: Why should one who works hard in metaphysics always seem to lack?

Answer: Because he has not really applied metaphysics. I am not speaking of a mamby-pamby approach to life, but a daily application of the law of consciousness. When you appropriate your good, there is no need for a man, or state, to act as a medium through which your good will come. Living in a world of men, money is needed in my everyday life. If I invite you to lunch tomorrow, I must pick up the check. When I leave the hotel, I must pay the bill. In order to take the train back to New York

my railway fare must be paid. I need money and it has to be there. I am not going to say, "God knows best, and He knows I need money." Rather, I will appropriate the money as though it were! We must live boldly! We must go through life as though we possessed what we want to possess. Do not think that because you helped another, someone outside of you saw your good works and will give you something to ease your burden. There is no one to do it for you. You, yourself must go boldly on appropriating what your Father has already given you.

13. Question: Can an uneducated person educate himself by assuming the feeling of being educated?

Answer: Yes. An aroused interest is

awarded information from every side. You must sincerely desire to be well schooled. The desire to be well read, followed by the assumption that you are, makes you selective in your reading. As you progress in your education, you automatically become more selective, more discriminating in all that you do.

14. Question: My husband and I are taking the class together. Should we discuss our desires with each other?

Answer: There are two spiritual sayings which permeate the Bible. One is, "Go tell no man," and the other is "I have told you before it comes to pass that when it does come to pass you may believe." It takes spiritual boldness to tell another that your desire is fulfilled before it is seen on the

outside. If you do not have that kind of boldness, then you had better keep quiet.

I personally enjoy telling my plans to my wife, because we both get such a thrill when they come into being. The first person a man wants to prove this law to is his wife. It is said that Mohammad is everlastingly great because his first disciple was his wife.

15. Question: Should my husband and I work on the same project or on separate ones?

Answer: That is entirely up to you. My wife and I have different interests, yet we have much in common. Do you recall the story I told of our return to the United States this spring? I felt it was my duty as a husband to get passage back to America, so I

appropriated that to myself. I feel there are certain things that are on my wife's side of the contract, such as maintaining a clean, lovely home and finding the appropriate school for our daughter, so she takes care of those. Quite often my wife will ask me to imagine for her, as though she has greater faith in my ability to do it than in her own. That flatters me because every man worthy of the name wants to feel that his family has faith in him. But I see nothing wrong in the communion between two who love one another.

16. Question: I would think that if you get too much into the sleepy state there would be a lack of feeling.

Answer: When I speak of feeling I do not mean emotion, but acceptance of the fact

that the desire is fulfilled. Feeling grateful, fulfilled, or thankful, it is easy to say, "Thank You," "Isn't it wonderful!" or "It is finished." When you get into the state of thankfulness, you can either awaken knowing it is done, or fall asleep in the feeling of the wish fulfilled.

17. Question: Is love a product of your own consciousness?

Answer: All things exist in your consciousness, be they love or hate. Nothing comes from without. The hills to which you look for help are those of an inner range. Your feelings of love, hate or indifference all spring from your own consciousness. You are infinitely greater than you could ever conceive yourself to be. Never, in eternity will you reach the

ultimate you. That is how wonderful you are. Love is not a product of you, you are love, for that is what God is and God's name is I am, the very name you call yourself before you make the claim as to the state you are now in.

18. Question: Suppose my wants cannot materialize for six months to a year, do I wait to imagine them?

Answer: When the desire is upon you, that is the time to accept your wish in its fullness. Perhaps there are reasons why the urge is given you at this time. Your three dimensional being may think it cannot be now, but your fourth dimensional mind knows it already is, so the desire should be accepted by you as a physical fact now. Suppose you wanted to build a house. The

urge to have it is now, but it is going to take time for the trees to grow and the carpenter to build the house. Although the urge seems big, do not wait to adjust to it. Claim possession now and let it objectify itself in its own strange way. Do not say it will take six months or a year. The minute the desire comes upon you, assume it is already a fact! You and you alone have given your desire a time interval and time is relative when it comes to this world. Do not wait for anything to come to pass, accept it now as though it were and see what happens. When you have a desire, the deeper you, who men call God, is speaking. He urges you, through the language of desire, to accept that which is, not that which is to be! Desire is simply his communion with you, telling you that your desire is yours, now!

Your acceptance of this fact is proved by your complete adjustment to it as though it were true.

19. Question: Why do some of us die young?

Answer: Our lives are not, in retrospect, measured by years but by the content of those years.

20. Question: What would you consider a full life?

Answer: A variety of experiences. The more varied they are, the richer is your life. At death you function in a dimensionally larger world, and play your part on a keyboard made up of a lifetime of human experiences. Therefore, the more varied your experiences, the finer is your

instrument and the richer is your life.

21. Question: What about a child who dies at birth?

Answer: The child who is born, lives forever, as nothing dies. It may appear that the child who dies at birth has no keyboard of human experience but, as a poet once said: "He drew a circle that shut me out, Infidel, scoundrel, a thing to flout. But Love and I had the wit to win! We drew a circle that took him in." The loved one has access to the sensory experiences of the lover. God is love; therefore, ultimately everyone has an instrument, the keyboard of which is the sensory impressions of all men.

22. Question: What is your technique of prayer?

Answer: It starts with desire, for desire is the mainspring of action. You must know and define your objective, then condense it into a sensation which implies fulfillment. When your desire is clearly defined, immobilize your physical body and experience, in your imagination, the action which implies its fulfillment. Repeat this act over and over again until it has the vividness and feeling of reality.

Or, condense your desire into a single phrase that implies fulfillment such as, "Thank you Father," "Isn't it wonderful," or "It is finished." Repeat that condensed phrase, or action in your imagination over and over again. Then either awaken from that state, or slip off into the deep. It does not matter, for the act is done when you completely accept it as being finished in

that sleepy, drowsy state.

23. Question: Two people want the same position. One has it. The other had it and now wants it back.

Answer: Your Father (the dimensionally greater you) has ways and means you know not of. Accept his wisdom. Feel your desire is fulfilled, then allow your Father to give it to you. The present one may be promoted to a higher position, or marry a man of great wealth and give up her job. She may come into a great deal of money, or choose to move to another state.

Many people say they want to work, but I question that seriously. They want security and condition security on a job. But I really do not think the average girl truly wants to get up in the morning and go to work.

24. Question: What is the cause of disease and pain?

Answer: The physical body is an emotional filter. Many human ailments, hitherto considered purely physical, are now recognized as rooted in emotional disturbances.

Pain comes from lack of relaxation. When you sleep there is no pain. If you are under an anesthetic, there is no pain because you are relaxed, as it were. If you have pain it is because you are tense and trying to force something. You cannot force an idea into embodiment, you simply appropriate it. It is attention minus effort. Only practice will bring you to that point where you can be attentive and still be relaxed.

Attention is tension toward an end, and

relaxation is just the opposite. Here are two completely opposite ideas that you must blend until you learn, through practice, how to be attentive, but not tense. The word "contention" means "attention minus effort." In the state of contention you are held by the idea without tension.

25. Question: No matter how much I try to be happy, underneath, I have a melancholy feeling of being left out. Why?

Answer: Because you feel you are not wanted. Were I you, I would assume I am wanted. You know the technique. The assumption that you are wanted may seem false when first assumed, but if you will feel wanted and respected, and persist in that assumption, you will be amazed how others will seek you out. They will begin to

see qualities in you they had never seen before. I promise you. If you will but assume you are wanted, you will be.

26. Question: If security came to me through the death of a loved one, did I bring about that death?

Answer: Do not think for one second that you brought about a death by assuming security. The greater you is not going to injure anyone. It sees all and, knowing the length of life of all, it can inspire the other to give you that which can fulfill your assumption.

You did not kill the person who named you in his will. If, a few days after your complete acceptance of the idea of security, Uncle John made his exit from this three-dimensional plane and left you his estate, it

is only because it was time for Uncle John to go. He did not die one second before his time, however. The greater you saw the life span of John and used him as the way to bring about the fulfillment of your feeling of security.

The acceptance of the end wills the means toward the fulfillment of that end. Do not be concerned with anything save the end. Always bear in mind that the responsibility to make it so is completely removed from your shoulders. It is yours because you accept it as so!

27. Question: I have more than one objective. Would it be ineffective to concentrate on different objectives at different periods of concentration?

Answer: I like to take one consuming

ambition, restrict it to a single short phrase, or act that implies fulfillment, but I do not limit my ambition. I only know that my real objective will include all the little ones.

28. Question: I find it difficult to change my concept of self. Why?

Answer: Because your desire to change has not been aroused. If you would fall in love with what you really want to be, you would become it. It takes an intense hunger to bring about a transformation of self.

"As the hart panteth after the waterbrooks, so panteth my soul after thee, O Lord. "If you would become as thirsty for perfection as then little hart is for water that it braves the anger of the tiger in the forest, you would become perfect.

29. Question: I am contemplating a business venture. It means a great deal to me, but I cannot imagine how it can come into being.

Answer: You are relieved of that responsibility. You do not have to make it a reality, it already is! Although your concept of self seems so far removed from the venture you now contemplate, it exists now as a reality within you. Ask yourself how you would feel and what you would be doing if your business venture were a great success. Become identified with that character and feeling and you will be amazed how quickly you will realize your dream.

The only sacrifice you are called upon to make, is to give up your present concept of

self and appropriate the desire you want to express.

30. Question: As a metaphysical student I have been taught to believe that race beliefs and universal assumptions affect me. Do you mean that only to the degree I give these universal beliefs power over me, am I influenced by them?

Answer: Yes. It is only your individual viewpoint, as your world is forever bearing witness to your present concept of self. If someone offends you, change your concept of self. That is the only way others change. Tonight's paper may be read by any six people in this room and no two will interpret the same story in the same way. One will be elated, the other depressed, another indifferent, and so on, yet it is the

same story.

Universal assumptions, race beliefs, call them what you will, they are not important to you. What is important is your concept, not of another, but of yourself, for the concept you hold of yourself determines the concept you hold of others. Leave others alone. What are they to you? Follow your own desires.

The law is always in operation, always absolute. Your consciousness is the rock upon which all structures rest. Watch what you are aware of. You need not concern yourself with others because you are sustained by the absoluteness of this law. No man comes to you of his own accord, be he good, bad or indifferent. He did not choose you! You chose him! He was drawn

to you because of what you are.

You cannot destroy the state another represents through force. Rather, leave him alone. What is he to you? Rise to a higher level of consciousness and you will find a new world awaiting you, and as you sanctify yourself, others are sanctified.

31. Question: Who wrote the Bible?

Answer: The Bible was written by intelligent men who used sollar and phallic myths to reveal psychological truths. But we have mistaken their allegory for history and, therefore, have failed to see their true message.

It is strange, but when the Bible was launched upon the world, and acceptance seemed to be in sight, the great Alexandria

Library was burnt to the ground, leaving no record as to how the Bible came into being. Few people can read other languages, so they cannot compare their beliefs with others. Our churches do not encourage us to compare. How many of the millions who accept the Bible as fact, ever question it? Believing it is the word of God, they blindly accept the words and thus lose the essence they contain. Having accepted the vehicle, they do not understand what the vehicle conveys.

32. Question: Do you use the Apocrypha?

Answer: Not in my teaching. I have several volumes of them at home. They are no greater than the sixty-six books of our present Bible. They are simply telling the same truth in a different way. For instance,

the story is told of Jesus, as a young boy, watching children make birds out of mud. Holding the birds in their hands, they pretend the birds are flying. Jesus approaches and knocks the birds out of their hands. As they begin to cry, he picks up one of the broken birds and remolds it. Holding it high, he breathes upon it and the bird takes flight.

Here is a story of one who came to break the idols in the minds of men, then show them how to use the same substance and remold it into a beautiful form and give it life. That is what this story is trying to convey. "I come, not to bring peace, but a sword." Truth slays all the little mud hens of the mind; slays illusions and then remolds them into a new pattern which sets man free.

33. Question: If Jesus was a fictional character created by Biblical writers for the purpose of illustrating certain psychological dramas, how do you account for the fact that he and his philosophy are mentioned in the nonreligious and non Christian history of those times? Were not Pontius Pilate and Herod real flesh and blood Roman officials in those days?

Answer: The story of Jesus is the identical story as that of the Hindu savior, Krishna. They are the same psychological characters. Both were supposed to have been born of virgin mothers. The rulers of the time sought to destroy them when they were children. Both healed the sick, resurrected the dead, taught the gospel of love and died a martyr's death for mankind. Hindus and Christians alike believe their

savior to be God made man.

Today people quote Socrates, yet the only proof that Socrates ever existed is in the works of Plato. It is said that Socrates drank hemlock, but I ask you, who is Socrates? I once quoted a line from Shakespeare and a lady said to me, "But Hamlet said that." Hamlet never said it, Shakespeare wrote the lines and put the words in the mouth of a character he created and named Hamlet. St. Augustine once said, "That which is now called the Christian religion existed among the ancients. They began to call Christianity the true religion, yet it never existed."

34. Question: Do you use affirmations and denials?

Answer: Let us leave these schools of

thought that use affirmations and denials. The best affirmation, and the only effective one is an assumption which, in itself implies denial of the former state.

The best denial is total indifference. Things wither and die through indifference. They are kept alive through attention. You do not deny a thing by saying it does not exist. Rather you put feeling into it by recognizing it, and what you recognize as true, is true to you, be it good, bad or indifferent.

35. Question: Is it possible for one to appear dead and still not be dead?

Answer: General Lee was supposed to have been born two years after his mother, believed to be dead, was buried alive. Lucky for her she was not embalmed or buried in the earth, but in a vault where

someone heard her cry and released her. Two years later Mrs. Lee bore a son who became General Lee. That is part of this country's history.

36. Question: How could one who was deprived in his youth become a success in life?

Answer: We are creatures of habit, forming patterns of the mind which repeat themselves over and over again. Although habit acts like a compelling law which drives one to repeat the patterns, it is not a law, for you and I can change the patterns. Many successful men such as Henry Ford, Rockefeller and Carnegie were deprived in their youth. Many of the great names in this country came from poor families, yet they left behind them great accomplishments in

the political, artistic and financial world.

One evening a friend of mine attended a meeting for young advertising executives. The speaker of the evening said to these young men: "I have but one thing to say to you tonight, and that is to make yourself big and you cannot fail."

Taking an ordinary fish bowl, he filled it with two bags, one of English walnuts and the other of small beans. Mixing them with his hand, he began to shake the bowl and said, "This bowl is life. You cannot stop its shaking as life is a constant pulsing, living rhythm, but watch." And as they watched the big walnuts came to the top of the bowl as the little beans fell to the bottom.

Looking into the bowl the man asked, "Which one of you is complaining, asking

why?" Then added, "Isn't it strange, the sound is coming from the bowl and not the outside. A bean is complaining that if he had had the same environment as the walnut he, too would do big things, but he never had the chance." Then he took a little bean from the bottom of the bowl and placed him on top saying, "I can move the bean through sheer force, but I cannot stop the bowl of life from shaking," and as he shook the bowl, the little bean once again slid to the bottom.

Hearing another voice of complaint he asked, "What's that I hear? You are saying that I should take one of those big fellows who thinks he is so big and put him on the bottom and see what happens to him? You believe he will be just as limited as you because he will be robbed of the

opportunity of big things just as you are? Let's see."

Then the speaker took one of the big walnuts and pushed him right down to the bottom of the bowl saying, "I still can't stop the bowl from shaking," and as the men watched the big walnut came to the top again. Then the speaker added:

"Gentlemen, if you really want to be successful in life, make yourself big."

My friend took this message to heart and began to assume he was a successful businessman. Today he is truly a big man if you judge success by dollars. He now employs over a thousand people in the city of New York. Each one of you can do what he did. Assume you are what you want to be. Walk in that assumption and it will

harden into fact.

Brazen Impudence

27th September, 1968.

A new idea will not become part of your common currency of thought until it has been repeated over and over and you begin to live by it.

You have been taught to believe that God exists outside of you, but I say you are all Imagination. That God exists in us and we in him. That our eternal body is the Imagination, and that is God Himself. I mean every word I have just said, but it is a new thought. Until this new idea becomes a part of your thinking, every time you hear the word, “God,” your mind will go out to something you have conceived God to be.

When I say I am, I am speaking of the Lord

Jesus Christ of the New Testament and the Jehovah of the Old. When you go to bed tonight and put your head on a pillow, you are aware of being. That awareness is God! I want to show you how to use your awareness as brazen impudence.

In the 11th chapter of Luke, it is said that Jesus was praying when one of his disciples said: "Lord, teach us to pray," at which time he gave them the Lord's Prayer. Now, the Lord's Prayer that you and I have is translated from the Latin, which does not have the imperative passive mood necessary to convey the meaning of the prayer. In its original Greek, the prayer is like brazen impudence, for the imperative passive mood is a standing order, something to be done absolutely and continuously. In other words, "Thy will be

done," becomes "Thy will must be being done." And "Thy kingdom come" becomes “Thy kingdom must be being restored."

That is not what is being taught, however, as he taught in the form of a parable such as: "Which of you who has a friend would go to him at midnight and say to him, ‘Friend, lend me three loaves, for a friend of mine has arrived on a journey and I have nothing to set before him,’ and from within he says, ‘Do not bother me; the door is shut and my children are in bed. I cannot rise and give you anything.’ Yet I tell you, although he will not rise because he is a friend, yet because of his importunity, he will rise and give him whatever he needs." The word importunity means brazen impudence. In other words, he would not take no for an answer!

Jesus was not teaching a disciple on the outside how to pray. He was telling you how to adjust your thinking so you will not take no for an answer. In the story the friend knew what he wanted. He assumed he had it and continued to assume he had it until his assumption took on the feeling of reality and he got it. This is how you find God in yourself, by being persistent in your assumption.

Then this story is told to show how you should pray and not lose heart: "In a certain city there was a judge who neither feared God nor regarded man. There was a widow in that city who came constantly, asking him to vindicate her against her enemies. At first he refused, then he said to himself, ‘Although I neither fear God nor regard man, yet because this woman bothers me I

will vindicate her before she wears me out.'" Again we see the need for persistence in prayer.

When you know how to pray, you will discover that everyone in the world can be used as an instrument to aid the birth of your prayer. They may be condemned in the act and pay society's price, while you are saved; yet you are the cause of their action.

I will now share with you a very personal story. I tell it to illustrate a principle. Society blamed this lady for what she did, and she paid the price, but I was the cause of her misfortune. I am not going to justify my story and if you can't take it, I'm sorry. When I first told it, one lady was very upset and I regret that; but I have noticed that

when someone has recently given up alcohol, tobacco, meat, or sex, they invariably condemn the state. They feel too close to it to feel secure. I am not saying that this lady had a similar experience where she was the victim; I am only speaking of a principle. Now here is my story:

When I decided to marry the lady who now bears my name I applied this principle. At the time I was terribly involved. I had married at the age of eighteen and became a father at nineteen. We separated that year, but I never sought a divorce; therefore, my separation was not legal in the state of New York. Sixteen years later, when I fell in love and wanted to marry my present wife, I decided to sleep as though we were married. While sleeping,

physically in my hotel room, I slept imaginatively in an apartment, she in one bed and I in the other. My dancing partner did not want me to marry, so she told my wife that I would be seeking a divorce and to make herself scarce which she did, taking up residence in another state. But I persisted! Night after night I slept in the assumption that I was happily married to the girl I love.

Within a week I received a call requesting me to be in court the next Tuesday morning at 10:00 A.M. Giving me no reason why I should be there, I dismissed the request, thinking it was a hoax played on me by a friend. So the next Tuesday morning at 9:30 A.M. I was unshaved and only casually dressed, when the phone rang and a lady said: "It would be to your

advantage, as a public figure, to be in court this morning, as your wife is on trial." What a shock! I quickly thanked the lady, caught a taxi, and arrived just as court began. My wife had been caught lifting a few items from a store in New York City, which she had not paid for. Asking to speak on her behalf I said: "She is my wife and the mother of my son. Although we have been separated for sixteen years, as far as I know she has never done this before and I do not think she will ever do it again. We have a marvelous son. Please do nothing to her to reflect in any way upon our son, who lives with me. If I may say something, she is eight years my senior and may be passing through a certain emotional state which prompted her to do what she did. If you must sentence her, then please

suspend it." The judge then said to me, "In all of my years on the bench I have never heard an appeal like this. Your wife tells me you want a divorce, and here you could have tangible evidence for it, yet you plead for her release." He then sentenced her for six months and suspended the sentence. My wife waited for me at the back of the room and said: "Neville, that was a decent thing to do. Give me the subpoena and I will sign it." We took a taxi together and I did that which was not legal: I served my own subpoena and she signed it.

ow, who was the cause of her misfortune? She lived in another state, but came to New York City to do an act for which she was to be caught and tried. So I say: every being in the world will serve your purpose, so in the end you will say: "Father forgive them,

for they know not what they do." They will move under compulsion to do your will, just as my wife did.

I tell this story only to illustrate a principle. You do not need to ask anyone to aid you in the answer to a prayer, for the simple reason that God is omnipotent and omniscient. He is in you as your own wonderful I Amness. Everyone on the outside is your servant, your slave, ready and able to do your will. All you need do is know what you want. Construct a scene which would imply the fulfillment of your desire. Enter the scene and remain there. If your imaginal counselor (your feeling of fulfillment) agrees with that which is used to illustrate your fulfilled desire, your fantasy will become a fact. If it does not, start all over again by creating a new scene

and enter it. It costs you nothing to imagine consciously!

In my own case the scene was a bedroom of an apartment, with my wife in one bed and I in the other, denoting that I was no longer living in a hotel alone. I fell asleep in that state, and within one week I had the necessary papers to start action on a divorce.

This is what the Bible teaches. It is my text book. "Whatever you desire, believe you have already received it and you will!"

There is no limit to the power of belief or to the possibilities of prayer, but you must be brazenly impudent and not take no for an answer. Try it! When I say you are all imagination, I mean it. While standing here on the platform I can, in a split second,

imagine I am standing on the outside, looking at this building. Or, in another second be in London and view the world from there. You say that's all hallucination? That it is all in my imagination? All right, now let me share another experience with you.

I was in New York City when I heard that my seventeen year old nephew, my sister's oldest child, was in a terminal state of cancer. I knew how she felt and wondered what I could do to comfort her to show her that the boy she so loved was not flesh and blood, but spirit. So while in New York City, I went to my bedroom, closed the door, and lay down on my bed. Knowing that my sister lived in the old family house in Barbados, I assumed I was on the bed where I knew Billy to be. I assumed my

sister entered that room but could not see her son, only her brother, Neville. I lost myself in that assumption until my sister, Daphne, entered the room. Looking startled, she came forward, stared at me, then turned and left the room. When I was satisfied that I had seen her, and she had seen me and not her son, I broke the experience and returned to our living room to be with my wife and a friend who had come for cocktails.

Ten days later I received a letter from my sister, in which she said: "Nev, I just can’t understand it." Given the day and the hour which coincided with mine in New York City she said: "I went into Billy’s room and I was startled to see you there. I knew you were in New York City, yet I could not see Billy on the bed, only you. I must confess I was

a bit afraid, so 1 left the room and when I returned I could see Billy again. She could see Billy because by then I had departed. If I am all imagination, I must be where I am in imagination. When I gave the scene sensory vividness, with all the tones of reality, I was seen by my sister two thousand miles away. No, I didn't save Billy. He died, but my presence did convince my sister that her son was not flesh and blood. If her brother, in New York City, could appear to her in Barbados, she knew there was something that inhabits a body which cannot go to eternal death.

I tell you: there is an immortal you that cannot die. That night I gave my sister the conviction of a reality in her son that would survive when the doctor said he was gone. Gone where? Restored to a terrestrial

world like this as a young lad, to continue a journey that was set up for him in the beginning. And that is to form the image of Jesus Christ in him. When that happens, Billy will awaken as Jesus Christ, the one being who is God the Father.

Practice the art of movement. In New York City, my telephone was in the hallway and my chair in the living room. While sitting in my chair, I would assume I was at the telephone. Then I would assume I was looking into the living room. I practiced this exercise until I discovered I could move anywhere in a split second of time. Try it and perhaps, like my sister, someone will have the strange experience of seeing you where you have not physically been. Make it fun. I do it all the time.

A lady, thinking I was still in Barbados where she last saw me painfully thin and weighing only 138 pounds was hoping I was feeling better, when I instantly appeared in her living room. I was brown from the Barbados sun, wearing a gray suit (which I did not own when I left here, but purchased in New York City) when I said: "There is no time," and vanished. Well, she is accustomed to these things, so she was not afraid.

I urge you not to limit yourself to a little body of flesh and blood, for you are spirit. Flesh and blood cannot inherit the kingdom of God, so one day you must take it off. And he who takes it off is immortal. He is your own wonderful human imagination who is God, the Father of all life. When you learn to live this way, life becomes so exciting.

Your days are full and you are never alone.

I spend all day at home reading the Bible and meditating. I close my eyes and travel the world. It's fun and educational. It expands me and makes me become more aware of the infinite being that I really am.

Now, the two stories from scripture that I have shared with you show the importance of persistence. When you pray, do not get down on your knees and pray to any unknown God. Instead, go to bed and dare to assume you are now who you want to be. Fall asleep assuming it is true and you will be on the road to success, for this is how things are brought into being.

Right now imagine something lovely for another. They need never know who was the cause of their fortune but you will. My

first wife did not know I was the cause of her action. Had she thought that her act would mean my freedom and her disgrace do you think she would have done it? She moved under compulsion, and I was the compelling force. When you realize this, you forgive everyone for everything they have ever done, because you may have been the one who was the cause of their action.

Blake said: "Why stand we here trembling around calling on God for help and not ourselves in whom God dwells." Why call on any god, when the only God dwells within you? He is not pretending, but actually became you. When you confine yourself to the little garment you wear, you are confining God, because it is he who is wearing it.

You need no intermediary between you and yourself, who is God. Don't run from this city to another in the hope of finding something better, because the one person you are going to take with you is yourself; so resolve your problems here. Do not compromise. Decide exactly what you want and assume you have it. If your world would change, determine what it would look like; then construct a scene which would imply you are there. If your mental construction comes close to your fulfilled desire, your little day dream will become a fact! And when it does, will it matter what others think about your principle? Having proved itself in performance, share your experience with another that they may share theirs. Keep sharing this principle, because in the end we are all the one being

who is the Lord Jesus Christ. One body, one Lord, one Spirit, one God and Father of all. Don’t be ashamed to claim it. Man sees the Lord Jesus Christ as some little being on the outside; but he is in you, and when you see him, he will look just like you!

A friend recently shared this sweet vision with me. She said: "I saw a man in a white robe standing on a hill, building a canopy over the entrance to a temple. As I approached I could see that the stripes used for the canopy were translucent green and I remarked how radiantly beautiful they were. The man turned to look at me and I realized it was you, Neville, and yet you were Michelangelo. Then you addressed me saying: ‘I have been working on this throughout eternity and it still remains invisible to others’. Taking the stripes, I

wove them into the form of a basket and you thanked me and said: ‘Great work’ and I awoke." That was a beautiful dream. I have been telling the story of the resurrection throughout eternity, but it has never been put into living form. It still remains dead, like Michelangelo’s Pieta, or his David made out of marble.

Let David become alive in the minds of others. Give life to the Pieta, the crucified one on the mother’s lap. The story is public property, now a dead written code awaiting life in the imagination of men. Dramatize salvation’s story. Make it into a play or a television show and let Michelangelo’s Pieta become alive. I have made the story alive because I have experienced it. Michelangelo, with his tremendous know - how of the human form, created the dead

forms made of marble. I came along, unable to mold a stick, to find the dead forms taking on life in me. It is my hope that one day this wonderful story will be told as it really is, against the story that we have heard for over two thousand years.

Now let us go into the silence.

Radio Lecture Be What You Wish; Be What You Believe

Radio Talk, Station KECA, Los Angeles, July, 1951.

A newspaperman related to me that our great scientist, Robert Millikan, once told him that he had set a goal for himself at an early age when he was still very poor and unproven in the great work he was to do in the future. He condensed his dream of greatness and security into a simple statement, which implied that his dream of greatness and security was already realized. Then he repeated the statement over and over again to himself until the idea of greatness and security filled his mind and crowded all other ideas out of his consciousness. These may not have been

the words of Dr. Millikan but they are those given to me and I quote, "I have a lavish, steady, dependable income, consistent with integrity and mutual benefit." As I have said repeatedly, everything depends upon our attitude towards ourselves. That which we will not affirm as true of ourselves cannot develop in our life. Dr. Millikan wrote his dream of greatness and security in the first person, present tense. He did not say, "I will be great; I will be secure," for that would have implied that he was not great and secure. Instead, he made his future dream a present fact. "I have," said he, "a lavish, steady, dependable income, consistent with integrity and mutual benefit."

The future dream must become a present fact in the mind of him who seeks to realize

it. We must experience in imagination what we would experience in reality in the event we achieve our goal, for the soul imagining itself into a situation takes on the results of that imaginary act. If it does not imagine itself into a situation, it is ever free of the result.

It is the purpose of this teaching to lift us to a higher state of consciousness, to stir the highest in us to confidence and self assertion, for that which stirs the highest in us is our teacher and healer. The very first word of correction or cure is always, "Arise." If we are to understand the reason for this constant command of the Bible to "arise," we must recognize that the universe understood internally is an infinite series of levels and man is what he is according to where he is in that series. As

we are lifted up in consciousness, our world reshapes itself in harmony with the level to which we are lifted. He who rises from his prayer a better man, his prayer has been granted.

To change the present state we, like Dr. Millikan, must rise to a higher level of consciousness. This rise is accomplished by affirming that we are already that which we want to be; by assuming the feeling of the wish fulfilled. The drama of life is a psychological one which we bring to pass by our attitudes rather than by our acts. There is no escape from our present predicament except by a radical psychological transformation. Everything depends upon our attitude towards ourselves. That which we will not affirm as true of ourselves will not develop in our

lives.

We hear much of the humble man, the meek man – but what is meant by a meek man? He is not poor and groveling, the proverbial doormat, as he is generally conceived to be. Men who make themselves as worms in their own sight have lost the vision of that life – into the likeness of which it is the true purpose of the spirit to transform this life. Men should take their measurements not from life as they see it but from men like Dr. Millkan, who, while poor and unproven, dared to assume, "I have a lavish, steady, dependable income, consistent with integrity and mutual benefit." Such men are the meek of the Gospels, the men who inherit the earth. Any concept of self less than the best robs us of the earth. The

promise is, "Blessed are the meek, for they shall inherit the earth."

In the original text, the word translated as meek is the opposite of the words – resentful – angry. It has the meaning of becoming "tamed" as a wild animal is tamed. After the mind is tamed, it may be likened to a vine, of which it may be said, "Behold this vine. I found it a wild tree whose wanton strength had swollen into irregular twigs. But I pruned the plant, and it grew temperate in its vain expense of useless leaves, and knotted as you see into these clean, full clusters to repay the hand that wisely wounded it."

A meek man is a self-disciplined man. He is so disciplined he sees only the finest, he thinks only the best. He is the one who

fulfills the suggestion, "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

We rise to a higher level of consciousness, not because we have curbed our passions, but because we have cultivated our virtues. In truth, a meek man is a man in complete control of his moods, and his moods are the highest, for he knows he must keep a high mood if he would walk with the highest.

It is my belief that all men can, like Dr. Millikan, change the course of their lives. I believe that Dr. Millikan’s technique of

making his desire a present fact to himself is of great importance to any seeker after the "truth." It is also his high purpose to be of "mutual benefit" that is inevitably the goal of us all. It is much easier to imagine the good of all than to be purely selfish in our imagining. By our imagination, by our affirmations, we can change our world, we can change our future. To the man of high purpose, to the disciplined man, this is a natural measure, so let us all become disciplined men.

Next Sunday morning, July 15th, I am speaking as the guest of Dr. Bailes at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard, near La Cienega. My subject for next Sunday is "Changing Your Future." It is a subject near to the hearts of us all. I hope you will all come on Sunday to learn

how to be the disciplined man, the meek man, who "changes his future" to the benefit of his fellow man.

If you are observant, you will notice the swift echo or response to your every mood in this message and you will be able to key it to the circumstances of your daily life. When we are certain of the relationship of mood to circumstance in our lives, we welcome what befalls us. We know that all we meet is part of ourselves. In the creation of a new life we must begin at the beginning, with a change of mood. Every high mood of man is the opening of the door to a higher level for him. Let us mold our lives about a high mood or a community of high moods. Individuals, as well as communities, grow spiritually in proportion as they rise to a higher ideal. If their ideal

is lowered, they sink to its depths; if their ideal is exalted, they are elevated to heights unimagined.

We must keep the high mood if we would walk with the highest; the heights, also, were meant for habitation. All forms of the creative imagination imply elements of feeling. Feeling is the ferment without which no creation is possible. There is nothing wrong with our desire to transcend our present state. There would be no progress in this world were it not for man’s dissatisfaction with himself. It is natural for us to seek a more beautiful personal life; it is right that we wish for greater understanding, greater health, greater security. It is stated in the sixteenth chapter of the Gospel of St. John, "Heretofore have ye asked for nothing in my name; ask and

ye shall receive, that your joy may be full."

A spiritual revival is needed for mankind, but by spiritual revival I mean a true religious attitude, one in which each individual, himself, accepts the challenge of embodying a new and higher value of himself as Dr. Millikan did. A nation can exhibit no greater wisdom in the mass than it generates in its units. For this reason, I have always preached self-help, knowing that if we strive passionately after this kind of self-help, that is, to embody a new and higher concept of ourselves, then all other kinds of help will be at our service.

The ideal we serve and hope to achieve is ready for a new incarnation; but unless we offer it human parentage it is incapable of birth. We must affirm that we are already

that which we hope to be and live as though we were, knowing like Dr. Millikan, that our assumption, though false to the outer world, if persisted in, will harden into fact.

The perfect man judges not after appearances; he judges righteously. He sees himself and others as he desires himself and them to be. He hears what he wants to hear. He sees and hears only the good. He knows the truth, and the truth sets him free and leads him to good. The truth shall set all mankind free. This is our spiritual revival. Character is largely the result of the direction and persistence of voluntary attention.

"Think truly, and thy thoughts shall the world’s famine feed; Speak truly, and each word of thine shall be a fruitful seed; Live

truly, and thy life shall be a great and noble creed."

Radio Lecture By Imagination We Become

Radio Talk, Station KECA, Los Angeles, July, 1951.

How many times have we heard someone say, "Oh, it's only his imagination?"

Only his imagination, man's imagination is the man himself. No man has too little imagination, but few men have disciplined their imagination. Imagination is itself indestructible. Therein lies the horror of its misuse. Daily, we pass some stranger on the street and observe him muttering to himself, carrying on an imaginary argument with one not present. He is arguing with vehemence, with fear or with hatred, not realizing that he is setting in motion, by his imagination, an unpleasant event which he will presently encounter.

The world, as imagination sees it, is the real world. Not facts, but figments of the imagination, shape our daily lives. It is the exact and literal minded who live in a fictitious world. Only imagination can restore the Eden from which experience has driven us out. Imagination is the sense by which we perceived the above, the power by which we resolve vision into being. Every stage of man's progress is made by the exercise of the imagination.

It is only because men do not perfectly imagine and believe that their results are sometimes uncertain when they might always be perfectly certain. Determined imagination is the beginning of all successful operation. The imagination, alone, is the means of fulfilling the intention. The man who, at will, can call up

whatever image he pleases is, by virtue of the power of his imagination, least of all subject to caprice. The solitary or captive can, by intensity of imagination and feeling, affect myriads so that he can act through many men and speak through many voices.

"We should never be certain," wrote William Butler Yeats in his 'Ideas of Good and Evil,' "that it was not some woman treading in the wine press who began that subtle change in men’s minds, or that the passion did not begin in the mind of some shepherd boy, lighting up his eyes for a moment before it ran upon its way."

Let me tell you the story of a very dear friend of mine, at the time the costume designer of the Music Hall in New York. She

told me, one day, of her difficulty in working with one of the producers who invariably criticized and rejected her best work unjustly; that he was often rude and seemed deliberately unfair to her.

Upon hearing her story, I reminded her, as I am reminding you, that men can only echo to us that which we whisper to them in secret. I had no doubt that she silently argued with the producer, not in the flesh, but in quiet moments to herself. She confessed that she did just that each morning as she walked to work. I asked her to change her attitude toward him, to assume that he was congratulating her on her fine designs and she, in turn, was thanking him for his praise and kindness. This young designer took my advice and as she walked to the theater, she imagined a

perfect relationship of the producer praising her work and she, in turn, responding with gratitude for his appreciation.

This she did morning after morning and in a very short while, she discovered for herself that her own attitude determined the scenery of her existence. The behavior of the producer completely reversed itself. He became the most pleasant professional employer she had encountered. His behavior merely echoed the changes that she had whispered within herself. What she did was by the power of imagination. Her fantasy led his; and she, herself, dictated to him the discourse they eventually had together at the time she was seemingly walking alone.

Let us set ourselves, here and now, a daily exercise of controlling and disciplining our imagination. What finer beginning than to imagine better than the best we know for a friend. There is no coal of character so dead that it will not glow and flame if but slightly turned.

Don’t blame; only resolve. Life, like music, can by a new setting turn all its discords into harmonies. Represent your friend to yourself as already expressing that which he desires to be. Let us know that with whatever attitude we approach another, a similar attitude approaches us. How can we do this?

Do what my friend did. To establish rapport, call your friend mentally. Focus your attention on him and mentally call his name

just as you would to attract his attention were you to see him on the street. Imagine that he has answered, mentally hear his voice – imagine that he is telling you of the great good you have desired for him. You, in turn, tell him of your joy in witnessing his good fortune. Having mentally heard that which you wanted to hear, having thrilled to the news heard, go about your daily task.

Your imagined conversation must awaken what it affirmed; the acceptance of the end wills the means. And the wisest reflection could not devise more effective means than those which are willed by the acceptance of the end. However, your conversation with your friend must be in a manner which does not express the slightest doubt as to the truth of what you imagine that you hear and say. If you do not control your

imagination, you will find that you are hearing and saying all that you formerly heard and said.

We are creatures of habit; and habit, though not law, acts like the most compelling law in the world. With this knowledge of the power of imagination, be as the disciplined man and transform your world by imagining and feeling only what is lovely and of good report. The beautiful idea you awaken in yourself shall not fail to arouse its affinity in others. Do not wait four months for the harvest. Today is the day to practice the control and discipline of your imagination. Man is only limited by weakness of attention and poverty of imagination. The great secret is a controlled imagination and a well sustained attention, firmly and repeatedly focused on

the object to be accomplished.

"Now is the acceptable time to give beauty for ashes, joy for mourning, praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that He might be glorified."

Now is the time to control our imagination and attention. By control, I do not mean restraint by will power but rather cultivation through love and compassion. With so much of the world in discord we cannot possibly emphasize too strongly the power of imaginative love.

Imaginative Love, that is my subject next Sunday morning when I shall speak for Dr. Bailes while he is on his holiday. The services will be held as always at the Fox Wilshire Theater on Wilshire Boulevard,

near La Cienega at 10:30. "As the world is, so is the individual," should be changed to, "As the individual is so is the world."

And I hope to be able to bring to each of you present the true meaning of the words of Zechariah, "Speak ye every man the truth to his neighbor and let none of you imagine evil in your hearts against his neighbor." What a wonderful challenge to you and to me. "As a man thinketh in his heart so is he." As a man imagines so is he. Hold fast to love in your imagination. By creating an ideal within your mental sphere you can approximate yourself to this "ideal image" till you become one and the same with it, thereby transforming yourself into it, or rather, absorbing its qualities into the very core of your being. Never, never, lose sight of the power that is within you.

Imaginative love lifts the invisible into sight and gives us water in the desert. It builds for the soul its only fit abiding place. Beauty, love and all of good report are the garden, but imaginative love is the way into the garden.

Sow an imaginary conversation, you reap an act; Sow an act, you reap a habit; Sow a habit, you reap a character; Sow a character, you reap your destiny.

By imagination, we are all reaping our destinies, whether they be good, bad, or indifferent. Imagination has full power of objective realization and every stage of man’s progress or regression is made by the exercise of imagination. I believe with William Blake, "What seems to be, is, to those to whom it seems to be, and is

productive of the most dreadful consequences to those to whom it seems to be, even of torments, despair, and eternal death. By imagination and desire we become what we desire to be. Let us affirm to ourselves that we are what we imagine. If we persist in the assumption that we are what we wish to be, we will become transformed into that which we have imagined ourselves to be. We were born by a natural miracle of love and for a brief space of time our needs were all another's care. In that simple truth lies the secret of life. Except by love, we cannot truly live at all.

Our parents in their separate individualities have no power to transmit life. So, back we come to the basic truth that life is the offspring of love. Therefore, no love, no life.

Thus, it is rational to say that, "God is Love." Love is our birthright. Love is the fundamental necessity of our life. "Do not go seeking for that which you are. Those who go seeking for love only make manifest their own lovelessness and the loveless never find love. Only the loving find love and they never have to seek for it."

Radio Lecture Answered Prayer

Radio Talk, Station KECA, Los Angeles, July, 1951.

Have you ever had a prayer answered?

What wouldn't men give just to feel certain that when they pray, something definite would happen. For this reason, I would like to take a little time to see why it is that some prayers are answered and some apparently fall on dry ground. "When ye pray, believe that ye receive, and ye shall receive."

Believe that ye receive – is the condition imposed upon man. Unless we believe that we receive, our prayer will not be answered. A prayer - granted – implies that something is done in consequence of the

prayer which otherwise would not have been done. Therefore, the one who prays is the spring of action – the directing mind – and the one who grants the prayer. Such responsibility man refuses to assume, for responsibility it seems, is mankind's invisible nightmare.

The whole natural world is built on law. Yet, between prayer and its answer we see no such relation. We feel that God may answer or ignore our prayer, that our prayer may hit the mark or may miss it. The mind is still unwilling to admit that God subjects Himself to His own laws. How many people believe that there is, between prayer and its answer, a relation of cause and effect?

Let us take a look at the means employed to heal the ten lepers as related in the

seventeenth chapter of the Gospel of St. Luke. The thing that strikes us in this story is the method that was used to raise their faith to the needful intensity. We are told that the ten lepers appealed to Jesus to "have mercy" on them – that is – to heal them. Jesus ordered them to go and show themselves to the priests, and "as they went, they were cleansed." The Mosaic Law demanded that when a leper recovered from his disease he must show himself to the priest to obtain a certificate of restored health. Jesus imposed a test upon the lepers' faith and supplied a means by which their faith could be raised to its full potency. If the lepers refused to go – they had no faith – and, therefore, could not be healed. But, if they obeyed Him, the full realization of what their journey implied

would break upon their minds as they went and this dynamic thought would heal them.

So, we read, "As they went, they were cleansed."

You, no doubt, often have heard the words of that inspiring old hymn - "Oh, what peace we often forfeit; oh, what needless pain we bear, all because we do not carry everything to God in prayer." I, myself, came to this conviction through experience, being led to brood upon the nature of prayer. I believe in the practice and philosophy of what men call prayer, but not everything that receives that name is really prayer.

Prayer is the elevation of the mind to that which we seek. The very first word of correction is always "arise." Always lift the

mind to that which we seek. This is easily done by assuming the feeling of the wish fulfilled.

How would you feel if your prayer were answered?

Well, assume that feeling until you experience in imagination what you would experience in reality if your prayer were answered. Prayer means getting into action mentally. It means holding the attention upon the idea of the wish fulfilled until it fills the mind and crowds all other ideas out of the consciousness. This statement that prayer means getting into action mentally and holding the attention upon the idea of the wish fulfilled until it fills the mind and crowds all other ideas out of the consciousness, does not mean that

prayer is a mental effort – an act of will. On the contrary, prayer is to be contrasted with an act of will. Prayer is a surrender. It means abandoning oneself to the feeling of the wish fulfilled.

If prayer brings no response – there is something wrong with the prayer and the fault lies generally in too much effort. Serious confusion arises insofar as men identify the state of prayer with an act of will, instead of contrasting it with an act of will. The sovereign rule is to make no effort, and if this is observed, you will intuitively fall into the right attitude.

Creativeness is not an act of will, but a deeper receptiveness – a keener susceptibility. The acceptance of the end – the acceptance of the answered prayer –

finds the means for its realization. Feel yourself into the state of the answered prayer until the state fills the mind and crowds all other states out of your consciousness. What we must work for is not the development of the will, but the education of the imagination and the steadying of attention.

Prayer succeeds by avoiding conflict. Prayer is, above all things, easy. Its greatest enemy is effort. The mighty surrenders itself fully only to that which is most gentle. The wealth of Heaven may not be seized by a strong will, but surrenders itself, a free gift, to the God spent moment. Along the lines of least resistance travel spiritual as well as physical forces.

We must act on the assumption that we

already possess that which we desire, for all that we desire is already present within us. It only waits to be claimed. That it must be claimed is a necessary condition by which we realize our desires. Our prayers are answered if we assume the feeling of the wish fulfilled and continue in that assumption.

One of the loveliest examples of an answered prayer I witnessed in my own living room. A very charming lady from out of town came to see me concerning prayer. As she had no one with whom to leave her eight year old son, she brought him with her the time of our interview. Seemingly, he was engrossed in playing with a toy truck, but at the end of the interview with his mother he said, "Mr. Neville, I know how to pray now. I know what I want – a collie

puppy – and I can imagine I am hugging him every night on my bed."

His mother explained to him and to me the impossibilities of his prayer, the cost of the puppy, their confined home, even his inability to care for the dog properly. The boy looked into his mother's eyes and simply said, "But, Mother, I know how to pray now." And he did. Two months later during a "Kindness to Animals Week" in his city, all the school children were required to write an essay on how they would love and care for a pet. You have guessed the answer. His essay, out of the five thousand submitted, won the prize, and that prize, presented by the mayor of the city to the lad – was a collie puppy. The boy truly assumed the feeling of his wish fulfilled, hugging and loving his puppy every night.

Prayer is an act of Imaginative Love which is to be the subject of my message next Sunday morning at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. It is my desire, next Sunday, that I may explain to you, how you, like the young boy; can yield yourselves to the lovely images of your desires and persist in your prayer even though you, like the lad, are told that your desires are impossible.

The necessity of persistence in prayer is shown us in the Bible. "Which of you," asked Jesus, "shall go unto him at midnight, and say unto him: Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, ‘Trouble me

not; the door is now shut and my children are with me in bed; I cannot rise and give thee.’ I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give as many as he needeth." Luke 2.

The word translated as "importunity" means, literally, shameless impudence. We must persist until we succeed in imagining ourselves into the situation of the answered prayer. The secret of success is found in the word "perseverance." The soul imagining itself into the act, takes on the results of the act. Not imagining itself into the act, it is ever free from the result.

Experience in imagination what you would experience in reality were you already what you want to be, and you will take on the

result of that act. Do not experience in imagination what you want to experience in reality and you will ever be free of the result. "When ye pray, believe that ye receive, and ye shall receive."

One must persist until he reaches his friend on a higher level of consciousness. He must persist until his feeling of the wish fulfilled has all the sensory vividness of reality. Prayer is a controlled waking dream. If we are to pray successfully, we must steady our attention to observe the world as it would be seen by us were our prayer answered.

Steadying attention makes no call upon any special faculty, but it does demand control of imagination. We must extend our senses – observe our changed relationship

to our world and trust this observation. The new world is not there to grasp, but to sense, to touch. The best way to observe it is to be intensely aware of it.

In other words, we can, by listening as through we heard and by looking as though we saw, actually hear voices and see scenes from within ourselves that are otherwise not audible or visible. With our attention focused on the state desired, the outer world crumbles and then the world – like music – by a new setting, turns all its discords into harmonies.

Life is not a struggle but a surrender. Our prayers are answered by the powers we invoke not by those we exert. So long as the eyes take notice, the soul is blind for the world that moves us is the one we imagine,

not the world round about us. We must yield our whole being to the feeling of being the noble one we want to be. If anything is kept back, the prayer is vain. We often are deprived of our high goal by our effort to possess it. We are called upon to act on the assumption that we already are the man we would be. If we do this without effort – experiencing in imagination what we would experience in the flesh had we realized our goal, we shall find that we do, indeed, possess it. The healing touch is in our attitude.

We need change nothing but our attitude towards it. Assume a virtue if you have it not, assume the feeling of your wish fulfilled. "Pray for my soul; more things are wrought by prayer than this world dreams of."

Radio Lecture Meditation

Radio Talk, Station KECA, Los Angeles, July, 1951.

Many people tell me they cannot meditate. This seems to me a bit like saying they cannot play the piano after one attempt.

Meditation, as in every art or expression, requires constant practice for perfect results. A truly great pianist, for instance, would feel he could not play his best if he missed one day of practice. If he missed a week or a month of practice he would know that even his most uninitiated audience would recognize his defects.

So it is with meditation. If we practice daily with joy in this daily habit, we perfect it as an art. I find that those who complain of the

difficulty in meditation do not make it a daily practice, but rather, wait until something pressing appears in their world and then, through an act of will, try to fix their attention on the desired state. But they do not know that meditation is the education of the will, for when will and imagination are in conflict, imagination invariably wins.

The dictionaries define meditation as fixing one's attention upon; as planning in the mind; as devising and looking forward; engaging in continuous and contemplative thought. A lot of nonsense has been written about meditation. Most books on the subject get the reader nowhere, for they do not explain the process of meditation.

All that meditation amounts to is a controlled imagination and a well sustained

attention. Simply hold the attention on a certain idea until it fills the mind and crowds all other ideas out of consciousness. The power of attention shows itself the sure guarantee of an inner force. We must concentrate on the idea to be realized, without permitting any distraction.

This is the great secret of action. Should the attention wander, bring it back to the idea you wish to realize and do so again and again, until the attention becomes immobilized and undergoes an effortless fixation upon the idea presented to it.

The idea must hold the attention – must fascinate it – so to speak. All meditation ends at last with the thinker, and he finds he is what he, himself, has conceived. The undisciplined man’s attention is the servant

of his vision rather than its master. It is captured by the pressing rather than the important.

In the act of meditation, as in the act of adoration, silence is our highest praise. Let us keep our silent sanctuaries, for in them the eternal perspectives are preserved. Day by day, week by week, year by year, at times where none through love or lesser intentions were allowed to interfere, I set myself to attain mastery over my attention and imagination. I sought out ways to make more securely my own, those magical lights that dawned and faded within me. I wished to evoke them at will and to be the master of my vision.

I would strive to hold my attention on the activities of the day in unwavering

concentration so that, not for one moment, would the concentration slacken. This is an exercise – a training for higher adventures of the soul. It is no light labor. The ploughman's labor, working in the fields is easier by far. Empires do not send legions so swiftly to obstruct revolt as all that is alive in us hurries along the nerve highways of the body to frustrate our meditative mood. The beautiful face of one we love glows before us to enchant us from our task. Old enmities and fears beleaguer us. If we are tempted down these vistas, we find, after an hour of musing, that we have been lured away. We have deserted our task and forgotten that fixity of attention we set out to achieve. What man is there who has complete control of his imagination and attention.

A controlled imagination and steadied attention, firmly and repeatedly focused on the idea to be realized, is the beginning of all magical operations. If he persists through weeks and months, sooner or later, through meditation, he creates in himself a center of power. He will enter a path all may travel but on which few do journey.

It is a path within himself where the feet first falter in shadow and darkness, but which later is made brilliant by an inner light. There is no need for special gifts or genius. It is not bestowed on any individual but won by persistence and practice of meditation. If he persists, the dark caverns of his brain will grow luminous and he will set out day after day for the hour of meditation as if to keep an appointment with a lover. When it comes, he rises within himself as a diver,

too long under water, rises to breathe the air and see the light. In this meditative mood he experiences in imagination what he would experience in reality had he realized his goal, that he may in time become transformed into the image of his imagined state.

The only test of religion worth making is whether it is true born; whether it springs from the deepest consciousness of the individual; whether it is the fruit of experience; or whether it is anything else whatever.

This is my reason for speaking to you on my last Sunday in Los Angeles about The True Religious Attitude. What is your religious attitude? What is my religious attitude? I shall speak on this subject next

Sunday morning at 10:30 as Dr. Bailes' guest. The service will be held at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. I shall endeavor to show you that the methods of mental and spiritual knowledge are entirely different. For we know a thing mentally by looking at it from the outside, by comparing it with other things, by analyzing and defining it; whereas we can know a thing spiritually only by becoming it.

We must be the thing itself and not merely talk about it or look at it. We must be in love if we are to know what love is. We must be Godlike if we are to know what God is.

Meditation, like sleep, is an entrance into the subconscious. "When you pray, enter into your closet, and when you have shut

your door, pray to your Father which is in secret and your Father which is in secret shall reward you openly."

Meditation is an illusion of sleep which diminishes the impression of the outer world and renders the mind more receptive to suggestion from within. The mind in meditation is in a state of relaxation akin to the feeling attained just before dropping off to sleep. This state is beautifully described by the poet, Keats, in his 'Ode to a Nightingale'. It is said that as the poet sat in the garden and listened to the nightingale, he fell into a state which he described as "A drowsy numbness pains my senses as though of hemlock I had drunk." Then after singing his ode to the nightingale, Keats asked himself this question, "Was it a vision or a waking

dream? Fled is the music; do I wake or sleep?"

Those are the words of one who has seen something with such vividness or reality that he wonders whether the evidence of his physical eyes can now be believed. Any kind of meditation in which we withdraw into ourselves without making too much effort to think is an outcropping of the subconscious.

Think of the subconscious as a tide which ebbs and flows. In sleep, it is a flood tide, while at moments of full wakefulness, the tide is at its lowest ebb. Between these two extremes are any number of intermediary levels. When we are drowsy, dreamy, lulled in gentle reverie, the tide is high. The more wakeful and alert we become, the lower the

tide sinks. The highest tide compatible with the conscious direction of our thoughts occurs just before we fall asleep and just after we wake.

An easy way to create this passive state is to relax in a comfortable chair or on a bed. Close your eyes and imagine that you are sleepy, so sleepy, so very sleepy. Act precisely as though you were going to take a siesta. In so doing, you allow the subconscious tide to rise to sufficient height to make your particular assumption effective.

When you first attempt this, you may find that all sorts of counter thoughts try to distract you, but if you persist, you will achieve a passive state. When this passive state is reached, think only on "things of

good report" imagine that you are now expressing your highest ideal, not how you will express it, but simply feel HERE AND NOW that you are the noble one you desire to be. You are it now. Call your high ideal into being by imagining and feeling you are it now.

I think all happiness depends on the energy to assume the feeling of the wish fulfilled, to assume the mask of some other more perfect life. If we cannot imagine ourselves different from what we are and try to assume that second more desirable self, we cannot impose a discipline upon ourselves though we may accept discipline from others.

Meditation is an activity of the soul; it is an active virtue; and an active virtue, as

distinguished from passive acceptance of a code is theatrical. It is dramatic; it is the wearing of a mask.

As your goal is accepted, you become totally indifferent to possible failure, for acceptance of the end wills the means to the end. When you emerge from the moment of meditation it is as though you were shown the happy end of a play in which you are the principal actor.

Having witnessed the end in your meditation, regardless of any anticlimactic state you encounter, you remain calm and secure in the knowledge that the end has been perfectly defined. Creation is finished and what we call creativeness is really only a deeper receptiveness or keener susceptibility on our part, and this

receptiveness is "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Through meditation, we awaken within ourselves a center of light, which will be to us a pillar of cloud by day and a pillar of fire by night.

Radio Lecture The Law of Assumption

Radio Talk, Station KECA, Los Angeles, July, 1951.

The great mystic, William Blake, wrote almost two hundred years ago, "What seems to be, is, to those to whom it seems to be and is productive of the most dreadful consequences to those to whom it seems to be."

Now, at first, this mystical gem seems a bit involved, or at best to be a play on words; but it is nothing of the kind. Listen to it carefully. "What seems to be, is, to those to whom it seems to be." That is certainly clear enough. It is a simple truth about the law of assumption, and a warning of the consequences of its misuse.

The author of the Epistle to the Romans declared in the fourteenth chapter, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean."

We see by this that it is not superior insight but purblindness that reads into the greatness of men some littleness with which it chances to be familiar, for what seems to be, is, to those to whom it seems to be.

Experiments recently conducted at two of our leading universities revealed this great truth about the law of assumption. They stated in their releases to the newspapers, that after two thousand experiments they came to the conclusion that, ‘What you see

when you look at something depends not so much on what is there as on the assumption you make when you look. What you believe to be the real physical world is actually only an assumptive world."

In other words, you would not define your husband in the same way that you mother would. Yet, you are both defining the same person. Your particular relationship to a thing influences your feelings with respect to that thing and makes you see in it an element which is not there.

If your feeling in the matter is a self-element; it can be cast out. If it is a permanent distinction in the state considered, it cannot be cast out. The thing to do is to try. If you can change your opinion of another, then what you now

believe of him cannot be absolutely true, but relatively true.

Men believe in the reality of the external world because they do not know how to focus and condense their powers to penetrate its thin crust. Strangely enough, it is not difficult to penetrate this view of the senses. To remove the veil of the senses, we do not employ great effort; the objective world vanishes as we turn our attention from it. We have only to concentrate on the state desired to mentally see it; but to give reality to it so that it will become an objective fact, we must focus our attention upon the desired state until it has all the sensory vividness and feeling of reality.

When, through concentrated attention, our desire appears to possess the distinctness

and feeling of reality; when the form of thought is as vivid as the form of nature, we have given it the right to become a visible fact in our lives. Each man must find the means best suited to his nature to control his attention and concentrate it on the desired state. I find for myself the best state to be one of meditation, a relaxed state akin to sleep, but a state in which I am still consciously in control of my imagination and capable of fixing my attention on a mental object.

If it is difficult to control the direction of your attention while in this state akin to sleep, you may find gazing fixedly into an object very helpful. Do not look at its surface, but rather into and beyond any plain object such as a wall, a carpet or any object which possesses depth. Arrange it to return as

little reflection as possible. Imagine, then, that in this depth you are seeing and hearing what you want to see and hear until your attention is exclusively occupied by the imagined state.

At the end of your meditation, when you awake from your controlled waking dream you feel as though you had returned from a great distance. The visible world which you had shut out returns to consciousness and, by its very presence, informs you that you have been self deceived into believing that the object of your contemplation was real; but if you remain faithful to your vision this sustained mental attitude will give reality to your visions and they will become visible concrete facts in your world.

Define your highest ideal and concentrate your attention upon this ideal until you identify yourself with it. Assume the feeling of being it – the feeling that would be yours were you now embodying it in your world. This assumption, though now denied by your senses, "if persisted in" – will become a fact in your world. You will know when you have succeeded in fixing the desired state in consciousness simply by looking mentally at the people you know.

This is a wonderful check on yourself as your mental conversations are more revealing than your physical conversations are. If, in your mental conversations with others, you talk with them as you formerly did, then you have not changed your concept of self, for all changes of concepts of self result in a changed relationship to

the world. Remember what was said earlier, "What you see when you look at something depends not so much on what is there as on the assumption you make when you look."

Therefore, the assumption of the wish fulfilled should make you see the world mentally as you would physically were your assumption a physical fact. The spiritual man speaks to the natural man through the language of desire. The key to progress in life and to the fulfillment of dreams lies in the ready obedience to the voice. Unhesitating obedience to its voice is an immediate assumption of the wish fulfilled. To desire a state is to have it. As Pascal said, "You would not have sought me had you not already found me."

Man, by assuming the feeling of the wish fulfilled and then living and acting on this conviction changes his future in harmony with his assumption. To "change his future" is the inalienable right of freedom for loving individuals. There would be no progress in the world were it not for the divine discontent in man which urges him on to higher and higher levels of consciousness.

I have chosen this subject so close to the hearts of us all - “Changing Your Future" for my message next Sunday morning. I am to have the great joy of speaking for Dr. Bailes while he is vacationing. The service will be held at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega Boulevard. Since the right to change our future is our birthright as sons of God, let

us accept its challenge and learn just how to do it.

Again today, speaking of changing your future, I wish to stress the importance of a real transformation of self – not merely a slight alteration of circumstances which, in a matter of moments, will permit us to slip back into the old dissatisfied man. In your meditation, allow others to see you as they would see you were this new concept of self a concrete fact. You always seem to others the embodiment of the ideal you inspire.

Therefore, in meditation, when you contemplate others, you must be seen by them mentally as you would be seen by them physically were your conception of yourself an objective fact. That is, in

meditation, you imagine that they see you expressing this nobler man you desire to be. If you assume that you are what you want to be, your desire is fulfilled and, in fulfillment, all longing "to be" is neutralized.

This, also, is an excellent check on yourself as to whether or not you have actually succeeded in changing self. You cannot continue desiring what has been realized. Rather, you are in a mood to give thanks for a gift received. Your desire is not something you labor to fulfill, it is recognizing something you already possess. It is assuming the feeling of being that which you desire to be.

Believing and being are one. The conceiver and his conception are one. Therefore, that which you conceive yourself to be can

never be so far off as even to be near, for nearness implies separation. "If thou canst believe, all things are possible to him that believeth." Faith is the substance of things hoped for, the evidence of things not yet seen. If you assume that you are that finer, nobler one you wish to be, you will see others as they are related to your high assumption. All enlightened men wish for the good of others. If it is the good of another you seek, you must use the same controlled contemplation.

In meditation, you must represent the other to yourself as already being or having the greatness you desire for him. As for yourself, your desire for another must be an intense one. It is through desire that you rise above your present sphere and the road from longing to fulfillment is shortened

as you experience in imagination all that you would experience in the flesh were you or your friend the embodiment of the desire you have for yourself or him.

Experience has taught me that this is the perfect way to achieve my great goals for others as well as for myself. However, my own failures would convict me were I to imply that I have completely mastered the control of my attention. I can, however, with the ancient teacher say: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before – I press towards the mark for the prize."

Radio Lecture Truth

Radio Talk, Station KECA, Los Angeles, July, 1951.

I wish to ask each one of you listening to me today a question – a question which must be close to the hearts of us all concerning truth.

If a man known to you as a murderer broke into your home and asked the whereabouts of your mother, would you tell him where she was? Would you tell him the truth? Would you?

I venture not – I hope not. In the most mystical of the Gospels – in the Gospel of St. John we read, "Ye shall know the truth, and the truth shall make you free."

Therein lies a challenge to us all, "The truth

shall make you free."

If you told the truth concerning your mother, would you set her free? Again, in John we read, "Sanctify them by the truth." If you gave your mother up to a murderer, would you "sanctify her?" What, then, is the truth of which the Bible so constantly speaks? The truth of the Bible is always coupled with love. The truth of the Bible is that spiritual realization of conscious life in God towards which the human soul evolves through all eternity.

Truth is an ever-increasing illumination. No one who seeks sincerely for truth need fear the outcome for every raising erstwhile truth brings into view some larger truth which it had hidden. The true seeker after truth is not a smug, critical, holier than thou

person. Rather, the true seeker after truth knows the words of Zechariah to be true. "Speak ye every man the truth to his neighbor and let none of you imagine evil in your hearts against his neighbor." The seeker after truth does not judge from appearances – he sees the good, the truth in all he observes. He knows that a true judgment need not conform to the external reality to which it relates. Never are we so blind to the truth as when we see things as they seem to be. Only pictures that idealize really depict the truth. It is never superior insight but rather, purblindness that reads into the greatness of another some littleness with which it happens to be familiar.

We all know at least one petty gossip who not only imagines evil against his neighbor,

but also insists upon spreading that evil far and wide. His cruel accusations are always accompanied by the statement, "It’s a fact," or "I know it’s the truth." How far from the truth he is. Even if it were the truth as he knows the truth, it is better not to voice it for "A truth told with bad intent beats all the lies you can invent." Such a man is not a seeker after the truth as revealed in the Bible. He seeks not truth so much as support for his own point of view. By his prejudices, he opens a door by which his enemies enter and make their own the secret places of his heart. Let us seek sincerely for the truth as Robert Browning expresses it:

"Truth is within ourselves; it take no rise from outward things, whate'er you may believe. There is an immortal center in us all where truth abides in fullness.”

The truth that is within us is governed by imaginative love. Knowing this great truth, we can no longer imagine evil against any neighbor. We will imagine the best of our neighbor. It is my belief that wherever man's attitude towards life is governed by imaginative love, there it is religious - there he worships – there he perceives the truth.

I am going to speak on this subject next Sunday morning when my title will be, "Imaginative Love." At that time, I am to have the pleasure and the privilege of taking Dr. Frederick Bailes' service at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. The service will be held as Dr. Bailes always conducts it at 10:30 Sunday morning.

It is an intuitive desire of all mankind to be

a finer, nobler being, to do the loving thing. But we can do the loving thing only when all we imagine is full of love for our neighbor. Then we know the truth, the truth that sets all mankind free. I believe this is a message that will aid us all in the art of living a better and finer life. Infinite love in unthinkable origin was called God, the Father. Infinite love in creative expression was called God, the Son. Infinite love in universal interpenetration, in Infinite Immanence, and in Eternal procession, was called God, the Holy Ghost. We must learn to know ourselves as Infinite Love, as good rather than evil.

This is not something that we have to become; it is, rather, for us to recognize something that we are already. The original birthplace of imagination is in love. Love is

its lifeblood. Insofar as imagination retains its own life's blood, its visions are images of truth. Then it mirrors the living identity of the thing it beholds. But if imagination should deny the very power that has brought it to birth then the direst sort of horror will begin. Instead of rendering back living images of the truth, imagination will fly to love's opposite – fear and its visions will then be perverted and contorted reflections cast upon a screen of frightful fantasy.

Instead of being the supremely creative power, it will become the active agent of destruction. Wherever man's attitude to life is truly imaginative, there man and God are merged in creative unity. Remember that Love is always creative, causative in every sphere from the highest to the very lowest.

There never has existed thought, word or deed that was not caused by love, or by its opposite – fear of some kind, even if it were only a desire of a not very worthy aim. Love and fear are the mainspring of our mental machinery. Everything is a thought before it becomes a thing.

I suggest the pursuit of a high ideal to make a fact of being become a fact of consciousness and to do this by training the imagination to realize that the only atmosphere in which we truly live and move and have our being is Infinite Love. God is Love. Love never faileth. Infinite Creative Spirit is Love. The urge that caused Infinite unconditioned consciousness to condition Itself into millions of sensitive forms is Love.

Love regarded as an abstraction – apart from an object – is unthinkable. Love is not love if there is no beloved. Love only becomes thinkable in relation, in process in act. Let us recognize with Blake that, "He who will not live by love must be subdued by fear," and set ourselves the highest of ideals to love and to live by. But our highest ideals do not bless unless they come down and take on flesh. We must make results and accomplishments the crucial test of our imagination and our love, for incarnation is the only true realization. Our faithfulness must be to the sum of all the truth we know and it must be absolute. Otherwise, that truth lacks a vehicle and cannot be incarnated in us.

Our concept of ourselves determines the scenery of our lives. We are ever our own

jailers. The prison doors that we thought closed are truly ajar - waiting for us to see the truth. "Man ever surrounds himself with the true image of himself," said Emerson. "Every spirit builds itself a house and beyond its house, a world, and beyond its world, a heaven. Know then the world exists for you, for you the phenomenon is perfect. What we are that only can we see. All that Adam had, all the Caesar could, you have and can do."

Adam called his house heaven and earth. Caesar called his house, Rome. You perhaps call yours a cobbler’s trade, or a hundred acres of land, or a scholar’s garret. Yet line for line, and point for point, your dominion is as great as theirs, though without such fine names. Build, therefore, your own world and as fast as you conform

your life to the pure idea in your mind, that will unfold its great proportions.

The truth is our secret inward reality, the cause, the meaning, the relation of our lives to all things. Let the truth carry us heavenwards, expanding our conceptions, increasing our understanding until we know the "Truth" and are made "Free."

Radio Lecture Feeling is the Secret

Radio Talk, Station KECA, Los Angeles, July, 1951.

Recently, I asked a very successful businessman his formula for success. He laughed and was a little embarrassed. Then he replied, "I guess it's just because I can't conceive of failure. It's nothing that I think about much. It's more a feeling that I have."

His statement coincided completely with my own beliefs and experiments. We can think about something forever and never see it in our world, but once let us feel its reality, and we are bound to encounter it. The more intensely we feel, the sooner we will encounter it.

We all regard feelings far too much as effects, and not sufficiently as causes of the events of the day. Feeling is not only the result of our conditions of life, it is also the creator of those conditions. We say we are happy because we are well, not realizing that the process will work equally well in the reverse direction. We are well because we are happy. We are all far too undisciplined in our feelings.

To be joyful for another is to bless ourselves as well as him. To be angry with another is to punish ourselves for his fault. The distressed mind stays at home though the body travels to the ends of the earth, while the happy mind travels though the body remains at home.

Feeling is the secret of successful prayer,

for in prayer, we feel ourselves into the situation of the answered prayer and, then, we live and act upon that conviction. Feeling after Him, as the Bible suggests, is a gradual unfolding of the soul's hidden capacities. Feeling yields in importance to no other. It is the ferment without which no creation is possible. All forms of creative imagination imply elements of feeling. All emotional dispositions whatever may influence the creative imagination. Feeling after Him has no finality. It is an acquisition, increasing in proportion to receptivity, which has not and never will have finality. An idea which is only an idea produces nothing and does nothing. It acts only if it is felt, if it is accompanied by effective feeling. Somewhere within the soul there is a mood which, if found, means wealth, health,

happiness to us. The creative desire is innate in man. His whole happiness is involved in this impulse to create.

Because men do not perfectly "feel," the results of their prayers are unsure, when they might be perfectly sure. We read in Proverbs, "A merry heart doeth good like a medicine but a broken spirit drieth the bones." Orchestral hearts burn in the oil of the lamp of the king. The spirit sings unto the Lord a new song. All true prayer wears a glad countenance; the good are anointed with the oil of gladness above their fellows.

Let us, then, watch our feelings, our reactions to the day’s events. And let us guard our feelings even more zealously in the act of prayer, for prayer is the true creative state. Dignity indicates that man

hears the greater music of life, and moves to the tempo of its deeper meaning. If we did nothing but imagine and feel the lovely, the world's reform would, at once, be accomplished. Many of the stories of the Bible deal exclusively with the power of imagination and feeling.

"Feeling after Him" is the cry of the truth seeker. Only imagination and feeling can restore the Eden from which experience has driven us. Feeling and imagination are the senses by which we perceive the beyond. Where knowledge ends, they begin. Every noble feeling of man is the opening for him of some door to the divine world. Let us measure men, not by the height of their cities, but by the magnificence of their imaginations and feelings. Let us turn our thought up to

Heaven and mix our imagination with the angels. The world that moves us is the one we imagine, not the world that surrounds us. In the imagination lie the unexplored continents, and man’s great future adventure.

This consciousness of non-finality in "feeling after God" has been the experience of all earnest Godward feelers. They realize that their conception of the Infinite has constantly deepened and expanded with experience. Those who endeavor to think out the meaning of the experience and to coordinate it with the rest of our knowledge, are the philosophic mystics; those who try to develop the faculty in themselves, and to deepen the experience are the practical or experimental mystics.

Some, and among them the greatest, have tried to do both. Religion begins in subjective experience. Religion is what a man does with his solitude, for in solitude we are compelled to subjective experience.

It is of the Religious Attitude that I shall speak next Sunday morning. This will be the last Sunday morning I shall take the service for Dr. Bailes this season. The service is held at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard, near La Cienega. A True Religious Attitude is man's salvation.

God never changes; it is we who are changing; our spiritual eyes are ever getting keener; and this enlargement of truth will bring us an ever increasing inner peace.

The best defense against the deceptive assault upon our mental and moral eyesight is the spiritual eye or the Eye of God. In other words, a spiritual ideal that cannot be changed by circumstance, a code of personal honor and integrity in ourselves and good will and love to others. "Not what thou art, nor what thou hast been, beholdeth God with his merciful eyes, but that thou wouldst be."

Through the veins of the humblest man on earth runs the royal blood of being. Therefore, let us look at man through the eyes of imaginative love which is really seeing with the Eye of God. Under the influence of the Eye of God, the ideal rises up out of the actual as water is etherialized by the sun into the imagery cloudland. Things altogether distant are present to the

spiritual eye.

The Eye of God makes the future dream a present fact. Not four months to harvest – look again. If we persist in this seeing, one day we will arise with the distance in our eyes, and all the staying, stagnant nearby will suddenly be of no importance. We will brush it aside as we pass on to our far-seen objective.

The man who really finds himself cannot do otherwise than let himself be guided by love. He is of too pure eyes to behold iniquity. Our ability to help others will be in proportion to our ability to control and help ourselves. The day a man achieves victory over himself, history will discover that to have been a victory over his enemy. The healing touch is in an attitude, and one day

man will discover that one governs souls only with serenity. The mighty surrenders itself fully only to the most gentle.

Recognizing the power of feeling, let us pay strict attention to our moods and attitudes. Every stage of man’s progress is made through the exercise of his imagination and feeling. By creating an "ideal" within our mental sphere we can feel ourselves into this "ideal image" till we become one and the same with it, absorbing its qualities into the very core of our being. The solitary or captive can, by the intensity of his imagination and feeling, effect myriads so that he can act through many men and speak through many voices. Extend your feelers, trust your touch, participate in all flights of your imaginations and be not afraid of your own sensitivities.

The best way to feel another’s good is to be more intensely aware of it. Be like my friend and have "more of a feeling" for the health, the wealth, the happiness you desire. Ideas do not bless unless they descend from Heaven and take flesh. Make results or accomplishments the crucial test of true imagination. As you observe these results, you will determine to fill your images with love and to walk in a high and noble mood for you will know with the poet:

"That which ye sow ye reap. See yonder fields the sesamum was sesamum, the corn was corn. The Silence and the Darkness knew So is man’s fate born."

Radio Lecture Affirm the Reality of Our Own Greatness

Radio Talk, Station KECA, Los Angeles (July, 1951).

In the creation of a new way of life, we must begin at the beginning, with our own individual regeneration. The formation of organizations, political bodies, religious bodies, social bodies is not enough. The trouble we see goes deeper than we perceive. The essential revolution must happen within ourselves.

Everything depends on our attitude towards ourself – that which we will not affirm within ourself can never develop in our world. This is the religion by which we live, for religion begins in subjective

experience, like charity, it begins at home. "Be ye transformed by the renewing of your mind" is the ancient formula and there is no other. Everything depends upon man's attitude toward himself. That which he cannot or will not claim as true of himself can never evolve in his world.

Man is constantly looking about his world and asking, "What's to be done? What will happen?" when he should ask himself "Who am I? What is my concept of myself?" If we wish to see the world a finer, greater place, we must affirm the reality of a finer, greater being within ourselves. It is the ultimate purpose of my teaching to point the road to this consummation. I am trying to show you how the inner man must readjust himself – what must be the new premise of his life, in order that he may lose

his soul on the level he now knows and find it again on the high level he seeks.

It is impossible for man to see other than the contents of his own consciousness, for nothing has existence for us save through the consciousness we have of it. The ideal man is always seeking a new incarnation but unless we, ourselves, offer him human parentage, he is incapable of birth. We are the means whereby the redemption of nature from the law of cruelty is to be effected. The great purpose of consciousness is to effect this redemption. If we decline the burden and point to natural law as giving us conclusive proof that redemption of the world by imaginative love is something that can never come about, we simply nullify the purpose of our lives through want of faith. We reject the

means, the only means, whereby this process of redemption must be effected.

The only test of religion worth making is whether it is true born - whether it springs from the deepest conviction of the individual, whether it is the fruit of inner experience. No religion is worthy of a man unless it gives him a deep and abiding sense that all is well, quite irrespective of what happens to him personally. The methods of mental and of spiritual knowledge are entirely different, for we know a thing mentally by looking at it from the outside, by comparing it with other things by analyzing and defining it.

Whitehead has defined religion as that which a man does with his solitude. I should like to add, I believe it is what a man

is in his solitude. In our solitude we are driven to subjective experience. It is, then, that we should imagine ourselves to be the ideal man we desire to see embodied in the world. If, in our solitude, we experience in our imagination what we would experience in reality had we achieved our goal, we will in time, become transformed into the image of our ideal. "Be renewed in the spirit of your mind – put on the new man – speak every man truth with his neighbor." The process of making a "Fact of being a fact of consciousness" is by the "renewing of our mind."

We are told to change our thinking. But we can’t change our thought unless we change our ideas. Our thoughts are the natural outpouring of our ideas, and our innermost ideas are the man himself. The end of

longing is always to be – not to do. Be still and know "I am that which I desire.” Strive always after being. External reforms are useless if your heart is not reformed. Heaven is entered not by curbing our passions; but rather, by cultivating our virtues. An old idea is not fickly forgotten, it is crowded out by new ideas. It disappears when a wholly new and absorbing idea occupies our attention. Old habits of thinking and feeling – like dead oak leaves - hang on till they are pushed off by new ones.

Creativeness is basically a deeper receptiveness, a keener susceptibility. The future dream must become a present fact in the mind of anyone who would alter his life. Every great out-picturing is preceded by a period of profound absorption. When

that absorption is filled with our highest ideal, when we become that ideal – then we see it manifest in our world and we realize that the present does not recede into the past, but advances into the future. This is essentially how we change our future. A "now" which is "elsewhere" has for us no absolute meaning. We only recognize "now" when it is at the same time "here."

When we feel ourselves into the desired state "here" and "now" we have truly changed our future. It is this "Changing Your Future" which I hope to explain to you fully next Sunday morning when I am speaking for Dr. Bailes at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. It is my purpose to stir you to a higher concept of yourself and to explain so clearly the method by which you

can achieve this concept that each one of you will leave the service on Sunday morning a transformed being.

Discouraged people are sorely in need of the inspiration of great principles. We must get back to first principles if we are to speak with a voice that will kindle the imagination and rouse the spirit. Again, I must repeat, in the creation of a new way of life, we must begin at the very beginning with our own individual regeneration. Man’s chief delusion is his conviction that he can do anything. Everyone thinks he can do – everyone wants to do and all ask, "What to do?"

What to do? It is impossible to do anything. One must be. It is hard for us to accept the fact that "We, of ourselves, do nothing." It

is especially difficult because it is the truth and the truth is always difficult for man to accept. But, actually, nobody can do anything.

Everything happens – all that befalls man – all that is done by him – all that comes from him – all this happens, and it happens in exactly the same way that rain falls as a result of a change in the temperature in the higher regions of the atmosphere.

This is a challenge to us all. What concept are we holding of ourselves in the higher regions of our soul? Everything depends upon man's attitude towards himself. That which he will not affirm as true within himself can never develop in his world. A change of concept of self is the right adjustment – the new relationship between

the surface and the depth of man. Deepening is, in principle, always possible, for the ultimate depth lives in everyone, and it is only a question of becoming conscious of it. Life demands of us the willingness to die and to be born again.

This is not meant that we die in the flesh. We die in the spirit of the old man to become the new man, then we see the new man in the flesh. "Subjection to the will of God" is an old phrase for it and there is, I believe, no new one that is better. In that self committal to the ideal we desire to express, all conflict is dispersed and we are transformed into the image of the ideal in whom we rest.

We are told that the man without a wedding garment reaches the Kingdom by cleverly

pretending. He does not believe internally what he practices externally. He appears good, kind, charitable. He uses the right words, but inwardly he believes nothing. Coming into the strong light of those far more conscious than himself, he ceases to deceive. A wedding garment signifies a desire for union.

He has no desire to unite with what he teaches, even if what he teaches is the truth. Therefore, he has no wedding garment. When we are united with the truth, then we will put off the old nature and be renewed in the spirit of our mind.

Truth will strip the clever pretenders of their false aristocracy. Truth, in its turn, will be conquered and governed by the aristocracy of goodness, the only

unconquerable thing in the world.

That Which Already has Been

6th October, 1959.

This platform is concerned only with the great secret of life. Here we are convinced that the Supreme Power that created and sustains the universe is Divine Imagining, and it does not differ from human imagination save in degree of intensity. So God in man is your wonderful Imagination; that is God. We tell you that Imagination creates Reality, but bear in mind that at this human level on earth it takes time and persistence. If we will persist in the image, live in it, sleep in it, breathe in it, it will crystallize into tangible form. Night after night we take different facets of this truly great secret, and as we turn to the greatest book on Imagination in the world, we treat

it differently. So, as we turn to it, bear in mind that the Bible is addressed to the Imagination, not to the man of sense or the man of reason the one that is "lost" or "dead" or "sound asleep."

We will take a simple little verse and show you why it is not addressed to the natural man. Ecclesiastes 3:15: "That which is, already has been; that which is to be, already has been; and God seeks what has been driven away." The "natural man" cannot grasp that, for to him reality is based only on the evidence of the senses. The man of reason could justify the verse's end, saying if it has any meaning then the writer must mean recurrence. The sun comes up every day and the moon completes its cycle and the seasons come and go. If we took a picture of the universe today, the

scientists can compute how long it will take to return to this point in the picture. So the intellectual man could justify the verse; but that is not what is meant, for it is addressed not to the man of reason or the man of sense, but to the man of Imagination. What is it all about? "That which is, already has been; that which is to be, already has been, and God seeks what has been driven away."

We are told that he made generic man (male female) in his own image and called them "Man." Then we are told that this man was driven out, and the priesthoods tell us he was driven out because of some "original sin." I send my child to school to prepare her for living in the world, not to punish her, but to do it I must send her out. In Barbados we have a good school

system, though not beyond high school, and when I was a boy there I would see these children arriving from the other islands at the beginning of the school year with their new clothes and their new books.

They thought it was exciting, not knowing what it was all about. But then the time came for the parents to kiss them goodbye and leave them in this strange place, and many a child cried himself to sleep not just for a night but for the whole term, such was their homesickness and loneliness. But the parents did it in love and left them there. Many sent their children on to England for still higher education at great sacrifice, and they could not afford to bring them home for vacations, so they had to wait years to see them again.

But they did it in love and only love.

An infinite being of love did the same thing to us. We were "dead." We were fully made and perfect but we were like the statue of Galatea. And then to quicken man and make him like God, he had to drive him out not in space, out in mind. So God became man, the thing that was dead, and to do it he had to lower himself to this level which in comparison to the higher states would be called "dead." This garment of skin you wear has been long in preparation for the Son of God. We are told: “And He clothed them in garments of skin." It is for schooling purposes.

Why are we here? To make images. The whole universe is an image of cosmic fancy. We are learning, so we begin with

the simplest things a job, a new home, a change in environment. We do it in the same way as our Father did it, but this is a classroom so we make mistakes but the fault is not ours for we are not yet awake. There was the perfect system, existing for its creator, and then God set free certain portions of it, and so he “prepared the way for his banished ones to return." God seeks what has been driven away, so that he may say: "This, my son, who was dead [and] is alive again." So we are the one he is seeking.

There is something hidden in this coat of skin that he is seeking.

We must get beyond the senses and begin to create. So I say to everyone that we must start the art of creating, no matter how

simple or how big the thing is, no matter what it is that is creating. We create by faith, and faith is belief in the thing not yet seen. We create by assembling an image that implies we now have what we want in this world, and if we are faithful we bring it to pass, and as we do it we begin to move through this labyrinthine way for the return of his Son. "Whom God has afflicted He will comfort and call his friend." So if you are hurt do not believe that it was because of what you did in the past. No. We pass through the fixed labyrinthine ways that he has prepared for the return of his Son. So the Son finally awakens and he walks with me through the whole roadway of these states.

You can create anything in this world if you know who you are, and if you do not know,

that is why these platforms exist to teach you, for we are all interlaced. You may think you are insignificant; you may even be in jail but even behind bars you are creating. And you need not remain in jail if you know who you are.

Have you ever flown over a lake or over the ocean? A friend recently flew in from San Diego. He had been in the navy and he had always owned boats, but he had never before observed what he saw now from the air. He was on the ocean side as the plane took off from San Diego, and looking down he saw this little thirty-footer coming in the opposite direction. He noticed the wake of this little ship and watched it widen, and nothing interrupted it. When his plane turned inland he was flying at three hundred miles per hour, but looking back

he realized that this little boat doing maybe thirty knots was troubling the entire Pacific. As far as the eye could see this wake was moving and nothing could stop it and the occupant of that boat was totally unaware of what he was doing.

We are all like that. You think you can imagine and not affect others? It is like the wake: in time it encompasses the whole world. It starts as a little "v" but it grows wider and wider. Everyone will be in some way influenced by my pattern. If one knows what he wants for himself or for others and remains faithful to it, he does not have to ask: "Who will help me?" For every person who must play a part will play it to make possible the fulfillment of that dream.

A lady said to me the other night: "Look at

my hands! A week ago they were blistered as if with acid; now there is no scar, but it took me five days of revision to bring about what you are seeing." For unnumbered days prior to this nothing happened, but five days of revision brought this about. She produced in her own body this change. This seems stupidity to the rational man; to the Greek it is foolishness and to the Jew a stumbling block. It means that the man of reason cannot comprehend it; he cannot believe that one can create by imagination. The way is prepared for you, for there are unnumbered states, and we can create states to deliver others and pull them out of those into which they have fallen.

We are here on the earth as in a great schoolroom. We were not sent here to be punished, but to learn to become creators

like our Father. There is no "original sin" for God made the decision to send me to "school." In fact I was "dead." I existed only for God, the creator of the perfect system, and then came the decision to subject me to this schoolroom in the hope I would be set free in the glorious liberty of the sons of God. Given the choice, what child would go to school? But loving the child the parents subject it to that training. How many years are taken from children's lives and given to learning? It is the same with us, only it is a vaster school. So let no one tell you that you did anything wrong in being born. These coats of skin were prepared for us, for they help man the invisible reality to become conscious. And then some certain teachers sent by God tell them of the only value in the world and that is to awake. But

if in the awakening, you want a better home, a finer job, better health, then try to create it. Failure does not matter; you are learning. If you persist you will win. You create by faith. By faith the worlds were made and sustained. Things that are made are made from things that do not appear. So what would it be like if you were the man you want to be? See the world as you would like to see it.

Let me define Imagination for you. It is spiritual sensation, but the word "spiritual" is to most of us something that is not practical the incorporeal as opposed to the corporeal. But Imagination is the power to perceive what is absent from the senses. Take a rose there is not one here but right now could I sense it in any way? Smell it? Touch it? I can, though it is absent from the

senses. That is Imagination. If Imagination creates reality, such perception of what is absent from the senses makes it so. We have unnumbered case histories to prove it. Imagination is the power to perceive what is absent from the senses, and if you persist, you go beyond the sense man and go beyond the rational man. "The natural man receives not the things of the spirit of God for they are foolishness unto him."

How can I discern my home spiritually? I cannot see it with my physical eye or touch it with my physical hands, but in Imagination I can do both. You may say: "I do not have a home." Well, you do the same thing with a home you do not yet own. Do it with funds you do not now possess. Nothing has quite the same smell as money, or the same sound. If it is money

you want, use every sense to make it real. But do not say: "I perceive it because I know it is there." To exercise the Imagination you see something that is not yet there. Then we get beyond the natural man, like the lady who in five days brought about a complete transformation in her hands. Everyone is here for image making and to learn lessons, and the being who sent you here came with you and he has never left you. He became you and lit you with himself. As he lit man he awoke through the passage prepared for him into this schoolroom called earth. And then as he is lifted up he is embraced and given the ring and the fatted calf. "For this is my son who was dead and now lives again." For the first state was death and then comes the quickening of this state. He was lost

and now he is found again. "That which is already has been; that which is to be already has been, and God seeks that which was driven away." So he drives him out by taking him out of mind. He is seeking Jacob in the Old Testament, and in the New Testament, Jesus. For when he finds him, he is Jesus. As he finds him, his is the reality of being, which is Jesus. He will find him in every being in the world. When this begins to awaken in you, the old form cannot contain it any more than new wine can be contained in old bottles. You cannot take this new wine of truth and confine it to the the old dogma it will blow it apart. So it has to take a new form as the Spirit begins to awaken within one.

So make your image and ask no one to help you, for like the wake of the ship it will

change the whole world, if it is necessary to the fulfillment of your drama. "Everything in the Pacific had to encounter that wake; nothing could stop it." You are the ark of God and what you are imagining is influencing all the others who are also imagining. So Imagination changes things. Do not base it on facts. Truth as we see it is not confined to facts but depends only upon the intensity of Imagination. Everyone can do it but often reason will interfere.

A friend told me tonight that he desired the answer to a certain problem and it was given to him. He said: "I prayed to the being within me." It was a financial picture and he got the answer, but it seemed so stupid he did not apply it. Although he did share in it, it brought about everything that he desired. Reason interfered and he did not put his

money into a certain venture. Reason stands between the man of sense and the man of Imagination.

Have you read Prodigal Genius, the Life of Nikola Tesla? He said there was nothing that was not within the Imagination. He conceived of alternating current, and when Edison told him it could not be done he said: "But I see it, and I am stopping it and starting it." And when they brought his model into the factory they did not change a bolt of it.

A friend of mine, a violinist, cut an accurate model of something he had seen in his mind. It was a collapsible box such as now used by department stores to hold dresses and such. He had it patented and sold his patent for $10,000. Not one person in this

country has used that kind of box. Harry Webb got it in a vision. The manufacturer made millions. Harry did not labor for it. Reason was suspended and this came through.

Apply this principle to the little things of life and let no one tell you it is too material; the same ones will ask you for whatever it is when you discard it. You are here in this schoolroom to create out of your imagination and to do it by faith. Imagine and create the noblest concepts for yourself or for others and live in [them], and in a way you do not know, you will influence the lives of everyone in the world, and everyone who will be needed to bring about your dream will be drawn into it and brought to you. Even those who seek to stack the cards against you and think they are doing

so very cleverly will find that the very thing they did will instead stack the cards against themselves.

You are influencing everyone in this world when you are imagining. Who knows what being now in solitary is not disturbing the whole vast world. He will never be accused, for he is not out. They can find approximate cause, but they cannot blame him for he was in a cell. Yet he could cause a wave of hate out of the depth of his own being. That is why it is so important to imagine wisely. There is only one being awakening and that is God, and we were put into this schoolroom in love even though many a night, like the children, we cry. Loving fathers here have sent their unwilling children to school; a loving heavenly father sent you here on earth. You apply it and

use the greatest talent in the world, which is himself. That is Imagination.

I cannot begin to tell you the thrill that is in store for you as you begin to live by Imagination. And then you can pass through all these states which were prepared for the return of his banished ones. Not a state but has been fixed before he put his Son into the depth to rise. So as he is the life of man, it is really God who is rising. So we deliver ourselves from states and at the same time deliver others from the same state. No matter what a man has done, he is only in a state and can be lifted out.

When we begin to awaken we will begin to comfort and heal, for whom God afflicts he did it for a sound end, and that was that he

might awaken. "This is my son who was dead and now liveth." The most monstrous beast that ever walked the earth cannot be lost, for God is also present in him. If one could be lost then God could be lost, for he became his Son that he might awaken that Son as God.

So make your dream and live in it and it will come true. We are told that as the sower sowed, the seed fell on four kinds of soil. The first is not prepared; it is the highway, and no seed took root. These are those who will not listen. Then you will find one who will take this teaching, but it falls on stony ground.

They get something new but there is no root. The first thing they say is: "Oh, it would have happened anyway!" The third

fell among the "thorns and thistles." It grows deeper than the one on the rock, but they really believe that it is only with money they can get things and so the teaching was choked by the thorns of their unbelief. Then there is the well prepared ground, and it roots deeply and produces fifty and a hundred been prepared for your education and that it is all interwoven in the labyrinthine ways of your own mind. And then you learn to walk in the feeling of your wish fulfilled, and you can create states from this heavenly alphabet of God, and then we find how the entire Bible story is a true story as seen through the eyes of those who wrote it. It is the history of the soul of man and some day you will know it is taking place in you, and then it moves rapidly and you will understand the vision

you did not understand before. Then you can say:

"The whole Book spoke of me!"

So, speaking of the one that God is seeking, the one who was lost, who found him? God found him. You find it unfolding within you. And then you see that you cannot from now on use the old bottle or the old frame, for the vision differs and you cannot put new cloth on old garments, or new wine in old bottles, [and] your friends tell you that if you do this you will have no listeners. But you must go blindly on, because you have been given the new wine. You see no one who is important and you do not consider the wise or the foolish to be in supreme states, but you see them passing through these states into which we

may all fall as we are being educated, as we move from the state of death to the divine liberty of the sons of God.

So if you get a vision, do not let reason interfere like my friend who lost $50,000 because he allowed reason to interfere and did not follow through on the answer that was given him. Reason divides the natural man of sense from the man of Imagination. Blake says: "Those who restrain desire do so because theirs is weak enough to be restrained, and the restrainer or reason usurps its place and governs the unwilling. And being restrained, it by degrees becomes passive, till it is only the shadow of desire." If you desire the recovery of a friend, do not restrain it, for then reason will restrain it. Let no one tell you he is suffering because of the past. You are called on only

to forgive him. You are not the judge. Let no one tell you that your father punishes. He seems to, but it is for a purpose: "I kill, I heal, I wound, I make alive," etc. Choose life, but there must be the contrary to awaken you. But we may choose from the tree of life, which is truth and error.

So deliver anyone from the state into which he has fallen. [Now] you see what the prophet meant: "That which is, already has been; that which is to be, already has been; and God seeks what has been driven away." For the schoolroom is prepared for the awakening Son of God.

Now let us go into the silence.

Yours for the Taking

18th September, 1967.

There is only one cause for the phenomena of life. That cause is God. Housed in you, God is a person in the most literal sense of the word. Believe me, for I know this from experience. God, the only creator, is pure imagination working in the depth of your soul. God began a good work in you and He will bring it to completion on the day God's creative power is unveiled in you! God's creative power and wisdom is defined in scripture as Christ. When Christ unveils himself in you, you will know you are God's power and God's wisdom.

God, your own wonderful human imagination, underlies all of your faculties, including perception, and streams into your

surface mind least disguised in the form of creative, productive fantasy. When you ask yourself what you can do to transcend your present limitation of life, you are dwelling upon the means. God does not ask you to consider the means, but to define the end. Speaking to you through the medium of desire, God asks the question: "What wantest thou of me?"

Then he tells you not to be concerned with the ways and means, for his ways are unsearchable. They are inscrutable and past finding out. This statement you will find in the 11th chapter of the Book of Romans. So don't be concerned as to how God will fulfill the end, only know that He will.

Can you believe your desire is fulfilled? Can you believe it is true? If you can, it is

yours for the taking, for nothing is impossible to one who believes.

Now, let me share with you three stories which came to me during the summer. The first letter was from my friend Bennie. In it he told of lying prone on his bed, face down, when he felt as though someone grabbed his shoulders; and as he was lifted up he heard the words: "Take a stand!" Intuitively he knew he had to make the decision now as to whether he was going to believe that imagining creates reality or disbelieve it.

Scripture tells us, "He who is not with me is against me." There is no neutral ground, for "I have not come to bring peace, but a sword. To set a an against his father and a daughter against her mother." Why?

Because a man's enemies are within him. Everyone must eventually take the stand that imagining creates reality and swim or sink with this concept.

Now, a few days later while in meditation, Bennie felt himself being held from behind by three men. As they raised him, he watched the sun rise and heard the words: “Look! Behold!” and “Recognition!” And he remembered a passage from my book, Your Faith Is Your Fortune: "Recognition of this truth will transform you from one who tries to make it so, into one who recognizes it to be so."

Soon after this, a friend asked Ben to pray for him. He wanted to be the property manager of the company he worked for. Although he had been passed by year after

year, Bennie told him what to do, and imagined hearing the friend tell him the job was now his. A few months later the job was vacated and his friend was given the position with an increase in salary and greater responsibility, just as he had imagined. What did Bennie do? He imagined! To whom did he pray? To his own wonderful human imagination! God, the creator of all life, is like pure imagining in you, underlying all of your faculties including perception. He streams into your surface mind least disguised in the form of productive fantasy. Bennie took a stand. He prayed for his friend and believed his prayer was answered. He tested himself, and the windows of heaven opened and poured forth blessings for all to see. Now Bennie knows that with God all things are

possible.

God is your mightier self. Emptying himself, God took on the form of a slave and is now found in the likeness of man. Abdicating his power, Pure Imagination took upon himself the limitations of flesh, thereby becoming human. It is God who weaves your every desire into cubic reality, waiting upon you effectively and swiftly, regardless of whether your desire is for evil or for good. The one who conjures thoughts in the mind of a Hitler or Stalin is the same power as the one conjuring thoughts in the mind of a pope or the Arch Bishop of Canterbury. There aren't two Gods. There is only one!

The 14th and 53rd chapters of the Book of Psalms are identical, each telling us: "The fool says in his heart there is no God, but

the Lord looks down from heaven upon the children of the many to see if there are any that act wise and seek the Lord." Here we find that in the eyes of God, wisdom is equated with seeking the Lord. And if God is all wise and all powerful, then any search other than for the Lord is stupid. You may be the greatest mathematician or scientist, the most intelligent and honored man among men, but if your search is not for God, you are stupid in His eyes.

Called upon to look for the cause of creation, what are you doing losing yourself in the phenomena of life? When something happens, search your thoughts and you will discover your own wonderful human imagination to be the cause of your experience, because God is a person. At the present time He is wearing a mask

called Neville, but the one speaking to you now knows himself to be the Ancient of Days. Every being in the world is a mask worn by God; for housed in man, is man's imagination.

A thought acted upon is an imaginal act. Think (imagine) a horrible earthquake and God will give it to you. Imagine (think of) a war and God will provide that, too. Imagine peace and you will have it. God will give you health if you will but imagine being healthy. Imagine success and you will have it. The moment you think, you are feeding your imagination, which is a person. I use the word person deliberately, for you are a person. You are the mask God is now wearing, for God became you that you may become God.

Now let me share another letter with you. Last year this lady, living about sixty miles north of San Francisco, was possessed with the desire to come to Los Angeles and attend my lecture. Leaving word at her office, she drove her car to the San Francisco airport, where she took a plane to Los Angeles. There she was met by a friend and immediately came to the lecture. After the lecture she joined a group of four women and one man for coffee, where she expressed her hunger, having missed lunch and dinner that day. The gentleman sitting beside her then said, "I'd like to buy you a steak." And as she looked into his face she heard a voice within her say, "This is your husband."

Now, this lady has been married and divorced four times, so she had specific

desires for a husband which she felt must be fulfilled. She wanted to be happily married to a man who lived by this truth. She wanted him to love and respect her as well as her seventeen year old son. Having imagined such a man in September, she attended my meeting in October, and married the gentleman she met here the following January.

The gentleman added his story to her letter, saying: "Having played with the idea of being married, I went to a pawn shop last September and purchased a plain gold band which I placed on the third finger of my left hand. Every day I wore the ring and every night I slept in the feeling of being happily married. (My friend thought he could not get the feeling of being married without a physical aid, but you don't need

anything outside of your imagination to catch the mood.)

Having been an alcoholic, this gentleman imagined his wife never mentioned his past; for although he had not tasted alcohol for nine years, he had paid the price in his search for God. You see, the alcoholic is searching for truth. Thirsty, he finds a false spirit in the form of alcohol, while those who will not touch it and criticize those who do haven't even started their search.

But I have news for them. One day they, too, will know a hunger which will not be satisfied by bread. They will know a thirst so great they will make the mistake of clothing it in the form of a bottle. But because it will be a false thirst, the thirst will remain. Then they will discover the true

hunger and the true thirst, which is for the hearing of the word of God.

Now, in the third letter a gentleman writes: "Having borrowed from the bank, every month when I sent in my payment I reduced the total amount in my record book. One day, as I was writing my check and recording its payment, I closed my eyes and saw two zeros under the balance due column. Then I gave a sigh of relief because the note was paid. For the next thee months I persisted in seeing those double zeros and rejoicing in being debt free. Then came an unexpected surprise! Our company paid us all a midyear bonus which was so large I was able to pay all of my bills, including the bank loan, and deposit the rest in the bank."

Now I think this gentleman and I must be two peas in the same pod, because money seems to burn in his pocket, too. Instead of keeping the money in the bank as the rational mind would do, my friend began to think about how to spend it, so of course he found a way. He bought a tape recorder to bring and record my message!

To whom did my friend turn when he wanted the bank loan paid? He turned to God! He did not get down on his knees and ask some outside God to do it for him. He didn't go to church and consult a priest, rabbi or minister. He didn't contact a so--called truth teacher, but simply closed his eyes to the obvious and saw two zeros in the balance due column. Then for the first time in the history of his company a mid-year bonus was paid. This happened to him

because of his use of the law, \and his knowledge of who God is.

Not everyone who seeks God finds him, but there are those like Philip that when they find him, they bring their brother Nathanael. Andrew found Jesus and brought Peter. You, too, will find Jesus when you exercise your imagination, and bring those you love to his awareness. If great wealth befell you, would not your wife (or husband), your children, as well as those in your immediate circle benefit from your good fortune? And if it befell them, would it not befall you?

So we benefit each other as we search out God and test him.

Revelation tells us to be either hot or cold, but never to be lukewarm. If you do not believe me to the point of testing the law,

you are lukewarm. But one day, like Ben, you will take a stand. You will either be for me or against me. You will try to believe that imagining creates reality, or reject it. You will be hot or cold about it, and that is better than being lukewarm. I have discovered that those who hated me at first when I took from them their idols, the icon in their mind called Jesus, have become my finest students. So many people claim they believe in Jesus, but cannot define him. Unable to place him in time and space, they are defiant when I say: Christ in you is your hope of glory. Full of insults, they are cold. Some have even been violent. But one day they will find him of whom Moses and the prophets wrote, turn around, and be embraced by the Lord.

I started telling this story in the 1930's and

here we are in the 1960's. During these thirty odd years I have found those who really opposed me those who were so moved and disturbed they were determined to disprove my words. But since they couldn't do it, they too have found God to be their own wonderful human imagination. The Bible is addressed only to the human imagination. In Blake's famous letter to the Rev. Dr. Trusler he makes this comment: "Why is the Bible more entertaining and instructive than any other book? Is it not because it is addressed to the imagination, which is spiritual sensation, and only immediately to the understanding, or reason?"

The Bible is imaginative instruction. When it unfolds in you it is more real than anything here, yet it is all imagined, for God

is all imagination and so is man. The eternal body of man is the imagination, and that is God Himself. There is nothing but this one body called Jesus, who is the Lord God Jehovah.

I tell you, God became as we are that we may become as He is. No one took God's life. He laid it down himself saying: "I have the power to lay it down and the power to lift it up again. The fall into fragmented space was deliberate. And He who fell has the power to gather us all together, one by one, into that single body who is all love. His body is above the organization of sex. In it there is no Greek, no Jew, no bond, no free, no male, no female. When you wear it you understand Paul's statement: "I consider the sufferings of this present time not worth comparing to the glory that has

been revealed in me." In that body you know yourself to be the real Man, and this fleshly body as nothing. You will realize that you were never male or female, but have always been God.

Remember, everything is yours for the taking. If you want it, take it. If you cannot claim it for yourself, ask a friend for help. If you want to be happily married, do what my friends did. You want to pay off all of your debts? Whatever you desire is yours. All you have to do is imagine you have it, for everything in life is yours for the taking!

Now let us go into the silence.

The Foundation Stone – Imagination

1st December, 1959.

We believe that man can create anything he desires. We believe the Universe is infinite response and the one who causes it is the individual perceiver. Nothing is independent of your perception of it. We are so interwoven we are part of the machine, but as we awake we detach ourselves from this machine and make life as we wish it to be. "For man is all Imagination and God is man and exists in us and we in him." "The eternal body of man is the Imagination: that is God himself."

You can imagine and I can imagine, and if we can be faithful to the state imagined it must appear in our world. This is not new.

This was given centuries ago, for we have it in the Bible; but people do not know how to read the Bible, so they got together and organized it into an "ism." It is not an "ism," but it is the great plan to free man. The Bible shows this plan in detail. We will turn to a few passages and show you what those who wrote it intended we should see.

Isaiah 28:16: "Thus says the Lord God, 'Behold, I am laying in Zion for a foundation stone, a tested stone, a precious cornerstone, of a sure foundation: He who believes will not be in haste.'" Now, we are told in the Book of Psalms that the world rejected the stone. "The stone which the builders rejected has become the head of the corner." "You cannot lay any other stone." "On this stone you may build gold, silver, hay, or stubble…and the day will

reveal it."

I tell you that this stone is your Imagination, and it is called in the Bible: Christ Jesus, or God, or the Lord. It is your Imagination, which is one with the Divine Imagination which created, sustains, changes, and even destroys parts of the creation. This is the stone that is tested and it is a sure foundation, and he who believes in it will not be in haste. If I can but imagine and know that imagining creates reality I will not be impatient or lead a superficial life. When a man does not live in his Imagination he will become impatient of the outcome of what he desires, and finally he will become violent in his effort to get things.

Here is one who asks the question: "Who do men say that the Son of Man is?" Some

said this and some that, but again he asked: "But who do you say that I am?" (Matthew 16:13) "And Simon Peter replied, 'You are the Christ, the Son of the Living God.' And Jesus answered him, 'Blessed are you, Simon BarJona! For flesh and blood has not revealed this to you, but my Father who is in Heaven. And I tell you, you are Peter, and on this rock I will build my church."

The churches tell you that it means a man called Peter. It is not an individual. The whole thing takes place in the mind of you the individual. You imagine a certain state and it is called Peter. If it were a man called Peter, you would not find what you find six verses later. For there he turns to the same character, Peter, and says to him: "Get behind me Satan: You are a hindrance to

me; for you are not on the side of God, but of men." That is what every man in the world does. He gets a revelation and he realizes the foundation stone is Imagining. He sees a friend who needs help and he imagines he has what he wants. If he believes it, he is not in haste. He is imagining what he wants and he is not violent, and he is not concerned, and he does not give suggestions to the friend as to what to do physically to bring his desire to pass. If the foundation stone is true, there is only one power to support it. If he knows that, he will not allow himself to be turned; he will remain faithful to his assumption. But we are told in the Bible story that the one who had been commended, Peter, turned and became violent, and then Jesus said to him, "Get

behind me, Satan." You turn back to the ways of men to get things to go as you want them to go. You pull all the wires and therefore you have turned from the only foundation in the world, and that is Christ Jesus, which is human Imagination. If you believe this you will not reject the stone.

"Stone" is "even" [in Hebrew] and it means to create, or build, or beget children. Here is a stone in "Zion" (which means a high pinnacle or a barren place). That is man, before the stone is sunk in him. He is the waste, the desert. Sunk in man as his Imagination is the only foundation stone, for [there is] no other foundation of the living God and he has sunk himself in me. Therefore, I am the son of the living God, for there is only one and I Am he. If I believe this, I will not be impatient. "He who

believes it will not be in haste." This is the Lord's way. I ask you to test it. Bring before your mind's eye what you want to see in this world. It may be business or a friend's good fortune. It can be anything, for on this foundation you can put stubble, or wood, or hay. You are building with hay when you say of someone: "I know he was no good." They lived in that state concerning another and then it came to pass and they say: "I always thought he was like that." Some of us build strange things for another. We were imagining on the only foundation, but we have put stubble on it instead of gold or silver, and the day revealed it, and then we cannot relate what happens to anything we have done.

The Hebrew meaning of the "stone" is to beget children. All the events of my life are

my children. Everyone can build on this one foundation. "I am laying in Zion a stone." What stone? God is burying himself in everyone in the world. It is a true stone, a precious cornerstone, and one who believes will not be in haste. I have seen an imaginal act take two years to come forth, but when it appeared what a giant! I have seen it come in an hour. But do not be in haste or think there is any other foundation and like Peter turn to another foundation, growing violent toward those who would lead Jesus to the cross. But Christ said: "I came to move toward the cross. Get behind me, Satan. You are a hindrance to me."

If I am still in the machine, I think the good things come only by accident or chance. Let the wheel turn, for each must go through all the furnaces until he awakens

and sees the whole universe as infinite response. The day will come when every person, at a certain degree of awakening, will freeze an activity within himself, and as it comes to a stop within him, that whole section is "dead." The laws of nature are only free action, repeated until they become accepted as a law. Yet you will see leaves in midair not falling, and people moving in space will cease to move but will not fall, for as you stopped the action within yourself the whole thing stopped. And you will see the whole thing as Zion the desert and the only thing that makes it alive is the stone buried in it. But man becomes lost in the things he has made and gives to them the power. For example, through the use of his Imagination he brings money into his world; then he forgets that it was the activity

of his mind that did this, and he sees in the money itself the power to get what he desires. But when he awakes he will no longer lose himself in his own creation.

I say to everyone here: there is only one stone. If tonight there is someone very ill who needs your help and you imagine the best for him and then you get news that he is worse tomorrow, do not be impatient, but remain faithful to the one stone laid in Zion. What more can you do after you have imagined? Someone writes to you about a problem. Imagine for them what they desire and then do not turn aside to do anything to make it come true. You remain faithful, and it will create the conditions necessary to bring fulfillment.

You can look at someone with deep

concern and want a change. You do not voice it, but lock it in, and then forty eight hours later there is initiated what you set in motion. And they wonder: "Could my problem be traced to so and so?" Just the very thing you had been thinking! You entertained their problem with deep concern, and then you will ask: “Did you influence me or did I influence you?

When did you entertain this thought?" And they say: "Just now," and then you say: "Forty eight hours ago I entertained this thought, but I did not say it aloud." That makes no difference. All things by a law divine in one another's beings mingle. We all influence each other. We are all interpenetrated, and the more one is deeply concerned for another, the more he is penetrated by another.

I say the universe is infinite response, but it also gives back more than you imagine. It is pressed down and running over. Therefore, to be negative can be frightening. The good will come back a thousandfold, but so will the negative. But if I am optimistic and do not waver, I will bring that also pressed down and running over. It is something wonderful; it will come like a gusher. The world responds more than it takes, and it gives to the individual more than he imagines - good or bad.

I say to everyone that the greatest of books is the Bible, but people have organized it, and even say they have found the remains of Peter or some other Biblical character. Peter is not a man, but a state. You rise up to the crown of it all and that is Christ. States are permanent but I am not fixed; I

am a living moving being. I can be praised for one state and then I see a morning headline, say, and move from that true foundation, and then the power rebukes me as Satan, for I reacted instead of acted. Would you like to be in the state called Peter, the one addressed in Matthew 16? How? Let me say, and mean it: "My Imagination is God and there is no other." It is one with the supreme power and let me live in that state, and then I am being addressed: "You are blessed, Simon Bar-Jona." It means the depth of my being is giving it to me. Can I do it? The day that you do it and remember you did it, at that moment you are relating that story. When Peter confessed: "Thou art the Christ," that is the stone on which the whole thing rests, but when he got away from that and

reacted, then he was called Satan, or the reactor.

God is begetting sons by means of the stone. He buries himself in every man in the world, but he is rejected. I can tell you these things here, but if I told them across the airways I would be immediately turned off. People cannot believe they are responsible for their imaginal acts. They do not want to believe it. I cannot be free of the results of what I imagine. Go out determined to prove it, and having proved it, keep the stone alive. There is no other stone. "No other can any man lay, which is Christ Jesus," But on this build anything but build gold, do not build hay or stubble. I want everyone here to test it. Take someone who is really distressed, and if you believe in the foundation you will leave

here tonight without any concern for them, even if you receive wires stating things are worse. It might take a week or a month, but that which you have imagined, if you remain faithful to the stone, will come.

I have seen a man looking at a building which is an inanimate thing and you would say it could not respond. How can he look at it and see his name on it when he does not have a nickel? But he did it. I know the man [Neville's brother, Victor] and in a way he could not have devised, the building became his. Let no one tell you that something cannot respond, but when we are still part of the machine, we cannot quite see that we are the cause of everything in our world, and we hope good fortune will smile on us. Then when you set something bad in motion, as the machine

turns you cannot see what caused it, but when you become awake you can control the machine. It responds to the imaginal acts of the awakened man, for the awakened man is in control.

A thrill is in store for you when you can finally stop all activity and the whole thing will freeze. You will know what the so-called wise men say, but you will hear only these words: "I thank you Father that you have you have hid these things from the wise and pious and revealed them unto babes." For you will know that it is the perceiver who is making everything alive. For you will find that nothing is independent of the mind of the perceiver. A truly awakened teacher could freeze certain sections for the edification of his students if he chose. By normal standards everything would die if

you suspended activity; but it does not die, for there is nothing outside of your perception of it. Take your boss or an employee and represent them to yourself as you want them to be, and believe in the reality of the foundation stone, and then you will not make haste to bring it to pass. For Imagination is creating reality, and in a way no one knows it will be brought to pass if you remain faithful.

A man's son was in St Louis to be brought up by his wife's sister. This man had tried for seven years to get enough ahead to take a trip to St. Louis to see the child. He constantly tried to see himself getting a job with more money so he could make the trip. He was told that by the right use of this law he should only see himself with his child and let the way be left to God. Following

this he was given a job that took him from Los Angeles to New Orleans. But that was not near St. Louis. He took the job and persisted in his dream, and in three months he was transferred to the St. Louis run and given a twenty-four hour layover there every week.

The best thing that ever happened to me was when I was fired from Macy's during the depression. I might be captain of the elevators if I had stayed there. My father lost everything he owned, and that proved to be the beginning of the great dream he brought to pass. One person believed in him and he started on that, and when he made his exit last October, he had given to his community much that no one had ever given before. The blackest day of his life turned out to be the bright day of his life. No

matter what you have done, forget it. You are God and God is untarnished, for he is all imagining.

Now, you start to imagine and make it something of which you can be proud. Make it big. If it is truly the stone being laid in Zion, do not turn to any argument of man. You be faithful, and whatever you put on the stone as an imaginal activity will come into your world. Of course, you may go back to the world of men, like Peter. He denied the stone three times but he did then return to it again. You may do that, but in the end you will learn, for in the depth of your being the words are being said: "Get behind me, Satan." But I have seen people forget. I have seen them rise from nothing to great heights and then say: "It would have happened anyway." They do not

believe that their imaginal activity was the foundation on which they built that structure. There is only one stone and that is your wonderful Imagination.

This works better if you do not try to aid it on the outside, for it is not flesh and blood that revealed it to you. You got it from the Christ.

Now let us go into the silence.

Imagination Creates Reality

Your own wonderful human imagination is the actual creative power of God within you. It is your savior. If you were thirsty, water would be your savior. If you needed a job, employment would be your savior. Your imagination is the power to save you from whatever circumstances you now find yourself. You can experience your heart's desire through the use of your imagination. Nothing is impossible to your imagination. Your imagination is unlimited in what it can accomplish. If you can imagine something, you can achieve it.

Let me give you an example. If you were unable to walk and were confined to a wheelchair, you could close your eyes and imagine yourself running on the beach or

wading in the water. If you would imagine yourself doing this until it took on the tones of reality, you could accomplish a healing that would allow you to actually walk or run.

The way to use your imagination creatively is this. Relax in a chair or on a bed and close your eyes. First determine what it is you wish to experience. Then, in this state of complete relaxation, bring to mind the end result of what it is you desire. In other words, if you were seeking a promotion at work, the end result might be that people would congratulate you on your promotion. You might move to a larger office. You would enjoy an increase in pay. Take any one of these events and, with your eyes closed, actually hear your friends congratulate you on your promotion. Feel their hand in yours as they tell you how

happy they are for you.

By actually feeling that you are being congratulated, your imagination will go to work to bring about that state in your outer world. You need not be concerned about how this will be accomplished. Your imagination will use whatever natural means are necessary to bring it about. “I am the beginning and the end.” “My ways are past finding out.” What you do in imagination is an instantaneous creative act. However, in this three dimensional world, events appear in a time sequence. Therefore, it may take a short interval of time to realize in the outer world what you have just experienced in imagination. After you have performed this act in your imagination, open your eyes and go about your normal, natural affairs, confident that

what you have done must come to fruition in your world. Make your inner conversations conform to your imaginal act. You have planted a seed and you will soon see the harvest of that which you have sowed.

When you go into your imagination, make sure that you are actually performing the action, hearing the words, touching the object, or smelling the aroma in your self conceived drama. What you do in your imagination is not merely a daydream in which you see events in your mind's eye. You must enter the dream as if you were actually there. You must make "then" now and make "there" here. To make this perfectly clear, imagine that you would experience driving a new car after you have achieved your goal. In that case, you would

not merely see a new car in your mind's eye. You must actually enter the dream. Feel yourself seated behind the steering wheel. Smell the newness of the interior. Feel yourself enjoying a comfortable ride. Feel the happiness that would be yours after accomplishing your dream.

That which you experience in imagination is an actual creative act. It is a fact in the fourth dimension of space and will make its appearance in this three dimensional world just as surely as planting a seed will result in the growth of a particular plant. Once you have planted this seed in your imagination, do not uproot it by being anxious about how it will be accomplished. Each seed has its own appointed time. Some seeds take a few days; others a little longer. Feel confident that what you have planted will

appear in your world. Your imagination will draw all that it needs to make your dream an actual reality. It if takes others to play a part in order to accomplish your end, your imagination will draw that person into your drama to play his or her part in the sequence of events. Your only responsibility is to remain faithful to your imaginal act until you experience it in your outer world. You can repeat your imaginal act each night before falling asleep. In fact, you may wish to enact this drama over and over again until it feels normal and natural to you as you drop off to sleep. Your imagination will work out the means to realize your dream while your conscious mind sleeps.

Bring your five senses into play as you perform your imaginal activity. Actually

hear a friend's voice congratulating you or feel yourself hugging that person. If you wanted a new piano, run your hand over the smooth wood, touch the keys, and listen to the sound. If you wanted to receive a dozen roses, actually smell the fragrance and touch their velvety petals.

Finally, you must be persistent in attaining your desire. Continue to imagine what you want until you have actually obtained it. You do nothing else to obtain your desire. If it is necessary to take some action, you will be led to do so in a normal, natural manner. You do not have to do anything to "help" bring it about. Remember that it is God, Himself, who is doing the work and He knows exactly how to accomplish it. If you think of your desire during the day, give thanks that it is already an accomplished

fact – because it is!

Dream better than the best you know.

One Cause

Nothing is impossible! There are two ways to interpret this statement - both of which are correct. The obvious meaning is that it is possible to achieve anything you want. It can also be interpreted to mean that it is impossible for nothing to exist. Everything we are aware of or perceive in some way is something. It is inconceivable that something can come from nothing or that something can become nothing. It is a fact that nature abhors a vacuum and always rushes in to fill it with something. Some force or power created all that is. According to the Bible, creation is finished. Not only is creation finished, but God said it was good.

Have you ever considered what God could have used to create all there is? If creation is finished, how is it possible to pray to God to create something in your life that did not exist yesterday or today? Is it difficult to believe that God said His creation was good? If all of creation is good, why do people experience problems and how can wars, crime, starvation and other undesirable conditions exist?

The answers to these questions are contained within the following pages. Your understanding of these answers will enable you to see that it is impossible for nothing to exist. You will also see that you can obtain anything you desire because nothing is impossible to the creative power that resides within you. You can be and you can have all that you desire to be and to

have. There is no limit to what you can accomplish for yourself and others. It doesn't matter what your present circumstances are. The principle you have unconsciously used to bring about the undesirable conditions in your life can be consciously applied to make your every dream come true.

Creation is finished and it is good! God created the earth and all that is in it and God said it was good. Man has puzzled over these statements for centuries. If man really understood the meanings, he would not be confused nor would he feel anxious about his past, present or future. The understanding of these two statements would enable man to realize that he, alone, controls his actions and the circumstances of his life.

Let us take the first statement. God created the earth and all that is in it. God is infinite; therefore, God must have been before any form came into being. What substance could He have used to create all that exists?

There can be only one answer. God created everything that exists from the only substance available – Himself. God (thought/consciousness) spoke the Word and brought everything into being out of himself. Everything you perceive is made of the one substance – God. The one substance back of everything is energy and that energy is God or the “Word.”

Although scientists and medical men can analyze the various chemicals of which the body is made, none can combine these

chemicals to form a living person. Since God created all that is out of Himself, it follows that God is the creator and the creation. God is expressing life through each and every one of us. It could not be otherwise.

Let us take the second statement. God said that His creation was good. That statement has confused man who believes that if God is good, another power must have created that which is not good. Yet, man also acknowledges that God is infinite, omnipotent, omnipresent, and omniscient. These qualities of God must include all forms, all events, and all situations. If it were possible to remove all that is discordant or inharmonious from the world, it would not be possible to experience the reverse of that condition.

Perhaps this statement can be understood more easily if you will think of the principle of mathematics. In adding the sum of five and six, it is possible to obtain the incorrect answer of twelve. To eliminate that possibility, the number twelve would need to be removed from the whole of numbers. It would, therefore, be impossible to add six and six and reach the correct answer of twelve. You can see that by eliminating the possibility of a potential wrong answer, all numbers would eventually be eliminated and mathematics would not be possible. However, just as mathematics exists and can be used by anyone who has gained an understanding of how to use the principle to obtain correct answers, so the principle of creation can be understood to obtain desired results.

Because God has given all of us free will, you can choose the states you wish to occupy. God does not predetermine your fate nor does God punish you for mistakes or misdeeds. Because a man may not understand the law of mathematics, he may be adversely affected when he makes a mistake in subtracting an amount in his check register. The law of mathematics is not punishing him. The law simply is and can be used correctly or incorrectly. God has allowed you complete freedom to choose that which you will encounter. When you come to the realization that you are God in form and expression, you will seek to experience greater good and nobler purposes for yourself and others.

“In the beginning was the Word and the Word was with God and the Word was

God.” The Word is thought or imagination. God imagined the world into being and became that which He conceived. This is the principle on which all creation rests. Since God became man to give man life, man must contain that same creative principle within himself. “The Kingdom of Heaven is within you.” We have created our personal world through thought. If you are experiencing lack, limitation, illness, disharmony or any other unwanted condition, you have either consciously or unconsciously brought these conditions into your experience. The majority of people do not realize that thought, belief, and imagination has created their individual worlds. There is no other cause for the conditions of your life. You may choose to disbelieve this, but whether you

believe it or not, all that you behold in the outer world was conceived within your own consciousness prior to your experience of it.

That which you think about with feeling, that which you believe to be true and that which you imagine yourself to be or to have is the cause of everything in your personal world. You may believe that there is some other cause; you may blame others for your problems; you may believe that the events were wrought by fate or chance, but if you are objective and observe your own beliefs and thought patterns, you will see that your world accurately reflects all that you believe to be true of yourself and others. There is no one and nothing to change but the ideas from which you think. We think from ideas that we consent to as true and we imagine

situations that match our beliefs. Consciousness is the only reality. It is the creative principle that brings into your experience the exact duplicate or reflection of that which you imagine to be true. The world in which we live mirrors all that we believe and imagine to be true, be it good, bad, or indifferent.

The sooner that man rids himself of the belief in a second cause, the sooner will he realize that nothing happens to him except that which originates in his own consciousness. I do not deny that man believes that if he contracts a certain germ or virus that he will manifest a particular illness or disease. If he contemplates the cause, he may conclude that it is because he came in contact with someone else who had the bug. He doesn’t realize that in

some way, his own feelings about health or illness attracted the illness he is experiencing. If viruses or germs were truly the cause of disease, everyone who came in contact with a particular virus would be affected. The outer world merely reflects that which a man is in his own consciousness.

It doesn't matter what you have been taught; you can change your beliefs and so change the circumstances of your life. The Bible states that when you pray, believe that you have received and you shall have it. Most of us have read that statement or heard it at some time. Few people have actually prayed in that manner. Have you ever been ill and prayed for health? If you needed money, did you believe when you prayed that you already had the sum you

asked for? Most people pray to God to change something in their lives or to give them something they do not have. If their prayers were not answered, they think that God had a reason for withholding that particular thing. They think that perhaps God didn't grant their request because He didn't want them to attain their desire for some reason known only to God. Man sometimes thinks that God doesn't answer prayers because man is undeserving of that which he seeks. Man must learn to believe in that which he does not, at the moment, see in order to grant himself that which he desires to have. Man's payers are always answered, for he always receives that which he believes. The law that governs prayer is impersonal. Belief is the condition necessary to realize the desire.

No amount of pleas or ritual will bring about the fulfillment of your desires other than the belief that you are or have that which you want.

“Faith is the substance of things hoped for, the evidence of things not seen.” The full meaning of that statement must be understood. If the meaning were understood, man would have no problem in accomplishing his aims. Most men believe that nothing is impossible to God – that God could do anything if he chose to do it. So man believes he has faith in God and prays to God for that which he wants. If his prayer is not granted, he thinks that he either did not pray long enough or hard enough or that God chose to withhold his request.

However, faith is the actual substance of that which is hoped for. It is the evidence of the thing you want which you do not see in the outer world. That which you want to do or be has already been created. Therefore, it actually does exist. It is possible to bring into your world anything in creation by your belief that you already have it. Faith that what you want is already a fact is the means by which you activate the invisible state. That state then is later reflected in your outer world. Creation is finished. God can create nothing that is not already existent. Faith or belief that you already are or have that which you desire is the only means by which to experience your desires. No limitation is imposed on that which you can have except your failure to assume possession of the quality or thing

desired.

How the Law Works

The law of identical harvest or cause and effect is impersonal and can be used to bring into your experience anything you can conceive. Since creation is finished, every possible state already exists. Your fusion with a particular state (imagining with feeling what you would experience were you in that state) causes that state to be projected on your screen of space. This law cannot be changed or broken and always reproduces in your outer world the exact duplicate of any belief you consent to as true. If you would change your world, you must change your beliefs. Since consciousness is the only cause, you cannot blame others for the conditions

which presently exist nor can fate or chance be the cause of that which you are now experiencing. Nothing can alter the course of events in your life except a change in your own consciousness. Whatever is appearing in your world now, although it appears real and an unalterable fact, is a reflection of previous activity in your own consciousness. Therefore, a change in consciousness will reflect that change in the future just as surely as past beliefs reflect the present.

Man is pure formless consciousness and that which he conceives himself to be is an illusion or reflection of the particular ideas he holds true. These illusions exist only so long as man focuses his attention upon them and gives them life.

The conscious mind forms beliefs and opinions from the evidence of the senses or the perceived outer world. The creative power within each of us accepts as true that which the conscious mind impresses upon it. Your creative power takes those ideas, which are thought of with feeling, and projects them in your outer world. It is important to remember that not all thoughts are creative. Only those which are believed to be true or which are joined with feeling create the circumstances and events that you will encounter.

Therefore, emotions such as anger, fear, love or joy are creative. You must guard the emotions which you allow to enter your consciousness just as you would discriminate in allowing a stranger into your home. You cannot allow negative emotions

to fill your mind without suffering the consequences of experiencing the state with which those emotions are joined. Fear of loss brings loss into your world. You could take every outward precaution to guard against loss, but if you fear loss, you will most certainly experience it in your affairs. Feelings of love and joy create happy events and loving relationships. Feeling abundant brings riches into your life. A person who is unloving or suspicious and feels that others take advantage of him, draws to himself that which he believes. No matter what he does externally, his relationships with others will reflect that which he accepts as true. He may want a loving relationship but he can draw to himself only that which he is conscious of being.

Like literally does attract like. As within, so without. Consciousness is reality and that which is perceived by our senses and appears so real is but the shadow of that which we believe ourselves and the world to be.

Conscious Use of the Law

t this time, I'm going to talk about who I am and what I am doing. If that sounds ego centered, it is. There have been 66 books written about who I am. I'm going to quote some statements from a few of those books. You have heard many of these quotes but didn't realize that they were talking about the being that I am. The first quote is taken from the Book of Exodus. Here, Moses is talking to God and he said, "When I go back to the people, who shall I

say has sent me?" The voice answers, "Tell them I am has sent me unto you. That is my name forever and the name I shall be known by throughout all generations." The Ten Commandments state, "Thou shalt not use the name of the Lord thy God in vain." "Shalt not" is a command. "Shalt not" means you must not. It means that under no circumstances must you do it. That name is I AM.

Now, first of all, we have all forgotten His name. We say, "I am" hundreds of times a day and we don't know we are using the name of God. Secondly, we try to break the Commandment all day long. We pay no attention to what we say following "I AM." When we say, "I AM" and follow it with something we would not like in our world, we are using the Name of the Lord – but

not in vain. The Bible states we cannot use the Name in vain. Nothing we say preceded by “I AM” is in vain. That’s his Name. It is God Himself and because it is God, it is creative. God gave us Himself. He is “I AM” and that is who I am. I can never forget that I am. I may forget who I am or where I am but I can never forget that I exist.

Whenever I say “I AM”, I AM [is] creating something. Prayer is believing that we have already received that which we ask. When I say, “I am,” I am attaching my awareness of being to something. Now, you can lie and not believe what you are saying, but you cannot believe something about “I am” and not create it. We are creating morning, noon, and night by our “I am” statements. If you say, “I don’t feel well” and you believe it, you are perpetuating illness in your life.

You must change those statements to “I feel wonderful.” We were taught, “Let the weak man say, ‘I am strong.’” But, you can’t say it like a parrot. We have to pray (say I am), believing that it is true, and then we will receive.

First, we must be like the Watchman at the Gate. We must watch every thought that contains I Am. If you are observant, you will see that you have created every circumstance and experience of your life.

Another important word to watch is “if.” The conscious mind is very subtle in expressing doubt (Satan or the Devil). We may be able to keep our minds focused on what we want by using positive “I” statements. If we are not careful, we may let a little “If” sneak in without recognizing its implication. We

could say, “I feel wonderful” but then follow it with “If the pain continues, however, I will see a doctor on Tuesday.” “If’s” are always followed by something negative and that is simply doubt creeping in to steal the good seed we have sown. Remove the word “if” from your vocabulary, as it is not productive of that which you would like to reap. “If” puts everything in the past or future tense, and I always experience what I believe I am. I am is not future tense. Getting well is not being well. I must believe that I am already what I want to be.

Remember, “Every word that goeth forth from my mouth shall not return unto me void.” Do you believe it? “In the beginning was the Word, and the Word was with God, and the Word was God.” What’s his Name? I Am. So, begin to monitor every word (I

AM) that you say. Do you see a pattern? Don't the circumstances of your life reflect what you have been saying? You have been misusing the creative power that is God (I AM). Now that you are aware of what you have been doing, watch every word and make it conform to what you wish to bring into your life. Eventually, you will have faith that what you are stating, though there is no outward evidence to support it, is a fact in consciousness and will shortly project itself so that you may experience it in the outer. Knowing that God actually became you because He is I AM, you must realize that you are using your power to create every time you use that Name.

Choice – Free Will

Creation is finished and you have free will

to choose the state you will occupy. Therefore, it is important to determine the ideas from which you think. Any concept that is accepted as true will externalize itself in your outer world. Choice of what you will focus your attention upon is the only free will that you can exercise. Once a thought is accepted and charged with feeling, the creative power within proceeds to externalize it. Whether your assumptions are conscious or unconscious, they direct all action to their fulfillment. It is a delusion that, other than assuming the feeling of the wish fulfilled, you can do anything to aid its realization. Your own wonderful human imagination determines the means it will use to bring your assumptions to fruition.

Each of us is subject to a sea of ideas. We listen to the radio, watch the news on

television, or hear some gossip. If what we observe calls forth an emotion, we have reacted and, thereby, planted a seed which will sprout at some future time. Thoughts do not recede into the past. Rather, they advance into the future to confront us so that we may see that which we have planted, either wisely or unwisely.

It is a worthwhile exercise to awake in the morning and imagine yourself at the end of your day, having accomplished all that you wanted and feeling happy and contented. If there is a situation that you will encounter later in the day that is of concern to you, spend a few moments imagining the outcome you wish to experience. These imaginal activities will now advance into your future to reveal the harvest you so wisely planted.

Desire

Desire is a gift of God. Man is required to do nothing more than accept the gift by simply giving thanks for the unseen reality before he observes it in his outer world. Through desire, God beckons us to lift our awareness to higher and higher levels of consciousness. During our journey through this dream of life, it is necessary to experience all possible states so that we may return as God, the Father, but enhanced by having experienced both good and evil. The desire to do more, to be more, and to have more than you are presently expressing is the urge for expansion.

You may question whether a desire to kill or injure someone can be inspired by God.

The answer is that no man actually desires to kill or harm another. He may wish to be free from that seeming other and, through his limited understanding, he feels that the only way he can achieve such freedom is by destroying the other. Man does not realize that the desire for freedom contains within itself the power and the means to fulfill itself. Because of his lack of faith, man distorts these gifts from God. He does not realize that God, the wisdom and power within him, has ways that he, as man, knows not of and those ways are past finding out.

Learn to be grateful for the desires you have been given. They already exist and are ready for embodiment in your world. You are not called upon to do anything to aid their realization except to free your

mind of any doubt as to how they will come about and completely accept them as you would a gift from a loved one.

Be Observant

The importance of objectively observing your thoughts cannot be stressed enough. It is easy to slip into thought patterns that can hinder us in achieving our desires. It then becomes easy to blame others or attribute our frustrations to second causes.

Being a rather impatient person, I am usually anxious to get home after work and I particularly dislike waiting in lines. I began to notice that no matter what time I chose to pick up a few items at the market, I would encounter problems at the check stand such as price checks needing to be done, people writing checks who had trouble

locating their identification, and various other kinds of delays. I found myself dreading these occasions, and I wanted to do something about this annoying situation. As I began to observe my thoughts, I found that, while standing in line, I would say to myself, “I always have to wait.” Then I realized that those statements made over and over again had created that which I did not wish to experience. I consciously changed that statement to, “No matter when I stop at the market, I never have to wait.” Of course that new statement has worked just as well as the old negative one.

As you begin to observe your thoughts, do not be discouraged if you find that your inner conversations do not match the way you would feel if you have achieved your

goal. You must first become aware of what you are doing with your creative power before you can begin to change it. I ask you to go down to the “potter’s house” and see what he is doing. If the vessel is spoiled, then rework it into the kind of vessel that will please you.

As you begin observing your thoughts, you cannot avoid the realization that you alone are the cause of all that comes into your world. You, alone, can change it.

Appearances

That which is confronting you in your world now is the result of your past thoughts, beliefs, feelings and imaginal activity. These appearances will continue in being as long as you give them life through your conscious awareness of them. You must

disregard the evidence of your senses as it pertains to any undesirable condition in your life. You must imagine and feel that you have already attained that which you want to experience rather than that which you do not want to continue in being. This may appear difficult, yet you have probably exercised this principle unconsciously to produce negative results.

When I was in my early twenties, I found myself in a situation that was very unpleasant to me and I wanted to get out of it. After attending a lecture by Neville, I waited to speak to him afterwards. I briefly told him of my unhappy circumstances and was hoping he would offer some advice as to how to change them. He smiled at me and said, “Don’t accept it.” At that time in my life I did not fully grasp what Neville had

been teaching. I thought he had misunderstood my question, and I tried to clarify my problem by stating that I had already made the choice to be in the situation I now found so unpleasant. Neville again smiled and said, “Don’t accept it.” I left his presence quite frustrated, thinking he had not understood my problem. I continued to read the two books I had by Neville. I gradually understood that regardless of the circumstances which surrounded me, I did not need to accept them as final. I began to imagine what I wanted rather than focus my thoughts on my negative surroundings. An event took place two weeks after I began my imaginal acts that was instrumental in bringing about my heart’s desire five months later - that of a brand new home. Meanwhile, the

situation that had been so depressing to me improved, and I spent the next five months planning what I would do in my new home.

Think about some past disappointment you may have had. Perhaps you were looking forward to attending a special event with someone. In your anticipation of it, did you think, “This is too good to be true, something will probably happen to spoil it.” Something probably did happen to create conflict or to cause you to miss it entirely. Man finds it relatively simple to disregard the promise of something good by thinking of all the reasons why he cannot achieve it.People around you may be quick to point out that you are being unrealistic when you mention a desire that appears difficult or impossible to reach. We should all be

unrealistic in the face of the army of doubt if we would experience our wish fulfilled. We are called upon to disregard the “facts” which would deny the achievement of our heart’s desire. Habit is the only thing that keeps our thoughts moving along the old familiar negative ruts. No one can change your thought patterns and, therefore, your life but you.

It is worth all the effort it may take to center your attention and feel as if you already possess that which you want in place of things as they are. Consciousness is the only cause and the only reality. Every negative experience was produced by first giving attention and feeling to that condition. What consciousness has made, it can unmake. Your responsibility is to impress upon your mind with the change

you wish to express. Your imagination is the creative power that can and will accomplish the end without effort and in a natural way.

Appearances confirm our former habitual patterns of thought. That which you imagine yourself to be today will project itself in your world tomorrow. Persistence in assuming that you are the person you wish to be, despite your present circumstances, is the only condition imposed upon you to embody that ideal.

Inner Conversations

All of us are mentally speaking within ourselves every waking moment. Our inner conversations must match the wish fulfilled if we would realize our desire. If our desire is for a better job and we imagine ourselves

being congratulated because we are gainfully employed in a wonderful position, we must also make our inner conversations conform to that end. We must be certain that we are not saying within ourselves something like, “That boss of mine doesn’t believe in promoting people;” or “It would be difficult to find any job at my age, never mind a better one,” or similar statements that would imply that we do not have that which we desire. We must persist in the feeling of our imaginal act by making our mental conversations conform to what we would say had we already realized our aim.

If, for instance, we wished to own a new car, we could imagine a new car parked in our garage or imagine ourselves driving it, or imagine our friends admiring it. We must then make our inner conversations reflect

the type of conversations we would engage in were we really the owner of a new car. Our conversations could consist of discussing our new car with friends such as telling them of the wonderful fuel mileage we are receiving, or hearing our friends tell us how much they enjoy riding in our new car, etc.

Our inner conversations are just as creative as our deliberate imagining of the wish fulfilled. In fact, if they are of the opposite nature, they can negate what we have imagined. You must watch what you are saying internally to make sure that these conversations coincide with your wish fulfilled. If you become aware that these inner talks contradict what you would like to achieve, revise them so that they follow along the track that would indicate that you

already have what you desire or are already the person you wish to be.

Revision

Your present world reflects the sum total of all that you believe to be true of yourself and others. That which you imagine yourself to be today goes forward and will confront you in the future. If you have forgotten your imaginal activities of the past, that which you see appearing in your world indicates the kind of seeds you have previously sown.

Assuming the feeling of your wish fulfilled is using your imagination creatively to bring into your world that which you desire to experience. You can use the art of revision to change the effects of prior thoughts and beliefs.

If, for instance, you had gone to an interview for a job you truly wanted but later learned that someone else was hired, you can revise that news to make it conform to what you wish you had heard. If you react by feeling depressed or assume any other negative attitude, you will then experience the same type of rejection in the future. Your reactions, whether positive or negative, are creative of future circumstances. In your imagination, you can hear words congratulating you on getting a wonderful new job. That imaginal act now goes forward and you will encounter this pleasant experience in the future.

As you review your day, it is important to revise each negative reaction so that you can remember it as what you wished had

happened rather than storing that memory as it did occur. What you think of with feeling or emotion is an actual fact. That which you experience in the physical world is merely a shadow, reflecting the reality of your imaginal activity. Therefore, when you revise a conversation, an unhappy experience, or a quality about yourself, you are literally experiencing it in reality (your consciousness). The outer world is a delayed reflection of the inner and is confined to a dimension of space where events occur in a time sequence. Revision, then, literally changes the past. It replaces what occurred in the outer world with the revised version. The revised scene then gives off its effect by going forth to change future events.

Dwelling on past irritations or hurts

perpetuates them and creates a vicious circle that serves to confirm these negative emotions. The circle can be broken by starting now to revise anything that you no longer wish to sustain in your world. By revising the past, you rid yourself of any effect it may have on your future. Revision is truly the key, which can be used to unlock the doors that have kept you trapped in a particular state. “Be ye transformed by the renewing of your mind.”

States of Consciousness

All states exist and are a fixed part of creation. Anyone can enter a state consciously or fall into a state inadvertently. You may move into different states throughout your lifetime or you may occupy a single state. Desire is what usually

motivates us to move from one state to a higher level. Since a state is total and complete in itself, when we enter a state we are compelled to behave in a manner dictated by that state. For instance, in the state of poverty, we would find ourselves constantly in need of funds. We would have difficulty making ends meet and have no way to enjoy luxuries. Should we be given a large sum of money, if we remain in the state of poverty (filling our mind with thoughts of lack and limitation,) we would soon find ourselves without funds and again experiencing the same difficulties. The reverse would be true if we occupied a state of wealth.

When we are in a state we see only the contents of that state and are compelled to act in accordance with all that the state

entails. While in a particular state, you believe certain things are true and would find it difficult to understand another point of view. In the state of poverty, it is easy to focus your thoughts on the problems of providing food, shelter and clothing. When you succeed in moving out of this state, you no longer find it difficult to acquire these things. Most people attribute this change of fortune to a change in circumstances. However, unless you have moved from the state of poverty, no change in circumstance would be permanent. Rather, moving out of one state and into another in your imagination automatically creates a change in your outer world.

The Bible has personified every type of state and calls these states by names known to us as Moses, Noah, Job, Peter,

Andrew, and Jesus. Throughout our journey, we enter these states and experience all that they offer. The last state we will enter is the state of Jesus Christ. In this state, we become aware that we are God, the Father, and that we have a symbolized as David, who personifies the sum total of all humanity. The journey begins with Adam, who fell asleep and dreamed the dream of life, and then entered the myriad states to gain the experiences necessary before awakening. When you enter the state of Jesus you know yourself to be God, and your journey into this world of death is then complete.

The Play

As Shakespeare said, “All the world’s a stage and all the men and women merely

players. They have their exits and their entrances…and each man in his time plays many parts." This world, which seems so real, is as much a dream as the dreams we encounter while asleep. Our waking dream seems so real because it has continuity while our dreams at night appear to be random sequences, taking place in unfamiliar surroundings and situations.

God is the dreamer, dreaming the play into existence, and God plays all the parts. Everyone who appears in your world is God playing that part for you, the author. "No man comes unto me, save I call him." Each of us is writing his or her own script. If you are dissatisfied with the play, it is up to you to rewrite the script to make it conform to your idea of what the play should be. You cannot demand that the actors in your play

change the character they are portraying. All changes must take place in the mind of the author.

If there is someone in your world who is the source of annoyance or irritation to you, that person has no choice but to play the part called for in your script. There is nothing you can do on the outside to bring about changes in another. You can use the art of revision to change a line of dialogue, to replace a certain character with another, and to write happy endings to the subplots of the play.

When you begin to view this waking dream objectively, you will be able to verify that you have been the author of both the pleasant and unhappy acts in your play. You can radically change the play by using

your imagination creatively, by assuming your wish fulfilled. You can change the script on a daily basis by revising the scene that did not please you. The character who disturbed you today will not do so tomorrow if you write the dialogue you wish to hear and alter that role in your imagination.

When you awaken to know that you are God, the Father and author of this magnificent play, you will understand that: “each man in his time plays many parts.”

Your Real Purpose

God became you so completely that he forgot that he was God. In becoming man, God reached the limit of contraction and opacity. God totally forgets that he is God in order to become and animate His creation, man. God then goes through all of

the experiences of knowing good and evil and even death, in confidence, that man will eventually awake from this dream of life to once again know that he is God. There is only God in the universe, fragmenting himself as humanity, and God plays all the parts in this time space dream.

Your own wonderful human imagination is God in action. I am is Christ in you (your savior). And Christ is the Power of God and the Wisdom of God.

God speaks to us through desire, urging us to reach higher and higher levels of awareness. Exercising his own wonderful human imagination to achieve these desires, man is actually experiencing God in action. Through faith in his imagination, man will eventually conclude that Christ

(the Power and Wisdom of God) is within him as his imagination. At the end of this fabulous journey or dream of life, man will awaken to remember that he is God, the Father, enhanced by the experiences he put himself through; when he forgot that he was God. Man's sole purpose is to experience scripture (all of the states of consciousness personified as men in the Bible).

Man's goal is to reach the state called Jesus Christ. Then he will know that he really is the Father (Jesus) and that his son is Christ (all of humanity fused into one being). Man may have many goals in the meantime – to accumulate possessions, to become powerful, to become famous, or to express anything that he desires. Eventually the hunger to know God will

come upon him, and he will then have the experiences that are necessary to bring to his remembrance that he truly is God, the Father.

Case Histories

This Story concerns a woman (who will be referred to as Mrs. A.B). She knew that “imagination creates reality” and had taught this principal to her three children, ages 12, 10, and 6. She had practiced this principal for years to obtain the things she desired.

Although her husband had also heard this teaching, he had not put it into practice and actually was quite skeptical about results. One Sunday afternoon, this family went for a drive and came upon a new tract of homes for sale. As this was a lovely rural

area, they stopped to look at the new models. They all loved the area, and the homes were large and beautiful with all sorts of modern amenities. On the way home, they talked about how wonderful it would be to own a new home in this tract. They already owned a home; however, they had borrowed money on it and had very little equity that could be derived from its sale. The husband said that although he would like to buy the home, it was not possible as they could not raise the money required for the down payment. Even if they sold their present home, the real estate agent's commission would equal the little equity they would realize.

Mrs. A.B. told her husband that the only way they could obtain the down payment would be to sell their home on their own,

thereby keeping the commission for themselves. The husband was very pessimistic about this but told his wife to go ahead and place an ad in the paper although he knew “it wouldn’t do any good.” He was sure that there was no chance of selling the house in this way. The wife placed a small ad in the newspaper advertising their house for sale.

A few nights later when the husband had gone to bed early, she and her children drove to the tract of new homes. She felt that if she could walk through the new house and capture the feeling of actually living there, she would obtain her “dream home.” It was dark when they got there, but they found one of the houses unlocked. She and the three children walked through the house. The children decided on which

bedroom each would occupy if they actually lived there. The mother instructed the children to actually sleep in the new house in their imagination that night, and she intended to do the same. For the next few days, they imagined living in their new home and taking walks in the woods that were adjacent to the tract.

That same week, a man answered the ad in the paper. He did not seem very enthusiastic about buying the house but returned later that day with his wife. He told Mrs. A.B. that they had decided to buy the house for the price she was asking. When Mrs. A.B. expressed concern as to how they would go about placing the home in escrow, he told her that he was a real estate agent and would go through the company he worked for. This family

received the exact amount of money necessary for a down payment on their new home. The escrow was very short, and the family moved into their new home a month later.

Mrs. A.B. knew that if she imagined herself sleeping in her new home, she would eventually sleep there in the flesh. Her children also learned how to obtain their heart's desire through the use of imagination.

Mrs. C.D. had recently been divorced and needed to work to support her children as her husband refused to pay child support. Although her lawyer suggested taking him to court for nonpayment, the woman did not wish to do this. As part of the divorce settlement, she was awarded a very old

and not very reliable car. One Friday night as she was driving home from work, it was raining very hard and most intersections were flooded. She was about a mile from her home when she stopped at a stop sign. A truck coming toward her from the opposite direction went through the intersection, spraying a great deal of water as he drove past. The engine of the woman's car died and she was unable to start it again. She removed her shoes before stepping out of her car as the water was more than ankle deep. She raised the hood and began to dry off the distributor cap with her handkerchief. She was crying at this point and her tears mingled with the rain. She finally got her car started and managed to get home to her children. She realized that it was necessary to have a

dependable car if she was to work and support her children. She had no money for a down payment on a newer car and she did not earn enough to make car payments.

She went to work the following Monday and a co-worker asked her to go to lunch. The co-worker had just purchased a new Pontiac Tempest and insisted that Mrs. C.D. drive her new car back to the office. Although Mrs. C.D. protested that she did not wish to drive someone's new car, she did get behind the wheel and drove back to work. While she was driving the new car, she captured the feeling that this was her car and she felt the thrill of owning it. For the rest of the week, while she drove back and forth to work in her old car, Mrs. C.D. imagined that she was driving a brand new car of her own.

The next Friday, Mrs. C.D.'s ex-husband called and asked if she would like to have a new car. This was the first time since their divorce several months earlier that he had offered to do anything for her, including paying child support. The ex-husband was now working for a new car dealership and told her that, as a salesman, he was eligible to buy a certain make of car for no money down and with very low monthly payments. He said he was willing to make the monthly payments in lieu of child support and asked her to come to the dealership to pick out the color she wanted. It just so happened that the make of car eligible for this special deal was a Pontiac Tempest, the same make and model as the car she had driven that belonged to her co-worker.

Mrs. C.D. was able to obtain, through her

use of imagination, what she could never have obtained through her own efforts at that time. Her ex-husband, who had offered her no monetary support for months, was the avenue chosen to provide her with the car she needed.

This is the story of Mrs. E.F., who had a desire to live near the ocean and used her imagination to fulfill her desire. She did not wish to sell her present home but wanted to lease it for a year before making the decision to move to the beach permanently. Mrs. E.F. told two of her friends about her wish. One friend, who had used the principle of imagination, told Mrs. E.F. that she would imagine visiting her at the beach in her new home. One week later, Mrs. E.F. traveled to Hawaii for a scheduled vacation. While there, she received a call

from a friend who lived n San Diego. This friend told Mrs. E.F. that a perfect little house had just come on the market as a year round rental and she thought this house would be perfect for Mrs. E.F. Her friend also said that this was a very desirable rental and that Mrs. E.F. would need to make a decision immediately as the rental would very likely not be available when she returned from Hawaii. Mrs. E.F. told her friend to tell the owners that she would take it, trusting her her friend's recommendation. Upon Mrs. E.F.'s return from Hawaii, she told her grown daughter that she had decided to rent a house at the beach in San Diego. Her daughter called her later that day and said that the mother of a friend of hers wanted to lease a house. The woman came by the next day, said she

loved the house, and would like to lease it for a year. Mrs. E.F. gave notice at work and was able to move within a month. Since she was a nurse, she had no trouble finding a wonderful new job at a nearby hospital. Mrs. E.F. has since bought a house near the ocean and has spent 17 happy years living at the beach.

Mrs. E.F. imagined that she was living at the beach, and her friend imagined that she was visiting her there. They did this for one week. It is interesting that while she was on vacation in Hawaii, events moved swiftly to bring about her desire. She did nothing to find a new home nor did she do anything to rent her present home. Imagination was able to draw the necessary people into her life so that her wish could be fulfilled.

“What should be done after we have imagined our wish fulfilled? Nothing. “You think you can do something, you want to do something, but actually you can do nothing to bring it about. God, our own wonderful human imagination, knows what things are necessary to bring about our desires. It is only necessary to go to the end, to live in the end. “My ways are past finding out.” “My ways are higher than your ways.” If we trust our imagination, it will “accomplish all that we ask of it.” Imagination can do all things – have faith in it, and nothing shall be impossible to you.

This story concerns a young man (referred to as E.P) who was a wonderful athlete and was good at many different sports. During this particular time in his life, he became interested in paddling outrigger canoes. He

joined a team and was soon competing in local races. In his second year of pursuing this sport, he was on a team that competed in the 50-mile race from Molokai to Honolulu. The Hawaiian outrigger teams usually took first place and were considered “unbeatable.” E.P.’s team came in 7th and that was considered quite remarkable considering the great number of teams that competed from all over the world along with the Hawaiian participants. After this race, E.P. began imagining that his team had won the race. He spent the next year forming a new team, practicing, and building his own outrigger canoe. He was convinced that if he imagined himself winning the race, his team would come in first.

Next year, he, his team and at least a

dozen others flew to Hawaii from Southern California to compete in the annual race. There were several teams with much more experience who were considered likely to place in the top ten, although the Hawaiians were still considered the favorites. At the end of the race, E.P.'s team finished first, ahead of the Hawaiians and all the other teams. E.P. now holds a paddle engraved with the words "World Champion" which was given to him upon his team taking first place.

After winning this coveted title, this young man went on to coach other teams. He also began manufacturing paddles for outrigger canoes. His paddles are known throughout the world and are used by outrigger teams who are among the top teams in the world.

E.P. now makes his home in Hawaii and enjoys coaching teams, manufacturing paddles, fishing and sailing his own boat. He also uses his boat as an escort craft for the annual outrigger races.

Mrs. J.K. was living in her twin sister's home after having been divorced. Mrs. J.K. had three children, a son and boy twins. Her sister and her husband had three boys. Needless to say, this was a crowded household. Mrs. J.K. was very desirous of getting married and living in her own home. She had been dating a man but decided that she did not wish to continue the relationship and broke it off. Many of her friends attempted to "fix" Mrs. J.K. up with eligible men they knew, but she was not interested in going on blind dates. Several of her friends commented that if she wished

to meet an eligible man, she would need to get out and go places. The twins believed in the creative power of imagination, and they had a friend who also knew of the power of imagining. The three women determined that they would imagine a ring on Mrs. J.K.'s finger, which would imply that she was married. They did this for several weeks. During this time, Mrs. J.K. also imagined herself living in her own home. However, when she attempted to do so, she found herself imagining a home exactly like her sister's.

One day, Mrs. J.K. received a call from a friend who asked her to come to her home and help her wallpaper her kitchen. Mrs. J.K. agreed to help her friend who lived a few blocks away in the same tract of homes. While she was there, a male

neighbor came to visit her friend. The friend introduced Mrs. J.K. to her neighbor. He later called Mrs. J.K. and they began to date. Five months later, Mrs. J.K. married this man. The interesting part of this story is that all of these people lived in the same large tract of homes. There were only four homes in the tract of 1200 that had the same floor plan. Yes, this woman's husband owned one of the homes that had the same floor plan as Mrs. J.K.'s twin sister. Even though Mrs. J.K. imagined herself living in her own home, she had only been able to imagine herself living in a house identical to her sister's.

This is a story about the friend, Mrs. L.M., who had introduced Mrs. J.K. to her new husband. During their friendship, Mrs. J.K. had tried to explain the principle of

imagination to her friend who was very doubtful that “it” would work. One day, Mrs. J.K. asked her friend to come to one of Neville’s lectures. Mrs. L.M. agreed to attend but was not at all convinced that imagining she had what she wanted would result in obtaining it. But, she decided to imagine a very simple thing – the receipt of a handkerchief. She imagined that someone had given her one and then dropped the whole idea. Much to her surprise, she received a handkerchief in the mail from the mother of a friend who came to her house for lunch while she was in town for a visit. This woman sent Mrs. L.M. a handkerchief with a thank you note. Mrs. L.M. was not only surprised when she received the gift, she became very frightened as she thought there was

something supernatural about it. Mrs. L.M. had attempted to disprove that imagination produces the thing desired. When she received the handkerchief she had imagined, she interpreted it to be some sort of Black Magic and didn't want to know any more about this teaching.

I could relate hundreds of incidents involving dozens of people in which imagination was used to bring about the desired results. I have chosen a few stories to illustrate that imagination can be used to solve all manner of problems and bring into your experience your every heart's desire.

Fundamentals

From INTA Bulletin, “New Thought” Summer 1953.

With so vast a subject, it is indeed a difficult task to summarize in a few hundred words what I consider the most basic ideas on which those who seek a true understanding of metaphysics should now concentrate. I shall do what I can in the shape of three fundamentals. These fundamentals are: Self-Observation, Definition of Aim, and Detachment.

The purpose of true metaphysics is to bring about a rebirth or radical psychological change in the individual. Such a change cannot take place until the individual first discovers the self that he would change. This discovery can be made only through

an uncritical observation of his reactions to life. The sum total of these reactions defines the individual's state of consciousness, and it is the individual's state of consciousness that attracts the situations and circumstances of his life.

So the starting point of true metaphysics, on its practical side, is self-observation in order to discover one's reactions to life, reactions which form one's secret self – the cause of the phenomena of life.

With Emerson, I accept the fact that “Man surrounds himself with the true image of himself . . . what we are, that only can we see."

There is a definite connection between what is outer and what is inner in man, and it is ever our inner states that attract our

outer life. Therefore, the individual must always start with himself.

It is one's self that must be changed.

Man, in his blindness, is quite satisfied with himself, but heartily dislikes the circumstances and situations of his life. He feels this way, not knowing that the cause of his displeasure lies not in the condition nor the person with whom he is displeased, but in the very self he likes so much. Not realizing that "he surrounds himself with the true image of himself" and that "what he is, that only can he see," he is shocked when he discovers that it has always been his own deceitfulness that made him suspicious of others.

Self-observation would reveal this deceitful one in all of us; and this one must be

accepted before there can be any transformation of ourselves.

At this moment, try to notice your inner state. To what thoughts are you consenting? With what feelings are you identified? You must be ever careful where you are within yourself.

Most of us think that we are kind and loving, generous and tolerant, forgiving and noble; but an uncritical observation of our reactions to life will reveal a self that is not at all kind and loving, generous and tolerant, forgiving and noble. And it is this self that we must first accept and then set about to change.

Rebirth depends on inner work on one's self. No one can be reborn without changing this self. Any time that an entirely

new set of reactions enters into a person's life, a change of consciousness has taken place, a spiritual rebirth has occurred.

Having discovered, through an uncritical observation of your reactions to life, a self that must be changed, you must now formulate an aim. That is, you must define the one you would like to be instead of the one you truly are in secret. With this aim clearly defined, you must, throughout your conscious waking day, notice your every reaction in regard to this aim.

The reason for this is that everyone lives in a definite state of consciousness, which state of consciousness we have already described as the sum total of his reactions to life. Therefore, in defining an aim, you are defining a state of consciousness,

which, like all states of consciousness, must have its reactions to life. For example: if a rumor or an idle remark could cause an anxious reaction in one person and no reaction in another, this is positive proof that the two people are living in two different states of consciousness.

If you define your aim as a noble, generous, secure, kindly individual - knowing that all things are states of consciousness – you can easily tell whether you are faithful to your aim in life by watching your reactions to the daily events of life. If you are faithful to your ideal, your reactions will conform to your aim, for you will be identified with your aim and, therefore, will be thinking from your aim. If your reactions are not in harmony with your ideal, it is a sure sign that you are

separated from your ideal and are only thinking of it. Assume that you are the loving one you want to be, and notice your reactions throughout the day in regard to that assumption; for your reactions will tell you the state from which you are operating.

This is where the third fundamental, detachment, enters in. Having discovered that everything is a state of consciousness made visible and having defined that particular state which we want to make visible, we now set about the task of entering such a state, for we must move psychologically from where we are to where we desire to be.

The purpose of practicing detachment is to separate us from our present reactions to life and attach us to our aim in life. This

inner separation must be developed by practice. At first we seem to have no power to separate ourselves from undesirable inner states, simply because we have always taken every mood, every reaction, as natural and have become identified with them. When we have no idea that our reactions are only states of consciousness from which it is possible to separate ourselves, we go round and round in the same circle of problems – not seeing them as inner states but as outer situations. We practice detachment, or inner separation, that we may escape from the circle of our habitual reactions to life. That is why we must formulate an aim and constantly notice ourselves in regard to that aim.

This teaching begins with self-observation. Secondly, it asks, “What do you want?” and

then it teaches detachment from all negative states and attachment to your aim. This last state – attachment to your aim – is accomplished by frequently assuming the feeling of your wish fulfilled.

We must practice separating ourselves from our negative moods and thoughts in the midst of all the troubles and disasters of daily life. No one can be different from what he is now unless he begins to separate himself from his present reactions and to identify himself with his aim. Detachment from negative states and assumption of the wish fulfilled must be practiced in the midst of all the blessings and cursings of life.

The way of true metaphysics lies in the midst of all that is going on in life. We must

constantly practice self-observation, thinking from our aim, and detachment from negative moods and thoughts if we would be doers of truth instead of mere hearers.

Practice these three fundamentals and you will rise to higher and higher levels of consciousness. Remember, always, it is your state of consciousness that attracts your life.

Start climbing!

Neville

I hope you have enjoyed reading Manifest Your Desires by Neville Goddard.

Click for More Free Books by Neville Goddard.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Neville 09-30-1968

I AM IN YOU

As Paul said to Timothy: "Great indeed, we confess, is the mystery of our religion." Scripture is not secular history, but a mystery which is most important that we understand!

Speaking to his disciples, Jesus said: "In that day you will know that I am in the Father, and you in me and I in you." (John 14) The phrase "in that day" is an eschatological term meaning, "at the end of the journey." In other words, when this age of Caesar comes to its end, you will experience the truth of scripture, and - understanding - you will say: "I am in the Father and you are in me and I am in you."

It is in you, as a person, that the nature of God reveals himself in a series of supernatural experiences. When these take place in a first person, singular, present tense experience, all arguments, doubts, and questions regarding your true identity are hushed. From that moment on, like Paul, you will say: "When it pleased God to reveal his son in me, I conferred not with flesh and blood. I did not receive my gospel from a man. I was not taught it. It came through a revelation of Jesus Christ.

While in Barbados this summer, my sister asked if my Christ was once a man. My answer to her undoubtedly was the same Paul gave when asked a similar question. I said: "Was? He is the heavenly man!" Then quoting Paul I said: "Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven."

Do not think of Christ as some little boy who was born in some strange manner two thousand years ago. We are dealing with a cosmic principle, where God actually became man that man may become God.

The process has started. Resurrection has begun, but it is not over. Those who teach that the resurrection is over are misleading the faithful, for - like Paul - everyone can say: "I have been crucified with Christ. It is not I who live, but Christ who lives in me. The life I now live in the flesh, I live by the faith of the son of God who loved me and gave himself for me. Henceforth I regard no one from a human point of view. Even though I once regarded Christ from a human point of view, I regard him thus no longer."

I have stood in the presence of the Risen Lord. I leave seen the Ancient of Days, who is gathering us one by one into his body to become one body, one Spirit, one Lord, one God and Father of all.

You, as a person, will not be less than the Risen Lord, for there is only one Spirit. There is only one Lord and you will know yourself to be He! No one will be above you. I AM the same body, the same Lord, the same Spirit, the same God and Father of all. Without loss of identity, we will all know ourselves to be this one unity of being. We will know from experience that I AM in you and you are in me!

When I had finished explaining this to Daphne, I don't think she was any more impressed than that chair over there. It takes time, but it is so important for you to let go of all intermediaries between yourself and God!

Paul's Letter to the Galatians is the first book in the New Testament. In this letter, Paul declares his independence from men and his dependence upon God. He repudiates all authorities, all institutions, all customs, all laws that interfere with the individual's direct access to his God. Paul had no intermediary. He never knew a human Christ, only the Risen Lord, who appeared to him as he appeared to me.

In my own case, I was taken in Spirit into the presence of the Risen Lord, and - strangely enough - when he asked me what was the greatest thing in the world, I answered in the words of Paul. So I ask you: who is Paul? Is he not the first of the chosen who broke the seal and discovered the mystery which was shown to Abraham?

Paul persecuted everyone who claimed to be a member of the way, when suddenly the revelation broke, causing him to proclaim the truth. It was Paul who said: "If I have been united with Christ in a death like his, I shall certainly be united with him in a resurrection like his."

Paul did not claim that the resurrection was over. He states that the crucifixion is over, because the garment of flesh is worn by one who is crucified. God chose you in him before the foundation of the world. We will be united with him in a resurrection like his - not because of any acquired merit on our part, but because he chose to be united to us in a death like his.

You were chosen in him before the drama we call the world began. And any suffering you may go through here means nothing. Paul knew this, and said: "I consider the sufferings of the present time not worth comparing to the glory which is to be revealed in us."

Now, the Old [sic] Testament tells us: "In the beginning was the Word, and the Word was with God and the Word was God. The Word became flesh and dwells in us." The Greek word logos (translated as "Word") means "meaning; a plan; a plot; a purpose." Here we see that God had a plan, a purpose - which was to give himself to you one hundred per cent. This he has done; so whatever he was before he became you, you will know yourself to be.

It is in you, as a person, that the nature of God reveals himself. This you will know when you experience the entire story of the Lord Jesus Christ in the first person, present tense. Then when you tell those who love you, they will not believe you, because they know your weaknesses and limitations.

Knowing you are not schooled in theology, they cannot see the relationship between you and the one spoken of in the seventh chapter of John: "How does this man have such learning seeing as how he has never studied?" Like the Sanhedrin, they will not understand how a man with no learning could claim that the Old Testament had been fulfilled in him.

The prophets foretold of the coming of God, but they did not say how. Having taken upon himself man's nature, God unfolds his nature in man, and man becomes God. If God was a father prior to choosing you, and he becomes you - are you not a father? Yes, but there is no way to prove this, unless God's son appears to identify you. Only when God's son unfolds within you, will you know that you are God.

Only the Risen Christ is aware of his true identity. It is he who says: "I am in you and you are in me, Lo we are one." The Risen Christ is the eternal heavenly man, who is God. You are a man. Learn to adore your own humanity, who is God. Man is looking for some impersonal force to worship, but God is man!

When I stood in his presence, I answered his question in the words of Paul. Since then I have asked myself: who is Paul? Was he not the beginner of the Christian faith? Our New Testament records thirteen of his letters, all written twenty years prior to the gospels.

In his first letter to the Galatians, Paul went out on a limb by declaring his independence from all organizations. That was in the day when you could not get a job unless you were a member of the synagogue; yet Paul refused to accept any intermediary between himself and the Risen Lord, whom he had persecuted in his blindness.

One day the Risen Christ will bring you into his presence. He will incorporate you into his body by an embrace from which you will be one forever and ever. This I know from experience.

So when I tell you I am in you, I mean it literally, for I am one with the Risen Christ. I am speaking the words of the Risen Christ, not Neville. After we embraced, he sent me, yet he has never separated himself from me. How can I be one with the body who sent me? Because "He who sees me, sees him who sent me."

Limited to the concept of three-dimensional space, we think of being sent out of the room while the sender remains; but in the Spirit world of which I speak, when one is united with the Lord he becomes one with him in spirit.

Dwell upon this being who became you. Return to the point of being chosen before that the world was. Try to remember when he made known unto you the mystery of his plan which gives meaning to your life - this mystery which was set forth in Christ for the fullness of time.

The Word, giving meaning to the world, was with God and was God. That meaning is Christ, a plan which cannot fail to fulfill its purpose, which is to unfold and reveal you as God. Walking this earth right now, you are God's Word, moving towards fulfillment.

Now, while we are here waiting for God's plan to unfold, we should continue to apply God's law. Here is a simple story. My friend wrote, saying: "When my little boy was quite young, as a family we called the Sears' Christmas catalog, the “Wish Book”. Our son would spend hours looking through the pages of toys, deciding what he wanted for Christmas. This we have done for the past eight years. I am enclosing a card advertising the current issue of that catalog. As you will see, it is now called “The Sears Wish Book!"

Whoever has that account thinks this is an original idea, yet my friend knows she is its creator. You see, there is no fiction. How can there be fiction in a world where imagining creates reality? For eight years her son has known the catalog to be a wish book, and now that has become its official name. If something you have imagined is delayed producing its reality for you, keep this story in mind.

I know we are all children and want our desires instantly fulfilled, but countries plan for unborn generations.

Parents with large estates plan, not only for the present little ones, but for the offsprings of their offsprings.

You and I, however, are anxious and find it difficult to wait. Time and time again, ladies have told me they wanted to be married now, only to confess they are not yet divorced. I have heard them say there was only one man.
Either that man or no man, yet they have married another. What they really wanted was to be happily married. Claiming it had to be that man, I have asked: "If he dropped dead right now would you still have the urge for companionship? If you would, then he is not the only man."

Know what you want in life and do not condition it. If your desire is to be happily married, claim you are. Wanting a certain home, claim you have it. Don't think you cannot afford it, simply play the wishing game.

Find your desire in God's wish book. Speaking to you through the medium of desire, make your desire real by feeling its truth. View the world from its fulfillment. Lose yourself in the feeling of possession and give it all the tones of reality. Fulfill every desire as you walk towards the fulfillment of your real purpose in life, which is to awaken God in you.

You are not going to become a little god to run around with other little gods, for there is only one God. Don't forget the great Sh'ma: "Hear O Israel, the Lord our God, the Lord is one." You are destined to awaken as that one God and Father of all.

When I awoke in this simple little thing called man, I wondered how this mortal being could bear such responsibility. Housed in this garment of flesh called Neville, aware of all of its weaknesses, God's purpose has unfolded; yet I have no way to prove it to anyone.

I cannot convince you unless you have faith. I have shared my experiences in the written form, giving passages of scripture to support them. Having reached the end of the journey, I now know from experience that we enter human history to fulfill scripture.

I tell you: the story of Christ is an acted parable, a story told as if it were true, leaving the one who hears (or reads) it to discover the fictitious character and learn its meaning.

In the parable the actor takes a little child in his arms and says: "This is the kingdom of heaven. Unless you accept the kingdom as a little child, you cannot enter it." One day you will be that actor, and the little child in your arms will symbolize your entrance into heaven. It is a signal of God's birth - not from the womb of a woman, but from the skull of man, where God is crucified. His name is I AM. And when you awaken you will say, I AM awake. You will not look around for any other, for you will be alone; and from then on scripture will fulfill itself within you.

In the not distant future you will depart this world to discover that death will force you to modify, or radically change, any ideas which you have championed here. I received a notice today that my good friend, Randy, died. In 1952, while recuperating from a serious operation, Randy came to the hospital to visit me. He was my physician as well as my friend, but was not aware of what I teach. Seeing the Bible I had brought with me, Randy questioned my interest in it.

Taking the story of Esau and Jacob, I told him how Esau represented my outer world. That I could close my eyes to it and clothe Jacob (who represented what I wanted clothed in outer reality) with the skins of Esau. Believing in the reality of what I am doing, I deceive myself into believing that my subjective state is now an objective reality.

Well, to Randy that was not religion. To him religion meant going to church every Sunday morning and spending an hour there. That was something to be done, like walking with a cane because you had one and felt undressed without it. His week was not complete unless he went to church on Sunday. Randy has been gone now a few weeks and, undoubtedly is now modifying his beliefs - but it will take time.

You do not awaken there as some wise person. If you are foolish here, you are foolish there. If you are a thief here, you are a thief there. If a man is not a thief, no matter what is put before him he would not take it; therefore there is no temptation, no desire to change. Place all the liquor in the world before a man who does not drink and he will not be tempted. All of the world's tobacco will not interest a man who does not smoke, therefore there is no temptation.

When a man is regenerated, he is no longer in the world of generation. Everyone could undress before him, yet he would not be tempted, because his energies have been turned up into regeneration.

Everyone will be regenerated and overcome without effort, for when the visions happen, you change. Change does not occur prior to the visions, because fitness is the consequence - not the condition - of the kingdom of heaven. You are not chosen because of your acquired merit. The minute the vision takes place, the consequence has occurred.

When you read the words of Christ in the New Testament, think of the Risen Christ, for the heavenly man is speaking. We are all rising into the one body of Christ without loss of identity. I will know you better and more intimately there than I could ever know you here, for the mask we wear here causes a barrier between us. But in the New Age we will be intimate eternal brothers, all sharing the one body as the one Spirit, the one Lord, the one God and Father of all.

Now let us go into the silence.

Neville 10-19-1969

I AM THE CAUSE

According to a rabbical principle, that which is not written in scripture is non-existent. The story of Jesus Christ follows this principle.

The unknown author of the Book of Luke (like all the others) wrote only of his own experiences. Turning to his disciplined mind in self contemplation, he is Jesus turning to his disciples and saying: "`Scripture must be fulfilled in me. All that is written about me must be fulfilled.' Beginning with Moses and the prophets, and the psalms he interpreted to them in all the scriptures the things concerning himself. And they said to one another, `Did not our hearts burn while he opened to us the scriptures?' Then he said to them, `Everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.' Then he opened their minds to understand the scriptures." Luke is speaking of the Christ in you, for any Christ coming from without is a false Christ, taught by false teachers.

Peter tells us: "Scoffers will come in the last days scoffing and saying, 'Where is the promise of his coming? Forever since the fathers fell asleep, all things have continued as they were from the beginning of creation.'" Certainly they do. Graft, war, dirty politics, poverty - you name it, everything will continue forever in this age; so do not look for signs of his coming in the outer world, as this age will continue producing poverty, graft, war, and unlovely things. But when Christ comes it is like a thief in the night. When you least expect it, Christ awakens within you to reveal yourself to yourself.

"In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by his Son," for when the Son appears he reveals God as his Father. Until God's son reveals himself in Man, Man searches on the outside to discover how things are made, but he cannot find the Maker. Our world is God's handiwork, as told us in the 19th Psalm: "The heavens declare the glory of God and the firmament shows forth his handiwork." Our scientists have discovered how to go to the moon, from which they returned with earth. Then they analyzed it and discovered it to be dead. No matter where man goes he will discover that everything is dead, for God's handiwork is here and here alone. But, no matter how much his handiwork is analyzed, it will not reveal its maker.

Today three of our citizens received the Nobel Prize for their great work in trying to analyze this wonderful land of ours. They will find many wonderful things about it, but they will never find its maker. He comes only when the individual finds the Son, for it is God's Son who reveals his maker. I tell you: the Bible is all about you. It is your own personal, spiritual biography. Every child born of woman is recorded in the Bible - not as John Brown or Mary Smith - but as Jesus Christ; for he is the child's true being, and the Old Testament is a prophetic blueprint of his life.

When you read the 9th chapter of Isaiah, you may wonder what it is all about, but may I tell you nothing

could be truer. Listen carefully: "To us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called `Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." These revelations do not come in the order the prophets recorded them (or some scribe changed); but the names are true and are revealed in perfect order.

The first name given to you when you fell asleep was "El Shaddai" which means "God Almighty, or Mighty God". But one day you will awaken! Now completely individualized, you will feel a vibration so great you will think you are going to die; but far from dying, the vibration will awaken you from your long, long sleep. You will awaken within yourself to discover that you have been entombed there for unnumbered centuries. You may not know how you got there and why, but I'll tell you: you went voluntarily. No one took your life, you laid it down yourself.

You have the power to lay it down and the power to lift it up again. You deliberately entered the human skull and laid yourself down to dream the dream of life. Mystics claim you have been dreaming there for 6000 years. I have had no vision to support such a time interval, but I can say that when it happened to me I felt as though I had been entombed for unnumbered ages. For a moment I wondered how I got there, and then I remembered scripture: "He is not dead, but sleepeth, I go to awaken him." One day you, too, will hear the voice of the Son of God and awaken from your sleep of death, for when God sends his Son into your heart crying, "Father," you will hear it and awaken from your long, self-imposed sleep.

It takes an enormous power for Mighty God to stir himself and awaken to find the symbol of his birth as that of a child. You may think the child that is born and the son which is given are one and the same, but they are not. The son appears 139 days later. It is he who reveals you as God, the Maker and creator of it all. Prior to that moment in time you - like a scientist - look outside of yourself for the cause of all life; but when David - God's only begotten son - comes from within and calls you Father, you have found the cause. And when your son reveals you as the Father, the cause of all life, you will bear the name Everlasting Father.

Now, the third great revelation is that of Wonderful Counselor. And in scripture the Wonderful Counselor is associated with a serpent. Referred to as the wisest of all of God's creations, it was the serpent who suggested eating of the tree of knowledge. And when told he would die, the serpent said; "No, you will not truly die. For God knows that when you eat of it your eyes will be opened and you will be like God, knowing good and evil." The Wonderful Counselor did not lie, for believing himself to be you, he experienced death but did not really die.

Even though we depart this world and seem to die, we don't. Instead we are restored to life in a world just like this, to continue our journey for unnumbered centuries.

Now, in the same 3rd chapter of Genesis, the Lord said to the gods: "Behold the man has become like one of us, knowing good and evil," just as the serpent said he would. Only by coming down into this world of experience can you eat of the tree of knowledge of good and evil and become as the gods. So we see the 3rd title, Wonderful Counselor, has much to do with the serpent. We are told that: "No one ascends into heaven but he who descended from heaven, the son of man; and as Moses lifted up the serpent in the wilderness, so must the son of man be lifted up." When you read these words they do not make sense, but when you experience them - and you will - the third title of Wonderful Counselor is conferred upon you.

Your eyes will be opened then, and you will know good and evil from experience. You will know that you will not die, but will return to the heavenly state from which you - the son of man - descended. And you will ascend like a fiery serpent.

Now, the serpent of scripture is described in the 6th chapter of the Book of Isaiah as the seraphim which surround the throne of God. The seraphim is [sic], by definition, a fiery being with human face, human voice, and human hands. Isaiah gives him six wings: two to cover his face, to cover his feet (which is a euphemism for his creative organs) and he flies with two; but beyond that, this heavenly being, the wisest of all God's creations, is not described. This is your true identity, for you are the gods who came down.

You are not some little amoeba which came out of the mud; you came down from heaven and emptied yourself of all that you were in order to assume the limitations and weaknesses of the human flesh. You are not pretending that you are man; you became man by assuming poverty, though you were rich. You assumed weakness, though you were strong. You - an infinite being - assumed all these things for their experience. The whole vast world declares your glory, but only here on this little earth is this wonderful work revealed.

Before we came here we were brothers, and one day we will awaken and return to our brotherhood as God the Father, of which it takes all of the brothers to form.

Now the 4th title, Prince of Peace, is sent in the form of a dove. This does not physically happen to you, and when it happens you are the only one who knows it. Read the first chapter, the 10th verse of the Gospel of Mark carefully, and you will see that only the one upon whom the dove descended was aware of it: “When he came up out of the water, immediately he saw the heavens open and the Spirit descended upon him like a dove.” You are destined to have this experience as the fourth title, the Prince of Peace, is conferred upon you. You will bear the four titles, and in so doing you will fulfill scripture. Having foretold it you came down to fulfill it within yourself.

The testimony of Jesus is the Spirit of prophecy, and the name by which he is called is the Word of God. He is God's word which cannot return to God empty, but must accomplish that which he purposed and prosper in the thing for which it was sent. You are God's word which was in the beginning. You were not only with God, you were God. Then you fragmented into many sons, and it takes all of the sons to form the Father.

You came into this world to experience its horrors, not to change them. Our politicians promise to eliminate war and poverty, yet admit that they have sold over 13 billion dollars in conventional arms to poverty-ridden nations, as have the communist world. Our politicians have forced nations who can't afford to feed themselves, to buy what we are manufacturing.

Then, with a pious look, ask people to sign papers to stop war. But you can’t stop it. This world was never intended to be other than what it is: a world of poverty, a world of war, a world of dirty politics, a world of graft. Just read the papers and you will see what is taking place in high places. You aren't going to change it; it will go on and on because the story of Christ is one of redemption. He redeems himself by lifting himself out of this world in a spiral motion.

This world is based upon a circular principle which repeats itself over and over again, whereas redemption is based upon a spiral principle. Breaking away from the wheel of recurrence, one moves up in a spiral motion -

like the seraphim - and is redeemed. We are told that: "As the lightening shines from the east to the west so will the coming of the son of man."

People are looking for lightening to strike on the outside, but it strikes within. Your head is the Mount of Olives, and your body is that which is split from east to west. One half moves north as one half moves south, leaving a great valley. At the base of your spine you will see a pool of golden, liquid, pulsing light which is the blood of God. Fusing with it, you ascend into your skull like a fiery serpent and your skull reverberates like thunder.

I am telling you what you are going to experience, whether you can accept it or not and I know that you will never disprove it. I have awakened you, momentarily, but you may fall back to sleep again and continue your dream, of which you are its sole author. It's very easy to be caught up in the reality that you, yourself, are making, even though what you see may frighten you.

You may have many horrors in your dream and believe what you are seeing is a reality outside of yourself and beyond your control, but you alone are writing the script. Haven't you had a dream where you were scared to death, not knowing you were its cause? The same thing is happening in the waking dream, but man does not know that this, too, is a dream, until he awakes from it in the manner of which I have told you.

One night as you sleep, something will arouse you and you will awaken to find yourself in your skull. You know it is your grave, where only the dead are placed; but you know yourself to be very much alive. Someone must have thought you dead to have placed you there, or you may have entered the place voluntarily and fell asleep to such depth that others thought you were dead. But when the time was fulfilled you heard the cry of the son of God which awakened you, and as you come out of that tomb you are born from above. This is essential, for unless you are born from above you cannot enter the kingdom of God.

Everyone is in this world because he is born from below (from the womb of woman), but while here he must be born from above (from the skull). That which comes out has no mother, no father, no beginning of days, or ending of days; for that which is born from the skull is aware of being the Maker of all. You will discover this great truth only when God's son stands before you and reveals you to yourself.

This tiny planet appears as only a speck when viewed from outer space, yet it is so important; for only here can this biological experiment which expands the power of God and the wisdom of God be cradled. Without this world, God could not grow in wisdom. He would be stagnant if he could not expand beyond what he is. God is an ever increasing illumination, an ever increasing creative power, an ever increasing wisdom and - by reason of this one little speck called earth, where he wears these little garments of mortality - God is holding to the promise he made himself: to awaken within himself and fulfill the play recorded in scripture.

The story of Christ is not what the world is talking about. He isn't going to change the world. Tomorrow's generation may think it will be different, but poverty will exist then as it does now. There will be changes in passion and eventually they will return to what they were. It's like a wheel. It's a circular principle where nothing changes. The individual changes only when he leaves the wheel in a spiral motion, and that is when he is redeemed. He returns to the world from which he came, enhanced by reason of his experience of death in this world called earth.

The principle of the rabbis is true, so let me repeat it: What is not written in scripture is non-existent. The presidents, kings, and dictators of the world are not recorded in scripture; therefore they are nonexistent. They are merely parts God is playing as he passes through states. The part of a president, a king, or a dictator is a state, and when entered it is animated. It seems so real to its occupant and to those who observe it, but it is only a state.

You can play any part - be it a rich man or a poor man, a beggar or a thief, the known or unknown - once you know they are only parts, only states of consciousness. But if you don't know this, and are not willing to give up your present state, you will remain there, looking at your desire and not from it. You can become what you would like to be in the twinkle of an eye by the simple act of assumption.

And the day you dare to remain faithful to your assumption, it will begin to externalize itself. And when it does you may return to sleep, just as you do in your night dreams. Becoming possessed by the dream you created in your sleep, you observe your own creation; and if it is a noble dream, you can become so puffed up in your own concept that you forget its creator. Or you can create something ignoble and become so immersed in it you believe in its reality. Anything can be created by a mere assumption. When I dared to assume I was the man I wanted to be, I did not discuss it with others; I simply persisted in my assumption and watched it harden into fact. That persistent act taught me that this world was a dream.

My oldest brother at the age of 18 had no money and no prospects of getting any. But he had a dream. He dreamed of owning a building which housed the family business. Twice a day, on his way to work and return, he would stop opposite a building which occupied an entire block at the widest area of the main street, and there he would imagine seeing the words: Goddard and Sons" on its marquee.

He persisted in this act for two years, when one day a total stranger bought the building for the family, trusting them to pay him back over a period of ten years. That building, which became the foundation of our family's growth, started in my brother's imagination. Having nothing on the outside to turn to, my brother had the guts to imagine and believe that his imagination would create his reality. Today I don't think you could buy the family out for multiple millions, because their gross business last year exceeded $30 million.

Do as my brother did and discover the depth of God in you. Test your imagination, for there is no other God. If you test him and discover that it is he who creates all things by producing tangible proof of his reality in what you did, then no one will be able to persuade you that what happened was a coincidence.

My brother lived by and built his fortune on imagination's foundation. Of course, having created such a vast enterprise he may go to sleep and believe his one thousand employees are the cause of his incredible wealth. We are all inclined to forget that we are the makers of all that is happening, and - forgetting - we blame our dream. The world is yourself pushed out; but it is so easy to place the blame on an aspect of self rather than on you, the dream's maker.

Learn to use your imagination consciously, for it will not fail you on this level or on the higher level. But you cannot depart this world by changing your thoughts. It will happen in the fullness of time, when the Father in you who fell asleep begins to stir. Then he awakens you, and when he does, you - Mighty God - will receive the name and carry the special powers of Everlasting Father, Wonderful Counselor, and Prince of Peace. And of your reign there shall be no end, for you will know yourself to be the Jesus Christ men worship

outwardly.

The ministers of this world are talking about His coming, trying to interpret signs on the outside. But I tell you, Jesus does not come at the end of human history, for he comes individually. Tonight one of you could experience his coming. No one knows but the Father in you. Ever since that Father fell asleep all things have continued as they were from the beginning of creation. So don't look for any change on the outside.

When the politicians promise change, don't argue; smile as you have through the centuries, knowing they aren't going to change anything. The world is made up of infinite states which man falls into unwittingly - or deliberately, as my brother did. He was a poor boy who deliberately moved into the state of wealth. Not knowing how it was going to come about, he simply persisted in his assumption and it hardened into fact.

Do you like what the mirror reflects back to you and your background tells you? If it is not what you would like to live with, don't accept it. Rather, look into the mirror of your mind and assume that you are what you would like to be. Declaring that you are now it, don't look away and forget the image reflected there, but persist in your assumption. Live in that awareness morning, noon and night as though it were true, and no power can stop you from experiencing its truth.

This is a world of effects, as told us in the Book of James. If you look into the mirror and, seeing yourself, you turn away and forget what manner of man you look like, you will continue to perpetuate your unlovely state. But if you look into the minor of your mind and - seeing what you desire to see, continue thinking from that state, you will see it reflect itself in your world. Then one day you will depart the world and return to the world from which you descended, for you are the Elohim, the God spoken of in the scriptures.

Do not be afraid to claim your birthright. An outside God never existed; therefore, don't make little images of him and stick them on your wall to worship. Is there any cross or image of Jesus Christ in the world that wasn't made by a man?

There is no description of a person called Jesus Christ, yet there are unnumbered pictures of him throughout the Christian world and people bow before that which is made by human hands. Read the 115th Psalm and see what the psalmist said about any image bowed to as some power that can help or hinder: “They have mouths, but do not speak; eyes, but do not see. They have ears, but do not hear; noses, but do not smell. They have hands, but do not feel; feet, but do not walk; and they do not make a sound out of their throat. Those who make them are like them; so are all who trust in them.” If anyone should say: "Look, there he is, or here he is," believe him not; for when the Father of all life appears, you shall know him because you will be one with him!

The Bible is all about you, and you are here in the final picture to fulfill that which you dictated before you came down. The prophets you inspired were only organs of revelation. And God's son, by his very nature reveals God as his father. So when God's only begotten son stands before you and reveals you as his father, are you not God the Father? This I know from personal experience. I am not speculating. I am not theorizing. I did not hear it from a man, nor was I taught it.

Like Paul, it came through a revelation of the true meaning of Jesus Christ. It's all in scripture and everyone will experience it. And when we take off these garments and rise, you and I - as the brothers who have

returned - will be in a state of ecstasy, for we will all have the same son. If your son is my son, and our son is his son, are we not one father? There aren't multiple sons - only one. We are all individualized. We will never lose our individuality, yet we are one in spirit because we have the one son; therefore we are brothers who collectively form God the Father.

Scripture is based upon the principle that the True Man comes here to fulfill. All that is said about the True you in the law of Moses and the prophets and the psalms, must and will be fulfilled. It is my pleasure and my privilege to open your mind that you may understand scripture. That is all I am here to tell you. But you will never really understand my words until you experience them, and you will.

There is no aristocracy of privilege in this story. We are all one! One is no better than the other. I have awakened from the dream of life. Now I only wait for others to awaken. There is nothing I want more than the awakening of all, because without all, the Father is not complete. So I tell my story over and over until everyone hears it and sets their hope fully upon this wonderful story that one day must erupt within them.

Now let us go into the silence.

Neville 02-21-1969

I AM THE LORD

"I am the LORD and there is no other. I form light and create darkness. I make weal and create woe. I, the LORD, do all these things." (Isaiah 45) Then John tells us, "As He is, so are we in this world." Although man is taught the God who creates the weal and the woe is someone other than himself, scripture tells us that as God is, so are we!

The story of Jesus Christ, as well as all of the miracles recorded in the New Testament, are acted parables. In the Book of Luke we find Jesus, now twelve years of age, going up to Jerusalem for the Passover. When the feast ended, his parents - thinking Jesus was in the caravan - did not seek him out until the day was past. After searching for him for three days, when they found him in the temple, his father said: "Son, how could you do this to us? Do you not realize we have been seeking you anxiously?" And Jesus replied: "How is it that you sought me? Do you not know that I must be in my Father's house?" Here is Christ declaring God to be his father, while his parents, standing before him, do not understand. If you are seeking the cause of the phenomena of your life among your kinsfolk, your acquaintances, or teachers, you will never find it; for you are God's temple, and the spirit of God dwells in you. The cause of the phenomena of your life is not on the outside, but in your own wonderful human imagination. Do you not realize that Jesus Christ is in you? I tell you, the only place you will ever find him is within!

The life of Jesus is a pattern which will unfold in you, an individual, when you discover yourself to be the cause of your life; for as He is, so are you in this world. Our religious leaders teach Christ as someone on the outside who is different; who overcame, and is now living elsewhere; yet Christ in you is your hope of glory, for as He is, you are!
In his book, Luke tells the parable of Jesus, who - upon entering a boat with his disciples, falls asleep as they set sail. When a storm wind descended upon the lake they woke him, saying: "Master we are perishing." Then He rebuked the wind, and the raging waves became quiet, and there was a great calm. I tell you: the one who fell asleep caused the storm, and is the same being as the one who - upon awakening - quails it; for there is no other.

In this world Christ is asleep, and the wars, confusions, depressions, and horrors, appear because of his dreams. And the world will know no peace, happiness, wealth, or joy, until Christ awakes. If you are unaware of your imaginal activity, you are asleep relative to it. You could be dreaming noble, lovely dreams or ignoble ones; but whatever you dream, Christ will externalize. Man is the ark of God in which Christ - God's creative power - is contained. I am the ark of God, not a phantom of the earth and sea. I am the ship in which Christ sleeps as he dreams the storms of my life. And when He awakes, I will know calm and weal. Your own wonderful human imagination is Jesus Christ. Now individualized as John, Mary, Sam, or Sue, you are Christ's outer projection, surrounded by woes and weals because of his dreams. God, as your imagination, can never be so far off as even to be near, for the nearness implies separation. Wherever you

are, I am! To say: "I am" is near, is to claim God is another - but there is no other. You and God are one, for He is your wonderful human imagination!

A friend recently shared this vision with me. As he observed buildings, trees, and houses round about him, he realized they were caused by tiny magnetic seeds which were clustered about his feet. As he scraped them off, they instantly reformed themselves to produce automatic changes in his world. What a wonderful experience! In the 40th Psalm we read: "He lifts me up from the pit, out of the miry bog and places my feet upon the Rock." Here we see the foot, the symbol of God's creative power, is lifted up and placed upon the Rock - the human imagination! His vision is showing him that he has now become aware of the only causation, and has placed his creative power upon that Rock. In this 40th Psalm the statement is made: "In the volume of the book it is written about me." My friend's vision reveals that he has come to that point. That everything which appears magnified on the outside is caused by magnetic seeds around his feet. This is true; for the world is nothing more than a magnified shadow, caused by the magnetic seed called Man. Although the world appears to be large and overpowering, its causation is the power observing it.

Man is the ark of God and everything is contained within him. Asleep, the storms range; but when man awakes, the stormy seas will be no more.

There is quite a difference between being awake to your imaginal activities and being asleep to them. Awake, you can trace the event taking place on the outside to an imaginal act; but asleep you will find someone or something on the outside to be its cause. But causation is within the one observing the effect. Causation is symbolized as the foot in the 40th and 69th Psalms, as well as in the 10th [chapter] of Romans. In the end, man will overcome and put all things under his foot.

My friend saw the clusters of magnetic seeds around his feet. Although he tried to scrape them off, they reappeared. As Blake said: "The oak is cut down by the ax and the lamb is slain by the knife, but their forms eternal remain forever, returning by the seed of contemplative thought."

Our world is the storm spoken of in the 8th chapter of Luke. Having entered our body, we have fallen asleep to our creative power. But when we discipline our mind, we quail the storms. The disciples of scripture are disciplined aspects of the mind. Once your five senses are so disciplined you see, hear, taste, touch, and smell, only what you desire, then you quail the storms of doubt and fear within you, for you know who you are. No longer will you seek the phenomena of life among your kinsfolk or acquaintances; for when you awaken, you find life in the temple. The world is always looking for new teachers on the outside, when there is nothing there but shadows. Christ is not another. You are Christ, as he is your very self! You will find him, and when you do, you will know that you are God; for a series of events will unfold within you and you will bear witness to your own fatherhood.

I have often thought that the doctrine of the trinity should have been the doctrine of the being, for the trinity is difficult for man to grasp. It's easier to speak of the doctrine of revealed Christianity as a unity, than as a trinity. When David stands before you as your son, there will be no more trinity. You and I are one when my son David calls you father! Then you will know that everyone in the world is that same being, as they will all have the same son. This is the great doctrine of the unity.

My old friend Ab always began his classes with the statement: "Praise be to that unity which is our unity." He

knew that although we are a diversity of faces, completely individualized, we are the same father of God's one and only son, who will reveal himself to all, individually, thereby proving our unity of being.

Every scriptural miracle is an acted parable. It is imagination who enters the boat called man and falls asleep in order for the journey of life to begin. Then the financial, marital, physical storms arise according to man's dreams. He could dream of something lovely and know healthy, happy storms. But if he does not know that the cause of the weal is his imaginal activity, he will continue to dwell in the storms of life until the disciples rouse him to remembrance.

Awake, you are aware of the thoughts you are creating every moment of time, and carry this awareness into your dream world. You will not falter, for - knowing the world you want to build and its cause - you will be constantly aware of what you are imagining. You will no longer seek your desires among things, but will turn within to find they are all waiting to be fulfilled in God's temple.

Now, the numbers three and eight in scripture are always associated with resurrection. We are told that on the third day the earth rose up out of the deep, and in the Book of Exodus it is said that it came to pass on the eighth day. Luke tells us that when Jesus was twelve years of age, his parents searched three days before finding him in the temple, asking and answering his own questions. The number twelve is telling us that he had arrived at the point of creativity. That he has now resurrected and moved into the Father's house, for when they found him he said: "Why do you seek me? Do you not know I must be in my Father's house?" Having identified God as his Father, he goes on to claim: "I and my Father are one."

Today, as in that day, men cannot believe that imagination is the cause of the phenomena of life. They will agree that an artist can imagine a lovely picture and bring it forth on canvas, but they cannot relate the same technique to a toothache. Yet there is only one cause! I, the Lord, am the cause and there is no other. Besides me there is no God. I form light and create darkness. I make weal and create woe. I, the Lord, am he who does all these things.You cannot blame anyone for your misfortune. You could claim a friend betrayed your trust, therein causing your misfortune; but your friend was not the cause, your dream prompted you to confide in your friend. Causation is not on the outside, it comes from within. As you begin to awake, you discover there is only one God, who is your own wonderful human imagination.

My friend saw tiny, magnetic seeds swirling around his feet, causing the outer world to appear so large. These seeds of contemplative thought are so tiny they are often ignored and even scraped off; but awareness causes them to reform themselves instantly to magnify their new formation in the outer world. If imagination's seeds did not reform themselves, the outer world would vanish and leave not a trace behind; but they do, for the seeds are contained in man. You have the power to rearrange your thought-seeds to produce a different pattern in your outer world. This is done by a change of attitude. Think of the world as different, and as you do, you have scraped off the little magnetic seeds, thereby causing their rearrangement. This is the world in which we live.

Now, when imagination lifts us up from the pit and places our feet upon the Rock, we stand on our own feet. No longer will we stand upon the foot of another, giving the other either our praise or blame. We can, however, be gracious and kind and thank another for the role he played in our drama. But when we stand on our own feet, we realized that everything that happens - be it good, bad or indifferent - is because of our attitude towards life.

Every person, place, or thing, is animated and rearranged from within; for as He is, so are we. A good Christian would call that statement blasphemy; yet I am quoting the first epistle, the fourth chapter of the Book of John: "As he is, so are we in this world." This thought follows on the heels of the definition of God as love. And because God is love, He will not change your imaginal act, but will allow it to be externalized. If God changed the act, there would be two of you: one who imagines, and one who changes the imaginal act. But, being all love, God instantly plays the parts designated in your imaginal acts and suffers with you because He is dreaming. But one day Love will awaken within your skull. He will resurrect and you will begin the real drama, which is to discover your true identity. Coming out of your immortal skull, all of the imagery of scripture will surround you. The child and the witnesses will be there; but they will not see you, for you will be spirit. While witnessing your spiritual birth, they will speak of you and identify the child as yours, but you will be invisible to their mortal eye. As the great drama unfolds, it appears to take place externally; yet it is within, for you contain eternity within yourself.

If to you a storm is raging remember, it is only raging because you are not aware of your imaginal activity. By disciplining your thoughts, you rise from the sleep of unawareness, and become aware of what you want to imagine. Then the world will change to conform to the change in you. The storm will subside and there will be a perfect calm.

Do not look for God outside of the temple, for you are God's temple, and the spirit of God dwells in you. Ask the average person where he thinks God's temple is, and he will point to a synagogue, cathedral, or church; but God does not dwell in houses made with hands. God is spirit and dwells in his living temple! Imagine - and God is acting. Believe in the reality of what you are now imagining! Rearrange those little clusters around the foot, and when they are fixed with feeling, relax in the knowledge that your outer world will conform to the new fixation. Although the world appears external, its reality is within, as you are its creative power, dreaming the world into being; for you are an immortal being, wearing a garment of mortality. One day you will awaken from this fantastic dream, to find yourself enhanced by having experienced the mystery of death.

I ask you now to take the challenge and change your thinking, although I know it is not an easy thing to do. I have known those who so enjoy hating another that they do not want to change. They seem to receive a certain pleasure out of hating and do not realize that they are only hating themselves.

I remember a man in New York City during the Second World War, who claimed he despised Roosevelt. Every morning when the man shaved, he would talk to himself in the mirror, imagining he was telling Roosevelt everything he disliked about him. The gentleman attended my meetings, and when I confronted him with his imaginal acts, he said: "I pay $10 to see a Broadway show which does not give me the joy I receive during that ten minutes in the morning." Well, this man created his own storm, for the venom that he spewed out every morning returned to him. He lost his New York City home, then went to Florida, where he lost everything there. I tried to tell him to awake, that he was sleeping and only dreaming that Roosevelt was the cause of his world. But he could not believe me. He came from a Germanic background and could not get over the fact that we were at war with Germany. He blamed Roosevelt, even though he knew Germany had declared war on us. He could not see the war as a bad dream, and he was confusing it, making the storm rage by the pleasure he received telling Roosevelt off as he shaved.

It's entirely up to you what you think. If you want to hate someone, you can augment it through intensity and persistence. The same thing is true if you want to love someone; for your human imagination is the only God you will ever know, and he is in his temple - that temple you are!

The parents (meaning tradition) sought Jesus on the outside, but when they found him within, he said: "Do you not know that I must be in my Father's house?" but they could not understand. When I have told rabbis, preachers, and priests, that I have seen David of Biblical fame, they laugh. And when I go further and tell them that David called me father in fulfillment of the 89th Psalm which states: "I have found David, he has cried unto me, 'Thou art my Father, my God and Rock of my salvation,' "they stand silent, unable to make the Bible their biography.

As long as you think the Bible is speaking of someone other than yourself, you will never understand it. The entire book, from beginning to end, is all about you, individually. You are the one who will find David. It is you he will call "My Father, my God and the Rock of my salvation." David will literally stand before you as a young man just coming into adolescence. It is the same David who cried out in the Old Testament: "You will not leave me in the pit, in the miry bog." And you do not. You awaken and, after three days you find him in the temple and scripture is fulfilled.

I tell you: you are an immortal being whose autobiography is recorded in scripture. Having inspired the prophets of the Old Testament, you came into the world to fulfill their words in the New. As the universally diffused individuality, Christ is housed in every child born of woman, bringing him into the world by meditating him into being.

Take the story of my friend seriously. Think of your thoughts as magnetic seeds, invisible and miniature, and the world as bearing witness to their arrangement. And remember: all you need do is rearrange your power-filled thoughts, and you will produce a corresponding rearrangement in your outer world.

Now let us go into the silence.

Neville 04-10-1968

I REMEMBER WHEN

When I receive a great revelation concerning the creative power of God I cannot keep it to myself, but must share it with all that will listen. Here is one I received many years ago. I found myself, in Spirit, in the interior of a stately mansion in New York City. It was the kind of home the great financial giants lived in at the turn of the century. Fully awake and aware, I was visible to the three generations who were present. The son spoke to his children saying: "Your grandfather would stand on an empty lot and say: "I remember when this was an empty lot.' Then he would paint a word picture of his desire for that lot so vividly that those who heard him could see it completed right before their eyes. This is the grandfather who made the fortune we are now enjoying."

I awoke, recorded the experience, returned to sleep, and re-dreamed the dream - only this time I was the grandfather. Speaking to those present I said: "I remember when this was an empty lot." Then I pictured the building placed there so vividly the very stones molded themselves into the form I envisioned.

This principle can be used in a destructive or constructive way. You can say: "I remember when this was a glorious building and look at it now" as you become aware of rubble where once a glorious building stood. Or you can stand on rubble and say: "I remember when this was all rubble," as you imagine a glorious building. You can say: "I remember when my friend had nothing and now he has much," or: "I remember when he had much and now he is so poor." You can say: "I remember when she was healthy," which could imply she is now ill, or "I remember when they were unknown," implying they are now famous. So you see what power was in that revelation. It's entirely up to you how you use your imagination, but the operation of your creative power is completely up to you. You make the decision, and are therefore responsible for its effect on the world.

In the 12th chapter of the Book of Numbers, we are told: "If there is a prophet among you, I the Lord will make myself known unto him in a vision and I will speak with him in a dream." A scriptural prophet is not one who tells your fortune, but one who hears the Word of God and fulfills it. If you asked me if I were a prophet I would answer in the affirmative. I am not one who prophesies by looking into a crystal ball, teacup leaves, cards, or astrology, but one who has fulfilled scripture. I know I am the central figure of scripture called "the Father." I came into the world to fulfill scripture and share my revelations, my experiences concerning the power to create.

In this simple way God revealed his power to create, his power to remember when! Having nothing, you can become aware of being surrounded by wealth, and feeling wealthy you can say: "I remember when I had nothing." Does that statement not imply that the state of poverty no longer exists for you? I remember when I was unknown. I remember when I couldn't sell a book. I remember when I couldn't sell anything I wrote. I

remember when….Now you fill in the events, the desires and the fulfillments. I remember when. Do not those words imply memory?

In the first vision I heard of memory, but in the second vision I experienced it. As I stood on a vacant lot I remembered, and as I did a fabulous structure took form. And the dream was doubled, affirming that it was fixed, that the law was established by the Lord as told us in the 41st chapter of the Book of Genesis. I tell it to you now in the hope that you will put yourself in an I-remember-when mood and trust your memory, because memory is your own wonderful human imagination, the one and only creative power of God scripture calls Jesus Christ.

When people say Jesus Christ is coming again do not believe them, for Jesus Christ has never left you. Did he not say: "Lo, I am with you always, even to the end of the age?" Then how can you look for him to return? Scripture states that Christ was taken up into the kingdom of heaven (which is within) and that he will come in the same manner as he was taken up. If Christ (God's creative power) is in you, he cannot come from without. Although he seems to be invisible, Christ has never left you, as you cannot detach yourself from imagination.

Yes, Christ will come, but not in the way you were taught. Listen to these words from the 8th chapter of John carefully: "If you remain in my word you are my disciples and you will know the truth and the truth will set you free." Questioning this statement, the people said: "We are sons of Abraham and have never been in bondage to anyone." To this Christ replied: "He who commits sin is a slave to sin." You were taught to believe that sinning is when you do something wrong, but I say you are sinning when you miss your mark in life by failing to move! If, tonight you find yourself in a state you no longer desire to express, you must learn how to move into your desired state. If you do not move (mentally) you continue to live your undesirable state, thereby sinning and missing your mark in life! Regardless of what you may desire, persist in feeling its fulfillment, for if you do, feeling will become believing.

As sons of Abraham, the people claimed to have never known bondage, yet Jesus told them: "If the Son sets you free you are free indeed." This is true, for only when you recognize God's Son, David, as your son are you really free. When David stands before you doubt flees, and as you feel this wonderful relationship, belief sets you free.

In the beginning of creation the Spirit of God (his creative power called Christ) moved upon the face of the deep. Now, motion cannot be detected save by change in position relative to another object. Unless there is a fixed reference from which an object moves, no movement will appear. Let us use a weak, sick man as our fixed reference and looking into our mind see a strong, healthy man, and say: "I remember when he was weak and sick, but look at him now!" Do that and you have moved relative to the man.

Look at yourself in the mirror and dare to see radiant health and happiness reflected back to you. Then say within yourself: "I remember when my reflection was so different." Persist in seeing your new image reflected there and you will resurrect that state. Your image, your concept of yourself or of another, is in your own wonderful human imagination who is Christ and Christ is the only God. God the Father and Christ your creative power are the same being, therefore he has never left you!

Tonight, regardless of whether your dreams are beautiful or horrible, you are aware of them because Christ

has never left you. And when you awake in the morning Christ (your imagination) awakes with you, or you could not remember your dreams. The human imagination is the God the world honors (as they should) for imagination is the creative power of the world. Learn to control your wonderful imagination and you will discover that the whole vast world is yourself pushed out.

Last night I visited many of my friends, not only those who are here but those such, as my brother, who have gone through that little gate the world calls death. You see, to me this world is no more real than the world I visited last night. My friends, although gone from this sphere, are having the same experiences they had while they were here: hating, liking, loving, disliking. They are the same people, only young, with the same problems they had here. This I know, for being fully aware that I have already died, I can close my eyes to this world and enter that world instantly. I spent my entire night in a world, which is not real to this one, yet so solid and real to those who inhabit it.

Now, in the 14th chapter of the Book of John the central character of scripture said to those who were beginning to fulfill scripture: "You heard me say to you, 'I go away and I will come to you!' If you loved me you would have rejoiced because I go to the Father, for the Father is greater than I." This statement appears to be conflicting, but it is not. In the audience tonight are three to whom I made this statement and they rejoiced, fulfilling scripture. Now I say to all: unless I go away I cannot come to you. If you love me you will rejoice in the depth of your soul, for you will know that, although I will be invisible I will never leave you. Becoming invisible, Christ became you, therefore, he cannot return. I have told you I am the Father. That the Father dwells in me and I dwell in you and you dwell in me, so when you find me you find yourself as the Father. This is the unity of our being and there is no other.

Take what I have told you this night to heart and put it to the extreme test in this world of Caesar. There is no limit to your creative power. Simply stand on your new belief and say to yourself: I remember when. See what you want to see in your mind's eye in place of what you see on the outside.

May I urge you to always use your power in a loving way, for it can be used unlovingly with the same results. It is possible to take a business that belongs to another and tear it down. This is done many times unwittingly, but the effect is the same. A few years ago while in Barbados I asked my brother about the business and he replied quite innocently: "It is doing remarkably well. The man who owns two-thirds of it is a good manager, but his hours are long and I think he is getting tired." Six months ago the man asked my brother to buy him out, stating that the hours were too long and the responsibility too great. My brother set that whole thing in motion, and because the man wanted out, my brother got the business at his price. Victor has done this many times before, but not from revelation unless my father told him. One day the two of them were standing on fifty acres of undeveloped land, which opened to the beach, when my father said: "You know Vic, this would be a good place to build homes and hotels." The property was then owned by three sisters who were not interested in selling, but one day when they were ready to sell, the man who had really wanted the property was in Brazil so my father bought it.

The thought expressed by my father seemed to be an idle one, but it wasn't, for thought only takes a moment of intensity to be made alive. A kettle of water placed on a low flame is slow to boil, but when the flame is increased the boil is assured. I was so intense in my vision of being the grandfather, that I built a word picture so clear that those who heard it saw the building as something objective to them. The key is this: While in a state you no longer desire to express, you must move inwardly by claiming: "I remember when I was in a

state I did not like." If you can remember it you are no longer in it. Instead you are becoming aware of your new state as a present objective fact. And if you will remain faithful to your new awareness, it will crystallize. You will find yourself moving across a series of events which will lead you to the fulfillment of your desired state. How it will come about I do not know. I only know it will unfold.

Start now to remember when your friend wasn't well by imagining he is healthy. Remember when your daughter was single by imagining she is married. Go through life remembering when. Haven't you heard people say: "Who does he think he is? I remember when he had nothing and was a nobody!" Now, you may have heard a little jealousy in their tone and that is good because envy adds fire to the statement, which causes the one spoken of to have more! He may never know who caused his success, but it was done by an act of remembrance with intensity.

My vision - although experienced many years ago - was doubled, thereby affirmed and made a principle for all to prove, so I ask you to try it. Compare what you want with what you have. If they differ you must make the effort to move. You must learn the secret of motion. Many years ago my friend Bob discovered this. In his vision he questioned me, saying: "How long have I been here?" and when I replied: "Two years" he asked: "Did I learn anything?" to which I answered: "Yes, you learned how to move."

You must have a frame of reference by which you can detect movement. Memory is such a frame. Perhaps your friends remember you as poor and unknown. You can move by assuming you have changed so much that they no longer recognize you, and from that frame of reference you can observe the expression on their faces. Those who love you will empathize. Those who do not will show envy. If you see envy don't try to change it, for their envy will become a resisting force which will help you move forward. Everything needs resistance in order to move. I couldn't leave this platform without it.

You couldn't drive your car without resistance, so if you discover one who desires to play the part of envy, let him play it. Dare to assume you are the one you really want to be. Use your same circle of friends, but this time see them from a different angle. Observe their faces and listen to their whispers as they look at the new you and remember when!

This is what I was shown when God spoke to me through the medium of vision and made himself known to me in a dream. If we know that God speaks to us in a dream or vision, is there anything more important in this world? Is there any TV program, movie, radio, or newspaper greater than a revelation which comes from the depths of the soul giving an eternal principle of creation? There is nothing in this world equal to it. I urge you this night to seek the kingdom of God and all these things will be yours!

Do not let anyone tell you that Jesus is coming again, for he has never left you. In you as your own wonderful human imagination, Christ is crucified in all and will eventually awaken in all as he gathers us together into himself, into his one body, one Spirit, one Lord, one God and Father of all.

Now, some of you are having physical and emotional problems. As I told a friend tonight, no one ever promised you that it was going to be easy to bring forth the greatest gift in the world, so don't expect it. There will be problems, horrible problems; but be of good cheer, for we are told in the 16th chapter of John: "When a woman is in travail she suffers, but when the child is born she forgets everything because of the joy that the child is born." You are destined to know such joy, for the child to be born in you is Christ Jesus, the

creative power of God.

I am not promising you complete relief from all physical problems, but I have given you a law which will cushion the blows of life. Things are going to happen and you will find all kinds of challenges, but you now have a law which states: "Whatsoever you desire believe you have received it and you will." That's a law, which will never fail you and there is no limit to your power of belief. It's entirely up to you as to how and when these revealed laws of God are used, but I do know that you are going to conceive and bring forth the greatest thing in this world which is the birth of God, the birth of joy, as Blake said in his poem, "The Mental Traveler":

"I traveled thro' a Land of Men
A Land of Men and Women too
And heard and saw such dreadful things
As cold Earth wanderers never knew

For there the Babe is born in joy
That was begotten in dire woe
Just as we Reap in joy the fruit
Which we in bitter tears did sow."

Here Blake is telling us what he saw in his mental journey, ending on this lovely note: "All is done as I have told." And he meant exactly that. Everyone will experience scripture just as it was foretold: the resurrection, your birth from within, finding your Son David, your ascent into heaven, and the descent of the dove. This is your destiny, yours to experience when your memory is restored.

But don't forget what I have told you this night. It came to me from the depths of my soul, which is God the Father. It is he who speaks to you from within, and when he appears you will know him for you will be just like him. And as he rises in you all impossibilities will dissolve as you will realize that everything is coming into your world from within.

Listen to these words carefully and you will see that the Father never left you: "I came out from the Father." And where is the Father? In heaven. And where is heaven? Within! So I came out from within. The words "within" and "above" as well as "without" and "below" are the same in scripture. Coming out from within I see a world and "others" who have power over me. Now I want to leave the world and go to the Father. How is that done? By returning within, and since there is only one within where can I go that I can come again to be seen coming from without?

When you return to the source, the cause of all life, you will know that you and I are one. You will know it because there is only one Father and one Son. And when my Son calls you Father, memory will be yours and you will know the truth of what I say now, that I am in my Father and my Father is in me and I am in you and you are in me, for we are One.

Now let us go into the silence.

X17
S1

IF YOU CAN REALLY BELIEVE

15 June 1970

I trust that you will find tonight's message a very practical one, because today there are so many reading the paper and believing what they see and what they hear on radio and TV about the depression and the recession and this, that and the other. Now tonight let me tell you Who-You-Are.

We are told in Scripture -- this is the 19th chapter, the 26th verse, of Matthew: "With God all things are possible." Then we are told in the earliest Gospel, the Book of Mark, the 9th chapter, the 23d verse: "All things are possible to him who believes."

Divine Imagining has no restrictions placed upon it. Human imagining has one restriction placed upon it: to believe. "All things are possible to him who believes." So they equate man -- he is speaking of you ~~@~~ with God, but on this level it is believing. Can you believe it? There is no other limitation, other than man's capacity to believe what he has imagined. "All things are possible to him who believes." So, the only restriction placed upon man is his ability to believe what his reason, what his senses, deny, -- that's all. No other restriction.

Now I'll turn to the 115th Psalm, and here I think the whole vast world has been guilty of this. The Psalmist claims: "Our God is in the heavens . . . . Their idols are made," -- first of all:

> "Our God is in the heavens,
> and He does what He pleases," [Psalm 115:1]

No matter what it is, He does what He pleases.

> "Their idols are made with human hands:
> of silver and gold.
> They have voices, but they speak not,"

or rather:

> "They have mouths, but they speak not:
> and eyes that do not see.
> They have ears that do not hear, . . .
> and they have hands that do not feel:
> and feet that do not walk;
> and there is no sound from their throats.
> Those who make them are like them;
> and those who believe in them are like them."
>
> [Psalm 115:5-8]

To believe in anything outside of yourself as the cause of the phenomena of life, you are believing in something made with the human hands, -- I don't care what you call it. Now, who is this God who does as He pleases that is equated with man? Well, you try to think of anything other than your wonderful human imagination!

"Our God is in the heavens," and we are told that: "Heaven is within you," in the 17th chapter of the Book of Luke: "God is within you" [Luke 17:21]. If He is within me, what in me does anything that

it pleases? Nothing but my imagination! I can imagine anything in th world. The most incredible thing, I can imagine; but as man, one condition is imposed upon me: I must believe it.

If I can persuade myself of the reality of that which I have imagined, no power in the world can stop it from coming to pass. Man creates his objective world out of imagination and faith. These are the substances out of which he actually projects and objectifies his world. There is nothing but God, and God is man's own wonderful human imagination.

> "Man is all imagination; and God is man,
> and exists in us, and we in him."
>
> "The eternal body of man is the imagination,
> and that is God Himself."
>
> [Blake, from "Annotations to Berkeley"
> and "The Laocoon"]

So, Divine Imagining, -- yes, it's instantaneous; but when it's keyed low into the human form, then there is one condition imposed upon it:

Can I believe it?

So, I now come to the point of faith. What is faith?

Faith is the subjective appropriation of the objective hope.

So, I have a hope. I would like to be this, that or the other in this world. Or, I would like some one -- a friend of mine -- to be this, that or the other. Now I must appropriate it subjectively. I go down in my imagination and I simply conceive a scene which would imply that it's true and, I appropriate it.

How do I appropriate it? I create a scene which would imply that it is true, bringing the individual or friends before me. I could have friends tell me, "Have you heard the good news?" and I will act as though I didn't.

"No; what is the good news?"

"Have you heard the news about" -- and they mention my friend, and I listen eagerly to what they are telling me about my friend. I am appropriating subjectively my objective hope.

All I have to do then is to persist in that state. As Shakespear said in his "Anthony and Cleopatra":

> "It hath been taught us from the primal state
> that that which is was wished until it were."

He used the pronoun "he," but you can use it of anything in this world. But he said that "he" which, wishing that being to come into being; but you can wish it for a home, a place, or anything in the world. You need not confine it to a friend: That he which is was

wished until he were. You can make it "it" or "they" or anything else in the world. It is simply from the very beginning. The primal wish was simply to so give myself to a state that I lost myself in the state, and I remain in that state until the state became objectified within my world.

This is what the Bible is teaching every one in this world. Your end is predetermined. You cannot fail. You can not fail, because God has done it -- the whole thing is done! You are going to awaken one day as God Himself; and no matter what you do in this world, you can not fail. You may fail in your objectives in this world, but you cannot fail in God's objective for Himself when He became us!

Now, in Scripture as you are taught it by all the priests of the world, -- whether they be Catholics, Protestants, Christian Scientists or any other denomination, they all teach this: The Incarnation took place at Bethlehem. That's what they teach. I will tell you, that is not true! The Incarnation took place at Calvary, and that was not two thousand years ago; that was in the very beginning of time. It was not at Bethlehem, but at Calvary when God became as we are, in the beginning of time. At Bethlehem we become as God is. There's all the difference in the world.

So, the Cry on the Cross: "My God, my God, why hast Thou forsaken me?" [Matthew 27:46 and Mark 15:24]-- that is Calvary, the Cry on the Cross. God so completely became as we are -- He's not pretending that He's a man. That's incarnation. God incarnated Himself in humanity. His name is in us, and He is His Name; and His name is:

I AM

But I am telling you, that name in a more living sense is your own wonderful human imagination. That's God!

So, He incarnated Himself in humanity at Calvary. Calvary did not take place two thousand years ago; it took place "in the very beginning," when God said: "Let us make man in our image" [Genesis 1:26]; and then God became humanity, -- that's Calvary, -- and buried Himself in the skull of humanity; that's where He is, and that's where He is dreaming the Dream of Life. He is dreaming everything in this world that you are experiencing.

The day will come, He will reach Bethlehem. When He reaches Bethlehem, then God-in-man is born and man becomes as God is, -- born, not of blood, not of the will of the flesh, not of the will of man, but of God. And no one can fail because it was done "before that the world was." For, Divine Imagining does not wait. It imagines a state that is planned; instantly it is done. Now it is going to simply pay the price. "And God paid the price." He paid it by becoming humanity for His will was to "let us make man in our image."

So, while we are here, we are told to be imitators of God "as dear children." As God became as I am, that I may be as He is, while I am here waiting for that "birth" that is not born of blood or of the will of the flesh or the will of man, but of God, -- while I am here in the world of Caesar, let me imitate Him. Well, what is He doing? He actually became me, and forgot that He was God, that He could cry out, "My God, my God, why hast Thou forsaken me?" So, He's not pretending; He actually became it.

I must now be like God. I want to be -- and I name it. I've got to completely forget all that my reason and my senses dictate, that would tell me I am this, that and the other, and anchor me to it, and so completely abandon myself to what I want to be in the world of Caesar that I completely forget my past, and I "live" in that state.

So, a man is unemployed? Forget it! You say you are unemployed and the market is going down and there is a recession and you can't find a job? May I tell you? forget it! You will say, "What evidence have you to support it?" I have all the evidence in the world, because no one in this audience tonight has gone through greater poverty than the speaker. No one started behind the 8-ball more than I did. No one had, I would say, less education in my formative years, -- no social background, no intellectual background, no financial background; and my entire family found this Principle. My father found it. My brother Victor found it, and then he shared it with the family; and today, here in the little island they are having all the disturbances that we have here.

To us, it's a big scale because the island is small; and here we are two hundred-odd million people. We balloon things here. We make one crisis after the other. Why, I do not know; but we do it -- to sell papers and to do all kinds of things. But when you are on a little island and they burn buildings and destroy property, and burn cane -- which is destroying the yearly supply; and yet, in spite of it all, one holding a vision that it never fails, and he pays higher and higher and higher dividends. I speak from experience because I am one of the recipients of those dividends. He doesn't care what they are doing. He remains faithful to his vision.

His vision was that "I will be the biggest," -- and when I say "I," he meant the family would be; but he was the spokesman for the family -- <u>he</u> had the vision -- "in the entire area. Let them do what they will, I will be the biggest, the most powerful financial giant in the island." Well, he is 68 now; he may depart tonight, -- I do not know; but his dream has come true.

> "It has been taught us from the primal state
> that he which is, was <u>wished</u> until he were."

But you can't wish it, and then deviate and turn away. You must want to be, and so want to be it that you don't turn to anything else.

So, when I go home and I talk to him, he says, "Neville, -- all right, thank you for your visions. You have visions, and I have another goal. My goal, as you call it, is the world of Caesar. I want the world of Caesar; and so when I depart this world, I am quite willing to have any one who is in control give me another job, to go on and do it and succeed in the doing. But while I am here, I am going to do what you call 'the things of Caesar.' You do what you call 'the works of God.' I love you as my brother, and you can continue in your visions. But while I am here, I want to be, and I will be," -- and by the Law today he is, beyond all doubt; and no one would question his position in the financial world in the Island of Barbados. And it doesn't stop there; it goes into the other islands.

X17
S1

So he says, "Let them riot, let them burn, let them do what they want. I will not falter in my vision. And my vision, as I had it for myself when we had nothing, -- and I got tired of having nothing and having the family looked down upon"; so now they don't look down upon them. They all come to them, including the government, and ask them what to do, because they have the know-how, because they have proven it, -- what to do.

So, everything in this world is possible. "All things are possible to him who believes." The only condition imposed upon man is: Can you believe it when reason denies it and your senses deny it? No limitation is placed upon God.

"With God, all things are possible," -- no limitation. But God became man; and as man, He imposed upon Himself the limitation, and that limitation is <u>belief</u>. Can you believe it?

So, can you tonight believe that you are what at this moment everything denies? I don't care what it is, -- can you believe it? Will you persist in that belief as though it were true, and walk tomorrow, though you haven't a thing to eat, just as though it were true? And persist in it. You don't have to raise a finger to steal anything in this world, or to do anything of which you would be ashame <u>Just simply persist in the belief</u> that you are the man -- the woman -- that you want to be. It will come to pass!

> An assumption, though false, if persisted in will harden into fact.

This whole vast objective world was produced by imaginal activities. I don't care what the world will tell you, -- there isn't a thing you see now in the world that was not once only imagined. The clothes you wear, your haircut, the house in which we are now housed, -- everything was once only imagined. And then it was persisted in, and it became a reality.

But then, you will say, "But after all, people did do it." I am not denying that. You don't have to build it. <u>You hold the visio</u> And those who will build it, they'll build it; but you will own it. You will pay them their price -- pay them fully. They, too, can transcend their present position if they desire to be beyond what they are, but they must first <u>want</u> to be. And when they want to be and they wish it, they will go back to that primal state:

> "It was taught us from the primal state
> that he which is was wished until he were."

So, you want to be -- and you name it; I won't tell you what to be. You name what you want to be. Now go beyond the things of Caesa Would you like to be, beyond all things in the world, one who actuall experienced the Gospel? That, too, is a wish. So, you can remain he forever building bigger and bigger and bigger things in the world.

One died last week or two weeks ago -- his name was Richard Melon. He left an estate of three billion dollars-plus. He died at the age of 70. He undoubtedly was a very perfectly marvelous, wonderful man. He gave over seven hundred million dollars to charity, estab lished this marvelous art museum in Washington and endowed it to

keep it going indefinitely. So, he gave, and gave much. But he left an estate of over three hundred billion at the age of 70.

Man has done it. Man can do it. But I would have you wish to experience the Gospel, -- experience the story of Jesus Christ, because every one is destined to experience it; but you must be so hungry for it that nothing can turn you from it.

When my brother who has made this money -- and I share it because I am part of the family; when he wanted me to come home and wrote me the most enticing letter, to "call it a day" and come home and live graciously with a full compliment of servants, a nice home, and everything, I wrote him back and said, "Vic, you don't understand. I have no desire for a home and a full compliment of servants and all these things, -- I don't. I want to do it here until I drop. If I drop tonight on the platform, it's perfectly all right with me; but I must tell what happened to me, because I can't conceive of anything more exciting than that which has happened to me. For the world reads the story of Jesus Christ, and they think of a being who lived two thousand years ago; and that story must unfold itself in man individually."

Well, it has unfolded itself completely, one hundred per cent, in me. What on earth do I want with a home and a full compliment of servants to vegetate for the remaining years of my life? I would rather, this night, as I stand before you, drop and have them pick the body up and cremate it. Don't put it into any little crypt to make some little stupid icon of it. Cremate it and take the dust and scatter it all over so that no one can find any part of the dust, -- but no remains on it, because I am not talking about this outer garment [indicating the physical body] -- this thing called "Neville." I am speaking of an eternal Principle that embedded Itself in humanity, and will raise Itself from the death that is called "man." And when It rises out of man, It is God -- the One who in the beginning said, "Let us make man in our image."

And to make it, He had to completely forget that He was God, and assume the limitations of man and become man, and suffer with man, and go through all the things that is man, to awaken as the Being that He was before, but greater by reason of the experience of being man. He expands beyond what He was in Wisdom, in luminosity, in translucency, because He took the limit of contraction that is man. This is the purpose of it all.

So tonight, if you are unemployed or threatened, may I tell you? don't despair. If you can't find a job, don't despair. If you want to be happily married and there seems to be no one in this world, whether you be male or female, -- may I tell you? every one is looking for the companion of his life or her life in this world. Assume that you have found him. Sleep as though it were true. Share it with your friends who have rejoiced with you, because it is true; and in a way that no one knows, out of the blue, she or he will come into your life, and it will be perfect.

I'm telling you from my own personal experience. That's why I can stand before you and say what I do. No one was more involved than the speaker when I found one that I said, I've got to have her; but no one was more involved. And I simply slept as though it were true;

and I can't tell you in detail what happened. The most mysterious things happened to make it possible in my world.

It is almost embarrassing to talk about it from the platform. I have talked about it, and those who were present criticized me unmercifully for having told the story, but I didn't tell it to brag. I told it to explain how the law works.

It works! You do not have to go out and devise the means to the end. Having assumed the end, the end will devise the means -- a series of incidents across which you will move. You will move across some bridge of incidents leading from where you have <u>assumed</u> the state to the fulfillment of it, because you go to the <u>end</u>, dwelling in the end. Then some strange thing happens in the world, and this bridge appears. You walk across the bridge of incidents leading up to the end.

Here recently, -- when I say "recently," -- 1949, one of our great scientists discovered a certain principle in physics, and these are <u>his</u> words, not my words; but long before he discovered it and told it in this strange way, I told him, to the criticism of those who heard what I was saying. They said, "The man is insane."

I said, I can go in time into a state that is not yet realized, and I can live in that state as though it were true; and then I can return to this state that I have shut out for a moment; and then, in a way that I do not know, I move forward across a series of events leading up to the fulfillment of that state.

And a man in Milwaukee, -- he was the head of this chemical department of a huge, huge organization -- Allis Chalmers. He was their great physicist, where they sent in all kinds of samples of water from all over the world for his analysis, to explain why they were getting sediment on the huge, big turbines that they were making. And so, he analyzed the water and then sent back his analysis of the water, because water picks up the little sediments across the land that it flows over. And so, if they bring certain things, -- well, it cakes within the thing; so he tries to explain why.

So, when I said what I have just told you, he said, "It can't be done. We have a law in science which we call entropy. Entropy is: "you cannot change the past; that the past is unalterable. Man is moving forward in time with an unalterable past."

I said, "You can change the past. Man can <u>revise</u> the past, and change it as though it never happened. The day will come, every one is going to change the entire past, and simply revise it."

He said, "It can't be done. I am a scientist. I am the leader in my profession."

Well, he was big enough to send me a copy of that which came out in the Science Bulletin about two months after I left Milwaukee, and this is what the scientists said, -- he had just been given the Nobel Prize for what he wrote in 1949. His name is Dr. Richard Feinman, now Professor of Physics at Cal-Tech. And in this magazine he wrote, months after I told the story in Milwaukee, and he said, discussing a little particle -- an atomic particle known as a positron:

He said, "The positron starts from where it hasn't been, and it moves to where it was a moment before; arriving there, it is bounced so hard, its time sense is reversed, and it moves back to where it hasn't been." Now that is Professor Feinman of Cal-Tech.

I said, I go forward in time to where I have not yet visited physically, and I simply enclose myself in the feeling of the wish fulfilled. I haven't yet realized it physically, but I go forward in my mind's eye, in my imagination, into the state; and I talk with my friends from the wish fulfilled as though it were true. Then I open my eyes and I am startled to find that I am sitting in a chair where I was a moment before. And what I have just done is denied by my senses; but strangely enough, the whole vast world reshuffles itself and forms a bridge of incidents, across which I move to the fulfillment of that state where I have been.

So, he said, "It starts from where it hasn't been, and it moves to where it was an instant ago. Arriving there, it is bounced so hard that its time sense is reversed, and then it travels back to where it hasn't been."

Well, I knew that mystically. I am not a scientist. I could not explain it. The little positron doez this as he described it back in 1949. And for that, last year he was given the Nobel Prize. They waited all these years to confirm it, and it has been confirmed now photographically in all the chambers that they could actually test, and the man was right. But I was right before that! But I had no little particle to prove it. I only know what I did.

I simply would put myself in a state, and I would see the world as I would see it if it were true. I looked, and I saw it, and saw my friends smiling with me because they were happy that I achieved what I said I would achieve. And so, they were smiling with me. And then I opened my eyes, and my friends aren't present. I am back in my room, and it's the same old room, the same limitations, the same everything. But then, in a way I did not know, this little bridge of incidents was built, and I went forward to fulfill what I had done.

I went forward and I did what I wanted to do. And then I started from where I had not been physically, and sped back to where I was physically; and then I was bounced -- shocked -- that it wasn't true. I was bounced so hard that I then turned around in my time sense and moved back to fulfill where I had been in my imagination.

Now, the issue is October the 15th. It's called the Science Letter. You can get it in the Library. It's by Richard Feinman, -- October the 15th, 1949. And this happened to me in the month of May in the City of Milwaukee. And when it came out to him, because he subscribes to the Science Letter, he sent it to me, and I got it some time around December of that year; but I said it to him back in May of that year. I didn't get the Nobel Prize. They would have called me mad -- completely mad.

May I tell you: "There are states of consciousness in which all visionary men are accounted mad men" [Blake, from "The Laocoon"]. And I've been accounted a mad man since a child, because I've been seeing things that I could not explain. I didn't have the education to explain these things that I have seen, but I knew they worked. I only knew that it worked. I would try it, and it worked.

If there is evidence for a thing, does it really matter what the world thinks about it, if there's evidence for it? Well, I had the evidence for it, but I could not explain it scientifically. I only knew that it worked.

So, I tell you, "All things are possible to him who believes"; and that One is equal to God. Only the limitation is placed upon God-as-man, because: "With God all things are possible," without restriction. To imagine from the Divine Imagining state, it's automatic -- it's done. But when God limits Himself to man and comes down to th limit of man, then He imposes upon Himself, called "man," belief. So, "Without faith," we are told, "it is impossible to please Him; and he who would come to God must first believe that God exists, and He rewards those who seek Him." Read it in the 11th chapter, the 6th verse, of Hebrews.

He rewards every one who first believes that He exists. You must first believe He exists. Well, I'll show you Who-He-is. He is your own wonderful human imagination. I cannot observe imagination as I do objects in space. I am the Reality that is named "Imagination. How can I observe it? I can only observe my creations; I can't observe my Self, the Creator.

I've produced one thing that revealz to me Who-I-Am, and that was the Son. He is the only being in the world who can really bring me to my Being and show me Who-I-Am. I am GOd the Father! I produce all these things in the world, and I can't find my Self. I can't observe my Self -- Imagination, because I am the Reality that is named "Imagination," although I am producing all these things in the world. Like sudden fancies, they all pour out of me.

I don't always recognize the harvest, but I can't deny that I had to plant them in order to reap them. I planted everything in my world. It's all coming home to harvest. So, I don't recognize the Reality that I am, for it is unseen by mortal eyes; but I did create one state, and that was the Son; that would one day stand before me and call me "Father," and then I would know Who-I-Am. And he is my son, and he calls God, and only God, "Father." And his name is David!

When David stands before you and calls you "Father," then, and only then, do you know Who-You-Are! That's how completely you became humanity, that humanity may become you. And you, when you became humanity, were God, may I tell you?

Now, a lady wrote me this past week. She said she had two dreams two days apart. In one there was a huge auditorium filled with people and she instantly knew, as though it passed before her as a movie, what every one would have to experience. Sho also knew that she had experienced what every one would experience, and therefore would experience it no more.

Two days later she found herself in this enormous crowd -- thousands and thousands of people, and there were thousands and thousands of white doves; and she knew without any doubt that the white doves would kill every one of them. And she also knew she also had had that experience, that she had been killed, and she would be killed no more.

Now listen to these words in the 32d chapter of Deuteronomy: "I, even I am He, and there is no God beside me. I kill, and I make alive; I wound, and I heal; and there is none that can deliver out of my hand." [Deuteronomy 32:39]

Yes, she has experienced Scripture in a glorious way. You say some one was killed? You have been killed. Some one was wounded? You have been wounded. All the things you read in that glorious Book, -- and it's the most horrible book in the world if you take it as the world sees it, -- Talk of genocide, -- it's there in the Old Testament. You have experienced it! And now you are in the New. And now you can have this memory returning. And she had the memory returning. She has experienced this death. She has experienced the horror of the past. She will not experience it any more! She is on the verge of the awakening of the God-within-her -- the same God. There are not two gods. There is only one God!

"Hear, O Israel, the Lord, our God, the Lord is one."

Only one body, one spirit, one lord, one God and Father of all. So, all are being brought back into the one Body, for only one body fell! And the one body, falling, fragmented itself into the unnumbered -- what we call "people"; and that one body began to rise, for one rose and became the center of that magnet that draws back, and one after one after one is being called back into the one body, the one spirit, the one lord, the one God and Father of all.

But, we are individualized. And, may I tell you? though you are that one body and that one spirit and that one lord and the God and Father of all, you will not lose your identity. You and I will rejoice in the end as the brothers who fell in the one body, enhanced by reason of the experience of this world of "death."

Well, tonight, make it a practical night. I was moved to do it because over the last two weeks I've had so many calls -- calls from New York, calls from this and calls from the other, -- what am I going to do? Well, if they call me from these distant places, then the same thing must be taking place here. Don't despair. Don't accept what you read in the papers that there is a recession and you can't find a job, or you are being demoted in salary and this, that and the other. Don't do it.

Have a dream. Enter the dream, and keep these words of Shakespears:

> "It hath been taught us from the primal state
> that he which is was wished until it were."

You will find that in the First Act, the Fourth Scene, of "Anthony and Cleopatra."

Now, you will say, "After all, Shakespeare wrote that." Shakespeare had the vision. Don't just say, "Shakespeare wrote it"; he had the vision. These are the words of Caesar who rose to the top.

So tonight, know what you want. No modification; just know what you want. Assume that you have it. See in your mind's eye what you would see if it were true. Live in that state just as though it

were true, and then go your way. Sleep tonight as though it were true Wake tomorrow; and if the moment denies it, get back on the beam and continue on that beam. Do not turn to the left nor the right. Keep these words. You keep them and simply live by them, and you cannot fail.

---oOo---

Neville Goddard 3-22-1971

"IF ANY TWO AGREE . . ."

Concerning the Law, I can only acquaint you with the Law and leave you to your choice and its risk; but we have Scripture for it -- to tell it, regardless of what they do with the Law. In the 18th chapter of the Book of Matthew you read these words: "If any two of you agree on earth about any request that you must make, that request will be granted by my Heavenly Father." [Matthew 18:19]

Find two who agree, and that request will be granted. Well, can you conceive of something greater? If two agree on earth concerning any request -- it doesn't have to be good, it doesn't have to be this, that or the other, but any request -- "that you must make, that request will be granted by my Heavenly Father."

Here we are told the greatest secret in the world concerning the human imagination. We are told that: "With God, all things are possible." Then we are told: "All things are possible to him who believes"; so he equates God with the human imagination: that God is the human imagination, and all things are possible to the human imagination.

Now, a friend of mine called me today, and I tell you the story that you may see. It's entirely up to you. I'm quite sure that she was perfectly innocent in the wonderful work that she did. She has exercised this talent of hers which she has learned, as you have, from this platform; and she has done a remarkable job in the world of Caesar in dollars and cents. But one has to learn something outside of this and govern everything by Love. Everything must be governed by Love. Everything must be governed by Love. She was quite concerned, and really quite disturbed. She said, "Neville, what have I done? Have I done something that is wrong? A neighbor of mine -- a male neighbor -- asked me if I would play back his record for him."

Now let me explain to you what she means by this. She has a very keen ear. If you speak to her -- make a sentence, and then you stop, she can hear you as distinctly as anyone could ever hear you. If you put it on a record, what she is hearing is just as accurate as that recorded record.

So, she wants you to make a statement in a positive manner, like the great Professor* who said: "I have a lavish, steady, dependable income, consistent with integrity and mutual benefit." This he said long before he had a nickel, and he persuaded himself of the reality of what he was hearing.

So, she wants you to put it into a positive statement just like that -- "but tell me what you want." Well, the neighbor wanted to be free of a disturbing element in the neighborhood, which was also a neighbor -- a couple with three children. So she heard him distinctly say that he was free of this disturbance, that they were gone. Her ability to hear distinctly is so keen and wonderful that she heard him affirm what he had affirmed. In a matter of days the parents were killed on the highway, leaving three children: two little ones and a demented boy in his early teens. So she wondered, What did I do?

---

* Robert Millikan

I tried to persuade her, "You did nothing that was wrong. You simply exercised a principle. The lad who asked of you, -- did you ask him anything concerning his motive behind it all?" Well, she didn't ask that.

But I say, whatever you do, do it in love. She is completely exonerated as far as I am concerned. She simply applied the principle. So I tell you, I acquaint you with a principle and leave you to your choice and its risk. She is fantastic in hearing what she wants to hear in the world of Caesar; but may I tell you? You can go beyond that

and take it into the world of Promise. If someone can say to you, “I have a lavish, steady, dependable income, consistent with integrity and mutual benefit,” and your ear is so sensitive that you can hear exactly what the other one says -- there are two witnesses now. “If two agree on earth about any request that they might make, that request will be granted by my Heavenly Father.”

Well now, that’s a request. It doesn’t limit it there. Could I say to you, I have had the experience? I have had the experience of which he speaks, the experience of the resurrection and the birth from above, the experience of the discovery of the Fatherhood of God, the experience of the ascent into the heavenly sphere; and can you hear with me that? Because what I said before was as much a lie based upon this level as the other; and so I am telling you now of another level. Can you find agreement on this level where I will tell you, as I have told you on this level, that my neighbors are gone, and now I am free of that disturbance, and you heard it with me; you heard my voice? You listen to my voice. And then, having heard my voice distinctly, you now -- in my absence -- you hear my voice actually state what you heard it state physically. And here are two agreeing: you heard the voice, and now you have heard this.

Now, can you go into another level and have someone who really sincerely desires to have this spiritual experience of the Promise as that lad wanted to be free of a disturbing neighbor?

So, the parents are dead; they’ve been killed in some freeway accident. Now you may say, Did she do it? No, she didn’t do it. She had only heard, -- may I tell you? we are one body. There’s only one spirit, only one lord, only one God and Father of all.

> “All things, by a law divine.
> In one another’s being mingle.”
>
> [Shelley, from “Love’s Philosophy”]

We are only one! So, if these two parents are now gone from the world, leaving behind little children -- two little tots in their swing, -- they are totally unaware that their parents are gone; and the other one, the early teens -- he’s a little bit demented, and he’s not quite aware of what has happened.

So, I say to you, I am telling you of a principle -- a Law that cannot fail. You don’t have to do anything on the outside, and you don’t even need another one. You can say to yourself, and then listen; the two could be within yourself. It need not be someone as sensitive as she is to the human voice. She has been trained that way. She was in the telephone business for quite a while as the head of her department on long-distance calls, and she knew voice after voice after voice.

And she could actually register that voice. So, she knew these voices. Before you could even announce who you are, she knew who you were because she knew the voice. She has been so trained to hear sound; and so, you come to her. She asks you simply, “State it in a bold, positive mariner what you have,” -- which is really what you hope to have. “I hope to have it,” -- don’t state it as a hope. State it as a fact, because we are living in an imaginal world. This world is one’s own imagination “pushed out.” The whole vast world is all imagination; that all these so-called objective realities were simply first imagined, and then they become what you and I call “realities.”

So, “All things are possible to him who believes”; and “With God all things are possible.” Therefore, the human imagination is equated with God! God and the human imagination are one.

Now tonight she is faced with this. I tried to persuade her today that she didn’t do a thing that was wrong. You are telling a principle; you are exercising a law, but not until man is incorporated into the Body of Love will he

actually be able to exercise this Power where he can stop time and then start time. Because, what horrors he would do in the world!

Their two parents are gone? All right, so they are gone. They go all the time anyway. But here, a little man who wanted freedom from the disturbance of what he called a disturbing neighbor -- three little children playing all the time, and it disturbed him; so he didn't' want that. She didn't ask reasons beyond; she simply got his request, which was perfectly all right, perfectly normal, because she is a delightful, lovely lady -- a lady who would not, for one moment, hurt anyone; but her whole interest has been on the world of Caesar: getting security, dollars and cents. The Promise does not interest her. As far as I am concerned, it has not interested her. I can't see any interest in the Promise when I talk to her; but I can see a great interest in the Law, and she has discovered the Law, and she works it beautifully.

There is another friend* of mine back in the east, and the Promise means nothing to her, but the Law does, and she has made millions -- but millions. When you own buildings on 57th Street between Fifth and Sixth you are "in the money." When you have businesses all over the world, you are in big business, and that's her business; and she started with not one penny in this world when she first heard me, but she believed what I told her. She believed that imagining creates reality, as I am telling you now it does. It does create reality.

So here, treat it, may I tell you? -- and I plead with you -- treat it lovingly. If someone asks of you this night to hear good news for them, certainly hear it; but try to find out something behind the reason why they are asking it of you, that you may do it in a _____

* Louise Berlay - Author of ' The Magic Of The Mind '

loving way. That whole family could have been removed without the destruction of the parents. It could have been removed in a thousand little ways, but it was removed in that manner.

So, I tell you, your own wonderful human imagination is the only cause of the phenomena of life. There is no other power! That is the God spoken of in Scripture! That is the only God -- your own wonderful human imagination.

Do you know what you want tonight? All right. Don't minimize it. It doesn't matter how big it is, state it; and then listen in your own wonderful manner to your own voice for that matter. Or, tell a friend without his knowledge; you can hear a friend of yours tell you that he heard the good news about you. You know what you want. You actually write it out in your mind's eye, and then have a friend whose voice you know well -- and listen to his voice as he is confirming that you have it. These are the two who agree. You don't need another's voice in the sense that you let him come into your world, as she did, and have him first state what he wants.

The Professor didn't do that. He did it all within himself. He said, "I have a lavish, steady, dependable income, consistent with integrity and mutual benefit." He didn't ask another to state that; he did it unto himself, and he became the two. So, I don't need any other to do it. If I have a desire to help you, or to help anyone, all I need do is simply to imagine that I have heard them; then I actually hear them tell me what I wish they would tell me. Then there are two: this one that I am hearing and I, the one who is listening and hearing; and these two agree. If two agree in testimony, then it is conclusive; and because imagining creates reality, it must externalize itself in my world.

"The whole vast world is only the imaginal act "pushed out."

And so, we are told: "With God, all things are possible," and "All things are possible to him who believes." Well, am I not equating God with the believing one? And the believing one, isn't that one's own human imagination? That's all that it is.

Well, you put it to the test, and you can go to any extreme in this world. There is no limit set upon this

Principle--but none whatsoever. I can't find one limit in Scripture, whether it be a violent thing or a lovely, pleasant thing, there is no limit. "I kill, I make alive; I wound, I heal; I do all things, and none can deliver out of my hand." as I am told in the 32d chapter of Deuteronomy. "There is none that can deliver out of my hand." And I do everything; "I kill and I make alive; I wound and I heal."

So, you be the judge. I am telling you from my own personal experience that only when you are incorporated into the Body of Love will you exercise the Power that can stop arid release time. If you could stop time without love, what a horror you could create in this world! But you will not for one moment exercise that Power until you are first incorporated into the Body of Love.

So, I say to this lady -- she's not here tonight; a friend of hers is here tonight who will see her, -- she did not do one thing that was wrong. She simply accepted a person's request, and she heard it distinctly; and in a matter of days they are gone -- rubbed out, leaving behind three little children.

Now, I tell you, if we were not one, it would be entirely different; but it was only done to herself, because:

> "All things, by a law divine,
> In one another's being mingle."

We are all one. And the day will come that everyone will know it. That's what I've been trying night after night to convince everyone who is here: that you, one day, will discover that you are actually, literally God the Father!

The central theme of the Christian faith is the Fatherhood of God. That's the central theme. And one day you will discover from your own experience that you are God the Father; and there is no power in the world that can persuade you that you are until a son -- and because He is Father, there must be a son**,** and it is His Son who stands before you and calls you "Father."

Here in Scripture you are told: "If the son sets you free, you are free indeed." And people wonder: What on earth is that all about? "If the son sets you free, you are free indeed."

A demented king stands and he looks at the head of the "enemy of Israel," and he wonders, Who is the father of the man who brought that head here? The king's name is Saul, and he's insane; and he asks his lieutenant, "Abner, whose son is that youth?"

And Abner said, "As your soul Liveth, 0 King, I cannot tell."

He said, "Inquire whose son the stripling is."

No one knows; so the stripling -- the young lad -- comes holding the head of the giant in his hand; and the king said to him, "Whose son are you, young man?"

And he said, "I am the son of Jesse, the Bethlehemite," -- because the king had sworn to set the father -- not the son -- to set the father of the man who destroyed the enemy of Israel free. And he destroyed the enemy of Israel. He would not put on the garment of the king. He took it off. He only carried five stones with him. They weren't five stones. It's all beautiful imagery. "Five" is simply "grace." The number "five" is grace; and grace is God's gift of Himself to man. So, he took only the grace of God, the gift of God. "Grace" is equated with the power of God. "For my grace is sufficient unto thee, and my power is made perfect in weakness."

So, you are the little weak one. You go forward, and you have my grace -- you have my power, - not five little stones as told in the story. Here is God's gift of Himself to man; so he stands before him, and the king does not understand who is standing before him. He is suffering from amnesia. The "king" is everyone in this world. He didn't recognize his own son.

Paul's first name was Saul, and Saul was converted into Paul. When he was Saul, he went out to destroy the entire story as he heard it; and then he heard a voice saying, "Saul, Saul, why persecutest thou me?"

And then he answered, "Who are you. Lord?"

"I am he whom thou persecutest. I am the Lord." And then he changed his name from Saul to Paul. The whole vast world is Saul. He looks into the face of his own son and he cannot recognize him because he is actually suffering from amnesia. Then comes a complete return of memory, and he remembers he has promised to set the father free of the man who destroys the enemy of Israel. And so, memory returns, and he is the Father, and he is set free!

"No one can set me free but the Son that I have forgotten." So, my Son returns, and all of a sudden I am set free! This is the story of Scripture. The day will come, you will actually see Him. He will be the one who is standing before you. You will recognize Him. You will know Him to be your son: and knowing your Scripture that He is the son -- the only son of God -- and that he's your son, then you know Who-You-Are. You are God Himself, limited for a little while in a garment of flesh and blood to tell the story to encourage others who are still in the demented state of Saul.

Now, to go back to the story, if she could hear that which was not true and then it becomes true, why limit it to the world of Caesar? -- of getting rid of a neighbor? Why limit it to the dollars and cents of making a fortune? Why not take it into the Promise, and have someone within your own Self say, "I have experienced the Promise, -- I have actually experienced the Resurrection, and the birth from above, and the discovery of David, and the ascent of myself into heaven, and the descent of the dove," and then listen as though you actually heard it?

If you can't do it that way, then take a friend, and hear the friend say to you, "I heard that you," -- and then let that friend's voice be the voice that you are hearing, arid you are reveling in what the friend is saying concerning what you have experienced; and have the two agree. "If two agree in testimony, then it is conclusive."

So, do not limit it to the world of Caesar.

So, when she called today at 10:00 this morning, my heart went out to her because she was quite disturbed -- frightfully disturbed -- with the thought, What have I done? For really, she would not kill -- well, a butterfly. That's the kind of a lady that she is. She wouldn't hurt anyone. She wanted money; she has money. She really wanted that beyond all things, but she has it now. She got it, and for the rest of her earthly days that's done. It is all in trust, and she has it. I would ask her to go outside of that now. If she could only become hungry for It, as she was hungry for money.

But do not dwell upon what has happened concerning the death of these two people. Forget it. They have gone from this little world, but they are still in a world just like this; and as far as the little children are concerned, they will be taken care of. They will grow into this wonderful world of ours, and everything will be perfect.

But I am telling you, your own wonderful human imagination is creating all the realities of your world. All the objective things in the world are but the outpouring of our imaginal acts. That's what Yeats meant when he said:

"I will never be certain that it was not
some woman treading in the wine-press who
started the subtle change in men's minds,
or that it was not some little shepherd boy
lighting up his eyes for one moment before
this little power ran upon its way."

He was dreaming of being a hero, and he simply -- in his own strange way -- dreamt of violence, because today it seems that man feels only if he were a hero in a military sense that he really is a hero. He must be this, that or the other in some fantastic manner. But he does it, and then he is influencing the entire world, because we are all one.

"All things, by a law divine,
In one another's being mingle."

We are all actually one. So, if I stand here now and lose myself in an imaginal act, I am influencing the entire world -- influencing every one who can be used to aid me in the objectification what am imagining. So, do it lovingly.

Whatever you do, do lovingly, -- I don't care what it is. And if you are ever in doubt, do the loving thing, which is called by the simple, simple term the "Golden Rule'.

"Do unto others as you would have them do unto you."

So, if you are ever in doubt, use that as your rule, and you can't go wrong; and then the day will come that you and I will meet "on high." Then you will be able to understand Scripture. Here's the one who said, "I am from above, and you are from below. I am not of this world; you are of this world." Do you think one man is talking to men? No; it is one Being speaking to Himself.

Here is the "outer man" called Neville who came into the world first. This is the "Esau" of Scripture. And then after that, comes another one, -- my own wonderful human imagination; and that's the "Jacob." This is the "twin" that comes into the world. They aren't two separate little boys. This is the story; this is an adumbration of that which comes later into the New Testament; that the one who could say, "I am from above and you are from below; you are of this world; I am not of this world." So the Being that is speaking is your own wonderful human imagination that in Scripture is called "Jesus Christ." And the "thing below" is the body that you are "wearing," and that is "of this world."

Now, you are anchored here. I will show you how I need not be anchored here, because these two, as we are told in Scripture:

"In thy limbs lie nations twain,
rival races from their birth;
one the mastery shall gain,
the younger o'er the older reign."

That's from the 25th chapter of the Book of Genesis [Genesis 25:23, Moffatt's translation].

Now we are told in the first book of Corinthians, the 15th chapter, that the "Second Man" is the Lord from Heaven, So, the second one who is mentioned in Genesis as Jacob, who became Israel as he wrestled successfully with the Lord, -- his name was changed from Jacob to Israel; he is that "Second Man." He came second; Esau came first. Well, this [indicating the body] is the "Esau"; and it's limited to its senses.

It can only accept as true what the senses dictate —- what reason allows. But there is something outside -- far beyond this, which is the "Second Man," and he is the Lord from Heaven. He is called in Scripture the Lord Jesus Christ.

So I stand here. I only accept as real what my senses now dictate -- the room; but I don't want to be here. Is there something in me that could dominate this little man that insists that this is the only reality? Well, certainly! It's my own wonderful human imagination!

Can I, while standing here, assume that I am elsewhere and see the world from that elsewhere-ness, and "see" it as I am now seeing this from this platform? I can do it. Well, if I do it, what would happen? I'll go there. Man, not knowing that, he is tied to his little body "Esau" morning, noon and night. He never gets away from it. But these rivals within man -- the second one eventually will become superior.

They are rival races from their birth; yet that younger one is destined to be the master; and the younger, which is the second, is the Lord from Heaven. And he will actually dominate when he comes awake within this wonderful story that is Scripture. And that second one is your own wonderful human imagination.

So, I will stand here, and reason denies it, my senses deny it; my pocketbook will not allow it, and my time will not allow it, but I want to go elsewhere. Everything in this world tells me I can't go. Well, where would I go? I know exactly where I would go. Well now, let me in my imagination go. I don't travel; I bring "there" here, and "here" vanishes. I take "there" and make it "here"; and I take "then" and make it "now" And with my eyes closed to this world, I simply envelop myself in my wish fulfilled, and see the world as I would see it if it were physically true. And when it seems to take on all the tones of reality and all the sensory vividness of reality, then I open my eyes; and this world returns. That's what we are told in the Book of Genesis. Esau came back from the hunt, and as he came back Jacob vanished; but his father Isaac said, "Even though he deceived me into believing he was you, I cannot take away my blessing. I gave him my blessing. I gave him your birthright. I cannot take it back. I gave him the right of birth to come into this world and be as real as you seemingly are. So, now you must vanish, and he must take it even though he deceived me."

It was a self-deception. I deceived myself into believing that I am what one moment before reason denied and my senses denied. Try it! And if it proves itself in performance, does it really matter what the world thinks?

You see, we are dealing with the most fantastic mystery in the world, -- the mystery of imagining. That's what Fawcett said:

"The secret of imagining is the greatest of all problems, to the solution of which every man should aspire, for supreme power, supreme wisdom, supreme delight lie in the far-off solution of this mystery," [from "The Zermatt Dialogues"] -- because you are actually solving the problem of God. If you can solve the problem of imagining, you are solving the problem of God!

So, even though you make a mistake and people are injured, like tonight two are dead; no regrets. They are awake in a world just like this to continue their journey, and the three will be taken care of. So, I do not stand in judgment, and no one should stand in judgment of what she did. She exercised a Law that she heard. She heard

it from me. I only ask you: when you hear it, mix it with love. Never do unto another what you would not want them to do unto you -- never do it. So ask, why do you want the neighbors to go? All right, they will go in their own wonderful way. They may want to go without violence. They will want to go and you hear it in that way.

So, make them rearrange their words to fit a pattern of love. Then you hear that, too; and it will all come to pass.

IMAGINATION PLUS FAITH

This series is really a combination of both the Law and the Promise. Tonight, naturally, will be the Law; and yet some parts of the Promise may be woven into it. The title, as you know, is "Imagination Plus Faith." So, we will have to define the words as we use them.

I firmly believe that: "Man is all imagination, and God is man and exists in us, and we in Him" [Wm. Blake, from "Annotations to Berkeley's 'Siris']; "The Eternal Body of man is the imagination, and that is God Himself" [Wm. Blake, from "Laocoon -- The Angel of the Divine Promise"] -- the Divine Body that we speak of as Jesus Christ. I firmly believe that this is the Christ of Scripture that is buried in man -- buried in the only Holy Sepulchre that there ever was, and that is the skull of man. And there he dreams the Dream of Life, and one day He will awaken <u>within</u> your skull; and then the drama of Christ as defined for us in Scripture will unfold within you, casting you in the first-person-singular, present-tense experience of the Lord Jesus Christ. Then you will know who He really is! You will actually awaken <u>as</u> the Lord Jesus Christ. That is the climax for every one born of woman.

But tonight let us get back to what I mean by "imagination" and what I mean by "faith." First of all, "faith" is defined for us in the 11th chapter of the Book of Hebrews. It is called a hymn in praise of faith. "Faith is the <u>assurance</u> of things hoped for, the <u>conviction</u> of things not seen" [Hebrews 11:1].

By faith we understand a world was created by the Word of God, so that "Things seen are made out of things that do not appear" [Hebrews 11:3]. That's what we are told in the very first few verses of the 11th chapter of Hebrews.

Now, if faith is the evidence of things not seen and all things are made out of things that do not appear, then we must come to the conclusion that every natural effect has a spiritual cause, and not a natural. A natural cause only seems. It is a delusion of the fading memory. Man does not remember his imaginal acts; so when they come up and the harvest is ripe, he denies his own harvest. He cannot see where on earth what he is now experiencing could have been caused by him, because he has forgotten his imaginal acts. That is when he sowed it, and all things bring forth after their kind. Let no one be deceived, "for God -- which is his own imagination -- is not mocked. As a man sows, so shall he reap" [Galatians 6:7]. So, I am forever reaping what I have planted; but because of my fading memory, I can't remember when I did it. So, then, I deny what I am seeing as my own harvest.

Well, now, who is this God spoken of in this verse? He said, "By faith we understand that the world was created by the word of God" [Hebrews 11:3]. Well, we are told in Scripture in the very first few verses of the Book of John: "In the beginning was the Word, and the Word was <u>with</u> God, and the Word <u>was</u> God" [John 1:1]. Then we are told, "The Word was made flesh and dwelt within us" [John 1:14]; therefore the Word spoken of here is equated with God. If the Word was not only <u>with</u> God, it <u>was</u> God, well, then, that's God; and it now dwells in us.

Well, I tell you, this Word that dwells in you, spoken of in Scripture as the Lord Jesus Christ, is your own wonderful human imagination. This is the greatest secret in the world, and every one should strive after solving it. Supreme power, supreme wisdom, supreme delight lies in the solution of this mystery.

So, as far as I am concerned, the God who created it all and sustains it all is pure imagining in myself. He works in the very depths of my soul, underlying all my faculties, including perception; but He streams into my surface life least disguised in the form of productive fancy, like a daydream. A daydream is productive, a daydream is creative. I am planting when I daydream. I don't have to be intense to drop a seed. I don't have to go around and dig a hole and bury it. I can scatter it. So, a daydream is planting. So, I sit down and wonder, Am I doing it lovingly? I do not always check myself.

I may read the morning paper and then react on a story that I do not know whether it is true or false, but I react. Well, It knows exactly what I did, and It is my own imagination. It keeps the score, and so in time the harvest will come up, and I will see it. So, all objective reality is solely produced through imagining.

So, I say, imagining plus faith, -- I must actually believe in the imaginal act. Now, how do I go about doing it? That's the important thing.

I am told by one scholar that if ordinary things that I observe in this corporeal world -- if they are present, that is sense; if absent, that is imagination. The room around me seems to me more real than anything in the world because it is present. Yet I stand -- I am not familiar with this room save once a year that I come for ten nights. I am far more familiar with the home that I have in Los Angeles, but at the moment it is not present to my senses; so I am told that is only an imagination. That is simply a memory image of what may be still a reality, but at the moment it could be gone. Yet I do not think it's gone, so they tell me. All right, if I think of it but it is not present, then that is imagination. But if things are present, then that is sense.

Well, how do I make what is not present real? That is where we come to imagining plus faith. I have tried it unnumbered times, and may I tell you? it works. I could stand here and take a case history.

Years ago, right after the Second World War, -- the year was 1945, I sailed with my little family, my wife and daughter out to the Island of Barbados. I hadn't seen the family through the war years, because there was no transportation available. I was in the Army for a very short span of time, about four months. Because of my age plus this law, I was honorably discharged because I was over 38. My son was in the Marines in Guadalcanal, but my little girl was only a matter of months in age. So, at the end of 1945 I sailed on the first ship out, for there were no planes taking any one to the Indies. So, I sailed with my wife and my little girl on a 1-way ticket, not thinking for one moment of the difficulty in getting back

to New York, and I had a commitment to be in Milwaukee in the first week of May. So, I sailed the end of December -- New Year's Eve, to be exact. At the end of about three months, my brother Victor said to me, "You have a return ticket?" and I said, "No, but I want to get back the first week of May to go to Milwaukee." He said, "How dare you leave the capitol of the financial world, New York City, without making arrangements? All things are done there, and you have come to a little island like Barbados, and we have two little ships -- one carrying a maximum of 65 passengers, and the other carrying a maximum of 120, one sailing out of Boston, one sailing out of New York; but all these islands are to be serviced, and we alone could use more ships several times a month. They only make a round trip -- one makes it every 21 days, and the other one makes it every 32 days; and how dare you come out, knowing you must be back, without making any arrangement in New York City?"

Well, it was perfectly all right. I sat in my hotel room in a nice big easy chair, and I assumed it was a little boat that would tend the ship because we didn't have a deep harbor in those days. We have one now, but there was no deep-water harbor; so I assumed that I was on a small little boat taking me out to the ship, and that my brother Victor and sister Daphne, my wife and other members of the family and little Vicki were all aboard the boat. Then I assumed that I was stepping off this little boat onto the gangplank. I could feel the rhythm, I could feel it give as I went up step after step after step. My mind wandered before I got to the top. So, I came back to the bottom again and started all over. It wandered again; I came back to the bottom and did it over.

When I got to the top I had no room where I could go. I simply assumed now: My hand is on the rail. I could feel the salt of the sea on the rail. I could feel the salt of the sea in the air, and then I looked towards the Island of Barbados with a mixed feeling: one of sadness because I was leaving the family, and one of joy because I was going back to America where I live. That was a peculiar feeling, but it was a natural feeling.

And while I had hold of the rail and assumed this state, I then fell asleep in the chair.

Now, I must go back. When I went down to the firm in Barbados to ask for transportation, they said, "You haven't the chance of a snowball in hell of getting out of Barbados until October." This was then the month of late March. Not a chance of getting out! They had a list that long and I was at the bottom of the list. Trinidad had a list that much longer, for they had so many more people. All the islands have lists. There were literally thousands of people waiting to get aboard, and they only had two ships, one carrying 65 and one carrying 120 passengerrs. So, they said, "Mr. Goddard, you have no chance of getting out before October." I said, "All right."

Then I sat and did that which would imply that I was sailing. I simply did exactly what I knew I had to do. I simply subjectively appropriated my objective hope. I hoped to be sailing on that ship, and so I subjectively appropriated the objective hope,

for if I were sailing I would get into that little boat, get off onto the gangplank and walk up to the deck of the ship. The next day -- the very next day -- I had not dressed; I had not a thing to do but go to the bathing beach later on in the day. The 'phone rang, and it was the Alcoa Steamship Company asking me to come on down, that they had news for me. I asked them what news. They said we have passage for three sailing on the next ship which will put you back in New York City on the 1st of May.

I went down, and I was very curious and asked, "Why do you offer it to me when the list, you told me, is so long, with hundreds and hundreds waiting on it who are all ahead of me? And what caused you to have the vacancy?"

Well, a lady in the island, so she told me, who desired to get out badly and wanted to go back to America -- the first choice would be this lady. Well, suddenly she changed her feeling about it. Then they went down the entire list with no reason whatsoever and gave it to us, and they justified it in this manner:

"The ship only carries two in each room; but yout little girl is only about three years of age, and she can sleep in a bunk with your wife, and you can have the other one. So, because she is such a little child -- only three years old, we gave it to accommodate three rather than two; and the two that we do have couldn't share it anyway because they are different sexes and not married."

That is how she justified giving it to me when hundreds of people were before me. I know <u>how</u> I did it. Every natural effect has a spiritual cause, and not a natural. A natural cause only <u>seems</u>. It is a delusion. Well, I remembered what I did. It was only a matter of 24 hours between planting that seed and the springing of that seed into objective reality. By the 20th day of April I was on that boat, getting off in New York City by May the 1st to meet my appointment in Milwaukee.

I could multiply that by dozens and dozens in my own case, and unnumbered in those who attend my meetings. So, it is simply imagination plus faith. As we are told, without faith it is impossible to please Him. The one we please is not some external being; it is internal -- your own wonderful imagination.

Now, I will put you to the test. We are told in the 13th chapter of II Corinthians: "Examine yourselves, to see whether you are holding to the faith. Test yourselves. Do you not realize that Jesus Christ is in you? -- unless indeed you fail to meet the test!" [II Corinthians 13:5]

Now I just gave you the test. This is the test: If the word "God," "Lord," "Jesus Christ" conveys the sense of an existent something <u>outside</u> of man, you have failed the test, <u>for Jesus Christ is in you</u>. He said, "Examine yourselves to see whether you are holding to the faith. Test yourselves. Do you not realize that Jesus Christ is in you? -- unless indeed you fail to meet the test!" [II Cor 13:5] If the word "Jesus Christ" conveys the existence of some one <u>outside</u> of you, you didn't meet the test. And all things are done by Him. "Without Him was not anything made that is made" [John 1:3]. And He is your own wonderful human imagination!

So, here, when you know to Whom you pray and Who is actually doing it, you'll find that it is your own wonderful human imagination. That is God.

"All things exist in the human imagination" [Wm. Blake from "Jerusalem"]. There isn't a thing in this world that you and I call "real' -- objectively real -- that was not first only imagined. You name it!

The building in which we now are seated. Everything here, the lectern, the clothes you wear; name anything here. You may go into other parts like the trees. We didn't make those by imagination; but it was the Divine Imagination, the same as the human imagination, only we are keyed low. It is the same imagination, for there is only God. So, human imagination is one with Divine Imagination. On our level, God keyed Himself low with the weaknesses and the limitations of the body. "God (literally) became as we are, that we may be as He is" [Wm. Blake, "There Is No Natural Religion"].

In becoming man, He couldn't pretend He was man. He had to actually become man, with all the weaknesses, with all the limitations and frailties of man, and assumed it completely. Then, in time, the whole thing unfolds within man, and man discovers that he is God! He discovers he is God because the drama is completely recorded for him. Everything said of Jesus Christ in Scripture, you are going to experience as something taking place within you. Not something of which you read as in the case of reading about another; no, it is all done within you. You stand dumbfounded. You are amazed beyond measure and belief. You cannot believe it, that you still capable of -- well, of unlovely actions, could be that glorified. Yet you can't deny the evidence of your senses. You cannot deny the experiences that you've had. And the whole thing will unfold in you. You will know from experience. I am not theorizing. I am not speculating. No one taught it to me. I never read it in a book -- in the Bible, but I never saw it in the Bible until I had experienced it, and then I went back and researched the Scriptures to find it is all there, but adumbrated. It was not spelled out in a way that man could understand it. The whole thing was an adumbration from beginning to end; and when it takes place in man, and the man in whom it takes place tells it, those who hear him can't believe it because they know him. They know his past. They know his background in every little detail, and they cannot believe their traditional concept of Jesus Christ to be what he is talking about that actually unfolded within him.

The Bible tells the same story: "He came to his own, and his own received him not" [John 1:11], because really, in the end, there is only the Lord Jesus Christ. There is only God! God is buried in every being in the world, and only God will rise. And He will rise in the individual, and the individual in whom He rises, that one will know Who He is. And he will be the God of Scripture. That is the story.

But tonight, on the practical level you try it, knowing Who is doing it: that it is God doing it, and God is your own wonderful human imagination.

Now, take faith, as defined for us in the 11th chapter of the Book of Hebrews, and you will see that it is simply the subjective appropriation of the objective hope. I wanted to be on that ship; that was my objective hope. Well, I first subjectively appropriated it. I did it as though it were true. I actually acted just as though the thing had happened. I walked up the gangplank, held the rail, looked back with mixed feelings, and then fell asleep. And when I found myself wandering, I went back to the very first step on the gangplank and did it over again, and went on doing it over and over until I could walk right up that gangplank and actually feel I am at the very top and turn around and put my hand on the rail. And strangely enough, in my imagination I allowed my brother Victor to carry my daughter Victoria up the gangplank; and to justify his action when we got off the little tender onto the gangplank, he said, "Come, your father's arms aren't strong enough to take you. I will take you." But my arms certainly were strong enough to carry my daughter, but he had to justify it, as we all do. He had to justify that action, and then took her up. Well, that is exactly what he did when we got to the little boat!

So, here, I ask you just to listen to it and not say, Well, I've heard it, and forget it; but try it. You will be the operant power. It doesn't work itself. We are the operant power. In fact, all day long we are operating it; but I would ask every one to operate it wisely, nobly, consciously, and not go into a fantasy wildly that tomorrow,when it comes up, we will not forget the harvest. For everything in our world, man once imagined. And all the men of action in our world that you see out building the buildings and doing all the business, -- they are nothing more than the unconscious instruments of imaginative men.

A man sits down at the drafting board, and he has conceived a building. He does everything in detail all in his imagination, and then he turns the blueprint over to the men of action; and they get all the credit, but the man who <u>did</u> it was simply the man of imagination.

That is what William Butler Yeats meant. Having seen this law in operation, he said, "I will never again be certain that it was not some woman treading in the winepress that started that sudden change in men's minds." And because of it, so many nations were given to the sword because of some dream in the mind of some shepherd boy that lighted up his eyes for a moment before it went upon its way. Some one feeling herself neglected and wrongfully accused, and she is vivid in her imagination, when <u>she</u>, unknown by the world, is setting the world aflame. Many a man tonight is in jail, and wrongfully there; he knows he did not commit the crime for which he was charged, and he is paying a price that he feels he should not pay. That man's mind is inflamed, and what is he doing? It is going undetected, but the events will appear in the world.

Two or three weeks ago I received a letter, and I thought it was a strange letter when I began to read it. It is from a prisoner. I do not know the man at all. He signed his name "Bob," and inclosed a self-addressed envelope. He is at Folsom. Folsom is a place where only the hardened prisoners are sent. Well, he confessed that he heard me on TV, and he practiced it and it worked.

Well, I had twenty TV appearances on Sunday afternoons between 2:00 and 2:30. He said he applied it, and he said, "Neville, and it worked! Where I am going, I don't know; but I am here for quite a stretch; and so it doesn't matter whether you answer tonight, tomorrow or when you answer, because I am here. But I would like certain questions answered."

That fellow is interested in the use of imagination. Strangely enough, they are vitally interested in the mystery of death. They would like to know if I can cast any thought whatsoever on death, based upon -- naturally -- my experiences; not things concerning others, but what I know concerning death.

Well, I wrote him just before I came up. By now he must have the letter. I wish I could go to Folsom and talk to the inmates and tell them of their true dignity -- the Man that they are destined to be, for they are destined to be the Lord Jesus Christ! Every child born of woman is destined to be Christ, and to be conscious of the fact that he <u>is</u> the Lord. But how to get there and address them, I do not know. He has my letter. I wrote him in detail as much as I possibly could, and he will share it with those who are interested. They are vitally interested in death.

I told him, as I would tell any one, I meet people who are not aware of the fact that they have made the transition. They know nothing of the fact that they have died, because they aren't dead! They are not dead, and nobody can persuade them that they died. They are talking to a man who is just as alive as you are, and you tell him that he died and you went to his funeral and you know exactly where they put him in the ground, revealing what he would expect of you as a friend, but he laughs at you, because he knows he isn't dead. I say, "No, you are not dead, but you died, you know." "But aren't you stupid," he said to me, -- "I am not dead but I died!"

You see, there is all the difference in the world between restoration, which happens to every one who dies here, -- instantaneous restoration in an unaccountable way in a new body -- like it was before, but new -- unaccountably new, and young. If you die at 90, you are 20; and it is an instantaneous restoration. Well, that is not Resurrection.

Resurrection is the story that I tell when man actually awakens from the dream of life, while the other is restored to continue the dream. He is dreaming the conditions round about him, as he is dreaming the conditions here.

What was it but a waking, controlled dream that I did when I went aboard the ship? When I got out of the Army, was that not a dream, a waking but controlled dream? When I put in my application for an honorable discharge, it was denied me and signed Colonel Theodore Bilbau, Jr. He was my Commanding Officer in the 11th Armored Division. There was no appeal beyond my commander. I could not take it to the regimental commander or division commander; I could only take it to my battalion commander, and he was my commander.

And he signed it "Disapproved." That night I went to sleep in my little bunk with all the other soldiers and assumed that I was in New York City in my own apartment in Times Square, where I had my apartment. I was in my own bed; my wife was in her bed, and our little girl was in her crib. And then I got up -- all in my imagination -- and walked through my apartment and felt the familiar objects. I could see them all. I could see them in my mind's eye. And I made it quite clear to myself that I was not there on furlough; I was honorably discharged and sleeping now as a civilian.

That same night before my vision about 4:00 in the morning came a huge white sheet, and here on the white sheet was the word "Dis-; approved," signed Colonel Theodore Bilbau, Jr. Then came a hand -- just a hand with a pen in it, and the pen scratched out the word "Disapproved," and in bold script it wrote "Approved." Then a voice spoke, and the voice said to me, "That which I have done I have done. Do nothing."

Nine days later the commanding officer, Colonel Bilbau, called me in, and after giving me a lecture about the best-dressed man in America is the man who wears the uniform of America, -- I said, "Yes, Sir." Then he goes on, and I said, "Yes, Sir," "Yes, Sir," "Yes, Sir." At the very end of it he said, "I have decided I am going to let you go," and then he signed my release. That very day I was out of the Army honorably discharged. I didn't tell him what I did. Would he have believed it? For geared as he was to war, sending millions of us into battle, could he believe that the imagination could bring about peace?

How can you take a man trained as he was trained and persuade him that an assumption, though false, if persisted in, will harden into fact? How could he possibly believe that? Yet I was the living evidence of what I had done. If I had told him what I had done, he would never believe that that was the cause of the physical phenomenon leading to the train and then the journey to New York City. That is exactly what I did in the vision of that night, just as I have told you. The sheet with his name and the word "Disapproved"; and then comes the hand striking out the word "Disapproved," and it wrote in bold script "Approved." And then this voice coming from the depths said, "That which I have done I have done. Do nothing." I did nothing, and then nine days later he calls me in, approves it, shakes my hand, and he said to me, "Goddard, I will meet you in New York City after we have won this war." I said, "Yes, Sir." And that was it. No argument. I knew the causation behind it all, and I didn't feel that that was the right time to share it with him. He was not in the mood to share what I had discovered. Well, I had discovered it, and I applied it. Why not apply the truth if you think you have found the truth? And so I found it, I used it, and it worked. When something proves itself in performance, what does it matter if the whole vast world rises up in opposition to it? It proves itself in the testing.

So, I am sharing with you that which I have proved. But it doesn't work itself. You are the operant power. So, you take it home and know exactly who God is. Are we not told in the 4th Psalm, "Commune with your own heart upon your bed, and be silent." [Psalm 4:4] Not with some one else's heart, -- commune with your own heart. The words "heart" and "mind" are synonymous in meaning. Commune

with your own mind, and trust that Mind. Trust it implicitly. Believe in the reality of your imaginal acts, and these imaginal acts will objectify themselves and become what the world calls objective facts. They will!

So, if you start behind the "8" ball, or behind anything that seems to be in opposition or an impassable something, -- well, you believe in God. I am telling you Who He is. Believe in the true God. Test yourself and see if you really believe in the true God.

I am convinced that 99 per cent of the world will claim to believe in God, but they believe in a false god. They stick him on the wall, made by human hands, and cross themselves. He isn't there at all. Read the 115th Psalm. What a shocker! What a shocker when you see what man does with his own hands and worships that which he makes with his own hands and calls it God! He has no eyes that can see, no ears that can hear. He has eyes, he has ears, he has nostrils, he has arms, he has feet; but none of these things can move.. The eyes can't see, the ears can't hear, the mouth can't speak, the feet can't move; and yet he looks upon it as God!

The 115th Psalm is the most marvelous thing to read. It is a shocker. And, then, come back to find the <u>real</u> God, the <u>living</u> God, the God that cannot die, -- the God that is in you, your Immortal Self. <u>That</u> God cannot die! And that is your own wonderful human imagination. And should you drop now, you would be instantly restored in a body just the same, only new, unaccountably new and young -- not an infant, not born again, just new. How it happens, I cannot tell you. I only know I've seen them, and they do not know -- the majority of them do not know that they have made the transition into a section of time best suited for the work still to be done in them.

So, it does not mean that because you drop in the year 1971 that you are going to find the year '71 now. No. You could find yourself in the Year One Thousand or the Year Three Thousand; but that is irrelevant. The section of time into which you are placed is done by the depths of your own being. He knows best what <u>you</u> need for the work that <u>He</u> has started within you, and He is slowly breaking down the wall of partition between two until they become one. He is rubbing out that wall between you and Himself; when it is completely rubbed out, you are one. It is essential that He leaves all and cleaves to his wife to become one, not two. You are His "wife" till the sleep of death is passed.

So, this is God's emanation; and then, in time, He rubs out that little division and He becomes one <u>with</u> you. And when He becomes one with you, <u>He</u> awakes, and you aren't two, -- you are one. And it is all spelled out for us in Scripture; and as we go through this series, the nine that follow tonight, we will try to explain it, using the Scripture to support my experiences. It is clearly stated, but I must confess I did not see it. I did not know it. I knew nothing of the Promise, even though it is right there in the Bible, speaking of promises, until it happened right here in this City twelve years ago tomorrow, on the 20th of July, 1959. It happened right here in this City at that hotel called Sir Francis Drake.

I had retired after a very pleasant meal with a friend of mine. I retired early. And then at 4:00 in the morning the whole drama unfolded within me. Then the whole series took twelve hundred and sixty days to complete, just as foretold in the 12th chapter of Daniel, and then reaffirmed in Revelation [Daniel 12:7 and Revelation 11:3], one thousand two hundred and sixty days.from the first great event to the fourth and final one.

I have recorded it all, and you have it in the book called "Resurrection."

Now, tonight, let us make it a full and interesting evening. After the Silence we will have your questions, and I will try my best to answer every question that is asked. Now, let us go into the Silence.

Now are there any questions, please? (After a pause): Surely there are questions!

A LADY IN THE AUDIENCE: Neville, then surely the memory must -- [Remainder of question indistinguishable on my tape.]

NEVILLE: If I dropped tonight after 66 years of acquiring experiences and it is not a part of me.

THE LADY: But I mean, the conscious mind?

NEVILLE: Certainly, my dear. But you live there just as you live here; and people are afraid of dying there just as they are here, because they die there, as told in the 20th chapter of the Book of Luke. It is stated so clearly, but man doesn't see it. There we have what is known as the Sadducees and the Pharisees. Well, in modern language the Sadducees would be the extreme disbelievers, scientifically trained, intelligent, but with no belief in survival, believing that the brain is the whole thing, not the instrument. They believe the brain is the reality itself; they cannot believe that the brain is not the whole, when others believe the brain is only the instrument and the "player" is unseen who plays that instrument. Well, the Sadducees thought they would trick the central character of Scripture, and they asked the question: "Master, Moses once said that if a man marries and dies with no offspring and he has brothers, the second brother should marry his widow and raise up seed for his brother." [See Luke 20:27 and following.] Well, there were seven brothers. The first died leaving no offspring, the second ditto -- died leaving no offspring; the third ditto, leaving no offspring. Eventually all married her and all died, and eventually she died. "Now whose wife is she in the Resurrection?"

His answer is this: "In this age the sons of God marry and are given in marriage; but those accounted worthy to attain <u>that</u> age and the resurrection, they neither marry nor are given in marriage, for they cannot die any more. They are now sons of God, being sons of the resurrection." [Luke 20:35 and 36]

So, if you cannot <u>die</u> any more -- if they are not resurrected, they die as they die here. You cannot accomplish in threescore and ten years what is going to take six thousand years.

THE LADY: I think you stated that before the Resurrection.

NEVILLE: Before the Resurrection everything dies. In this world, it is a world of death. Actually, that is the question that this man from Folsom asked, and I could not answer him as I wanted to, because had I answered him, he would have thrown the letter out. If I had said to him that I have seen this world dead -- that everything stood still; time stood still, -- You have the power within you, and one day you will exercise it. You will arrest it in you, not in the world. You will release something that you feel within your own skull, and you will make it stand still; and when it is arrested, the whole vast world stands still, and it will look as though every one were dead. Every being that one second before was so animated and so alive is now dead. It is just as though it is made of clay or marble, and you look at it and you are amazed. Then you release within you the activity that you froze, and everything continues on its course.

The bird that stopped in space -- well, the bird should fall, shouldn't it? Suddenly a bird is arrested. It did not fall because of gravity. If the waitress is coming through and I arrest within me her activity, she wouldn't fall. She was in motion, and she simply stands still supported by the earth or the floor. But a bird in flight, that bird certainly should continue to fall because I arrested its motion. It didn't fall! The bird stood still in space, and she stood still; and the diners dining -- everything stood still. As I released within me the activity that I had arrested, everything continued to fulfill its purpose.

Now, I could have changed their motivation and then released it. They would have changed their attitude towards life, and they would have thought that they had originated it. That is the power that is actually destined for every one on the globe, and you will know that it is from above. And from above, the whole world is completely controlled. He said, "I am from above. You are of this world; I am not of this world." He is explaining an entirely different age.

So, this world belongs to the world of death. Everything appears, it waxes, it wanes, and it disappears. Even the sun is going to go or slowly melt -- so I am told. I am no scientist.

I was telling a friend of mine before I started the meeting, I have more friends on the other side of the veil than on this side. At my age I should. They all look alive here. I start counting those that have disappeared, and they are all over there, and they are still living just as they lived here -- reanimated in a body that is young -- unaccountably young; and many of them do not know of the transition. They just don't know it.

THE LADY: Do they know you?

NEVILLE: They know me, and yet they do not know of the transition. I can give you a story right here in this State. My secretary died suddenly at the age of 50. He was like my brother. He was my secretary, my friend, my brother. Jack Butler was his name. I got a cable saying they had found the body on the floor. He died of a

massive heart attack. So, I went back and took care of the funeral. His sister insisted on a Catholic funeral because he was born a Catholic. He wasn't a practicing Catholic, but she insisted; so I paid the expenses, but she was the sister and I allowed that to take hold.

It was at Haverstrom, New York. We got the priest, we got the plot of land in a Catholic cemetery; so all things were in order. My sister-in-law, my wife's older sister, did not believe in what I teach, although she considers herself a pillar of the Episcopal Church. And I said to her, "What is it that you do not believe?" She said, "I do not believe in immortality. I believe that immortality is simply the descendants moving on and carrying on." I said, "How can you be a Christian, and you do not believe in immortality or life everlasting? I can't see, Al, where you could be a Christian -- not in <u>my</u> sense of the word."

Well, she still did not believe it. She said, "You are kind to my sister. You are a good husband and a good father, but I do not believe in your teaching."

Six months after Jack died, I found myself conscious in what they call "that world," fully conscious as I am now; and here was my sister-in-law, Al; and here is Jack. She said to me -- she opened the conversation -- she said, "I still don't believe what you teach." That is how she opened up the conversation.

I said to her, "How can you say that and look at Jack?"

She said, "What has Jack to do with it?"

I said, "Don't you know Jack died?" Well, she did. She remembered that he had died. She knew I came back from California to take care of the funeral, and so she remembered and her face changed completely, because Jack <u>had</u> died and she remembered that.

Then Jack said to me "Who is dead?"

I said, "Jack, you are not dead, but you died, you know."

"Oh, how stupid! I'm not dead, but I died!"

I said, "Yes, you died. I gave you a nice, homey funeral in sacred ground with a priest and all the things he is supposed to do." And he looked at me so disgustedly. Then I said to Jack, "Jack, come over here." He did; he obeyed me. He came over, and I turned to my sister-in-law and said, "Watch this, Al." I put my hand on his thigh, and I squeezed it, and it was solidly real just as flesh and blood. He looked at me and did exactly what he would have done here and said, "Take your hand off me!" just like that as I squeezed his thigh. And at that, she was flabbergasted, and everything dissolved, and I am back on my bed.

That is my experience with Jack. He doesn't know he is dead, because he isn't. He didn't die. He died only to those who could not follow him. He lost contact. But the world doesn't cease to be at the point where my senses cease to register it.

THE LADY: I believe firmly in life after death, but I thought, you know, -- if there was a carrying on of the understanding.

NEVILLE: They are just as busy making a dollar as we are here. And there is no transforming power in death. A man who was a thief here finds himself still desirous of taking the goods of others. The one who is kind and considerate here, he is kind and considerate there. When I quoted from the 20th chapter of the Book of Luke, the word "worthy" -- I've been questioned time and time on that word "worthy." But all Bibles translate it "worthy"; it is "worthy." By definition, it means to seem entirely deserving. Well, in the eyes of whom? In the eyes of the one who is raised? No. In the eyes of those who behold. Those who await Eternity contemplate death. Those who are the resurrected in the eyes of their brotherhood -- that one seemed worthy, entirely deserving, of being awakened from his dream. He has dreamed horrible dreams and beautiful dreams, and he has gone through the mill; it is time now to awaken him from the dream. He is worthy. His experiences are over when he takes off the body for the last time.

Any other questions, please?

A GENTLEMAN: You said something about your television shows. I am not familiar with them.

NEVILLE: I had 26 in L.A. on Channel 11. There were thirteen, and then I had a break for about three months, and they brought me back for another thirteen. There were 26 half-hour shows. I did just what I am doing now. They gave me a lectern, and I simply sat at a desk really and spoke extemporaneously. There was no cue to bring me in. When they started the camera, I was seated at the desk. I didn't have to walk off the stage; I didn't have to come on the stage. There was no director. I was simply seated at the desk, and then the camera simply moved in on me, and then at the end of what I had to say it just faded and went to the one to follow me. I had enormous mail on it. It was a tremendous success as far as what I do, but they couldn't use it to sell perfume. I was told that I had an audience in excess of about three hundred thousand every Sunday afternoon between 2:00 and 2:30. That is what I was told by the survey; they estimate so many who view. In those days it was not done on tape; it was all done live. In those days everything was live for TV. The tapes came in after my days; so those things are just a memory now.

THE GENTLEMAN: It was a number of years ago?

NEVILLE: Oh, yes. Now I only appear on an occasional panel, and that is fun; if they let you go completely out and tell them what you know from experience, that is fun, especially when you get a very critical bunch around you who try to dethrone you or make fun. Most of my critics are those who are only speaking from theory, not from experience.

A LADY: -- some one who has written about Gurdjieff and Ouspensky. And contrary to what you say, he talks about evolving; but from what you say, I imply it is really like a dream.

NEVILLE: As far as I am concerned, he could mean something entirely different than I would if I used the word "evolved." I do not accept evolving. I believe that God actually became as I am, and God will awaken in me; and when He awakes, I am He. But, now, if the book you refer to is by Nicoll, I recommend Nicoll as a great thinker. Dr. Nicoll was a great thinker and a perfectly marvelous person. He is gone now from this sphere, as Gurdjieff is gone, and all the others are gone. Ouspensky is gone. But they used a different terminology. I do not teach what some of them do, which is reincarnation for one. No, -- to me, man is individualized and attains forever towards ever greater and greater individualization. I firmly believe that the true Temple of God is the individuality of man, made clearer by the indwelling of Jesus Christ. The only sepulchre in which He was ever buried is the skull of man. He actually indwells man, and one day He will awaken in man. And when He awakens in that man, that man will know he is the Lord Jesus Christ. But He will awaken in every man. He took upon Himself Humanity, so that killing man is killing God. People don't see it. Hurting man is hurting God. He is suffering all the ills that man suffers, but everything.

Well, I think the time is up. Now we are here every night Monday through Friday this week and Monday through Friday next week, from 7:30 to 8:30. The door is open for us at 7:00, but we start at 7:30 and go through to 8:30. So, I do hope I'll see many of you again. Good night.

---oOo---

Imagination

14 July 1969 by Neville

Tonight's subject is on "Imagination." You read in the 17th Chapter of the Book of Acts a story of Paul coming through to the Athenians; and he calls upon these men, for he saw the inscription over and over. He said: "As I passed by, I saw this inscription, 'To an unknown god.' This therefore that you worship as unknown, I now proclaim unto you. He is not far from each of us, for in Him we live, and move, and have our being." (Acts 17:23, 27, 28)

The great Blake said it differently. This is what Blake said: " . . . all that you behold; though it appears without, it is within, in your imagination, of which this world of mortality is but a shadow." (William Blake: "Jerusalem" Then he said, " Babel mocks . . . . " We are all familiar with what Babel represents, the confusion of tongues, — no two believing in the same god; not yet speaking different languages, but speaking one tongue, they have different concepts of the creative power of the universe. And so he said, "Babel mocks, saying there is no god, nor son of god; that thou, O human imagination, O divine body, art all a delusion; but I know thee, O Lord."

Here he addresses the human imagination as "The Lord." "Thou sufferest with me, although I behold thee not." Then the Voice answers -- the Divine Voice replies: "Fear not. Lo, I am with you always. Only believe in Me, that I have power to raise from death thy brother who sleepest in Albion."

He equates God and His Son with the human imagination. To him, and to the speaker, Divine Imagination is identical with the word "Jesus." So, when I think of Jesus, I do not see a being outside of my own wonderful, human imagination.

Are we not told in Scripture: "With God all things are possible"? (Matthew 19:26 and Mark 10:27) We are also told in Scripture: "All things are possible to him who believes." (Mark 9:23) That is Scripture, now.

The power of believing is God Himself. So, God-in-man is man's own wonderful, human imagination. It's difficult for man to make the adjustment, having been trained to turn on the outside to some god that he worships. We go to church and the mind turns outward to some god; and he paints a word picture of some one before whom we must bend our knee and cross ourselves. But that's not what Scripture really teaches.

Scripture teaches that the Power that creates the entire universe is not without man, but <u>within</u> man, as man's own wonderful, human imagination. That is the Creative Power of the world. All things exist in the human imagination; so, if the word "God" would turn you out, try to make the adjustment within yourself

and begin to believe that the God of Christendom, the Lord Jesus of Christendo is your own imagination. If all things are possible to God, and God is your imagination, then it should be possible for you.

Now, I ask the question. I think I have told it simply enough how you can test it; how you can enter into a state. I think I have told it to the satisfaction of most people; but we are the operant power. To hear it, to recite it, commit it to memory, is not enough. We have to apply it, for we are the operant power.

A few days before I closed in Los Angeles I retired quite early, maybe 9:30 or 10:00 o'clock, and I communed with myself. To whom would I turn? So, I said to myself, "I have said everything that I have heard from within myself; everything that I have experienced concerning the Law, I have told. I have told what I have experienced concerning the Promise. Could I tell them something more about the Law that would make it a little bit more simple? What can I say that I haven't said?"

So, I asked the depth of my own being to show me, to show me exactly what I could say that I haven't said. Well, in the wee hours of the morning, a little after 4:00, as I was coming through from the depths of my own being, here is the experience:

I am on a spacecraft headed for the moon. Now, it is all in one's imagination, for the dreamer is one's imagination. That is the Cause of all. Now, first of all, let me say that everything in this world contains within itself the capacity for symbolic significance. So, the moon has within itself the capacity for some symbolic significance. I am headed for the moon.

Now, you have heard the expression time and time again, "Oh, he is reaching for the moon." It could be an ambition based upon your social desire. You want to transcend the limitation of your world where you were born. Or it could be some financial ambition; and friends who know your limitations will say of you, "He is reaching for the moon." Or it could be some tyrant trying to conquer the earth. We have had a Hitler, a Stalin, Alexander the Great, and Napoleon. All these were reaching to conquer the earth, reaching for the moon. Now we are actually on the verge of stepping on the moon; and so we will hit this object in space. But forget that part of it. I am asking for light, so that I can throw some light upon the Law how to realize my objective in this world in a more simple way than I have so far succeeded in telling it; and this is the vision:

I am on this craft and I am headed for the moon. There are others on the

craft with me. Instead of landing on the moon, I went into the moon through a very, very large tunnel -- a tunnel wider than the depth of this room. The object is dead -- dead as dead can be. I say to some one on the craft, "May I get off?" and he said, "Certainly." I stepped off onto this dead body in space, the moon. There were little objects for sale, objects made on earth and placed on the moon to sell to tourists. They were cheap, cheap beyond measure, made of clay: little cups, little saucers, little plates, little ornaments; but the cheapest of cheap, -- you can't conceive anything cheaper, in appearance and in quality. There they are, made on earth, on the moon to sell, just like some sideshow at a carnival. I picked them up, examined them, and thought, "Here a quarter of a million miles away, man made these things, put them on the moon to sell to tourists."

What was the significance of the vision? All of man's ambitions are like clay. They will all turn to dust.

A man died here the other day in Texas. He started out as a poor boy, and left an estate of five hundred million dollars; but he left the estate. He had reached the nice, ripe age of 75, but he left every penny behind him; and those who now have billions, they will leave every penny behind them, just as though it is made of dust.

Nevertheless, I asked the question of myself, and the depth of my own being answered. So what is the significance of the dream? Tell man, not that he shouldn't have what he wants, -- certainly he should have it; it is going to be dropped anyway, but he can get it. So, what other point was driven home to me? This is the point: Instead of landing on the moon, I went into the moon.

Blake makes the statement: "If the spectator could enter into the images in his imagination, approach them on the fiery chariot of his contemplative thought; if he could make a friend and companion of any one of these images in his imagination, -- " Well, he emphasized "enter into the image"; not to contemplate it as something on the outside.

I contemplate now New York City. I am seeing it from San Francisco. If my desire this night is to be in New York City, I say I can't afford the time, or maybe I can't afford it because of lack of funds, or maybe my commitments will tie me here, -- I don't know; yet my desire is to be in New York City. I must, if I would realize it in spite of the limitations that now surround me. -- money, lack of time, obligations, -- call it what you will; I still want to be in New York City. I must enter into the image that is now something on the surface of the mind "out there," three thousand miles away. Standing here, I

must shut out the belief that I am in San Francisco.

Knowing New York City quite well, I would assume I am standing in a most familiar part of New York City and let it surround me. I must be <u>in</u> it, and then think of San Francisco. I must now see it three thousand miles to the west of me, as I now see New York City three thousand miles to the east of me. If I go into that state and dwell in it and make it natural, though I remain in it only for a little while, a minute or so, when I open my eyes I am shocked to find that I am still here -- I came back here. I have done it. I have entered into the state of my desire, and I will move across a bridge of incidents, a series of events that will lead me and compel me to take a journey to New York City.

Now, this I have used only as a spatial example. You can take it in a financial sense, take it in the social world, take it in any way whatsoever. That is what came to me a few days before I closed. For if I could find something more simple to tell them than I think I have told them, this would be it: to enter <u>into</u> the state and not simply think <u>of</u> the state. Thinking <u>from</u> it differs from thinking <u>of</u> it. I must learn to think <u>from</u> it.

A man who this night came into a million dollars, --from that moment that he is made aware that he has a million, when prior to that he had nothing, he is thinking from the consciousness of having a million dollars. He is not thinking <u>of</u> it; he is walking in the consciousness of having a million dollars. He's not hoping for it, wishing for it; he is actually <u>in</u> it. That is what the vision revealed to me.

Even though at the end of my journey I will leave my things behind me, and they will all be as though they were made of clay -- all cheaply made, at that. Every man, not knowing this, -- in fact, how many know it or care to know it? -- they still want to realize their earthly dreams, and I am all for it. I teach it. But I cannot change the Promise. The Promise is fixed. That is something that will come to every being in this world, for it has been predetermined; but when we are here in this world of Caesar, I can cushion the blows -- the inevitable blows -- by learning the technique of Law and how to apply it, how to use it.

Now, the thing I quoted earlier, Blake said in this quote from "Jerusalem" "Although I behold Thee not -- " Well, here it's perfectly true; I do not observe imaginings as I do objects. Imagining is the Reality that we name this Power called God. So I don't <u>observe</u> imagining; I observe objects, but I don't observe the power ~~of~~ them. That's the greatest secret in the world.

The secret of imagining is the secret of God! Any one who finds it finds supreme power, supreme wisdom, supreme delight. Every one should aspire after this secret and try to unravel it, for whatever you find about your own wonderful, human imagination you are finding about God, for your imagination and God are one and the same! There is no other God. You imagined yourself into this world, and you'll imagine yourself out of it.

You came into the world for a purpose, and when the purpose is fulfilled, you will detach yourself from it and return to the Being that you were prior to your descent into this world.

"Man is all imagination, and God is Man, and exists in us, and we in Him. The eternal body of man is the imagination, and that is God Himself." (Blake)

Now, I am not saying it is the easiest thing in the world for you to accept this. It will come to those who have never heard it before as blasphemy; it will come as a shock, an awful shock, when man who is trained to believe in an external David to whom he bows, to whom he prays, then to discover that he is not on the outside at all.

As we are told in Scripture: "Do you not know that you are the Temple of God, and the Spirit of God dwells in you," and God is Spirit?" (First Cor. 3:16)

Well, if God is Spirit, and His Spirit dwells in you -- you can't divide it into different kinds of Spirit. God is Spirit, and His Spirit dwells in me. Well, if His Spirit dwells in me, I try to find out what that Spirit is in me that I can call by another name that is more intimate. Well, I have found it; and the Spirit of God, which is God Himself, in me is my imagination. And if all things are possible to God, and if I can but believe that they are possible to me, -- well, then, it's entirely up to me to find out how to believe it.

I imagine as do you. We cannot imagine differently. All difference lies in content. So, our response to the eternal question, Who am I? will determine the circumstances of my life. Who am I? Am I the little one that was born in a tiny little unknown island, with no social, intellectual, financial background? Must I accept the limitations of birth? Well, most people do. But have I read Scripture? Did I read the words that I am the Temple of the Living God, and the Spirit of that God dwells in me, and all things are possible to that God? Well, I should not allow anything to interfere with my discovery of that Spirit in me that is called the "Spirit of God," for if all things are possible to Him and He dwells in me, I must make every effort to locate Him. Well, I

have located Him, and He is my imagination. And I do not differ from any person born of woman. The imagination in every one is God; but if they have been trained to believe that their little beings and my own tiny little imagination, as people will say: "Oh, that's just his imagination." We are going to the moon. A man imagined it a hundred years ago, Jules Verne. He even imagined the nation that would do it; he said the Yankee know-how, they will get there first. Others will follow, but the Yankee know-how, their engineers will contrive the means to get there first. He wrote that a hundred years ago. And no matter how others try, we will get there first. We are on the verge of it, but he had to imagine it first. (NOTE: The moon landing occurred on Sunday, 20 July 1969.) What is now true was once only imagined.

We are in a room. It seems so real. Well, this was once only imagined. You are wearing dresses; you are wearing all kinds of things, but they had to be imagined first. You go in to a tailor or your dressmaker, and you pick out the material that you like. It's just a plain piece of cloth. Then you tell your dressmaker, or I tell my tailor, what kind of a suit I want; so I allow him, with his know-how, to take my vision of the kind of a suit that I want; having picked out the material, he executes it. Now, what is then proven when I put it on was first only imagined.

A man imagines a desire, say, for wealth. When he becomes wealthy, he may forget the means by which it came about and think all the external forces that were used to bring it to pass are the causes. They had to play the part that they played because he imagined what he imagined.

So, I don't differ in the act of imagining from you or any being in the world. The only difference will have to lie in the content of my imagining. What am I imagining? If I imagine something little and feel sorry for myself -- all right, life will prove that I had every reason in the world to feel sorry for myself, because the blows will come to me, and I will turn to the one who gave the blows and blame him or blame them, when the blame -- if any -- is in myself; for had I not imagined what I have imagined, I could not encounter the conditions that I encountered. This is the Law of Scripture.

We are told: "Don't fool yourselves. "Be not deceived. God is not mocked," (Galatians 6:7) God is your imagination, He's not mocked. "As a man sows, so shall he reap." (Galatians 6:7)

Well, what am I sowing? I am sowing everything that I am imagining. That is what I am sowing, for the only thing I <u>can</u> "sow" is what I imagine. So, when I now change from an external god to the internal God, and find Him in myself as my own wonderful, human imagination? Let Babel rant and say there is no God

Let Babel say there is no Son of God. Then comes that wonderful statement of the Prophet who sees that: You, O Human Imagination, Divine Body called my human imagination, the Body of the Lord Jesus Christ, buried in me; and were He not buried in me, I couldn't even breathe, I couldn't think. But one day He will rise in me; and as He rises in me, I am -- I am He now, but do not know it When He rises in me, I know it then, because I rise, -- not "He" rises; He has become me, to the point that we aren't two, -- we are One.

So, He suffers us. I say, "I am in pain"; well, His name is "I Am." That is my imagination. I don't say, "My body is weeping"; I say, "I am weeping." I don't say, "My body is tired"; I say, "I am tired."

So, is not Blake right when he says, "Thou sufferest with me"? Though I do not behold, -- I can't quite see you as something external. I could not, in Eternity, see myself as something external; I must see it only by reflection; and the world undevoutly reflects what I am doing within myself. The day will come, I will actually see myself, but not as something external to myself. I will know myself only by reason of the Son who stands before me and calls me, "Father." Then I am looking right into the face of the Son of God, and He will call me "Father." Then, and only then, will I know who I am!

Every one will have that experience. One day you will actually see the Son of God; and this relationship is something so deep and so profound there is no uncertainty whatsoever in you when you are confronted. He stands before you, and you see Him; and you know He's your son, and He knows you are His father; and there is no uncertainty whatsoever. Only then do you know who you are: that you are God the Father!

Every one, one day, will have that experience, -- every one. But I am speaking from experience; I am not theorizing. I am not speculating. But until that day comes, let us discover God within ourselves as our own wonderful human imagination, and then test it. "For all things are possible to God; and all things are possible to him that believes." (Mark 9:23)

Well, I can believe, but have I made all things come to pass. It can only be my lack of belief if that statement is true. So how, then, to believe when reason denies it, when my senses deny it; so Reason cannot be the God of Whom I speak, for Reason will deny it. Doubt cannot be the God of Whom I speak, for Doubt is called in Scripture the devil, "the demon": and he finds rest only in the human imagination. The imagination that will entertain him, -- that's where he went. If I will have no room in my imagination for doubt, then I am on the road to learning the art of believing. How to believe when Reason denies it,

when my senses deny it? Well, entering into the image is the most delightful thing in the world. . You can try it tonight when we go into the Silence. Try it in the simplest little way: putting yourself elsewhere by making "elsewhere" here -- making "there" here and "then" now. And you can do it; it's not difficult, if you'll try it.

Let me repeat: We are the operant power. Knowing it is one thing, and doing it is another. And the minute you try it, you can do it. Well, then, wait. The minute you do it and open your eyes, in the twinkle of an eye you're back here, and you will say to yourself, "I didn't do anything; I just did a simple little thing in my imagination. How on earth could that produce the result when I've just assumed that I've done it?" Well, wait and see if a little bridge of incidents does not quickly appear compelling you to walk across that bridge of incidents towards the fulfillment of what you have done. It works that way. And after you have proven it, the whole world can rise in opposition and it makes no difference to you, -- you've done it. After you've done it, you keep on doing it and become all the more rooted in who God really is, and you'll walk with your head up -- walk as you ought to walk, as one in whom God dwells!

There's no place in the world more holy than where you are! For wherever you are, God is there. There's no church built with human hands comparable to the Temple of God, and "ye are the Living God, and the Spirit of God dwells in you." (First Corinthians 3:16)

What temple in this world made with human hands could compare to this temple when no hand could make it? It comes into the world, and it's a temple of the Living God.

But, again, if this is the first time you've heard a thought of this nature -- if it's the first time you've been exposed to it, I am not telling you it is not a shock and it's not difficult to accept. It isn't difficult to grasp, but difficult to accept, after the training most of us here have had. I know I had it. I was raised in a very wonderful, Christian, orthodox home, where Sunday School was in order -- not once a week, but twice a week; grace at table, Mother reading Scripture to us and interpreting Scripture based upon her concept, which was a secular concept. To her, the Bible was secular history, things that actually happened in her world. She didn't realize that she, as the whole, vast world, was mistaking personification for persons; and the vehicle that conveys the instruction for the instruction itself, and the gross perspective for the ultimate sense intended. But Mother was raised that way, and she made her exit from this world in that belief. So, when I was exposed to this at the age of 21 or 22, I must confess I couldn't sleep. It was so completely different that

it turned me inside out. I wondered if I'd done the wrong thing to visit this friend. I wondered, What on earth have I done? I felt I was a sinful being even to entertain the thought. I had to wrestle with myself; and finally, when I put it to the test and it proved itself in performance, then I knew that I'd found Him. But you can't find Him and not share it with others, as told in Scripture:

So Philip found Him, and he goes and he shares it with Nathanael. Andrew found Him, and he goes and shares it with his brother Peter; Peter didn't find Him, his brother found Him and then shared it. (See John 1:40-46) So, here, we find and we share it. I have found Him; all I can do is share Him, in the hope that you will accept Him.

I know this much: if you believe to the point of acceptance, life will be marvelous for you -- perfectly wonderful, for this is the one secret in the world that every one should aspire to solve. For God is that pure imagining in-ourselves. He underlies all of our faculties, including our perception; but He streams into our surface mind least disguised in the form of productive fantasy. I sit here and have a daydream. Well, that's God-in-action; but, then some one breaks it and I forget it. I didn't occupy it; I simply had a daydream, but without occupancy. That's one of the greatest fallacies of the world. Perpetual construction, -- it's a daydream, deferred occupancy. I don't occupy it; I don't go in and possess it and make it mine. If I, in my imagination, could go right in and possess it and clothe myself with the feeling of the wish fulfilled -- actually clothe myself with it by assuming that it's done now, until I feel natural in that assumption; and that assumption, though at the moment denied by my senses, if persisted in will harden into fact. (A statement made by Anthony Eden at the Guild Hall when he was Prime Minister of England) So, this is our great secret concerning imagining.

If you doubt it tonight, I would only ask you not to deny it to the point of not trying it; but hold it in abeyance and try it now. Just try it. Even if you want to disprove it, I tell you, you will not disprove it; you will, in the attempt to disprove it, prove it. And then, slowly you will come to completely accept it, and then you will walk always in the company of God. You won't have to wait for Sunday morning to meet Him in a church or any time of day. No matter where you are, you could be standing in a bar, enjoying a drink; having fun at a dance, and you are in the company of God! It makes no difference where you are, once you know God; and God is your own wonderful human imagination, and you'll become extremely discriminating because you'll know you

can't entertain these ideas with complete acceptance of them and not reap them in your world. And who wants to reap the tears forever? So, you become ever more discriminating. Don't think for one second that you'll live a loose life. No! You'll become a far more wonderful person in the world. You hear a piece of gossip; it doesn't interest you.

Today, by the morning paper, many people turned right away to the gossip columnnist and wondered who is living with whom, and they love it. They don't know the people, and they will go right out and repeat what this person is paid to print, because it is like almost peeking through the keyhole of some one else's door. He can't maintain that job. He's paid to be a gossip hound, and people read it. Others read only the obituaries to see who'se dead. You will not read these pages; you will simply, suddenly, dwell upon the noble things, not only for yourself will you do it, your circle will widen. You will . You will think of a friend, and if he is distressed, you represent him to yourself as you would like him to be. If he's unemployed, you represent him to yourself as gainfully employed. If he is earning less than what it really takes to live well in this world with his obligations, you represent him to yourself as living well and earning a decent living and assuming full responsibility of his job, and you push him up in your mind's eye; so you widen your circle. It's sort of self-perpetuating; you take in all, because, eventually, "all that you behold, though it <u>appears</u> without, it is within, in your imagination, of which this world of mortality is but a shadow." (Wm. Blake)

So, you can't exclude any one. If you exclude one, it's your own failure; but you don't sit down and work with that one to <u>make</u> it so, -- you simply assume that it <u>is</u> so. You plant it as lightly as you would if you sowed a field. You don't go out and trample it; you sow the field, and it comes up.

Well, this is what I mean by "Imagination." I identify my own wonderful human imagination -- when I say "I," I am speaking of all, for every one imagines so I identify our imagination with God. That, to me, is the Lord Jesus. He is buried in us, and one day He will rise in us, not as something external to ourselves, but He will rise in us <u>as</u> us, after we've gone through the furnaces of experience in this world of Caesar.

Now there's no room for a final death with Christ-in-man, for Christ ressurects. You say Good-bye to a friend who has gone through the gate we call "death"; but he cannot die. Nothing dies in this world, for God is the God of the living. But <u>nothing</u> dies, because the immortal You cannot die, and the immortal You is far more real than the garment of flesh and blood that it wears in the world of Caesar. This is the limit of contraction for a purpose; but when

this is burned in the furnace -- cremated, you -- the occupant -- are not burned in the furnace!

You are restored, clothed as you are now; only the body is young, -- not a baby -- a young body, about 20. I encounter them all the time, and they are young, though when I said Good-bye through the gate of "death," they were 70 or 80, -- my father, 85, when he said Good-bye; my mother, 61. I met them in their 20's;; I am much, much older. I am 65. I meet them, and they grow. They grow there, too; they don't remain 20. You grow there, and you are just as afraid as you are here; and you marry there, too, and strive there, too, and die there, too, to find yourself restored once more; and the journey continues until you resurrect.

Resurrection is a departure from this age into that age, called the Kingdom of Heaven; but only when He-in-you resurrects as you, will you leave this world of Caesar. But while you are in it, why not learn His Law; because the blows are inevitable. Learn the Law that you may cushion the blows. So, when I know what I want to cushion the problems of the moment, then I will apply it, and apply this principle towards anything in my world.

And the principle is this: First, you start with desire. Who is desiring? Well, I am. Well, who is "I am"? That's God. "That is my name forever and forever," as we are told in the Book of Exodus. "Go tell them I Am has sent you. This is my name for all generations, forever and forever." (Exodus 3:15)

Therefore, who is feeling? Well, I am. Well, that's God! Who is desiring? I am. Well, that's God; and "all things are possible to Him" (Mark 9:23). All right, start right there.

Could I continue desiring if I had it? No, I couldn't. If I wanted this room to lecture in when I came here, and then I got confirmation from the management that I am allowed to speak in the Marines' Memorial for ten days, and the dates are set; could I write him a second letter pleading with him? Could I, in any way, hope after I had realized it? No; I simply walk in the assumption that I have it. So, when I requested that I have this room for ten talks, it was granted; and from then on, I had no more desire for it. The desire was realized. I had to wait the normal time -- the interval of a month; well, it was a month ago that I accepted it. Then I came a month later to fulfill it. Well, the same thing is true in all that you do in this world. You simply dare to assume the feeling of the wish fulfilled until it seems natural, until it takes on the tones of reality; and when it does, it's done. Well, now, trust God. Well, who is God? Your own wonderful human imagination. Did you imagine

it? Well, that's God! Well, trust Him. Don't turn to any outside power.

The church has just demoted something like a hundred saints, after making fortunes selling little pictures of them. I wonder how many still wear St. Nicholas? They treated him as a saint. It's like treating Santa Claus as a saint. And all these saints -- the saint of the road, to protect you against an accident; now they say he never lived. If he never lived, why did they ever start it? And, yet, hundreds of years ago they started this nonsense; so unnumbered millions of these little icons, little medals, -- down south, our Cardinal admitted that tens of thousands of these little medals, he had put his seal of approval, the Seal of the Cardinal, on the reverse side of that little medal. When they asked him, "Well, now, do you regret it?" he said, "No; it was acceptable then, and I did it in good faith." But whoever started that nonsense started it for a commercial reason, and they made unnumbered millions -- hundreds of millions in selling them to the many. And what number of millions of people wore them, and are still wearing them, -- and he never existed! They mount them on the front of their car, on their little trucks, on their bikes; and now to discover at this late date -- I've gone out with these frien of mine to greet three fellows who came back from the war. One was a Marine; h lost one foot, and the arm was completely smashed -- one arm. His brother was going into the priesthood, and he came back deaf; he was in the Army. Another one was in the Army; he came back with TB. And their mother told me, in all innocence, -- and they went along with the mother, -- "Were it not for St. Chri topher, they would not have returned." She really believed it! And they belie it, and one was three years going for the priesthood when the war broke, and he thought it better to serve his country than to become a priest. Then when he came out, he gave up completely and got married and has a nice little family. But he believed it, and they believed it, and the father and the mother believe it.

They entertained me very well, but they knew that I was not safe because I was a Protestant. "Christian" meant nothing to them, because you either are a Roman Catholic or you are not a Christian. So, I said to my wife, "What will they think when they find out that I am not a Roman Catholic?" She said, "It doesn't really matter. They love me dearly, and I am not one. They know you can't be saved anyway; so what?" So, we all go and have fun. My wife was very, very honest about it, for the simple reason her father was that family's closest friend, but he knew that her father was just like a husband and we knew him. And these came back -- one with a foot missing, a crushed shoulder. Well, I was in the Army, too, -- not as long as these fellows were; but I didn't come

back fragmented. I used this principle to get out of the Army, and I got out honorably discharged. I didn't run away. The very one who said "No" to my request was the very Colonel who called me in nine days after I began to apply this principle.

I did it quite simply. I made up my mind that I wanted to get out of the Army; and then I thought, If I were out, where would I be? Well, I wouldn't be here picking up pots and doing all these things in the Army and being trained I would be a civilian in New York City in my own apartment with my little girl and my wife. My son was a Marine, and he was already in Guadalcanal. He volunteered with my consent, for he wasn't more than 17 when I gave my permission for him to join the Marines. But having tasted the Army life, I wanted no part of it. I was 38. So, I simply assumed I was a civilian living in New York City with my wife and my little girl, who was only a few months old; and the same Colonel who had disapproved my application called me in and said, "Goddard you still want to get out of the Army?" I said, "Yes, Sir"; and he asked a thousand questions, and to each I said, "Yes, sir." Then he said, "All right, bring me in a new application"; and that day I was honorably discharged, and on a train headed for the fulfillment of my dream.

I simply knew what I wanted; I didn't ask any one's permission. I went to sleep in the barracks with all the boys all around. I didn't tell <u>them</u> what I was doing. As far as <u>they</u> were concerned, I was sleeping on that cot. As far as <u>I</u> was concerned, I was sleeping in New York City. I went to bed physically on a cot, but in my imagination in my own bed in New York City. When I thought of Camp Polk, Louisiana, it was way down south and I am up here in New York City. And, then, the same man who disapproved was the one who actually granted my honorable discharge.

I am speaking from experience; I am not theorizing. I didn't hurt any one. No one was hurt by my application of God's Law. Are we not told: "Whatever you desire, believe that you have received it, and you will"? (Mark 11:24) You will read that in the Eleventh Chapter of the Book of Mark. "Whatever you desire . . . " He didn't say if it's good for you; he leaves us entirely to make our decision. He actually acquaints us with the Law, and leaves <u>us</u> to our decision. So, I was left to my decision. I wanted to get out. The Colonel could tell me nothing to persuade me to change my opinion. If he had said, "No," that was final; I couldn't appeal to some higher echelon. I could take it only to my commanding officer. Well, he was my commanding officer, and he disapproved it. Well, I came back; I had the paper in my hand -- "Disapproved."

I went to bed, without his permission, and slept in New York City. I went to bed without any one in the barracks knowing what I was doing. They saw a man called Neville Goddard sleeping in that bunk, but they didn't know I wasn't there, for where could I be, save in imagination? If I am not sleeping here in imagination, I am not here. You see the garment that I am wearing, but you would have to find out where I am in imagination to actually know where I am. You can see the garment, but is the garment the man? I was sleeping in imagination, which is God, and "all things are possible to Him." Well, then, he changed the Colonel's decision. He changed his mind. Who is "He"? My imagination.

Well, God is one. There aren't a million little gods running around. There is only one God. "Hear, O Israel: The Lord our God, the Lord is one." (Deuteronomy 6:4, Revised Standard Version, footnote e) Don't look for a second God; there aren't any second gods! And that one God became Humanity. And in Man that One God is man's own wonderful human imagination -- that One God. So it's the One made up of others, and that is exactly what the word "Elohim" means.

The word translated "God" in Scripture is Elohim; and Elohim is a compound unity. It's a plural word: one made up of others. We are the "others"; and all collectively make the One Lord, which is called "I Am."

Well, don't you know that you are, and don't you say, "I am"? That's God. And can't you imagine? Well, imagining is God-in-action. So, what are you imagining? You determine that. For, as I said earlier, I imagine, as do you. We cannot imagine differently. All differences lie in content. What is my response to the eternal question, "Who am I?" That response determines the conditions of my life.

Am I a little, unknown being, struggling for a dollar to pay rent, to buy food? Well, all right; that's what will happen to me. And there's no Being on the outside to change it! I've got to bring about the change within myself. I can borrow money and beg for money; and if I remain in that little concept of myself, I will be unable to pay back, and will always want to keep looking for some one else to borrow from, while I remain in the consciousness of being a little, unwanted non-entity.

Let me remain at that moment just what I am and change it now, begin to change my response to the question: "Who am I?" And if God dwells in me, I ought to be important, not against some one else in the world -- that doesn't make any difference to me what they are. Grant them exactly what they want.

If they want riches, let them. What does it matter? If they want to be in the social world at the very top, let them be. No envy whatsoever! If they want to be important in the eyes of the world, let them be important. You have different values. You are in union with God, and God is within you; and what better Companion could you have in this world than to walk in the company of God, and walk with Him, not only on Sunday morning, but every day of the week, knowing who He is?

So, we have to make the decision. "Choose this day whom you will serve" (Joshua 24:15). Will I serve a false god, or will I serve the One and Only Living God? And that One and Only Living God is your imagination, my imagination, and that is the immortal Man that cannot die.

Now let us go into the Silence. Good! When you completely accept this, you will discover you need no intermediary between yourself and God, -- none. He became you, that <u>you</u> may become God!

Now, are there any questions, please?

(A man asked a question that is not completely audible on the tape.)

Neville: I would not say that every dream needs an interpretation. Most of them do, for the universal language, regardless of what tongue you use to express yourself, -- there is a universal language, and that is the language of symbolism. Unfortunately, we are all past-masters at <u>mis</u>-interpretation; but there is a language that is a universal language of symbolism. So, I say, everything in this world contains within itself the capacity for symbolic significance. So, in my vision of the moon I asked for light concerning the Law, if I could tell those that I am trying to teach a more simple way to realize their objective in this world; and then that night came the vision. It was a very simple presentation, for, here, the moon is something that man aspires to reach. Long before we entertained the thought seriously of reaching the moon, we used it as an expression: "He is reaching for the moon." And you would say to some one who has no background to even aspire, why he is crazy; here is this man without any educational background, and he hopes one day to leave his imprint in the world concerning that which only an educated man can do. Well, they say, "He is reaching for the moon." So, the moon is only a symbol of any one's desire.

(The questioner went on with his question.)

Neville: I find myself intuitive enough to interpret the dream of another. I asked down south -- I haven't the time here; it would take more time than I am allotted here for two weeks, but down south they write me letters

asking me to explain a dream which they find difficult to interpret for themselves; and, as they grow — and we outgrow in this world -- they turn to me for the interpretation of a dream that seems to have no meaning. But <u>every dream has meaning</u>. As we are told in the Twelfth Chapter of the Book of Numbers that "God makes Himself known unto man in a vision and speaks to him in a dream." (Numbers 12;6) Well, if God is my imagination, and all dreams proceed from my imagination, -- that is, my dreams and your dreams; therefore, I must learn the language that it is using to convey to my surface mind this message. So, I cannot discount the simplest dream. . It may be produced by some undigested piece of beef, but I don't look upon a dream as the result of an undigested piece of beef. I look upon the dream as my own Being — the depth of my Being -- attempting to reveal something to me in the language of dreams. When it comes to vision, that is something entirely different. This is vision. A vision is just like this, real beyond measure.

A man in the audience: As far as symbolism, I came across a book that contradicted the whole idea. In other words, this mysticism . . . . they say to deny yourself and all images, and leave yourself open and empty to God, and that this is the only way you can have a mystical union.

Neville: First of all, I would not accept that; and I would not say that any person's individual approach is the only way. So, any man who writes a book, -- and may I tell you, ninety-nine per cent of the books written are a waste of paper; but because a thing is printed, the other person, because he sees it in print, thinks he must be a wise person. "Look, he has a book," but it is sheer nonsense from beginning to end.

(The man continued with his question: It was not just one person; it was several who called themselves "The Friends of God." I don't know whether you have heard of them or not, but it was not just one person's idea.

Neville: Well, for instance, today we have enormous groups of people calling themselves by other names. We just had a huge, big one in New York City where the Yankee Stadium couldn't hold the crowd, and Yanke Stadium can take care of seventy thousand-odd people in the stands alone; but they were allowed to come down on the grass. Well, if the stands can take care of seventy-odd thousand and the field certainly many, many more, they estimated they had about three hundred thousand. They called themselves by a very wonderful name in Scripture; and ask any one of the three hundred thousand who were there to get up and testify from experience about their name. They called themselves Witnesses. Well, if you are a witness, witness to what? Have you witnessed the birth of God in you? Have you witnessed any of these great mysteries of Scrip-

ture? One of these Witnesses came to my door about a year ago, -- in fact, four of them, but only one came up the stairs. I was busy at the time reading my Bible. I spend hours every day with the Bible. Well, this was about 4:30 or 5:00 o'clock in the afternoon. She came to the door with her Bible all marked up with little pieces of paper; and then on the street, looking to see what reception she was going to get, there were about three or four down on the sidewalk. She came up and asked me if I would open the door to let her in to explain God's Word to me. I said, "I am sorry, but you came without an appointment, and I am busy. In fact, I am reading His Word right now." And then, something lead to something else, and I said, "I am sorry, I am busy, and I have no time to entertain you or to discuss anything with you." Then she started quoting; she wouldn't allow me to brush her off this way; so she started quoting some Scripture. She said, "Do you know what it means?" So, I told her my interpretation of the passage she quoted, and she said to me, "What are you? A Mormon, or something?" So, she was going to have her way, and that's all you can do. So, I said, "I am awfully sorry, my Lady, but I cannot give you any more of my time unless it is by appointment. You can't come and ring my doorbell and expect admittance. You can't do it. I have a family, and we live a very quiet and nice life, and we don't have interruptions this way." So, she went on down and they all gabbed and gabbed and pointed their finger up, "Mark that one off; he's going to hell." So, what can you do with people? I mean, leave them alone. You cannot take a man by his nose and put him into a state of consciousness if he resists it.

We are told in Scripture: "I will send a famine upon the world; it will not be a hunger for bread or a thirst for water, but for the hearing of the Word of God." (Amos 8:11) Well, until that famine is sent upon you by the God-within-you, the Word is not within you. You are more interested in making an extra dollar. I can't give one person all the questions. I've got to get to some one else.

(Question by a lady)

Ultimately we turn to The One, but we are brothers, as spoken of in Scripture -- these words: "He has set bounds to the people, according to the numbers of the sons of God." So, we are brothers; it takes all to make the One. I will never, in Eternity, lose my identity; neither will you, and yet we are one. You are the same God; of the same Son, you are the father, as I am the father. That shows the unity of our being if you are the father of my son, and that One Son I know to be my son, and every one is going to be the father of that Son; there is only one Father. So, Scripture teaches: "There is only one body, one spirit,

one hope, one Lord, one faith, one baptism, one God and Father of all" (See Ephesians 4:4-6) -- only one; yet, no one is going to lose their identity. I am expanding my identity, but there is no loss. When I was embraced by the Risen Lord as He were the "human form divine," which is Love, I answered the question He asked me to name the greatest thing in the world; when I said, "Love He embraced me and we fused and became one spirit, one body; but I didn't lose my identity. When we separated from that union, I came out as Neville; only within myself I was conscious of a Greater Self -- fully aware of the Greater Self, without loss of identity.

So, every one here is destined to discover the Fatherhood of God as himself through the Son calling him, "father." Every one.

(A lady asked a question that was not audible on the tape.)

Neville: My dear, we have eaten of the Tree of the Knowledge of Good and Evil. We have enormous pressures in the world to make the world good. We will never bring about an unbalance of good and evil. It is always borne on this tree. This is the Tree of the Knowledge of Good and Evil, and it bears equal number of fruit. So, they have all the efforts in the world to make it a better world; they are up the wrong tree. We'll get off this Tree of Good and Evil one day and eat of the Tree of Life. Until <u>that</u> day comes, which comes with the Resurrection. And the Resurrection is not a collective thing; it is an individual experience. We are called out of this state, one by one by one, to unite into a single body, who is the Risen Lord. So, every one is favored; ten million dollars for this, a hundred million dollars for that; and then just wait a little while, and then at the end of a year a little investigation -- a committee is formed to find that those who got the hundred million to dispense it for good, they pocketed it themselves. All of a sudden, "Where is the twenty-seven million dollars in oil gone?" Why, twenty-seven million dollars in oil can't be accounted for. Somebody had it. They didn't spill it in Santa Barbara; that came off the sea. So, where are the twenty-seven million? Only that week twenty-seven million dollars' worth of oil for our boys in Viet and they can't account for it. You see, you find this in every walk of life: good and evil. So don't try to burn it out; you'll not stop the tree from bearing good and evil. You go along your own way in all the lovely things in the world, and grant the others to do what they want to do. They are going to do it anyway. When I speak, I want to help every one in this world, individually. I am not for the crowd, to make them all this so-called "good." "No one can come unto me, unless my Father call him." (John 14:6) and "I and my Father are one" (John 10:30) Not one could be here tonight if my Father didn't call him.

Even those who may never come again were called. This is your first little blow, little explosion.

(Question by a lady not audible.)

Neville: Why, certainly, you can help any one in this world; and you will get to the point where you will help every one. But you are not going to change the nature of the Tree. This Tree bears Good and Evil. This is the nature of this world; and all of a sudden you will come out of it, and you will eat of the Tree of Life; and you will see this world so differently, you will be shocked beyond measure.

(Inaudible question by a lady.)

Neville: My dear, the world is dead, and people don't know it -- dead, dead as dead can be, even though they are walking it. The day will come that you will have this experience. You will know that what you are feeling within you, you could arrest; and as you look at the people round about you, you arrest their activity within you, and every one stands still. I don't mean, they are standing still like soldiers at attention when they can still blink their eyes and move the body; I mean, they are dead! They can't move an eye. They are not aware that they are standing still; and if you arrested that motion for a thousand years, when you released it, they would continue on their intention and not know for one moment that they were still for one thousand years. This is all part of the structure of the universe. All that is taking place in the world belongs to the eternal structure of the universe. You didn't get created; you are part of the eternal structure. All marriages, all divorces, all love, wayward love, lovely friendships, hates, -- it is all part of the eternal structure of the universe. So, when we speak of creation, I don't mean creating a little man out of clay. Man was always a part of the structure of the universe. I am not speaking of the creation of life. We are only animated bodies now. The day is coming that we will become life-giving spirit. Then you will see the whole vast world as a dead body, as dead as the moon; and all the relationships are worked out in detail; if one could but see with the awakened eye as the child comes through the womb, the whole pattern of its life is there.

(An inaudible question)

Neville: Because it's a dead body. It is now animated by the Spirit of God, which is called breath; for the word "breath," the word "wind," the word "spirit" are one and the same, both in Greek and in Hebrew. So, it breathes the breath of life into man's body. It is the Spirit that possesses the body,

and that then becomes an animated body -- a living being, but not a life-giving spirit. That's the act of creation.

(A man asks a question concerning assuming the wish fulfilled, -- you cannot allow any conscious fears.)

Neville: The question is: having assumed the feeling of the wish fulfilled, you cannot deny that in spite of that assumption there are a few conscious doubts and fears. Well, I do not deny that; but practice will make it less and less so, and you will trust God so implicitly, not as an external being who may not be quite watching you when you are praying. That is what people say -- "I wonder if He saw me?" because your imagination will always -- As we started off the lecture tonight quoting from the Seventeenth Chapter of the Book of Acts: "You have an unknown god! I will tell you of that unknown god, and he is not far off. In him we live and move and have our being." Where could I go, departing from my imagination? I am all imagination, and that is God. So, whatever I am imagining, my imagination is seeing. Eventually, you have such complete confidence in Him. Imagination and faith are the stuff out of which man fashions his world. Now, Faith is the subjective appropriation of the objective; **hope,** and faith and imagination are the stuff out of which we fashion our world.

Good night,

---oOo---

Neville 10-26-1968

IMAGINATION FULFILLS ITS SELF

I say imagination creates reality, and if this premise is true then imagination fulfills itself in what your life becomes. Although I have changed the words, what I am saying is not new. Scripture says it in this manner: "Whatsoever you desire, believe you have received it and you will." This statement goes back two thousand years, yet even before that Jeremiah tells of the same principle in his story of the potter and his clay.

But until imagination becomes a part of your normal, natural currency of thought, you will not act consciously. Like breathing, this awareness must become so much a part of you that you will not turn to the left or the right to praise or blame anyone. When you know this presence it will not matter if you started life behind the eight-ball, or in a palace; as a poor, or a rich child; you will realize that life is always externalizing what you are imagining.

Lacking the knowledge of this principle, you can reproduce your environment - be it pleasant or unpleasant - forever and ever, as you feed your imagination on what your senses dictate. But knowing this principle, you can ignore the present, and untethered by the so-called facts of life, you can imagine the present as you desire it to be and feed upon your desire, rather than its omission.

Now, imagination cannot be observed as we see objects in space, for imagination is their reality. Faucett gives the name, "God" to the cause of the universe, saying: "God, the creator, is like pure imagining in ourselves. He works in the depths of our soul underlying all of our faculties, including perception, and streams into our surface mind least disguised in the form of productive fancy."

Listen to your thoughts and you will hear God's words! A thought that is not felt produces nothing. But a thought producing motor elements reproduces itself! Catch God in a moment of a motor element such as anger, fear, or frustration, being congratulated or congratulating, and you will know what is going to happen in your world. Unless, of course you arrest your thoughts and revise them. Most of us, however, are not aware of what we are doing, so we do not observe the creator. But we can catch him as he streams into our surface mind least disguised in the form of productive fancy.

If, while riding the bus, driving the car, sitting at home, or standing at a bar, you hear a remark and react by moving on the inside, that remark will fulfill itself in what your life becomes. This principle sets you free, if you are willing to assume its responsibility.

But whether you assume it or not, you will fulfill your every motor element thought anyway. So in the end you will not sympathize or condemn, but simply tell those who may be going through an unpleasant experience of this principle, and - if they accept it - let the principle work in their lives.

Now, the average person in America is either Christian or Jew. Ask any one of them if they believe that imagining creates reality, and the chances are they will give you a negative response. But although they do not know it, if they believe in God they believe in imagination. They may read scripture and accept the words on the surface, but their meaning has not become a part of their thinking.

Last night, for instance, I heard Billy Graham for the first time. Here were thousands of people in the audience listening to a thousand-member choir sing the song, "Oh, how I love Jesus." Now, I don't want to be critical, but when I heard Billy Graham speak I realized that he had not the slightest concept of Jesus, far less his second coming. He said: "If Jesus should come now, just imagine, there would be no more cancer, no more heart failures, and no more death."

Billy Graham believes heaven is made up of flesh and blood bodies in excrementitious states. And they would have to have bathrooms there, if there were no more death. If you were still in a body, that is excrementitious. You would have to take in food which is given you, and what you could not assimilate you would have to expel. And, unless you lost all sense of shame and reverted to the animal world, you would have to have a bathroom. I listened to this man and asked myself: is this the man who was entertained at the White House and received by the Pope at the Vatican? (On the other hand, the Pope is equally silly concerning the mystery of Christ.)

Then at the end of the program, there was an appeal for money. He will give you two books which you hadn't asked for. One interprets the Bible and the other interprets the first one. All you need do is send in your donation to this simple address: Billy Graham, Minneapolis, Minn. "But," said he: "this program is costing us $500,000, and we don't have that sort of money. So if you are alone please send in a contribution. But if you are not alone then take up a collection among all who are with you and send it in." Now, this goes on night after night for one solid week! He is a grand and wonderful being, but he has no concept of the mystery of Christ.

Now, I want to show you what I mean when I say you can be exactly what you want to be. Let me begin by telling you that for the last couple of months I have felt like the devil, yet I knew I was responsible for the hell I found myself in. The doctor gave me every possible test, and when I saw him yesterday he told me I was a dilemma.

Do you know what a dilemma is? It's an argument presenting two or more alternatives equally conclusive against an opponent. In other words, if you start on the assumption that whatever you choose your conclusion will be wrong, you have a dilemma. You can use anything as a dilemma. That's me. My blood indicated one thing in a certain test and the opposite in another. The tests only confirmed what I already knew: that the cause of my discomfort lay in the depth of my soul and not in any secondary cause - such as a thyroid, heart, liver, kidney, or anything outside of myself.

I am wearing a body, but it is not me. I put myself into this body, which limits me. I am its operant power. It cannot be causeful, as it only reflects what I am entertaining in my imagination. I must not justify it, condemn, or excuse myself in any way. Knowing I did not feel well, I changed my feeling, and when the tests (which I had taken to please the one I love) came back, I learned I was a dilemma.

I ask you to take the same responsibility. To not pass the buck to any person, organization, situation, or circumstance, but to discover for yourself that imagining truly does create reality. If the cause of all life is God, then God must be all imagination. And because you can imagine, then - like God - you are pure imagination in yourself. Regardless of what reason and your senses deny, you can imagine anything and bring it to pass if this premise is true.

Now let me share a few wonderful letters I recently received. A lady writes: "In July my car needed repair. As I signed the credit slip agreeing to pay the cost of $62, I imagined it was a check, for I never sign a check unless there is money in the bank to cover it. August and September passed with no request for payment. In September a man stopped by and, eager to sell his house, asked me to list it for him. I told him that I was no longer in the business and recommended my former broker. I forgot all about it, but in October, just before the car repair statement arrived, I received a referral commission from my former broker in the amount of $68. - six dollars more than the cost of the repair of my car.

Here the money - like the story in the 6th chapter of Luke - came to her pressed down, shaken together, and running over. Everyone in the ancient world had a big pocket where grain was placed and pressed down until it ran over. Just like the baker's dozen this lady received her $62 - plus.

Then she said: "For some time now my favorite chair has needed new upholstery. Choosing the material and pattern was easy, but the cost of $87 had to be imagined. So rather than limit myself to an exact figure, I simply imagined my chair as already newly upholstered. While sitting in it, I denied its worn cover, and when thinking of it while in another part of the house, I always saw it as I desired it to be.

In early September, while on vacation, our neighbor had a heart attack. His wife, desiring to be with her husband, asked if their son could stay with us until their return. Since he and our son were playmates and inseparable, John stayed with us for five beautiful weeks, and when his mother asked how much she owed me I kiddingly said, 'Nothing! But, some day when you have an old, worn out hundred dollar bill tucked in your billfold and you don't know what to do with it, you can give it to me.' And the lady replied 'That's exactly what my husband and I agreed to do,' and from her billfold she took a folded hundred dollar bill and gave it to me. That money paid for the chair's new cover, plus an additional $13." Again we see the money came to her pressed down, shaken together, and running over.

When you apply this principle towards the seeming other you are applying it towards yourself, because there is no other. We are told that when Job forgot himself in his love for his friends and prayed for them, his own captivity was lifted. Then all that he seemingly had lost was returned, multiplied one hundredfold.

As you forgive another by thinking of him as you would like him to be and persuading yourself of the reality of your imaginal act, you are forgiving him for what he appears to be by putting him into an entirely different state. Do that and you are substituting a noble concept for an ignoble one. That's forgiveness! Forgiveness tests the individual's ability to enter into and partake of the nature of the opposite. A priest will say: I forgive you, yet when he passes you on the street he remembers what was confessed. If he can remember, he has not forgiven! The memory of what was done or said must be replaced by something else, so that the former can no longer be remembered.

If the present Mrs. Onassis remains Mrs. Kennedy in your eyes you have not forgiven her, because you are

still seeing her in the old state. Forgive her by so losing yourself in the idea of her new state that it is all you can remember, and not the former one. Keep thinking of her in the former state and you have pulled her back into it, for there are only states, externalized.

Now here is another story: My friend went to Pittsburgh this summer to visit a childhood friend, who expressed a desire for a new Baldwin organ. Now, owning an inexpensive organ, my friend told her that every time she sat down to play, to imagine seeing the word, “Baldwin” across the front of the organ and claim it is their top-of-the-line model and paid for. This she promised to do.

Now, the friend's father had departed this world, and when she received a check for $4,500 from his estate, she spent it on necessary home repairs. But when another check in the amount of $3,500 arrived from the estate, she decided to buy her organ. Although the Baldwin top-of-the-line model was priced at $5,000, she was told that it would be going on sale for $4,000, plus they would give her a $1,000 trade-in allowance on her present organ - making the total cost to be $3,000. Contracting for the organ of her dreams, she agreed to pay the $3,000 and the organ was installed.

Although a torrential rain had caused the roof of their home to need replacement, the estimate of $1,700 was delayed; so when it arrived, my friend received a call from her friend asking why the roofer had waited to give his estimate until after the Baldwin had been purchased. Then my friend told her the story of my friend Ann, who lived in New York City.

Ann was a member of the world's oldest profession, that of being a lady of the evening. She often came to my meetings, but this day we met on the corner of Broadway and 72nd Street, where she told me this story. One day, while walking by a hat shop, she fell in love with a beautiful hat in its window with a price tag indicating a cost of $17.50. Wanting it so much, she decided to apply this principle, so in her imagination she placed the hat on her head, and as she walked up Broadway she felt the hat on her head. She would not look in a store window and be disillusioned, and when she arrived home she imagined taking off the hat and placing it on the top shelf before looking in the mirror.

Ten days later a friend called and invited her to lunch. When she arrived, the friend handed her a hat box, saying: "I don't know what possessed me, but I bought this hat and when I brought it home I realized I had made a mistake. I do not like it on me but I think it would look lovely on you, Ann." Opening the box she reached in and brought out - not a hat, but the hat.

Then Ann said to me: "Why didn't God give me the money to buy the hat, instead of giving it to me through a friend?” I asked her if she felt obligated to her friend, and when she shook her head, No, I asked how much she usually paid for a hat. When she told me $4 or $5, I asked if she had ever purchased a $17 hat before. Again the answer was No, and when she admitted to owing two weeks' rent, I said: "If while admiring the hat you found a hundred dollar bill on the sidewalk, would you have bought the hat? I'll answer for you, no you would not. You would have paid your rent and perhaps bought some groceries, but you would not have purchased the hat. Tell me Ann, how much money must God give you to get you to buy a $17 hat? If he gave you a thousand dollars you wouldn't have bought it, for you are not in the habit of buying such expensive hats, so God knows best how to give you the hat you desired."

After telling the story, my friend asked: "How much money must God give you to buy the organ? You have

the organ because you imagined it. Now, apply the same principle towards the new roof, for imagination will not fail you. Here is a principle the lady used for her organ, but when a new roof was needed she forgot the source of the phenomena of life. Reason came in and told her all of the money from her father's estate was gone. If you will let it, reason will take this divine gift from you and leave you poor, indeed. For you have the gift of possessing whatever you imagine, if you are faithful to that which you have assumed!

Now, a lady wrote, saying: "I dreamed I was in a large department store with a dear friend who agreed to watch my purse while I shopped. But when I returned, my friend was gone and my purse was sitting in a paper bag on the floor. Upon opening the purse I discovered that $30, and a small card which I carry designating that I am an ordained Unity minister, was missing. I awoke wondering why anyone would want that card."

The card contained the central object of truth in her dream. She has paid the thirty pieces of silver - the price paid for truth - and now she has transcended any ordination in this world. As nice as Unity and all of these groups are, they are playing their parts on certain levels of consciousness. But this lady has gone beyond any man-made ism, be it Unity, Christian Science, or Science of Mind. All of these are man-made doctrines, not based on vision. She was shown that she had paid the price for Christ; and the little card which gave her title to a certain level of consciousness has been removed, for she has transcended the psychological level and entered the third level of the ark of life - the level of vision. She has found Christ because she has paid the price.

May I tell you: you have the power within to create anything! Let people be what they want to be, while you set goals for yourself. It doesn't matter what has happened in your life or what the evidence of your senses tells you, the power of the universe is in you. That power is the Lord Christ Jesus, whose name is I AM. You will never know it however unless you test him, for only then will you realize that Jesus Christ is in you. I was taught Christ was on the outside somewhere in space. But I took the challenge and tested myself, to discover that I am creative. That I create from within and that my life is the fulfillment of my own imaginal acts. I haven't always been wise in my choice, for imagination is always fulfilling its imaginal state and I have imagined unlovely things and reaped them by becoming the fulfillment of what I was imagining.

Then I became more alert and discovered I could catch Christ as he streamed into my mind least disguised in the form of a creative fancy. If my thoughts were motor driven and they were unpleasant, I knew what to expect unless I revised them. But whether they were pleasant or unpleasant, I knew I would fulfill them.

Envy no one. If a man has $500 million and a girl stands at the top of the social ladder it is because God, in them, had the desire and is fulfilling it. Blake was right when he titled his wonderful picture: "More! More! is the cry of the fool. Less than all is not enough." Scripture tells us: "All thine are mine and mine are thine," for all that God is, is yours, as you inherit God. He is your possession, so whatever God is, when you inherit him less than all is not enough. But the cry of “more” is the cry of the fool, for as long as he wants more he never has enough.

Mrs. Onassis draws from a trust fund of over $20 million. You would think that was enough, but you can adjust yourself to a way of life where it would not be. There are the demands of charities, plus - if you desire to be one of the ten best-dressed in the land, you must have a fortune to gratify that desire.

There is nothing wrong with it. I personally have no desire to be named among the externally well dressed. I hope I am internally well dressed. I hope my light is blinding. I hope my garment is so powerful one cannot stand in its presence unless qualified to be there. And if I modify my garment to suit the level upon which another stands, that he may see the being I represent, I do - but certainly not on the outside.

I tell you: imagining creates reality. Believe me, for it is true. Faucett was right when he said," The secret of imagining is the greatest of all problems to the solution of which the mystic aspires, for supreme power, supreme wisdom and supreme delight lie in the far off solution of this mystery.

A friend of mine sent Mr. Faucett my book, and called his attention to the chapter called, "Revision". He also sent a copy to one who was a physicist at one of our great universities. The physicist felt that since the statements recorded there were not scientifically provable, the book was not worthy of his library. While the old gentleman - who was a philosopher and teacher at Oxford University - wrote the sweetest letter, saying: "I do not know who Neville is, but having read the chapter on revision as you requested, I know that he could only have received it from the brothers. No one but the divine society could have dictated this chapter." Here was a man filled with praise for a thought the scientist ridiculed because it was beyond his grasp.

I ask you to take me seriously. Imagination will fulfill itself, so do not limit yourself by anything that is now happening, no matter what it is. Knowing what you want, conceive a scene which would imply you have it. Persuade yourself of its truth and walk blindly on in that assumption. Believe it is real. Believe it is true and it will come to pass. Imagination will not fail you if you dare to assume and persist in your assumption, for imagination will fulfill itself in what your life becomes.

Now, you may know of someone who had an assumption but died before it was realized. May I tell you: death does not terminate life. The world does not cease to be at the moment in time when your senses cease to register it. Instead, you are restored to life to continue your journey, and your dreams - unrealized here - will be realized there. You can't stop it, for imagining is forever creating reality.

When my brother, Lawrence, was making his exit from this world, I told my sister-in-law that there was marriage in the next world and she - in a very light vein - said: "I don't want to go now, but do you think Lawrence will be waiting for me so we can get married again?" Well I answered in the same light vein, saying: "God is merciful." I'll let it be at that and you can give any interpretation you want to regarding what I have said. But just imagine two people who have spent their life fighting like cats and dogs - wanting to perpetuate it? No. God is merciful. He really is. Once you have experienced an unhappy state you would have to be a stupid idiot to repeat it. But after the resurrection there is no giving or taking in marriage, for you are above the organization of sex - away beyond it.

Now let us go into the silence.

Neville 6-3-1968

IMAGINING CREATES

The creator of the world works in the depth of your soul, underlying all of your faculties, including perception, and streams into your surface mind least disguised in the form of creative fancy. Watch your thoughts, and you will catch Him in the act of creating, for He is your very Self! Every moment of time you are imagining what you are conscious of, and if you do not forget what you are imagining and it comes to pass, you have found the creative cause of your world.

Because God is pure imagination and the only creator, if you imagine a state and bring it to pass, you have found Him. Remember: God is your consciousness, your
I AM; so when you are imagining, God is doing it. If you imagine and forget what you imagine, you may not recognize your harvest when it appears. It may be good, bad, or indifferent, but if you forget how it came into being, you have not found God.

You do not have to be rich to be happy but you must be imaginative! You could have great wealth and be afraid of tomorrow's needs, or have nothing and travel the world over, for all things exist in your own wonderful human imagination.

Let me tell you a story of a lady I know who traveled in her imagination. When this lady was about sixteen she lived in Northern California. She was devoted to her father, who lived high, wide and handsome. He supplied all of the family's needs very well until the day he was killed. Then, overnight, the family discovered they had nothing! Her mother, feeling she could not stand being ridiculed, moved the family to San Francisco, where the girl - although possessing outstanding artistic talent - found employment as a waitress in order to help the family.

Taking the streetcar home from work that first Christmas Eve, she found the car filled with young boys and girls, singing and happy, and she could not restrain the tears. Lucky for her it was raining, so she extended her face to the heavens and let the rain mingle with her tears. As she tasted the salt of her tears she said to herself: "This is not a streetcar, but a ship and I am not tasting my tears, but the salt of the sea in the wind."

While she physically held the rail of the streetcar, she mentally touched the rail of a ship moving into Samoa. Physically tasting the salt of her tears she imagined it was the salt of the sea. As the streetcar reached its destination, she was entering the bay of Samoa, feeling the moonlight shining on her body and hearing a voice say: "Isn't it a heavenly night."

Two weeks later this girl received a check for $3,000 from a law firm in Chicago. It seems that two years before, her aunt had left the United States, requesting that if she did not return, the money was to be given to

her niece.

Within one month, the girl was on a ship sailing for Samoa. Coming into the bay, she saw a ship plowing through the water leaving lovely white foam in its path. As the moonlight touched the wake, its spray touched her face and a man standing near said: "Isn't it a heavenly night." At that moment her outer senses experienced what she had used her inner senses to make real!

Now, imagination - being spiritual sensation - is the creator of the world. With her five senses (sight, sound, scent, taste, and touch) she transformed a streetcar in San Francisco into a ship in the South Pacific, and within one month she physically fulfilled her imaginal act.

Many will say that was just coincidence, but it was not! It is reality, but how do I get you to believe me? But whether you believe me or not, I know from experience that God and you are one grand Imagination, and there is no other God! One day, Imagination in you will awaken and you - fully aware of who you really are - will know that all things are subject to you. That is your destiny.

The present moment is a formed imaginal act. Arrest it, and you can change it in yourself by following the advice given in the 18th chapter of the Book of Jeremiah:
" 'Arise! Go down to the potter's house and I will let you hear my words.' So I went down to the potter's house and there he was working at his wheel. The image in his hand was misshapen, but he reworked it into another image as it seemed good to the potter to do."

The word translated "potter," means imagination, and we are told that the Lord is not only our Father, but the potter, and we are the clay in his hands! (Isaiah 64)

Remember the day your boss criticized you, and you are molding an image of yourself based upon what he said. Being undesirable, that image is misshapen. Unable to discard yourself, go down to the potter's house by taking the same scene and reshaping yourself by remembering the day your boss congratulated you on your accomplishments. Will this act change your world? Yes! I tell you: the God of the universe is shaping you morning, noon, and night, as you accept words, actions, and events from seeming others.

I urge you to shape your world from within and no longer from without. Describe yourself as you would like to be seen by others and believe your words. Walk in the assumption they are true and - because no power can thwart God - what He is imagining, you will experience.

You are not someone apart from God, for I AM cannot be divided. The Lord, our God, is one I AM, not two! If God's I AM and your I AM is the same I AM, define what you would like to be. Then believe you are the Lord! Be like the lady who transformed a streetcar into a cruise. Lose yourself in your new state, while your world on the outside remains, momentarily, the same.

Now, your reasoning mind may say she did have an aunt who had the presence of mind to die and leave her $3,000 at that particular time. And being young she did not consider the future; but I tell you: this is how the law works. It never fails if you will go all out and believe that your human imagination is God.

Because God cannot die, he is a God of the living! So when the garment you now wear comes to its end, you

- the being living in it - will continue to live. You will still be in a world just like this one until you awaken from the dream of life. Then you will move into an entirely different age, to realize the oneness of the being that you really are. Until then, believe what I am telling you, for it is true.

When you imagine for a seeming other you are blessed, for there is no other and you are giving your imaginal gift to yourself!

Hear your friend tell you his good news, see the joy on his face, feel the thrill of fulfillment, and let it take place in your world. And as it does, recognize your harvest. Realize you are responsible for its consummation.

The world is yourself pushed out. Ask yourself what you want and then give it to yourself! Do not question how it will come about; just go your way, knowing that the evidence of what you have done must appear, and it will.

Last year, while I was in Barbados, a friend received a call from his mother telling him that his brother had killed a man. As he replaced the phone, a vision appeared in which a woman said: "Find Neville and he will give you the rainbow in the sky." My friend called me in Barbados, and when I heard his story I said: "It is done. God is infinite mercy, and there is nothing but forgiveness of sin."

When the spirit of Christ is formed in you, you will forgive a person, no matter what he has done. Pharaoh would not let his people go because God had hardened his heart, so how can you condemn Pharaoh for something God did? Tonight my friend told me his mother had called to tell him his brother had been set free.

I will tell you now, that no one can reach the end of the journey without having killed someone. Everyone must play every part, so that when memory returns he may forgive all. The part of the thief, the murderer, the rapist and the one raped - every state will be experienced. Anything man can do is recorded in scripture, and to fulfill scripture man must do every thing.

Had I not played every part, I would not have been born from above. My friend, who loves his brother and could not understand how he could do such a thing, has murdered, as we all have. We must do everything the world condemns in order for the spirit of Christ - which is continual forgiveness of sin - to be formed within us. And when this happens to you, you will see no one to condemn. It is not that you are indifferent to war or murder, but you will see the world as a play with you - the author - playing all the parts.

Remember: you don't have to abide by anything you dislike. It is but a vessel in your hand which is not properly shaped. Go down to the potter's house and rework it into another vessel as it seems good for you, the potter, to do.

You can not only rework your concept of self into a new one, but you can rework another. If one is not well or does not earn enough to pay his expenses, the concept is misshapen. You don't ask the vessel if you may rework it, rather you feel as though you have witnessed the change or heard the good news.

There must be action, for an idea alone produces nothing. You must act within yourself by entering the idea. When someone calls or makes a request of you, you must act upon it by producing a motor element within

yourself. It may be the sound of their voice telling you it has already happened. Or you may feel the touch of his hand. Whatever you do, it must be something that takes the desire from being an idea and moves it into the creative state of fulfillment.

The very first creative act recorded in scripture is when the spirit of the Lord moved upon the face of the waters. Here is motion. If you would like to be elsewhere, all you need to do is close your senses to the room you now occupy and sense the room where you would like to be. Open your eyes, and your senses will deny any change, for yours was a psychological motion. By closing your eyes the obvious here vanishes, and through the act of assumption, there becomes here. Seeing the world related to your new position, you breathe reality into the state and, having moved from where you are to where you want to be, you have created it.

I know this doesn't make sense, but as Douglas said: "The secret of imagining is the greatest of all problems, to the solution of which every mystic aspires, for supreme power, supreme wisdom, and supreme delight lie in the solution of this far-off mystery."

How is this mystery unraveled? By claiming you are all imagination. Then wrapping yourself in space, and mentally seeing your world relative to your assumed position in space. Do that and you have moved.

President Hoover once said: "Human history, through its many forms of governments, its revolutions, its wars - in fact the rise and fall of nations - could be written in terms of the rise and fall of ideas implanted in the minds of men."

Here you see that the change of governments is the result of the change of ideas implanted in the mind. Can you now see how we are implanting the horrors of the world? Read the morning paper, watch television, or listen to the radio, and you will observe how their words frighten you in order to get your attention. See a headline that someone was murdered and you stop to read it. See another, saying things are fine, and you ignore it, as it would mean nothing. Read the scandal sheet, telling of some prominent person who has been unfaithful and you enjoy a bit of gossip. All of these are ideas implanted in the mind, which cause the rise and fall of nations.

I tell you: imagining creates reality! If you want to change your life you must become aware of the ideas you are planting in the mind of others! When you meet someone who is negative, put a lovely idea in its place. Then, whenever you think of him, imagine he is telling you something lovely. And, because you now walk in a world that is not disturbed by his negative state, when he finds himself no longer thinking negative thoughts, he will never know you were its source. You will know it and that is all that is important.

Become aware of the thoughts you are thinking and you will know a more pleasant life. It makes no difference what others do; plant loving, kind thoughts and you will be blessed in the doing.

Believe me: Here was a child of sixteen who transformed her tears into the salt spray of the sea, a streetcar into a ship, and San Francisco into Samoa. She is blessed, for when it came to pass, she never forgot her moment of despair when she imagined a state and it came to pass.

I ask you now to believe in the invisible God who became you. When you say “I am”, you think of the face

you wear, but you are not it. You are so much greater than it could ever be.

One day, God's son David will look into the eyes of the being you really are and call you father. He will not call you by the name of the mask you wear, for David is the express image of your invisibility. Recognizing you as his eternal father, David signifies that your journey into the world of death is at its end. And from that moment on you will share your experiences with anyone who will listen and save everyone you meet.

You will save one who is unemployed by mentally hearing him tell you he is now gainfully employed and making more money than ever before. Having heard his good news, you will subjectively appropriate your objective hope and never turn back by doubting the reality of what you have done. You will simply watch it come to pass. Then you will know that you have found him of whom Moses and the law and the prophets wrote: Jesus of Nazareth, who is the Lord God, and the Father of all!

I have disclosed the one and only source of the phenomena of life. Everything that has ever happened, is happening, or will happen to you, comes from God, who is your own wonderful human imagination. I urge you to use it wisely.

Now a lady wrote me, saying she heard a voice cursing her, and - not understanding - she questioned self and heard the words: "Because I want you."

In the Book of Galatians, Paul tells those who have arrived at the end of their journey, to reject all laws and institutions which would interfere with the direct communication with their individual God. (Galatians 5:1-14)

In the spirit world, all organized societies are personified. Rivers, mountains, cities - everything is human, for God is Man. Even the Los Angeles Woman's Club building is personified in the spirit world. Representing a need of the ladies who own it, when seen in the spirit world, and trying to detach yourself from it, it will curse you, for it wants to feed on you.

So when you leave religious institutions, organizations, customs, and laws that would interfere with your individual direct communion with your God, they will curse you, for they will have lost you. Just leave them alone. I have seen them all and they are nothing more than shadows. Once I saw a monstrous witch in a cave teaching little children the black arts. When she saw me she screamed: "O Man of God, what have you to do with me?"

The Bible tells the same story. Those who teach the black arts and how to hurt people, those who would control your mind and make you dependent upon them, are only personifications of organizations who keep you from contacting the only God who is within you. Every orthodox religious group would enslave you for the rest of eternity if they could; but when you leave that belief, its personification will curse your leaving, but their curse means nothing. They cannot touch you when you completely reject any intermediary between yourself and God.

Now to come back to tonight's theme: Imagining creates reality! Have you imagined something and it hasn't come to pass? Then what are you imagining right now?

Are you imagining you are John Brown? You were not born knowing you were John Brown. You were born

and others began to call you John. As time passed you began to assume you were John Brown and began to respond when you heard the name John.

When you imagined being secure did you forget the feeling? Are you imagining you are secure now? You may have no evidence that you are secure, but as you allow others to tell you how much you are loved and wanted, how successful and famous you are, you will begin to assume it, and imagination will have created its reality. Try it, for that reality you already are!

Now let us go into the silence.

Neville 02-16-1968

INFINITE POWER

Robert Browning tells us:

"Truth is within ourselves.
It takes no rise from outer things
No matter what you see.
There is an inmost center in us all
Where truth abides in fullness to know,
Rather than insist on opening up a way
Whence the imprisoned splendor may escape
That is effecting everything
As a light that is supposed to be without."

My word is truth. This truth is within you, waiting to be accepted in order to be experienced. Speaking to his father in the 17th chapter of John, Jesus said: "I have given them the words which thou gavest me. They have received them and know, in truth, that I came from thee; and they have believed thou didst send me."

I will now tell you the truth! Power took me to stand in the presence of the Risen Lord. Wearing the Human Form Divine, He embraced me and incorporated me into his body of Infinite Love. Wearing his body of love, I stood before Almighty God who said: "Time to act." Then I was sent back into this world to tell the story of God as the infinite power of the human imagination!

Nuclear power could destroy New York City. But the power of which I speak is far beyond that of nuclear energy. Suppose you entered an animated scene, such as Grand Central Station in New York City at the peak of the rush hour, or the stock market in the course of a hectic day. As you look at it, you arrest an activity within you and everything stands still as though frozen. No matter how long you hold it - be it a second, a minute, or an hour - when it is released the scene becomes animated once again, as everyone continues their intentions.

Now suppose, having arrested the activity within you, you change their intentions and - releasing the scene with the changed motivation - you discover that they move under compulsion to fulfill that which they now think they initiated. Do you realize that with this power you could cause them to commit suicide and think it was what they wanted? Like the lemmings, you could make them run towards the ocean, enter beyond their depth, and drown. That's what you can do with this power; but it will not be yours until you are first incorporated into the body of Love!

This I know from experience, for I have arrested an activity which seemed to be independent of me, to

discover that although their forms were, their life was not. Activating my word, their life was in me; for as the Father has life in himself, so he has granted me (his son) to have life in myself!

Now, no man comes to me save my Father calls him - but no one! Starting on the surface of my being, I teach the infinite power of the human imagination, not knowing to what extent it will be believed. Many are called to hear salvation's story. Few are chosen to believe it. Many will tell me they believe, but I find it is only lip service. I am not here to judge anyone. I was sent, not to condemn or judge the world, but that the world may be saved through me. Man is saved through belief, and condemned through lack of belief in the nature of the son of God. That son, called Christ in the New Testament, is defined as God's power and his wisdom.

When God gave himself to me, he sent his power into the world, expecting the talent given me to be wisely invested. When I tell others what has been revealed to me, regardless of what they may say, I have doubled the investment and will hear the words: "Well done my good and faithful servant. Enter into the joy of the Lord."

Now let me show you how the disciples are selected. This selection is always done in the depth of the soul, as in the case of this lady, who wrote, saying: "Last Friday night I went to bed filled with the message I had heard from you, to find myself in a far, far place, remote in time and space. I am seated on a chair in a large empty room, glass fronted with marble pillars. Suddenly a self-propelled carriage appears. Stopping in front of my window, I see the carriage door open, as a man who is the embodiment of power and authority steps out. He is tall, with gray curly hair, wearing an envelope cape, and carrying a small attaché case.

"Moving swiftly, he enters the room, walks over to me. and begins to speak of power. As I look at him I recognize you, Neville. Now personified as power, I realize that you are God and you are Neville! Showing no sign of recognition, you continue to talk of power; sheer unadulterated power. Then, as suddenly as you approached you turned and swiftly made your exit. As though by appointment the carriage appeared, you entered it and vanished from my sight.

"I awoke bewildered, wrote down the experience and returned to bed saying to myself, 'I must tell this to Neville.' Instantly I am asleep, redreaming the dream, when my friend Marge Broome appeared. And I am hit in the forehead by a 3-4 inch long, 3/4 inch thick polished topaz, embedded with gold. As we looked at it a man walked over and said: 'That's very valuable. You can break it into many pieces and get a lot of money for it.' That commercial idea appealed to me, so I placed it in my purse and again headed toward your house to tell you of the dream.

"Suddenly I realized Marge was gone, as well as my car, purse, and topaz. Having no transportation, no money, or identification, I said to myself: 'What do I . . .' then I arrested the thought and said: 'I will go within and imagine I am with Neville.' Instantly I am in your apartment telling you the dream. As I reach the point of telling how I imagined myself there, the doorbell rang, and a group of gay, happy young boys and girls entered, causing so much confusion I awoke, saying to myself: 'I will tell him on Monday.'" Last Monday she brought me the letter!

My work is not complete until my Father, in the depth of the soul, calls my twelve. Recognizing and applying the truth of my words, this lady was called to witness the embodiment of the Infinite Power. She saw him as

the man she knows as Neville - yet she knew he was God. Many see me as a physical man. Few see my true identity, which has unfolded itself in the depth of the soul. But I am not unique. I know that every child born of woman will one day be called and embraced to become one with the body of God. Then, wearing the form of love, he too will be sent by God. After incorporation into the body of love, I was sent wearing the garment of Jesus Christ - the power and wisdom of Imagination! Now I know myself to be the power which can effect the fulfillment of desire!

Having no friend, car, money, or topaz, this lady remembered the power of which I speak. She exercised it, and instantly - without any form of transportation - found herself in my apartment telling me her dream. Now that is power! There is enormous power in wealth, as well as the atomic bomb; but their power is as a firecracker compared to the power of Imagination. Without any background or degree behind you, you can dwell in any state in your imagination just as though it were true; and in a way no one knows your power will take you (without a topaz, a friend, or a car) into the state of your choice. That is the power I have been sent to tell you about.

This power, personified as Jesus Christ, is vested in man as his Human Imagination. Jesus Christ is he who sent me. He has never left me, so when you see me, you see Him. And when I leave here, I will return to the body of Love.

This lady has been called. She has been faithful to the word and proved it to herself in the far regions of her mind. I have given her the word the Father gave me. She has received it and now knows the truth from personal experience. She saw power, personified as man. She knew he was God, yet the man she knew as Neville. She had to experience this in the depth of her soul in order to know that it was true.

Now, as I tell you another dream, remember: everything, no matter what it is, is a symbol. This lady found herself in a dormitory with many other girls. Each girl held a chart covering twelve days, with each day headed by the first letter of an event she would experience that day. A girl showed her a chart with the letter "K" marking the day, saying her child was to be kidnapped, as she needed that experience. Becoming angry, this lady told the girl she didn't have to experience these things. That she could revise the day's experience by using the power of her imagination. As doubt began to permeate the room, she took her own child and left.

After what appeared to be a very long time, this lady returned to find the room now occupied by another, who had removed her books. As she demanded their return, the scene changed, and she is in a room where everyone was singing because her grandmother was coming. Although her grandmother had died in 1962, she appeared to be young, with lots of vitality. They embraced and she could feel the coolness of her grandmother's skin. Then her body became rigid and as it fell against the lady, she saw the symbolism of the act of love.

This lady has tasted of the power of the age to come, and now sees everything as a symbol and we, merely actors in the play of life. Returning to an old state, she sees it as the same play being repeated with slight modifications. While trying to bring the past back to its former state by replacing her books, she realizes it means nothing. And as she sees her grandmother alive, young, vital, and wonderful and recognizes the symbolism she represents, her grandmother vanishes from sight.

I have been sent to tell you of a power of which you may be totally unaware. To tell you that you do not need

any social, intellectual, or financial background to achieve your goals. Do you realize you could be number one in the social register, have the intelligence of an Einstein and the money of a Rockefeller - yet not reach your objective? And you can have none of these things, yet fulfill your every desire if you will but believe me.

When the question was asked: "What is the work of God?" the answer came: "To believe in him whom he has sent." This does not mean to believe in Neville as a man, but to believe what I tell you. Divorce the man from the message and believe in my words, for I and my Father are one and the words I speak are those of my Father, who is Jesus Christ.

Knowing his physical origin, Jesus was condemned for always being in the company of tax collectors and sinners. And when they asked him where he came from, he answered: "If I told you, you would not believe me." When asked: "Who is your father?" he replied: "If you knew me, you would know my father also, but you know neither me nor my father. My father is he who you call God. I know my father and you know not your God." Then they took up stones and stoned him, because they did not believe his ultimate origin, and saw only his physical one.

I was born in a little island called Barbados. My physical origin can be verified, but my ultimate origin can only be known when he who sent me reveals it. Do you know that the phrase "he who sent me" is placed on the lips of Jesus twenty-five times in the gospel of John; yet no one could understand his words, for they persisted in seeing the physical garment he wore, and not God, the wearer.

Exercise your creative power! Prove the truth of my words in the depth of your being as this lady did. Then you will be called - not on the surface of your mind, for the drama of scripture is supernatural. It takes place while you walk the earth, but in a deeper region of the soul.

The disciples, Peter, Andrew, James, or John, were not called while fishing. They are symbolic states of the mind that believed what they heard and were called in the depth of the mind.

No man is ever called because of his facial beauty, his social position, or wealth, even though the churches recognize them here. Have you ever noticed that the best church pews are always reserved for the rich? When I was a boy, we didn't have much money, but we had a little position, so we had our own pew. Every Sunday morning mother would bring her brood to sit in that pew. Today, reserved or purchased pews are a thing of the past; but even though the name is not allowed, it is still an unwritten law in all the so-called "proper" churches to reserve certain pews for those who have large sums of money. And when the minister sees them there he tears up his prepared sermon and tells them what they want to hear, knowing that if he doesn't they won't be back to give him more money.

I know this to be true. In New York City, Saint Luke's Hospital sits between Saint John the Divine and Saint Thomas Cathedrals. A lady willed two million dollars to Saint Thomas, if Bishop Manning died before her. Otherwise, the hospital (run by the Episcopal church) would receive the money. Well, the old boy outlived her, so Saint Luke's fell heir to two million dollars. That is what goes on in all of these so-called proper churches and hasn't a thing to do with being called, or knowing the only true God.

I was sent to tell you that your own wonderful Human Imagination is the real Christ! You will prove this to yourself if you will test yourself and see if you are holding to the faith. My friend tested herself when she found

she was denuded of a friend. She had no car, money for a taxi, or topaz to sell; but remembering my words, she went within and as she imagined herself in my home she was instantly there. Having met the test, she is called.

This lady had a double dream, which means that the thing is fixed by God and will shortly come to pass. Being doubled, the dream contains a double jet of truth which is: she met the test, and she entered the circle.

I do not feel it will be long before I will vanish, leaving not a trace behind. This cannot happen, however, until I have finished the work I was given to do. Only then can I ask my Father to return me to the glory that was mine, the glory I possessed before that the world was. I, Imagination, came out from the Father. That is pre-existence! Entering the world, I now wear a garment of flesh in order to form a nucleus of those who believe in their Human Imagination. They will reach the seventy, then the 144, and go on from there. I take comfort in her vision, for it indicates that my work is finished and departure will shortly come to pass.

Believe me! The story of how God became man that man may become God, is the most glorious story ever told. But man must be constantly reminded that this God is his imagination, and the powerhouse of the world! Infinite power resides in your Imagination. You could be in prison and imagine yourself free. Believing in the reality of your imaginal act, it would make no difference to you how you are released. But when it happens and you find yourself where you imagined you were, you will have tested and recognized the infinite power you are. Imagining, you set yourself free; and when God sets you free, you are free indeed.

Jesus never violated the law of Caesar. Looking at a coin he said: “Render unto Caesar the things that are Caesar's. If Caesar wants more taxes, ask your heavenly Father to provide more money for you by imagining you have it.” Your heavenly Father, who dwells within you, has the power to set you free, while a god believed to be on the outside will enslave you.

In the book of 1 Samuel, the story is told of how the people, wanting to be like all the others, desired to have a leader over them. Then Samuel said: “A king will take your sons from you for his army. He will take your maid servants, your male servants, your daughters and your money. And when he has taken everything from you, he will take you. In that day he will enslave you as he has all the others. Then you will cry out to be saved from a god of your own choosing, but in that day I will have no ears to hear you.” In spite of the warning the people chose Saul, who enslaved them exactly as the prophet Samuel had foretold.

You want a king? A dictator? A savior on the outside? You are free to choose one, but I will prophesy for you: Any power outside of yourself will enslave you!

Knowing that he embodies infinite power, Jesus turned to those who seized him, and said: "Do you think I cannot now pray to my Father and he will send me more than twelve legions of angels? But how then can scripture be fulfilled, that it must be so?" I came into the world, promising the one who sent me (which is myself) that I would subject myself to all the limitations of the flesh and drink the cup of experience, until time proves that I am God, and own the world. Knowing who I am, I have the power to call forth twelve legions of angels, but I will drink this experience to the last drop. Then - having done exactly what I was commissioned to do - I will return to Him who sent me, who will say: “Enter, my faithful servant, into the joy of the Lord.” And there is no joy like being once more reincorporated into the body of love!

Now let us go into the silence.

Neville 03-22-1968

INFINITE STATES

Quite often someone will say to me: "I don't think others understand you." I was asked this question: "When you use the word 'state' I don't think others know what you mean, so would you please explain it?'" Tonight I will try.

We are told: "You are sons of the Most High, all of you." (Not just a few, but all of us). "Nevertheless, you will die like men and fall'…..into infinite states of consciousness, for states are that into which the sons of the Most High fall. A state is an attitude of mind, a state of experience with a body of beliefs which you live by. Always expressing a state, you identify yourself with it by saying: "I am poor or I am rich. I am known or I am unknown. I am wanted or I am unwanted." I could go on indefinitely, because there are infinite states into which an individual son of the Most High may fall.

Blake made this statement: "Eternity Exists and All things in Eternity Independent of Creation which was an act of Mercy. By this it may be seen that I do not consider either the Just or the Wicked to be in a Supreme State, but to be every one of them States of the Sleep which the Soul may fall into in its deadly dreams of Good and Evil." When you find yourself in a state or see a seeming other in a state, do not condemn or praise it, for all states exist and no state is greater than another. Every state is an attitude, a state of experience with a body of beliefs that an individual son of the Most High occupies. And if that an individual son of the Most High, then are we not brothers of the Highest Unity? And are we not also members of the ultimate body who is God the Father? So the states into which we fall cannot mar or in any way deter our immortal self who fell.

Your creative power did not willingly fall. It was your Father's will that you, his creative power, descend into and experience states. In the 8th chapter of Romans, Paul tells us: "He was made subject unto futility, not willingly, but by reason of the will of him who subjected him in hope. There is unity in God, yet God the Father is made up of gods, the sons. So God's creative power fell into division and passes through states which results in resurrection into unity. As a son of the Most High you can, in the twinkle of an eye, move into any state, but the chances are you will not remain there for a state is made up of a body of beliefs! If you spend the day thinking from a certain base, a certain body of beliefs, the chances are you will fall asleep that night in the same belief. Knowing you can move into another state, another body of beliefs, you may try to move, but you must persist in staying in the new state until it becomes natural.

There are unnumbered states and the occupant of one state is not better than the occupant of another, for each is a brother in the highest unity and all are one in the body of God the Father. But the state, the attitude of mind to which you most constantly return, constitutes your dwelling place. If you dwell in self- pity you will express the state, but by occupying that state you are not less than one who has ambitions to enter the White House, or the Vatican as the Pope. The individual desiring an ambitious state is not greater than or less than

the one who doesn't know he is in a state and remains subjected to it.

How do you get out of a state? Through belief! You must believe in the doctrine. You are told: "Whatsoever you desire, believe you have received it and you will." The precepts of Christ must be accepted literally, for they will be fulfilled literally. Can you believe the precept that believing you have already received your desire will bring it forth in your world? If so, then tonight you can change the things that are happening in your world. And if you can believe and persuade yourself that things are as you want them to be to the point of actually moving into the feeling they are true, they will be felt and seen in your world. You must feel your desires are already realized, that they are already true, for the truth of any concept is known by the feeling of certainty that the thought is true.

Assuming you are not the man (or woman) you want to be, you will know that you are really it by the feeling of certainty it inspires in you, for if you feel certain, you will act upon it. If you don't act you are not convinced, for God in you is your own wonderful human imagination and God is always acting! You may be physically incapacitated, but you are forever acting in your imagination, who is God, the Father of your life.

By states I mean attitudes of mind. The New Testament begins: "The time is fulfilled and the kingdom of heaven is at hand; repent and believe the gospel." The word "repent" means "a radical change of attitude." Your attitude need not be towards another, but an attitude regarding self. If you feel you have nothing to live for you must repent by changing your attitude radically from that state. Don't condemn yourself for the state into which you have fallen. If you don't like it move into another. Don't feel sorry for yourself, for if you do you will make the state a habit and remain there for the rest of your days on earth. Instead, you can believe this doctrine and move out of any state.

Let me illustrate with this story. A gentleman, who attends the lectures, and his wife moved into their new home at the beach. Wanting some landscaping done, they invited five landscape artists to give them bids. Two wouldn't even bid because of the location of the property but after choosing one, the lawns and gardens as well as several trees were planted. Within six months three trees had died. Now, instead of getting angry and calling the man, demanding the trees be replaced, my friend decided to test his imagination; so while sitting in his car he imagined that he was leaning against the one healthy tree while gazing at the three which had appeared to be dead, but were now healthy and beautiful. Then one day the landscape artist came to the house, inquiring about the garden, especially the trees. It seems his men had used too much nitrogen in the fertilizer, which caused the roots to burn. Upon seeing the trees, he returned the following Tuesday and replaced them free of charge.

This same gentleman shared another experience with me, saying: "On my way to work the other morning I passed a very prominent building and said to myself, "I wonder what it would be like to work there?" Knowing nothing about the company, I played with the idea of them offering me a fantastic salary and even imagined seeing my name on the office door. That very day while at work I received a call from an agency hired to fill the executive positions for the company whose building I had passed, and whose employment I had just imagined. The agency was calling to ask if I would consider working for their client. I was so shocked to realize that the law could work so quickly, but now I know it does!"

You don't have to remain in a state if you have made a mistake. You can change states morning, noon, and night, but the state to which you most constantly return constitutes your dwelling place. It is from there you

are going to live and perpetuate until you move in thought. As Blake said: "The oak is cut down by the ax and the lamb is slain by the knife, but their eternal form remains forever and reproduces its external form by the seed of contemplative thought."

The being that you really are, descended to the weakness of the flesh, causing you to experience the state you are now in. Contemplate another state, and the same being who brought your present form into being will restore and make alive the other state, the state desired. This he will continue to do until his purpose is fulfilled. That purpose is to follow a certain pattern back into the unity of being. You see, in the beginning we were drafted. We did not volunteer to fall into these states. We were made subject into futility, not willingly but by the will of him who sent us. But when we return we will discover that we are the very being who subjected us. We are now the sons, destined to return as God the Father!

Now let me share with you a word that I use night after night. The word is "David" and means "lover; beloved" but specifically "father's brother." We are all brothers, yet after my resurrection and return into unity David (father's brother) called me Father. The day will come when David will call you Father too, for he is [the] father's brother. We are all brothers of the highest unity, predestined to resurrect into that unity which was broken in our fall into division. So David's name in the most specific sense is "uncle". If David is the father's brother and everyone is a brother in the fall into division, when resurrected into unity David is he who reveals everyone as the Father. Unity was broken for a purpose. God's creative might descended to experience states in order to become greater than it was prior to the descent. Having unity in thought, creative power fell into division and will be resurrected back into unity of thought once more.

So when I speak of states I am speaking of states of consciousness, attitudes of mind which create a body of belief. My sister and brothers at home do not believe in the same Christ as I do, even though we were all born in the same family and raised in the same environment. My brothers call themselves Christians but their definition of Christ would differ from mine. From their state of consciousness they believe in a man who lived two thousand years ago, yet I would tell you that Christ is God's creative power and wisdom which descends into states, resurrects, and returns as the being who sent it out. The day will come when you will understand all of these precepts as being literally true. Here is one to be found 1 John, the 3rd chapter, the 2nd verse: "We are now the children of God; it does not yet appear what we shall be, but we know that when he appears we shall be like him." How will we know him? By becoming as he is! The preachers of the world will tell you that when he comes, you will be like him in character, in your attitude towards life. You will be kind and considerate and have his fine qualities, but I tell you: you will be like him who is in the depths of your soul meditating you! This I know from experience.

It was in the year 1936 when I saw the rock that scripture claims as the God who gave me birth. One day while quietly sitting in the silence, a rock suddenly appears before my vision. Then it divides itself and just as quickly reassembles itself into a man seated in the lotus posture, meditating deeply. As I looked closer I discovered I was seeing myself meditating me! And then I knew that when he awoke I wouldn't vanish, but rather I would know that I am He! This thing called Neville who stands before you is his emanation. He brought it into being, and although you cut off its head a thousand times he will restore its eternal form by the seed of contemplative thought.

Nothing ceases to be, because all things exist in eternity and can be brought into being by this meditative being, who looks just like you, only raised to the nth degree of majesty. You have never seen your face look

so beautiful. You have never seen it contain such majestic power, such strength of character. Looking at himself and knowing there is no other, as he glows like the sun you return to the being he is meditating in this world of mortality. When you have this experience you will have nothing to do with anyone who claims he or she is Christ. You will let no one deter you, for when you see him you will be just like him. Have you ever seen anyone in this world who is exactly like you? Your children may resemble you but if you put a picture of one of them beside yours, you would know they were pictures of different people, would you not? No one has the same fingerprints or the same odor as another. But when you meet the rock that begot you and the God who gave you birth, you will know him because you will be just like him.

When you see this being in the depth of your soul you are seeing the one who descended into these states, meditating himself. You are his emanation, his reflection playing the parts he dreams. And when he awakes from his descent and begins to ascend, you are He! No two seeds of contemplative thought in the depths of the soul are identical. We are all brothers, and having been subjected, when we return to unity we are God the Father. Now you see who the word "David" means - "the father's brother." God the Father is my brother, who one day will rise and, taking me back to the unity of being, he will call me Father. That is David! That is the play! That is the mystery of life!

Now to come back to the beginning. Everything is a state. You can be any man, any woman that you want to be when you understand the mystery of states. A state is simply an attitude of mind, a body of belief, a phase of experience. Now, don't be like the moon, which changes from a quarter, to a half, to three quarters, to full - or the earth, which repeats itself over and over again season after season. Have you ever noticed that at certain times of the year, the same set of circumstances happen to you? Every year it is always very hot when it is time for your vacation or you are always broke around Christmas? Or that when you eat strawberries you always break out in a rash? All of these are patterns created in the world of states in which we all live.

There are infinite states and combinations of states into which God, your own wonderful human imagination, falls. Fortunately there is a limit, which comes when infinite mercy (who is within you) steps beyond and awakens himself; and as he does, you - the one he put through the torment - awaken, enhanced by the descent into these states. And as one you return, bringing your gifts which are the result of your experiences traveling through these states. You bring your talents, of which the greatest is the art of forgiveness, the ability to enter into and partake of the opposite. When you see someone in despair can you represent him to yourself as he would like to be seen? And can you persuade yourself that what you see is real? To the degree that you are self-persuaded he will become that man. Then you will have conquered by forgiveness! You will have taken him out of one state and placed him in another.

Now, every act of kindness is a death in the divine image for in every act you sacrifice yourself. Making alive what you no longer want to see, you die to that and live in what you want to see, so every kindness to another is a death in the divine image. By representing others to myself and persuading myself that they are as I would like them to be, to the degree that I am self-persuaded they will become it, and as they do I die to what I formerly made alive. I lived in what I thought them to be, and then I died to that thought. I did it deliberately so I laid it down myself! I have the power to lay it down and the power to pick it up again. I purposely laid my life down to what I saw and lifted it up to what I wanted to see, thereby resurrecting another (who is myself) into a new state. How often must I do it? Seventy times seven or as long as it takes me to convince myself that it is true. When I lay down my life for another he is my brother, for we have the same Father. As brothers we fall into states and resurrect ourselves into the unity of the Father!

So the greatest talent, the greatest challenge to overcome, is the art of forgiveness. By forgiveness I do not mean a verbal agreement, leaving the memory of what was forgiven. To completely forgive I must completely forget the event. No matter what was said, if you forgive me you can't even remember what I did or said. Only willing to see what you want to see, if you persuade yourself that you are now what you want to be, you have forgotten what you were before. That's forgiveness.

True forgiveness is complete forgetfulness. Blake tells us: "The art of living is forgetting and forgiving." If you don't completely forgive you cannot forget, for to forgive is to change your attitude towards another, and as you change you forget what they said or did, thereby no longer keeping them in the state that compels them to do what they did! While in a state, man must play the part the state dictates, and man must play every part. God in his infinite mercy has hidden from us the parts we have played, because the shock would be too great if we were to see the horrors that we have committed as we passed through all these states. You see, when you fall into a state you can't help but act from that premise, and you can fall into any state!

I am not telling you that one state is right and another wrong. I am simply asking you to judge all states with love. If you are ever in doubt always do the loving thing. Then you will know you are doing the right thing. If someone comes to you and tells you they want a job, don't ask him how he lost his previous job; simply hear him tell you he now has a wonderful job. Do that and you have taken him out of the state of unemployment and placed him in the state of the gainfully employed.
I urge you to use your own wonderful creative power and deliberately move into the state of your choice. Make it now by occupying the state long enough so that it feels natural. Haven't you had a suit of clothes that felt so new you were conscious of them every moment? I know when I bought my first suit I walked down Fifth Avenue thinking everyone I passed knew my suit was new. People passing paid no attention to me, but I was so aware, so conscious of my new suit. That's exactly that happens when you move into a new state. If the state of affluence is new, you think everyone knows it, but no one knows or cares whether you are rich or poor, so walk in the state until it becomes natural. The moment the feeling is natural, wealth is yours!

I paid thirty dollars for my first suit. Today a suit will cost me $200.00, but regardless of the cost, when the suit is new I am aware of it. But let me wear it long enough for it to feel natural and I will no longer be conscious of it. The same is true for a state. You may desire the state of fame. If you will think you are famous and remain conscious of the state long enough to make it natural, as the thoughts flow from you they become a natural part of your body of beliefs, and the world will proclaim your fame.

Now let us go into the silence.

Neville Goddard

April 16 1965

Inner Talking

Tonight's subject is "Inner Talking." And may I tell you, if you really believe it to the point that you really apply it, nothing is impossible. If you really believe it to the degree that you are moved to really try it. Costs you nothing; all it costs you is simply a little time. But you must be diligent and really watch to see what you're doing on the inside.

Paul tells us in his letter to the Ephesians, "Put off the former conversations which are corrupt"—-he calls it "the old man"—"and be renewed in the spirit of your mind." Now he tells us, "Put on the new man, which is created in righteousness" (Eph. 4:22). Righteousness is right thinking—always in the direction of your fulfilled desire, that's right thinking. He tells us "You did not receive this that you are now doing"—speaking of the old man—"of Christ. You did not so learn Christ!" (verse 20). That's his word. Can you conceive that you learned Christ? Yes, you learned about Christ as you do about mathematics, as you do about music, as you do about anything in this world. You have to learn about Christ. And the entire Christian world, by confining themselves to the human biography of Jesus, has robbed themselves of the knowledge of Christ. They don't know who Christ is. Because they think if I know and believe implicitly that a man was born supernaturally, and then he lived on this earth, and then he had the most horrible death, and then he rose, if I accept that story, that is Christ. There is so much more to Christ.

So Christ, tonight, we will discuss as this inner talking. First of all he tells us, And those who reproached thee fell on me…"The reproaches of those who reproach thee fell on me" (Ps. 69:9). Here is a principle. Like any principle in this world it's impersonal. "In Christ there is no Jew, there is no Greek, there is no free, there is no slave, there is no male, there is no female; all are one in Christ" (Gal. 3:28). So, in Christ, one, no division. And everything that man has ever done to you, or you to man, fell on me. Well, who am I then?—the one on whom all of these things fall, your own wonderful human Imagination. So Blake cried out, "What have I said? What have I done? O these immortal words, these all-powerful Human Words!" So I sit, and I think no one sees me, no one hears me; I'm all alone. I can just feel sorry for myself and go to the backyard and eat worms. And so I sit down and I feel very, very sorry for myself; I carry on these inner conversations feeling horrible. And then he comes to the conclusion, "What have I said? What have I done? O all-powerful Human Words!" If man would only understand that it is falling upon himself, all that he's doing. And that being is Jesus Christ. There is nothing in this world but God, and God became man that man may become God. And in becoming man, he is one with human Imagination. That is God!

Now, I can sit quietly and carry on the most heavenly conversation, and I know it will come to pass. No power in the world will stop it if I'm faithful to it. Now, let me share with you a simple story that came in this morning's mail (he is here tonight). He said, "I called on a customer down in the beach area, and during the conversation something came up about Imagination. I became all excited and told him what I knew of Imagination. Well, he said to me, 'You seem so enthused, so completely carried away, would you address my club? It's called the Unity Men's Club.' He said, Well, certainly! Right away he set the date. This was last month, only a month ago. My friend then went home after he heard this invitation. The man said to him, 'We get eighteen, twenty people at a time, but what I will do is this, I will have a ladies' night. So we'll have a ladies' night, and they will bring their friends. So we'll try to get as many as possible. For it doesn't hold too many, said he, it holds maximum sixty-five.'" So my friend simply imagined that it held almost capacity or capacity. He did it three times, said he in his letter to me…"three times I controlled my Imagination

where I heard people congratulate me for what I had said. I heard them all say how they liked it, how they would apply it, and try to apply it…and all these things in my Imagination, an inner conversation with self.

"On the day that I gave my talk, there were sixty-four people present, one less than capacity. At the end of the meeting I was congratulated left and right. One lady said she represented the Norwegian Club, would I speak for her, which I accepted. That I have done; that came the early part of this month. One from the Kiwanis Club, one from another club, and many of the ladies thought I was a member of the cloth, because they said they had never heard any minister so liberal in his interpretation of scripture." Well, he said, one thing I do know today this nail is driven in more deeply than ever before in my own inner conviction of the truth of what you talk about.

I said to him tonight as he came back to see me, take a goal this year. If you have a goal—I do not know his goal—I said, if you have a goal and it's dollars and cents, whatever you have made this year, make it ten times, make it twenty times what you made. Now you know it's all inner talking anyway. What does it matter what others make, what they have made? Make it! You'll be no better off because you made it. You may be no nearer the goal of awakening as God himself, but you're living in the world of Caesar, and you've discovered now how you do it. Put off the former conversations that belong to the old man for that is corrupt; and put on the new man, and he's created in righteousness, he's created in the right use of thinking. So if every day you catch yourself doing what you should not do, come right back. Don't criticize yourself, don't condemn yourself. Just simply take your wonderful Imagination bring it back to the goal, and simply carry on these inner conversations from premises of fulfilled desire. So you will not have to be stunned and say as Blake said in his 24th Plate, "What have I said? What have I done? O all-powerful human words" (Jerusalem). Man has no idea what he is doing morning, noon and night with his inner conversations, and no power in the world can stop you from reaching your fulfilled desire if you are consistent with these inner conversations. That's what you and I are moving towards.

So here, these inner conversations…take the story of my friend Freedom Barry. He told all of his friends in June what he wanted for Christmas. He's passionately fond of music and he wanted the interpretation of Tristan and Isolde as given by Flagstad. He wanted it above all things. Christmas came. He had many records, but he didn't have that. They all told him they had tried all over this area, but they couldn't get it. So after Christmas was over and there was no record of Flagstad, no Tristan and Isolde, he then got into a moment of silence and carried on an inner conversation between himself and the salesman. He asked for his record and the salesman said, "Yes we have it, sir." When the whole thing was real to him, it took on the tones of reality, all natural. Then physically he made a trip to the store and he asked for it. The man said, "We do not have it, sir." And mentally he said to the man, "That's not what I heard you say." He put beyond what he heard with the outward ear what he had heard with the inward ear. That must take precedence over the outward ear; the outward ear must confirm what he heard inwardly. He said, "That's not what I heard you say."

As he was about to leave the store, he noticed a record, like a sleeve, these empty sleeves just advertising a record, and it was Tristan and Isolde as interpreted by Flagstad. He said to the salesman, "You shouldn't advertise merchandise that you do not have." The salesman said, "You're right, sir" and reached up right there and then to take it off to find it was not an empty sleeve, it was the complete album of Tristan and Isolde. It had been there for over eight months, and in that interval dozens, maybe a hundred people who wanted that record asked for it; and thinking that to be an empty sleeve advertising the record, he said nothing about it. He was prompted to say you shouldn't advertise merchandise you do not carry in stock, and the man agreed with him and lifted it off the top to find it was not empty—-here was Tristan and Isolde as interpreted by Flagstad. He would not take no for an answer.

In yesterday morning's Times, L.A.Times, there was an interview with the Prime Minister of England Wilson, and the reporter asked him what was his reaction when the head of China and the

head of North Vietnam said no to his request to let his Foreign Minister, who was a roving minister, Walker, visit them concerning bringing this thing in Vietnam to an end. They said no, they would not accept him. So the reporter said to the Prime Minister, "What do you say to that?" And his reply thrilled me: "You never accept no on my job." You never accept no on my job. So you go and you ask and they say no. You don't take no! So the salesman said no we do not have it. He didn't take no for an answer. The hundreds who went through looking for that record couldn't see it. If they saw it, it was only an empty sleeve. But he was prompted to say don't advertise merchandise you don't carry, so he naturally agreed with him and took it off to find it wasn't empty. Here was the record waiting for him for over eight months. His friends couldn't find it. They took the word of the salesman, "We do not have it."

I say to you, start these inner conversations. You will notice, because we are all creatures of habit, you have a habit to overcome. In the course of a day you'll find yourself thinking negatively a thousand times, and you will carry on arguments with a thousand people from premises of unfulfilled desire. Don't try to justify it. The average mind, not knowing this, and knowing this story, will say, "Well, let me finish it first, let me finish my negative conversation first, and then I'll do it. I want to tell him off." So we bring before our mind's eye someone and we carry on this negative conversation. We become aware of what we're doing, but it's so pleasant from a negative point of view we want to finish it. So we carry on the negative state and finish it before we'll turn to the positive. Don't waste your precious time! The minute you become aware that you're carrying on these negative conversations, stop it, and come back without any conversation with self, no condemnation of self, no justification of what you did, don't do it, and come back to the new man. Put off the old man which he said is corrupt, and the old man is tied to conversations. Put off the former conversations, the old man which is corrupt; put on the new man, which is created in righteousness. Well, if the old man is tied to my former conversations, the new man must be tied to my future conversations. Well, start it right now. This whole thing is all within us.

Now, Hermes, in his great Hermetica, written just about the time that our story of Christ is being gathered together—some people say it's fifty years B.C., some claim it's fifty years A.D.—but it's within the same time that the great evangelists were gathering together the story of Christ, this fantastic story of the world. And he said, "There are two gifts that God has bestowed upon man alone and on no other creature, no other mortal creature." He names the gifts as "mind and speech." And he tells us that these gifts, mind and speech, if used rightly will make the user of this no different from the immortals; and when he quits the body, mind and speech will be his guides, and mind and speech will take him into the company of the gods and the souls that have attained to bliss. For if what my friend told me tonight in his letter and confirmed it verbally just a few minutes ago is true—and I know from my own experience it is true—-what power in this world can stop me from reaching my goal if I use rightly mind and speech? The same Hermes tells us that speech is the image of mind, and mind is the image of God. Well, if speech is the image of my mind and my mind mirrored in speech is the image of God, then I know God. I know what he's doing within me. But who is doing it? I am doing it; therefore, he and I are one.

So he tells us, that which is manifested or that which is is manifested. That which has been or shall be is unmanifested but is not dead, for, so the eternal activity of God animates all things. So that which has been or that which shall be is not dead, it's not now manifested. But I know now how to manifest it. It is not now manifested, but I can manifest it. For if speech mirrors my mind and my mind mirrors God and soul, which is my own Imagination (for that's the only soul I can think of; for I have proved it by experience) it animates things that seemingly are not so. For soul, the eternal animation of God, the eternal reality of God animates all things. So I will think of you and hear you tell me the most exciting news in the world concerning yourself, sit quietly and listen just as though I heard. Well, who is listening? I am listening. Well then, I am animating what I'm hearing. If I listen as though I heard and remain faithful to what I have heard, and this principle is true, then there's no power in the world that can stop it from coming to pass.

It doesn't matter whether you are good in the eyes of the world or evil in the eyes of the world. This

is a principle. If I'm going to confine my knowledge of Christianity simply to the biography, human biography of Jesus, I'm going to rob myself of the reality of Christ. Christ is all encompassing, he's everything. To say I believe in Christ and then go to church on Sunday or go to church like today… millions went to church today for these three hours. What did they hear? They heard the story of Jesus, a story as recorded in the gospels. He was born in a strange way, lived a normal life, accused, well, wrongfully, and paid the extreme price, and then rose from the dead…which will take place this coming Sunday in the eyes of Christendom. But have they been told of the power of Christ? Have they been told that Christ is the creative power and wisdom of God? No they haven't told that at all. They see a little man who sacrificed himself 2,000 years ago, a man who gave himself for us. Certainly he gave himself for me; he became me, he became you. He is buried in you right now as your own wonderful human Imagination.

I must now test it. My friend tonight having tested this, he knows tonight from experience who Christ is. For Christ does all things: "By him all things were made; without him there is nothing made that is made" (John 1:3). If he actually stood still and carried on a conversation where about eighteen people are present…but he has a lovely attendance and he's telling them to the point where they congratulate him and they ask him to speak at other clubs, and then in one month to receive an invitation from four different clubs to speak. No one met him before, just the one person who was a customer. And here, tonight he knows exactly how he went about it. He said, "The whole thing was prompted by a thought that you expressed just about a month ago. You said to those who were present, 'Go out and tell the story of Jesus Christ. Tell Jesus Christ as your own wonderful human Imagination and, therefore, imagining creates reality.'" Well, he said, "I went out charged with that thought. Well then, the opportunity arose in a matter of days. Called on a customer and we got talking when suddenly I used the word Imagination and he used the word Imagination, and I began to explain it to him, when the invitation came to speak to his Unity Men's Club. Well, I didn't plan it that way. I simply went out charged with what you said, 'Go out and tell the story of Christ.'"

I was told to tell the story of Christ. Well, certainly, the story as recoded in the gospel, that's true. It will all unfold in you; every bit will unfold in you. But long before the whole story, the drama unfolds in you, use the power of Christ. If you really want to transcend your present financial status, you can do it. Your status in this world, no matter what it is, you can do it. You can do it by controlling your own wonderful human Imagination as you control it in words, for we are talking animals as it were. You can't stop talking. You get up in the morning, before you even see anyone that is conscious you're talking to yourself, aren't you? In your dreams you're talking to yourself and all through the day you're talking to yourself. And may I tell you, as one who takes this platform twice a week and who will answer letters brought in and all these things, devoting my entire life to it, in this strange and wonderful world of ours I have to arrest my inner talking every moment of time. So let that encourage you. Every moment of time I find myself, inwardly, from a letter received where there was no gratitude whatsoever—nothing but complaints, even though a dozen things worked beautifully—-and then your reaction is, So what! And you have to stop it right away. As you become aware of what you're doing, you've got to stop it and get back on the beam of positive thinking. Therefore, if I, a teacher, can confess to you that every day I become aware of negative inner talking and must arrest it, then my heart goes out to everyone who is not doing the professional job of it, because what must they be doing in the course of a day!

But nothing in this world comes into being unassisted by these inner conversations. We're told in the Book of Isaiah, "My word shall not return unto me void, but it shall accomplish that which I please." (55:11). Every word…so that's positive thinking now…every word will accomplish that which I please. Not one word can return void if I do it in that manner. For you can spend…if you think in the course of a day you waste your time, spend five minutes in constructive inner conversations. It will overcome so much of the negative! Spend five minutes, sit down quietly with yourself and carry on these wonderful inner conversations from fulfilled desire. May I tell you, no power in the world can stop it from coming to fulfillment; it must accomplish that which I please. So you are being pleased with this inner mood, and you do it.

So if I take this story of the word of God…alright, the word is my inner speech. Life, said Hermes, is the union of mind and words; that is life. So I make something become alive; I call a thing that is not seen as though it were seen and the unseen becomes seen. How do I call it? I call it by my inner conversations. So I sit quietly and carry on an inner conversation from premises of fulfilled desire, and all of a sudden, the unseen becomes seen. For as Hermes said, "That which is is manifest, that which has been or shall be is not manifested, but the Soul which is the eternal activity of God animates all things." For, the Soul is my Imagination that I do know. I don't divide them. When I speak of the Soul of man, I'm speaking of your own wonderful human Imagination, and that's Jesus Christ, that's the creative power of the universe. So I will take something that is not seen as though it were seen, carry on a conversation from the premise of fulfilled desire, and bring it into the world.

May I tell you, men will not even be aware of it, but everyone who has succeeded they've done it. There are men today so completely geared to making money that they don't think of anything else, so all their inner conversations are from premises of successful ventures in the making of money. I'm not saying you want money, I'm not saying that you are satisfied with what you have, I'm not saying that. I am just telling the whole vast world, whatever is the thing you desire in this world there is an inner conversation that if true would imply that you've realized it, and you carry on these inner conversations. Let no one tell you that anyone can stop you. They can't stop you. Someone this very night in a dungeon may be actually setting in motion tomorrow's conflict. They carry on a conversation within themselves from some horrible premise based upon a feeling of being abused or being ill-treated or being taken advantage of. There they are and they're carrying it and no one can stop it. They can't stop it! But you and I knowing this let them alone, because you can't stop them anyway, leave them and let them be exactly as they are. But you and I can start our own positive conversations and in some way modify it in our life. If we don't live in this manner, we're going to fall victim to what they're doing. I tell you from my own personal experience. So these inner conversations are part of the mystery of Christ.

To go out of here tonight and say, I believe in Christ, I believe he was born as the churches teach and the gospel implies, and I believe that being a Christian, eventually because I believe in him, I'll be saved…all that's wonderful, perfectly marvelous…but if that's all that I believe, I will live a horrible life here, because I don't know the real mystery of Christ. To believe only in that human biography is not enough. Listen to these words…how true they are, how simple they are—you learn Christ—"You did not so learn Christ." Can you imagine that? Read it in the 4th chapter, the 20th verse of the Book of Ephesians. You did not so learn Christ, for they carried on as they were. They believed the story of Christ. But that was not all. That's all that they believe and he tells them, "You did not so learn Christ. Take off the old man. Take off the old clothing." And now he extends it to a change of character. For these verbs "to put off" and "put on" this really means simply a change of clothing. Well, he extends it to the significance of a change of character. I change my character by changing my inner conversations. How long will it take? Wouldn't take long…if I'm consistent, it should not take long. If I did it for a whole day…someone said if you did it for three minutes you would change your entire world, well, maybe you would. I will say if you did it for a day, become completely aware of what you're saying inwardly and change it to conform to the wish fulfilled for a day, I do not know any power in this world that could uproot that tree from bearing exactly what you want. You couldn't, really.

So this is the inner speech, the inner conversation that the Bible tries to tell us to put into practice. "My word shall not return unto me void, but it must accomplish that which I please." Every word! Well, what do I please? Well, for you, I can take you in my mind's eye and hear good words for you, just as though you were telling me what I am listening to. I listen to it as though I heard it coming from without when really I'm whispering the whole thing from within myself. If I do it and believe in the reality of it, it must produce in me a certain emotion. For, if a thought is only a thought and doesn't produce some motor element, it doesn't work. Now, what would be a motor element? A laugh, a tear would be a motor element; it must become emotional…as Peter, in the end, "And Peter wept." The story that he heard he believed it, but it didn't quite reach the point of

emotion. In the end Peter wept…it became emotional within him. And so, if I could sit quietly and listen carefully, just as though I heard exactly what I want to hear and it produced in me a smile, that's a motor element. So that an idea that is only an idea produces nothing and does nothing. It is only effective if it produces in me, the one who is listening, a motor element. So you sit down and you can't stop it, you feel like laughing on the inside, you feel a smile coming over you because you like what you're hearing, and it produces that motor element…and then it's done.

So we are the one who heard the story and accepted it but didn't put it in to practice. So we are told, "Test yourself. Do you not believe that Jesus Christ is in you?—-unless of course you fail to meet the test!" I trust you will discover we have not failed to meet the test. These are his words in the end of the 2nd chapter, or the 2nd Book of Corinthians, the 13th chapter (verse 5). We're called upon to test ourselves and see if we are meeting the test. Well, so I sit quietly and test myself. I think of a friend, think of someone, and then listen just as though they're present physically and tell me the most exciting news in the world until they produce in me the emotion of joy. When I feel I can laugh and rejoice with them and have the most wonderful view of them and a certain empathy on this rejoicing with them, well then, it's done! I don't have to really do anything beyond that if this thing is true. Well, I tell you it is true.

So I call upon everyone here this night to test it. And may I tell you, my friend who never spoke in public before, to do it and in one month he ___(??) challenge: go out and tell the whole vast world that you meet of the reality of your own wonderful human Imagination. When the man said to him, "What will you title your subject?" he said, "Inner Speech." That was the title he gave to his talk when he spoke to this gathering of sixty-four, "Inner Speech." Then the one who invited him to the Kiwanis Club, which he hasn't yet faced, they requested something similar to that because that would really fire them. And what the Norwegian Club requested I don't know, but that's already behind him, he's done that. But you can't go beyond simply Christ, you can't get outside of Christ…but Christ is your own wonderful human Imagination, that's all that Christ is. He actually became us that we may become God. He's sunk in us, so when you wake in the morning and you begin to imagine, that's God in action.

And so, you carry on any conversation, good, bad or indifferent. Listen to the words, and this is the 15th chapter of Romans (verse 9). It's a quote from the 69th Psalm, but they don't quote it accurately, but the meaning's there. The new translation uses a word "reproach": "The reproaches of those who reproach thee fell on me." Well, the 69th Psalm, the 9th verse, gives the same sense, but they use the word "insult": "The insults of those who insulted thee have fallen on me," same thing. So if I'm reproached, it can't fall on someone else. The one who is reproaching me, he's exercising Christ, and when he reproaches me it's falling on Christ, it can't fall on another. There is only Christ in the world. So your own wonderful human Imagination in exercise, good, bad or indifferent, that's Christ in action. So you don't think well of me…so, those who reproach me are reproaching Christ. Are you embarrassed? I am not embarrassed, for I know it tonight more than ever before how true that statement is!

So before I became awake, long before I rose from the dead to find myself resurrected, then to find myself born from above, long before that I was still the same being who afterwards woke. When I woke, I was not other than the being who was asleep. When I was born from above, I was not other than the being who was not born from above. When I ascended as the serpent in the wilderness, I was not other than the one who had not yet ascended. When the dove descended and smothered me in affection, I was not then other than the one who had not yet been smothered with affection. So these words are true in that 15th chapter of Romans, "And the reproaches of those who reproach thee fell on me." So he bears—like the 53rd chapter of Isaiah—he bears all the stripes of man; everything in this world that is happening to man is happening to Christ. There is only Christ. So when I use my Imagination unlovingly on behalf of another, I am actually reproaching Christ because the other, the reality of that other, is Christ. When he thinks well of me, he is exercising Christ in a real and wonderful way, in a loving way towards the Christ in me. So there's only Christ.

So tonight, the easiest way out of the maze is to control your own wonderful inner conversations. You can start right now. But, again, let me repeat that it may comfort you, I have been teaching now since 1938, the 2nd day of February of 1938 across this country, as I am to you—small audiences, large audiences, vast audiences on radio where you could not number them where twenty-six states were tuned in, on TV where you go and maybe half a million people tune in on Sunday afternoon—and after all these years, 1938 to now, I still find myself in need of constant watchfulness. So I, a professional teaching others what to do, find myself in need every moment of time of watching what I inwardly say to bring myself back to the wish fulfilled. Then don't condemn yourself, just don't spend one split second in justifying failure. Come right back to what you want and not dwell on what you don't want. Do it and finally it will become a habit; but after all these years it has not yet been so much a habit in my own life that I don't have to constantly watch.

So everyone is watching and watching…or they should watch and watch. But again, the lovely thing is this, if I who can confess failure in my watchfulness could still be singled out to be raised from the dead, and to be numbered among the elect, to be born from above, to discover David is my son, and all the other lovely things, how infinitely merciful is God! He is not looking for that nth degree of perfection or no one would ever attain it. In fact, I am convinced that fitness is the consequence of grace and not the condition of grace. When he gave me himself, he fitted me, not because I earned it at all, so that, really, fitness for the kingdom is simply the consequence of his grace and not the condition of his grace.

Now let us go into the Silence.

* * *

Q: "He who loves his life shall lose it; and he who hateh his life on this earth shall keep it to eternity"? (John 12:25)

A: Did you hear the question? "He who loves his life will lose it; and he who"—he didn't say the word "hate" but is willing to sacrifice it, really—-"will keep it for life eternal." Well, really this goes back to the mystery of God himself who is willing to leave the form of God. Being in the form of God, he didn't think it, well, unnatural or right to claim equality with God. He was in the form of God and he emptied himself and took upon himself the slave, the form of man, and became obedient unto death, even the death of man (Phil. 2:7).

To answer that question intelligently I have to go back to the 10th of John and not quote what you have quoted, that "No man takes away my life, I lay it down myself. I have the right to lay it down and the right to take it up again." This is not a little thing called Neville, loving life, who because he loves life will lose it. We're speaking only of Christ here. Were he unwilling to sacrifice his divine being and limit himself to human form, God could not expand. God's creative power is personified in scripture as Christ Jesus. If Christ Jesus, the creative power of God, was unwilling to empty himself of his divine power and limit himself to the opacity that is man, and this contraction that is man, God could not expand beyond what he was prior to the decision to expand further. So it's not the two of us on this level; it is the creative power of God who willingly limited himself to us, and took upon himself the limitation of man which is the limit of contraction, the limit of opacity, that it may expand. For until it took this limit, it couldn't expand, and, therefore, there would be no further growth or expansion of God and his creative power were it not that he first limited himself.

So it doesn't refer to us on this world, trying to save our little garments for an extra few years…isn't that at all. This is the story of the creative power of God personified as Christ Jesus; so had he not lost his life in this restriction, there could be no expansion of God into eternal life beyond what it was prior to that decision. And that being spoken of in scripture as Christ Jesus is seated right there where you are as your own wonderful human Imagination. And that took upon itself the limitation of the garment that you're wearing, and because of that restriction it would expand beyond the wildest dream of anyone on earth. In the end we are the creative power of God altogether personified as Christ Jesus. For Christ Jesus is the personification of his creative power and we are

his creative power, so all gathered together into a single being that is man, that is God. So don't at any moment try not to someway protect the garment that you're wearing. No, protect it…it doesn't mean that at all…whatever is necessary to make it comfortable and to prolong its time interval here (if you can). I don't think anyone prolongs it, personally, but if one believes they can I'm all for it.

I dined with a chap last Wednesday night, you all know him, I won't mention his name. His mother died just a few days before her 102nd birthday. He just celebrated his 79th. He's determined to go to 102, too. His sister, older than he is, brother older, I think, and they all are quite alive and they eat heartily, drink heartily, do all the things that people think you shouldn't do to prolong it. He's so convinced because his mother died at 102 that he will go to 102 that he has no restrictions to save or not to save his body. So, this "not saving my life," I wouldn't put it on this level. I would put it on the higher level of God completely giving up his infinite power and restricting himself to us. And in that way he saves his life, he expands it. He goes beyond what it was prior to the restriction. By dying he lives…the mystery of life through death.

Q: I was wondering if you saw the Greatest Story Ever Told, or what you thought of George Segal's interpretation, or would you recommend seeing it?

A: Well sir, I haven't seen it, so I can't. I'm not qualified, I haven't seen it. It may be an excellent interpretation, I don't know. So I'm not qualified to pass any opinion. I haven't seen it and neither have I read the book, The Greatest Story Ever Told by Murdock. So again, I'm not qualified. I don't see, personally, how you can capture this greatest of stories if you're going to tell it on this level of a physical birth, even though it was an unnatural birth, and then all the things that would follow, because that's not the story. No one has the courage as yet to tell the story as it really takes place. If you told the story as it really took place all you would need do is take the last chapter of The Law and The Promise. That's how it takes place. Take He Breaks the Shell, that's how this thing takes place. But who's going to tell it after 2,000 years of complete misrepresentation? So, I haven't seen the picture, so I do not know and cannot say anything for or against it. I only know until the story is told in its supernatural manner, you haven't told the story. No one…everyone here is born of a woman, conceived legitimately by some man's siring that woman, and these garments are John the Baptist, it comes first. So, John comes into the world first, and then the one who comes after is so great that John isn't qualified to unlatch his shoe. It comes from within; not from the womb of a woman but from the skull of man. That's where God is buried in every child born of woman. If one had the courage to tell it! But who is going to tell it? So they take the same old prefabricated misconception of the story and tell it.

All right, I hope he makes a fortune, because he invested a fortune. A friend of mine worked on it and for his sake I hope it's a huge success. But again, I'm not qualified to pass an opinion. The story as it's really told, it wouldn't take you more than a little short, short…cost no money at all. And you don't need to take someone who had the experience and use his face, because the more impersonal the face the better. Take someone that you'd never look back at as he walks the street because you know him. Get someone that looks so much like the average person that you'd not stop to think out of that one it comes. If you take someone who looks like a Rembrandt and think that's how he looks because he's so majestic, that's not it at all. Someone walking by that you would never stop for one moment to look back to look at him, and he is the one who carries the experience of the story of Christ. So take someone who would fit any face. That's the story.

Q: Neville, when you speak of the skull of man, are you speaking of the inner man or the outer man?

A: Son of man? The skull? Well, I can only give you my own experience. I had all the sensations of my physical skull, but undoubtedly it was not. So this physical skull is only a shadow of the true skull. Because everything I experienced seemed so physical. When I was split in two it could not have been this body because this body carries no scar, physical scar from the top of my skull to the base of my spine. Yet I saw what I thought to be this body, and it was split in two and severed so that I could see about six inches parting the two sides. Yet this body carries no mark, and I did see a

mark. So, it's the inner veil that was torn in two. So, my skull…I felt the sensation in my head, this skull, yet I have no mark on the base of my skull where I came out. Well, certainly if I, contained in this skull, came out head first, there should be some kind of a mark on this. But there isn't. Therefore, the whole thing is done within this body, a body that is the real body, and this is only the shadow of it.

Q: This evening you stressed inner talking, on other occasions you emphasized picturing with the inner eye, are both of these components necessary to…?

A: No, you can take one or the other, or take a combination. For instance, if I sit down to listen to a friend's voice, I not only hear his voice but I see him. So that it helps if I can bring many senses to play, but any one will do it. But the more that I can bring the more real it seems to me. So I can take any of the five senses and bring them. There are certain fellows who have a certain touch. I can discriminate between the feeling in certain hands, or if I, say, the flesh of certain friends of mine who I would kiss. No two are alike, really, so you can discriminate between that sense of touch. All right, take as many as you can, but any one will do. But inner talking I find very effective. I spoke of it tonight because a friend of mine this past Sunday night at dinner asked me why don't I speak on inner talking, and I promised him I would. And so it's for him that I spoke tonight on inner talking. Only to have confirmation of it from another friend, not the one who heard the experience. It's another friend altogether who asked me to speak on inner talking, and then in that interval comes a friend (who's here tonight) who tells me his experience of inner talking. He went home and carried on these inner conversations where he is speaking to a large crowd. All things being relative, if the average crowd would be eighteen and sixty-four would come, that's an enormous increase. So he did have sixty-four, and then to get invitations from others.

So that was inner talking. I would say to anyone, because you can't stop talking anyway, observe carefully your inner talking. You carry on mental visions, but I mean this inner talking. You don't think of anyone in the course of a day but you're saying something, you're talking to them. Inwardly, you're saying…or if things aren't as they should be, you're justifying it. That in itself is the acceptance of failure by justification. And so, if one could only observe what they're saying in the course of a day. Don't delay one second; the minute you become aware that it's not what it ought to be, stop it, and just put on a new record, and play the new record, and play it ___(??).

The lady here first…

Q: ___(??) I followed what you said concerning the ___(??).

A: Oh, that is the 3rd chapter of John, the 14th verse, in which he said, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." That is a must; therefore, it will happen because it must happen. It's going to happen. When it happens, it's so unlike what one would think it should be when you read the story. The lifting up of the serpent is always identified and associated with Israel's departure from slavery. It never occurs save in Exodus. When Israel is about to depart from slavery, then the serpent is lifted up, and all who see this brazen serpent, this fiery serpent, they are saved and cured of anything they might have had.

You are the serpent, strangely enough. You can't stress that all the time because people get frightened. The average person in this world, maybe 99.9 percent of the world, is afraid of serpents. A snake frightens people. They are frightened by themselves, because, really, when they're lifted up they are the serpent. It was the grand seraphim that fell, the ___(??) fiery serpent, the wisest creature that God ever created would be his own power and wisdom, personified in the 6th chapter of Isaiah as the fiery serpent. And they're called the seraphim who surrounded the throne of God. And they brought that fiery coal to the mouth of Isaiah and sent him. He said, "Send me, Lord." "Who shall I send?" And then came the seraphim, and ___(??) fiery serpents.

Well, I can only give you my own expression, my own sensation…when I saw the blood which is golden, molten, liquid state at the base of my spine, I knew it was myself. It came as a result of being severed, as told in the 10th chapter of Hebrews. He took it through the curtain that was torn

from top to bottom; and therefore from now through eternity there's no need for a second sacrifice. He carried his own blood. And I knew it was myself, so I fused with it. It was automatic; I didn't do anything. I fused with it and instantly I went this way, like a serpent—a fiery being but a serpent—right up into my skull, and tried to get through here which I couldn't. So I went right up into Zion, the house of God. I went up as a serpent; and yet I stand here before you I'm a man. So the outer garment differs from the inner garment, like a caterpillar differs from a butterfly.

And so, you will have a body so powerful, so attuned to the creative power that is God within yourself that you can't compare that world to this world at all. This I call a world of educative darkness. So you hear a story and you must believe it based only on faith, because you can't prove it as yet, until you test it, and you test it. So this is a world of educative darkness.

Until Tuesday…

Neville 03-22-1963

IS CHRIST YOUR IMAGINATION

Tonight's subject is in the form of a question: "Is Christ your Imagination?" When we ask the question we expect the answer in terms of our current background of thought, and quite often that is not adequate to frame the answer. Now, I am asking the question, and in order to answer myself I should really clarify the terms, "imagination" and "Christ" I think there will be no problem tonight if I define – say – "imagination." I think you will agree with me when I define "Christ." If I say to that, that imagination is the power of performing mental images, you wouldn't quarrel with that. Sitting here tonight, you can think of anything and see it mentally. You may not see it as graphically as you see it in its present form in the room at the moment, but you could see it vividly in the mind's eye and discriminate. Think of a tree, a horse, and you know the difference between one and the other, and they are two separate objects in your mind's eye. Well, that is the power of imagination.

When it comes to Christ – and there are hundreds of millions in the world that call themselves Christians – the very use of the word instantly conjures in the mind's eye a person. They think of Christ as a person, and no two have the same mental picture of this person. I know, many, many years ago in New York City this French artist went to the library on 42nd street and brought up 46 different pictures of Christ and screened them with his little lantern. No two were alike, and each artist claimed that this was an inspired picture as it was presented to him, and he painted the picture. There were blond and blue-eyed pictures, dark swarthy skin; there were those with a very black skin – all 46 pictures were projected as so-called originals. So, man has been conditioned to believe that Christ is a person. So I ask the question: "Is Christ your imagination?" Can I personify the imagination? I will.

Let us go back to the Bible. What does the Bible say of Christ? In Paul's first letter to the Corinthians (I will just give you the highlights) he defines Christ as: "The power and the wisdom of God." (1:23, 24) In John 1 (which brings Christology to its height, as far as the Bible goes – there is no single book that takes the secret of Christ and brings it to this height as you will find in the Gospel of John) – in the Gospel of John, speaking now of this presence that was with God, his meaning, his power: "By Him all things were made and without Him was not anything made that was made." It is the power and yet it is wisdom. So here is a creative power. If I take that now and analyze myself in another world, the sign goes to the end of the second letter to the Corinthians. He calls upon all of us who would read that letter: "Test yourself. Do you not realize that Jesus Christ is in thee?" Here we are told: "All things were made by Him." He is the power of God and the wisdom of God. Every attribute of God is personified. So his power is personified, and may I confess I have seen that power – and it is a man. I have seen that wisdom – and it is a man. And when you stand in the presence of that personified aspect of infinite being, you know you are standing in the presence of infinite might. It is not just power, it is almighty-ness, and you stand in the presence – and yet it is a man. So here he calls it the power and the wisdom.

Now he asks me, and you who read his letter, to test ourselves: "Test yourself, do you not realize that Jesus Christ is in thee." (2 Corinthians 13:5) And he made all these things – well then, let us put him to the test in us.

I say he is our imagination, that is the power, the creative power of the universe. Look around. Do you know anything in the world of man that man has created – from the clothes that he wears to the homes that he inhabits – that wasn't first imagined? Do you know of anything in this world that is now proved as fact, as a concrete reality, that wasn't first imagined – only imagined, and then it externalized? Yes, using hands, using implements of the world, but it first began as an image, and an image is simply the product of this reforming image-making faculty in man, which is man's imagination. Now, if "All things were made by him and without him was not anything made that was made," I can't come to any other conclusion than the fact that Christ of scripture is my imagination.

Now who is Jesus? If Christ is the power and the wisdom of God, and God sunk himself in us, that was his sacrifice. He actually became us that we may live; for were it not for this sacrifice of God, to actually limit himself to the state called "man," man would – like the earth – wear out like a garment. As we are told in Isaiah 51:6: "Lift up your eyes to the heavens, and look at the earth beneath; for the heavens will vanish like smoke, the earth will wear out like a garment, and they who dwell in it will do likewise; but my salvation will be for ever and my deliverance will never be ended." That word "salvation" means Jesus. The word "Jesus" is "Jehovah saves." That is salvation. That is forever. Were it not that God became man that man may become God, to save man and lift him up to immortality, because the promise is: "The earth will wear out like a garment."

Our scientists tell us today that the sun is melting in radiation. If it took unnumbered billions of years, if it started a process of melting, no matter how long it takes it has an end, and with its end we have our end as part of the system. So we, walking the earth, always have an end. To stop that process of bringing man to an end: "My salvation will be for ever and my deliverance will never have an end."

So, God became man that man may become God. In becoming man (as God is the only creative power in the world) what in me creates? My imagination. I may not have the talent to put it on paper, I may not have the ability to execute it the way artists can, but I can imagine it. I can imagine a book and the joy of having a book. I can imagine a picture. Without being an artist I can dream. I cannot conceive of a picture that a man can paint on canvas that is more alive than my dream, yet I can't put a thing on canvas. But I go to sleep and I can dream. And what is doing it, if not my imagination? And here when I lose the conscious faculty, this restricted area, I can actually dream. Dream as no artist in the world conveys; put color upon it, put motion upon it, and have the most wonderful drama – and that is my imagination.

But this is not the only power and wisdom of God. In the greatest of all the New Testament, which is John, John does not emphasize the power. He states in the beginning – yes, he declares might as power – but the emphasis is not on power; it is on redemption and revelation. Revelation in John's gospel is an act of God in self-revealing. So, in the first chapter he tells us what this power will do for us. First of all there are two endings to John. Let us take the real ending, which is the 20th chapter, the first ending, and whoever the writer is who calls himself John: "Now Jesus did many other signs that are not written in this book; but these are written that you may believe that Jesus is the Christ . . .and believing have life in his name." He is the power and the wisdom of God. That is what the author is telling us in the very end. Many signs he did, but in spite of the number of the signs and the character of the signs, it did not evoke faith. The whole teaching of the Gospel of John is based upon faith and unbelief in him. Either one or the other. Have faith in him, or you disbelieve in him, and few believed in him – few, we are told, even his disciples. Only a few believed and they imperfectly.

Well now, who is Jesus? Christ is the power and the wisdom, but who is Jesus? We have this wonderful thought expressed in Paul's letter to the Philippians (2:6-11): "Though he was in the form of God, he did not consider equality with God a thing to be grasped, but he emptied himself, taking the form of a slave, being born in the likeness of men." That identifies man with a slave, every man. "And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name" (not an indefinite article) "which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." He gave him the name, and it is above every name, and at that name every power in the world must bend, at the name of names. That is the name called Jesus, which is Jehovah. Jesus simply is Jehovah's name.

Every child born of woman in this world one day wears that name. There is only one name, only one being: Jesus. You go through the same story as told us in the gospel – everyone will – and when he passes through this series of events, that name is conferred. Conferred on the risen Christ. That power is latent in man, that is man's imagination. Where it is lifted up, on that risen Christ, the name Jesus – the divine name, Jesus – is conferred, and that individual then enters a new age. An entirely different age that is immortal, eternal, because until the end of that age we are still subject to being worn out like a garment (as told us in the 51st [chapter] of Isaiah.) So everyone is moving on that wheel that is being worn out, wearing out like a garment and vanishing like smoke, like the heavens. But not one will fail, for God redeems us and God resurrects us, one after the other, lifts us up and confers on that risen Christ the name – the name, Jesus.

When Blake was asked quite innocently about the mysterious name: "What do you think of Jesus?" without batting an eye, Blake replied: "Jesus is the only God," and then hastened to add: "But so am I, and so are you." So in the end, all believed the name where the power – all Christ in man – is lifted up, lifted up so that the whole vast wonderful being that was sunk in man is now awake. What that body is like, I can't describe it to anyone. I can't find words to describe the glory that is yours, for everyone. It certainly isn't this, I assure you, yet I will know you and you will know me in eternity. But for all the sameness of identity we will actually know each other. There will be a radical discontinuity of form (not the form I now wear here today and have for the last fifty-eight years) – but identity…yes, you will know me.

But how to display the glory of the being that you are when you are resurrected? This is shown us by the Sadducees, who do not believe in the resurrection. They are the modern scientists. The Sadducees of 2,000 years ago were the wise men. The Pharisees were the priesthood of the world. The Sadducees were the intellectual giants of that day and they – any more than today – could not even believe in survival, far less resurrection. Like the world today puts the two words together and they speak of survival as resurrection – and they are not. Survival is continuity; resurrection is discontinuity. You leave the field completely and enter the worlds of eternity.

So they ask the question based upon the law of Moses, and Moses said: "If a man's brother dies, leaving a wife but no children, the man must take the wife and raise up children for his brother. Now there were seven brothers; the first took a wife, and died without children; the second and the third took her, and likewise all seven left no children and died. Afterward the woman also died. In the resurrection, therefore, whose wife will the woman be?" (Luke 20:27-33). It is a fable, because they did not believe in the resurrection. "And Jesus said to them, "The sons of this age marry and are given in marriage; but those who are accounted

worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection." (Luke 34-36) They are completely above the organization of sex. What we call sex here, this garment of flesh, are shadows thrown by this fabulous being above. And the body you really have, you are told (as I quoted earlier, Philippians 2:6): "Being in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a slave, being born in the likeness of men, didn't think it strange. And being found in human form he humbled himself and became obedient unto death, even death on a cross." And then to find himself with all the limitations of man, all the weaknesses of man, everything that is man? Then God exalted him at the end when he resurrected him and gives him the name. That name is conferred only at resurrection.

So, everyone will get it, for everyone will be resurrected. Then you will not be wearing these bodies, wonderful as they are for us, filled with all the passions of the world, and they are all wonderful – but it is not the body you will wear. You will be completely above the organization of sex. No need for this kind of creativity. Imagination becomes completely awake and you will create at will, and your imaginal act will become an immediate objective fact. And what we call reality today, all this fabulous world of ours – may I tell you I have seen it – it is all imagination. When man has played his part and God has completed his purpose (which is to bring forth from us himself and make us all gods with him) then these garments – made up of all the elements that feel so permanent and so wonderful – they will vanish like smoke. There isn't an element that wasn't brought into being by the creative power of God, by his own wonderful divine imagining, and it is sustained in me because he sustains it by his imaginal act. When he ceases that imaginal act all the elements will melt, all vanish, and the world will be as though it never existed. But you and I will be lifted up above it all into an entirely different world, an eternal world.

So is Christ your imagination? I say Christ is the power and the wisdom of God, and this power and this wisdom creates everything in the world. I can trace to my own being an imaginal act that became fact, then I repeated it and it became fact. If I can repeat it and repeat it, and these imaginal acts externalize themselves in facts, then I have found it. Found that power in myself, for the Bible calls him Christ and personifies it and speaks of [this] presence as a man – but that man is Jesus. Jesus Christ is simply the resurrected being that is God now, because he has resurrected the power within him, which is Christ. Now he is called "the Lord," and everything should bow before him when it happens. I say to you: the day will come you will have the experience, and you will be startled. No one will believe you; they aren't going to believe you anymore than they believed the first person to whom it happened. He is the first that rose from the dead, but no one believed him. Up to the very end who would believe the story?

They were looking for a different kind of Messiah, a conquering hero who would come just like a man out of some glorious background of warriors, and then conquer the enemy of Israel and lead Israel to some victorious end. They always look for that kind of a Messiah. We have them all over the world today, these false Messiah's who promise the nations they will lead them to some victory, even a little temporary victory. That's not Messiah. Messiah hasn't a thing to do with this world; he is resurrected out of this world. This world is vanishing, wearing out just like a garment. Christ in man is the power and the wisdom; and then, that in man that is man's imagination, becomes a mercy because he exercises it lovingly.

If I read John correctly, not only my salvation is dependent on it; I must actually believe in him. Who is the being? My own imagination. If I don't believe and test it – even though I fail – well then, I don't believe in

Christ, for Christ is really my imagination, your imagination. So you imagine something lovely of another, and if you don't believe in the reality of that imagination, then you don't believe in Christ. Though you can go to church every day and give ten per cent of your income to the church of your choice – all these things are lovely, give them if you feel that way about it – but that is not Christ. That is not believing in Christ.

To believe in Christ is to see someone in this world, and have a sweet feeling towards that one that hasn't yet realized how to be lovely, something without his knowledge. Then represent him to yourself as though it were true, and believe in the reality of what you have done mentally. Believe in Christ, for all things are possible to Christ. Bring him before your mind's eye and see him as he would like to be seen by himself, as he would like the world to see him. But you do it and believe in the reality of what you have done. That is believing in Christ. You will be surprised beyond measure how it works. At that very moment, because: "All things by a law Divine in one another's being mingle." At that very moment that you interfere with his life, you reshuffle the entire deck, and all things will completely rearrange to mirror the change that is going to take place in him; and everyone in this world who can aid that change will be used to bring it about without their knowledge or consent. You don't need the consent of any being in the world; if they can be used to externalize what you have imagined, they will be used. And when you least expect it, because you believe in Him, then God resurrects you. Then you will live it out, and you stand bewildered when you see what God did for you.

Everything claimed of him that you thought, that your mother taught you, happened 2000 years ago – it is happening. It didn't stop. Go back and read Paul's letter to Timothy: "Those who teach that the resurrection is past are misleading the faithful." It isn't a past: it took place in one, and it is taking place in unnumbered. It's all over, the crucifixion is over, yes – but not the resurrection. The resurrection is taking place in everyone that is called and lifted up. As we are called, God's mightiest act is performed. and we are lifted up and pass through the series of events leading into the kingdom of heaven. Though we seemingly remain here still wearing this garment for a little while, the garment will be shown you that you will occupy. You can't describe it to anyone, even to your own satisfaction. It is such a living thing, so luminous; it is just light, like the rainbow. You can't describe it to any being in this world who thinks only in terms of a garment of flesh.

Now we are told in the 1st chapter of John (11-13) – he is speaking of an entirely different kind of birth: "And those who believe in his name will be born, not of blood, nor the will of the flesh nor of the will of man, but of God." Not born in any that this (the body) is born. "Flesh and blood cannot inherit the kingdom of God," only Spirit. When you are born, you are self-begotten. You have actually no parents. You come right out of a grain, the mystery of the grain of wheat that falls into the ground. If it doesn't fall into the ground it remains alone; if it falls into the ground, it bears much fruit. The mystery of life through death, for God actually died to become you, to become me.

God is divine imagination and he limits himself to the very limit of contraction, called human imagination, and actually dies in the sense that all the power and all the memory of his glorious being had to be completely forgotten. So the cry on the cross is true: "My God, my God, why hast thou forsaken me." He himself has cried out, because he so completely gave himself to us he suffered total amnesia, complete forgetfulness of his divinity as he became us, and that was divine imagining becoming human imagining. Then we, building our little world – lovely as it is to many of us – it is so different, and the power we exercise is so fragile, compared with that same power when raised up, when lifted up and the great name which is above all names is conferred upon us. And the day will come, without loss of identity you will bear the name "Jesus." Everyone is destined to be Christ Jesus – that power, with the name exercising infinite power – without loss

of identity. We will know each other and all glorified, everyone. There is no limitation to the gift. Some will exercise it more than others, but certainly the gift is the same, the gift of Christ Jesus.

So my question, as far as I am personally concerned: "Is Christ your imagination?" I say: yes. And yet don't limit it only to power and wisdom, for the emphasis is not on power and wisdom – it is on redemption, revelation. He reveals himself, and in that very first chapter, the prologue of John. The first eighteen verses are the prologue, and in the very last of the 18th verses he shows you the revelation: "No man has seen God at any time, but the son in the bosom of the father, he has made him known." No one has seen him, but in the bosom of the father there is a son, and he reveals the father. Then we are told in the 10th [chapter] of Luke: "No one knows the son except the father. No one knows the father except the son and anyone to whom the son chooses to reveal him." There will come that moment in time when the son reveals you, and you will know your name is Jesus Christ the Lord, for the son is going to call you, "My Lord." He is actually going to call you his father, his Lord, the rock of his salvation, and then you will know who you are.

I can tell you from now to the ends of time, but I can't tell you the condition that experience will carry when it happens. And when it happens to you, it will make no difference to you if all the wise people in the world rise in opposition and tell you: you started from some grand little amoeba. It will make no difference to you whatsoever. This is revelation, and the whole thing is lifted – the veil is lifted – and now you know why you couldn't see the face of the father. You can see him only reflected in the son. There is no mirror to reflect the consciousness of the son. You can't see your face because you are mirrored on earth; but that is not the face, and you only know your face in the beauty of your son. So, everyone in the world is destined to bear the name of Christ Jesus, the Lord.

Now let us go into the silence.

Neville 11-17-1969

JEREMIAH'S DISCOVERY

The body of scripture is the Word of God, which every child born of woman must hear, assimilate, understand, and fully accept. This belief will cause the Word to erupt within him, and as he experiences God's Word, he discovers who he really is.

The Book of John begins: "In the beginning was the Word, and the Word was with God and the Word was God. He was in the beginning with God: all things were made through him and without him was not anything made that was made. He was in the world, the world was made by him, yet the world knew him not. He came to his own home and his own people received him not."

Now in the Book of Jeremiah he tells us: "Thy words were found and I ate them, and thy words became to me a joy and the delight of my heart; for I am called by thy name, O Lord God of hosts." What was it that Jeremiah ate? The Word. And what is the Word? What did Jeremiah discover to be the truth concerning God? He discovered that God was the human imagination.

Blake tells this story in a simple way in his "Songs of Innocence" as.

THE LAMB

Little Lamb who made thee
Dost thou know who made thee?
He is called by thy name,
For he calls himself a Lamb:
He is meek and he is mild,
He became a little child:
I a child and thou a lamb,
We are called by his name.
Little Lamb God bless thee.
Little Lamb God bless thee.

Although this appears to be a nursery rhyme, Blake is telling a most profound truth: "I a child, and thou a lamb, we are called by his name." In this poem, Blake is repeating the same story as recorded in the 15th chapter, the 16th verse of Jeremiah, telling us all that the human imagination is the God of scripture. Listen carefully to this statement by Blake: "Babel (the world with its multiple tongues) mocks saying there is no God or Son of God. That thou, O Human Imagination, O Divine Body, art all a delusion.

But I know thee, O Lord when thou ariseth upon my weary eyes even in this dungeon, this iron mill. For thou also sufferest with me although I behold thee not." Then the Divine Voice replied: "Fear not! Lo, I am with thee always. Only believe in me that I have power to raise from death Thy brother who Sleepeth in Albion: fear not, O trembling shade."

The prophet Jeremiah (which means "Jehovah will rise") is telling us in his 15th chapter that we are called the Lord God of hosts. Man is destined to discover that he is the Lord God of hosts, even though he now wears a garment of flesh and is restrained.

Restricted by all the weaknesses and limitations of the flesh, the body you wear decays - but it is not you. It is a mask that you, the Lord God of hosts, is wearing. One day you will know this from experience; and then - no matter what the world will say - you will know the truth, and in that knowing you will be set free.

I have experienced scripture. Even though I continue to wear this garment, which is slowly wearing out and must one day be discarded, I will no longer be restored into another garment similar to this one as I will depart this sphere altogether to become one with the body which was mine before that the world was; and wherever that body is, there is heaven.

There is no realm called heaven. You are in heaven by reason of the fact that you wear the body which has awakened within you. It is the imaginative body, and wherever it goes is heaven. Not a thing can remain imperfect in its presence. If you go into hell, instantly (not over a period of time, but instantly) hell is transformed into heaven.

Now, what did Jeremiah mean when he said: "Thy words were found and I ate them"? How can one eat words? One year when I was in Barbados, I visited a mental institution with my brother, Lawrence, who was the doctor there. As we walked down the hall I could hardly believe my eyes, as I saw men tear pages out of the Bible and eat them. They were taking Jeremiah's statement literally.

But the prophets were inspired and wrote what they heard and saw; yet our early church fathers added to their words in order to conform to the church's traditions and conventions, completely changing the picture. Let me give you a couple of examples.

The 3rd chapter of the Book of John tells of a conversation between one called Nicodemus - a master of what is considered right concerning God - and one who had experienced God and claimed: "When you see me you see the Father, for I am the Father." It is he who makes this statement: "Unless you are born from above you cannot enter the kingdom of heaven." Then Nicodemus questioned: "How can one who is old once more enter into his mother's womb and be born?" The answer is recorded in the 5th verse as: "Truly, truly I say unto you, unless you are born of water and the spirit you cannot enter the kingdom of God."

Here we find the words "water and" are not in the original script. They have been added by the early fathers of the church to support their tradition of baptizing a child with water.

In the 8th verse, the Lord continues, saying: "The wind blows where it wills and you hear the sound of it, but you cannot tell whence it comes and whether it goes, so it is with everyone who is born of the spirit." Here the word "water" is not used, and the spirit is likened to the wind. So, as the spirit (wind) moves where it

wills, you will hear its sound, but you will not be able to tell whence it comes or whither it goes. This is true with everyone who is born of the spirit.

My mother came to this country when my little boy was two and a half years old, and one of the first questions she asked was if he had been baptized. When she learned he had not, she was shocked, and said: "Suppose he dies. Then he can't go to heaven." Mother was struck by the words "water and spirit," and to her it meant baptism by water; but water hasn't a thing to do with it. The word was added, as it brings in quite a good income. Although the fathers do not charge for the little ceremony, it is expected that something be given for the event. This is one of the many little indulgences of our churches.

I know, however, from having been born from above, that the wind is correct and the water is false. I heard the wind. It was in my head, but seemed to come from without. I knew not whence it came and whether it went. So it is with everyone who is born of the spirit, and it hasn't a thing to do with water. Although water and blood are symbols of birth, the statement in the 34th verse of the 19th chapter of John: "When his side was pierced out came water and blood" the word "water" was added.

Remember, the body of scripture is the Word and the Word is God. The Word is to be eaten by assimilation, and what cannot be assimilated (like the physical world) must be rejected or eliminated. Starting with the 51st verse of the 6th chapter of John, eliminate the second half of the 51st verse right through the 58th verse, then go into the 59th: "I am the bread that came down from heaven. He who eats my body will live forever. This he said in the synagogue." In between these nine verses you will find the words which support the holy communion, all added by the early fathers to support the traditions of the church.

I have mentioned only a few verses, but I could take you through the entire Bible and show you many places where the words were changed to make them conform to the traditions of the church.

When my mother insisted that my son be baptized, I took him down to an Episcopal minister, where he put a little water on his head. The only thing that happened during that ceremony was that my son got his head wet. It certainly did nothing for him spiritually. But, in spite of the warnings mentioned at the end of Proverbs: "Let no one add to or take from the word of the prophecies of this book," and Revelation, regarding the adding to or taking away from the words of the book, our early fathers did not heed them.

Rather they tried to make the words conform to their traditions and conventions. The Book of John has many mighty I AM statements: "I Am the light of the world; I AM the bread of life; I AM the door: I AM the way," but at no time did he ever say, "I AM the convention, or I AM the tradition;" yet, to support the traditions of the church, the early fathers added to the word of God.

I tell you: behind the mask you wear is the only God. Divine Imagination reproduced himself in you as your human imagination; and because Divine Imagination contains all, everything is contained in the human imagination. One day you will awaken to this fact and discover that the world is yourself pushed out, just as the world is God pushed out. As this knowledge awakens in you, you begin to expand in the bosom of Divine Imagination, for you - human imagination and God, Divine Imagination - are one creator.

You are eating the body of God as you hear the word. Now assimilate it by dwelling upon it. Nehemiah tells us: "They read from the word of God with interpretation and gave the meaning so the people understood that

which was read." As you dwell upon God's word its meaning will be revealed to you from within.

The New Testament is only the fulfillment of the Old. Identifying the word with the bread of life, John is telling us he has fulfilled the statement in Jeremiah: "Your words were found and I ate them and they became a joy to me and the delight of my heart, for I am called by thy name, O Lord, God of hosts."

Unable to pay rent, buy clothes, or feed your family because of the limitations of the body you now wear, you may find it difficult to believe that you are the Lord God of hosts - but you are. No one imposed this limitation on you; you did it all by yourself. You have the power to lay it down and the power to lift it up again.

You did it in order to expand your power and your wisdom, for your journey is one of constant expansion and you could not expand unless you first contracted. You have to reach the limit of contraction and opacity called Man, before you can break the shell to discover your true identity which is contained within that shell (body) you have been wearing. Then you - the God who created the world - will begin to expand beyond what you were when you decided to contract in order to expand. Everyone will succeed. Not one will fail!

Today you may be satisfied with your earnings and the place in which you live in your contracted form; but one day you will eat (experience) the word of God and expand to the awareness of knowing, "I am He." This will happen only when the hunger for such an experience comes upon you, as told us in the Book of Amos: "I will send a famine upon the land. It will not be a hunger for bread, or a thirst for water, but for the hearing of the word of God."

The average person is not interested in hearing revealed truth. Yesterday I read a sermon in the paper where the minister said that religion should be rooted in reason. What nonsense! Religion is revealed truth. How could the story of the birth from above be explained logically? How could one like Nicodemus, born from the womb of woman and approaching the grave, be born from above logically?

The world thinks "above" is out there - but it is within. You came "out" by being born from below. Only by being born from "within" can you enter the kingdom of heaven. That withinness is from above, and that aboveness is the skull of Man. That's where the spiritual birth takes place and there is no water present.

If it pleases your family to have the little child baptized, do it; but baptism with water hasn't a thing to do with entering heaven, for this world does not terminate at the point where your senses cease to register it. When someone dies here, it is because they have departed from the body they are now wearing, but they are still in a terrestrial world just like this one. Everyone is instantly restored to a terrestrial life until they are born from within (from above); then they are restored no more, for they are sons of God who now know themselves to be one with God.

Jeremiah discovered that Jehovah was his own wonderful human imagination. I know this to be true, for he has risen in me, and I now wear the garment in which he rose. It was mine before that the world was.

Then I took it off to come into this garment of flesh. While wearing it, all impossibilities are dissolved, as the touch of exaltation which arises in me imparts to my nature; and wherever I go, clothed in that form, is heaven.

Blake identified the human imagination with the divine body of the Lord Jesus Christ, saying: "Babel mocks saying there is no God or son of God, but thou, O human imagination, O divine body art all a delusion, but I know thee, O Lord."

Knowing exactly what he had experienced and how he traveled across the bridge of incident which led him back into this mundane state called the waking world, he knew - when he opened his weary eyes - that he had returned. But in that realm, whatever he imagined happened; and he knew the power of the creator. He knew that all things were made by imagination, and without imagination was not anything made that was made.

If you awake in a dream and know exactly who is imagining it, you can control your dream. The same thing is true in this world. Become aware that it, too, is a dream. Awake! Remember who is imagining it, and control your day. Then one day you will completely awake to find yourself in that body which is the Lord Jesus Christ, to know that everything is your imagination pushed out. The restriction you imposed upon yourself when you came here was for the purpose of expansion, for you could not expand until you first reached the limit of contraction and opacity called man.

There are those who tonight will deny my words, but I know the truth of which I speak. When my mother told me of the word of God I believed her; but now I know the word of God from experience. My knowledge is not rooted in reason; it is revealed truth, and when truth is revealed, it is because God has unveiled himself in the individual. Truth cannot be proved logically. It must be experienced to be known; and when it is shared, some will believe and some will deny it. So when you read Blake's "Songs of Innocence," remember: Blake is telling a profound truth in the language of the child that it may be kept alive. Because it is so beautifully told, his words will live forever:

“Little Lamb who made thee
Dost thou know who made thee?
He is called by thy name,
For he calls himself a Lamb:
He is meek and he is mild,
He became a little child:
I a child and thou a lamb,
We are called by his name.
Little Lamb God bless thee.
Little Lamb God bless thee.”

In this simple poem Blake is sharing Jeremiah's experience as recorded in his 15th chapter, the 16th verse. The lamb is a symbol. We took our own life when we entered this world, as we are the universal humanity which Blake calls Albion. We all fell into individuality and diversity. As the one Man gathers himself together, we will all rise, one by one, back into the same one Man who is God the Father. Everyone will be gathered, for the body will not be complete until all are redeemed.

You and I are the gods contained in the one God. The Hebrew word "Elohim" is sometimes translated singular and other times plural, as in the great confession of faith of the Hebrew: "Hear O Israel, the Lord (singular) our God (plural), the Lord (singular) is One" One Lord became numberless gods who are now

being gathered back into the one Lord.

It is my hope that I can take from you the things that have been added to scripture, because they confuse the mind. Forget the word "water." You are not born of water and the spirit. Yours is a spiritual birth, and no physical baptism has anything to do with it. If it pleases the family, baptize your child; but don't think that because someone put a little water on its head that it had a spiritual experience, because it did not.

Everyone will, however, experience the real baptism, when he will stand in the presence of the Risen Lord, to be embraced into his body of love. Then he is sent to experience God's Word, for "My Word cannot return unto me void, but must accomplish that for which I sent it, and prosper in the thing for which it was sent," and God's Word is Himself.

Penetrating your brain and annexing your body, God - now believing himself to be you - is going through the afflictions of the world as you until he awakens, in you.

Then you will see the world as nothing more than yourself pushed out. And if you don't like what you see, you change it within yourself by changing your attitude towards it. As your attitude changes, so does your world, for everything is within you.

Then, one day, you will awaken to enter into and become one with the garment that was yours before the world was - to be one of the watchers from above, contemplating the world of death and eagerly awaiting the return of all your brothers. You and I were before that the world was. We still are, but we do not recognize one another. And when this world ceases to be, we will all be enhanced by reason of the experience of coming here and conquering death.

What I am telling you, I know from experience. I am not speculating or theorizing. In the world of Caesar I am weak and limited; but I know what I have experienced and I cannot deny them.

I know exactly what I had for dinner this night. I cannot deny the food I ate, any more than I can deny the visions I have had revealing my true nature - and I know that everyone is going to have them. When, I do not know. The day and hour remain the secret of the Father in you, for he will not awaken until he has accomplished his purpose. Having sent himself into the world clothed as you, when he awakens, you are the Lord God Almighty - but still restricted until you take off this fleshly garment of the actor, hang it up, and depart this stage forever.

But while we are here, we are given a law whereby, through its operation, we may know who God is. The law is simple. It is stated many ways, one of which is: "As a man sows, so shall he reap." As you imagine you are the man (the woman) you would like to be, you are sowing that imaginal thought in your mind.

To the degree that you are faithful to that assumption, you will reap its fruit in your world; but first you must know what you want. You may not desire the wealth of a Rockefeller or the fame of a Richard Burton. I certainly have no desire for that kind of money or fame; but if someone tells me they really want it, I will pray for him that he has it.

Everything here is fading and will one day vanish; but the immortal you who does not function in this world,

will live forever. Everything you have ever accomplished here will disappear, leaving not a trace behind; but the being of whom I speak is perfect, and functions in a realm of perfection.

There can be no blind, no deaf, no halt, no limitation whatsoever in that realm; rather, as you glide by, everything is transformed into the perfection that you know yourself to be. That is heaven. Heaven is not a locality but a body, a character, which - as it moves in the universe - it transforms everything into the perfection it knows itself to be. That then becomes the realm for the time, until it is left for anyone else to occupy, as it moves on to perfection elsewhere.

When you read the Book of John, don't think of eating the body of a physical man or the pages of the Bible but the Word of God, which - having heard it with interpretation - you eat it by dwelling upon it through the act of assimilation. You cannot grasp it all at once.

Certain portions you may not be able to digest, so reject it for a while. Eventually you will eat the entire loaf as my friend saw it, as alive, pouring forth blood. The beautiful imagery she saw in her vision is telling her that she has completely accepted the truth, and knows that all things spring from her own wonderful human imagination. She has eaten my body and drunk my blood through her acceptance.

Now she knows she doesn't have to go to church to have a little wafer and drink a sip of wine to eat the body of God. Rather, she knows she is doing it by accepting the fact that imagining creates reality. She may falter in proving it in the testing, but she has completely accepted it. That's why the symbol came to her in a vision which she can always fall back upon.

Now she knows that she cannot pass the buck by blaming her husband or her children, but must turn to self and say: "No man takes my power from me, I lay it down myself. And no one comes to me save my Father calls him, for he and I are one."

Someone may be a rascal and take from you what is yours; but when you know that imagining creates reality, you will acknowledge that no one could come into your life unless you called him. And he could not have taken from you unless you - by your attitude towards life - had allowed it.

The world is yourself pushed out, and you either control it or you don't. That's the story of scripture. There is no other God other than your own wonderful human imagination. If, when you speak of Jesus Christ, you mentally bow your head (if not physically) do the same thing when you think of your imagination, for that is he. Imagination is the Word of God who is God Himself. The world was created, is supported, and sustained, by your own wonderful human imagination. Change your imagining! Believe the change into being and you will live in a wonderful world of life.

Now let us go into the silence.

Neville 02-23-1968

JESUS CHRIST

Although only a few are teaching this wonderful principle at the present time, many others will follow; and because the Christian world believes in a man, this question will be asked over and over: "Do you not believe that a man called Jesus Christ walked the earth?" It is my hope that I will be able to clarify this point for you tonight.

Listen to these words from scripture: "You will know the truth and the truth shall set you free. Thy Word is truth." And speaking of Jesus Christ: "His name shall be called the Word of God." Here we see he has a name, so he is a person, yet he is the Word, the truth that sets man free. Confessing that he came into the world to do his Father's will, in the 6th chapter of the book of John he makes this statement: "This is the will of my Father, that everyone who sees the Son and believes in him should have eternal life."

Now, there is not a truth (or a lie) that does not have a man as its agent, as it takes a man to express either a lie or a truth, and Jesus Christ is called the truth! So when you are called upon to answer the question: "Don't you believe on e unique man was born in 4 B.C. and named Jesus Christ?" answer it in this way: "Jesus Christ is not a man, but God's plan of salvation.

One of the saddest and yet poignant statements in the Bible is recorded in the Book of Samuel. David's son, Absalom revolted against him and tried to take over the kingdom. All during the battle, however, David inquired over and over again: "How is it with the lad, Absalom?" And when he receives the news of Absalom's death he goes up to the chamber over the gate of Jerusalem and weeps, crying: "Oh Absalom, my son, my son. Would I have died instead of you. Oh Absalom, my son, my son." This is a foreshadowing in a not altogether conclusive or immediately evident way of the story recorded in the New Testament.

In the New Testament, we find that God the Father does that which David longed to do. He longed to give his life to restore his son, but he couldn't do it, for only God can give his live to save his Son. Speaking to humanity, Blake put these words into the mouth of Jesus: "Fear not! Unless I die thou can'st not live. But if I die I shall arise again and thou with me. Wouldest thou love one who never died for thee? Or ever die for one who had not died for thee? And if God dieth not for Man, and giveth not himself eternally for Man, Man could not exist." God died by emptying himself of his divinity. He is not pretending he is dead, but actually becomes the very breath of life of every child born of woman.
Now walking in the forgetfulness of Man, God has prepared a plan for his return, a plan whereby everyone is redeemed.

This plan of redemption is Jesus Christ, but because it is personified man has taken the vehicle that conveyed the instruction for the instruction, and the agent that expressed the great truth for the truth expressed. If truth

is to be expressed, it takes an individual man to express it. Therefore, when the story of redemption unfolds in a man, he relates his own experience.

Now we are told: "Everyone who sees and believes in the Son has eternal life." The words "see" and "know" the same in both Hebrew and Greek, so if tonight I paint a word picture of the plan of salvation, I am showing you God's Son. It does not necessarily follow that you will understand what I am saying and believe me, so the statement is made: "To everyone who sees the Son and believes…" Tonight I hope I can tell it so clearly that everyone can follow and understand what I say and accept it!

Jesus Christ is not a man! He is not a person, but God's plan of redemption which must be discovered and understood. To enter this world one must wear a body of flesh and blood; yet we are told that flesh and blood cannot enter the kingdom of heaven. It takes a spiritual body to enter that kingdom and my words are spirit! If I tell you a story that many in this audience have experienced, and you accept it, you too will experience the truth that will set you free. No man can set you free. This man called Neville is simply an agent expressing truth. It is not good enough for you to just understand it. You must believe - not in Neville - but in the truth he is expressing from this platform and his books. If I lie and you believe what I say then you can't prove it and will remain a slave. And oh, the pain that is promised to the teacher who dares to lie and mislead those who trust him. (Read it in the Book of James.)

I am telling you what I have experienced, so I can't lie. Jesus Christ, God's story of salvation, has been fulfilled in me. I have experienced the birth; the discovery of God who is David; the splitting of the temple which is one's body, the ascent of the Son of man into heaven, and the descent of the dove. The majority of the people of the world will not accept my story, for they want a person on the outside as their personal savior. Tonight many who are facing their inevitable departure from this world are hoping to meet what they call their "savior," but their savior is a plan of salvation who is God Himself!

When they ask you the question and insist on a Yes or No answer, ask them to come and reason with you in this manner: You believe in scripture? Let us turn to the 11th chapter of Matthew and read the story concerning John the Baptist. It is said of him: "Among those born of woman, none is greater than John the Baptist, yet the least in the kingdom of heaven is greater than he." Now let me ask you: Is Jesus Christ man of flesh and blood? Then he is not greater than John the Baptist. You don't believe that? Well, it was Jesus Christ who made the statement: "No one born of women is greater than John the Baptist." If you insist that Jesus Christ was born of woman and therefore in this world of flesh and blood, then he is not greater than John the Baptist. In fact, if you insist that Jesus Christ is a man of flesh and blood, and the least in the kingdom of heaven is greater than John, then is he not also greater than Jesus Christ?

God's plan of salvation, is an entirely supernatural drama and hasn't a thing to do with any child which came (or comes) from the womb of a woman. His story takes place in an entirely different area, for man comes out of his own skull. That's the birth from above. There is a wonderful hiddenness of Christ in the 6th, 8th, 18th and 19th chapters of the Gospel of John.

"Isn't this Joseph's son? How can he now say: 'I came down from heaven'"? He is Joseph's son in the eyes of hundreds of millions of people, but Jesus doesn't make that confession. Rather he tells you: "I have come down from heaven not to do my will, but the will of him who sent me, and heaven is within." How can Jesus be sent from heaven and be Joseph's son if Joseph is a mortal man?

In the 8th chapter of John they ask him: “Who is your father?” and he replied: “You know neither me nor my Father, for if you knew me you would know my Father also.” In other words, if you know Christ in the true sense of the word, you wouldn’t ask because you would know that he is yourself. You would know: “My Father is he who you call God. I know my Father and you know not your God.” You will find the hiddenness of Christ all through the Book of John. And although it takes a man to express God's plan, Christ cannot be seen by mortal eyes. He can only be known and experienced as the plan of salvation.

One who expressed the truth stood before Pilate, who said: “Who are you and where are you from?” And when he would not answer, Pilate said: “Do you not know I have the power to release you or to crucify you?” Then truth replied: "You have no power over me unless it is given you from above." (This word translated “above” is “anothen” translated in the 3rd chapter of John as: “You must be born from above.”) His world is not this world, for did he not say: “I am not of this world”? The drama unfolds in an entirely different world and what I share with you is that which I have experienced in that other world.

Now, let me share an experience which was recently shared with me. The lady writes: “Last Sunday night I felt your presence so strong that I sat down expecting to see you. Instead all I saw were lights flickering on and off like fireflies. Then I went to bed and this is my dream. I was watching my tape recorder run, observing the tape move from one reel to the other, when I remembered that if I would arrest the activity I observed in my own mind, it would freeze. Immediately I stopped the activity in my imagination and the reel moved no more. I notice that the instant I did it, something in me opened and expanded; but I could not start the reel again until I contracted my senses. This fascinated me so I did it several times, each time realizing that I could not start the action in my open and expanded state. Only when I had contracted my senses once more would the reel start and move, seemingly independent of my perception of it. And when I awoke I was disappointed because I had not stopped and started people, but then I realized the significance of the symbolism of the dream and was elated once more."

There is only God! God in the eternal state of existence! God in procession and God in return! Her experience of the night is a foreshadowing of her return to union with herself! Coming into the world she has played her part and is now tasting of the power everyone will exercise in the new age, a power completely unknown to man. Man is frightened by his own little devices, and thinks they can blast the universe apart; but they are only little firecrackers. You might have seen yesterday’s Los Angeles Times where the astrophysicists at Cal Tech
claim there are one hundred billion galaxies in our universe, with each galaxy containing one hundred billion stars; yet they can find nothing like our small little earth. The only thing in the universe that could cradle this biological experiment called Man is right here in our small planet - consisting of a sun and called Earth.

If you dwell upon this thought you should feel so great! The entire universe was created by an orgasm of God to produce this one little system! Have you ever seen the orgasm of a man under the microscope?

Billions of live organisms are there to attempt the likeness of the man, and only one is successful. Here is God's orgasm, and one system comes out that can cradle his experiment to make man in his own image. There is nothing here that can do it! God had to die in order for man to live knowing "If I die I shall arise again and thou with me, for if God dieth not for man and gives himself eternally for man, man could not exist."

When God became man he brought with him his plan of salvation, called Jesus Christ. The churches have organized and personified him. They have painted pictures of him and placed them on the wall, but that is not Jesus Christ! Jesus Christ is God's eternal plan of salvation, which is expressed by a man. No one knows the authors of the gospels. Matthew, Mark, Luke, and John are anonymous names of men who related their own experiences. Personifying the Son, they call him Jesus Christ, but man not knowing this cannot discriminate between the state and its occupant, so he takes the state and worships it. Jesus Christ is God's plan of salvation which unfolds in a man!

Now you will carry on when I am gone and you will be asked about him. When they ask you if you believe that a man called Jesus Christ was born of Mary, lived, and was crucified on a wooden cross, tell them the true story of salvation. You can, for you will be witnesses! You will have been born form above. You will have found David, who calls you Father. You will have been split in two, ascended into heaven, and witnessed the descent of the dove. When you have had all of these experiences you will be witnesses to the truth of God's word. As a witness, you are the fruit of the tree of life upon which Jesus Christ (as God's eternal plan) was crucified.

Men are looking for that tree in time and space, but Blake tells us: "The gods of the Earth and Sea sought through Nature to find this tree, but their search is all in vain; there grows one in the human brain." That's where Jesus Christ (God's plan of salvation) is embedded. Engrafted there, it grows and erupts into these major events until the climax is reached, which is the descent of the dove. Then the man in whom the eruption has taken place will linger to tell of his experience and encourage his brothers. Then he will depart, not to be restored to this terrestrial world, but to enter that age called the kingdom of heaven, where he will exercise a power greater than the wildest dream of mortal man.

When God's plan of salvation is complete, you have returned to yourself. That's divine reunion. Then you will know from experience: "I came out from the consciousness of being the Father, and came into the world by being aware of its existence. Again I am leaving the world and returning to the awareness of being the Father." Remember: there is only God the Father! This world is not some accident, but a plan to create and expand the creative power of God. There is no limit to your expansion, only a limit to contraction. Man is that limit. Taking on the limit of contraction and the opacity which is man, God unfolds himself in man to know unlimited translucency and expansion!

Jesus Christ is God's plan of salvation. When you can see this clearly in your mind's eye, you are seeing the Son of god, for God's plan is his Son called Jesus Christ. If you reject this, you do not believe in yourself. The entire gospel of John tells about faith and lack of belief in self! John tells you a story about himself He is expressing truth and personifying it as a man and it's the truth you should worship, not the man! John urges you to "Hold onto the truth, for the truth will set you free."

If you accept the word of God that abides in you, you will know its truth and be set free. But if you say: "I want this wisdom, but if I could find out how he made his millions I would delay this for a while and come back tomorrow. I want the millions first," I say to you: "O foolish one, your soul is required of you tonight. Tomorrow I will put you in a sphere where you will have your millions, but you will have to work for it."
Don't think that because you are now playing a noble part, you cannot move to an ignoble one. Just like an

actor, you may play the part of a king on the stage of time and space tonight, and tomorrow be cast in the role of a clown. "God only acts and is in existing beings or men." We are cast in role after role, until the work we asset out to do is completed in us. And regardless of what we do now, or our social or intellectual position, when we leave here we are cast in our appropriate roles. This I know from experience. Everything is done and everything is perfect. God planned everything as it has come to pass, and as it will be consummated.

So to you who are teaching now and to those who will follow, mark my words, you are going to be asked: "Don't you believe in Jesus Christ as a man whose mother was Mary?" This is a question I have been asked all through my teaching years. Just before I closed last December a man took issue with me, for my words were in conflict with his concept of Jesus Christ. He had him as someone of flesh and blood on the outside and could not give up that concept. He has never returned, but that is the fulfillment of the 6th chapter of John, for when the people heard his words, they said: "These are hard sayings," and they left, never to walk with him again. I am only fulfilling scripture. I tell the truth as I have experienced it and there will be those, like this gentleman, who will not walk with me again. He cannot walk with me while believing in a physical Jesus Christ, when my concept of him is the personification of truth, of God's plan of salvation.

This truth must be expressed by man, so a man comes and expresses it. One must learn to leave the man alone and hold onto the truth, for the truth will then engraft itself you and unfold within you. Then you will know who Jesus Christ really is, because when he unfolds in you everything said of him is experienced by you. And when you read that David called God "My Father," and David calls you "Father," then are you not God? If it is said that God's body was split from top to bottom, and it happens to you, are you not God? As these events happen, the whole Bible will open up, and you will see the wisdom of Blake when he said: "Rivers, mountains, cities, villages - all are you, for in eternity all are men."

Scripture records that the Mount of Olives was split, but you will know that it was your own body that was divided. You will discover yourself to be the River Jordan, for there is nothing but Man. When you enter into the awareness of being the mountains, the villages, and the cities you will walk in their heavens and earth, for "All that you behold, though it appears without, it is within you, in your Imagination of which this world of mortality is but a shadow." All of the mountains of the scriptures are within you, as are the cities and the villages, regardless of their names. You become the Jerusalem, the bride who comes down at the dawn. Being God, individualized, you will personify God's plan of salvation called Jesus Christ, for there is nothing but Man, and Man is God.

Now let us go into the silence.

Neville 10-2-1967

JUDAS THE REVEALER

Judas, the one in scripture who is the most condemned, is the true revealer of Christ. We call him Judas, but Judas and Judah are one.

In biblical thought, a man's name reveals his character. The full significance of the name is understood only when it is manifested in him who is the Word made flesh.
Tonight we will take the name "Judas" which is spelled "Yod He Vav Dalet He" [Ye-hu-da]. The Divine name "Lord" is "Yod He Vav He", called "I AM". So we have the Divine name, "I AM" with dalet inserted into it. Dalet, the fourth letter of Hebrew alphabet, carries the symbol of a door. So the central figure of the New Testament declares: "I AM the door."

Judas is called the betrayer of the Lord Christ Jesus. The dictionary defines the word "betray" as "to reveal, to make known; or to deliver into the hands of the enemy." Jesus Christ is called the Word of God, this Word is truth. So the one who reveals (betrays) the truth is Judas and those who do not understand recoil from his message. They are the enemy, although they know it not. Who could reveal the secret of God but God himself? Who could reveal your secret thoughts other than yourself? I could take you into my confidence regarding certain things in my life, but no one can ever know my thoughts but myself. So if anyone reveals Christ as the Lord it must be God himself. "He who dips with me into the dish." Who could dip with me but myself?

The Word of God is planted in every being and all the blows of life stir and agitate the Word, causing it to take root and begin to unfold. Then the drama as first told in the Old Testament and explained in the New as the life of Jesus Christ, unfolds, and you - an individual - are cast in the starring role! You are that which is being revealed to yourself.

Now let me share an experience of mine that took place on the 10th day of October, 1966. I am in a room, say thirty feet square, teaching the Word of God to twelve men. We were all dressed in ancient robes and seated on the floor. Suddenly one man rose and quickly left the room. As he walked out the door I knew he was going to tell the authorities what he had heard. Then a tall, handsome man about forty years old and about 6'4" in height, beautifully attired in costly robes, entered. We all rose and stood perfectly still as he walked in. Walking straight as an arrow to the end of the room, he turned at a right angle and walked to the end of the room, turned at a right angle and walked to the center, turned and approached me. Then he hammered a wooden peg into my shoulder and taking a sharp instrument, with one circular motion he severed the sleeve of my robe, pulled it off, and discarded it. Extending his arms to form the cross he embraced me, kissed me on the right side of my neck, as I kissed him on the right side of his neck. As we embraced and the scene began to fade, I saw the discarded sleeve. It was the bluest of blue.

Now let me turn to the 14th chapter of the Gospel of Mark, the 41st to the 45th verses. Imagination is speaking, saying: "The hour has come." (You will notice that everything is on time.) "The hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand." Then the evangelist speaks of the one who enters, saying: "The betrayer has given them a sign that the one he shall kiss is the man, seize him and lead him out safely." Then comes the finale, as the story of the betrayer is repeated, beginning with the words: "My hour has come."

This true story unfolds in man, for every man has the Word buried in him. One day that Word will burst the seed and expand into the tree of life. Judas was not the one that departed to tell what he had heard. Judas is the revealer. No one knew who the betrayer was, only that he was to enter quickly, go straight to the one who is being revealed, and kiss him. Walking as fast as a soldier does on a rapid march, Judas embraced me, called me "Master," and revealed me as the one in authority - fulfilling the 22nd and the 53rd chapters of Isaiah. Hammering the peg upon my shoulder, I was given complete authority over all the inhabitants of Jerusalem and the world until the end, when the peg will fall and I am relieved of its burden.

The question is asked in the 53rd chapter of Isaiah: "Who has believed our report and to whom has the arm of the Lord been revealed?" In this world the right arm is symbolized in the Mass, in that communion must be taken with the right, never the left hand. These fellows come down, clothed in their ecumenical costumes, with a cloth on their right arm. There was a Cardinal here who developed some kind of a clot in his right arm, and when they amputated it he was given special permission from the Pope to conduct the Mass with his left hand. All this is symbolism on this level, and on the higher level the sleeve is severed to reveal the arm of the Lord.

Now, "The hour has come when the son of Man is betrayed into the hands of sinners." Who are the sinners? Those who recoil from the revelation of the truth that the human imagination is God! Tonight one billion who say they believe in Christ will recoil from the thought that their human imagination is God, and do not know they are sinners, enemies of the truth; for the true Christ is God's power and wisdom housed in Man as his own wonderful human imagination. Those who do not accept the truth but see only its embodiment would destroy him, but he who recognized the personification of truth embraces him with extended arms.

The word "Judas" means "to celebrate; the hand of power, to revere; to worship with extended hand." That is exactly what he did - he extended his hands to me. He was the celebrant conducting the Eucharist; putting into the shoulder that which would form the burden of Israel, he extended his arms, embraced me, and betrayed me with a kiss. Judas is he who reveals you to yourself! So, scriptural characters are known only as they are manifested in you who are the Word made flesh!

The whole vast world - misunderstanding the story - condemns the revealer, and anyone who reveals this truth is condemned. But Judas, the revealer of scriptural truth, is in you and when you arrive at a certain point, like a tree bearing fruit he will be made manifest. Judas is known in his full significance only when he is made manifest in you, the Man who is the Word made flesh.

Let me now share an experience of a lady who is tasting of the power of the age to come. She said: "One afternoon in May of 1965 I was lying on the floor with my eyes closed, claiming that I could get out of my body if I wanted to. Suddenly I am viewing a country scene, as a horse-drawn carriage appears to my left with two people in it. The road is unpaved, yet the dust does not stir. It is lined with trees in the act of motion,

but not moving. Ladies in skirts to their ankles and men wearing period clothing were standing to my right, three abreast, all facing the carriage. Everything seemed to be in the process of motion, yet perfectly still. Then I intuitively knew that my presence made them inactive, and that when I left they would become animated again. Instantly I am back on the floor, and - knowing I was there only a second ago and completely awake and aware - I asked myself: 'Where was I?' and a voice within me answered: 'Paris, 1778.'"

May I tell you: this world is a play. Like the first act of any play, nothing has passed away, but is reenacted over and over again. Man, totally unaware that the world is a play and the garments dated, animates a section of time until the buried Word of God hatches out and he is born from above. That Word housed in you must be born from above for you to inherit the kingdom of God. And when you do, you will discover this world which seems so alive, to be dead. Those who are having these experiences are tasting of the age to come, when one by one we are all united into a single being who is God.

One being buried himself in all! His buried self containing his plan of salvation is called the Word. Now, the words Judah, Judas, and Jew are one and the same in scripture and mean the creative hand of God. The word begins with the letter "Yod" meaning "hand", then comes "He," "Vav," - and in the word "Judas," a "Dalet" (a door) is added. Are we not told: "I am the door; anyone who enters by me is saved"? You can only come through the one door. It is through this door of awareness that he enters and embraces you. He betrays you by revealing you to yourself as the being upon whose shoulder the responsibility and authority of many are nailed.

Every one of us exercises the right to turn this wheel of recurrence, as we pass through the same scene over and over again. This lady saw a scene in the year 1778. I have entered scenes just as solid and real as this room, knowing that if I arrested an activity in my imagination everything will stand still. I have entered a restaurant and, observing people being served, I have arrested an activity within me and everything stills. Releasing it, everything continues as intended. The world is a play which has already been written. The players are merely actors on the stage, but getting carried away with the action you weep and laugh, for becoming involved in the emotions of the unfolding acts you do not realize it is only a play.

Imagination is buried in his predetermined play, from which he is born and dies over and over again until the Word buried with him awakens. That is God's awakening and your extraction from the play, as told us in the Psalms: "To the Lord God belongs my redemption from death." God doesn't redeem you from the outside, for every character in scripture is in you! All things exist in the Human Imagination, which is the Divine Body!

The Word of God which was with God and is God, is the play. It takes experiences of this world to agitate it and get it in motion in order for God to awaken; and as he does, all the characters of scripture enter to play their part. Judas appears to betray the Son of man, yet the Son of man is Jesus Christ, and Jesus Christ is the Son of God, who is one with God. Judas reveals you - the Son of man - to be one with God the Father. Then he delivers you into the hands of the enemy, for you are compelled to tell your experience and those who hear it will recoil, for they know it is not so. "Father, forgive them, they know not what they do." They attack because they do not know God's revelation unfolds from within!

Test your own wonderful human imagination this night and believe in the reality of Christ, your creative power. Believe that all things are possible to him. Imagine the state you desire to express in this world, and as

you go about your business you will see how quickly it will come to pass. Then one day scripture will unfold in you, casting you in the central role, but in the interval you are free to choose whatever you want to be or do.

Have you ever seen "Hamlet"? I have seen it maybe a dozen times as different actors play the part, and no two interpret Hamlet alike. Each differs in his interpretations, as is their privilege. And so it is with the part you are now playing. You can change it and play it differently if you desire, but you will not go outside of the framework of God, because his framework is within you. His play will unfold in you, for the outer part doesn't really matter - it simply goes on forever.

The scene this lady saw in 1778 in Paris remains forever as a part of the play. When I shed this garment and it is burned, the garment is gone, but you cannot destroy the interval that it walked this earth. Someone will come upon a scene in this time slot, reanimate the character, and play the part or still it - as my friend did - and view the scene. This section of time never passes away, but the gospel, the Word of God, is buried in all who are present in the scene. And God's Word will slowly unfold in you, as the immortal you cannot die. You cannot go into eternal death in that which cannot die, and your immortal self is the human imagination. I don't care what you do to the body you wear. You can rub it out, dissolve it, or turn it into ashes - but it cannot die. I AM a God of the living, not the dead; and everything which appears to die does not, but remains forever and forever and forever.

Blake, in his "Visions of the Last Judgment," said so beautifully: "Eternity exists and all things in Eternity independent of creation which was an act of mercy." The world and all within it exists, but buried in the world is God himself. That was his act of mercy. And when he extracts himself from this bondage to decay, he expands beyond what he was when he buried himself in us!

In the 6th chapter of John, we are told that it is the will of our Father that of all he has given us nothing shall be lost, but will be raised up on the last day. What did God give us? Every character in scripture. And you will raise them all at the last day, because the infinite God is buried in you!

Take my words and dwell upon them, for I am telling you what I know from experience. I can see it all unfold in my mind's eye. In my vision we were all seated on the floor when authority entered the door. "Rise, let us be going. See, my betrayer is at hand." We rose and stood at attention as the symbol of authority moved across the room. Here was God Himself transferring power to the one he betrays by a kiss. The world has condemned a man called Judas, yet he is the eternal character who reveals God in man, to the man in whom God fell. So to go back to Blake: "Why stand we here trembling around calling on God for help and not ourselves in whom God dwells? Return to self in whom God dwells and scripture will unfold in you!"

When Pilate asked: "Where do you come from?" and Jesus did not reply, Pilate continued: "You will not speak to me? Do you not know that I have power to release you and power to crucify you?" Then Jesus said: "You would have no power over me unless it had been given to you from above; therefore he who delivered me into your hands has the greater sin." This world is a play and you can do nothing, were it not part of the play created from above. In your blind state you think you have the power to release or crucify, but you can do nothing were it not given to you from within. You must be born from above to get that same power! Only then will you know the power to annex the play that is repeated over and over again, yet all taking place within.

From beginning to end, the story of scripture is true. Every word of it has been fulfilled in me, yet I am the same person I was as a child named Neville. My mother is just as dear to me, as is my father. They are gone from this world but not to me. My brothers, sister, and friends, my wife, my daughter and son are just as precious to me as they always were, so I am not a different person because of my experiences. I have experienced everything said of Jesus Christ in scripture, and yet there is no loss of identity.

I know from experience that Jesus Christ is your own wonderful human imagination where all things exist. Buried in you, the human imagination unfolds as scripture fulfills itself in you. Not knowing you are human imagination, you imagine all kinds of things and cause the blows of life. Unwilling to apply your imagination, you - as the enemy of Christ - recoil from what I am telling you. You would rather go to church, light your candle at Mass, and think that's enough. I have letters from people who believe that I who make this statement am a devil. But I know that one day they will awaken and everything they have done will be forgotten and never brought to mind again. They are doing and saying these things because they are struggling within themselves. Unable to believe that their own wonderful human imagination is God, they are the sinner who is missing the mark in life - the sinner Judas betrays Christ to.

Tell the sinners of the world that the cause of the phenomena of life is in them and they are going to resent it, for they cannot believe that God is in them as their own wonderful human imagination. They cannot believe that the only God so loved us He became us that we may be as He is. Unable to accept the truth, they will try to tear the revealer apart. That is why he was told to "Lead him away safely." The violent simply leave your world. They depart because they cannot accept the truth.

When truth is revealed the majority will not believe it, as it is not what they are expecting. They are looking for some external God to deliver them, yet there is not any. Follow no external being - and that goes for all teachers, all Popes, all governments, all everything. The minute you believe someone external to yourself is your great leader he will enslave you, as told us in the first chapter of the Book of Samuel. Find God within you or you will never find him. And when you do, scripture will unfold in you! You will find yourself in a room, clothed in robes of the ancient world. Then Judas will appear and betray you with a kiss. But you aren't going to be crucified. The crucifixion is over, there is only resurrection. One after the other all are being resurrected.

Now, in the New Testament Judas is the only suicide. Another is implied in the tenth chapter of John, where Jesus said: "No one takes away my life, I lay it down myself. I have the power to lay it down and the power to lift it up again, for I and the Father are one." So no one can take your life from you, but Judas commits suicide, knowing "Unless I die thou canst not live, but if I die I shall arise again and thou with me. Wouldst thou love one who had not died for thee, or ever die for one who had not died for thee? And if God giveth not himself to Man, Man could not exist, so God died." (William. Blake) Because God is his own Word, which is buried in all and contains his plan of salvation, he died and reached the limit of contraction that you might live. Revealing himself to himself in the state of Judas, he expands as the story of Jesus unfolds within you, the individual in whom the seed bursts.

Everyone will experience this same story and no one will be lost. You can't lose Judas! The world thinks he was the son of perdition, as told us in the 17th chapter of John: "Of all that thou hast given me I have lost none but the son of perdition"; but the "son of perdition" means "the belief of loss." I can move in time tonight

to the year 2000 and see it taking place now, or I can go back to the year 1778 as my friend did, so I know nothing is lost. I also know that in this fabulous world of ours there is something in us that awakens and shows us that we are God the Father.

In the 17th chapter of John, God is addressed as "Holy Father," saying: "Holy Father, keep them in thy name which thou gavest to me that they may be one as we are one." Keep them in the name of Holy Father that they may be one as we are now one! The name Father is given to you not just as a name, but as an identity. When God's only begotten Son calls you Father, your true Fatherhood is revealed. Then the same one that came to me will come to you. He will nail the peg upon your shoulder and sever your sleeve to reveal the arm of power. And you will say the words: "Who will believe my report" To whom has the arm of the Lord been revealed? Then you will tell it because you cannot restrain the impulse.

"If I say I will not mention his name anymore, there is within me as it were a burning fire within my bones and I am weary with holding it in and I cannot." I cannot restrain the impulse to talk about it while I still wear the garment of flesh, because I know it is the truth. So I tell it and some believe while others disbelieve. When it happens to you, don't be surprised if no one in your family shows any interest in your experiences. They are simply not hungry for the Word of God. But the time will come when a hunger will come upon them, not for bread or water, but for hearing the Word of God. When the hunger comes the seed is about to burst, but until then they would rather have the orthodox concepts of God.

So Judas is the most maligned character in the New Testament. He was the only one who committed suicide there. In the Old Testament, Saul committed it as well as three others, yet none are condemned because the Lord himself said: "I take away my own life. No one takes it from me." So in spite of what the churches teach there is no condemnation for suicide. In the beginning God committed it, saying: "No one takes my life, I lay it down myself. I have the power to lay it down and the power to take it up again." Committing suicide to become as you are, in the end you will commit suicide to be as He is!

Now let us go into the silence.

16 February 1965

Neville Goddard

Law – Story Telling – Picture Taking

Tonight, as I told you recently, is for my friend who is taking flight and she wants the law, so this will be on the law. All things exist in the human Imagination and by all things I mean it literally, all things. “All that we behold, though it appears without, it is within, in your Imagination, of which this world of mortality is but a shadow” (Blake, Jer., Plt.71).

If you could now think of your Imagination as the most sensitive instrument in the world, and compare it, say, to a piano; you can’t conceive of a tone or a combination of tones that it could not express. And so you can imagine, so you own the instrument: it’s your very self. But if you owned the most wonderful piano in the world, it wouldn’t mean you could play it, not play it really intelligently. You would have to find out some wonderful method and then practice. So here is this wonderful instrument, which is your Imagination, and so you own it, and that instrument is God. God actually became man that man may become God. So we can’t think of God as even near, for nearness implies separation. There is no difference between divine imagining and human imagining save in the degree of intensity of the two. When you and I are born anew, it means an expansion of the same power, which is imagining, and we rise to higher and higher and higher levels. On this level it is the same power but it’s keyed low. So here, when I speak of God I’m speaking of your own wonderful human Imagination. Now we can put it to the test, actually test it. “Come test me and see,” that’s what we’re invited to do in scripture (2Cor. 13:5). So I say that the actual source of all phenomena is one with imagining that is active in you and me. There is no other origin for phenomena in this world.

Now, let me share with you one story that was given to me this week, rather, a couple of weeks ago. This friend (who is here tonight) he said, “I’ve known this man—-I’ll call him Pat—-I’ve known him for about six months. He’s general manager of an auto supply firm. I also know his boss. I’ve known him for about four years, a very difficult man, so let us call him, say, Mike. One day, in fact, the day was the 5th day of December of last year, I stopped into this firm and chatted with my friend Pat. Talking with him I discovered he would like to buy the firm but he had no money, so I explained this principle of imagining to him. I said, Forget the means, forget the money, and if you really want to own your own firm, this is what I would do were I you. Tonight when I go to sleep I would make a certain drama. Take people who sincerely love you, your wife, your children, and I think I love you, so include me if you want to use me. But make a scene which scene if true would imply the fulfillment of your desire…that you own this auto supply company. Now, this is how it works. But you must, above all things—when you carry on this inner conversation with those who will be sincerely thrilled because of your successful transaction in closing the deal to own the thing, but also in the successful running of it, the operation of it—you must capture the feeling! Feeling truly is the secret. You must feel the reality of what you are doing. And this was December the 5th.

“On January the 5th, one month later, I received in my mail an advertising letter announcing the new owner of this firm. It was not that particular auto supply company, it was another, and he was the owner of this auto supply company. So I stopped in to see him, as a friend, to congratulate him and this is what he told to me. A man came in who owned an auto supply company and in the course of conversation he let it be known that he would like to dispose of some of his properties. He has many parcels and one was an auto supply company. Well, then because of my interest I simply perked up and told him of my interest in owning my own company…but that I had no money. He said that you don’t need money—‘you can just take possession of this company, we’ll sign the papers, and you pay me out of profits. You be the owner and you will pay me out of profits.’ We received the announcement in the mail of the new ownership of this company…a man who heard on

December the 5th how to operate God's law, and by January the 5th, one month later, he has successfully closed the deal for his own company by the sheer operation of the law." So I say, imagining contains the whole; all things are contained in the human Imagination.

Now, how could I do it? Well, try it in this way. Bring before your mind's eye anyone in this world, or any combination, and then listen to them tell you a story, a wonderful story. You listen carefully as they unfold the story and you become excited, just as though you're hearing the most wonderful story, and when you reach a certain point, which is the climax of the story, take a deep inhalation and feel thrilled all over. It doesn't really matter after that…it's like taking a picture. Life develops it then. Life has a strange way of developing that picture. And you will see a negative in the solution—it's an acid solution and it burns it, it has to be burnt—and then you take it out, and you dry it, and you have your picture. So, life actually is just like that. As we are told, "He whom he hurts and afflicts for secret ends he comforts and heals and calls them friends."

Learn how to play this wonderful role. All things are contained in the human Imagination, but all things. Not a thing outside of your Imagination. Try this very moment to think of something in this world of ours that is part of the affairs of man that wasn't first imagined. You may say, well, a tree wasn't. Well now, on a higher level it was. On our level, automobiles, clothes, chairs, buildings, on our level; then he said, go to another level, the animals; then we go to another level, the plant world; another level, the mineral world. But, may I tell you, on higher levels they too were first imagined. On our level we are learning and trying to experiment. And so, this building first had to be imagined, the flag had to be imagined, the suit that I wear, everything in this world that is related to man had first to be imagined by man before it could be brought into this visible world of ours. And so, all the other kingdoms—the plant kingdom, the animal kingdom, the mineral kingdom—they too had to be first imagined.

On a higher level you are that being. You are moving towards that being to be one with it, because you are one with it now anyway, but you are keyed low for educative purposes. And so, just as this chap in one simple moment…had no money…he only had a desire. God, who is your own wonderful human Imagination, speaks to yourself through the medium of desire. He desired to own his own automobile supply area; he wanted his own auto supply shop, but no money. Now, the man who he worked for—and my friend knows both of them—and he tells me the owner of that shop was the most difficult person to deal with. He had meetings with both of them. But he didn't talk to the owner; he talked to the one who wanted to own it. What he really wanted was to own his own shop. He knew these auto supply things, so he wanted it. Well, he got it. A man comes in and in the conversation reveals he would like to unload this parcel. He had so many pieces of property, and this he would like to unload and made it possible by saying to him, "It's yours. We'll sign the papers and you simply pay out of profits."

I can multiply this kind of a story by the thousands. If you will actually believe it! And the day will come that you will simply find that everything in scripture is true. The law is all there, but man doesn't see it. Our ministers are not telling it. As Lord Lindsay, who is the Master of Balliol College of Oxford, he said to a group of ministers one day, he said, "You ministers are making a mistake. In your pulpits you are arguing for Christianity. No one wants your arguments. You ought to be witnessing: Does this thing work? Then share it with the rest of us. Don't give us all this business of the arguments for Christ. Share it with us, does it work? Well, then share it with us, let us prove it in performance."

My wife here recently gave me—as a little joke on Valentine's Day—a little book called The Gospel According to Peanuts. Well, in this little paperback book Peanuts is making the statement—and you listen to it carefully—"The church is the greatest non-profit organization in the world," but spells profit, p-r-o-p-h-e-t. There is no voice of God from the pulpits of the world, none whatsoever. They will take one little passage of scripture and never refer to it, quote a little passage, and then talk about the President or Vietnam, about some other thing on this level—not a thing to do with interpreting the word of God.

Now, we go back to the word of God, the Book of Nehemiah, the 8th chapter, the 8th verse: "And they read from the book, from the law of God clearly with understanding; they gave the sense, so that the people understood the reading." So they take the law and explain it. That's the purpose of the book! If God is sent into this world, he's sent only to teach the law of God, that's all he's sent to do. He's told to go and tell them of the law of God and the Promise of God, and to repeat it forever and forever. Tell them of the Promise. What is the Promise? That God is going to give you his Son, not as a companion, he's going to give you his Son as your Son. If he gives you his Son as your Son, he gave you himself. For if you are the father of the Son of God then you are God. It's God's purpose to give himself to man, and to give it so thoroughly that there is no other in the world, just you and God; and because he gave himself to you, just you, and you are he. That's the story. That's his Promise. Let them wait in hope.

But now, to comfort them while they wait tell them of God's law, and explain all about the law. It's a simple law based purely on belief. "Whatever you desire in this world, believe you have received and you will" (Mark 11:24). Now I have found this simple technique…honestly, it's so simple…I feel I'm taking pictures, that's all that I do. You ask something of me. I don't know a thing in this world about the human body. If you brought me a bone, I couldn't tell you if it came from the foot or the hand, I wouldn't know. I know nothing of the human body. I don't know how it operates. I know nothing of diet. I try to satisfy a hunger. One day I might want fish. I want fish; don't tell me about meat. Next day I want meat, whether it's Good Friday or not. And so I satisfy hungers that way. Well now, you have a hunger so you come to me to ask me—I think I know the law—to satisfy or aid you in the satisfaction of your hunger. So you name something and you want…just like my friend, he went into this shop and he found a man who had a hunger to own his own business… that's a hunger.

Now, all you do is this. You meet someone. Don't wait until tomorrow to do it, right at that very moment as they depart from you. Let them go on their way. And if they ask you "What must I do?" Do nothing! They're not taking the picture; I'm taking the picture of them. All things exist in my Imagination, so I can't ask them to cooperate. If I ask them to cooperate with me, I'm sort of shifting the weight and preparing a little cushion in the event of failure. Then I could say you didn't do your part. I don't need them. Let them get out of my sight—I know what they look like, I know what they sound like—and then bring them into my mind's eye and animate them. Have them all animated. If I need another one to come with them, if I need six more, or some other thing, another person, alright, bring it all in and set it up as you would set it up in a studio. You're going to take a picture. And then let the whole thing become animated. Just as you get it all animated, they're all telling this wonderful story concerning the fulfillment of the desire—this is the end, you always go to the end—then as you become more and more excited, one deep inhalation. And may I tell you, every atom of the body explodes.

You can try it right now, or try it when you go into the Silence. You can't stop it…you get excited… and suddenly everything explodes. It's really a creative act. It doesn't have the physical effect here; there is no physical evidence there was a creative act, but it's the same sensation. Only every atom of your body explodes, the whole thing explodes. Then, as he said to this man in the store as he was teaching him how to operate this wonderful, sensitive instrument, he said, "Should you tomorrow or in the interval between now, this night, and you do it, and the fulfillment of it, should one little doubt enter your mind, do this: just remember "But I experienced it, I experienced ownership, so I don't care if at this very moment something denies it, I experienced it!" And therefore that little doubt will go to sleep. If some little thing comes in the interval to disturb you, remember you've experienced it. You took the picture. Well then, life develops it. Life is the acid and life develops it. Then the whole thing becomes externalized in no way that you could ever have devised. How could he have devised the means that a man, an honest man, a decent man who was a business man would say to him, "Well, pay me out of profits." What sort of business is that…pay me out of profits? And yet, that is exactly how it was consummated. He bought it only on faith, only on his own honesty.

So this is the simple, simple law that I am trying to get over to all. But to my friend who departs a

week from today on this very long tour—London, Russia, Tokyo, Formosa and other areas—let her tell this story to everyone who will listen to it, that imagining creates reality. That's basic. But you've got to know how to do it. I could own the most glorious, the most sensitive violin in the world. Give it to me, I could take it to a dealer and he'd say, "You know what you have here?" and he could give me some name that I don't even understand, and say to me, "You know what, well, that's worth $500,000." So I have it…all I have is $500,000 and I can't get one note out of it. And so, you have something far more sensitive: you have God—the world's greatest in the world creative instrument. So ___(??) because it's you, he became you, your own wonderful human Imagination. But you've got to learn to play it. And you make unnumbered mistakes, just as a child playing a violin, and you put your fingers in your ears to stop the sound coming from it. But he is learning how to play.

Well, you and I make mistakes. We become violent, we become thieves, we become this, become the other…all by imagining. The terror that confronts man today is simply man. It isn't Russia; it's his own conception of himself that is the terror. My conception of myself is the thing that terrifies me. What is it? I'm a little man, unwanted, unschooled. Is that my concept of myself? Well, it terrifies me, because if it is my concept of myself, everything in this world reflects it and runs at me to bear witness to my own concept of myself. But if I know that all things are within me and I could by changing my conception of myself change the world in which I live, well…let me try it.

William James, one of our great educators at Harvard University, he made the statement that "the greatest revolution in my generation was the discovery that man, by changing the inner attitudes of his mind, could change the outer aspects of his life." Well, here is the great William James. Well, that was told us in scripture in a very simply manner…but William James, this brilliant philosopher, great, great man, great educator…and he took all these things. You might have read one of his books A Variety of Religious Experiences. It's really worthwhile re-reading, because he took all these cases, these strange experiences. It was he who said that "the mother seed and the great function of all true religions begin in the mystical experiences of the individual; that all theologies, all ecclesiasticisms are secondary growths superimposed. That these great experiences that give birth to true religions come from the depths of the soul, belong to a region that is deeper and far more real and vital than that which the intellect inhabits; because of this, they remain forever secure from all intellectual arguments and criticisms." This is the great William James.

Well, when he made the statement that here, the greatest revolution in his generation was the discovery that man by changing the inner attitudes of his mind could change the outer aspects of his life, comes right back to that simple little verse: "Whatever you desire, when you pray, believe that you have received it, and you will" (Mark 11:24). Well, do you know the word "to pray," both in Hebrew and in Greek, if you look it up in your biblical Concordance it's defined as "motion towards, accession to, nearness at, at or in the vicinity of." That's what it is. So I stand here, and now it's motion towards, motion towards ownership of that auto supply. Well, if I could really get near enough so that I could get accession to, I would sleep this night in the consciousness of ownership, wouldn't I? As I get nearer and nearer and nearer to it, it's like a motion within one's being. If this night I would go to New York City, and time would not allow it, my commitments would not allow it, oh, thousands of things could stand in the way, but I still want to go, what I should do, I should this night assume as I go to bed, assume that I'm sleeping in my hotel room in New York City, and then view the world from New York City. Just see the world as I would see it were it true. When I think of Los Angeles I can't see it around me here, as I would tonight when I sleep, I must see it 3,000 miles to the west of me. Well, if I fall asleep in that state, I have prayed… for prayer, to pray, is to move towards, accession to, nearness at, at or in the vicinity of.

If I want to go to New York City, let me get as close as I can 'til finally I can get right into it. As I get into it, then think of the world for confirmation. Motion cannot be determined except by a change of position relative to some other state. If I move from here to the end of the room without some fixed frame of reference against which I move, I wouldn't know I moved. I would have no way of knowing that I move at all. There must be some frame of reference. Well, this is a frame, the

world is a frame; it remains fixed relative to me the pilgrim who moves. So I move from poverty to security, or from illness to health, and so there's a frame of reference, and my world will reflect that motion that I make…and this is praying.

So everyone in this world contains within himself all that it takes to become what he wants to be in this world; for all things are contained in the human Imagination, and that is God. So God actually became man that man may become God. Don't think of him on the outside; he can't be even near. If God actually became me, he cannot be near, for nearness implies separation…can't even be near. So listen to these words from the Book of John, "You will die in your sins unless you believe that I am he" (8:24). This is not a man talking to others; this dream takes place in the individual. I am saying to myself, "You don't believe in Neville? Well, then stay and stew." You will stew in your limitations and therefore miss your mark in life, which is sinning. For, "to sin" is "to miss the mark." You miss the mark and go on forever missing the mark unless you believe that I am he. He what?—am, that which I would be. I desire to be other than what I am. I've got to believe I am it; and unless you do, then you sin.

But you will know the truth and the truth will make you free. Well, what is truth? We say a true judgment must conform to the external facts to which it relates. I say that isn't true at all. Truth depends upon the intensity of imagining, not upon facts. The man had no external fact to support his imaginal claim that he owned a shop, none! But he actually believed he owned it and slept in that assumption. So truth does not confine itself to the external reality to which my judgment relates. It isn't so at all. You can simply know what you want—don't ask how you're going to get it—assume that you are it; and if you can become self-persuaded that you are that which you've assumed that you are, in a way that no one knows it becomes externalized in your world. This is God's law, and it's God in operation, because your own wonderful Imagination is God. So an imaginal act is God in action.

But God creates not only by the imaginal act, he mixes it with faith. Imagination and faith are the stuff out of which man creates his world, so it has to be blended with faith. I must believe in the reality of my imaginal act, and remain faithful, loyal to that unseen reality, just as though it were true. Now, if you really believe that your Imagination is God, and believe implicitly in God, you can go from here to goal after goal after goal. Just try it. And may I tell you, share with me your experiences, just as my friend shared with me this experience, so that I in turn may tell it from this platform and encourage everyone to go on from wherever they are to where they want to be. I could tell you unnumbered stories and repeat the thousand I've already told you, but why? Bring in new ones by taking this simple, simple technique and trying it. As you try it it will work…it will prove itself in performance. No power can stop it.

So here, this is God's simple, simple wonderful law. So when you read scripture most of it will be on the law. Great promises are made, but most of it is simply law…it's all conditioned. It's called in one book "repentance," that's simply conditioned states. Repentance is a radical change of attitude towards life. And God repented that he promised the good and then God repented that he promised the evil. As they change, he had to change. It's the same being; he's only reflecting himself. As told us in the 18th chapter of the Book of Jeremiah: "And the word of the Lord came to me and said 'Go down to the potter's house, and there I will let you hear my word.' So I went down to the potter's house, and there he was working at his wheel. The vessel that he held in his hand was spoiled, but he reworked it into another vessel, as it seemed good to the potter to do" (verse 1).

Well, the word translated "potter" in Hebrew is "Imagination." So I went down to Imagination's house. Well, what Imagination's house? I turned my attention inwardly and thought on self and found what I was imagining. But I was thinking of a friend of mine; he wasn't well. Well, that's the marred vessel…I am fashioning a vessel of a friend…that's not a nice picture. Don't discard it, take the same vessel and reshape it into another vessel, as it seemed good to you to do. Never discard anyone; you don't have to. So just as you think of someone…and you feel sorry for him, well, why feel sorry for him? Take the same one and so reshape it that you feel happy for him. I know in our

language we have so few words to express rejoicing with those who have great joy in the world, and so many words to feel sorry for those who are in pain—compassion, sympathy, pain. If I use the word "empathy" there isn't one person in a million who would know what I'm talking about. It's a word, it's in the dictionary. But have you ever heard of anyone actually saying…save in literature, yes, you can put it in a book, and the average person reading it runs to the dictionary for the very simple reason he doesn't practice it. So you empathize, and they say, "He does what? He empathizes?" And so he goes to the dictionary to find out what is he doing. Because we don't really empathize: We don't rejoice with those who rejoice. But let something be wrong with someone, oh, all run right over and meet with them…because it's happened to him, not to me. That's the attitude towards life.

So we have to start taking something entirely different out of life and rejoice with people who find something wonderful smiling upon them. They come into a fortune…are you envious? Why envious? Rejoice with them. But he lost a fortune…run right over and sympathize. He's down to my level now. Well, that's not the picture, because all things exist in the human Imagination. And because they do look upon it as the most sensitive instrument in the world, because it is, learn to play it. You can buy the most expensive instrument, but you've got to learn to play it.

A friend of mine (he's here tonight) he has a music shop—a little while ago, someone came in and wanted a machine, a guitar. He said to him, Can you play it? He said no. He took the guitar from him and he made a few chords on it, and he said, "It will take you a year to do what I've just done so casually. You shouldn't buy this." He could have made money on it by selling it to him, but he wouldn't sell it to him. This boy, whoever he was, thought that by owning a machine you could go right out and simply become a Beatle. Well, that was not it, so he didn't sell it. You have the greatest instrument in the world, and that is your own wonderful human Imagination. Look upon it as the most sensitive instrument in the world and learn to play it. Because it is an art, a great art, you must first of all acquire a nice method. There must be a method and then constant practice…constant practice. So every moment of time you have the opportunity to practice. Somebody needs something and you can play that tune for them. Whatever they need, you can play it for them and bring about a harmony in their world. Bring them before your mind's eye and rearrange the chord. The chord is made up now of things. You assemble things which if true would imply the fulfillment of your desire for them. So you are going to assemble the notes that would make the perfect chord, the harmony, and then you breathe them in, you strike it that way, and then it externalizes itself. And you do not a thing beyond that…that's all that you do. This is the simple, simple technique of the working of God's wonderful law.

Tomorrow, when you rise to higher and higher levels, which you will, the whole vast world will respond instantly to your imaginative act. For man, as God rises within him and expands within him, he finds himself in a world completely subject to his imaginal acts. They spring out of nowhere. It will not take an interval of time between the imaginal act and the fact, instantly it's right there. You create your own world. And we're all moving towards that direction, because we're all one. There's only one God. God became man that man may become God, and that is literally true.

Now let us go into the Silence.

* * *

May I call your attention to the book table. You'll find my books and books that I recommend. I mentioned a book about two weeks ago written by a friend of mine who is here tonight, Mr. Whitelaw, Life is Only a Journey. As I told you then, he goes to many speakers. This is his own…I would say, the essence of what he has gathered from the many. He's been coming here over the years. He's gone to others, my old friend Dr. Bayles, and all the speakers, and from all of us he has gathered what is his, and he has written this book and he's titled it Life is Only a Journey.

Are there any questions?

Q: (inaudible)

A: My dear, I'd do anything. Revise it…because you're going to change the past anyway. You will. But if you go on living fully in the joy of others…live always for others, as Job did. Job revised his past by praying for his friends. Because his present was an awful mess, he lost everything, and then Job prayed for his friends and then his captivity was lifted. All that he had lost came back multiplied 300-fold. As you are told in scripture, even those who were dead, because all were dead, they all come back. So nothing was dead. Not just the lambs came back and the cattle came back, but his sons and his beautiful daughters, and all these were dead. So nothing dies. It returned as he prayed for his friends, so lose yourself in praying for others and you'll be amazed how the lovely things of this world will fall upon you out of the nowhere. Because, really, in the end there is no "other," not really.

Q: (inaudible)

A: Well, it may be difficult but it has to be done and can be done. Because, if you will follow this concept that Blake told us in his Vision of the Last Judgment, he said, "From this you will see that I do not consider the just or the wicked to be in a supreme state, but to be every one of them states of the sleep that the soul may fall into in its deadly dreams of good and evil." We ate the fruit of good and evil that conscience may be born; but we're still in it, passing judgment morning, noon and night. He claims that man is free the very moment he rejects error and embraces truth, but he defines truth as "anything possible to be believed." Can you believe this lovely thing that you brought before your mind's eye? And then, alright, then you reject what would deny it, that you denied or that which was denied it is to you error. He calls that Satan. To him, Satan is only the personification of doubt.

Q: (inaudible)

A: Well, in the 41st chapter of the Book of Genesis, the doubling of the dream means that the thing has been fixed by God, and God will shortly bring it to pass. Well, God being your own wonderful human Imagination, if you have dreamt it twice, it's a revelation from the depth of your soul. As I brought up the other night…that vision of mine where I found myself in spirit in this great mansion, which you heard…the story that I told you.

Q: (inaudible)

A: I absorbed the message. The message was that while standing on an empty lot, I painted a word picture for my lot as I desired it to be, not as it appeared to be; I denied appearances. Yes, I was learning a lesson. The lesson is that wise grandfather used to say while standing on an empty lot, "I remember when this was an empty lot." Then, while still standing on it, he would paint a reality as though it were true. Then I woke, wrote it out, went back to sleep, and re-dreamed it. But I had absorbed the lesson so I told the story. So you can stand on an empty lot for anyone. Someone is unwell—that's an empty lot relative to health—"I remember when he was sick." When you are looking at him and the doctor's said he can't live—"I remember when he was unwell." Well then, he can't be unwell now to you and you rejoice in this state of his health: he's well.

Q: Neville, would you define soul?

A: To me, soul is the animating principle of the universe, therefore, I call soul and Imagination one. Because, I have had the experience of coming into a room just like this, only it was a dining room, and arresting my own Imagination, something in me that was active. As I arrested it, everything stood still, including the bird in flight, and the leaves falling, and the grass moving…everything stood still and they were dead. Then I released not them, I released that activity that I had arrested within myself, and as I did so, all became re-animated. So I know that the creative power of the world, the animating power of the world, is my own wonderful human Imagination. I call that my soul. So to me, soul and Imagination are identical. It's the animating power of the world…animates it…makes it alive.

Q: How would you explain heart?

A: Heart? The word heart in the Bible is the word mind; they're one and the same thing, same word. "As a man thinketh in his heart"…a man thinketh in his mind…it's the same translation. But, they thought the word heart…but you and I…the heart is a physical organ and we think in terms of the heart. Well, it isn't quite what they intended. And yet the heart is so essential to vitality, to life, can't do without it, so they call that the center. As a man thinks in the core of his being, that's what they really mean; the word heart or the word mind, same thing. But as we read these words because of our association with the word, we are anchored by the use of the word, and we are stuck with the word heart, for instance. We speak of the word loins…well, it isn't so at all. In that wonderful chapter of Jeremiah, "Why do I see every man with his hands on his loins like a woman in labor?" (30:6). The word translated loins is an entirely different Hebrew word. "Why do I see every man with his hands," yes, "pulling himself out of himself just like a woman in labor?" For the primitive world, even to this very day, all ___(??) China wouldn't send their women to hospitals to bear a child. While plowing in the fields when that moment of delivery is upon them she delivers herself. She uses her hands and draws from her own being what she formed within herself. That's what the prophet meant, that's what he saw, but our translators had to relate and say, "Why do I see every man with his hands on his loins like a woman in labor"…isn't so at all.

I will say to everyone, as you read this greatest of all books, the Bible, if you don't have a concordance, it will be wise to get one, really, if you're that interested. And take not one word for granted, look it up. Because, through habit we quote scriptures as we remember hymns and we think that is it. When you start to really find the true definition of the words, you stand amazed. Yet, our scholars have done a wonderful job, no question about it. Yet words change in their meanings, and because they change in their meanings, there must always be a need for revision. Right now we're working on a new Old Testament. We've just brought out the new one, called The New English Bible. So words having lost their meanings over the years, they've gone into refreshing as it were.

Q: In the New Testament, Neville, it said, The woman of the south comes to the wisdom of Solomon…finds there one greater than the wisdom of Solomon. What is the woman of the south?

A: Well, the south…see if you take everything above the neck as it were…the Bible speaks of hearing the north wind. Well, you always hear with the ear, and the ear in the symbolism of Blake is always the north; the eyes are the south; the nostrils the east; and the tongue or mouth is the west. So taste and touch are closed in man; he doesn't know how they feel. And he makes the statement, "Why is the Bible more entertaining and more instructive than any other book in the world? Is it not because," he answers, "it is addressed to the Imagination, which is spiritual sensation, and only immediately to the understanding or reason?" So the sense of touch is missing in man. But he can see, that's not missing, and he can hear and smell, but he can't quite touch. How can I touch? But you can touch, learn to touch. So the woman from the south, the queen from the south came. She could see the glory and she had heard about the glory of Solomon. She came and she saw this fabulous kingdom, and she heard of the wisdom of this one. You and I must try to open up that gate that is so closed, which is the sense of touch.

I use the little picture of a ball, a tennis ball, and then a baseball, a billiard ball. Can you discriminate between these three sensations? They are not unreal, though invisible, because you couldn't discriminate between nothings. If they did not exist, you couldn't discriminate. So if I can learn the sense of touch…I put a ball in my hand, it's a tennis ball. How do I know what it feels like? It gives. I have a baseball. That doesn't feel like the other one. I can discriminate. Then I take a billiard ball or a ping pong ball. If I can discriminate between these "feels," well then, I must be feeling something that actually exists though to my mortal eye invisible.

Goodnight.

Lesson 1

CONSCIOUSNESS IS THE ONLY REALITY

This is going to be a very practical Course. Therefore, I hope that everyone in this class has a very clear picture of what he desires, for I am convinced that you can realize your desires by the technique you will receive here this week in these five lessons.

That you may receive the full benefit of these instructions, let me state now that the Bible has no reference at all to any persons who ever existed or to any event that ever occurred upon earth.

The ancient story tellers were not writing history but an allegorical picture lesson of certain basic principles which they clothed in the garb of history, and they adapted these stories to the limited capacity of a most uncritical and credulous people.

Throughout the centuries we have mistakenly taken personifications for persons, allegory for history, the vehicle that conveyed the instruction for the instruction, and the gross first sense for the ultimate sense intended.

The difference between the form of the Bible and its substance is as great as the difference between a grain of corn and the life germ within that grain. As our assimilative organs discriminate between food that can be built into our system and food that must be discarded, so do our awakened intuitive faculties discover beneath allegory and parable, the psychological life-germ of the Bible; and, feeding on this, we, too, cast off the form which conveyed the message.

The argument against the historicity of the Bible is too lengthy; consequently, it is not suitable for inclusion in this practical psychological interpretation of its stories. Therefore, I will waste no time in trying to convince you that the Bible is not an historical fact.

Tonight I will take four stories and show you what the ancient story-tellers intended that you and I should see in these stories. The ancient teachers attached psychological truths to

phallic and solar allegories. They did not know as much of the physical structure of man as do modern scientists, neither did they know as much about the heavens as do our modern astronomers. But the little they did know they used wisely and they built phallic and solar frames to which they tied the great psychological truths that they had discovered.

In the Old Testament you will find much of the Phallic worship. Because it is not helpful, I am not going to emphasize it. I shall only show you how to interpret it.

Before we come to the first of the psychological dramas that you and I may use in a practical sense, let me state the two outstanding names of the Bible: the one you and I translate as GOD or JEHOVAH, and the one we call his son, which we have as JESUS.

The ancients spelled these names by using little symbols. The ancient tongue, called the Hebraic language, was not a tongue that you exploded with the breath. It was a mystical language never uttered by man. Those who understood it, understood it as mathematicians understand symbols of higher mathematics. It is not something people used to convey thought as I now use the English language.

They said that God's name was spelled, JOD HE VAU HE. I shall take these symbols and in our normal, down to earth language, explain them in this manner.

The first letter, JOD in the name GOD is a hand or a seed, not just a hand, but the hand of the director. If there is one organ of man that discriminates and sets him apart from the entire world of creation it is his hand. What we call a hand in the anthropoid ape is not a hand. It is used only for the purpose of conveying food to the mouth, or to swing from branch to

branch. Man's hand fashions, it molds. You cannot really express yourself without the hand. This is the builder's hand, the hand of the director; it directs, and molds, and builds within your world.

The ancient story-tellers called the first letter JOD, the hand, or the absolute seed out of which the whole of creation will come.

To the second letter, HE, they gave the symbol of a window. A window is an eye -- the window is to the house what the eye is to the body.

The third letter, VAU, they called a nail. A nail is used for the purpose of binding things together. The conjunction "and" in the Hebraic tongue is simply the third letter, or VAU. If I want to say 'man and woman', I put the VAU in the middle, it binds them together.

The fourth and last letter, HE, is another window or eye.

In this modern, down to earth language of ours, you can forget eyes and windows and hands and look at it in this manner. You are seated here now. This first letter, JOD, is your I AMness, your awareness. You are aware of being aware -- that is the first letter. Out of this awareness all states of awareness come.

The second letter, HE, called an eye, is your imagination, your ability to perceive. You imagine or perceive something which seems to be other than Self. As though you were lost in reverie and contemplated mental states in a detached manner, making the thinker and his thoughts separate entities.

The third letter, VAU, is your ability to feel you are that which you desire to be. As you feel you are it, you become aware of being it. To walk as though you were what you want to be is to take your desire out of the imaginary world and put the VAU upon it. You have completed the drama of creation. I am aware of something. Then I become aware of actually being that of which I was aware.

The fourth and last letter in the name of God is another HE, another eye, meaning the visible objective world which constantly bears witness of that which I am conscious of being. You do nothing about the objective world; it always molds itself in harmony with that which you are conscious of being

You are told this is the name by which all things are made, and without it there is nothing made that is made. The name is simply what you have now as you are seated here. You are conscious of being, aren't you? Certainly you are. You are also conscious of something that is other than yourself: the room, the furniture, the people.

You may become selective now. Maybe you do not want to be other than what you are, or to own what you see. But you have the capacity to feel what it would be like were you now other than what you are. As you assume that you are that which you
want to be, you have completed the name of God or the JOD HE VAU HE. The final result, the objectification of your assumption, is not your concern. It will come into View automatically as you assume the consciousness of being it.

Now let us turn to the Son's name, for he gives the Son dominion over the world. You are that Son, you are the great Joshua, or Jesus, of the Bible. You know the name Joshua or Jehoshua we have Anglicized as Jesus.

The Son's name is almost like the Father's name. The first three letters of the Father's name are the first three letters of the Son's name, JOD HE VAU, then you add a SHIN and an AYIN, making the Son's name read, JOD HE VAU SHIN AYIN'.

You have heard what the first three are: JOD HE VAU. JOD means that you are aware; HE means that you are aware of something; and VAU means that you became aware of being that of which you were aware. You have dominion because you have the ability to conceive and to become that which you conceive. That is the power of creation.

But why is a SHIN put in the name of the Son? Because of the infinite mercy of our Father. Mind you, the Father and the Son are one. But when the Father becomes conscious of being man he puts within the condition called man that which he did not give unto himself. He puts a SHIN for this purpose; a SHIN is symbolized as a tooth.

A tooth is that which consumes, that which devours. I must have within me the power to consume that which I now dislike.

I, in my ignorance, brought to birth certain things I now dislike and would like to leave behind me. Were there not within me the flames that would consume it, I would be condemned forever to live in a world of all my mistakes. But there is a SHIN, or flame, within the name of the Son, which allows that Son to become detached from states He formerly expressed within the world. Man is incapable of seeing other than the contents of his own consciousness.

If I now become detached in consciousness from this room by turning my attention away from it, then, I am no longer conscious of it. There is something in me that devours it within me. It can only live within my objective world if I keep it alive within my consciousness.

It is the SHIN, or a tooth, in the Son's name that gives him absolute dominion. Why could it not have been in the Father's name? For this simple reason: Nothing can cease to be in the Father. Even the unlovely things cannot cease to be. If I once give it expression, forever and ever it remains locked within the dimensionally greater Self which is the Father. But I would not like to keep alive within my world all of my mistakes. So I, in my infinite mercy gave to myself, when I became man, the power to become detached from these things that I, in my ignorance, brought to birth in my world..

These are the two names which give you dominion. You have dominion if, as you walk the earth, you know that your consciousness is God, the one and only reality. You become aware of something you would like to express or possess. You have the ability to feel that you are and possess that which but a moment before was imaginary. The final result, the embodying of your assumption, is completely outside of the offices of a three-dimensional mind. It comes to birth in a way that no man knows.

If these two names are clear in your mind's eye, you will see that they are your eternal names. As you sit here, you are this JOD HE VAU HE; you are the JOD HE VAU SHIN AYIN.

The stories of the Bible concern themselves exclusively with the power of imagination. They are really dramatizations of the technique of prayer, for prayer is the secret of changing the future. The Bible reveals the key by which man enters a dimensionally larger world for the purpose of changing the conditions of the lesser world in which he lives.

A prayer granted implies that something is done in consequence of the prayer, which otherwise would not have been done. Therefore, man is the spring of action, the directing mind, and the one who grants the prayer.

The stories of the Bible contain a powerful challenge to the thinking capacity of man. The underlying truth -- that they are psychological dramas and not historical facts -- demands reiteration, inasmuch as it is the only justification for the stories. With a little imagination we may easily trace the psychological sense in all the stories of the Bible.

"And God said, Let us make man in our image, and after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him" Gen. 1:26, 27.

Here in the first chapter of the Bible the ancient teachers laid the foundation that God and man are one, and that man has dominion over all the earth. If God and man are one, then God can never be so far off as even to be near, for nearness implies separation.

The question arises: What is God? God is man's consciousness, his awareness, his I AMness. The drama of life is a psychological one in which we bring circumstances to pass by our attitudes rather than by our acts. The corner-stone on which all things are based is mans concept of himself. He acts as he does, and has the experiences that he does, because his concept of himself is what it is, and for no other reason. Had he a different concept of himself, he would act differently and have different experiences.

Man, by assuming the feeling of his wish fulfilled, alters his future in harmony with his assumption, for, assumptions though false, if sustained, will harden into fact.

The undisciplined mind finds it difficult to assume a state which is denied by the senses. But the ancient teachers discovered that sleep, or a state akin to sleep, aided man in making his assumption. Therefore, they dramatized the first creative act of man as one in which man was in a profound sleep. This not only sets the pattern for all future creative acts, but shows us that man has but one substance that is truly his to use in creating his world and that is himself.

"And the Lord God (man) caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman." Gen. 2: 21, 22.

Before God fashions this woman for man he brings unto Adam the beasts of the field, and the fowls of the air and has Adam name them. "Whatsoever Adam called every living creature, that was the name thereof."

If you will take a concordance or a Bible dictionary and look up the word thigh as used in this story you will see that it has nothing to do with the thigh. It is defined as the soft parts that are creative in a man, that hang upon the thigh of a man.

The ancient story-tellers used this phallic frame to reveal a great psychological truth. An angel is a messenger of God. You are God, as you have just discovered for your consciousness is God, and you have an idea, a message. You are wrestling with an idea, for you do not know that you are already that which you contemplate, neither do you believe you could become it. You would like to, but you do not believe you could.

Who wrestles with the angel? Jacob. And the word Jacob, by definition, means the supplanter.
You would like to transform yourself and become that which reason and your senses deny. As you wrestle with your ideal, trying to feel that you are it, this is what happens. When you actually feel that you are it, something goes out of you. You may use the words, "Who has touched me, for I perceive virtue has gone out of me? "

You become for a moment, after a successful meditation, incapable of continuing in the act, as though it were a physical creative act. You are just as impotent after you have prayed successfully as you are after the physical creative act. When satisfaction is yours, you no longer hunger for it. If the hunger persists you did not explode the idea within you, you did not actually succeed in becoming conscious of being that which you wanted to be. There was still that thirst when you came out of the deep.

If I can feel that I am that which but a few seconds ago I knew I was not, but desired to be, then I am no longer hungry to be it. I am no longer thirsty because I feel satisfied in that state. Then something shrinks within me, not physically but in my feeling, in my consciousness, for that is the creativeness of man. He so shrinks in desire, he loses the desire to continue in this meditation. He does not halt physically, he simply has no desire to continue the meditative act.

"When you pray believe that you have received, and you shall receive." When the physical creative act is completed, the sinew which is upon the hollow of man's thigh shrinks, and man finds himself impotent or is halted. In like manner when a man prays successfully he believes that he is already that which he desired to be, therefore he cannot continue desiring to be that which he is already conscious of being. At the moment of satisfaction, physical and psychological, something goes out which in time bears witness to man's creative power.

****

Our next. story is in the 38th chapter of the book of Genesis. Here is a King whose name is Judah, the first three letters of whose name also begins JOD HE VAU. Tamar is his daughter-in-law.

The word Tarmar means a palm tree or the most beautiful, the most comely. She is gracious and beautiful to look on and is called a palm tree. A tall, stately palm tree blossoms even in the desert --- wherever it is there is an oasis. When you see the palm tree in the desert, there will be found what you seek most in that parched land. There is nothing more desirable to a man moving across a desert than the sight of a palm tree.

In our case, to be practical, our objective is the palm tree. That is the stately, beautiful one that we seek. Whatever it is that you and I want, what we truly desire, is personified in the story as Tamar the beautiful.

We are told she dresses herself in the veils of a harlot and sits in the public place. Her father-in-law, King Judah, comes by; and he is so in love with this one who is veiled that he offers her a kid to be intimate with her.

She said, "What will you give me as a pledge that you will give me a kid? "

Looking around he said, "What do you want me to give as a pledge? "

She answered, "Give me your ring, give me your bracelets, and give me your staff. "

Whereupon, he took from his hand the ring, and the bracelet, and gave them to her along with his sceptre. And he went in unto her and knew her, and she bore him a son.

That is the story; now for the interpretation. Man has one gift that is truly his to give, and that is himself. He has no other gift, as told you in the very first creative act of Adam begetting the woman out of himself. There was no other substance in the world but himself with which he could fashion the object of his desire. In like manner Judah had but one gift that was truly his to give -- himself, as the ring, the bracelets and the staff symbolized, for these were the symbols of his kingship.

Man offers that which is not himself, but life demands that he give the one thing that symbolizes himself. "Give me your ring, give me your bracelet, give me your sceptre." These make the King. When he gives them he gives of himself.

You are the great King Judah. Before you can know your Tamar and make her bear your likeness in the world, you must go in unto her and give of self. Suppose I want security. I cannot get it by knowing people who have it. I cannot get it by pulling strings. I must become conscious of being secure.

Let us say I want to be healthy. Pills will not do it. Diet or climate will not do it. I must become conscious of being healthy by assuming the feeling of being healthy.

Perhaps I want to be lifted up in this world. Merely looking at kings and presidents and noble people and living in their reflection will not make me dignified. I must become conscious of being noble and dignified and walk as though I were that which I now want to be.

When I walk in that light I give of myself to the image that haunted my mind, and in time she bears me a child; which means I objectify a world in harmony with that which I am conscious of being.

You are King Judah and you are also Tamar. When you become conscious of being that which you want to be you are Tamar. Then you crystallize your desire within the world round about you.

No matter what stories you read in the Bible, no matter how many characters these ancient story-tellers introduced into the drama, there is one thing you and I must always bear in mind -- they all take place within the mind of the individual man. All the characters live in the mind of the individual man.

As you read the story, make it fit the pattern of self. Know that your consciousness is the only reality. Then know what you want to be. Then assume the feeling of being that which you want to be, and remain faithful to your assumption, living and acting on your conviction. Always make it fit that pattern.

****

Our third interpretation is the story of Isaac and his two sons: Esau and Jacob. The picture is drawn of a blind man being deceived by his second son into giving him the blessing which belonged to his first son. The story stresses the point that the deception was accomplished through the sense of touch.

"And Isaac said unto Jacob, Come near, I pray thee that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him.... And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting." Gen. 27:21, 30.

This story can be very helpful if you will re-enact it now. Again bear in mind that all the characters of the Bible are personifications of abstract ideas and must be fulfilled in the individual man. You are the blind father and both sons.

Isaac is old and blind, and sensing the approach of death, calls his first son Esau a rough hairy boy, and sends him into the woods that he may bring in some venison.

The second son, Jacob, a smooth skin boy, overheard the request of his father. Desiring the birthright of his brother , Jacob, the smooth skinned son, slaughtered one of his father's flock and skinned it. Then, dressed in the hairy skins of the kid he had slaughtered, he came through subtlety and betrayed his father into believing that he was Esau.

The father said, "Come close my son that I may feel you. I cannot see, but come that I may feel." Note the stress that is placed upon feeling in this story.

He came close and the father said to him, "The voice is Jacob's voice, but the hands are the hands of Esau." And feeling this roughness, the reality of the son Esau, he pronounced the blessing and gave it to Jacob.

You are told in the story that as Isaac pronounced the blessing and Jacob had scarcely gone out from his presence, that his brother Esau came in from his hunting.

This is an important verse. Do not become distressed in our practical approach to it, for as you sit here you, too, are Isaac. This room in which you are seated is your present Esau. This is the rough or sensibly known world, known by reason of your bodily organs. All of your senses bear witness to the fact that you are here in this room. Everything tells you that you are here, but perhaps you do not want to be here.

You can apply this toward any objective. The room in which you are seated at any time -- the environment in which you are placed, this is your rough or sensibly known world or son which is personified in the story as Esau. What you would like in place of what you have or are is your smooth skinned state or Jacob, the supplanter.

You do not send your visible world hunting, as so many people do, by denial. By saying it does not exist you make it all the more real. Instead, you simply remove your attention from the region of sensation which at this moment is the room round about you, and you concentrate your attention on that which you want to put in its place, that which you want to make real.

In concentrating on your objective, the secret is to bring it here. You must make elsewhere here and then now imagine that your objective is so close that you can feel it.

Suppose at this very moment I want a piano here in this room. To see a piano in my mind's eye existing elsewhere does not do it. But to visualize it in this room as though it were here and to put my mental hand upon the piano and to feel it solidly real, is to take that subjective state personified as my second son Jacob and bring it so close that I can feel it.

Isaac is called a blind man. You are blind because you do not see your objective with your bodily organs, you cannot see it with your objective senses. You only perceive it with your mind, but you bring it so close that you can feel it as though it were solidly real now. When this is done and you lose yourself in its reality and feel it to be real, open your eyes.

When you open your eyes what happens? The room that you had shut out but a moment ago returns from the hunt. You no sooner gave the blessing -- felt the imaginary state to be real -- than the objective world, which seemingly was unreal, returns. It does not speak to you with words as recorded of Esau, but the very room round about you tells you by its presence that you have been self-deceived.

It tells you that when you lost yourself in contemplation, feeling that you were now what you wanted to be, feeling that you now possess what you desire to possess, that you were simply deceiving self. Look at this room. It denies that you are elsewhere.

If you know the law, you now say: "Even though your brother came through subtlety and betrayed me and took your birthright, I gave him your blessing and I cannot retract."

In other words, you remain faithful to this subjective reality and you do not take back from it the power of birth. You gave it the right of birth and it is going to become objective within this world of yours. There is no room in this limited space of yours for two things to occupy the same space at the same time. By making the subjective real it resurrects itself within your world.

Take the idea that you want to embody, and assume that you are already it. Lose yourself in feeling this assumption is solidly real. As you give it this sense of reality, you have given it the blessing which belongs to the objective world, and you do not have to aid its birth any more than you have to aid the birth of a child or a seed you plant in the ground. The seed you plant grows unaided by a man, for it contains within itself all the power and all the plans necessary for self-expression.

You can this night re-enact the drama of Isaac blessing his second son and see what happens in the immediate future in your world. Your present environment vanishes, all the circumstances of life change and make way for the coming of that to which you have given your life. As you walk, knowing that you are what you wanted to be, you objectify it without the assistance of another.

****

The fourth story for tonight is taken from the last of the books attributed to Moses. If you need proof that Moses did not write it, read the story carefully. It is found in the 34th chapter of the book of Deuteronomy. Ask any priest or rabbi, 'who is the author of this book?', and they will tell you that Moses wrote it.

In the 34th chapter of Deuteronomy you will read of a man writing his own obituary , that is, Moses wrote this chapter. A man may sit down and write what he would like to have placed upon his tombstone, but here is a man who writes his own obituary. And then he dies and so completely rubs himself out that he defies posterity to find where he has buried himself.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-poer: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." Deut. 34:5, 6,7.

You must this night -- not tomorrow -- learn the technique of writing your own obituary and so completely die to what you are that no man in this world can tell you where you buried the old man. If you are now ill and you become well, and I know you by reason of the fact that you are ill, where can you point and tell me you buried the sick one?

If you are impoverished and borrow from every friend you have, and then suddenly you roll in wealth, where did you bury the poor man? You so completely rub out poverty in your mind's eye that there is nothing in this world you can point to and claim, that is where I left it. A complete transformation
of consciousness rubs out all evidence that anything other than this ever existed in the world.

The most beautiful technique for the realizing of man's objective is given in the first verse of the 34th chapter of Deuteronomy:

"And Moses went up from the Plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan.

You read that verse and say, "So what? " But take a concordance and look up the words. The first word, Moses, means to draw out, to rescue, to lift out, to fetch. In other words, Moses is the personification of the power in man that can draw out of man that which he seeks, for everything comes from within, not from without. You draw from within yourself that which you now want to express as something objective to yourself.

You are Moses coming out of the plains of Moab. The word Moab is a contraction of two Hebraic words, Mem and Ab, meaning mother-father. Your consciousness is the mother-father , there is no other cause in the world. Your I AMness, your awareness, is this Moab or mother-father. You are always drawing something out of it.

The next word is Nebo. In your concordance Nebo is defined as a prophecy. A prophecy is something subjective. If I say, "So-and-so will be, " it is an image in the mind; it is not yet a fact. We must wait and either prove or disprove this prophecy.

In our language Nebo is your wish, your desire. It is called a mountain because it is something that appears difficult to ascend and is therefore seemingly impossible of realization. A mountain is something bigger than you are, it towers over you. Nebo personifies that which you want to be in contrast to that which you are.

The word Pisgah, by definition, is to contemplate. Jericho is a fragrant odor. And Gilead means the hills of witnesses. The last word is Dan the Prophet.

Now put them all together in a practical sense and see what the ancients tried to tell us. As I stand here, having discovered that my consciousness is God, and that I can by simply feeling that I am what I want to be transform myself into the likeness of that which I am assuming I am; I know now that I am all that it takes to scale this mountain.

I define my objective. I do not call it Nebo, I call it my desire. Whatever I want, that is my Nebo, that is my great mountain that I am going to scale. I now begin to contemplate it, for I shall climb to the peak of Pisgah.

I must contemplate my objective in such a manner that I get the reaction that satisfies. lf I do not get the reaction that pleases then Jericho is not seen, for Jericho is a fragrant odor. When I feel that I am what I want to be I cannot suppress the joy that comes with that feeling.

I must always contemplate my objective until I get the feeling of satisfaction personified as Jericho. Then I do nothing to make it visible in my world; for the hills of Gilead, meaning men, women, children, the whole vast world round about me, come bearing witness. They come to testify that I am what I have assumed myself to be, and am sustaining within myself. When my world conforms to my assumption the prophecy is fulfilled.

If I now know what I want to be, and assume that I am it, and walk as though I were, I become it and becoming it I so completely die to my former concept of self that I cannot point to any place in this world and say: that is where my former self is buried. I so completely died that I defy posterity to ever find where I buried my old self.

There must be someone in this room who will so completely transform himself in this world that his close immediate circle of friends will not recognize him.

For ten years I was a dancer, dancing in Broadway shows, in vaudeville, night clubs, and in Europe. There was a time in my life when I thought I could not live without certain friends in my world. I would spread a table every night after the theatre and we would all dine well. I thought I could never live without them. Now I confess I could not live with them. We have nothing in common today. When we meet we do not purposely walk on the opposite side of the street, but it is almost a cold meeting because we have nothing to discuss. I so died to that life that as I meet these people they cannot even talk of the old times.

But there are people living today who are still living in that state, getting poorer and poorer. They always like to talk about the old times. They never buried that man at all, he is very much alive within their world.

Moses was 120 years, a full, wonderful age as 120 indicates. One plus two plus zero equals three, the numerical symbol of expression. I am fully conscious of my expression. My eyes are undimmed and the natural functions of my body are not abated. I am fully conscious of being what I do not want to be.

But knowing this law by which a man transforms himself, I assume that I am what I want to be and walk in the assumption that it is done. In becoming it, the old man dies and all that was related to that former concept of self dies with it. You cannot take any part of the old man into the new man. You cannot put new wine in old bottles or new patches on old garments. You must be a new being completely.

As you assume that you are what you want to be, you do not need the assistance of another to make it so. Neither do you need the assistance of anyone to bury the old man for you. Let the dead bury the dead. Do not even look back, for no man having put his hand to the plow and then looking back is fit for the kingdom of heaven.

Do not ask yourself how this thing is going to be. It does not matter if your reason denies it. It does not matter if all the world round about you denies it. You do not have to bury the old. "Let the dead bury the dead." You will so bury the past by remaining faithful to your new concept of Self that you will defy the whole vast future to find where you buried it. To this day no man in all of Israel has discovered the sepulchre of Moses.

****

These are the four stories I promised you tonight. You must apply them every day of your life. Even though the chair on which you are now seated seems hard and does not lend itself to meditation you can, by imagination, make it the most comfortable chair in the world.

Let me now define the technique as I want you to employ it. I trust each one of you came here tonight with a clear picture of your desire. Do not say it is impossible. Do you want it? You do not have to use your moral code to realize it. It is altogether outside the reach of your code.

Consciousness is the one and only reality. Therefore, we must form the object of our desire out of our own consciousness.

People have a habit of slighting the importance of simple things, and the suggestion to create a state akin to sleep in order to aid you in assuming that which reason and your senses
deny, is one of the simple things you might slight.

However, this simple formula for changing the future, which was discovered by the ancient teachers and given to us in the Bible, can be proved by all.

The first step in changing the future is Desire, that is, define your objective -- know definitely what you want.

Second: construct an event which you believe you would encounter FOLLOWING the fulfillment of your desire - an event which implies fulfillment of your desire - something which will have the action of Self predominant.

The third step is to immobilize the physical body and induce a state akin to sleep. Then mentally feel yourself right into the proposed action, imagine all the while that you are actually performing the action HERE AND NOW. You must participate in the imaginary action, not merely stand back and look on, but FEEL that you are actually performing the action, so that the imaginary sensation is real to you.

It is important always to remember that the proposed action must be one which FOLLOWS the fulfillment of your desire, one which implies fulfillment. For example, suppose you desired promotion in office. Then being congratulated would be an event you would encounter following the fulfillment of your desire.

Having selected this action as the one you will experience in imagination to imply promotion in office, immobilize your physical body and induce a state bordering on sleep, a drowsy state, but one in which you are still able to control the direction of your thoughts, a state in which you are attentive without effort. Then visualize a friend standing before you. Put your imaginary hand into his. Feel it to be solid and real, and carry on an imaginary conversation with him in harmony with the FEELING OF HAVING BEEN PROMOTED.

You do not visualize yourself at a distance in point of space and at a distance in point of time being congratulated on your good fortune. Instead, you MAKE elsewhere HERE and the future NOW. The difference between FEELING yourself in action, here and now , and visualizing yourself in action, as though you were on a motion-picture screen, is the difference between success and failure.

The difference will be appreciated if you will now visualize yourself climbing a ladder. Then, with eyelids closed imagine that a ladder is right in front of you and FEEL YOURSELF ACTUALLY CLIMBING IT.

Experience has taught me to restrict the imaginary action which implies fulfillment of the desire, to condense the idea into a single act, and to re-enact it over and over again until it has the feeling of reality. Otherwise, your attention will wander off along an associational track, and hosts of associated images will be presented to your attention, and in a few seconds they will lead you hundreds of miles away from your objective in point of space and years away in point of time.

If you decide to climb a particular flight of stairs, because that is the likely event to follow the fulfillment of your desire, then you must restrict the action to climbing that particular flight of stairs. Should your attention wander off, bring it back to its task of climbing that flight of stairs, and keep on doing so until the imaginary action has all the solidity and distinctness of reality.

The idea must be maintained in the mind without any sensible effort on your part. You must, with the minimum of effort permeate the mind with the feeling of the wish fulfilled.

Drowsiness facilitates change because it favors attention without effort, but it must not be pushed to the state of sleep in which you no longer are able to control the movements of your attention. But a moderate degree of drowsiness in which you are still able to direct your thoughts.

A most effective way to embody a desire is to assume the feeling of the wish fulfilled and then, in a relaxed and drowsy state, repeat over and over again like a lullaby, any short phrase which implies fulfillment of your desire, such as, "Thank

you, thank you, thank you" as though you addressed a higher power for having given you that which you desired.

I know that when this course comes to an end on Friday many of you here will be able to tell me you have realized your objectives. Two weeks ago I left the platform and went to the door to shake hands with the audience. I am safe in saying that at least 35 out of a class of 135 told me that which they desired when they joined this class they had already realized. This happened only two weeks ago. I did nothing to bring it to pass save to give them this technique of prayer. You need do nothing to bring it to pass - save apply this technique of prayer.

With your eyes closed and your physical body immobilized induce a state akin to sleep and enter into the action as though you were an actor playing the part. Experience in imagination what you would experience in the flesh were you now in possession of your objective. Make elsewhere HERE and then NOW. And the greater you, using a larger focus will use all means, and call them good, which tend toward the production of that which you have assumed.

You are relieved of all responsibility to make it so, because as you imagine and feel that it is so your dimensionally larger self determines the means. Do not think for one moment that some one is going to be injured in order to make it so, or that some one is going to be disappointed. It is still not your concern. I must drive this home. Too many of us, schooled in different walks of life, are so concerned about the other.

You ask, , 'If I get what I want will it not imply injury to another?' There are ways you know not of, so do not be concerned.

Close your eyes now because we are going to be in a long silence. Soon you will become so lost in contemplation, feeling that you are what you want to be, that you will be totally unconscious of the fact that you are in this room with others.

You will receive a shock when you open your eyes and discover we are here. It should be a shock when you open your eyes and discover that you are not actually that which, a moment before, you felt you were, or felt you possessed. Now we will go into the deep.

SILENCE PERIOD.....

****

I need not remind you that you are now that which you have assumed that you are. Do not discuss it with anyone, not even self. You cannot take thought as to the HOW, when you know that you ARE already.

Your three-dimensional reasoning, which is a very limited reasoning indeed should not be brought into this drama. It does not know. What you have just felt to be true is true.

Let no man tell you that you should not have it. What you feel that you have, you will have. And I promise you this much, after you have realized your objective, on reflection you will have to admit that this conscious reasoning mind of yours could never have devised the way.

You are that and have that which this very moment you appropriated. Do not discuss it. Do not look to someone for encouragement because the thing might not come. It has come. Go about your Father's business doing everything normally and let these things happen in your world.

Lesson 2

ASSUMPTIONS HARDEN INTO FACT

This Bible of ours has nothing to do with history. Some of you may yet be inclined tonight to believe that, although we can give it a psychological interpretation, it still could be left in its present form and be interpreted literally. You cannot do it. The Bible has no reference at all to people or to events as you have been taught to believe. The sooner you begin to rub out that picture the better.

We are going to take a few stories tonight, and again I am going to remind you that you must re-enact all of these stories within your own mind.

Bear in mind that although they seem to be stories of people fully awake, the drama is really between you, the sleeping one, the deeper you, and the conscious waking you. They are personified as people, but when you come to the point of application you must remember the importance of the drowsy state.

All creation, as we told you last night, takes place in the state of sleep, or that state which is akin to sleep -- the, sleepy drowsy state.

We told you last night the first man is not yet awakened. You are Adam, the first man, still in the profound sleep. The creative you is the fourth-dimensional you whose home is simply the state you enter when men call you asleep.

****

Our first story for tonight is found in the Gospel of John. As you hear it unfold before you, I want you to compare it in your mind's eye to the story you heard last night from the book of Genesis. The first book of the Bible, the bock of Genesis, historians claim is the record of events which occurred on earth some 3,000 years before the events recorded in the book of John. I ask you to be rational about it and see if you do not think the same writer could have written both stories. You be the judge as to whether the same inspired man could not have told the same story and told it differently.

This is a very familiar story, the story of the trial of Jesus. In this Gospel of John it is recorded that Jesus was brought before Pontius Pilate, and the crowd clamored for his life, they wanted Jesus. Pilate turned to them and said:

"But ye have a custom, that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber." John 18:39, 40

You are told that Pilate had no choice in the matter, he was only a judge interpreting law, and this was the

law. The people had to be given that which they requested. Pilate could not release Jesus against the wishes of the crowd, and so he released Barabbas and gave unto them Jesus to be crucified.

Now bear in mind that your consciousness is God. There is no other God. And you are told that God has a son whose name is Jesus. If you will take the trouble to look up the word Barabbas in your concordance, you will see that it is a contraction of two Hebraic words: BAR, which means a daughter or son- or child, and ABBA, which means father. Barabbas is the son of the great father. And Jesus in the story is called the Saviour, the Son of the Father.

We have two sons in this story. And we have two sons in the story of Esau and Jacob. Bear in mind that Isaac was blind, and justice to be true must be blind folded. Although in this case Pilate is not physically blind, the part given to Pilate implies that he is blind because he is a judge. On all the great law buildings of the world we see the lady or the man who represents justice as being blindfolded.

"Judge not according to the appearance, but judge righteous judgment. " John 7:24.

Here we find Pilate is playing the same part as Isaac. There are two sons. All the characters as they appear in this story can apply to your own life. You have a son that is robbing you this very moment of that which you could be.

If you came to this meeting tonight conscious of wanting something, desiring something, you walked in the company of Barabbas.

For to desire is to confess that you do not now possess what you desire, and because all things are yours, you rob yourself by living in the state of desire. My saviour is my desire. As I want something I am looking into the eyes of my saviour. But if I continue wanting it, I deny my Jesus, my saviour, for as I want I confess I am not and "except ye believe that I AM He ye die in your sins." I cannot have and still continue to desire what I have. I may enjoy it, but I cannot continue wanting it.

Here is the story. This is the feast of the Passover. Something is going to change right now, something is going to passover. Man is incapable of passing over from one state of consciousness into another unless he releases from consciousness that which he now entertains, for it anchors him where he is.

You and I may go to physical feasts year after year as the sun enters the great sign of Aries, but it means nothing to the true mystical Passover. To keep the feast of the Passover, the psychological feast, I pass from one state of consciousness into another. I do it by releasing Barabbas, the thief and robber that robs me of that state which I could embody within my world.

The state I seek to embody is personified in the story as Jesus the Saviour . If I become what I want to be then I am saved from what I was. If I do not become it, I continue to keep locked within me a thief who robs me of being that which I could be.

These stories have no reference to any persons who lived nor to any event that ever occurred upon earth. These characters are everlasting characters in the mind of every man in the world. You and I perpetually keep alive either Barabbas or Jesus. You know at every moment of time who you are entertaining.

Do not condemn a crowd for clamoring that they should release Barabbas and crucify Jesus. It is not a crowd of people called Jews. They had nothing to do with it.

If we are wise, we too should clamor for the release of that state of mind that limits us from being what we want to be, that restricts us, that does not permit us to become the ideal that we seek and strive to attain in this world.

I am not saying that you are not tonight embodying Jesus. I only remind you, that if at this very moment you have an unfulfilled ambition, then you are entertaining that which denies the fulfillment of the ambition, and that which denies it is Barabbas.

To explain the mystical, psychological transformation known as the Passover, or the crossing over, you must now become identified with the ideal that you would serve, and you must remain faithful to the ideal. If you remain faithful to it, you not only crucify it by your faithfulness, but you resurrect it unaided by a man.

As the story goes, no man could rise early enough to roll away the stone. Unaided by a man the stone was removed, and what seemingly was dead and buried was resurrected unassisted by a man.

You walk in the consciousness of being that which you want to be, no one sees it as yet, but you do not need a man to roll away the problems and the obstacles of life in order to express that which you are conscious of being. That state has its own unique way of becoming embodied in this world, of becoming flesh that the whole world may touch it.

Now you can see the relationship between the story of Jesus and the story of Isaac and his two sons, where one transplanted the other, where one was called the Supplanter of the other. Why do you think those who compiled the sixty odd books of our Bible made Jacob the forefather of Jesus?

They took Jacob, who was called the Supplanter, and made him father of twelve, then they took Judah or praise, the fifth son and made him the forefather of Joseph, who is supposed to have fathered in some strange way this one called Jesus. Jesus must supplant Barabbas as Jacob must supplant and take the place of Esau.

Tonight you can sit right here and conduct the trial of your two sons, one of whom you want released. You can become the crowd who clamors for the release of the thief, and the judge who willingly releases Barabbas, and sentences Jesus to fill his place. He was crucified on Golgotha, the place of the skull, the seat of the imagination.

To experience the Passover or passage from the old to the new concept of self, you must release Barabbas, your present concept of self, which robs you of being that which you could be, and you must assume the new concept which you desire to express.

The best way to do this is to concentrate your attention upon the idea of identifying yourself with your ideal. Assume you are already that which you seek and your assumption, though false, if sustained, will harden into fact.

You will know when you have succeeded in releasing Barabbas, your old concept of self, and when you have successfully crucified Jesus, or fixed the new concept of self, by simply looking MENTALLY at the people you know. If you see them as you formerly saw them, you have not changed your concept of self, for all changes of concepts of self result in a changed relationship to your world.

We always seem to others an embodiment of the ideal we inspire. Therefore, in meditation, we must imagine that others see us as they would see us were we what we desire to be.

You can release Barabbas and crucify and resurrect Jesus if you will first define your ideal. Then relax in a comfortable arm chair, induce a state of consciousness akin to sleep and experience in imagination what you would experience in reality were you already that which you desire to be.

By this simple method of experiencing in imagination what you would experience in the flesh were you the embodiment of the ideal you serve, you release Barabbas who robbed you of your greatness, and you crucify and resurrect your saviour, or the ideal you desired to express.

Now let us turn to the story of Jesus in the garden of Gethsemane. Bear in mind that a garden is a properly prepared plot of ground, it is not a wasteland. You are preparing this ground called Gethsemane by coming here and studying and doing something about your mind. Spend some time daily in preparing your mind by reading good literature, listening to good music and entering into conversations that ennoble.

We are told in the Epistles, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8

Continuing with our story, as told in the 18th chapter of John, Jesus is in the garden and suddenly a crowd begins to seek him. He is standing there in the dark and he says, "Whom seek ye?"

The spokesman called Judas answers and says, "We seek Jesus of Nazareth."

A voice answers, "I am He."

At this instant they all fall to the ground, thousands of them tumbled. That in itself should stop you right there and let you know it could not be a physical drama, because no one could be so bold in his claim that he is the one sought, that he could cause thousands who seek him to fall to the ground.

But the story tells us they all fell to the ground. Then when they regained their composure they asked the same question.

"Jesus answered, I have told you that I am He: if therefore ye seek me, let these go their way." John 18:8.

"Then said Jesus unto him, That thou doest, do quickly." John 13:27

Judas, who has to do it quickly, goes out and commits suicide.

Now to the drama. You are in your garden of Gethsemane or prepared mind if you can, while you are in a state akin to sleep, control your attention and not let it wander away from its purpose. If you can do that you are definitely in the garden.

Very few people can sit quietly and not enter a reverie or a state of uncontrolled thinking. When you can restrict the mental action and remain faithful to your watch, not permitting your attention to wander all over the place, but hold it without effort within a limited field of presentation to the state you are contemplating, then you are definitely this disciplined presence in the garden of Gethsemane.

The suicide of Judas is nothing more than changing your concept of yourself. When you know what you want to be you have found your Jesus or saviour. When you assume that you are what you want to be you have died to your former concept of self (Judas committed suicide) and are now living as Jesus. You can become at will detached from the world round about you, and attached to that which you want to embody within your world.

Now that you have found me, now that you have found that which would save you from what you are, let go of that which you are and all that it represents in the world. Become completely detached from it. In other words, go out and commit suicide.

You completely die to what you formerly expressed in this world, and you now completely live to that which no one saw as true of you before. You are as though you had died by your own hand, as though you had committed suicide. You took your own life by becoming detached in consciousness from what you formerly kept alive, and you begin to live to that which you have discovered in your garden. You have found your saviour.

It is not men falling, not a man betraying another, but you detaching your attention, and refocusing your attention in an entirely new direction. From this moment on you walk as though you were that which you formerly wanted to be. Remaining faithful to your new concept of yourself you die or commit suicide. No one took your life, you laid it down yourself.

You must be able to see the relation of this to the death of Moses, where he so completely died that no one could find where he was buried. You must see the relationship of the death of Judas. He is not a man who betrayed a man called Jesus.

The word Judas is praise; it is Judah, to praise, to give thanks, to explode with joy. You do not explode with joy unless you are identified with the ideal you seek and want to embody in this world. When you become identified with the state you contemplate you cannot suppress your joy. It rises like the fragrant odor described as Jericho in the Old Testament.

I am trying to show you that the ancients told the same story in all the stories of the Bible. All that they are trying to tell us is how to become that which we want to be. And they imply in every story that we do not need the assistance of another. You do not need another to become now what you really want to be.

****

Now we turn to a strange story in the Old Testament; one that very few priests and rabbis will be bold enough to mention from their pulpits. Here is one who is going to receive the promise as you now receive it. His name is Jesus, only the ancients called him Joshua, Jehoshua Ben Nun, or saviour, son of the fish, the Saviour of the great deep. Nun means fish, and fish is the element of the deep, the profound ocean. Jehoshua means Jehovah saves, and Ben means the offspring or son of. So he was called the one who brought the fish age.

This story is in the 6th book of the Bible, the book of Joshua. A promise is made to Joshua as it is made to Jesus in the Anglicized form in the gospels of Matthew, Mark, Luke and John.

In the gospel of John, Jesus says, "All things whatsoever thou hast given me are of thee." John 17:7. "And all mine are thine, and thine are mine." John 17:10.

In the Old Testament in the book of Joshua it is said in these words: "Every place that the sole of your foot shall tread upon, that have I given unto you." Joshua 1:3

It does not matter where it is; analyze the promise and see if you can accept it literally. It is not physically true but it is psychologically true. Wherever you can stand in this world mentally that you can realize.

Joshua is haunted by this promise that wherever he can place his foot (the foot is understanding), wherever the sole of his foot shall tread, that will be given unto him. He wants the most desirable state in the world, the fragrant city, the delightful state called Jericho.

He finds himself barred by the impassable walls of Jericho. He is on the outside, as you are now on the outside. You are functioning three-dimensionally and you cannot seem to reach the fourth-dimensional world where your present desire is already a concrete objective reality. You cannot seem to reach it because your senses bar you from it. Reason tells you it is impossible, all things round about you tell you it is not true.

Now you employ the services of a harlot and a spy, and her name is Rahab. The word Rahab simply means the spirit of the father. RACE means the breath or spirit, and AB the father. Hence we find that this harlot is the spirit of the father and the father is man's awareness of being aware, man's I AMness, man's consciousness.

Your capacity to feel is the great spirit of the father, and that capacity is Rahab in this story. She has two professions that of a spy and that of a harlot.

The profession of a spy is this: to travel secretly, to travel so quietly that you may not be detected. There is not a single physical spy in this world who can travel so quietly that he will be altogether unseen by others. He may be very wise in concealing his ways, and he may never be truly apprehended, but at every moment of time he runs the risk of being detected.

When you are sitting quietly with your thoughts, there is no man in the world so wise that he can look at you and tell you where you are mentally dwelling.

I can stand here and place myself in London. Knowing London quite well, I can close my eyes and assume

that I am actually standing in London. If I remain within this state long enough, I will be able to surround myself with the environment of London as though it were a solid concrete objective fact.

Physically I am still here, but mentally I am thousands of miles away and I have made elsewhere here. I do not go there as a spy, I mentally make elsewhere here, and then now. You cannot see me dwelling there, so you think I have just gone to sleep and that I an still here in this world, this three-dimensional world that is now San Francisco. As far as I am physically concerned, I am here but no one can tell me where I am when I enter the moment of meditation.

Rahab's next profession was that of a harlot, which is to grant unto men what they ask of her without asking man's right to ask. If she be an absolute harlot, as her name implies, then she possesses all and can grant all that man asks of her. She is there to serve, and not to question man's right to seek what he seeks of her.

You have within you the capacity to appropriate a state without knowing the means that will be employed to realize that end and you assume the feeling of the wish fulfilled without having any of the talents that men claim you must possess in order to do so. When you appropriate it in consciousness you have employed the spy, and because you can embody that state within yourself by actually giving it to yourself, you are the harlot, for the harlot satisfies the man who seeks her.

You can satisfy self by appropriating the feeling that you are what you want to be. And this assumption though false, that is, although reason and the senses deny it, if persisted in will harden into fact. By actually embodying that which you have assumed you are, you have the capacity to become completely satisfied. Unless it becomes a tangible, concrete reality you will not be satisfied; you will be frustrated.

You are told in this story that when Rahab went into the city to conquer it, the command given to her was to enter the heart of the city, the heart of the matter, the very center of it, and there remain until I come. Do not go from house to house, do not leave the upper room of the house into which you enter. If you leave the house and there be blood upon your head, it is upon your head. But if you do not leave the house and there be blood, it shall be upon my head.

Rahab goes into the house, rises to the upper floor, and there she remains while the walls crumble. That is, we must keep a high mood if we would walk with the highest. In a very veiled manner, the story tells you that when the walls crumbled and Joshua entered, the only one who was saved in the city was the spy and the harlot whose name was Rahab.

This story tells what you can do in this world. You will never lose the capacity to place yourself elsewhere and make it here. You will never lose the ability to give unto yourself what you are bold enough to appropriate as true of self. It has nothing to do with the woman who played that part.

The explanation of the crumbling of the walls is simple. You are told that he blew upon the trumpet seven times and at the seventh blast the walls crumbled and he entered victoriously into the state that he sought.

Seven is a stillness, a rest, the Sabbath. It is the state when man is completely unmoved in his conviction that the thing is. When I can assume the feeling of my wish fulfilled and go to sleep, unconcerned, undisturbed, I am at rest mentally, and am keeping the Sabbath or am blowing the trumpet seven times. And when I reach

that point the walls crumble. Circumstances alter then remold themselves in harmony with my assumption. As they crumble I resurrect that which I have appropriated within. The walls, the obstacles, the problems, crumble of their own weight if I can reach the point of stillness within me.

The man Who can fix within his own mind's eye an idea, even though the world would deny it, if he remains faithful to that idea he will see it manifested. There is all the difference in the world between holding the idea, and being held by the idea. Become so dominated by an idea that it haunts the mind as though you were it. Then, regardless of what others may say, you are walking in the direction of your fixed attitude of mind. You are walking in the direction of the idea that dominates the mind.

As we told you last night, you have but one gift that is truly yours to give, and that is yourself. There is no other gift; you must press it out of yourself by an appropriation. It is there within you now for creation is finished. There is nothing to be that is not now. There is nothing to be created for all things are already yours, they are all finished.

Although man may not be able to stand physically upon a state, he can always stand mentally upon any desired state. By standing mentally I mean that you can now, this very moment, close your eyes and visualize a place other than your present one, and assume that you are actually there. You can FEEL this to be so real that upon opening your eyes you are amazed to find that you are not physically there.

This mental journey into the desired state, with its subsequent feeling of reality, is all that is necessary to bring about its fulfillment. Your dimensionally greater Self has ways that the lesser, or three-dimensional you, know not of. Furthermore, to the greater you, all means are good which promote the fulfillment of your assumption.

Remain in the mental state defined as your objective until it has the feeling of reality , and all the forces of heaven and earth will rush to aid its embodiment. Your greater Self will influence the actions and words of all who can be used to aid the production of your fixed mental attitude.

****

Now we turn to the book of Numbers and here we find a strange story. I trust that some of you have had this experience as described in the bock of Numbers. They speak of the building of a tabernacle at the command of God; that God commanded Israel to build him a place of worship.

He gave them all the specifications of the tabernacle. It had to be an elongated, movable place of worship, and it had to be covered with skin. Need you be told anything more? Isn't that man?

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? " I Cor. 3:16

There is no other temple. Not a temple made with hands, but a temple eternal in the heavens. This temple is elongated, and it is covered with skin, and it moves across the desert.

"And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night." Num.9:15,16

The command given to Israel was to tarry until the cloud ascended by day and the fire by night. "Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed." Num.. 9:22

You know that you are the tabernacle, but you may wonder, what is the cloud. In meditation many of you must have seen it. In meditation, this cloud, like the sub-soil waters of an artesian well, springs spontaneously to your head and forms itself into pulsating, golden rings. Then, like a gentle river they flow from your head in a stream of living rings of gold.

In a meditative mood bordering on sleep the cloud ascends. It is in this drowsy state that you should assume that you are that which you desire to be, and that you have that which you seek, for the cloud will assume the form of your assumption and fashion a world in harmony with itself. The cloud is simply the garment of your consciousness, and where your consciousness is placed, there you will be in the flesh also.

This golden cloud comes in meditation. There is a certain point when you are approaching sleep that it is very, very thick, very liquid, and very much alive and pulsing. It begins to ascend as you reach the drowsy, meditative state, bordering on sleep. You do not strike the tabernacle; neither do you move it until the cloud begins to ascend.

The cloud always ascends when man approaches the drowsiness of sleep. For when a man goes to sleep, whether he knows it or not, he slips from a three-dimensional world into a fourth-dimensional world and that which is ascending is the consciousness of that man in a greater focus; it is a fourth-dimensional focus.

What you now see ascending is your greater self. When that begins to ascend you enter into the actual state of feeling you are what you want to be. That is the time you lull yourself into the mood of being what you want to be, by either experiencing in imagination what you would experience in reality were you already that which you want to be, or by repeating over and over again the phrase that implies you have already done what you want to do. A phrase such as, "Isn't it wonderful, isn't it wonderful," as though some wonderful thing had happened to you.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instruction. " Job 33: 15, 16

Use wisely the interval preceding sleep. Assume the feeling of the wish fulfilled and go to sleep in this mood. At night, in a dimensionally larger world, when deep sleep falleth upon men, they see and play the parts that they will later on play on earth. And the drama is always in harmony with that which their dimensionally greater selves read and play through them. Our illusion of free will is but ignorance of the causes which make us act.

The sensation which dominates the mind of man as he falls asleep, though false, will harden into fact. Assuming the feeling of the wish fulfilled as we fall asleep, is the command to this embodying process saying to our mood, "Be thou actual." In this way we become through a natural process what we desire to be.

I can tell you dozens of personal experiences where it seemed impossible to go elsewhere, but by placing myself elsewhere mentally as I was about to go to sleep, circumstances changed quickly which compelled me to make the journey. I have done it across water by placing myself at night on my bed as though I slept where I wanted to be. As the days unfolded things began to mold themselves in harmony with that assumption and all things that must happen to compel my journey did happen. And I, in spite of myself, must make ready to go toward that place which I assumed I was in when I approached the deep of sleep.

As my cloud ascends I assume that I am now the man I want to be, or that I am already in the place where I want to visit. I sleep in that place now. Then life strikes the tabernacle, strikes my environment and reassembles my environment across seas or over land and reassembles it in the likeness of my assumption. It has nothing to do with men walking across a physical desert. The whole vast world round about you is a desert.

From the cradle to the grave you and I walk as though we walk the desert. But we have a living tabernacle wherein God dwells, and it is covered with a cloud which can and does ascend when we go to sleep or are in a state akin to sleep. Not necessarily in two days, it can ascend in two minutes. Why did they give you two days? If I now become the man I want to be, I may become dissatisfied tomorrow. I should at least give it a day before I decide to move on.

The Bible says in two days, a month, or a year: whenever you decide to move on with this tabernacle let the cloud ascend. As it ascends you start moving where the cloud is. The cloud is simply the garment of your consciousness, your assumption. Where the consciousness is placed you do not have to take the physical body; it gravitates there in spite of you. Things happen to compel you to move in the direction where you are consciously dwelling.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3

The many mansions are the unnumbered states within your mind, for you are the house of God. In my Father's house are unnumbered concepts of self. You could not in eternity exhaust what you are capable of being.

If I sit quietly here and assume that I am elsewhere, I have gone and prepared a place. But if I open my eyes, the bilocation which I created vanishes and I am back here in the physical form that I left behind me as I went to prepare a place. But I prepared the place nevertheless and will in time dwell there physically.

You do not have to concern yourself with the ways and the means that will be employed to move you across space into that place where you have gone and mentally prepared it. Simply sit quietly, no matter where you are, and mentally actualize it.

But I give you warning, do not treat it lightly, for I am conscious of what it will do to people who treat it lightly. I treated it lightly once because I just wanted to get away, based only upon the temperature of the day. It was in the deep of winter in New York, and I so desired to be in the warm climate of the Indies, that I slept that night as though I slept under palm trees. Next morning when I awoke it was still very much winter.

I had no intentions of going to the Indies that year, but distressing news came which compelled me to make the journey. It was in the midst of war when ships were being sunk right and left, but I sailed out of New York on a ship 48 hours after I received this news. It was the only way I could get to Barbados, and I arrived just in time to see my mother and say a three-dimensional "Good-bye" to her .

In spite of the fact that I had no intentions of going, the deeper Self watched where the great cloud descended. I placed it in Barbados and this tabernacle (my body) had to go and make the journey to fulfill the command, "Wherever the sole of your foot shall tread that have I given unto you." Wherever the cloud descends in the desert, there you reassemble that tabernacle.

I sailed from New York at midnight on a ship without taking thought of submarines or anything else. I had to go. Things happened in a way that I could not have devised.

I warn you, do not treat it lightly. Do not say, "I will experiment and put myself in Labrador, just to see if it will work." You will go to your Labrador and then you will wonder why you ever came to this class. It will work if you dare assume the feeling of your wish fulfilled as you go to sleep.

Control your moods as you go to sleep. I cannot find any better way to describe this technique than to call it a "controlled waking dream." In a dream you lose control, but try preceding your sleep with a complete controlled waking dream, entering into it as you do in dream, for in a dream you are always very dominant, you always play the part. You are always an actor in a dream, and never the audience. When you have a controlled waking dream you are an actor and you enter into the act of the
controlled dream. But do not do it lightly, for you must then reenact it physically in a three-dimensional world.

Now before we go into our moment of silence there is something I must make very clear, and that is this effort we discussed last night. If there is one reason in this whole vast world why people fail it is because they are unaware of a law known to psychologists today as the law of reverse effort.

When you assume the feeling of your wish fulfilled it is with a minimum of effort. You must control the direction of the movements of your attention. But you must do it with the least effort. If there is effort in the control, and you are compelling it in a certain way you are not going to get the results. You will get the opposite results, what ever they might be.

That is why we insist on establishing the basis of the Bible as Adam slept. That is the first creative act, and there is no record where he was ever awakened from this profound sleep. While he sleeps creation stops.

You change your future best when you are in control of your thoughts while in a state akin to sleep, for then effort is reduced to its minimum. Your attention seems to completely relax, and then you must practice holding your attention within that feeling, without using force, and without using effort.

Do not think for a moment that it is will power that does it. When you release Barabbas and become identified with Jesus, you do not will yourself to be it, you imagine that you are it. That is all you do.

Now as we come to the vital part of the evening, the interval devoted to prayer, let me again clarify the

technique. Know what you want. Then construct a single event, an event which implies fulfillment of your wish. Restrict the event to a single act.

For instance, if I single out as an event, shaking a man's hand, then that is the only thing I do. I do not shake it, then light a cigarette and do a thousand other things. I simply imagine that I am actually shaking hands and keep the act going over and over and over again until the imaginary act has all the feeling of reality.

The event must always imply fulfillment of the wish. Always construct an event which you believe you would naturally encounter following the fulfillment of your desire. You are the judge of what event you really want to realize.

There is another technique I gave you last night. If you cannot concentrate on an act, if you cannot snuggle into your chair and believe the chair is elsewhere, just as though elsewhere were here, then do this: Reduce the idea, condense it to a single, simple phrase like, "Isn't it wonderful." or, "Thank you." or, "It's done." or, "It's finished."

There should not be more than three words. Something that implies the desire is already realized. "Isn't it wonderful", or "Thank you," certainly imply that. These are not all the phrases you could use. Make up out of your own vocabulary the phrase which best suits you. But make it very, very short and always use a phrase that implies fulfillment of the idea.

When you have your phrase in mind, lift the cloud. Let the cloud ascend by simply inducing the state that borders on sleep. Simply begin to imagine and feel you are sleepy, and in this state assume the feeling of the wish fulfilled. Then repeat the phrase over and over like a lullaby. Whatever the phrase is, let it imply that the assumption is true, that it is concrete, that it is already a fact and you know it.

Just relax and enter into the feeling of actually being what you want to be. As you do it you are entering Jericho with your spy who has the power to give it. You are releasing Barabbas and sentencing Jesus to be crucified and resurrected. All these stories you are re-enacting if now you begin to let go and enter into the feeling of actually being what you want to be. Now we can go.....

SILENCE PERIOD .....

****

If your hands are dry , and if your mouth is dry at the end of this meditation, that is positive proof that you did succeed in lifting the cloud. What you were doing when the cloud was lifted is entirely your business. But you did lift the cloud if your hands are dry.

I will give you another phenomena which is very strange and one I cannot analyze. It happens if you really go into the deep. You will find on waking that you have the most active pair of kidneys in the world. I have discussed it with doctors and they cannot explain it.

Another thing you may observe in meditation is a lovely liquid blue light. The nearest thing on earth to which I can compare it is burning alcohol. You know when you put alcohol on the plum pudding at Christmas time

and set it a flame, the lovely liquid blue flame that envelopes the pudding until you blow it out. That flame is the nearest thing to the blue light which comes on the forehead of a man in meditation.

Do not be distressed. You will know it when you see it. It is like two shades of blue, a darker and a lighter blue in constant motion, just like burning alcohol, which is unlike the constant flame of a gas jet. This flame is alive, just as spirit would be alive.

Another thing that may come to you as it did to me. You will see spots before your eyes. They are not liver spots as some people will tell you who know nothing about it. These are little things that float in space like a mesh, little circles all tied together. They start with a single cell and come in groups in different geometrical patterns, like worms, like trailers, and they float all over your face. When you close your eyes you still see them, proving that they are not from without, they are from within.

When you begin to expand in consciousness all these things come. They may be your blood stream objectified by some strange trick of man that man does not quite understand. I am not denying that it is your blood stream made visible, but do not be distressed by thinking it is liver spots or some other silly thing that people will tell you.

If these various phenomena come to you, do not think you are doing something wrong. It is the normal, natural expansion that comes to all men who take themselves in tow and try to develop the garden of Gethsemane.

The minute you begin to discipline your mind by observing your thoughts and watching your thoughts throughout the day, you become the policeman of your thoughts. Refuse to enter into conversations that are unlovely, refuse to listen attentively to anything that tears down.

Begin to build within your own mind's eye the vision of the perfect virgin rather than the vision of the foolish virgin. Listen only to the things that bring joy when you hear them. Do not give a willing ear to that which is unlovely, which when you heard it you wish you had not. That is listening and seeing things Without oil in your lamp, or joy in your mind.

There are two kinds of virgins in the Bible: five foolish and five wise virgins. The minute you become the wise virgin, or try to make an attempt to do it, you will find all these things happen. You will see these things, and they interest you so that you have not time to develop the foolish sight, as many people do. I hope that no one here does. Because no one should be identified with this great work who can still find great joy in a discussion of another that is unlovely.

Lesson 3

THINKING FOURTH-DIMENSIONALLY

There are two actual outlooks on the world possessed by every man, and the ancient story tellers were fully conscious of these two outlooks. They called the one "the carnal mind," and the other "the mind of Christ."

We recognize these two centers of thought in the statement: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14

To the natural mind, reality is confined to the instant called now; this very moment seems to contain the whole of reality, everything else is unreal. To the natural mind, the past and the future are purely imaginary. In other words my past, when I use the natural mind, is only a memory image of things that were. And to the limited focus of the carnal or natural mind the future does not exist. The natural-mind does not believe that it could revisit the past and see it as something that is present, something that is objective and concrete to itself, neither does it believe that the future exists.

To the Christ mind, the spiritual mind, which in our language we will call the fourth-dimensional focus, the past, the present, and the future of the natural mind are a present whole. It takes in the entire array of sensory impressions that man has encountered, is encountering, and will encounter.

The only reason you and I are functioning as we are today, and are not aware of the greater outlook, is simply because we are creatures of habit, and habit renders us totally blind to what otherwise we should see; but habit is not law. It acts as though it were the most compelling force in the world, yet it is not law.

We can create a new approach to life. If you and I would spend a few minutes every day in withdrawing our attention from the region of sensation and concentrating it on an invisible state and remain faithful to this contemplation, feeling and sensing the reality of an invisible state, we would in time become aware of this greater world, this dimensionally larger world. The state contemplated is now a concrete reality, displaced in time.

Tonight as we turn to our Bible you be the judge as to where you stand in your present unfoldment.

****

Our first story for tonight is from the 5th chapter of the Gospel of Mark. In this chapter there are three stories told as though they were separate experiences of the dominant characters.

In the first story we are told that Jesus came upon an insane man, a naked man who lived in the cemetery and hid himself behind the tombs. This man appealed to Jesus not to cast out the devils that bedeviled him.

But Jesus said unto him, "Come out of the man, thou unclean spirit." Mark 5:8.

Thus Jesus cast out the devils that they may now destroy themselves, and we find this man, for the first time, clothed and in his right mind and seated at the feet of the Master. We will get the psychological sense of this chapter by changing the name Jesus to that of enlightened reason or fourth-dimensional thinking.

As we progress in this chapter we are told that Jesus now comes upon the High Priest whose name is Jairus, and Jairus the High Priest of the Synagogue has a child who is dying. She is 12 years old, and he appeals to Jesus to come and heal the child.

Jesus consents, and as he starts toward the home of the High Priest a woman in the market place touched his garment.
"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? " Mark 5:30.

The woman who was healed of an issue of blood that she had had for 12 years confessed that she had touched him. " And he said unto her, Daughter, Thy faith hath made thee whole; go in peace." Mark 5:34

As he continues toward the home the High Priest he is told that the child is dead and there is no need to go to resurrect her. She is no longer asleep, but is now dead.

"As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe." Mark 5:36

"And when he was come in, he saith unto them, Why make ye this ado, and weep? The damsel is not dead, but sleepeth." Mark 5:39

With this the entire crowd mocked and laughed, but Jesus, closing the doors against the mocking crowd, took with him into the household of Jairus, his disciples and the father and mother of the dead child.

They entered into the room where the damsel was lying. "And he took the damsel by the hand, and said unto her, Damsel, I say unto thee, arise." Mark 5:41

"From this deep sleep she awoke and arose and walked, and the High Priest and all the others were astonished. And he changed them straightly that no man should know it; and he commanded that something should be given her to eat." Mark 5:43

You are this very night, as you are seated here, pictured in this 5th chapter of Mark. A cemetery is for one purpose: it is simply a record of the dead. Are you living in the dead past?

If you are living among the dead, your prejudices, your superstitions, and your false beliefs that you keep alive are the tombstones behind which you hide. If you refuse to let them go you are just as mad as the mad man of the Bible who pleaded with enlightened reason not to cast them out. There is no difference. But enlightened reason is incapable of protecting prejudice and superstition against the inroads of reason.

There is not a man in this world who has a prejudice, regardless of the nature of the prejudice, who can hold it up to the light of reason. Tell me you are against a certain nation, a certain race, a certain "ism," a certain anything -- I do not care what it is -- you cannot expose that belief of yours to the light of reason and have it live. In order that it may be kept alive in your world you must hide it from reason. You cannot analyze it in the light of reason and have it live. When this fourth-dimensional focus comes and shows you a new approach to life and casts out of your own mind all these things that bedeviled you, you are then cleansed and clothed in your right mind. And you sit at the foot of understanding, called the feet of the Master.

Now clothed and in your right mind you can resurrect the dead. What dead? The child in the story is not a child. The child is your ambition, your desire, the unfulfilled dreams of your heart. This is the child housed within the mind of man. For as I have stated before, the entire drama of the Bible is a psychological one. The Bible has no reference at all to any person who ever existed, or any event that ever occurred upon earth. All the stories of the Bible unfold in the minds of the individual man.

In this story Jesus is the awakened intellect of man. When your mind functions outside of the range of your present senses, when your mind is healed of all the former limitations, then you are no longer the insane man; but you are this presence personified as Jesus, the power that can resurrect the longings of the heart of man.

You are now the woman with the issue of blood. What is this issue of blood? A running womb is not a productive womb. She held it for 12 years, she was incapable of conceiving. She could not give form to her longing because of the running of the issue of blood. You are told her faith closed it. As the womb closes it can give form to the seed or idea.

As your mind is cleansed of your former concept of Self, you assume you are what you want to be, and remaining faithful to this assumption, you give form to your assumption or resurrect your child. You are the woman cleansed of the issue of blood, and you move towards the house of the dead child.

The child or state you desired is now your fixed concept of yourself. But now having assumed that I am what formerly I desired to be, I cannot continue desiring what I am conscious of being. So I do not discuss it. I talk to no one concerning what I am. It is so obvious to me that I am what I wanted to be that I walk as though I were.

Walking as though I am what formerly I wanted to be, my world of limited focus does not see it and thinks I no longer desire it. The child is dead within their world; but I, who know the law, say, "The child is not dead." The damsel is not dead, she but sleepeth. I now awaken her. I, by my assumption, awaken and make visible in my world what I assume, for assumptions if sustained invariably awaken what they affirm.

I close the door. What door? The door of my senses. I simply shut out completely all that my senses reveal. I deny the evidence of my senses. I suspend the limited reason of the natural man and walk in this bold assertion that I am what my senses deny.

With the door of my senses closed, what do I take into that disciplined state? I take no one into that state but the parents of the child and my disciples. I close the door against the mocking, laughing crowd. I no longer look for confirmation. I completely deny the evidence of my senses, which mock my assumption and do not

discuss with others whether my assumption is possible or not.

Who are the parents? We have discovered that the father-mother of all creation is man's I AMness. Man's consciousness is God. I am conscious of the state. I am the father-mother of all my ideas and my mind remains faithful to this new concept of self. My mind is disciplined. I take into that state the disciples, and I shut out of that state everything that would deny it.

Now the child, unaided by a man, is resurrected. The condition which I desired and assumed that I had, becomes objectified within my world and bears witness to the power of my assumption.

You be the judge, I cannot judge you. You are either living now in the dead past, or you are living as the woman whose issue of blood has been stanched. Could you actually answer me if I asked you the question:

"Do you believe now that you, without the assistance of another, need only assume that you are what you want to be, to make that assumption real within your world? Or do you believe that you must first fulfill a certain condition imposed upon you by the past, that you must be of a certain order, or a certain something?'

I am not being critical of certain churches or groups, but there are those who believe that anyone outside of their church or group is not yet saved. I was born a Protestant. You talk to a Protestant, there is only one Christian, a Protestant. You talk to a Catholic, why there is nothing in the world that is a Christian but a Catholic. You talk to a Jew, and the Christians are heathens, and the Jews are the chosen. You talk to a Mohammedan, Jews and Christians are the infidels. You talk to someone else and all these are the untouchables. It does not matter to whom you talk, they are always the chosen ones.

If you believe that you must be one of these in order to be saved, you are still an insane man hiding behind these superstitions and these prejudices of the past, and you are begging not to be cleansed.

Some of you say to me, "Do not ask me to give up my belief in Jesus the man, or in Moses the man, or in Peter the man. When you ask me to give up my belief in these characters you are asking too much. Leave me these beliefs because they comfort me. I can believe that they lived upon earth and still follow your psychological interpretation of their stories."

I say, Come out of the dead past. Come out of that cemetery and walk, knowing that you and your Father are one, and your Father, who men call GOD, is your own consciousness. That is the only creative law in the world.

Of what are you conscious of being? Although you cannot see your objective with the limited focus of your three-dimensional mind, you are now that which you have assumed you are. Walk in that assumption and remain faithful to it.

Time in this dimension of your being, beats slowly and you may not, even after you objectify your assumption, remember there was a time when this present reality was but an attitude of mind. Because of the slowness of the beat of time here you often fail to see the relationship between your inner nature and the outer world that bears witness to it.

You be the judge of the position you now occupy in this 5th chapter of Mark. Are you resurrecting the dead child? Are you still in need of having that womb of your mind closed? Is it still running and therefore cannot be fertile? Are you now the insane man living in the dead past? Only you can be the judge and answer these questions.

****

Now we turn to a story in the 5th chapter of the Gospel of John. This will show you how beautifully the ancient story tellers told of the two distinct outlooks on this world- one, the limited three-dimensional focus, and the other, the fourth-dimensional focus.

This story tells of an impotent man who is quickly healed. Jesus comes to a place called Bethesda, which by definition means the House of Five Porches. On these Five Porches are unnumbered impotent folk- lame, blind, halt, withered, and others. Tradition had it that at certain seasons of the year an angel would descend and disturb the pool which was near these Five Porches. As the Angel disturbed the pool, the first one in was always healed. But only the first one, not the second.

Jesus, seeing a man who was lame from his mother's womb, said to him, "Wilt thou be made whole?" John 5:6

"The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool - but while I am coming, another steppeth down before me." John 5:7

"Jesus saith unto him, Rise, take up thy bed, and walk." John 5:8

"And immediately the man was made whole, and took up his bed, and walked, and on the same day was the Sabbath." John 5:9

You read this story and you think some strange man who possessed miraculous power suddenly said to the lame man, "Rise and walk." I cannot repeat too often that the story, even when it introduces numberless individualities, takes place within the mind of the individual man.

The pool is your consciousness. The angel is an idea, called the messenger of GOD. Consciousness being God, when you have an idea you are entertaining an angel. The minute you are conscious of a desire your pool has been disturbed. Desire disturbs the mind of man. To want something is to be disturbed.

The very moment you have an ambition, or a clearly defined objective, the pool has been disturbed by the angel, which was the desire. You are told that the first one into the disturbed pool is always healed.

My closest companions in this world, my wife and my little girl, are to me when I address them, second. I must speak to my wife as, "you are." I must speak to anyone, no matter how close they are, as "You are." And after that the third person, "He is." There is only one person in this world with whom I can use the first person present and that is self. "I am," can be said only of myself, it cannot be said of another.

Therefore, when I am conscious of some desire that I want to be, but seemingly am not, the pool being

disturbed, who can get into that pool before me? I alone possess the power of the first person. I am that which I want to be. Except I believe I am what I want to be, I remain as I formerly was and die in that limitation.

In this story you need no man to put you into the pool as your consciousness is disturbed by desire. All you need do is to assume you are already that which formerly you wanted to be and you are in it, and no man can get in before you. What man can get in before you when you become conscious of being that which you want to be? No one can be before you when you alone possess the power to say I AM.

These are the two outlooks. You are now what your senses would deny. Are you bold enough to assume that you are already that which you want to be? If you dare assume you are already that which your reason and your senses now deny, then you are in the pool and, unaided by a man, you, too, will rise and take your couch and walk.

You are told it happened on the Sabbath. The Sabbath is only the mystical sense of stillness, when you are unconcerned, when you are not anxious, when you are not looking for results, knowing that signs follow and do not precede.

The Sabbath is the day of stillness wherein there is no working. When you are not working to make it so you are in the Sabbath. When you are not at all concerned about the opinion of others, when you walk as though you were, you cannot raise one finger to make it so, you are in the Sabbath. I cannot be concerned as to how it will be, and still say I am conscious of being it. If I am conscious of being free, secure, healthy, and happy, I sustain these states of consciousness without effort or labor on my part. Therefore, I am in the Sabbath; and because it was the Sabbath he rose and walked.

'******

Our next story is from the 4th chapter of the Gospel of John, and it is one you have heard time and time again. Jesus comes to the well and there is a woman called the woman of Samaria, and he said to her, "Give me to drink." John 4:7

"Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans." John 4:9

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." John 4:10

The woman seeing that he has nothing with which to draw the water, and knowing the well is deep, says: Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" John 4:12

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again- But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13,14

Then he tells her all concerning herself and asks her to go and call her husband. She answered and said, "I have no husband." John 4:17

"Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband. " John 4: 17, 18

The woman, knowing this to be true, goes into the market-place and tells the other, "I have met the Messiah."

They ask her, "How do you know you have met the Messiah?"

"Because he told me all things that I have ever done." she replies. Here is a focus that takes in the entire past at least, and tells her now concerning the future.

Continuing with the story, the disciples come to Jesus and say, "Master, eat." John 4:31

"But he said unto them, I have meat to eat that ye know not of. " John 4:32

When they speak of a harvest in four months, Jesus replies, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35

He sees things that people wait four months for, or wait four years for; he sees them as now in a dimensionally larger world, existing now, taking place now.

Let us go back to the first part of the story. The woman of Samaria is the three-dimensional you, and Jesus at the well is the fourth-dimensional you. The argument starts between what you want to be, and what reason tells you that you are. The greater you tells you that if you would dare assume you are already what you want to be, you would become it.

The lesser you, with its limited focus, tells you, "Why you haven't a bucket, you haven't a rope and the well is deep. How could you ever reach the depth of this state without the means to that end?"

You answer and say, "If you only knew who asks of you to drink you would ask of him." If you only knew what in yourself is urging upon you the embodiment of the state you now seek, you would suspend your little sight and let him do it for you.

Then he tells you that you have five husbands, and you deny it. But he knows far better than you that your five senses impregnate you morning, noon, and night with their limitations . They tell you what children you will bear tonight, tomorrow, and the days to come. For your five senses act like five husbands who constantly impregnate your consciousness, which is the great womb of GOD; and morning, noon, and night they suggest to you, and dictate to you that which you must accept as true.

He tells you the one you would like to have for your husband is not your husband. In other words the sixth has not yet impregnated you. What you would like to be is denied by these five, and they hold the power, they dictate what you will accept as true. What you would like to accept has not yet penetrated your mind

and impregnated your mind with its reality. He whom you call husband is really not your husband. You are not bearing his likeness. To bear his likeness is proof that you are his wife, at least you have known him intimately. You are not bearing the likeness of the sixth; you are only bearing the likeness of the five.

Then one turns to me and tells me all that I have ever known. I go back in my mind's eye and reason tells me that all through my life I have always accepted the limitations of my senses, I have always looked upon them as fact; and morning, noon, and night I have born witness to this acceptance.

Reason tells me I have only known these five from the time I was born. Now I would like to step outside the limitation of my senses but I have not yet found within myself the courage to assume I am what these five would deny that I am. So here I remain, conscious of my task, but without the courage to step beyond the limitations of my senses, and that which my reason denies.

He tells these, "I have meat ye know not of. I am the bread that droppeth down from heaven. I am the wine." I know what I want to be, and because I am that bread I feast upon it. I assume that I am, and instead of feasting upon the fact that I am in this room talking to you and you are listening to me, and that I am in Los Angeles, I feast upon the fact that I am elsewhere and I walk here as though I were elsewhere. And gradually I become what I feast upon.

****

Let me give you two personal stories. When I was a boy I lived in a very limited environment, in a little island called Barbados. Feed for animals was very, very scarce and very expensive because we had to import it. I am one of a family of 10 children and my grandmother lived with us making 13 at the table.

Time and again I can remember my mother saying to the cook in the early part of the week, "I want you to put away three ducks for Sunday's dinner. "This meant that she would take from the flock in the yard three ducks and coop them up in a very small cage and feed them, stuff them morning, noon, and night with corn and all the things she wanted the ducks to feast upon.

This was an entirely different diet from what we regularly fed the ducks, because we kept those birds alive by feeding them fish. We kept them alive and fat on fish because fish were very cheap and plentiful; but you could not eat a bird that fed upon fish, not as you and I like a bird.

The cook would take three ducks, put them in a cage and for seven days stuff them with corn, sour milk and all the things we wanted to taste in the birds. Then when they were killed and served for dinner seven days later they were luscious, milk fed, corn fed birds.

But occasionally the cook forgot to put away the birds, and my father, knowing we were having ducks, and believing that she had carried out the command, did not send anything else for dinner, and three fish came to the table. You could not touch those birds for they were so much the embodiment of what they fed upon.

Man is a psychological being, a thinker. It is not what he feeds upon physically, but what he feeds upon mentally that he becomes. We become the embodiment of that which we mentally feed upon.

Now those ducks could not be fed corn in the morning and fish in the afternoon and something else at night. It had to be a complete change of diet. In our case we cannot have a little bit of meditation in the morning, curse at noon, and do something else in the evening. We have to go on a mental diet, for a week we must completely change our mental food.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8

As a man thinketh in his heart so is he. If I could now single out the kind of mental food I want to express within my world and feast upon it, I would become it.

Let me tell you why I am doing what I am doing today. It was back in 1933 in the city of New York, and my old friend Abdullah, with whom I studied Hebrew for five years, was really the beginning of the eating of all my superstitions. When I went to him I was filled with superstitions. I could not eat meat, I could not eat fish, I could not eat chicken, I could not eat any of these things that were living in the world. I did not drink, I did not smoke, and I was making a tremendous effort to live a celibate life.

Abdullah said to me, "I am not going to tell you 'you are crazy' Neville, but you are you know. All these things are stupid." But I could not believe they were stupid.

In November, 1933, I bade goodbye to my parents in the city of New York as they sailed for Barbados. I had been in this country 12 years with no desire to see Barbados. I was not successful and I was ashamed to go home to successful members of my family. After 12 years in America I was a failure in my own eyes. I was in the theatre and made money one year and spent it the next month.
I was not what I would call by their standards nor by mine a successful person.

Mind you when I said goodbye to my parents in November I had no desire to go to Barbados. The ship pulled out, and as I came up the street, something possessed me with a desire to go to Barbados.

It was the year 1933, I was unemployed and had no place to go except a little room on 75th Street. I went straight to my old friend Abdullah and said to him "Ab, the strangest feeling is possessing me.
For the first time in 12 years I want to go to Barbados."

If you want to go Neville, you have gone." he replied.

That was very strange language to me. I am in New York City on 72nd Street and he tells me I have gone to Barbados. I said to him, "What do you mean, I have gone, Abdullah ?"

He said, "Do you really want to go? "

I answered "yes."

He then said to me, "As you walk through this door now you are not walking on 72nd Street, you are walking on palm lined streets, coconut lined streets; this is Barbados. Do not ask me how you are going to

go. You are in Barbados. You do not say 'how' when you 'are there'. You are there. Now you walk as though you were there."

I went out of his place in a daze. I am in Barbados. I have no money, I have no job, I am not even well clothed, and yet I am in Barbados.

He was not the kind of a person with whom you would argue, not Abdullah. Two weeks later I was no nearer my goal than on the day I first told him I wanted to go to Barbados. I said to him, "Ab, I trust you implicitly but here is one time I cannot see how it is going to work. I have not one penny towards my journey, I began to explain."

You know what he did. He was as black as the ace of spades, my old friend Abdullah, with his turbaned head. As I sat in his living room he rose from his chair and went towards his study and slammed the door, which was not an invitation to follow him. As he went through the door he said to me, "I have said all that I have to say."

On the 3rd of December I stood before Abdullah and told him again I was no nearer my trip. He repeated his statement, "You are in Barbados."

The very last ship sailing for Barbados that would take me there for the reason I wanted to go, which was to be there for Christmas, sailed at noon on December 6th, the old Nerissa.

On the morning of December 4th, having no job, having no place to go, I slept late. When I got up there was an air mail letter from Barbados under my door. As I opened the letter a little piece of paper flickered to the floor. I picked it up and it was a draft for $50.00.

The letter was from my brother Victor and it read, "I am not asking you to come, Neville, this is a command. We have never had a Christmas when all the members of our family were present at the same time. This Christmas it could be done if you would come. "

My oldest brother Cecil left home before the youngest was born and then we started to move away from home at different times so never in the history of our family were we ever all together at the same time.

The letter continued, "You are not working, I know there is no reason why you cannot come, so you must be here before Christmas. The enclosed $50.00 is to buy a few shirts or a pair of shoes you may need for the trip. You will not need tips; use the bar if you are drinking. I will meet the ship and pay all your tips and your incurred expenses. I have cabled Furness, Withy & Co. in New York City and told them to issue you a ticket when you appear at their office. The $50.00 is simply to buy some little essentials. You may sign as you want aboard the ship. I will meet it and take care of all obligations."

I went down to Furness, Withy & Co. with my letter and let them read it. They said, "We received the cable Mr. Goddard, but unfortunately we have not any space left on the December 6th sailing. The only thing available is 3rd Class between New York and St . Thomas. When we get to St. Thomas we have a few passengers who are getting off. You may then ride lst Class from St. Thomas to Barbados. But between New York and St. Thomas you must go 3rd Class, although you may have the privileges of the lst Class

dining room and walk the decks of the 1st Class."

I said, "I will take it."

I went back to my friend Abdullah on the afternoon of December 4th and said, "It worked like a dream." I told him what I had done, thinking he would be happy.

Do you know what he said to me? He said, "Who told you that you are going 3rd Class? Did I see you in Barbados, the man you are, going 3rd Class? You are in Barbados and you went there 1st Class."

I did not have one moment to see him again before I sailed on the noon of December 6th. When I reached the dock with my passport and my papers to get aboard that ship the agent said to me, "We have good news for you, Mr. Goddard. There has been a cancellation and you are going 1st Class."

Abdullah taught me the importance of remaining faithful to an idea and not compromising. I wavered, but he remained faithful to the assumption that I was in Barbados and had traveled 1st Class.

****

Now back to the significance of our two Bible stories. The well is deep and you have no bucket, you have no rope. It is four months to the harvest and Jesus says, "I have meat to eat ye know not of. I am the bread of heaven. "

Feast on the idea, become identified with the idea as though you were already that embodied state. Walk in the assumption that you are what you want to be. If you feast on that and remain faithful to that mental diet, you will crystallize it. You will become it in this world.

When I came back to New York in 1934, after three heavenly months in Barbados, I drank, I smoked, and did everything I had not done in years.

I remembered what Abdullah had said to me, "After you have proven this law you will become normal, Neville. You will come out of that graveyard, you will come out of that dead past where you think you are being holy. For all you are really doing you know, you are being so good, Neville, you are good for nothing"

I came back walking this earth a completely transformed person. From that day, which was in February 1934, I began to live more and more. I cannot honestly tell you I have always succeeded. My many mistakes in this world, my many failures would convict me if I told you that I have so completely mastered the movements of my attention that I can at all times remain faithful to the idea I want to embody.

But I can say with the ancient teacher, although I seem to have failed in the past, I move on and strive day after day to become that which I want to embody in this world. Suspend judgment, refuse to accept what reason and the senses now dictate, and if you remain faithful to the new diet, you will become the embodiment of the ideal to which you remain faithful.

If there is one place in the world that is unlike my little island of Barbados, it is New York City. In Barbados

the tallest building is three stories, and the streets are lined with palm trees and cocoanut trees and all sorts of tropical things. In New York City you must go to a park to find a tree.

Yet I had to walk the streets of New York as though I walked the streets of Barbados. To one's imagination all things are possible. I walked, feeling that I was actually walking the streets of Barbados, and in that assumption I could almost smell the odor of the cocoanut lined lanes. I began to create within my mind's eye the atmosphere I would physically encounter were I in Barbados.

As I remained faithful to this assumption, somebody canceled passage and I received it. My brother in Barbados, who never thought of my coming home, has the commanding urge to write me a strange letter. He had never dictated to me, but this time he dictated, and thought that he originated the idea of my visit.

I went home and had three heavenly months, returned lst Class, and brought back quite a sum of cash in my pocket, a gift. My trip, had I paid for it, would have been $3,000, yet I did it without a nickel in my pocket.

"I have ways ye know not of. My ways are past finding out." The dimensionally greater self took my assumption as the command and influenced the behaviour of my brother to write that letter, influenced the behaviour of someone to cancel that 1st Class passage, and did all the things necessary that would tend toward the production of the idea with which I was identified.

I was identified with the feeling of being there. I slept as though I were there, and the entire behaviour of man was molded in harmony with my assumption. I did not need to go down to Furness, Withy & Co. and beg them for a passage, asking them to cancel some one who was booked 1st Class. I did not need to write my brother and beg him to send me some money or buy me a passage. He thought he originated the act. Actually, to this day, he believes that be initiated the desire to bring me home.

My old friend Abdullah simply said to me, "You are in Barbados, Neville. You want to be there; wherever you want to be, there you are. Live as though you are and that you shall be."

These are the two outlooks. on the world possessed by every man. I do not care who you are. Every child born of woman, regardless of race, nation, or creed, possesses two distinct outlooks on the world.

You are either the natural man who receiveth not the things of the Spirit of God, because to you in the natural focus they are foolishness unto you. Or you are the spiritual man who perceiveth things outside of the limitations of your senses because all things are now realities in a dimensionally larger world. There is no need to wait four months to harvest.

You are either the woman of Samaria or Jesus at the well. You are the man waiting on the Five Porches for the disturbance and someone to push him in; or you are the one who can command yourself to rise and walk in spite of others who wait.

Are you the man behind the tombstones in the cemetery waiting and begging not to be clean, because you do not want to be cleansed of your prejudices? One of the most difficult things for man to give up is his superstitions, his prejudice. He holds on to these as though they were the treasure of treasures.

When you do become cleansed and you are free, then the womb, your own mind is automatically healed. It becomes the prepared ground where seeds, your desires, can take root and grow into manifestation. The child you now bear in your heart is your present objective. Your present longing is a child that is as though it were sick. If you assume you are now what you would like to be, the child for a moment becomes dead because there is no disturbance any more.

You cannot be disturbed when you feel you are what you want to be because if you feel you are what you wanted to be, you are satisfied in that assumption. To others who judge superficially you seem no longer to desire, so to them the desire or damsel is dead. They think you have lost your ambition because you no longer discuss your secret ambition. You have completely adjusted yourself to the idea. You have assumed that you are what you want to be. You know, "She is not dead, she but sleepth." "I go to awaken her."

I walk in the assumption that I am, and as I walk, I quietly awaken her. Then when she awakens I will do the normal, natural thing, I will give her to eat. I will not brag about it and tell others I simply go and tell no man. I feed this state I now like with my attention. I keep it alive within my world by becoming attentive to it.

Things that I am not attentive to fade and wither within my world, regardless of what they are. They are not just born and then remain unfed. I gave them birth by reason of the fact that I became conscious of being them. When I embody them within my world that is not the end. That is the beginning. Now I am a mother who must keep alive this state by being attentive to it. The day that I am not attentive, I have withdrawn my milk from it, and it fades from my world, as I become attentive to something else in my world.

You can either be attentive to the limitations and feed these and make them mountains, or you can be attentive to your desires; but to become attentive you must assume you are already that which you wanted to be.

Although today we speak of a third-dimensional and a fourth-dimensional focus, do not think for one moment these ancient teachers were not fully conscious of these two distinct centers of thought within the minds of all men. They personified these two, and they tried to show man that the only thing which robs him of the man he could be, is habit. Although it is not law, every psychologist will tell you that habit is the most inhibiting force in the world. It completely restricts man and binds him and makes him totally blind to what otherwise he should be.

Begin now to mentally see and feel yourself as that which you want to be, and feast upon that sensation morning, noon, and night. I have scoured the Bible for a time interval that is longer than three days and I have not found it.

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it Up." John 2:19

"Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it." Joshua 1:11

If I could completely saturate my mind with one sensation and walk as though it were already a fact, I am promised (and I cannot find any denial of it in this great book) that I do not need more than a three day diet if I remain faithful to it. But I must be honest about it. If I Change my diet in the course of the day, I extend the

time interval.

You ask me, "But how do I know about the interval?" You, yourself determine the interval.

We have today in our modern world a little word which confuses most of us. I know it confused me until I dug deeper. The word is "action." Action is supposed to be the most fundamental thing in the world. It is not an atom, it is more fundamental. It is not a part of an atom like an electron, it is more fundamental than that. They call it the fourth-dimensional unit. The most fundamental thing in the world is action.

You ask, "What is action?" Our physicists tell us that it is energy multiplied by time. We become more confused and say, "Energy multiplied by time, what does that mean?', They answer, "There is no response to a stimulus, no matter how intense the stimulus, unless it endures for a certain length of time." There must be a minimum endurance to the stimulus or there is no response. On the other hand there is no response to time unless there is a minimum degree of intensity. Today the most fundamental thing in the world is called action, or simply energy multiplied by time.

The Bible gives it as three days; the duration is three days for response in this world. If I would now assume I am what I want to be, and if I am faithful to it and walk as though I were, the very longest stretch given for its realization is three days.

If there is something tonight that you really want in this world, then experience in imagination what you would experience in the flesh were you to realize your goal and deafen your ears, and blind your eyes to all that denies the reality of your assumption.

If you do this you would be able to tell me before I leave this city of Los Angeles that you have realized what was only a wish when you came here. It will be my joy to rejoice with you in the knowledge that the child which was seemingly dead is now alive. This damsel really was not dead, she was only asleep. You fed her in this silence because you have meat no one else knows of. You gave her food and she became a resurrected living reality within your world. Then you can share your joy with me and I can rejoice in your joy.

The purpose of these lessons is to remind you of the law of your own being, the law of consciousness; you are that law. You were only unconscious of its operation. You fed and kept alive the things you did not wish to express within this world.

Take my challenge and put this philosophy to the test. If it does not work you should not use it as a comforter. If it is not true, you must completely discard it. I know it is true. You will not know it until you try either to prove or disprove it.

Too many of us have joined "isms" and we are afraid to put them to the test because we feel we might fail; and, then, where are we? Not really wanting to know the truth concerning it, we hesitate to be bold enough to put it to the test. You say, "I know it would work in some other way. I do not want to really test it. While I have not yet disproved it, I can still be comforted by it.

Now do not fool yourself, do not think for one second be that you are wise.

Prove or disprove this law. I know that if you attempt to disprove it, you will prove it, and I will be the richer for your proving it, not in dollars, not in things, but because you become the living fruit of what I believe I am teaching in this world. It is far better to have you a successful, satisfied person after five days of instruction than to have you go out dissatisfied. I hope you will be bold enough to challenge this instruction and either prove or disprove it.

Now before we go into the silence period I shall briefly explain the technique again. We have two techniques in applying this law. Everyone here must now know exactly what he wants. You must know that if you do not get it tonight you will still be as desirous tomorrow concerning this objective.

When you know exactly what you want, construct in your mind s eye a single, simple event which implies fulfillment of your desire, an event where in self predominates. Instead of sitting back and looking at yourself as though you were on the screen, you be the actor in the drama.

Restrict the event to one single action. If you are going to shake a hand because that implies fulfillment of your desire then do that and that only. Do not shake hands and then wander off in your imagination to a dinner party or to some other place. Restrict your action to simply shaking hands and do it over and over again, until that handshake takes on the solidity and the distinctness of reality.

If you feel you cannot remain faithful to an action, I want you now to define your objective, and then condense the idea, which is your desire, into a single phrase, a phrase which implies fulfillment of your desire, some phrase such as, "Isn't it wonderful?"

Or if I felt thankful because I thought someone was instrumental in bringing my desire to pass, I could say, "Thank you," and repeat it with feeling over and over again like a lullaby until my mind was dominated by the single sensation of thankfulness.

We will now sit quietly in these chairs with the idea which implies fulfillment of our desire condensed to a single phrase, or to a single act. We will relax and immobilize our physical bodies. Then let us experience in imagination the sensation which our condensed phrase or action affirms.

If you imagine yourself shaking another person's hand, do not use your physical hand, let it remain immobilized. But imagine that housed within your hand is a more subtle, more real hand, which can be extracted in your imagination. Put your imaginary hand into the imaginary hand of your friend who stands before you and feel the handshake. Keep your physical body immobilized even though you become mentally active in what you are now about to do.

Now we will go into the silence.

Lesson 4

NO ONE TO CHANGE BUT SELF

May I take just a minute to clarify what was said last night. A lady felt from what I said last night that I am anti one nation. I do hope that I am not anti any nation, race or belief. If perchance I used a nation, it was only to illustrate a point.

What I tried to tell you was this -- we become what we contemplate. For it is the nature of love, as it is the nature of hate, to change us into the likeness of that which we contemplate. Last night I simply read a news item to show you that when we think we can destroy our image by breaking the mirror, we are only fooling ourselves.

When, through war or revolution, we destroy titles which to us represent arrogance and greed, we become in time the embodiment of that which we thought we had destroyed. So today the people who thought they destroyed the tyrants are themselves that which they thought they had destroyed.

That I may not be misunderstood, let me again lay the foundation of this principle. Consciousness is the one and only reality. We are incapable of seeing other than the contents of our own consciousness

Therefore, hate betrays us in the hour of victory and condemns us to be that which we condemn. All conquest results in an exchange of characteristics, so that conquerors become like the conquered foe. We hate others for the evil which is in ourselves. Races, nations, and religious groups have lived for centuries in intimate hostility, and it is the nature of hatred, as it is the nature of love, to change us into the likeness of that which we contemplate.

Nations act toward other nations as their own citizens act toward each other. When slavery exists in a state and that nation attacks another it is with intent to enslave. When there is a fierce economic competition between citizen and citizen, then in war with another nation the object of the war is to destroy the trade of the enemy. Wars of domination are brought about by the will of those who within a state are dominant over the fortunes of the rest.

We radiate the world that surrounds us by the intensity of our imagination and feeling. But in this third-dimensional world of ours time beats slowly. And so we do not always observe the relationship of the visible world to our inner nature.

Now that is really what I meant. I thought I had said it. That I may not be misunderstood, that is my principle. You and I can contemplate an ideal, and become it by falling in love with it.

On the other hand we can contemplate something we heartily dislike and by condemning it we will become it. But because of the slowness of time in this three-dimensional world, when we do become what we contemplated we have forgotten that formerly we set out to worship or destroy it.

Tonight's lesson is the capstone of the Bible, so do give me your attention. The most important question asked in the Bible will be found in the 16th chapter of the Gospel of St. Matthew.

As you know, all of the Bible stories are your stories; its characters live only in the mind of man. They have no reference at all to any person, who lived in time and space, or to any event that ever occurred upon earth.

****

The drama related in Matthew takes place in this manner Jesus turns to his disciples and asks them, "Whom do men say that I the Son of man am?" Matt. 16:13

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets."

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou are the Christ, the Son of the living God."

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

"And I say also unto thee that thou art Peter, and upon this rock I will build my church." Matt. 16:14-18

Jesus turning to his disciples is man turning to his disciplined mind in self-contemplation. You ask yourself the question, "Whom do men say that I am?" In our language, "I wonder what men think of me?"

You answer, "Some say John come again, Some say Elias, others say Jeremiah, and still others a Prophet of old come again."

It is very flattering to be told that you are, or that you resemble, the great men of the past, but enlightened reason is not enslaved by public opinion. It is only concerned with the truth so it asks itself another question, "But whom say ye that I am?" In other words, "Who am I?"

If I am bold enough to assume that I am Christ Jesus, the answer will come back, "Thou are Christ Jesus."

When I can assume it and feel it and boldly live it, I will say to myself, "Flesh and blood could not have told me this. But my Father which is in Heaven revealed it unto me." Then I make this concept of Self the rock on which I establish my church, my world.

"If ye believe not that I am He, ye shall die in your sins." John 8:24

Because consciousness is the only reality I must assume that I am already that which I desire to be. If I do not believe that I am already what I want to be, then I remain as I am and die in this limitation.

Man is always looking for some prop on which to lean. He is always looking for some excuse to justify failure. This revelation gives man no excuse for failure. His concept of himself is the cause of all the circumstances of his life. All changes must first come from within himself; and if he does not change on the outside it is because he has not changed within. But man does not like to feel that he is solely responsible for the conditions of his life.

"From that time many of his disciples went back, and walked no more with him."

"Then said Jesus unto the twelve, Will ye also go away?"

"Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." John 6:66-68

I may not like what I have just heard, that I must turn to my own consciousness as to the only reality, the only foundation on which all phenomena can be explained. It was easier living when I could blame another. It was much easier living when I could blame society for my ills, or point a finger across the sea. and blame another nation. It was easier living when I could blame the weather for the way I feel.

But to tell me that I am the cause of all that happens to me that I am forever molding my world in harmony with my inner nature, that is more than man is willing to accept. If this is true, to whom would I go? If these are the words of eternal life, I must return to them, even though they seem so difficult to digest.

When man fully understands this, he knows that public opinion does not matter, for men only tell him who he is. The behaviour of men constantly tell me who I have conceived myself to be.

If I accept this challenge and begin to live by it, I finally reach the point that is called the great prayer of the Bible. It is related in the 17th chapter of the Gospel of St. John, "I have finished the work which thou gavest me to do." John 17:4

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5

"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition." John 17:12

It is impossible for anything to be lost. In this divine economy nothing can be lost, it cannot even pass away. The little flower which has bloomed once, blooms forever. It is invisible to you here with your limited focus, but it blooms forever in the larger dimension of your being, and tomorrow you will encounter it.

All that thou gavest me I have kept in thy name, and none have I lost save the son of perdition. The son of perdition means simply the belief in loss. Son is a concept, an idea. Perdido is loss. I have only truly lost the concept of loss, for nothing can be lost.

I can descend from the sphere where the thing itself now lives, and as I descend in consciousness to a lower level within myself it passes from my world. I say, "I have lost my health. I have lost my wealth. I have lost my

standing in the community. I have lost faith. I have lost a thousand things." But the things in themselves, having once been real in my world, can never cease to be. They never become unreal with the passage of time.

I, by my descent in consciousness to a lower level, cause these things to disappear from my sight and I say, "They have gone; they are finished as far as my world goes." All I need do is to ascend to the level where they are eternal, and they once more objectify themselves and appear as realities within my world.

The crux of the whole 17th chapter of the Gospel of St. John is found in the 19th verse, "And for their sake I sanctify myself, that they also might be sanctified through the truth."

Heretofore I thought I could change others through effort. Now I know I cannot change another unless I first change myself. To change another within my world I must first change my concept of that other; and to do it best I change my concept of self. For it was the concept I held of self that made me see others as I did.

Had I a noble, dignified concept of myself, I never could have seen the unlovely in others.

Instead of trying to change others through argument and force, let me but ascend in consciousness to a higher level and I will automatically change others by changing self. "There is no one to change but self; that self is simply your awareness, your consciousness and the world in which it lives is determined by the concept you hold of self. It is to consciousness that we must turn as to the only reality. For there is no clear conception of the origin of phenomena except that consciousness is all and all is consciousness.

You need no helper to bring you what you seek. Do not for one second believe that I am advocating escape from reality when I ask you to simply assume you are now the man or the lady that you want to be.

If you and I could feel what it would be like were we now that which we want to be, and live in this mental atmosphere as though it were real, then, in a way we do not know, our assumption would harden into fact. This is all we need do in order to ascend to the level where our assumption is already an objective, concrete reality.

I need change no man, I sanctify myself and in so doing I sanctify others. To the pure all things are pure. "There is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean." Rom. 14:14. There is nothing in itself unclean, but you, by your concept of self, see things either clean or unclean.

"I and my Father are one." John 10:30.

"If I do not the works of my Father, believe me not."

"But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.' John 10:37, 38

He made himself one with God and thought it not strange or robbery to do the works of God. You always bear fruit in harmony with what you are. It is the most natural thing in the world for a pear tree to bear pears, an apple tree to bear apples, and for man to mold the circumstances of his life in harmony with his inner nature.

"I am the vine, ye are the branches." John 15:5. A branch has no life save it be rooted in the vine. All I need do to change the fruit is to change the vine.

You have no life in my world save that I am conscious of you. You are rooted in me and, like fruit, you bear witness of the vine that I am. There is no reality in the world other than your consciousness. Although you may now seem to be what you do not want to be, all you need do to change it, and to prove the change by circumstances in your world, is to quietly assume that you are that which you now want to be, and in a way you do not know you will become it.

There is no other way to change this world. "I am the way." My I AMness, my consciousness is the way by which I change my world. As I change my concept of self, I change my world. When men and women help or hinder us, they only play the part that we, by our concept of self, wrote for them, and they play it automatically. They must play the parts they are playing because we are what we are.

You will change the world only when you become the embodiment of that which you want the world to be. You have but one gift in this world that is truly yours to give and that is yourself. Unless you yourself are that which you want the world to be, you will never see it in this world. "Except ye believe not that I am he, ye shall die in your sins." John 8:24

Do you know that no two in this room live in the same world. We are going home to different worlds tonight. We close our doors on entirely different worlds. We rise tomorrow and go to work, where we meet each other and meet others, but we live in different mental worlds, different physical worlds.

I can only give what I am, I have no other gift to give. If I want the world to be perfect, and who does not, I have failed only because I did not know that I could never see it perfect until I myself become perfect. If I am not perfect I cannot see perfection, but the day that I become it, I beautify my world because I see it through my own eyes. "Unto the pure all things are pure." Titus 1:15

No two here can tell me that you have heard the same message any one night. The one thing that you must do is hear what I say through that which you are. It must be filtered through your prejudices, your superstitions, and your concept of self. Whatever you are, it must come through that, and be colored by what you are.

If you are disturbed and you would like me to be something other than what I appear to be, then you must be that which you want me to be. We must become the thing that we want others to be or we will never see them be it.

Your consciousness, my consciousness, is the only true foundation in the world. This is that which is called Peter in the Bible, not a man, this faithfulness that cannot turn to anyone, that cannot be flattered when you are told by men you are John come again. That is very flattering to be told you are John the Baptist come again, or the great Prophet Elias, or Jeremiah.

Then I deafen my ears to this very flattering little bit of news men would give me and I ask myself,
"But honestly who am I?"

If I can deny the limitations of my birth, my environment, and the belief that I am but an extension of my family tree, and feel within myself that I am Christ, and sustain this assumption until it takes a central place and forms the habitual center of my energy, I will do the works attributed to Jesus. Without thought or effort I will mold a world in harmony with that perfection which I have assumed and feel springing within me.

When I open the eyes of the blind, unstop the ears of the deaf, give joy for mourning and beauty for ashes, then and only then, have I truly established this vine deep within. That is what I would automatically do were I truly conscious of being Christ. It is said of this presence, He proved that He was Christ by His works.

Our ordinary alterations of consciousness, as we pass from one state to another, are not transformations, because each of them is so rapidly succeeded by another in the reverse direction;
but whenever our assumption grows so stable as to definitely expel its rivals, then that central habitual concept defines our character and is a true transformation.

Jesus, or enlightened reason, saw nothing unclean in the woman taken in adultery. He said to her, "Hath no man condemned thee?" John 8:10

"She said, No man, Lord. And Jesus said unto her, neither do I condemn thee; go, and sin no more." John 8:11

No matter what is brought before the presence of beauty, it sees only beauty. Jesus was so completely identified with the lovely that He was incapable of seeing the unlovely.

When you and I really become conscious of being Christ, we too will straighten the arms of the withered, and resurrect the dead hopes of men. We will do all the things that we could not do when we felt ourselves limited by our family tree. It is a bold step and should not be taken lightly, because to do it is to die. John, the man of three dimensions is beheaded, or loses his three-dimensional focus that Jesus, the fourth-dimensional Self may live.

Any enlargement of our concept of Self involves a somewhat painful parting with strongly rooted hereditary conceptions. The ligaments are strong that hold us in the womb of conventional limitations. All that you formerly believed, you no longer believe. You know now that there is no power outside of your own consciousness. Therefore you cannot turn to anyone outside of self.

You have no ears for the suggestion that something else has power in it. You know the only reality is God, and God is your own consciousness. There is no other God. Therefore on this rock you build the everlasting church and boldly assume you are this Divine Being, self-begotten because you dared to appropriate that which was not given to you in your cradle, a concept of Self not formed in your mother's womb, a concept of self conceived outside of the offices of man.

The story is beautifully told us in the Bible using the two sons of Abraham: one the blessed, Isaac, born outside of the offices of man and the other, Ishmael, born in bondage.

Sarah was much too old to beget a child, so her husband Abraham went in unto the bondservant Hagar, the pilgrim, and she conceived of the old man and bore him a son called Ishmael. Ishmael's hand was against

every man and every man's hand against him.

Every child born of woman is born into bondage, born into all that his environment represents, regardless of whether it be the throne of England, the White House, or any great place in the world. Every child born of woman is personified as this Ishmael, the child of Hagar.

But asleep in every child is the blessed Isaac, who is born outside of the offices of man, and is born through faith alone. This second child has no earthly father. He is Self-begotten.

What is the second birth? I find myself man, I cannot go back into my mother's womb, and yet I must be born a second time. "Except a man be born again he cannot enter the kingdom of God." John 3:3

I quietly appropriate that which no man can give me, no woman can give me. I dare to assume that I am God. This must be of faith, this must be of promise. Then I become the blessed, I become Isaac.

As I begin to do the things that only this presence could do, I know that I am born out of the limitations of Ishmael, and I have become heir to the kingdom. Ishmael could not inherit anything, although his father was Abraham, or God. Ishmael did not have both parents of the godly; his mother was Hagar the bond-woman, and so he could not partake of his father's estate.

You are Abraham and Sarah, and contained within your own consciousness there is one waiting for recognition. In the Old Testament it is called Isaac, and in the New Testament it is called Jesus, and it is born without the aid of man.

No man can tell you that you are Christ Jesus, no man can tell you and convince you that you are God. You must toy with the idea and wonder what it would be like to be God.

No clear conception of the origin of phenomena is possible except that consciousness is all and all is consciousness. Nothing can be evolved from man that was not potentially involved in his nature. The ideal we serve and hope to attain could never be evolved from us were it not potentially involved in our nature.

Let me now retell and emphasize an experience of mine printed by me two years ago under the title, THE SEARCH. I think it will help you to understand this law of consciousness, and show you that you have no one to change but self, for you are incapable of seeing other than the contents of your own consciousness.

Once in an idle interval at sea, I meditated on "the perfect state," and wondered what I would be were I of too pure eyes to behold iniquity, if to me all things were pure and were I without condemnation. As I became lost in this fiery brooding, I found myself lifted above the dark environment of the senses. So intense was feeling I felt myself a being of fire dwelling in a body of air. Voices, as from a heavenly chorus, with the exaltation of those who had been conquerors in a conflict with death, were singing, "He is risen -He is risen," and intuitively I knew they meant me.

Then I seemed to be walking in the night. I soon came upon a scene that might have been the ancient Pool of Bethesda for in this place lay a great multitude of impotent folk -- blind, halt, withered -waiting not for the moving of the water as of tradition, but waiting for me.

As I came near, without thought or effort on my part, they were one after the other, molded as by the Magician of the Beautiful. Eyes, hands, feet -- all missing members -- were drawn from some invisible reservoir and molded in harmony with that perfection which I felt springing within me. When all were made perfect the chorus exulted, "It is finished."

I know this vision was the result of my intense meditation upon the idea of perfection, for my meditations invariably bring about union with the state contemplated. I had been so completely absorbed within the idea that for awhile I had become what I contemplated, and the high purpose with which I had for that moment identified myself drew the companionship of high things and fashioned the vision in harmony with my inner nature.

The ideal with which we are united works by association of ideas to awaken a thousand moods to create a drama in keeping with the central idea.

My mystical experiences have convinced me that there is no way to bring about the perfection we seek other than by the transformation of ourselves. As soon as we succeed in transforming ourselves, the world will melt magically before our eyes and reshape itself in harmony with that which our transformation affirms.

We fashion the world that surrounds us by the intensity of our imagination and feeling, and we illuminate or darken our lives by the concepts we hold of ourselves. Nothing is more important to us than our conception of ourselves, and especially is true of our concept of the deep, dimensionally greater One within us.

Those that help or hinder us, whether they know it or not, are the servants of that law which shapes outward circumstances in harmony with our inner nature. It is our conception of ourselves which frees or constrains us, though it may use material agencies to achieve its purpose.

Because life molds the outer world to reflect the inner arrangement of our minds, there is no way of bringing about the outer perfection we seek other than by the transformation of ourselves. No help cometh from without: the hills to which we lift our eyes are those of an inner range.

It is thus to our own consciousness that we must turn as to the only reality, the only foundation on which all phenomena can be explained. We can rely absolutely on the justice of this law to give us only that which is of the nature of ourselves.

To attempt to change the world before we change our concept of ourselves is to struggle against the nature of things. There can be no outer change until there is first an inner change.

As within, so without.

I am not advocating philosophical indifference when I suggest that we should imagine ourselves as already that which we want to be, living in a mental atmosphere of greatness, rather than using physical means and arguments to bring about the desired changes.

Everything we do, unaccompanied by a change of consciousness, is but futile readjustment of surfaces.

However we toil or struggle, we can receive no more than our concepts of Self affirm. To protest against anything which happens to us is to protest against the law of our being and our ruler ship over our own destiny.

The circumstances of my life are too closely related to my conception of myself not to have been formed by my own spirit from some dimensionally larger storehouse of my being. If there is pain to me in these happenings, I should look within myself for the cause, for I am moved here and there and made to live in a world in harmony with my concept of myself.

If we would become as emotionally aroused over our ideas as we become over our dislikes, we would ascend to the plane of our ideal as easily as we now descend to the level of our hates.

Love and hate have a magical transforming power, and we grow through their exercise into the likeness of what we contemplate. By intensity of hatred we create in ourselves the character we imagine in our enemies. Qualities die for want of attention, so the unlovely states might best be rubbed out by imagining "'beauty for ashes and joy for mourning" rather than by direct attacks on the state from which we would be free.

"Whatsoever things are lovely and of good report, think on these things," for we become that with which we are en rapport.

There is nothing to change but our concept of self. As soon as we succeed in transforming self, our world will dissolve and reshape itself in harmony with that which our change affirms.

I, by descent in consciousness, have brought about the imperfection that I see. In the divine economy nothing is lost. We cannot lose anything save by descent in consciousness from the sphere where the thing has its natural life.

And now, O Faber, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5

As I ascend in consciousness the power and the glory that was mine return to me and I too will say "I have finished the work thou gavest me to do." The work is to return from my descent in consciousness, from the level wherein I believed that I was a son of man, to the sphere where I know that I am one with my Father and my Father is God.

I know beyond all doubt that there is nothing for man to do but to change his own concept of himself to assume greatness and sustain this assumption. If we walk as though we were already the ideal we serve, we will rise to the level of our assumption, and find a world in harmony with our assumption. We will not have to lift a finger to make it so, for it is already so. It was always so.

You and I have descended in consciousness to the level where we now find ourselves and we see imperfection because we have descended! When we begin to ascend while here in this three-dimensional world, we find that we move in an entirely different environment, we have entirely different circles of friends, and an entirely different world while still living here. We know the great mystery of the statement, "I am in the world but not of it."

Instead of changing things I would suggest to all to identify themselves with the ideal they contemplate. What would the feeling be like were you of too pure eyes to behold iniquity if to you all things were pure and you were without condemnation? Contemplate the ideal state and identify yourself with it and you will ascend to the sphere where you as Christ have your natural life.

You are still in that state where you were before the world was. The only thing that has fallen is your concept of self. You see the broken parts which really are not broken. You are seeing them through distorted eyes, as though you were in one of those peculiar amusement gallery's where a man walks before a mirror and he is elongated, yet he is the same man. Or he looks into another mirror and he is all big and fat. These things are seen today because man is what he is.

Toy with the idea of perfection. Ask no man to help you, but let the prayer of the 17th chapter of the Gospel of St. John be your prayer. Appropriate the state that was yours before the world was.

Know the truth of the statement, "None have I lost save the son of perdition." Nothing is lost in all my holy mountain. The only thing that you lose is the belief in loss or the son of perdition.

"And for their sake I sanctify myself, that they also might be sanctified through the truth." John 17:19

There is no one to change but self. All you need do to make men and women holy in this world is to make yourself holy. You are incapable of seeing anything that is unlovely when you establish within your own mind's eye the fact that you are lovely.

It is far better to know this than to know anything else in the world. It takes courage, boundless courage, because many this night, after having heard this truth will still be inclined to blame others for their predicament. Man finds it so difficult to turn to himself, to his own consciousness as to the only reality. Listen to these words:

"No man can come to me, except the Father which hath sent me draw him." John 6:44

"I and my Father are one." John 10:30

"A man can receive nothing, except it be given him from heaven." John 3:27

"Therefore doth my Father love me, because I lay down my life, that I might take it again."

"No man taketh it from me, but I lay it down of myself." John 10:17,18.

"You did not choose me, I have chosen you." My concept of myself molds a world in harmony with itself and draws men to tell me constantly by their behaviour who I am.

The most important thing in this world to you is your concept of self. When you dislike your environment, the circumstances of life and the behaviour of men, ask yourself, " Who am I?" It is your answer to this question hat is the cause of your dislikes.

If you do not condemn self there will be no man in your world to condemn you. If you are living in the consciousness of your ideal you will see nothing to condemn. "To the pure all things are pure."

Now I would like to spend a little time making as clear as I can what I personally do when I pray, what I do when I want to bring about changes in my world. You will find it interesting, and you will find that it works. No one here can tell me they cannot do it. It is so very simple all can do it. We are what we imagine we are.

This technique is not difficult to follow, but you must want to do it. You cannot approach it with the attitude of mind "Oh well I'll try it." You must want to do it, because the mainspring of action is desire.

Desire is the mainspring of all action. Now what do I want? I must define my objective. For example, suppose I wanted now to be elsewhere. This very moment I really desire to be elsewhere. I need not go through the door, I need not sit down. I need do nothing but stand just where I am and with my eyes closed, assume that I am actually standing where I desire to be. Then I remain in this state until it has the feeling of reality. Were I now elsewhere I could not see the world as I now see it from here. The world changes in its relationship to me as I change my position in space.

So I stand right here, close my eyes, and imagine I am seeing what I would see were I there. I remain in it long enough to feel it to be real. I cannot touch the walls of this room from here, but when you close your eyes and become still you can imagine and feel that you touch it. You can stand where you are and imagine you are putting your hand on that wall. To prove you really are, put it there and slide it up and feel the wood. You can imagine you are doing it without getting off your seat. You can do it and you will actually feel it if you become still enough and intense enough

I stand where I am and I allow the world that I want to see and to enter physically to come before me as though I were there now. In other words, I bring elsewhere here by assuming that I am there.

Is that clear? I let it come up, I do not make it come up. I simply imagine I am there and then let it happen.

If I want a physical presence, I imagine he is standing here, and I touch him All through the Bible I find these suggestions, "He placed his hands upon them. He touched them."

If you want to comfort someone, what is the automatic feeling? To put your hand on them, you cannot resist it. You meet a friend and the hand goes out automatically, you either shake hands or put your hand on his shoulder.

Suppose you were now to meet a friend that you have not seen for a year and he is a friend of whom you are very fond. What would you do? You would embrace him, wouldn't you? Or you would put your hand upon him.

In your imagination bring him close enough to put your hand upon him and feel him to be solidly real. Restrict the action to just that. You will be amazed at what happens. From then on things begin to move. Your dimensionally greater self will inspire, in all, the ideas and actions necessary to bring you into physical contact. It works that way.

Every day I put myself into the drowsy state; it is a very easy thing to do. But habit is a strange thing in man's world. It is not law, but habit acts as though it were the most compelling law in the world. We are creatures of habit.

If you create an interval every day into which you put yourself into the drowsy state, say at 3 o'clock in the afternoon do you know at that moment every day you will feel drowsy. You try it for one week and see if I am not right.

You sit down for the purpose of creating a state akin to sleep, as though you were sleepy, but do not push the drowsiness too far, just far enough to relax and leave you in control of the direction of your thoughts. You try it for one week, and every day at that hour, no matter what you are doing, you will hardly be able to keep your eyes open. If you know the hour when you will be free you can create it. I would not suggest that you do it lightly, because you will feel very, very sleepy and you may not want to.

I have another way of praying. In this case I always sit down and I find the most comfortable arm chair imaginable, or I lie flat on my back and relax completely. Make yourself comfortable. You must not be in any position where the body is distressed. Always put yourself into a position where you have the greatest ease. That is the first stage.

To know what you want is the start of prayer. Secondly you construct in your mind's eye one single little event which implies that you have realized your desire. I always let my mind roam on many things that could follow the answered prayer and I single out one that is most likely to follow the fulfillment of my desire. One simple little thing like the shaking of a hand, embracing a person, the receiving of a letter, the writing of a check, or whatever would imply the fulfillment of your desire.

After you have decided on the action which implies that your desire has been realized, then sit in your nice comfortable chair or lie flat on your back, close your eyes for the simple reason it helps to induce this state that borders on sleep.

The minute you feel this lovely drowsy state, or the feeling of gathered togetherness, wherein you feel- I could move if I wanted to, but I do not want to, I could open my eyes if I wanted to, but I do not want to. When you get that feeling you can be quite sure that you are in the perfect state to pray successfully.

In this feeling it is easy to touch anything in this world. You take the simple little restricted action which implies fulfillment of your prayer and you feel it or you enact it. Whatever it is, you enter into the action as though you were an actor in the part. You do not sit back and visualize yourself doing it. You do it.

With the body immobilized you imagine that the greater you inside the physical body is coming out of it and that you are actually performing the proposed action. If you are going to walk, you imagine that you are walking. Do not see yourself walk, FEEL that you are walking.

If you are going to climb stairs, FEEL that you are climbing the stairs. Do not visualize yourself doing it, feel yourself doing it. If you are going to shake a man's hand, do not visualize yourself shaking his hand, imagine your friend is standing before you and shake his hand. But leave your physical hands immobilized and imagine

that your greater hand, which is your imaginary hand, is actually shaking his hand.

All you need do is to imagine that you are doing it. You are stretched out in time, and what you are doing, which seems to be a controlled day dream, is an actual act in the greater dimension of your being. You are actually encountering an event fourth-dimensionally before you encounter it here in the three-dimensions of space, and you do not have to raise a finger to bring that state to pass.

My third way of praying is simply to feel thankful. If I want something, either for myself or another, I immobilize the physical body, then I produce the state akin to sleep and in that state just feel happy, feel thankful, which thankfulness implies realization of what I want. I assume the feeling of the wish fulfilled and with my mind dominated by this single sensation I go to sleep. I need do nothing to make it so, because it is so. My feeling of the wish fulfilled implies it is done.

All these techniques you can use and change them to fit your temperament. But I must emphasize the necessity of inducing the drowsy state where you can become attentive without effort.

A single sensation dominates the mind, if you pray successfully.

What would I feel like, now, were I what I want to be? When I know what the feeling would be like I then close my eyes and lose myself in that single sensation and my dimensionally greater Self then builds a bridge of incident to lead me from this present moment to the fulfillment of my mood. That is all you need do. But people have a habit of slighting the importance of simple things.

We are creatures of habit and we are slowly learning to relinquish our previous concepts, but the things we formerly lived by still in some way influence our behaviour. Here is a story from the Bible that illustrates my point.

It is recorded that Jesus told his disciples to go to the crossroads and there they would find a colt, a young colt not yet ridden by a man. To bring the colt to him and if any man ask, "Why do you take this colt?" say, "The Lord has need of it."

They went to the crossroads and found the colt and did exactly as they were told. They brought the unbridled ass to Jesus and He rode it triumphantly into Jerusalem.

The story has nothing to do with a man riding on a little colt. You are Jesus of the story. The colt is the mood you are going to assume. That is the living animal not yet ridden by you. What would the feeling be like were you to realize your desire? A new feeling, like a young Colt, is a very difficult thing to ride unless you ride him with a disciplined mind. If I do not remain faithful to the mood the young colt throws me off. Every time you become conscious that you are not faithful to this mood, you have been thrown from the colt.

Discipline your mind that you may remain faithful to a high mood and ride it triumphantly into Jerusalem, which is fulfillment, or the city of peace.

This story precedes the feast of the Passover. If we would pass from our present state into that of our ideal, we must assume that we are already that which we desire to be and remain faithful to our assumption, for we

must keep a high mood if we would walk with the highest.

A fixed attitude of mind, a feeling that it is done will make it so. If I walk as though it were, but every once in a while I look to see if it really is, then I fall off my mood or colt.

If I would suspend judgment like Peter I could walk on the water. Peter starts walking on the water, and then he begins to look unto his own understanding and he begins to go down. The voice said, "Look up, Peter." Peter looks up and he rises again and continues walking on the water.

Instead of looking down to see if this thing is really going to harden into fact, you simply know that it is already so, sustain that mood and you will ride the unbridled colt into the city of Jerusalem All of us must learn to ride the animal straight in to Jerusalem unassisted by a man. You do not need another to help you.

The strange thing is that as we keep the high mood and do not fall, others cushion the blows. They spread the palm leaves before me to cushion my journey. I do not have to be concerned. The shocks will be softened as I move into the fulfillment of my desire. My high mood awakens in others the ideas and actions which tend towards the embodiment of my mood. If you walk faithful to a high mood there will be no opposition and no competition.

The test of a teacher, or a teaching, is to be found in the faithfulness of the taught. I am leaving here on Sunday night. Do remain faithful to this instruction. If you look for causes outside the consciousness of man, then I have not convinced you of the reality of consciousness.

If you look for excuses for failure you will always find them, for you find what you seek. If you seek an excuse for failure, you will find it in the stars, in the numbers, in the tea cup, or most any place. The excuse will not be there but you will find it to justify your failure.

Successful business and professional men and women know that this law works. You will not find it in gossip groups, but you will find it in courageous hearts.

Man's eternal journey is for one purpose: to reveal the Father. He comes to make visible his Father. And his Father is made visible in all the lovely things of this world. All the things that are lovely, that are of good report, ride these things, and have no time for the unlovely in this world, regardless of what it is.

Remain faithful to the knowledge that your consciousness, your I AMness, your awareness of being aware of the only reality. It is the rock on which all phenomena can be explained. There is no explanation outside of that. I know of no clear conception of the origin of phenomena save that consciousness is all and all is consciousness.

That which you seek is already housed within you. Were it not now within you eternity could not evolve it. No time stretch would be long enough to evolve what is not potentially involved in you.

You simply let it into being by assuming that it is already visible in your world, and remaining faithful to your assumption. it will harden into fact. Your Father has unnumbered ways of revealing your assumption. Fix this in your mind and always remember, "An assumption, though false, if sustained will harden into fact."

You and your Father are one and your Father is everything that was, is and will be. Therefore that which you seek you already are, it can never be so far off as even to be near, for nearness implies separation.

The great Pascal said, "You never would have sought me had you not already found me. "What you now desire you already have and you seek it only because you have already found it. You found it in the form of desire. It is just as real in the form of desire as it is going to be to your bodily organs.

You are already that which you seek and you have no one to change but Self in order to express it.

Lesson 5

REMAIN FAITHFUL TO YOUR IDEA

Tonight we have the fifth and last lesson in this course. First I shall give you a sort of summary of what has gone before. Then, since so many of you have asked me to elaborate further on Lesson 3, I shall give you a few more ideas on thinking fourth-dimensionally.

I know that when a man sees a thing clearly he can tell it, he can explain it. This past winter in Barbados a fisherman, whose vocabulary would not encompass a thousand words, told me more in five minutes about the behaviour of the dolphin than Shakespeare with his vast vocabulary could have told me, if he did not know the habits of the dolphin.

This fisherman told me how the dolphin loves to play on a piece of drift-wood, and in order to catch him, you throw the wood out and bait him as you would bait children, because he likes to pretend he is getting out of the water. As I said, this man's vocabulary was very limited, but he knew his fish, and he knew the sea. Because he knew his dolphin he could tell me all about their habits and how to catch them.

When you say you know a thing but you cannot explain it, I say you do not know it, for when you really know it you naturally express it.

If I should ask you now to define prayer, and say to you, "How would you, through prayer, go about realizing an objective, any objective?" If you can tell me, then you know it; but if you cannot tell me, then you do not know it. When you see it clearly in the mind's eye the greater you will inspire the words which are necessary to clothe the idea and express it beautifully, and you will express the idea far better than a man with a vast vocabulary who does not see it as clearly as you do.

If you have listened carefully throughout the past four days, you know now that the Bible has no reference at all to any persons that ever existed, or to any events that ever occurred upon earth.

The authors of the Bible were not writing history, they were writing a great drama of the mind which they dressed up in the garb of history, and then adapted it to the limited capacity of the uncritical, unthinking masses.

You know that every story in the Bible is your story, that when the writers introduce dozens of characters in the same story they are trying to present you with different attributes of the mind that you may employ. You saw it as I took perhaps a dozen or more stories and interpreted them for you.

For instance, many people wonder how Jesus, the most gracious, the most loving man in the world, if he be man, could say to his mother, what he is supposed to have said to her as recorded in the second chapter of the Gospel of St. John. Jesus is made to say to his mother, "Woman, what have I to do with thee?" John 2:4.

You and I, who are not yet identified with the ideal we serve, would not make such a statement to our mother. Yet here was the embodiment of love saying to his mother, "Woman, what have I to do with thee?"

You are Jesus, and your mother is your own consciousness. For consciousness is the cause of all, therefore, it is the great father-mother of all phenomena.

You and I are creatures of habit. We get into the habit of accepting as final the evidence of our senses. Wine is needed for the guests and my senses tell me that there is no wine, and I through habit am about to accept this lack as final. When I remember that my consciousness is the one and only reality, therefore if I deny the evidence of my senses and assume the consciousness of having sufficient wine, I have in a sense rebuked my mother or the consciousness which suggested lack; and by assuming the consciousness of having what I desire for my guests, wine is produced in a way we do not know.

I have just read a note here from a dear friend of mine in the audience. Last Sunday he had an appointment at a church for a wedding; the clock told him he was late, everything told him he was late.

He was standing on a street corner waiting for a street car. There was none in sight. He imagined that, instead of being on the street corner, that he was in the church. At that moment a car stopped in front of him. My friend told the driver of his predicament and the driver said to him, "I am not going that way, but I will take you there." My friend got into the car and was at the church in time for the service. That is applying the law correctly, non-acceptance of the suggestion of lateness. Never accept the suggestion of lack.

In this case I say to myself, "What have I to do with thee?" What have I to do with the evidence of my senses? Bring me all the pots and fill them. In other words, I assume that I have wine and all that I desire. Then my dimensionally greater Self inspires in all, the thoughts and the actions which aid the embodiment of my assumption.

It is not a man saying to a mother, "Woman what have I to do with thee?" It is every man who knows this law who will say to himself, when his senses suggest lack, "what have I to do with thee. Get behind me." I will never again listen to a voice like that, because if I do, then I am impregnated by that suggestion and I will bear the fruit of lack.

We turn to another story in the Gospel of St. Mark where Jesus is hungry.

"And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet."

"And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it." Mark 11:13, 14

"And in the morning, as they passed by, they saw the fig tree dried up from the roots." Mark 11:20

What tree am I blasting? Not a tree on the outside. It is my own consciousness. "I am the vine." John 15:1. My consciousness, my I AMness is the great tree, and habit once more suggests emptiness, it suggests barrenness, it suggests four months before I can feast. But I cannot wait four months. I give myself this

powerful suggestion that never again will I even for a moment relieve that it will take four months to realize my desire. The belief in lack must from this day on be barren and never again reproduce itself in my mind.

It is not a man blasting a tree. Everything in the Bible takes place in the mind of man: the tree, the city, the people, everything. There is not a statement made in the Bible that does not represent some attribute of the human mind. They are all personifications of the mind and not things within the world.

Consciousness is the one and only reality. There is no one to whom we can turn after we discover that our own awareness is God. For God is the cause of all and there is nothing but God. You cannot say that a devil causes some things and God others. Listen to these words.

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut."

"I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron."

"And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Isaiah 45: 1, 2, 3

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isaiah 45:7.

"I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."

"I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." Isaiah 45:12, 13

"I AM the Lord, and there is none else, there is no God beside me." Isaiah 45:5.

Read these words carefully. They are not my words, they are the inspired words of men who discovered that consciousness is the only reality. If I am hurt, I am self hurt. If there is darkness in my world, I created the darkness and the gloom and the depression. If there is light and joy, I created the light and the joy. There is no one but this I AMness that does all.

You cannot find a cause outside of your own consciousness. Your world is a grand mirror constantly telling you who you are. As you meet people, they tell you by their behaviour who you are.

Your prayers will not be less devout because you turn to your own consciousness for help. I do not think that any person in prayer feels more of the joy, the piety, and the feeling of adoration, than I do when I feel thankful, as I assume the feeling of my wish fulfilled, knowing at the same time it is to myself that I turned.

In prayer you are called upon to believe that you possess what your reason and your senses deny. When you pray believe that you have and you shall receive. The Bible states it this way:

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."

"But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11:24, 25, 26

That is what we must do when we pray. If I hold some thing against another, be it a belief of sickness, poverty , or anything else, I must loose it and let it go, not by using words of denial but by believing him to be what he desires to be. In that way I completely forgive him. I changed my concept of him. I had ought against him and I forgave him Complete forgetfulness is forgiveness. If I do not forget then I have not forgiven.

I only forgive something when I truly forget. I can say to you until the end of time, "I forgive you." But if every time I see you or think of you, I am reminded of what I held against you, I have not forgiven you at all. Forgiveness is complete forgetfulness. You go to a doctor and he gives you something for your sickness. He is trying to take it from you, so he gives you something in place of it.

Give yourself a new concept of self for the old concept. Give up the old concept completely.

A prayer granted implies that something is done in consequence of the prayer which otherwise would not have been done. Therefore, I myself am the spring of action, the directing mind and the one who grants the prayer.

Anyone who prays successfully turns within, and appropriates the state sought. You have no sacrifice to offer. Do not let anyone tell you that you must struggle and suffer. You need not struggle for the realization of your desire. Read what it says in the Bible.

"To what purpose is the multitude of your sacrifices unto me saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats."

"When ye come to appear before me, who hath required that at your hand, to tread my courts?"

"Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot endure iniquity and solemn assembly."

"Your new moons and your appointed feasts my soul hates: they have become a burden to me, I am weary of bearing them" Isaiah 1:11-14

"Ye shall have a song as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel." Isaiah 30:29

"Sing unto the Lord a new song, and his praise from the end of the earth." Isaiah 42: 10.

"Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Isaiah 44:23

'Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head. They shall obtain gladness and joy; and sorrow and mourning shall flee away." Isaiah 51:11

The only acceptable gift is a joyful heart. Come with singing and praise. That is the way to come before the Lord -- your own consciousness. Assume the feeling of your wish fulfilled, and you have brought the only acceptable gift. All states of mind other than that of the wish fulfilled are an abomination; they are superstition and mean nothing.

When you come before me, rejoice, because rejoicing implies that something has happened which you desired. Come before me singing, giving praise, and giving thanks, for these states of mind imply acceptance of the state sought. Put yourself in the proper mood and your own consciousness will embody it.

If I could define prayer for anyone and put it just as clearly as I could, I would simply say, "It is the feeling of the wish fulfilled." If you ask, "What do you mean by that?" I would say, "I would feel myself into the situation of the answered prayer and then I would live and act upon that conviction." I would try to sustain it without effort, that is, I would live and act as though it were already a fact, knowing that as I walk in this fixed attitude my assumption will harden into fact.

Time does not permit me to go any further into the argument that the Bible is not history. But if you have listened attentively to my message these past four nights, I do not think you want any more proof that the Bible is not history. Apply what you have heard and you will realize your desires.

****

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29

Many persons, myself included, have observed events before they occurred; that is, before they occurred in this world of three dimensions. Since man can observe an event before it occurs in the three dimensions of space, then life on earth proceeds according to plan; and this plan must exist elsewhere in another dimension and is slowly moving through our space.

If the occurring events were not in this world when they were observed, then to be perfectly logical they must have been out of this world. And whatever is THERE to be seen before it occurs HERE must be "pre-determined" from the point of view of man awake in a three-dimensional world. Yet the ancient teachers taught us that we could alter the future, and my own experience confirms the truth of their teaching.

Therefore, my object in giving this course is to indicate possibilities inherent in man, to show that man can alter his: future; but, thus altered, it forms again a deterministic sequence starting from the point of interference -- a future that will be consistent with the alteration.

The most remarkable feature of man's future is its flexibility. The future, although prepared in advance in every detail, has several outcomes. We have at every moment of our lives the choice before us which of several futures we will have.

There are two actual outlooks on the world possessed by everyone -- a natural focus and a spiritual focus. The ancient teachers called the one "the carnal mind," and the other "the mind of Christ." We may differentiate them as ordinary waking consciousness, governed by our senses, and a controlled imagination, governed by desire.

We recognize these two distinct centers of thought in the statement: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14

The natural view confines reality to the moment called NOW. To the natural view, the past and future are purely imaginary. The spiritual view on the other hand sees the contents of time. The past and future are a present whole to the spiritual view. What is mental and subjective to the natural man is concrete and objective to the spiritual man.

The habit of seeing only that which our senses permit renders us totally blind to what, otherwise, we could see. To cultivate the faculty of seeing the invisible, we should often deliberately disentangle our minds from the evidence of the senses and focus our attention on an invisible state, mentally feeling it and sensing it until it has all the distinctness of reality.

Earnest, concentrated thought focused in a particular direction shuts out other sensations and causes them to disappear. We have only to concentrate on the state desired in order to see it.

The habit of withdrawing attention from the region of sensation and concentrating it on the invisible develops our spiritual outlook and enables us to penetrate beyond the world of sense and to see that which is invisible. "For the invisible things of him from the creation of the world are clearly seen." Rom. 1:20. This vision is completely independent of the natural faculties. Open it and quicken it!

A little practice will convince us that we can, by controlling our imagination, reshape our future in harmony with our desire. Desire is the mainspring of action. We could not move a single finger unless we had a desire to move it. No matter what we do, we follow the desire which at the moment dominates our minds. When we break a habit, our desire to break it is greater than our desire to continue the habit.

The desires which impel us to action are those which hold our attention. A desire is but an awareness of something we lack and need to make our life more enjoyable. Desires always have some personal gain in view, the greater the anticipated gain, the more intense is the desire. There is no absolutely unselfish desire. Where there is nothing to gain there is no desire, and consequently no action.

The spiritual man speaks to the natural man through the language of desire. The key to progress in life and to the fulfillment of dreams lies in ready obedience to its voice. Unhesitating obedience to its voice is an immediate assumption of the wish fulfilled. To desire a state is to have it. As Pascal has said, "You would not

have sought me had you not already found me."

Man, by assuming the feeling of his wish fulfilled, and then living and acting on this conviction, alters the future in harmony with his assumption. Assumptions awaken what they affirm. As soon as man assumes the feeling of his wish fulfilled, his fourth-dimensional Self finds ways for the attainment of this end, discovers methods for its realization.

I know of no clearer definition of the means by which we realize our desires than to EXPERIENCE IN THE IMAGINATION WHAT WE WOULD EXPERIENCE IN THE FLESH WERE WE TO ACHIEVE OUR GOAL. This imaginary experience of the end with acceptance, wills the means. The fourth-dimensional Self then constructs with its larger outlook the means necessary to realize the accepted end.

The undisciplined mind finds it difficult to assume a state which is denied by the senses. But here is a technique that makes it easy to "call things which are not seen as though they were," that is, to encounter an event before it occurs. People have a habit of slighting the importance of simple things. But this simple formula for changing the future was discovered after years of searching and experimenting.

The first step in changing the future is DESIRE, that is, define your objective -- know definitely what you want.

Secondly, construct an event which you. believe you would encounter FOLLOWING the fulfillment of your desire -- an event which implies fulfillment of your desire -- something which will have the action of Self predominant.

Thirdly, immobilize the physical body, and induce a condition akin to sleep by imagining that you are sleepy. Lie on a bed, or relax in a chair. Then, with eyelids closed and your attention focused on the action you intend to experience in imagination, mentally feel yourself right into the proposed action; imagining all the while that you are actually performing the action here and. now.

You must always participate in the imaginary action; not merely stand back and look on, but feel that you are actually performing the action so that the imaginary sensation is real to you.

It is important always to remember that the proposed action must be one which FOLLOWS the fulfillment of your desire. Also you must feel yourself into the action until it has all the vividness and distinctness of reality.

For example, suppose you desire promotion in your office. Being congratulated would be an event you would encounter following the fulfillment of your desire. Having selected this action as the one you will experience in imagination, immobilize the physical body; and induce a state akin to sleep, a drowsy state, but one in which you are still able to control the direction of your thoughts, a state in which you are attentive without effort. Then visualize a friend standing before you. Put your imaginary hand into his. Feel it to be solid and real, and carry on an imaginary conversation with him in harmony with the action.

You do not visualize yourself at a distance in point of space and at a distance in point of time being congratulated on your good fortune. Instead, you make elsewhere HERE, and the future NOW. The future event is a reality NOW in a dimensionally larger world and oddly enough, now in a dimensionally larger world

is equivalent to HERE in the ordinary three-dimensional space of everyday life.

The difference between FEELING yourself in action, here and now, and visualizing yourself in action, as though you were on a motion-picture screen, is the difference between success and failure. The difference will be appreciated if you will now visualize yourself climbing a ladder. Then, with eyelids closed imagine that a ladder is right in front of you and FEEL yourself actually climbing it.

Desire, physical immobility bordering on sleep, and imaginary action in which Sell feelingly predominates HERE AND NOW, are not only important factors in altering the future, but they are also essential conditions in consciously projecting the spiritual Self.

When the physical body is immobilized and we become possessed of the idea to do something -- if we imagine that we are doing it HERE AND NOW and keep the imaginary action feelingly going right up until sleep ensues -- we are likely to awaken out of the physical body to find ourselves in a dimensionally larger world with a dimensionally larger focus and actually doing what we desired and imagined we were doing in the flesh.

But whether we awaken there or not, we are actually performing the action in the fourth-dimensional world, and will in the future re-enact it here in the third-dimensional world.

Experience has taught me to restrict the imaginary action, to condense the idea which is to be the object of our meditation into a single act, and to re-enact it over and over again until it has the feeling of reality. Otherwise, the attention will wander off along an associational track, and hosts of associated images will be presented to our attention, and in a few seconds they will lead us hundreds of miles away from our objective in point of space, and years away in point of time.

If we decide to climb a particular flight of stairs, because that is the likely event to follow the realization of our desire, then we must restrict the action to climbing that particular flight of stairs. Should the attention wander off, bring it back to its task of climbing that flight of stairs, and keep on doing so until the imaginary action has all the solidity and distinctness of reality. The idea must be maintained in the field of presentation without any sensible effort on our part. We must, with the minimum of effort, permeate the mind with the feeling of the wish fulfilled.

Drowsiness facilitates change because it favours attention without effort, but it must not be pushed to the state of sleep, in which we shall no longer be able to control the movements of our attention, but a moderate degree of drowsiness in which we are still able to direct our thoughts.

A most effective way to embody a desire is to assume the feeling of the wish fulfilled and then, in a relaxed and sleepy state, repeat over and over again like a lullaby, any short phrase which implies fulfillment of your desire, such as, "Thank you, thank you, thank you, " until the single sensation of thankfulness dominates the mind. Speak these words as though you addressed a higher power for having done it for you.

If, however, we seek a conscious projection in a dimensionally larger world, then we must keep the action going right up until sleep ensues. Experience in imagination with all the distinctness of reality what would be experienced in the flesh were we to achieve our goal and we shall in time meet it in the flesh as we met it in

our imagination.

Feed the mind with premises -- that is, assertions presumed to be true, because assumptions, though false, if persisted in until they have the feeling of reality, will harden into fact.

To an assumption, all means which promote its realization are good. It influences the behaviour of all, by inspiring in all the movements, the actions, and the words which tend towards its fulfillment.

To understand how man molds his future in harmony with his assumption -- by simply experiencing in his imagination what he would experience in reality were he to realize his goal - we must know what we mean by a dimensionally larger world, for it is to a dimensionally larger world that we go to alter our future.

The observation of an event before it occurs implies that the event is predetermined from the point of view of man in the three-dimensional world. Therefore to change the conditions here in the three dimensions of space we must first change them in the four dimensions of space.

Man does not know exactly what is meant by a dimensionally larger world, and would no doubt deny the existence of a dimensionally larger Self. He is quite familiar with the three dimensions of length, width and height, and he feels that, if there were a fourth-dimension, it should be just as obvious to him as the dimensions of length, width and height.

Now a dimension is not a line. It is any way in which a thing can be measured that is entirely different from all other ways. That is, to measure a solid fourth-dimensionally, we simply measure it in any direction except that of its length, width and height. Now, is there another way of measuring an object other than those of its length, width and height?

Time measures my life without employing the three dimensions of length, width and height. There is no such thing as an instantaneous object. Its appearance and disappearance are measurable. It endures for a definite length of time. We can measure its life span without using the dimensions of length, width and height. Time is definitely a fourth way of measuring an object.

The more dimensions an object has, the more substantial and real it becomes. A straight line, which lies entirely in one dimension, acquires shape, mass and substance by the addition of dimensions. What new quality would time, the fourth dimension give, which would make it just as vastly superior to solids, as solids are to surfaces and surfaces are to lines? Time is a medium for changes in experience, for all changes take time.

The new quality is changeability. Observe that, if we bisect a solid, its cross section will be a surface; by bisecting a surface, we obtain a line, and by bisecting a line, we get a point. This means that a point is but a cross section of a line; which is, in turn, but across section of a surface; which is, in turn, but a cross section of a solid; which is, in turn, if carried to its logical conclusion, but across section of a four-dimensional object.

We cannot avoid the inference that all three-dimensional objects are but cross sections of four-dimensional bodies. Which means: when I meet you, I meet a cross section of the four-dimensional you -- the four-dimensional Self that is not seen. To see the four-dimensional Self I must see every cross section or

moment of your life from birth to death, and see them all as co-existing.

My focus should take in the entire array of sensory impressions which you have experienced on earth, plus those you might encounter. I should see them, not in the order in which they were experienced by you, but as a present whole. Because CHANGE is the characteristic of the fourth dimension, I should see them in a state of flux -- as a living, animated whole.

Now, if we have all this clearly fixed in our minds, what does it mean to us in this three-dimensional world? It means that, if we can move along times length, we can see the future and alter it if we so desire.

This world, which we think so solidly real, is a shadow out of which and beyond which we may at any time pass. It is an abstraction from a more fundamental and dimensionally larger world -- a more fundamental world abstracted from a still more fundamental and dimensionally larger world -- and so on to infinity. For the absolute is unattainable by any means or analysis, no matter how many dimensions we add to the world.

Man can prove the existence of a dimensionally larger world by simply focusing his attention on an invisible state and imagining that he sees and feels it. If he remains concentrated in this state, his present environment will pass away, and he will awaken in a dimensionally larger world where the object of his contemplation will be seen as a concrete objective reality.

I feel intuitively that, were he to abstract his thoughts from this dimensionally larger world and retreat still farther within his mind, he would again bring about an externalization of time. He would discover that, every time he retreats into his inner mind and brings about an externalization of time, space becomes dimensionally larger. And he would therefore conclude that both time and space are serial, and that the drama of life is but the climbing of a multitudinous dimensional time block.

Scientists will one day explain WHY there is a Serial Universe. But in practice HOW we use this Serial Universe to change the future is more important. To change the future, we need only concern ourselves with two worlds in the infinite series; the world we know by reason of our bodily organs, and the world we perceive independently of our bodily organs.

I have stated that man has at every moment of time the choice before him which of several futures he will have. But the question arises: "How is this possible when the experiences of man, awake in the three-dimensional world, are predetermined?" as his observation of an event before it occurs implies.

This ability to change the future will be seen if we liken the experiences of life on earth to this printed page. Man experiences events on earth singly and successively in the same way that you are now experiencing the words of this page.

Imagine that every word on this page represents a single sensory impression. To get the context, to understand my meaning, you focus your vision on the first word in the upper left-hand corner and then move your focus across the page from left to right, letting it fall on the words singly and successively. By the time your eyes reach the last word on this page you have extracted my meaning.

But suppose on looking at the page, with all the printed words thereon equally present, you decided to

rearrange them. You could, by rearranging them, tell an entirely different story, in fact you could tell many different stories.

A dream is nothing more than uncontrolled four-dimensional thinking, or the rearrangement of both past and future sensory impressions. Man seldom dreams of events in the order in which he experiences them when awake. He usually dreams of two or more events which are separated in time fused into a single sensory impression; or else he so completely rearranges his single waking sensory impressions that he does not recognize them when he encounters them in his waking state.

For example, I dreamed that I delivered a package to the restaurant in my apartment building. The hostess said to me, "You can't leave that there," whereupon, the elevator operator gave me a few letters and as I thanked him for them he, in turn, thanked me. At this point, the night elevator operator appeared and waved a greeting to me.

The following day, as I left my apartment, I picked up a few letters which had been placed at my door. On my way down I gave the day elevator operator a tip and thanked him for taking care of my mail, whereupon, he thanked me for the tip.

On my return home that day I overheard a doorman say to a delivery man, "You can't leave that there." As I was about to take the elevator up to my apartment, I was attracted by a familiar face in the restaurant, and as I looked in the hostess greeted me with a smile. That night I escorted my dinner guests to the elevator and as I said good-bye to them, the night operator waved good-night to me.

By simply rearranging a few of the single sensory impressions I was destined to encounter, and by fusing two or more of them into single sensory impressions, I constructed a dream which differed quite a bit from my waking experience.

When we have learned to control the movements of our attention in the four-dimensional world, we shall be able to consciously create circumstances in the three-dimensional world. We learn this control through the waking dream, where our attention can be maintained without effort, for attention minus effort is indispensable to changing the future. We can, in a controlled waking dream, consciously construct an event which we desire to experience in the three-dimensional world.

The sensory impressions we use to construct our waking dream are present realities displaced in time or the four-dimensional world. All that we do in constructing the waking dream is to select from the vast array of sensory impressions those, which, when they are properly arranged, imply that we have realized our desire.

With the dream clearly defined we relax in a chair and induce a state of consciousness akin to sleep. A state which, although bordering on sleep, leaves us in conscious control of the movements of our attention. Then we experience in imagination what we would experience in reality were this waking dream an objective fact.

In applying this technique to change the future it is important always to remember that the only thing which occupies the mind during the waking dream is THE WAKING DREAM, the predetermined action and sensation which implies the fulfillment of our desire. How the waking dream becomes physical fact is not our

concern. Our acceptance of the waking dream as physical reality wills the means for its fulfillment.

Let me again lay the foundation of prayer, which is nothing more than a controlled waking dream:

1. Define your objective, know definitely what you want.

2. Construct an event which you believe you will encounter FOLLOWING the fulfillment of your desire -- something which will have the action of Self predominant -- an event which implies the fulfillment of your desire.

3. Immobilize the physical body and induce a state of consciousness akin to sleep. Then, mentally feel yourself right into the proposed action, until the single sensation of fulfillment dominates the mind; imagining all the while that you are actually performing the action HERE AND NOW so that you experience in imagination what you would experience in the flesh were you now to realize your goal. Experience has convinced me that this is the easiest way to achieve our goal.

However, my own many failures would convict me were I to imply that I have completely mastered the movements of my attention. But I can, with the ancient teacher, say:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize." Phil. 3:13,14

'*'**********

Again I want to remind you that the responsibility to make what you have done real in this world is not on your shoulders. Do not be concerned with the HOW, you have assumed that it is done, the assumption has its own way of objectifying itself. All responsibility to make it so is removed from you.

There is a little statement in the book of Exodus which bears this out. Millions of people who have read it, or have had it mentioned to them throughout the centuries have completely misunderstood it. It is said, "Steep not a kid in its mothers milk." (King James version, "Thou shalt not seethe a kid in his mothers milk." Exodus 23:19).

Unnumbered millions of people, misunderstanding this statement, to this very day in the enlightened age of 1948, will not eat any dairy products with a meat dish. It just is not done.

They think the Bible is history, and when it says, "Steep not a kid in its mother's milk," milk and the products of milk, butter and cheese, they will not take at the same time they take the kid or any kind of meat. In fact they even have separate dishes with which to cook their meat.

But you are now about to apply it psychologically. You have done your meditation and you have assumed that you are what you want to be. Consciousness is God, your attention is like the very stream of life or milk itself that nurses and makes alive that which holds your attention. In other words, what holds your attention has your life.

Throughout the centuries a kid has been used as the symbol of sacrifice. You have given birth to everything in your world. But there are things that you no longer wish to keep alive, although you have mothered and fathered them. You are a jealous father that can easily consume, like Cronus, his children. It is your right to consume what formerly you expressed when you did not know better.

Now you are detached in consciousness from that former state. It was your kid, it was your child, you embodied and expressed it in your world. But now that you have assumed that you are what you want to be, do not look back on your former state and wonder HOW it will disappear from your world. For if you look back and give attention to it, you are steeping once more that kid in its mother's milk.

Do not say to yourself, 'I wonder if I am really detached from that state," or "I wonder if so and so is true." Give all your attention to the assumption that the thing is so, because all responsibility to make it so is completely removed from your shoulders. You do not have to make it so, it IS so. You appropriate what is already fact, and you walk in the assumption that it is, and in a way that you do not know, I do not know, no man knows, it becomes objectified in your world.

Do not be concerned with the how, and do not look back on your former state. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62

Simply assume that it is done and suspend reason, suspend all the arguments of the conscious three-dimensional mind. Your desire is outside of the reach of the three-dimensional mind.

Assume you are that which you wish to be; walk as though you were it; and as you remain faithful to your assumption -- it will harden into fact.

"Live in the End"

19 July 1968 by Neville

I daresay that everyone here would say, "Yes," to the statement of Scripture, "With God, all things are possible." (Mark 10:27)

I don't think you'd be here if you did not believe in God, and the God to Whom all things are possible. But maybe we stop right there, and we separate man from God; and my purpose is to show you that we are not two, that we are One, -- that God actually <u>became</u> man, that man may become God.

So, let us, now tonight, give you my reasons for my claims. We turn to the Book of John -- the Gospel of John, and we are told that: "The Word became flesh and dwelt among us," (John 1:14). Well, that's a mistranslation. The word translated "among" is the Greek preposition "in," "within." "The Word became flesh and dwelt <u>within</u> us," -- "<u>in</u> us." (John 1:14)

John used the plural "us" for the nature whereof we consist; that the Word of God, which is defined in Scripture as the creative power of God, and the Wisdom of God, did not take upon Itself some one person among men, for then that one assumed would have advanced, and no more; but Christ, to save all, did not make <u>this</u> man or <u>that</u> man his habitation, but "dwelt <u>in</u> <u>us</u>."

That some creative Word that created the universe, and sustains it, dwells in us! Therefore, "with God all things are possible" (Mark 10:27), and therefore with Man all things are possible. So, he states it in one book, Matthew: "With God all things are possible"; but in Mark he states it: "All things are possible to him," meaning man, "who believes": Can man believe?

So, this Creative Word is in us. Well, what is this Creative Word? It's your own wonderful human imagination! That's Christ in man. Man is all imagination, and God is man, and exists in us, and we in Him. The eternal body of man is the imagination, and that is Christ Himself the divine body Jesus; we are his members.

So, when you say, "I am," that's He. Now, can you believe that you are <u>now</u> the man that you would like to be, though at the moment of your assumption reason denies it? And your senses deny it. Can you really conceive a scene -- a scene which, if true, would imply the fulfillment of your dream? Just imagine it. Certainly you can imagine it; but the problem is: will you believe it? Well you believe in the reality of the thing imagined?

If I could this very moment imagine myself into a state -- any state at all -- and dwell in it; well, now, what is "dwelling in it"? Well, I'm dwelling in it. Well, that's Christ! And that is the resurrecting power of the universe. So, if I remain in a state, I will resurrect it and objectify it in my world. But I have to select it and enter the state. If the spectator could enter into any of these states in his imagination, approaching the state on the fiery chariot of his contemplative thought, -- what would it be like if it were true? How would I feel if I were now the man that I would like to be? How would I know that I could become it?

Well, first, as I assume that I am it, let me think of my friends -- those who really would rejoice with me were it true. Let me imagine that I am seeing them in my mind's eye. How do they see me? If what I am assuming is true, they should see me as I am seeing myself; and if they are friends, they should rejoic with me. So, let me now assume that I am seeing reflected on the face of a friend that which, if I saw it, would imply he sees in me that which I have assumed that I am. Will that work? Try it! I tell you, from my own personal experience, it works.

As we are told in Corinthians: "Do you not realize that Jesus Christ is in you? unless, of course, you fail to meet the test." (Second Corinthians 13: 5, Moffatt's translation) Now we're challenged. He says: "Come, test yourself and see." (Second Corinthians 13:5, Moffatt)

Well, this is how I test myself: If Christ is in me, and all things are possible to Christ, then I must find out who he is. Well, I have found him as my own wonderful human imagination; and because he dwells, -- not only in me, he dwells in us, -- everything is posible to everyone in the world. And, so, you help man best by telling him who Christ is. You could give him all the things in the world that he needs; he'll come back for more tomorrow unless he knows who Christ is.

You can give the entire world to any one of them; they'll spend it -- waste it -- if they don't know who they are. But tell him who he is, -- and he doesn't need anything more than the knowledge of who he is and the application of that knowledge; for we are the operant power. It doesn't work itself! I can tell you that your imagination is Christ, and maybe you'll believe me; but unless you actually take it to the point of working upon it and operating it, it means nothing

Well, if, this night, I really believe it, I would not allow the sun to go down in my sleep unless I feel myself right into the situation of the wish fulfilled. It need not be a wish for myself; it could be a wish for a friend, for every one in the world, because Christ dwells in all, and Christ is the true identity of every man; then everyone must be myself "pushed out." There can't be another if God is one; therefore, I tell myself, as the seeming other, what I would do if I were you, and instead of giving him the thing that he needs physically, tell him how to get it for himself.

What would you feel like if now you were the man that you want to be? How would you see the world if things were as you desire them to be?

Now, this is what I mean by "Living in the end." Robert Frost, just the year before he departed this sphere, wrote this story for Life Magazine; and he said: "The Founding Fathers did not believe in the future," -- what a shock, that they did not believe in the future! -- they believed it in." He said, "We are always imagining ahead of our evidence"; and the most creative thing in man is to believe a thing in. They had no evidence to support their claim to democracy. They were under a king, when they threw the king away and began to simply build a concept of the future. They did not believe that the mere passage of time would bring them that dream; they believed it in, and these men believed implicitly in the Word of God. And they believed that if I know what I want when I pray, believe that I have received it, and I will. Well, if that precept is true -- literally true -- to be accepted literally and fulfilled literally, - well, then, what am I doing not believing?

I should actually know exactly what I would like to be; and, discovering what I would like to be against what I seem to be, dare to assume that I am it! And my assumption, though false, if persisted in, would harden into fact. (Anthony Eden) That I know from my own experience, and I know it's a law; therefore, if some one is not becoming the man that he would like to be, and they tell me, "Well, I once imagined it and it didn't work," then what are you doing now and still not imagining it?

If imagining creates reality, what are you imagining? For, if Christ is the only creative power in the universe, and I identify Him with my own imagination, well, then, my imagination is creating reality. So, what am I imagining?

Pick up the morning's paper, and I am fed with everyting I should not feast upon -- all the horrors of the world, all the negative states of the world; afte having read it for an hour, then I must either regurgitate or in some strange way rub it out, because I can't go through life feeding upon such nonsense. But if I really know what I want, what you want, what we want, and persuade myself that we have it, -- if my premise is sound that imagining creates reality, I should in the not-distant future hear you tell me that it's worked for you, and another one tells me, and I in turn tell you, and go through life sharing this marvelous news with others.

So, I say, live as though it were true -- just as though it were true. Tha passage of Shakespeare -- we have been taught from the primal state that he which is was wished until he were. Here we find it in Caesar: "He which is was wished until he were." (Julius Caesar, by Wm. Shakespeare) He wasn't born Caesar, the king; but here was an ambition fulfilled, because he was wished into it. He desired it, lived in the state; and everything reshuffled itself to conform to that state to which he was faithful.

I see it in my immediate circle: those who you would not even think for one moment would become prominent, but they desire to be prominent; those who desire to be successful, as they conceive success, -- no two see success in the same manner. Some see it through the eyes of wealth; others through rising in some profession; others in some other manner, -- well, whatever they conceive it to be, they can realize it, if night after night they sleep in the assumption that they are now what they would like to be. So we go back: if the Word is truly the Word that creates the system in which we live: "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1) "By Him all things were made, and without Him was not anything made that was made," (John 1:3) -- no, not even the socalled unlovely things; for if all things were made, He has to be responsible for the unlovely things as well.

So, we are told in Scripture: "I kill, and I make alive; I wound, and I heal," (Deuteronomy 32:39) -- I create the blessing; I create the curses; but, now, I must choose life. Choose the lovely things, but don't say there's another creator; for if there is another creator, then we are in conflict. So, my own imagination can conjure unlovely things if I dwell upon them, or the love things; but there can't be two gods. There can't be two creators. And if I can find that Creator and identify Him with my own wonderful human imagination, then I can't pass the buck." I can't turn to anything and blame it for the things happening in my life.

I know that many of us are not discriminating; and when we see our own harvest, we don't recognize it. We can't conceive that we, in some strange manner, permitted these things to be entertained by us. But we did! It could not have come to pass in any other way. So, if I believe it and accept it, -- well, then I will live by it; and then when I know what I want for any one -- and this goes for everything in this world -- well, then, now -- this very instant, you desire happiness in marriage. You say, "Well, there's not one person in my world that is eligible. I know no one." You don't have to know any one. All you have to do is to decide within yourself what you want. Now, what would you do if it were true? Would you wear a ring on the one finger that would imply that some one placed it there -- one that you admire? Well, then, wear it there. Don't wear a physical ring. Put it on just as though he had placed it there, and sleep feeling that which you are feeling is real. Don't say, "It's all imagination." Certainly it is, because all imagination is Christ; therefore, it's all reality. So, when you say, "That's only my imagination," well, you are just saying, "That's only a thing called Christ when you treat imagination that way.

Is there anything in this world that wasn't first imagined? Name one thing or point at one thing in this world for me that is now considered to be real that wasn't first only imagined. What is now proved was once only imagined. Therefore, this is a true statement: "All things were made by Him" (John 1:3), and He is your own wonderful human imagination. All objective reality is solely produced through imagining. The clothes you wear, the chairs on which you are seated, this in which we are now placed, — everything was once only imagined.

Now tonight, find out exactly what <u>you</u> — not what "they" think you ought to want -- what <u>you</u> want. Ask no one's permission. You don't need any one's permission; you only need your own decision. What do I want? Now, what would it be like if it were true? What would I feel like if it were true? Now catch the mood, and try to give that mood all the sensory vividness of reality -- all the tones of reality, and then sleep in it just as though it were true. And then await the inevitable.

The inevitable is that you are going to resurrect it and objectify it on the screen of space, and then the world will call it real, and they may not believe you. It doesn't really matter. If you tell them it came to pass because you simply imagined it, -- no; they will point to the series of events that led up to it, and they will give credit to the bridge of incidents, across which you walked towards the fulfillment of that state, and they will point out some physical thing that was the cause. No; the cause is invisible, for the cause is God, and God is invisible to mortal eye.

Who knows what you are imagining? No one knows, but you can sit down and imagine, and no one can stop you from doing it; but can you give reality to the imagined state? If you do, yes, a bridge of incidents will appear in your world, and you'll walk across some series of events leading up to the fulfillment of the imaginal state. But don't give causation to any physical step that you too towards the fulfillment of it.

You imagine yourself having a marvelous business, and then comes the day a building is for sale and you haven't a nickel towards it, and a total -- not a total stranger, but a man comes in and asks you quite in a friendly manner, "Are you going to buy it?" And knowing you don't have a penny, you say to him, as you would a friend to a friend, "With what?" And then he says, "Well, I have money. It's only in the bank drawing nothing." You say, "Well, I have no collateral." But he says, "I've watched you. You are an honest person; your family they are honest -- I think they are. Would you like me to buy it for you and get my lawyer to bid for it? If they knew that I am bidding, they know that I have money, they will bid me up; and so I'll get it at the very lowest price by getting a lawyer who represents more than one client, and they do not know whom he represents, and he'll bid for it. Are you willing to take it, regardless of the price?" and you say, "Yes, I'll take it, but I have no collateral."

"All I need is your signature that you will simply pay six per cent on whatever the price is, and then reduce that principal over a period of ten years. Agreed?"

"Yes."

"Well, then, sign this, and we'll see if we can buy it."

That day you own the building, and you don't have one nickel when you own the building that day! You only had your signature on a piece of paper. At the end of ten years you repay the man his principal; you reduce it every year, pay him six per cent on the remaining principal, and reduce the entire thing at the end of ten years.

The man dies twenty years later and leaves you $150,000 in cash, tax free, and a couple of homes, many personal belongings. In the meanwhile, you continue in that business, and it multiplies and multiplies; and that year was 1922 -- 192 This is now 1968. That building -- I'm speaking factually -- that building in 1924 is now gone. He paid only $50,000 for it. It was repaid and repaid. A bank three years ago bought the property -- the building was rotted -- bought the property for $840,000 in cash, and no capital gain, -- from $50,000 to $840,000. Meanwhile, the business has expanded into all the other islands, so that today you couldn't buy them out for $15,000,000. All in imagination! And this goes back to the imagination that preceded this man's offer to buy the building; for the young man, seeing this building and entertaining the thought that the present owners deceived his father, and through deception got him out of a partnership -- a junior partnership. And he was moved -- not to get even, but to prove that he really had something within him and could be a success in spite of this deception.

So, every day he would see on that marquee, not their name, but his own family's name; and he would see it in his mind's eye, because you could not take their name and transliterate it and make it spell this man's family's name; but he saw it. In his mind's eye he saw that name, which if true would imply the family owned it. He did it every day, twice a day, for two years; and then came his sudden -- out of the nowhere, and the whole thing was made possible; and today they are all over the islands, and they have no partners. They have never taken in one partner, never sold one bit of stock outside of the family ownership. All by imagination!

Now, I know what I'm talking about because I'm a member of that family. I am speaking of my own family. This is not hearsay. I know it. My second brother Victor was the one in whose imagination this whole thing began to bloom. And he still works all by imagination. He knows what he wants; and then, after having decided in himself, "That's what I want, and that's good for the business, he then, in his mind's eye, appropriates it, and then lets things happen.

As told us in Scripture: "The vision has its own appointed hour,
it ripens, it will flower;
if it be long, then wait,
for it is sure, and it will not be late."
Habakkuk 2:3 (Moffatt's translation)

Read that in the Book of Habakkuk. Here is the true translation of that passage in Habakkuk.

So, when you know what you want, remain faithful to that assumption; and the assumption, though at the moment it is denied by your senses, and denied by reason, -- if you persist in it, it will harden into fact. Are we not told that God calls a thing that is not seen as though it were seen, and then the unseen becomes seen? (See Romans 4:17) He calls everything from the unseen into the seen in this simple manner, for He is the resurrecting power.

So, if I assume that I am, I don't have to have evidence to support it, -- I assume that I am. Am what? Well, I name it; and having given it a name -- given it form, given it definition, -- remaining in it, I resurrect it. And if it takes a thousand men to aid the birth of that state, a thousand men will play their parts, and I don't have to go out and look for them, any more than my brother had to go out and look for this man. He would not have known where to start looking for one the day of the sale. So far as he is concerned, he had

done it in his mind's eye, and he allowed everything to happen; and he comes right in like a joke. He really thought it was a joke, and he said to this man, "Are you fooling me?"

He said, "No."

He said, "Well, then, wait. Let me call my father. He's at lunch." He called him on the wire; he said, "Daddy, come on up. Leave everything and come." And then he said, "Now, you tell my father what you told me."

My father's name is Joseph, and my father said, "You really mean it?"

He said, "Yes, Joe, I mean it. I'll have him bid today. You put your signature here and your son Victor put his signature, -- that's all I need."

That was a lifetime friendship. So, when that man died, he didn't owe my brother Victor anything. He so loved the friendship and the feeling of -- well, decency, that he had with my brother Victor, he gave him $150,000 in cash; and that was tax free, and the homes -- everything was tax free. And that building which he bought for $50,000 was sold three years ago to the Bank of Nova Scotia. They tore it down and built a lovely structure, but they paid our family $840,000 for that building, and there was no capital tax gain. The whole thing was simply free.

So, I know what I'm talking about. All I need from you is the acceptance of it. Will you believe it? Will you believe that "with God all things are possible" (Mark 10:27)? Will you believe that all things are possible to man?

Well, you can prove it in the not-distant future; but <u>you</u> are the operant power. It will not work itself. If you dare to assume this very night that you have a better job than you now hold, or that you have a larger income, -- you may be fired tomorrow. Don't be concerned! On reflection, you'll see it was necessary to move you towards the fulfillment of your assumption. You could be fired! And I wouldn't bat an eye if you told me tomorrow, "Well, I did what you told me. You know what happened? I was fired."

I have seen that. It takes some one to fire you to get you into a better job. I have seen that time and again. I wouldn't go out and quit the job. You may be promoted in the job, or you may be invited by some other concern that is competitive to join them, -- I do not know how it happens; I only know: If you remain faithful to the assumption, it's going to happen, and you are going to be promoted towards the fulfillment of the state that you've dared to assume that is yours.

I could tell you unnumbered stories of this nature. So, here, I say: Dwell in the end. The end is where we begin, for if I've seen my name on the marquee, that's the end. I don't wait for the incident to take place in my world to move from one to the other to another, leading up to that; I dwell in the end. So, if I go to the very end, what would it be like, were it true?

A health case: not how it's going to <u>become</u> better, but you go to the end, and you say to some one who isn't well, -- in your mind's eye you say to them, "You know, I've never seen you look better," and have them say to you, "I've never felt better." Well, now, that's confirmation of what you are seeing. You say, "I've never <u>seen</u> you look better," and hear them say to you, "Well, I have never <u>felt</u> better." But you may say to me, "I can't hear people." Oh, yes, you can! You can hear anything you <u>want</u> to hear. You don't have to hear it audibly

Listen this very moment. You may not be able to whistle a tune. Maybe you can't carry a tune in any manner whatsoever. You can't play an instrument, you can't whistle, you can't sing. Well, can you now imagine that you are hearing The Battle Hymn of the Republic? Listen! Can't you hear it? Can't you augment it, a thousand voices, ten thousand voices? Did you hear it at the funeral of Senator Kennedy? Did you see it on TV? Wasn't that moving when the organ began to peel, and suddenly that lovely soft voice singing it, and the whole thing became -- well, the whole vast TV world was filled with it. I doubt there were very many dry eyes when he got through singing The Battle Hymn of the Republic. Well, I can't sing; I can whistle a tune; but I can just right now stand here and listen and hear the entire thing swell. If I try to duplicate it with my voice, I couldn't do it, but I can hear <u>his</u> voice as he sang it. You can hear any one's voice; you can hear the speaker's voice. Tonight, alone, you can hear my voice, and you can put upon my voice what you want to hear; and I, unknown to you, will find myself telling you: "Something will happen to confirm what you're hearing."

So, you can do this for good or ill. I advise you: <u>Do it for good.</u> But the choice is yours. You can hurt and you can bless, but <u>don't hurt.</u> Use your imagination always lovingly on behalf of others. But to tell you that you could not do it to hurt is stupid, because you can hurt. It's entirely up to you.

So, you imagine what you want. Believe that you have **it**, and see how it works in the world. Those who scoff at it, -- well, let them scoff. Five years from now, when you are on the top, they may be working for you, and may even have forgotten that they sat in the same audience with you when you heard and believed, and they also heard, but they didn't believe; and so, you moved on, and they remained behind. That's life.

But there's only one creative power in the universe. Scripture names that power as God -- Jesus Christ, the Lord, -- the same Power. Because there aren't two Gods; there aren't two Lords, -- there's only One. And that one Christ dwells <u>in</u> us. He did not appropriate a single man, as the priesthoods of the world teach. They tell you of a single man, and they single out a man that differs from all men. He isn't dwelling in <u>this</u> man or <u>that</u> man. His desire was to save humanity, and so He dwells <u>in us</u>, -- not in that particular man. He didn't become this one man -- dwelling in one man. Let no one tell you that the Christ in you differs from the Christ, -- and let them name any man they want. He can't differ.

If there is a Christ other than that Christ who is crucified within us, and who rose and continues to rise in humanity, he's a false Christ. And the teachers who teach of an external, objective, different Christ are false teachers. Christ is within, and He rises within. So, you go out and put it to the test. Put it to the extreme test. Christ <u>in us</u>, -- not "out there," -- is the hope of glory.

So, this word of which I speak, -- and the word, by the way, -- its true definition is: "meaning." In the beginning, there was meaning to the whole thing, and that meaning was <u>with</u> God, and God Himself was the meaning. (John 1:1, There is a purpose, there's a plan behind it all. He planned everything as it has come out, and as it will be consummated. And the purpose of it all is to awaken in us, so that we and He are one. So, He actually became us, that we may become God. It seems incredible, but it's true. That's the purpose of life: to take humanity and lift it to God; so it becomes God. So, He became man, that man may become God.

Now tonight, you need not confine it to yourself. Take a friend, without the friend's consent, -- without the friend's knowledge, and lift him up. Do you know a friend who is unemployed? Well, then, see him as gainfully employed; and don't tell him, that you may brag tomorrow. Don't boast. Just see him gainfully employed.

Here is a friend of mine in L.A., and this man was unmercifully bawled out by his superiors, and told that he was no earthly good, and they are considering lettin, him go. They are going to fire him. Well, the man had no support outside of the job, and he had a family. He told my friend. Well, m friend lives by this law; so he said to him, "All right, go your way." He didn't tell him what he was going to do.

He sat quietly at his desk and heard the man tell him that they praised him beyond measure for something that he had done. It wasn't 48 hours that they had a complete reversal of their attitude towards this man in their praise for something he did in the advertising world. But the blow left its mark, and he said to my friend, "Yes, they've reversed it, but I don't feel easy on the job, because they could not have said the unlovely things that they said and forgotten them; so it will come back, and I'm going to quit. I have no money. I'm giving them two weeks' notice. I am going to ask them to give me one week of the two, that I may get myself together and maybe take off a few days and just get my thoughts in order."

Well, at the end of two weeks he didn't have a job. My friend, -- when he told him what he was going to do, -- my friend knew he could not afford to quit and not work; so he saw him gainfully employed and earning twenty-five per cent more than the present job. He took off the second week. When he came back at the end of the first week, he came into my friend's office and said, "Only yesterday I got the offer, and I start Monday. I do not lose one day's salary, and I start at twenty-five per cent more than I received on the past job."

What did it? My friend's imagination, -- a loving use of the imagination on behalf of a friend. Had he gone without that imaginal state, he would have walked into the place, and the man would have said, "We have nothing," or, "We can't use you"; "Why are you quitting?" He didn't ask anything; he simply wanted the man.

So, if you precede your visit by an imaginal act, they will see you as you see yourself. If you walk in knowing that you're no good, they will see you exactly that way. But if you walk in in the assumption that things are as you desire them to be, they are going to see you that way. And this is life.

Now, what greater acclaim can any one make than to acclaim that he is God? And when He claimed it, they said, He is blaspheming, for here is a man, and the man claims he is God!

The Tenth of John: "And he said, Is it not written in your law, I say ye are gods, sons of the Most High?" (John 10:34)

If he called them gods to whom the Word of God came, would you say of the one that He anointed and sent into the world that he is blaspheming? Do you know of any greater claim in the world than for a man to identify himself with God and walk as though he were, and not be ashamed to admit it? He doesn't go bragging about it, but he knows in his heart he is one with God, for if his imagine is God -- and he imagines -- well, then, that's God! And if he imagines a state and it comes to pass, then he knows the creative power that is God. He doesn't have to brag about it and be ashamed of it. He sleeps in a noble state, because he is one with God.

Well, let every one take that attitude, and the world will change, -- not be beaten; but you can take the whole vast world, if they feel themselves slaves, and give them the world; they will want it again tomorrow. Unless a man has self-respect, you can give him all the money in the world, and it means nothing. That goes for the individual, it goes for a family, it goes for a race of people, it goes for a nation. As our late President Hoover said, "The rise and fall of ideas will determine the rise and fall of men, the rise and fall of nations, the rise and fall of communities."

So, tell me the idea that a community entertains of itself, and I'll tell you that community. But, now, change that idea of itself, and you'll change that community. Let a family feel important in itself, -- it doesn't have to have a background. Who has a background? So, you go back far enough, and almost every one who now claims importance would be ashamed of that background.

So, don't go back; start just where you are. And don't pay any one to look up your family tree, because you are going to pay them to forget it. Just, all of a sudden, start right now and assume the dignity that is God. That's your real background, is God; and, so, assume it!

And, then, with that assumption, -- and if you have children, I hope you do, -- well, then, instill that into the child. Instill it into all within the environment, and have them feel important.

I have no background, judged by human standards -- either intellectual, financial or these things, -- we made it. But Mother instilled in us, when we did something of which she was ashamed she would say to us: "Have you forgotten that you are a Goddard?" Well, we didn't know. That must have been very important, because Mother said, "Have you forgotten that you're a Goddard?"

Well, I never heard that we had any background, but all of a sudden you begin to feel that you must be important. So, Mother instilled it into our mind's eye. She made the name important; so today it is important. There we are, in the business sense, in every sense, it's important; but Mother did that, and she married a man who had no background, and took his name, but she made it important.

All right, who has any background? As far as I am concerned, I refuse to accept the aristocracy of any being in this world, other than the aristocracy of the Spirit. What other aristocracy? Give me the aristocracy of the Spirit, but don't come to me with any physical descent. I'm not an animal. I'm not a horse, where you develop it by one horse after the other. I'm God! We are all God! You can't go back beyond God. So, if that is the start of all of us, well, then, that is our root; and, so, claim it now. At any point in time, claim it, and you'll find yourself being washed clean of anything you might have thought the family tree held. You don't have any family tree.

The true Israelite is not a descendant after the flesh, but the Elect of God, of whatever nation. That's the man of God. So, you simply dare to assume that you are that man of God, and then apply what I'm telling you tonight. And, may I tell you? in the not-distant future -- in the immediate present -- it will work. If you don't falter and do not change the assumption, -- if you remain faithful to the assumption, it will harden into fact, because imagining creates reality. It does!

Now, let us go into the Silence. Good.

Now, are there any questions, please?

Question: Last night you said you didn't believe in reincarnation. Then how do you explain the fact that . . . . (inaudible on the tape)?

Neville: My dear, there is a man in this state today by the name of Krishnamurti. He was a member of the Theosophical Society when Annie Bessant and Alcott, and that entire crowd ran it. That book is still in print. They brought out a book without his consent. They tried to make him a Christ, -- the reincarnation of Jesus Christ. He didn't deny it. He didn't go against it. He allowed it. And that book came out, and there are literally hundreds of full-page pictured of his socalled heincarnations of the past -- one the male, female, male, female, Chinese, Indian, Oriental, Caucasian, -- all these. I don't think they included the Negro; they hadn't quite integrated then in this setup. And here he went all the way back, but not into the Negro, -- he was something different. Then when he got big enough and courageous enough to deny it, he denied it; but they had printed those books, and they are still in the library and they are still in the homes of individuals; and now he will go from the world as they have departed this world, and those who will come tomorrow will not know that it was refuted, and will go along and believe it.

I tell you, my dear, stick to the Bible. All these are simply theories, -- man-made theories for one purpose, to make a buck. It's cruel to say that, but I cannot let it go by. Ninety-nine per cent of them are in it only for the dollar. It seems cruel, but I'm telling you what I know. I've gone through these many -isms. It hasn't a thing to do with spirituality. You are individualized, and you tend forever towards greater and greater individualization. You will never lose your identity. You will awaken one day, and you are the Lord Jesus Christ Himself -- without loss of identity! That's the great mystery. I will know you; and when you awaken and you are "born from above" and you behold the Fatherhood of God, you being the Father, I will know you. You will not lose your identity, and yet I will know you to be God. I will know you to be Jesus as I know you as you are now; and it will not seem strange to you that you are Jesus. You will not bow your head in shame, and yet you will not lose your identity.

Question: What about women (rest of question inaudible on tape)?

Neville: I have had these men, and women too, who make these claims. You can induce it. You can actually induce it by an assumption. I will give you my own personal experience of the Crucifixion, and it's so unlike what the world teaches. I have experienced Scripture. Scripture has been fulfilled in me.

I found myself this night in the fulfillment of the 42d Psalm, which is: "And he went with them in a throng to the house of God." (Psalm 42:4) He led them in a gay procession to the house of God. Well, here I am, in this enormous crowd -- all like the Arab world; and as I am walking with them, a voice out of the blue sings out, and the voice stated: "And God walks with them."

A woman at my right asked the invisible voice: "And if God walks with us, where is He?" and the voice answered, and all heard the voice, -- and the voice said: "At your side."

She turned to her left, looked me full in the face, and began to laugh; and she said to the voice, "You mean Neville is God?" and the voice answered, "Yes, in the act of waking."

Then the voice spoke, but from within me. No one but the speaker heard it then, and the voice said within me: "I laid myself down within you to sleep; and as I slept I dreamed a dream. I dreamed -- " and I knew exactly what the end of that sentence would be. He's dreaming that He is I!

With that, I became so emotionally thrilled, I felt myself drawn into this body that was on the bed, for this took place in the spirit world. I felt myself drawn into this body, and this hand was a vortex, this hand was a vortex, my head a vortex, my feet vortices, and my side -- the right side a vortex; and I knew then what the Crucifixion was. It was sheer ecstacy. It wasn't painful at all. You can't describe the thrill of these six vortices nailing me to this body.

So, we are told in the Tenth of John: "No one takes away my life. I lay it down myself. I have the power to lay it down, and I have the power to lift it up again." (John 10:18)

And in spite of that statement, they teach, year after year, that a group of men murdered him, and nailed him to a wooden cross. He is not nailed to any wooden cross. The Universal Christ is "nailed" on Humanity. This is the cross. And He did it willingly. "I lay it down myself." No one took it from me. And I experienced that that night.

So, you can bring all the arguments in the world about this little stigmata, that little stigmata; there was no blood running there. The whole hand -- both hands whirling vortices, and the head a whirling vortex, and the side a whirling vortex, and both feet -- the soles of my feet vortices. And there are six.

Yes, Sir?

Question: I was going to ask you how you interpret the role of Judas Iscariot.

Neville: Judas? I am self-betrayed. No one knows me but myself. No one knows the thoughts of a man but the spirit of man who dwells in him. Like-wise, no one knows the thoughts of God but the Spirit of God. Therefore, if I betrayed God, I would have to be the Spirit of God! -- one who has the secret; and, so, it is self-betrayed.

One night in a room about the size of this -- here I am, sitting on the floor with twelve men before me sitting on the floor. We're all dressed in robes and I am teaching the Word of God. A man, one of these twelve, jumps up quickly; and the moment he jumped up, I knew exactly what he was going to do. He was going to tell the authorities what I was teaching. He went to the only door. As he went through it, I knew what would happen. A tall, handsome man about six feet four, in most costly robes, came in, -- erect, a man of about 40 or 44. He walked straight down the side, turned at right angles, walked down the side, turned at right angles, and walked down the middle; but as he entered, he was one of such authority, we all rose. He was one of tremendous authority in that community, and we all stood at attention, I facing my eleven men. He came on down, and he turned towards me, and he took a wooden mallet and a wooden peg, and he hammered it into my right shoulder -- blow after blow into my shoulder. Then he took a very sharp instrument, and with one circular motion like this, he severed my sleeve, and then pulled it, and pulled off the sleeve and discarded it; and I saw it, a lovely shade of light baby blue. Then he stretched his arms out this way and he embraced me and kissed me on the right side of my neck, and I kissed him on the right side of his neck; and as I kissed him, still embracing him, the whole scene faded.

Here is the 53d Chapter of Isaiah: "To whom has the arm of the Lord been revealed?" (Isaiah 53:1) It's all symbolism, but the whole thing is true. Tha

With that, I became so emotionally thrilled, I felt myself drawn into this body that was on the bed, for this took place in the spirit world. I felt myself drawn into this body, and this hand was a vortex, this hand was a vortex, my head a vortex, my feet vortices, and my side -- the right side a vortex; and I knew then what the Crucifixion was. It was sheer ecstacy. It wasn't painful at all. You can't describe the thrill of these six vortices nailing me to this body.

So, we are told in the Tenth of John: "No one takes away my life. I lay it down myself. I have the power to lay it down, and I have the power to lift it up again." (John 10:18)

And in spite of that statement, they teach, year after year, that a group of men murdered him, and nailed him to a wooden cross. He is not nailed to any wooden cross. The Universal Christ is "hailed" on Humanity. This is the cross. And He did it willingly. "I lay it down myself." No one took it from me. And I experienced that that night.

So, you can bring all the arguments in the world about this little stigmata, that little stigmata; there was no blood running there. The whole hand -- both hands whirling vortices, and the head a whirling vortex, and the side a whirling vortex, and both feet -- the soles of my feet vortices. And there are six.

Yes, Sir?

Question: I was going to ask you how you interpret the role of Judas Iscariot.

Neville: Judas? I am self-betrayed. No one knows me but myself. No one knows the thoughts of a man but the spirit of man who dwells in him. Like-wise, no one knows the thoughts of God but the Spirit of God. Therefore, if I betrayed God, I would have to be the Spirit of God! -- one who has the secret; and, so, it is self-betrayed.

One night in a room about the size of this -- here I am, sitting on the floor with twelve men before me sitting on the floor. We're all dressed in robes and I am teaching the Word of God. A man, one of these twelve, jumps up quickly; and the moment he jumped up, I knew exactly what he was going to do. He was going to tell the authorities what I was teaching. He went to the only door. As he went through it, I knew what would happen. A tall, handsome man about six feet four, in most costly robes, came in, -- erect, a man of about 40 or 44. He walked straight down the side, turned at right angles, walked down the side, turned at right angles, and walked down the middle; but as he entered, he was one of such authority, we all rose. He was one of tremendous authority in that community, and we all stood at attention, I facing my eleven men. He came on down, and he turned towards me, and he took a wooden mallet and a wooden peg, and he hammered it into my right shoulder -- blow after blow into my shoulder. Then he took a very sharp instrument, and with one circular motion like this, he severed my sleeve, and then pulled it, and pulled off the sleeve and discarded it; and I saw it, a lovely shade of light baby blue. Then he stretched his arms out this way and he embraced me and kissed me on the right side of my neck, and I kissed him on the right side of his neck; and as I kissed him, still embracing him, the whole scene faded.

Here is the 53d Chapter of Isaiah: "To whom has the arm of the Lord been revealed?" (Isaiah 53:1) It's all symbolism, but the whole thing is true. Tha

was the betrayal. For you are now nailed -- the peg goes in, for as you are told "I will now put upon you all the authority of Israel, and you will rule it for a season. Then I will break the peg, and that weight that you carry will be taken from you. But who has believed our report, and to whom has the arm of the Lord been revealed?" (Isaiah 53:1)

He unveils the right arm, which is the symbol of power, at that moment in time when He rises in you, and you are going to rule as He rules; and that's the story.

So, the whole story is true, but it's all vision. It's not secular history; it's salvation history, and the world treats the whole Bible as secular history, and it's not secular history at all. The whole thing takes place "above." He said: "I am from above, and ye are from below. You are of this world; I am not of this world" (John 8:23). And, so, the whole drama is unfolding from above. It's a mystical drama.

Any other questions, please?

(Question inaudible on the tape.)

Neville: Well, freedom is "That Age." No one is free by dying here, because death here is restoration in a world just like this. No one, -- I don't care who you are -- you could be ninety years old now; and if you dropped this very moment, you are restored to life, not as an infant, some are 20 years of age you are not old, you are young, and any missing part: teeth, hair, limbs are all restored, -- unbelievably new and unaccountably new. You can't account for it.

How can some one cremated, turned to dust, stand before me 20 years old? When they dropped, they looked like a thousand, they were so old and withered. And here, suddenly, before me stands this beautiful -- either woman or man -- 20 years old, in a world terrestrial just like this, in a body that is physical just like this, -- cut it, it will bleed; and they age there as they age here, and they die there as they die here. And, so, there's no escape from this until Resurrection, and Resurrection comes to the individual. It doesn't come collectively. It comes while we are walking this earth. The individual is raised and set free from this bondage to decay, and becomes, then, one with the Risen Lord, because there's only One Body, One Spirit, One Lord, One God and Father of all. (See Ephesians 4:4-6)

Question: What about a child, when a child dies?

Neville: It continues to grow -- continues to grow. He is the God of the living, not the god of the dead. This world is the world of the dead. People won't believe it. Everything here is dead. If you see it from above, -- well, you'd have to see it to understand what I am talking about. If you see this from above, everything here is like -- well, something that is dead; and you can come down -- you can't change it from above, strangely enough. I have tried to change it from above.

Look at the body, -- it's on the bed, and it looks like something -- like a carcass that is dead. Well, you know exactly the wisdom is from above; if you could only do with it now while you are there, with the clarity of vision, but you can't do it. You've got to come down and occupy it, and then you forget. This is the world of death.

(A question about animals, not audible on the tape.)

Neville 01-15-1968

LIVE THE ANSWER NOW

Every fact is a dream made visible, so I invite you to live as though your dream were already a fact! I am convinced that every dream (desire) I have dared to live in the now has gradually and unnoticed blossomed into fact in my life.

I also know, not only from personal experience but from eternal vision, that the spiritual states of the soul are eternal. That like a traveler, individual man passes through states but the states remain forever.

Without the help of any man or government you could lose everything you possess and become dependent upon society. All you need do is enter the state of poverty. Or again: without asking for help you could assume wealth by occupying the state. Remain faithful to it and you will discover that the state has its own way of externalizing itself. You must, however, give the desired state occupancy.

How do you occupy a state? By asking yourself how you would feel, what you would see, hear, touch, taste, and smell if your dream were real. Take time to set the stage. Being the star of your production, place yourself center stage, then allow a friend to enter and see you in your new state. Write the script - the words he would say when he sees you. Feel his touch.

Clothe yourself with the reality of the state you have just created in your imagination. You need not ask anyone's permission or help, but moving into the new state in your imagination, simply remain there until you feel its reality. Then let the feeling go its way toward fulfillment.

A friend recently wrote, saying: "Not understanding why I read the Bible but never attend church, a friend brought a group of missionaries from the Mormon church to the house to convert me. Regretfully, I invited them in, and no matter what I said they would not listen. Rather, they expressed their own opinions and would not let me speak.

"That night - while reviewing my day - I thought of these people, and wondered how anyone could give such love, devotion, sincerity, time, energy, and money, to what I called `reverent baloney.'

"Dwelling upon that thought, I fell asleep and dreamed I was in a very strange and barren land, with craters everywhere. Hundreds of people were walking down a long roadway, leaving behind a girl, who was possessed by a screaming voice. Curious there, as I am here, I wanted to see the girl. When I saw her pity poured forth from me. I sat beside her, put my arms around her to offer sympathy, when suddenly the voice began to scream from within me. Then the girl arose, and walked away completely cured as I awoke."

My friend was shown how discriminating one must become. The moment you contemplate something you

become the very thing you behold. Entertaining a state in sympathy, my friend entered it. That night her heavenly Father taught her a great lesson. That no matter how awake one may be in this world, no one is exempt from falling into a state.

Blake understood this truth when he said: "From this I realize that neither the just nor the wicked are in a supreme state, but to be every one of them states of the sleep which the soul may fall into in its deadly dreams of good and evil, when it left paradise following the serpent." The serpent, the wisest of God's creations, is the personification of God's wisdom and power. It was he who told the woman: "You will not surely die, but will become as the gods, knowing good and evil."

Entering a world of death, you will seem to die to those who cannot follow you - but not to yourself. Instead, you are restored to an unaccountably young body. You may leave an old body with missing hair and teeth, to find yourself in a healthy, new body with your hair and teeth intact. This I know to be true, for my vision is open and I have seen those who have departed this life. I know they are not gone, but are restored to wear a new, young, and healthy body.

Now, a state may be entered either deliberately or unknowingly, but you are going to become what you contemplate. The world's wise men believe we are heading for the end, but its climax has already occurred. While on the cross, these words were spoken: "It is finished." This age has already ended and an entirely new and different age - into which we are all moving - has begun.

To Blake, space was a woman, while everything in it was Man, and Man was God. Blake saw the world as a play of six thousand years, with a door opening to Eden every two hundred years. We think we are moving in one direction, yet everything is taking place now, and every two hundred years an individual can enter the New Age.

Let me now tell you of a vision the lady had, who shared the dream of the screaming girl. One night as she was mentally reviewing her day, a long table appeared before her inner eye. A judge, robed in black and wearing a white wig, was sitting at one end holding a gavel. Looking directly at her, the judge raised his gavel, lowered it to the table and proclaimed: "The incurrent eyewitness."

The word incurrent means giving passage to a current that flows inward, such as a sponge when placed in water. This lady has been conditioned by Divine Providence to receive spiritual communion. Whether she likes it or not she will be compelled to receive it, for she is already awake! She will bring back vision after vision paralleling scripture, for scripture only records finished history.

Blake described the Bible as: "The Divine written law of Horeb and Sinai," which is the Old Testament. "And such the Holy Gospel of Mount Olivet and Calvary," which is the New Testament.

Every conceivable part that Man could play is openly described in the Old Testament, for each individual recorded there represents a state of this age. The New Testament describes the entrance into the New Age. It reads as though it happened to one person, as a biography; but the New Testament records states which unfold in the individual.

Blake's poem, "Little Boy Lost," records a true revelation:

"Nought loves another as itself,
Nor venerates another so.
Nor is it possible for thought
Greater than itself to know.
And Father, how can I love you
Or any of my brothers more?"

When the priest heard this, he took the little boy by the hair, and screamed: "What a fiend is here!" Then he burned the little boy, as he had burned others before.

The little boy spoken of here is everyone in this world. I know, for it is impossible to transcend a thinking being. Therefore, it is impossible for a thinking being to know a thought greater than self.

If God - the creator of all life - wants to be known and loved by you, He must become you, for He cannot discover any other than Self. That is why it was necessary for God to become as you are - that you may be as He is; for if God did not become you, you could never know Him.

Being a thinking being, you are unable to know a thought greater than yourself; for God - the Father of all life - became individualized in order for you to discover that you are He. And because God is a Father, he must have a child. Therefore, one day God's son, David, will call you Father and your true identity will be revealed. There is no other way to discover your Fatherhood.

I urge you to dream nobly. Although your dream may seem impossible, invite it into your consciousness by feeling it is real. Wear this feeling as you would a suit of clothes, and persist until the feeling takes on the tones of reality. Do that, and in a way no one knows, your desire will appear as an eruption of your continuous thought.

Your desire started in motion when you wore it. Its appearance is simply a hidden continuity which came to the surface. Dwell upon a thought, and you will realize that it is not original. That the thought itself is complete and therefore every thought is Divine plagiarism!

Enter a mood and watch the thoughts that come to you while there. If you want to be known, get into the mood by feeling recognized as you move about. Then as the feeling becomes familiar you will be amazed how things will reshuffle themselves and you will get the publicity you desire. It may not be very flattering, but if you really want to be known, you will be.

"Whatever you desire, believe you have received it and you will." Knowing what you want, assume you have it and let no one divert you. Do your father's will, believing in the feeling of your wish fulfilled. Try it, for this simple principle will not fail you. But remember: you are its power, as it does not operate itself. I can tell you how to move into another state, but you must move into it. No one can do it for you. You see, states are permanent and it is up to you to get out of the state you are now in if it is undesirable to you.

One day a lady in New York City came to see me regarding her stomach problems. While she was there we talked of higher things, and after the silence she returned to her home on Staten Island. Arriving there, she

went into a favorite German restaurant and ate all the food she hadn't been able to eat in years, with no ill effects. I didn't give this lady any pills. I don't even know what a stomach looks like! I simply got this lady to move from the state that had the bad stomach!

Leave the state containing poverty and move into the state containing wealth, and wealth will take on reality. This room has reality and substance because you are thinking from it. Think of a room, however, and it is but a shadow. Think of a state and it seems a mere possibility. But enter it by thinking from the state, and it is the only reality. Blake said: "If the spectator could only enter into the image in his Imagination; if he could make a friend and companion of his image, he would rise from the grave and meet the Lord in the heavens."

Now, buried in a state, you are a spectator of other states. But if you will rise from your present state and bury yourself in another, you will express it. If you can be what you want to be, why not become it? Why sit in a state you dislike and argue, when you can move into another state in your imagination? But once you have moved into the state of your fulfilled desire, don't be like Lot's wife. Don't look back at your former state and preserve it, for salt is a preservative.

Every character in the Bible is a state of consciousness that you, an individual, will pass through, for you are immortal. Having descended into a world of death, you pass through states; but you cannot die. Blake tells us: "The oak is cut down by the ax and the lamb is stayed by the knife, but their forms eternal remain forever.

Step out of this garment and you will instantly step into another. Ninety per cent of those who leave are totally unaware of what has happened. Observing their passage, we think they have died, but they do not die to themselves. They do not even recognize the change, any more than you do when you are asleep. The moment you become aware that you are dreaming, you wake up. But if you do not awaken it is because you have passed through the gate we call death, to continue your dream.

In your night dream you take everything for granted - until you begin to become aware that you are dreaming. If you find yourself waking, try to grab a solid object, like a post - but not an animal, no matter how tame he appears to be. Hold the object and will yourself to wake up, and you will awaken in your dream to find yourself in a world which is just as real as this one.

When this happens don't get panicky, as you will come back. Instead, if you have any red blood in you investigate the world you find yourself in, and you will discover the people there are just as stupid, just as ambitious, and just as sound asleep as they are here. I have been shut out of this world many times, to return to find this body cataleptic for maybe twenty or twenty-five seconds before I could animate it again. If sometime I do not get back, the doctors will cut up the body to see why I died. They will come to some conclusion; but if they are honest with themselves, they will know that there was no physical reason for my death. I simply left and did not return.

But while you are here, why not live well? I think we will all agree that it is easier living when we have wealth than when we are poor. I have no desire to have lots of things, but if anything can be mine by the simple act of assumption, why not assume it? No power on earth can stop you from imagining. The morning paper records what happened, but they do not tell you the cause. Who knows who is dreaming what is happening today?

Two years ago I watched the Kentucky Derby on television. Willie Shoemaker was riding a horse which was favored to win. The night before the race, the owner of the horse had a dream in which he saw Shoemaker - leading by lengths - misjudge the finish line and ride the saddle to ease the horse too soon.

That is exactly what happened. Shoemaker, a truly great jockey, misjudged the finish line, then - realizing his mistake - he could not get enough energy again to win the race and therefore lost it. But who controlled Shoemaker's behavior? The owner told Shoemaker the dream before the race and he listened attentively; then, in the physical event, he couldn't do anything about it. Shoemaker took the brunt. He was condemned and received his sentence, which was a financial loss to him; but Shoemaker didn't have the dream - the owner of the horse did!

You do not have to have a dream of the night to influence the behavior of others. You can dream during the day and influence them, as everyone is contained within you. "All that you behold, though it appears without it is within, in your Imagination of which this world of mortality is but a shadow." (William Blake) If everyone is contained within you, you do not need their permission to be used to externalize your dream! The owner used the horse, the jockey and everyone who bet on the event, to externalize his dream. He entered the state unknowingly but couldn't escape its effect. He lost the race in the same manner in which he had envisioned it.

You can sit quietly and enter a glorious dream. If it's shadowy, you are not in it. Persist until you enter it, and it will become the only reality. Live in the state of your fulfilled desire now, knowing that in a way unknown and unnoticed by you it will erupt to become an objective fact.

Take the challenge of scripture: "Whatever you desire, believe you have received it and you will." Dare to believe you have what reason and your senses deny. Persist in your assumption and it will harden into fact. Try it and see! And remember: the Father who became you is speaking to you through the medium of dream and revealing himself in vision, for this world is His play!

One day you will leave this play, knowing you are God the Father who conceived it all. Beginning as the one God, we fell as the gods. But we will return to the one God, for it takes all of us to form the Lord. "Hear O Israel, the Lord our God, is one Lord."

Take the challenge of scripture and assume the feeling of the wish fulfilled - not only for yourself, but for your family and friends. When you imagine for another, you are really giving it to yourself, as there is no other. The whole vast world is only yourself pushed out.

Now let us go into the silence.

Many Mansions

15 July 1969 by Neville

Tonight's subject is: "Many Mansions." You may be familiar with the subject from the 14th chapter of the Book of John:

"Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. Were it not so, would I have told you that I am going to prepare a place for you? And when I go, I will come again and receive you to myself; that where I am, there you may be also." (John 14:1-3, /Verse 2 from Moffatt's translation./)

Now, who is this one speaking? Scripture tells us it is Jesus Christ; the chapter affirms it.

Arthur Chambers(?), who won the Nobel prize in literature, said: "It takes a great imagination to follow Jesus Christ, and I -- for one -- have been lacking in such imagination." At least, he was big enough to confess it.

I have met many, when you begin to discuss Scripture with them, who will always ask one simple little question: "Have you read the New Testament in Greek?" Well, my confession is always, No. I do not, and cannot, read Greek. Then, of course, they have that supercilious attitude: "Well, then, you haven't read it in Greek! Isn't that strange?"

This happened just about three months ago, and I said that is one of the questions that Aldous Huxley asked me. He read it in Greek. I said to him what I said to this gentleman who asked me: "Isn't it peculiar? Aldous read it in Greek from the original. <u>You</u> read it in Greek in the original. Aldous is considered a very able writer in the English tongue. In this century he is really tops. (He is gone from this world now.)" I said to him, "You know Aldous, you read it in Greek and you read it in English; and, yet, you don't understand it.."

So, you ask me, Have I read it in Greek? "No, I can't read it in Greek, but I've read it in English, and I understand it, -- understand it because I've experienced it, and you haven't."

Well, the last time that question was asked me was three months ago, he was perfectly still after I said to him, "You don't understand it." So, what did his Greek do?

So, tonight we will go into this great mystery, for it is a mystery. Paul uses the word "mystery" concerning this story of Christ no less than twenty-odd times. He said, "Great is the mystery . . ." All through his letters he is speaking of the mystery. It is not history, for history is

not a mystery; it is simply a record of the facts. Well, this is not a record of the facts of a secular nature, for the Bible is not secular history. It's salvation history.

So, here, what are these "mansions" spoken of? They are states. All states are eternal, and they exist now. All states exist in the human imagination, and the human imagination is the Lord Jesus Christ! That's God. There is no other God. And all things exist in Him now!

We have to make the adjustment. Think of an infinite number of states. Anything you can think of, -- it exists now. Man passes through states, like a traveler who passes through places, through cities. Well, the man who is passing through a state, like the traveler who is passing through a place, may suppose that the place that he has passed through exists no more, as a man passing through a state thinks the state through which he has passed exists no more.

Wouldn't it be silly when I leave this city to feel that because I have departed that the city has ceased to exist? They remain for any one to enter, and when they are in it, it seems to be the only reality, and everything else in the world seems a mere shadow. When you enter into a city or a state, that state seems to be the only substance. Every state in the world exists now.

Now, the first creative act recorded in Scripture is in the second verse of the 1st chapter of Genesis: " . . . and the Spirit of God moved . . ." (Genesis 1:2) Whatever takes place is that movement within God. And God is our own wonderful, human imagination. So, whatever takes place is simply movement within God.

How does He, now, move? That's the secret: how to go into these states and make them real -- make them alive in our world. It's a very simple process -- very simple, but you and I have to act to do it. It won't do itself! We have to do it. When we move into the state and clothe ourselves with the state, the state then takes on an external tone and becomes objective to our sight, as this room is now objective because we're in it.

All these states are just as real as this room, once we occupy them. So, "in my Father's house are many mansions" (John 14:1) -- numberless mansions. "Were it not so, would I have told you that I go to prepare a place for you? And when I go . . . I will come again and receive you to myself, that where I am, there ye shall be also." (John 14:2,3)

As I stand here, my adjustment is only in my imagination. I don't walk into the place, I don't travel into it; I simply adjust it here: close my

eyes to the obvious, and then assume that it is here, and clothe myself with the reality of the state of my selection. Now, I open my eyes upon this room, and this room denies the reality of what I've done in my imagination. But wait -- just wait! I can't forget it, and I can't rub it out. It will take the place of this. But, why don't I remember it?

Every natural effect in this world has a spiritual cause, and not a natural. A natural cause only seems; it is a delusion of the perishing vegetable memory. Man's memory fades; and when he's confronted with his own harvest, he doesn't recognize his harvest. He denies that at any moment in time did he entertain vividly, with emotion, such things that are happening in his world, because his memory fades and he doesn't remember. So, he questions the law; if he ever heard of it, he questions: How could this thing happen to me? Haven't you heard that time and again? Or, have you heard the statement: "Why should it happen to him? He is so nice. He is an altogether wonderful chap. Why should it happen to him?"

Here's a question just before I left L.A. "Why should these things happen to Dad and to Mother? Certainly you know, above all people, they don't deserve it." It's not a matter of deserving. These are states. At one moment in time they entertained this with feeling -- with intense feeling, and then these things happen. And they might have passed judgment on one who had a similar condition and relate the condition to some unlovely thing they know of that person, and think God was getting even. Yet, they are ardent churchgoers, members of the church. One is on the Alter Guild; the other is a trustee of the church. He's a banker by profession. They really devote themselves to the service of the church. Well, what has that to do with one entertaining these emotions with feeling -- intense feeling, and then forgetting it, not knowing that the effect when it takes place (and it is a natural and a real effect) that it is related to a spiritual cause; and the spiritual cause is nothing more than a motion within themselves. Within themselves, they move, and, having moved, they are going to project that state into which they fell, either wisely or unwisely; and when it comes into the world for recognition, they don't recognize their own harvest. But there is no other way that it could come into the world.

So, "the Spirit of God moved . . . " (Genesis 1:2), and then the whole vast world began to appear. He moved. Now, motion can be detected only by a change of position relative to another object. If this very moment we were hurtled into space, all in the same motion, I wouldn't know, and you wouldn't know, that we were moving. I can only detect motion, if I can observe a

motion relative to an object that seems to be stationary relative to me. And, so, I must have a frame of reference against which I move. So, the fram of reference -- I stand here -- I have a frame of reference. I have friends who know -- or, think they know -- where I stand in the world. They think they know what I stand for, how I live, and that's what they believe. Well, in my mind's eye, I see that frame of reference, and then I let them see me differently. I didn't go any place, -- I allowed them to see me differently. Well, if they see me differently, then I must have moved. So, in my mind's eye I construct a scene implying the fulfillment of my dream; and then, as I see it, I accept it as true and believe that they accept it as true of me. S I change it. If I change it within myself and use that frame of reference, and the same reveals a change in me,-well, then, I have moved. That is the secret of all creation in the world: "And the Spirit of God moved." And the minute He moved, things appeared. "Let there be light." (Genesis 1:3)

Let everything now that this is implying appear in my world, for the potency is in its implication. Well, what does it imply? This motion. Well, it implies that they now see in me what I would like them to see. As they se me in that light, I am actually saying -- without the use of words -- "Let there be light on it now. Let it come into the world that the whole world ma see it." See what? See the motion that I produced within myself. For when we are told, "The Spirit of God moved," that's no more than your own wonderfu human imagination moving, relative to a frame of reference; and, so, you move.

How is this taught in Scripture? It's taught in the most beautiful manner. It's told as a story. Well, these are not secular stories; these are profound truths.

Now, Rebecca conceives; she's pregnant. Isaac prays that his wife will be given a child -- given a son, and the Lord responded, as we are told, and she conceived. Well, then, there was trouble within her womb, and she wondered, "Why should these things be? If this is so, why should I live?" for there was a conflict within herself; and the Lord said to her, "Two nations a within your womb, and two manners of people, born of you, shall be divided; one shall be stronger than the other, and the elder shall serve the younger.. Now, this is told us in the 25th chapter of the Book of Genesis (Genesis 25:2 Now, as the story unfolds, the one comes out second, and he has no hair. His name is Jacob, which means a supplanter. He supplants -- he takes the place o the other. The one that came out first was covered with hair all over. He is called Esau; Jacob supplants him by deception. He deceives his father into believing that he was his son, Esau. How did he do it? He clothed himself with hair and came to his father, and the father said, "Your voice is the voice

of Jacob. Come close, come near, that I may feel," for the father was blind. Isaac was blind, and he could not see. So, he came near, and as he came near and the father felt him, he said, "The voice is the voice of Jacob, but the hands are the hands of Esau"; and he blessed him, and when he blessed him, he gave him the birthright that belonged to the first son. When the first son came in from the hunt, bringing what the father had requested, venison, he sai "Who are you?" He said, "I am your son, Esau." "Well," he said, "I have just blessed my son Esau." He said, "That was Jacob," the deceiver. This is the second time he has deceived him. Then the father said, "I have blessed him, and I cannot take back the blessing. You have to serve him."

Well, now, tell that story, and what does it mean? Here is my Esau; you are my Esau -- this room is Esau. This is stronger than my subjective state. How stronger? This, to me, is the utmost; I am here; and everything in my world that I can touch and see now and sense, -- this is the strong, strong son, my surface. The subjective state is what? I can paint a word picture o it, but that's not real. But I'm going to make it real; so I shut my eyes, a closing my eyes to the facts of life -- to the obvious things, I am blind, -- so, Isaac was blind, -- I close my eyes; I don't see it. Then I persuade myself that I am what I would like to be instead of what reason dictate and my senses dictate. Well, in that projected state, I clothe myself with the othe I can't accept it right now.

Imagination is spiritual sensation. Now take an object. I will just le you in words. Take a tennis ball in your imaginary hands and feel it. You c feel it. To show you the difference, take a baseball. Can you discriminate between the two? Well, now, take a ping-pong ball. Can you discriminate between the three?

If these are non-existent, you couldn't discriminate. How can you say tha these do not exist and say that you can tell the difference between non-exist ent things? They do not, at the moment, exist in your outer mind's senses, - they don't. But, they exist! All things exist now in the human imagination. That's where you felt it; you felt it in your imagination; and imagination i spiritual sensation. Well, then, what does that mean? I saw it in my mind's eye, and I felt the three different kinds of balls. Well, what does it mean?

Well, now, to test one. Take this and apply it to anything in the world. Apply it to mountains; apply it to anything; and if you accept what you've done to test it in your imagination, just wait.

"The vision has its own appointed hour,
it ripens, it will flaver;

if it be long, then wait,
for it is sure, and it will not be late."
-- Habakkuk 2:3, (Moffatt's translation)

It will come on time!

Let me share with you an experience of just a few months ago. This frie of mine, a very marvelous chap, -- an executive in a very prominent advertisin agency in Los Angeles. He comes to all the meetings, and here are two short on

He said, "I was driving home, and then it dawned upon me, 'You know that April the 15th is just around the corner, and you could do with some cash for Uncle Sam.'" Now, he receives a very large salary; but he spends it, and he lives a lovely, generous life. He has a lovely home and three children. He maintains a beautiful home, but he never thought in terms of these moments in time when we are confronted with Uncle Sam's outstretched hand, and he wants a part of what you earn. Well, you can't say "No" to him; you've got to pay him. So, here comes, around the corner, the 15th of April, and he could use some cash.

Riding home, he said, "This is what I did. I simply imagined -- and I ma a game of it; I imagined that it was raining gently, but the rain was little green pieces of paper. It was money coming gently upon me, and I could feel it -- actually feel the gentle rain of paper money dropping upon me, and I had stopped. I had done this for about two or three minutes; then the traffic demanded all of my attention, and so I broke it. When I went home that night, I thought it was great fun, and I'd try it again. I could feel it actually descending upon me like a gentle rain. The next day was the 14th of April; and, sitting at my desk -- not paying any attention to it really, the boss comes in, and he said to me, 'You have a 10-per-cent raise, and it's retroact as of the 1st of the month,' and gave me a check for a 10-per-cent raise." Ar he makes a very big salary. So 10 per cent of a very large salary, and it was retroactive to the first of the month. And, here, within a matter of moments, his feeling was granted as an actual fact! He didn't have it before he started, and now he has it.

The vision came to flower at the appointed hour. He needed it on the 15 and here, just before the 15th, a man comes through with a check and tells hi that it is retroactive to the first at 10 per cent beyond what he got last month.

Now, this is a story that I have at home -- at the hotel, in his own han He didn't confine me to some secrecy; he told it to me, not in confidence, bu that I may share it with others to encourage them to try it. "Now," he said,

went home a couple of months before, and my wife began to tell me a very unlovely story -- unlovely in the sense that we love the little girl -- she's 14 months old, and we know her grandmother well. Of course, we know the mother, but we are closer to the grandmother; and the grandmother told my wife that the little girl began to develop bumps in her neck -- little swellings; so they took her to the hospital for observation. They made a biopsy, and fi doctors brought in the negative verdict that it was malignant; it was cancer. Well, in a child of 14 months that is fatal, because you are developing. You can arrest cancer if you are my age, because you are not building any more, and they drop from this world by some other means, because at my age if I we told I had cancer, it doesn't mean that that will be the cause of my future d parture from this world, for I am not building any longer; I am just holding my own. Well, a little child of 14 months builds rapidly; so whatever is in her is building rapidly. With cancer, in no time they are gone. So, the gra mother was scared; the mother was scared.

But as his wife was telling my friend, he said, "I allowed her voice to tell me completely different. I heard just enough. She kept on talking, but she didn't know from my expression that I wasn't listening. I didn't hear on word after I heard what she said; and as she kept on building the picture, he voice faded from me, and then I reconstructed what she said, and I had her tell me that the whole thing was false. Although there were five doctors, each agreeing that this thing was malignant and therefore fatal, I let it fa completely, and brought in a complete reversal of that verdict."

Now the grandmother asked that they keep the child a little longer at th hospital that they could still bring in another. So, they made another biop from a different section of the neck. A sixth doctor was brought in, and he said, "I am sorry to disagree with my men in the profession, but it is not malignant, and it is not cancer. They, then, were called in to make a third, and they confessed that they were wrong because she couldn't possibly have ha cancer and today not have cancer. So, they had to justify it; they could no for one moment -- they confessed they were wrong. He said "That's all right with me. The child now lives, and she has no cancer. Why should I go out a tell them, No, they were right the first time, but prayer to the Only God th exists can make all things possible? With God, all things are possible, but you don't know who God is; so you believe in your technique. It's perfectly all right."

He said, "Now my wife told me exactly what I knew. The grandmother is now telling it all over the neighborhood, and now they look upon me as a miracle man, which is unfortunate because it will make life difficult for me in

the neighborhood." He said, "I'm no miracle man; I simply learned through you who God is; and if all things are possible to God, and God is my own imagination, can't I imagine what I want to imagine and persuade myself of the reality of the state imagined? Well, I did, and the child now is free of wha they called cancer; but to justify their own decision and not say, 'Well, we were wrong,' they now say it could not have been cancer or therefore she could not have overcome it."

So, here is that story I've just told you, plus the raise in salary, and unnumbered things the man lives by. He is not interested in the problem. Well that's all right. He's a businessman, and he has to pay rent, buy clothes for his children and his wife and himself; and he's more interested in the law, and so he's always writing these stories concerning the Law. If, perchance, I get off and week after week I'm stressing the Promise, I can see Dick -- that night he isn't going to come. Well, it doesn't interest him, but it's perfectly all right, because we're living in the world of Caesar, and we've got to master this Law and not pass the buck and blame others for the things that are happening in our own world, for in my Father's house are unnumbered mansions. It sets me now on my feet to become discriminating, to become selecti Into what "mansion" will I go this night? Into what state of consciousness will I go this night? For, if I occupy it, even though I forget it tomorrow, it will not be forgotten. I have planted the seed, and in time -- and on tim -- it will come up as a harvest. Whether I recognize my own planting or not, it's coming into my world. So, why not devote some time every day to plantin lovely things in this world?

People will say, "Well, all right; thorns are real, aren't they?" Oh, yes, thorns are real, but aren't roses real too? Do you want to go out and really pluck thorns or roses? If I am going to dwell on the thorns, well, I will trade it and leave it for a flower for the Son of Man. Why can't I thin in terms of roses? I'm not denying that thorns are real -- the things you se in the headlines, all these things. "Nixon declares war" on something. Why couldn't they've told that same story differently, for in man's mind the word "war" has a certain association. Big headlines: "Nixon declares war" on som thing; another paper more modestly tells it, and they will say, "Nixon takes issue" with this, that, and the other. But, no; we have to simply frighten t reader to make him buy the paper. If he's declared war, you will read the second line in smaller print, because you might think he's declared war on Russia. So, the big headline, and then you read what he's really concerned about -- some little issue.

So, here, in my Father's house are these unnumbered mansions -- numberle

states of consciousness. Learn to discriminate between the man and his present state, so that you meet some one and he's a wonderful being, and in your eyes he seems so just and so honest; another one is despicable; but when you know they are only states, you will actually see that you "do not consider either the just or the wicked to be the supreme state, but to be, every one of them, states of the sleep which the soul may fall into in its deadly dreams of good and evil." (Wm. Blake, from "The Last Judgment")

So, the one who is now so just — he may not be conscious of the fact that he has moved into that state literally, and therefore really is a just man, for he is only expressing the state in which he has placed himself. He might have been placed in that state deliberately or accidentally. If it is done deliberately, good! Then he'll know how not to get out of it and to continue in all the lovely states in this world. But if he fell into it, appearing as a just man, he could easily fall out of it; and then tomorrow you will read in the paper where he is not so just after all.

So, when I know that these are only states,—you don't save men, for in every man there is God; and God-in-man is man's own wonderful, human imagination. But if he doesn't know that, he will say, as most people say, "Oh, it's just my imagination. It means nothing. It means absolutely nothing; I can imagine whatever I want because I didn't do it," -- he doesn't know he's going to do it.

You dwell upon a thing for a long while and make it real; so you're always coming back to it. That state to which I ... most often return constitutes my dwelling place. You'll find a certain person, after a little while, he's always talking on a certain subject, and he's coming back to it and back to it and back to it. He may be talking about poverty, and always talking poverty. Well, then, follow him. He moves his home, he moves his job, he moves everything; because the state to which I most constantly return constitutes the place where I dwell. So, follow my imagination. Where does it dwell most often in the course of a day? That's my dwelling place.

Well, you can start now and for twenty-four hours dwell in security -- not security from the Government, because -- no, you have it, you've earned it either through your own talent or in some normal but dignified manner. You didn't steal it; you have it in a marvelous way. Well, then, you dwell upon that state and feel what it would be like if it were true, for you see, when the man was blind he emphasized the one thing which seemed to be the easiest of all senses actually to apply. That's feeling. He said, "Come close, my son, that I may feel you." He couldn't see him; he was blind. He did use another

sense, called "smell." He said, "You smell and you feel like my son Esau." Esau had hair all over him. Well, isn't that the most external thing in the world? The first thing you encounter of a man is hair. You may not even see it, but under the microscope we are all, like a monkey, completely covered with hair.

Now, the other one had no hair. He's left completely subjective. So, one comes out into the world covered with hair, and you have a lengthy picture of a boy with hair all over. It hasn't a thing to do with a little child who came into this world covered with hair! It means the external world, for that is the most external thing in the world.

When you read that John the Baptist came and he had a girdle made of leather, and he wore a shirt of hair. It isn't a man with a girdle of leather and a camel's-hair coat; that tells you that his story is external. All that he has to say is completely external: "Thou shalt not." In other words, he came neither to eat nor drink; and his whole world was one of bias against his own appetites. So, he felt that by doing violence to himself he could gain the Kingdom of Heaven. Then we are told by the one who had no hair "Christ in you is subjective," and He said, "John the Baptist and all those born of women, none is greater than John the Baptist; nevertheless, I say, the least in the Kingdom is greater than John." (Matthew 11:11) He was the greatest of all; he was pure beyond measure, doing violence to his appetites. In his own mind he was a just and noble man; but "the least in the kingdom is greater than he," because he represents the external world.

And we are told Elijah was -- but Elijah was John, who was Elijah-come-again. Well, Elijah clothed himself with the camel's hair, and he, too, wore the girdle of leather, for he represents that state of mind. And you'll find people in the world who are trying to get into the Kingdom by doing violence to their appetites. They are strict vegetarians. They are strict this, strict that; and they really feel they should become a celibate, or should order themselves so that they will not become disturbed, as so many priests have done, and that means that they are now pure people. Pure nothing.

In this world of ours, live a noble life in the garment that God gave you, whatever it is, -- live it. And in your mind's eye appropriate all the lovely things in the world. You have to pay rent, you have to buy clothes, to buy food; and if you get married and have a family, they are your responsibility while they are young, -- all right, all that is yours. <u>There's no need to blame any one if you don't have enough.</u> <u>Appropriate it,</u> for all the states exist now. But, where? They all exist in your own wonderful, human imagina-

tion. And all you do is adjust. Well, where do you go to adjust? Standing just where you are, you adjust. Wherever you are, you adjust to the state desired. So, he's riding home in his car, and money is falling on him -- gentle falling, green money; and then, in a matter of moments he gets a raise. Why did that man have the impulse to give him a 10-per-cent raise? Because he appropriated it.

You can work for a firm, as you know, all your life, and it would never occur to the boss to give you a raise. And going in and begging him for it isn't going to do it. You've got to appropriate it first and then let him think that he initiated it and give it to you.

I had a mother who understood this Law beautifully. Mother wanted to come to this country on a vacation, and she would appropriate it. She would actually -- in those days you didn't buy dresses; you brought your dressmaker home and you selected the cloth and she would make you dresses. She had all her dresses made. My father was busy in the business world; he knew nothing of this daily activity of my mother having all these dresses made. And she appropriated the trip to New York City while physically she was in the little Island of Barbados. Then my father would come home and say, "You know, I don't want you here; you don't look very well. You look tired, and I've just booked you for New York City, and you are sailing next week. All you have to do now is go and get a visa because you are sailing next week, and you are going to be there three months." She would protest. "Oh," she said, "no, Joseph, that's so expensive. You shouldn't do it." Well, she already did it! She knew exactly what she was doing, but he wanted that feeling of one who was being generous, and she knew that he was the man of the house and if he did all these lovely things for her, it would be nicer; it would make him feel that he was so generous, and so she pleased him by protesting, when in her heart of hearts she knew exactly what she was doing.

So, I say, Do it all in your wonderful imagination. She would not have done it if for one moment she thought he couldn't afford it, because she loved him, and she loved the children she bore him; but why deprive him of the ability to do it or the desire to do it? Allow him full freedom to have the money to pay for it and the desire to do it. He could have had much more, and not have the desire to do it. But she didn't argue with him; she simply appropriated the trip and "lived" in New York City. And as she did it, he had the brilliant idea to send her to New York City. And you wonder, How did it happen? It couldn't happen <u>unless</u> some one moved in imagination. Whatever takes place is but movement within God, and God is your imagination! So, you can

move from one state to another in the twinkling of an eye. You don't need to sit down and burst a blood vessel; you simply do it in the twinkling of an eye. And if you do it with acceptance -- with complete acceptance -- no doubt as to your imagination's ability to externalize it, it will externalize it.

As we told you last night, the definition of Faith is simply the subjective appropriation of the objective hope. You appropriate it subjectively, and then it becomes the objective fact.

So, these are the stories told us in Scripture. So, when Chambers said, "It takes great imagination to follow Jesus Christ, and I -- for one-- have been lacking in such imagination." But he was right; in spite of his own position in his own town, a French town; and he made his exit from this world as a young man. Many of the great liberals of the world always quote him, but they will not quote that passage from his works, that he was inadequate to follow the mystery of Jesus Christ. It takes a great imagination to follow Him, because Jesus Christ is your imagination -- not something external to you. He's in you. "Do you not realize that Jesus Christ is in you?" is what we are asked (Second Corinthians 13:5, Revised Standard Version). in Corinthians. Do you not know it? as though it would have changed. Man, whose life is Jesus Christ, doesn't even know the source of his own life, that the foundation of his own being is Jesus Christ. That's the Reality of man. And he doesn't know that reality. Well, I'll tell you who he is: his own wonderful, human imagination. And you accept it, and you will know all these"mansions" are only states of consciousness. They are all states of consciousness.

Now, when you go into any state and dwell in it and return to it often in the course of a day, you are dwelling in it; and you will find yourself dwelling there, not only for today, but it will become a habit; and as it becomes a habit, it becomes externalized, and that's the world. That, then, becomes your "Esau." That, then, becomes your reality. That becomes the stronger of the two sons. It was once the weak one; and the minute you clothe him with reality and he becomes real, then you may forget it. As it becomes real, you may forget that that was once only a subjective state. As it takes on now objective tones, you may not remember how you got out of the former state into this, if you desire now how to get out of this into another state. So, remember how you did it, and never despair, for we started with the statement: "Let not your heart be troubled" (John 14:1). Quite often you will find these words appearing in different -- as we say -- guise. "Be not afraid"; "Fear not"; "Be not troubled"; "Be not anxious." If you could remove fear from that, you remove all the titles in the world. If you are not afraid -- and they couldn't make

you afraid if you know who God is. They can't make you afraid. If you know who you <u>really</u> are, no man can make you afraid, for within you the Power of Powers is present, and that Power is Jesus Christ. Is He not described in Scripture as the "power of God" in the very first chapter of First Corinthians (First Corinthians 1:24): "And Christ the power of God and the wisdom of God." Paul saw no other; he only saw the power of God and the wisdom of God. As the poet said:

From the first -- Power One --
I knew. Life has taught me
That; but for a closer view
Love were as close as He.

Yes; this I knew; Power One -- that, I knew. And in my own vision, I can tell you, they come together. When Love embraced me, there was Man -- Infinite Love as man. When I was commissioned and sent into this world to tell the story, it was Power that sent me. But your being, your imagination, is a protean being. It can assume any shape, any form, in the twinkling of an eye. So, the one who embraced me as Love was the very one who sent me; but when he sent me, he wore the garb of Might. He wore the garb of Power.

His first revelation to man was as Power: El Shaddai, God Almighty. He said, "I made myself known unto Abraham, to Isaac, and to Jacob as El Shaddai, God Almighty; but unto you, I have made myself known as I Am." (Exodus 6:3) Then, in the end, He makes Himself known as the Father. But He first reveals His nature as Power, and that's what He was when I was sent.

I looked into his eyes, and he didn't move his throat, didn't move his lips; but I heard every word that he thought as he looked into my eyes. He looked into my eyes and <u>thought</u>, and his thought was: "Time to act." And, with these words, "Time to act," I was whirled out of that wonderful assembly and back upon my bed in this little garment of flesh, with these words ringing in my ear. But it was Infinite Might that sent me, and yet Infinite Might was God Almighty, who was one with the Infinite Love who embraced me. But he did not <u>command</u> me as Love; he commanded me as Power. . And, so, it is the same being; he is a protean being.

Proteus is simply the mythological god in the service of Neptune, who could assume any shape that would serve the purpose of Neptune. He could be a fish; he could be anything if it served Neptune.

And, so, he could assume anything, as you do in a dream. How do you manufacture all the symbolism of a dream? That's you! You are assuming all these wonderful symbols, all the images of a dream. It's yourself doing it; and you

are clothing yourself in all the symbolism, whether it be animals, the fish, different names, or even of a different sex, because you are protean, and you can clothe yourself in anything in the world. But in my own case, it was Pow that commanded me, and I can still hear the words ringing in my ear; and, yet, I can see before my eyes Infinite Love that embraced me.

When I fused, I fused, not with Power, I fused with Love, -- one with Him; and I've never been separated from that power that is Love, -- never!. When I feel myself, it is always that same being that I saw; and I am quite sure that any one who could see, not through mortal eyes, but through the awakened eyes of the Risen Lord would see that being as he looked at me, because he who becomes one spirit with the Lord becomes one body, becomes one spirit. He who is united with the Lord becomes one spirit with Him, and there is no divorce or separation from that moment on. But that body that he wears in the spiritual world cannot be seen by mortal eyes; yet I can feel it and sense it and know what it is, but it's not this garment (indicating the body). This little garment will slowly wither away and depart this little life; but he within me who now wears it will be that being with whom I fused back in 1959, for here in my wonderful world are unnumbered "mansions."

So, you don't have to condemn any one who is in a state that he finds difficult to divorce himself from. Tell him how to do it. Teach him how to do it. Don't sympathize with him, because if you sympathize with him, you are fixing that state all the more; but tell him how to get out of the state. It only a state! Whether he be just or wicked, he's only in a state; and if you could only take the socalled "wicked" man and persuade yourself that he is not a generous, kind, wonderful person, he would have a change of heart and not know why he has it. Something will happen within him, and he will become the kind and generous person that you have imagined him to be. If you want him to be that kind of a person, imagine him to be it, and persuade yourself of the reality of your own imaginary act, and he will conform to it.

My wife, back in 1945, when she left the Music Hall -- she worked at the Music Hall for eleven years as a costume designer; and the head producer used to treat her unmercifully. But I told her one day: "Darling, he couldn't do anything for you unless you allowed it. You actually feel that he is no earthly good. You feel that you are a cultured American lady. You went to Smith College. You were born and raised in a lovely environment. You never heard unkind things in your home. You never saw anything that was cheap. Your mother had a lovely taste, beautiful things."

The interior was a beautiful, -- a huge, enormous home, with eight fireplaces, with every floor beautifully furnished; and she was raised in that

environment. She went only to private schools, then off to Smith College, an then she worked in the Music Hall. Well, her father was Managing Director of the Music Hall; so when she went in there, she did not ask any favors because of her father's position, and this man simply lorded it over her. She would say within herself, -- this she confessed to me, -- "Oh, you foreigner," because he came from Russia. And she mentally would remind him that she is an American by birth for at least six or seven generations, and he came from Russia, and is now acting this way. Well, that's wrong. Whether he be a Russian, or American, or English, or anything else, -- we are all one.

"Now, stop it, and allow him to praise you for your work. He's always condemning and always criticizing. Walk to work -- you only walk five blocks from where you live to the Music Hall. Just imagine that he is not only praising you for your work, but he wants to use <u>all</u> of your designs, and the budget will not allow it; so he goes to your father and asks your father to increase the budget, that he may be allowed to use all the designs. Your father's a businessman, and he's not going to do it. He's going to cater neither to you nor to him, but he has to run that at a profit for the Rockefellers. So, let him do it. But in your imagination assume that he does!!"

How long do you think it took for him to actually change his attitude towards her? I'll tell you -- twenty-four hours! When she came downstairs with this wonderful collection of designs, he raved about them, and he actually went to her father and begged him to increase the budget, that he may use them all. Her father would not allow it. And from that day on, he changed his attitude toward her radically for the better. Why? Because she changed hers towards him.

Are we not told in Scripture: "We love Him because He first loved us"? (First John 4:19) You want to be quite fair? Well, start it here. Start it in your own imagination, and you'll find it responding on the outside, for the outer world only <u>reflects</u> the inner world. Start it there first, or you will never see it in the outer world!

So, as she walked the street, she simply imagined he walked with her praising her for the work that she had done; and in twenty-four hours he praised her, and hoped her father would increase the budget, that he could use all of them. And, then, she retired; and after she retired in 1946, he begged her to come back and do special shows. She went back, and I think she did about six special shows for him. Who would have dreamt that he would ever ask her to come back and do one after the treatment that she received? She has overcome it -- completely overcome it. She knows that it is all within her. She doesn't turn to any one to blame; she knows it's within her. She tries to

find out where, in her, she's been carrying on these unlovely conversations; and then, changing the conversations within her, she changes the world in which she lives.

So, "in my Father's house," -- which is <u>your</u> Father's house, for we have but <u>one</u> Father -- and <u>we</u> are that Father -- are the unnumbered states of consciousness; and they dwell in the Father, and the Father is our own wonderful human imagination. The adjustment is made wherever you are. If you are on t bed just about to retire, make the adjustment there. If you are sitting in a cocktail lounge, make the adjustment there. It doesn't matter <u>where</u> you are, you can do it within your imagination in the twinkling of an eye.

What would it feel like <u>if</u> -- and set your frame of reference. Your fra of reference -- every one has a frame of reference. Go down to the street to night where people are lying in the gutter, and they have a frame of referenc They know what their parents or their friends think of them. They would kna now what the same people would think of them if they saw them differently. If they only knew that within their mind's eye they could appear to themselve as one of dignified beings pulling their own weight in this world and their parents would be proud of them, and not ashamed of them, and persuade themselves as they drop off into sleep that is how they are appearing to Caesar, they will rise from that gutter and be disgusted with themselves and the gutter and the environment, and go right on, -- go right up and do something tha is worthy of a real man of this world. They would! But who is going to reac them to tell them it's all within them? You can tell them because you know i Don't go out and talk about it, but you'll have an occasion to turn some one from that state into another state, and you will find yourself knowing they are only states, and <u>it's so easy to forgive one, knowing it's only a state.</u>

You will pull him out of the state because you learn to discriminate between the man and his present state. The present state may be most unlovely, but it's only a state; so instead of condemning the man, it's the state. You take him out of that state, -- he's the same being. The man who is rich tod but formerly was poor, -- it's the same being. The state of poverty did not vanish because he left it. It remains a state for any one to fall into. An you move him into a state of wealth. Well, the state of wealth is a reality. It's fixed forever; and the day that he moves into it, he's going to become wealthy, and no power in the world is going to stop him. As long as he remai in the state of wealth he'll reproduce it over and over and over, and you ca take it from him. If he doesn't know it's a state and he loses it all, he might not know it was only a state and he'll remain out of that state in a state of poverty. But if he knows it was a state to begin with, he can always go back into that state. Any man can do it.

So, you know that it's a simple, simple technique; but you cannot be sure that you have moved unless you can see motion relative to a fixed object -- some other object. You always have faces in your mind's eye of those who know you. How do they know you? If you like it, that's fine. If you don't like it, how would you like them to know you? Well, then, you name it, and then let them know you. All you do is: "Let there be light" (Genesis 1:3); let the face become luminous, reflecting that thing in you. As it is changed in you, you'll see it on their faces. Believe it! Believe in the reality of this subjective state. That is your hope; and this is the subjective appropriation of this hope. What hope? The faces are reflecting what you really want to see. And in a way that no one knows, you will become that man, and these faces actually will appear just as you have seen them in your mind's eye. And they will be proud of you as you are proud of yourself.

Now let us go into the Silence. Good!

Now, are there any questions, please?

A gentleman in the audience: What is the highest use to which one can apply this imaginal power?

Neville: What is the highest use to which one can apply his imaginative power? There is no limit. Tomorrow morning you will see what the world will call the first sign in eternity: a blast-off towards an inter-stellar object. We have all the faith and confidence in the world that these boys will make it, and they will actually land on that object in space, five hundred thousand miles from the earth, -- and that is only the beginning. There is no limit, because God is all, and we are God! In this world, there is no limit to what man can do. Whoever thought when they discovered this land four hundred years ago that we would have done with it what we've done? Water was running unnumbered of years, and then man harnessed it. See what we've done with this barren valley right here in our State through irrigation. The water was always there, but no one believed it could be done. So don't put any limitation on what man can do, -- none. And, yet, in the end he will awaken from it all, and he is God who conceived it all. He is destined to awaken as God the Father! That's what man is destined to. Any other questions?

Another man: Do you think that sometimes the things we may desire may not be the best things for us to qualify our creative imagination in that way?

Neville: Some things we may desire may not be the best things for us. Naturally, I'll agree with that. But I am free to choose, and my choice may be a wrong one. But I cannot say in advance that I would regret it. If it's my choice, I must be big enough, having made the choice and discover afterwards that it's not what I want to perpetuate, to drop it. It's a state, and only a

state. We have all kinds of ways of detaching after our choice has been prov wrong. Today many a person is planning his retirement, planning all sorts of things. You can go off to Mexico or you can go to Greece, go some place whe you think you can live better and cheaper, -- to discover after a year of it that he's homesick; he wants to return to his native land. But that was his choice, if he is big enough to admit to himself, "I planted it," and then re-plant his seed.

A friend of mine has just retired at the age of 63 from Standard Oil of California. He has two children, now grown and happily married and they have their own little families. He and his wife have a nice home in Fairfax, completely free of all debts, no mortgages; and he thought, as he told me last year, that he could retire on $1200 a month -- a comfortable retirement for the two of them. Well, he retired in May and departed on the 16th of June. He was sitting at his desk looking over the papers, and has a massive hemorrhage, and he was gone instantly. Well, that was his plan, and then a sudden departure. Plans and plans and plans! However, she is left with a fair amou of the money. So, plan anyway. Don't think in terms of anything of that nature. Just plan. If you depart now, all well and good; you are restored to life anyway. Nothing dies. Not a thing dies! And you continue the journey until you awake. The whole thing is moving towards an end which is predesti and that departure from this world is called in Scripture "resurrection." When man resurrects, he departs forever, from this world of death, -- for it dead here.

Question by a lady in the audience: The fact that you were embraced fi by Love, and then Power; does that prove that Love is more important?

Neville: God is Love.

The Lady: That goes before anything?

Neville; The foundation is Love. God is Love. Power is an attribute God. Wisdom is an attribute of God. But God is Love; it's not an attribute It's the foundation for the "human form divine," and the "human form divine" is love. Peace is an attribute, power is an attribute, -- all these are attributes; mercy is an attribute. But Love is the reality of God. So, when John said, "God is Love," he spoke from experience. All these evangelists are unknown to the world because these are all anonymous names, -- they were relating their own experience. And I can tell any one that I know from experience that God is Love. You don't have to ask who you're looking at. It's nothing but Love, and it's Man, -- Infinite Love. If man would exercise pow in the true sense of the word, he would agree that he loved. Just imagine man endowed with this enormous power without love! What a power to contempl

But we do not awaken until we are first baptized in the body of Love. That i baptism of the Holy Spirit, of which all little baptisms on earth are but a shadow. That's not really baptism, but it's a shadow, -- keeping alive the hope for baptism with the Holy Spirit. Then he embraces you and you fuse wit it and merge into the Body of God forever and forever.

Any other questions, please? If there aren't any, we are here through Friday; every night we begin at 7:30, and then next week Monday through Frid till we have the series of ten. I hope I'll see you often. Thank you.

---oOo---

Neville 2-15-1963

MOSES – ELIJAH – JESUS

In Biblical language a man's name reveals his character. His name is an expression of this essential nature of the bearer. As I have said in the past, these characters are not persons; they are eternal states, spiritual states, through which the immortal soul passes to awaken as God. To understand tonight's subject let us go back just for a moment. As you know, I have told you the Bible is God's plan, something to be understood only through revelation. It is revealed, it is true, but seems the most impossible thing in the world, but will prove itself true in time.

The book of Genesis is the seed plot. As you remember it is the beginning: "In the beginning God" and the book ended on the note: "In a coffin in Egypt." The one in the coffin was called Joseph. Joseph is human imagination - it is of one tissue with divine imagination, but here it is human imagination, placed in a coffin. He extracted a promise from his brothers that they will not leave his body in Egypt; they will take it up to the land that was promised by God to his forefathers, Abraham, Isaac, and Jacob. That is the end of the book, the seed plot of the Bible. Then we start for the unfoldment of the seed that was planted in the book of Genesis.

The next book is Exodus. That is where Moses comes in for the first time in the Bible. Now, we are told that Pharaoh's daughter found Moses floating on the river and she named him Moses, because she drew him out of the water. I will not deny that - that is part of the name, Moses," to draw out, to rescue, to fetch". But it has another meaning. She was an Egyptian and the boy was raised in the courts of Pharaoh, and the word "Moses" is the root of the Egyptian word (verb) "to be born". That is what it means - to be born. Something is now to be born and he is buried in man in the book of Genesis. It is completely contained in this ark, in this coffin or man, but now it must be awakened, it must be born. We are told he did not volunteer for the task -he was drafted.

Now let me stop here and tell you: this is not a man as you are, as I am; this is a state of consciousness. All these characters are states of consciousness, and so Moses is playing the part now, leading you - leading me, everyone in the world - out of the state known as Egypt, taking us out of Egypt into the promised land. Moses is true in this sense: in him - in germinal form - is the entire future of Israel. All the visions you read concerning him are contained in us. He was prophet, priest, law giver, shadow of the king (or a foreshadowing of the king), victor, exile, fugitive, man of God – all of these are stated in the state called Moses. Now he is leading us out.

Let us see what he has in common with the other characters named in tonight's subject, Elijah and Jesus. No one knows the burial place of Moses, as we are told in the very last book of the five, called Deuteronomy. Moses died and he was buried. Who buried him? The Lord buried him, and to this day no one in Israel knows the burial place of Moses. (Deuteronomy 34) We are told that Elijah – the word Elijah means "My God is Jehovah" – while talking to his disciples, they are parted by this fiery chariot and fiery horses, and he was lifted up into heaven by a whirlwind. Therefore no one knows his burial place, because he wasn't buried - he was transported.

We are told of Jesus that when they came early in the morning and they found the stone rolled away, that his body had been removed, and to this day no one knows where they laid the body: "Where have they laid the body of my Lord?" So, here we find in the end there were three - each had the same exit from this world. Here is a progression leading up toward God. Moses means, "to be born". In Hebrew it means, "to draw out". Yes, something is being drawn out, something must be born. Elijah is "my God is Jehovah". And Jesus, "Jehovah, is savior", in keeping with the statement in Isaiah 43: 3,7,11: "I am the Lord your God, the Holy One of Israel, your Savior."

If you read it on the surface it will mean nothing to you, but we go back to find what was the great revelation, as Israel is being moved out in the exodus from Egypt. It took forty years, and forty is the numerical value of the thirteenth letter of the Hebrew alphabet, whose symbol is a womb – something to be born, something is coming out of the womb in so-called forty years. It doesn't mean forty years as you and I measure time, but something is coming out of man, and everything that is coming out is God, moving to the second stage called Elijah, and flowering in its fullness in Christ Jesus.

Moses is the first to have the name of God revealed to him. There are many names for God, but never before was it revealed as it was to him - that state - and you are in it now, I am in it. And the name revealed of God the creator is "I AM". (Exodus 3:13-15) "When I go to the people of Israel and tell them that the God of their fathers sent me. The God of Abraham, and Isaac, and Jacob, and they ask me, 'What is his name? What shall I say?' The voice answered, 'I AM that I AM.' Say unto them 'I Am hath sent you.'" It was never revealed before that that was the name of God.

We are told in Psalm 9:10: "And those who know thy name put their trust in thee." If you know the name! You and I have heard the name, but if you really know it, you will put your trust in the name, and I tell you the name is "I AM". It's not John, it is not Jesus, it's not God, it's not Lord – it's nothing outside of "I AM". The word translated "Lord", (which is Jehovah) means, "I AM". When I say I am the Lord thy God, I really should say – if you really want to understand it – "I AM that I AM", your creator." For the word now translated "God" is the word "Elohim", the word used in the first chapter of Genesis: "And God said" (that is, "Elohim" - a plural word): "Let us make man in our image."

When you read the words in the sentence: "I am the Lord thy God", the word "I AM" is the same word translated [as] "Lord". So, I AM that I AM, the God who created you in his image, and beside me there is no other God, no other creator, no other savior. That is what was revealed in the state known as Moses. If you take the name of Moses, men-shin-he, - and if you turn it backwards it spells "name", "shem." (The common word for name in Hebrew is "shem".) If I take the middle letter out [of "Moses"], which is a "shin" and put it first of the three little letters shin-mem-he, it spells "heaven" [correctly: sham-may-im]. So, here the name means so much.

I call everything out, born and reborn, to bring all things within me that are to be born, and I do it in his name. I am drawing it out of myself – that is Moses – Moshe. I turn the name around: I do it in his name ("shem"). And where do I draw it from? Shin-mem-he, [pron. "sham-mah"] out of heaven [lit. "from there."] And where is heaven? Heaven is within you. Out of my own being I am drawing everything, but I draw it in his name. There is no other name under the sun by which this is done. And so, how do I draw anything? I draw it only in his name. We are told he draws it all out - but he cannot enter the kingdom of heaven - the promised land,

called Canaan.

The one who will take the Israelites in is Joshua. The word "Joshua" is the identical word as Jesus, spelled the same way. He cannot go in; he is only the power that draws it out - Jesus does, whose name is Joshua. Before we reach that state called Joshua (which is Jesus), we pass through the state of Elijah. The word Elijah, "my God is Jehovah." If I say my God is Jehovah, I think in terms of some external Lord. If I say "My God is I AM" then you might think me arrogant, think me blasphemous, yet that is exactly what the word means.

His story is told us in the Book of Kings. In the Book of Kings there is nothing but sheer unadulterated power. When a man feels it and knows what he can do, untempered by love, he does everything. That is what Elijah did. He called down the fire and destroyed the sacrificial bull, turning it to ash. Destroyed the children who criticized him and then the 450 prophets of Baal who could not bring down any fire; he did in the twinkle of an eye. He ordered the destruction of all the prophets of Baal. Violence in the extreme. Then we move from this state to the Joshua (which is Jesus) where the same power - infinite power - is tempered with love.

Let me give you my own personal experience concerning these states. When you meet these states they are personified as men. Thirty odd years ago I was taken in the spirit into a divine council, a divine society, and the first one to meet me was the embodiment of infinite might. He was seated (and the symbolism is perfect) in a chariot, and hitched to this chariot was this perfectly marvelous pair of beautifully harnessed horses, and seated in the chariot was infinite might – eyes of steel, not an nth part of love came from that face to mine. As he thought, I heard what he thought. He looked at me eye to eye, but no emotion of feeling concerning love or mercy or tenderness came from his eye to mine – just sheer might, sheer power. No power on earth can compare to the embodiment of that power.

And just as we are told: "When he ascended in his fiery chariot leaving no trace behind..." It seems such a stupid statement to make, that not a thing on earth could lead one to believe that it could be literally true. And yet, my mystical experience confirms the truth of that statement, for there is the perfect embodiment of the chariot and the horses, beautifully harnessed, and the charioteer is Elijah himself –infinite power. The horse is always the symbol of the mind; in this case the mind is harnessed, disciplined, and directed by the charioteer, the one who is in control of that disciplined mind, but no feeling, no emotion of love.

Then I was taken into the presence of infinite love, infinite mercy, and here I stood in the presence of Christ Jesus – a state, yes, a living state - and talked and communed with him. He asked me: "What is the greatest thing in the world?" And I answered in the words of Paul: "Faith, hope and love, these three abide, but the greatest of those is love." At that moment he embraced me and I became one with infinite love. I have never known such joy in my life, never known such peace and mercy, such anything concerning these attributes. While in this embrace came this voice out of space, and I found myself once more in the presence of infinite might – and he is called Elijah. Another name for him in the Bible is Elias, God Almighty. No mercy there as yet, no love, just sheer power, and it was he who sent me back to where I am today with the command: "Time to act."

All this was done in the state of Moses, that state that I entered not voluntarily; I was drafted, as I was drafted into God's army without my permission, my consent, for a purpose: to lead me out of Egypt into the

promised land. But I have to pass through these states. Everyone passes through these states. So, Moses is the mediator, the state of all the things that happen to him, and he in turn then shares with those for whom it happened. And so, it happened to me, that state of Moses. Then I in turn prepare to share with you the things that happened to me, for they happened because of you, to tell you it is all true.

You say: "A little handful like this and three billion of us in the world?" It doesn't matter if only one came and heard of God's word and the truth of that word; it would be infinitely greater than the three billion who didn't hear of it. For we enter the kingdom of God one by one. We do not enter in pairs. I can't take the dearest soul in this world to me with me into that state. We have to go alone, singly. We are known singly and loved singly and no two can go together. So, it doesn't matter if I speak to a hundred or to one, or speak across the nation on radio to two million - it makes no difference. Do they believe it? The story is: "Tell the story as you experienced it, in the hope, yes, that they will believe it." But no one has any assurance that it will be believed, but only as it is believed and accepted by the individual do we start the journey out of Egypt. Egypt is not in the Near East; you are Egypt.

Joseph - which is your own wonderful human imagination - is buried in Egypt, (the body). He contains within himself the whole vast world, and now it has to be led out. It is led out by the true revelation of the true name of God. In the fifty chapters of Genesis the word is not revealed, not used, and then comes the revelation of the 3rd and 6th chapters of Exodus: "Go and tell them 'I AM' sent you." All through the entire book, when you read this strange translation, "I AM the Lord" is simply "I AM the I AM." Why take the second "I AM" and then call it 'Lord"? The average person reading it can't quite understand it, but the identical words that begin the sentence: "I AM", which is Yod He Vau He [pron. Yod Hey Vav Hey] is the word that comes just two words removed: "The Lord" – "I AM the I AM", your God and besides the "I AM" there is no God. I AM your maker, therefore you are really self-begotten in the true sense of the word.

So, these are three fantastic states through which man moves, and the day will come when you, too, will be taken by a whirlwind into heaven and you will be brought into the presence of a state; but to you it is something completely independent of your perception of it. When you look at him he is a power, I mean a power beyond the wildest dream of man – and it is man. I could paint a picture for you, could I draw. I can see him so clearly and it was thirty-odd years ago. More vividly than anything that happened to me - today it is so indelibly impressed upon my mind - and yet it is a state called Elijah. And one passes through that state where it is nothing but sheer might.

You see it in the world today. It could be economic power, where there is no feeling whatsoever but simply to get a new power. It could be a military power, social power, intellectual power, or any other kind of power, without feeling or compassion, just sheer might. We see it describing the world in the morning paper. Not a bulletin on the radio or TV that doesn't describe this sheer might. If I can get the better of that nation or nations without feeling it doesn't matter – that's Elijah. Read this story in the Book of Kings, where it passes from that to God himself, and that is Christ Jesus.

When you stand in his presence, again he is no other than you. He communes with you, he asks you questions and you answer the question, and he embraces you and it all seems so much the two of you - and yet you are told in Zechariah 14:7: "His name is one." He seems to be another, he embraces you, but at that moment of the embrace you become one and the Lord - the "I AM" - is one and "His name is one." Then you find yourself fused with God himself and there aren't two of you – not you and God – you are the very

being that you have been seeking, you are he.

And then comes the sentence to recall all the means to be sent, for you are called and then sent to reveal all that has happened to you, in the hope that those who hear it will accept it. We are told many rejected it and many accepted it. That is how it is all singled out. Eventually all will accept it. It is a form of preparation leading up towards the fulfillment of his purpose, which is to give himself to us. For it is God's purpose to give himself to you individually, as though there were no others in the world, just God and you.

And because God is one and his name is one, there can't be God and you. For you stand in his presence as you answer the questions. You will – you'll answer it automatically: "What is the greatest thing in the world?" You say "love". Then you are embraced by love himself and you aren't you and love - you are love. You are the embodiment of love and you never felt such mercy, such compassion, such love, and you are one with it, but there aren't two of you, you are God. And while in the very embodied state of infinite love, you are sent - sent to do what you will be doing right in this world, because everyone must be led out of Egypt. "Bring my people out of Egypt," even though I will harden the heart of Pharaoh and keep them back in Egypt, I will still tell you to bring them out of Egypt.

If the heart is hardened because of what we have to say (because in this audience we are Christians and Jews, undoubtedly all of us) there may be one who does not call himself a Christian or a Jew, who thinks I am neither -I'm an agnostic, or I'm an atheist, or maybe I'm some other creed. But I would say that on a whole as I go across the country I speak to hundreds of Christians and Jews.

The word "Moses" to the Jew is a sacred name, the one who was a leader, chosen by God to lead his chosen people out of Egypt into the promised land. And Elijah, the great prophet. To the Christian, what more sacred name than the name of Christ Jesus? I tell you these are infinite states, eternal states, through which the immortal soul passes, and he awakens in the very end and is confronted by God himself, the Ancient of Days. Then you will know.

On the Mount of Transfiguration these were the three who appeared. There was Moses, Elijah, and Jesus. "They all shone until their faces were like the sun." That is true. We are told that when Moses came down from the mountain, they all were afraid because he shone so, and he covered himself with a veil so he could talk to the people while he was veiled. The veil is the human body. This garment is the veil to talk to man, for if you saw him unveiled you couldn't stand the light. But when he went into the presence of God he took off the veil, and he is one with him. He comes down and before he could put on the veil there is a light that dazzles the eye of mortal man.

May I tell you: whether you believe it or not, the morning it first happened to me I was alone in my own room on 49th street in New York City. It was four in the morning. There was no moonlight, no reason for light in my room, no light was on -but here was this unearthly light that filled the room and it did not subside until the sun came out. The room was completely radiant with light but no one could see it but myself. So, I tell you this symbolism is true and it is all about you. Everything in the book is about you. As we are told in the 40th Psalm: "In the volume of the book" - some translate it: "In the volume all about me." It is…the whole book is about you, and these fantastic characters are the eternal spiritual states through which you move. Everything is planted in you and recorded in that first book of Genesis. Then comes the beginning of Exodus where man is making his exit from the world of slavery, the world of Egypt (and it's not in the Near East) this where I go.

This (the body) is the world of Egypt and I am pulling myself out, and there are series of signs which will accompany my exit from Egypt.

One of the signs you are told about only occurred in connection with Israel's departure from Egypt, and that is the serpent. Moses throws the serpent to show you, and no one understood it, no one. Today how many people understand the symbolism? It is true. It is recorded for us in John 3, that it must take place: "Just as Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up," in the same manner. You will find yourself one day actually experiencing the state of being lifted up in serpentine form, lifted up into heaven. Signs follow, as told us in the book of Deuteronomy: "And Jehovah delivered his people from Egypt by signs and wonders." Always signs and wonders, everything was a sign, but how to interpret the sign. Wait for it; all these signs will happen.

At the Nativity, the angel gave a sign through the shepherds, and people have completely misunderstood the sign and think it is the event. It is only the sign, which is the deliverance of an individual into heaven from the land of Egypt. Simeon comes into the temple and looks at the Child and tells them: "This is a sign that is spoken against."

Now in this audience for the last three years, I would not say there were many, but I have heard personally and through the grape-vine, those who spoke against the sign - some never to return in the interval of three years. So this is a sign that will be spoken against. How true the prophecy! Those who come home today socially - we dine together, but they will not be seen here - and when we are together socially, we never discuss the sign. And so, Simeon comes into the temple and sees the Child and makes the prophecy: "This is a sign that will be spoken against." And those who will come – you haven't spoken so far against it – but I know dozens who have spoken against it to the point of never having returned to this auditorium. He gives us signs and wonders as he brings us out of Egypt and the story of Christ Jesus, every event, is only a sign.

Not a thing takes place here on this level. Everything recorded about it, from his birth to the very end - the ascension - is a sign; and everything is going to take place in you. The birth, or the miracle, the fantastic things - yes, and the transfiguration too. And when it does take place, you too will swear those who were present to secrecy. And yet the thing is so fantastic you need not even swear them to secrecy, but you do it automatically, because like Peter, James and John, they were not asleep but they were drowsy. And they look at you and they can't believe the wonder of it all. When they return here to this level they don't remember, or if they remember they only vaguely remember. Peter was filled with sleep, yet he kept awake, but he was drowsy. So he couldn't quite see the glory that was given at that moment to the one called Jesus, because in the end when the whole thing vanished, there was only Jesus.

These states remain behind for all to pass through, and one who is left at the very end - he is Christ Jesus. There is nothing at the end but Jesus, and Jesus means "Jehovah saved." He is a savior and he saves you because you are he. You are self-begotten. In the end you come right out and you are one with the being who begot himself as you. These are the states through which you - the immortal you - must pass to awaken as God, and there is none but God.

Moses is sent. It isn't voluntary. He is drafted, and he becomes one with the state and he brings himself out of the confusion of the state of Egypt into the harmony, the peace and the joy that is God. He has to pass the state of Elijah – sheer might and power – and he moves through that out to Jesus. So, in the end everyone is

Jesus. Everyone will be Christ-like without losing his definite individuality. I will know you and you will know me, and yet you will be transformed and I will be transformed.

I can't describe what I saw, and I can't find the words to describe what I revealed to the one and swore her to secrecy, but I am quite sure she was in a state of semi-sleep and would not - or could not - remember. Everyone is destined for it. You may take it lightly and think: "Well, that's silly," because that is the whole vast world, and in teaching this story for 2,000 years or beyond that, they don't see the mystery. It is all a mystery. I have been asked from this auditorium: "Is it right to tell it." Certainly it's right to tell it, you can't restrain yourself, but it is something difficult to describe because it is mysterious in character. Not a thing to be hidden from the world, for you are destined to be Christ Jesus; but you will not become aware of your heavenly inheritance so long as you still wear this garment, which is a veil. But you will continue to do the work and tell your story to all who will listen.

So, Moses begins the great exodus. It really is the beginning of the birth of Israel. He not only attains the birth; in him the state called Israel is born. Then he is pulled out to the flower that is Christ Jesus. But he passes through that mighty state, Elijah. Then you go past him, taken by the wind, into the presence of the Ancient of Days. Then comes the most glorious thing in the world, love. All states, granted, but you will meet them, and meet them in this holy assemblage, and each will be identified, and they are all taught [in] the story of the scripture. So, I tell you: these are not characters. The names signify the eternal states through which you and I pass. Everyone is destined to meet the same end, and the end is – God. We all awaken as God.

So, "Let us make man in our image" is true, and that is Elohim. But the name isn't really revealed until the journey starts. If you believe the name, read Psalm 9:10: "And those who know thy name put their trust in thee, for thou, O Lord, hast not forsaken those who seek thee." It should not be "O Lord" for again you get off the beat. The word "O Lord" is Yod He Vau He. He is addressing himself, and we found the name "I AM". And your name is "I AM" for "I AM" would not forsake myself. That's really what it means. Read it carefully.

Do you believe the name I told you this night? That is the name of God. If you really do, you'll put your trust in him. If you go out of here tonight hoping that something other than "the name" will draw you out of sickness, or poverty, or being unknown, or anything else in the world, you have not put your trust in him. If you really believe him, put your trust in his name, and trusting in his name you are moving out of Egypt into the land that was promised. For you rise into a land completely subject to your imaginative power.

Every man needs a state to express him. Moses is a state, Elijah is a state, but it can't express itself, it needs an agent, and the agent is always man. So man, the pilgrim, moves into a state and then the state becomes animated, and if you saw it, it is personified - that's man, because you occupy it. Man is the operant power. "Where man is not, nature is barren." There is no state beyond this drama, which is Christ Jesus. "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by his Son, whom he has appointed the heir of all things, through whom he also created the world" Hebrews 1:1.

Now let us go into the silence.

Neville Goddard

April 30 1965

My Husband

Tonight's subject is "*My Husband.*" Man's historical life is really a dramatic story which presses towards the fulfillment of God's purpose. God himself is active in this great struggle, guiding and directing all the affairs of men towards his own purpose; and so the subject, "My Husband"…that "Your Maker is your husband, the Lord of hosts is his name." That is the 54th chapter of Isaiah, "Your Maker is your husband, the Lord of hosts is his name" (verse 5).

In this chapter, we're told, I called, that is, the Lord called you, like a forsaken wife. Then he goes on to explain what he will do for this wife that he himself forsook. He said, "I forsook you for a brief moment." Well now, a brief moment in the eyes of God is not a moment in our eyes on earth. "I forsook you for a brief moment. For a little moment I've hidden my face from you, but now I will redeem you" (Is. 54:7-8). And he will bring this one that he forsook bring it back to an everlasting union. We are told in the Book of Hosea: "And the day will come you will call me, 'My husband,' Ishi, and no longer, 'My Baal'" (or my owner, my Lord) (2:16). "Then I will betroth you to me forever" (verse 20).

This so-called "day of the Lord"—where he only simply sent us out and forsook us for a day—is 6,000 years in the language of scripture. We speak of a day, which is simply a watch in the night. A thousand years, we're told, is only a watch in the night. Well, there are three watches in the night—that would be 3,000 years—and there are three watches to the day, the visible day. So we have six watches in a day and each watch is equal to 1,000 years, altogether 6,000 years. So he forsook us for this short interval of time, which in the eye of God was simply a moment. But for us passing through the darkness of the day of God… for we are told, a day of God is not light but darkness. As we are told in the Book of Amos, "Is not the day of God darkness, and not light? Is it not gloom, where there is no light in it?" (5:20). For this is the world in which we live, and we are the forsaken; but tomorrow at the end of this moment in time—a short moment in the eye of God, but a very long, trying one in the eyes of man—"He will then gather us together, one by one, and become betrothed to us forever and forever."

So we are told in the Book of Genesis, a man must leave all things and cleave to his wife until they become one (2:24). You and I do not believe it on a certain level that he is cleaving to us and he, himself, is suffering with us as he takes us through this day of the Lord, called the day of darkness, but he is. So when we are told by the great mystic, "God became as we are that we may be as he is" we may be inclined to think these are simply the words of the poet (Blake). But they are not just the words of the poet, they are true. God actually became man that man may become God, and in the end we are not two, we are one. He gives up, "He empties himself and takes upon himself the form of a slave and was found in the form of man" (Phil.2:6-8). But in the end, man will not call him "my Baal," for Baal means "my owner." If he is my owner then I am his slave. You will not call me "my Baal," you'll call me, "My husband." And the husband and the wife in that day will be one, they will not be two. And so he cleaves to me and takes me through to the very end. In the very end, he has already all the signs by which he will prove to himself that he's redeemed me, and he and I are one.

Now we are told the New Testament interprets the Old, not the other way around. No one understood this story of the Book of Isaiah, "My Maker is my husband, the Lord of hosts is his name." What does it mean that the Lord called me like a wife forsaken, like someone that is grieved in Spirit? For a moment, a brief moment, I forsook you, but I will gather you with great

compassion, and after one little moment I will bring you into my everlasting Father. Only for a moment I forsook you, really. Now, in the 16th chapter of the Book of John: "In a little while you will see me no more; but then in a little while you will see me" (verse 16). Now he likens this departure from us and his return to us to a woman in travail. In this same chapter he now takes this story that when a woman is in travail she is in sorrow because her hour has come, but when she is delivered of the child she no longer remembers the anguish because of the joy that a human being is born in the world. So you are in sorrow now…but you will see me again and your hearts will rejoice, and no one will take from you your joy.

So in this interval we are all concerned, horribly concerned. And we find out certain techniques by which we can realize our objectives. Then comes the whole thing pounding in on us again, not only our individual lives but the lives of those we love…a telephone call, the morning's mail, or just a contact. And you don't want them to go through the struggle, and so you wonder why can't things be just as they ought to be as you see them, as all things are crowding in on you. This is called the day of the Lord, the day of darkness, not the day of light. In the end, you come out and you are one with God, for there is only God. Before me there was no God, nor shall there be any God after me. In the 43rd of Isaiah, "There was no God before me, nor shall there be any God after me" (verse 10). There's only God…God actually emanating himself, and I am, and you are, the emanation of God. We are his emanation, his bride 'til the sleep of death is past. When the sleep of death is past, then I am the very being that brought the whole thing about. So I'm not doing it on the outside apart from the begetter. The begetter became me—God actually became me that I may become God. He became me. He shattered himself and lost himself in that ___(??), individualized it completely…not less than himself because he wedded himself to it; and on the return, I am one with him. He brought us all back together, a far greater being than it was before that fragmentation.

Now, here we are told, "You have died, and your life is hid with Christ in God. When Christ who is your life appears, you will appear also with him in glory" (Col. 3:3). My life is hid with Christ? But he tells me first "you are dead." The King James Version says, "You're dead"; the Revised Standard Version states, "You have died." Paul in his letter…this is from Colossians…Paul in his letter to the Galatians makes the statement, "I have been crucified with Christ" (2:20). I have been crucified with Christ, and only Christ rises? Yes. Well, if I say to you now, who are you? You will say to me, well, "I'm Bob, I'm Bill, I'm Herman, I'm Mary, Judith," and you name all these names and you really believe it. So tonight when you go to bed, that's the being you take to bed—-Bob, Herman, Judith, Mary—and any name that you claim is your identity. If I tell you that is not really your identity, if I tell you that you are Jesus Christ, would you believe it? If you don't take Jesus Christ to bed with you as though you were he, well then, you will take the limited being called Neville, John, Mary, any other being in this world. Then I tell you "I have been crucified with Christ"…and in his letter to the Colossians, "You have died and your life is hid with Christ, and when Christ appears you appear with him in glory."

Now Peter tells us in the 1st epistle, "We are reborn through the resurrection of Jesus Christ from the dead" (1:3). There is no other way for man to be born from above, born of God, begotten of the Spirit, not of the flesh. If I am begotten of the flesh, it is from below; if I'm begotten of God, it is from above. He tells me I'm reborn through the resurrection of Jesus Christ from the dead. I am told I am crucified with him. But I always thought, until it happened to me, that he rose 2,000 years ago…something not in any way associated with me save as a concept I should adopt and believe that he came with a special mission. The story was told me by my mother first, and then my Sunday school teacher; and then as I read the book, I always thought, until it happened to me, that it happened 2,000 years ago. I never identified it in any way with me.

So when I tell you now, I'm not theorizing, I'm not speculating, I'm speaking from experience. The story is true: You are born again through the resurrection of Jesus Christ from the dead in you. For if you have died…now this is the letter…someone writes me a letter, I open the letter and I'm reading it, and it begins, "You have died." Well, I'm alive, I think I am. So I read the words "You have died and your life is hid with Christ." I died. Here I am alive, I'm reading a letter, for this is the letter. I

don't understand how could I be dead? For I walk, I eat, I dress, I do all these things and yet I am told I've died. And then comes this experience suddenly. You must have died, but you never knew it in what is called the day of the Lord which is all darkness. You had no knowledge of it. "Is not the day of the Lord darkness and not light?" said Amos. Is it not darkness and not light, all gloom and no light within it whatsoever? Well, I didn't know that. I thought this was all light. I had intelligence, I could actually bargain, I could do all kinds of things and act like an intelligent being, and therefore it seems light to me. And I am told "Is not the day of the Lord all darkness?" I was totally unaware that I was dead, totally unaware that I was buried, until that moment in time when God decided to unite me with himself. He took me through the furnaces, through the long, long journey of 6,000 years. At the end of 6,000 years, he said, "Now you will call me, 'My husband,' and no longer will you call me, 'my owner,' 'my Baal.' I will betroth you to me forever" in fulfillment of my promise in the beginning that I will leave all and cleave to you, my emanation, my wife until we become one being, one form, one flesh. And I didn't know this.

So if I am born from above through the resurrection of Jesus Christ from the dead, and when I rose in the tomb I saw no one but myself, then I know who Jesus Christ is. So I say to you, before the experience, you are Jesus Christ. He is not pretending that he's you; he became you. When you read it in Galatians, you think a man became one single little being, born of a woman, 2,000 years ago. I am not speaking of that being; I'm speaking of the cosmic Christ, the universal Christ that became every being. And it rose…had to rise in one first. When all the time was fulfilled, then one broke the seal. And then from that moment on the door is open and one after one: "I will gather you one by one, O my people of Israel." (Is. 26:12) So he gathers us all, one by one, as his bride. But gathering us one by one as his bride, he cannot put me on the side. He is my husband; but there is no more he and then the one called wife…we fuse. For we are told in the beginning, he must leave all and cleave unto his emanation, his wife, until they become one. So there aren't two in the end, only one. Then he brings before the vision of the one (to whom he is now fused) the series of events which reveal to the one who now awakes how true the word of my husband is.

So here, everyone this night…and may I tell you from experience…you try it. When you go to bed tonight—it may seem arrogant, it may seem blasphemous—no matter how wonderful you are in this world, forget it! All the honors of this world, all the possessions of this world are as nothing; that when you are really one with this being you own the world. As you're told in the 50th chapter of the Book of Psalms, here, "If I were hungry I wouldn't tell you, for everything is mine…the cattle on a thousand hills are mine…and were I hungry, I would slay and eat" (verses 10,12). I wouldn't ask permission to take what is mine. In the 24th Psalm, "The earth is the Lord's and the fullness thereof" (verse 1). So it's all yours. But it isn't yours as John Brown, it isn't mine as Neville Goddard, it isn't yours as Mary Smith; it is only yours as Jesus Christ.

So if tonight you dare to assume "I am Christ"…I don't care what the world will tell you, let them speculate. I am not speculating; I am speaking from experience. So you say "I am Christ" and don't bat an eye…and feel what it would be like to be this Christ. For I know in my own case when that power possessed me and I rose within myself, entombed; and if, as Peter said in his 1st letter, the 1st chapter, the 3rd verse, "We are born again through the resurrection of Jesus Christ from the dead," and only Jesus Christ is resurrected, well, if only Jesus Christ is resurrected, I was sound asleep and dead to the reality that I am he. I didn't know it until it happened. For if only Christ resurrects and I know I resurrected…I didn't know he was the universal Christ. I was taught by my mother, by my teachers, it was a unique little experience that happened in a strange, fantastic way 2,000 years ago. No one told me this was a cosmic Christ rising in every being in this world but rising in such a unique way it could only rise one by one. We are so unique in the eyes of this presence that we can't be called even in pairs…must be called one by one. And so here, he rose within me, but I thought at that moment, or prior to that moment, that he was another. Well, if I am born from above only through the resurrection of Jesus Christ and he rose in me because I rose, then I am he.

So to go to sleep in the consciousness that I am Christ is all the difference in the world to your

night, to your day, to your entire life. It doesn't matter what others think, it doesn't really matter. You don't go out and take an ad in the paper. You don't go and make any kind of promotion, any scheme as to who you are. You don't care what the world thinks, because it doesn't really matter. All you know is that you simply take this consciousness with you into your waking day and that moment just before you retire at night. You try it.

Now let me share with you a simple, simple technique. It's very simple for those who cannot meditate more than a matter of seconds, more than a matter of moments, and can't dramatize anything, this works like a charm. You sit quietly, close your eyes, turn your attention only into your skull, from the outside into your skull. In a little while, with practice…it may not come the first day…but I don't think it will take too long before suddenly your skull and all the dark convolutions of the brain will begin to grow luminous, and you will see golden liquid clouds forming all over your head. And while in this state think of anyone in this world, but anyone, and when you think of them think of them with empathy. Not sympathy, empathy. Bring them into your mind's eye and rejoice with them because of their good fortune. Empathize, don't sympathize. Sympathizing is the acceptance of their lack whatever it is. If they are unwell and you feel sorry for them, you only reinforce what they seem to be to you. If they are in need and you sympathize, you are simply accepting that limitation and make it all the more real in your world. Learn to actually bring to pass through empathy whatever would give you joy concerning them. Empathize! Try it. Sitting in a quiet, simple way, not bursting one blood vessel, not making any physical effort to do anything, just simply losing yourself in the joy of the other's good fortune. Try that. But always do it in empathy. If you do it in empathy, you're doing it in love. You cannot empathize with another and not be in love…you can't do it. Therefore, you are doing the right thing.

So tonight, when you retire (and I would not mislead you, I assure you), when you retire change your identity. Though you have not yet had the experience of the resurrection and the birth from above, speaking from experience, I tell you, you are going to be resurrected in that wonderful skull of yours, called Golgotha. You alone will be born. And if, as told in scripture, we are born from above through the resurrection of Jesus Christ, and you and you alone are resurrected when you are resurrected, and only Jesus Christ is resurrected, then you must be he. So before you have the experience, believe it, and therefore begin to identify yourself with him. Don't wait for the experience but identify yourself with him now and share the power that is Christ before you have the experience of the resurrection and the birth from above.

The day will come you will actually be able to have this experience of saying "my husband" rather than "my owner, my Baal." "Then I will betroth," as he said, "you to me forever." No longer will there be any division; the forsakenness is over. But I did it for a purpose, said he…preparing us to prove to us there is no other power. So in the wilderness we went, not an aimless wandering but a purpose—___(??) towards this union where we were forsaken. Now you can see the words "I forsook you." I didn't do a thing that was wrong that caused me to be banished into this wilderness. As told us in the 8th chapter of the Book of Romans that "the creature was made subject unto futility, not willingly but by reason of the will of him who subjected the creature in hope…" (verse 20). So, I didn't do it, you didn't do it, we didn't do it; we were banished, and the words are "I forsook you for a brief moment." A brief moment through the eyes of man is 6,000 years. That isn't to us a brief moment, but in the eyes of God it is a brief moment. Only six watches…each watch being a thousand years. So in the 90th Psalm, "A thousand years in thy sight is as a watch in the night" (verse 4) and there are three watches in the night and three watches of the day. So put them together, there are six-thousand-year watches. Together they form the day of the Lord. And is not the day of the Lord darkness and not light, and gloom and no brightness…no light within? Yes. This is the world in which we live.

Tonight, a man with one billion dollars…and there are men living in this world with a billion dollars who are about to make their exit from the world. They will leave it to those who don't care for one moment that they ever lived, may I tell you, especially when you get beyond the second generation. Go beyond the third, who cares what grandfather or grandmother ever looked like? Today they are

waiting eagerly for mothers and fathers to die. You mean they are going to prolong their lives another year? I must wait another year before I get their fortune? That has been the history of the world, and so, all of this is darkness, complete darkness. You can't do a thing about it. We were subjected unto this futility and being prepared to prove one thing, that there is no Baal, no other God, one God. "Before me no God existed, nor shall there be any God after me," sayeth the Lord of hosts. You read it carefully, the 43rd of Isaiah (verse 10).

Only one God, and that God became us in the most literal sense that we may become God. But we didn't initiate it and we don't consummate it. God initiated it, emanated himself and fragmented himself; we are the fragmented beings. But, he buried himself in the entire world that he emanated and then redeems it all, one by one, and brings it all back, all to himself, this time augmented beyond the wildest dream. This fragmented world became the limit of contraction, the limit of opacity; and when he brings it back, there's no limit to translucence, that expansion that is God. And you and I being one with God, not two, we enjoy that translucence.

I had just a glimpse of it in 1926 in Larchmont, New York. I was the guest of a manager of the club, but with the line of demarcation between the manager and his guests and the members of the club. And this was a Saturday night and all the young boys and girls came to dance. '26 was Prohibition, as you know, well, all these lovely young boys and girls and they brought their own homemade hooch, and it was quite a party. ___(??) and management thought it unwise that I, a guest of management, should attend the dance along with those who were members and their guests. So I retired early, got in my bed, I was reading the book of the life of Buddha, and I turned the light on. A thing I rarely do is to read in bed. This night I did, and as I was reading the book I fell into a trance. It was quite early in the evening and the noise was going, all this music from below, but suddenly I heard nothing. I was in one deep trance, and when I awoke from that trance the next morning, it must have been nine or ten, the sun was out, party was over, the book was on my chest, proving I had not turned in the interval; for had I turned one moment the book would not be on my chest. The light was still burning and the book was on my chest, open, and ___(??).

So in that interval of maybe eleven hours, I fell into this deep, deep state of infinite pulsing light. There was no circumference, there was no world, there was nothing; I was the only reality. There was nothing but infinite pulsing light, a beauty and an ecstasy you cannot describe in words. So I tasted of the union of this that is spoken of in scripture. Call me now…the day is over, and call me "my husband" and call me no more "my owner." And in that night I simply became one with infinite light and there was nothing but a joy and an ecstasy. I know there is in store, in spite of the union, the oneness, and all will experience it. There will still be a union interpersonally, I know that. That was not fully revealed to me, but that I do know. But I've experienced the union, that oneness of infinite pulsing ecstasy ___(??).

So here, I am not theorizing. So I'm asking you this night when you go to bed, identify yourself—not you and Christ—say "I am Christ." If the word offends you, say "I am God." If you can't do it, come as near to it as you can. But don't take your present identity forever with you into that deep, for you will limit yourself by that association. For you're called upon in this to simply bring about a change. He likens us to a woman in labor, and when we are in labor we are in sorrow because the moment for our delivery has come, the moment is upon us. But after the child is delivered…but only after the child is delivered do we rejoice because a human being has been born into the world. Now, there's a difference in the words in the 16th of John (verse 21). The first one is translated correctly "child": After the child is born, that's right. Now, the King James Version will say, after that, and use the same word "child" again. It's not, it's an entirely different Greek word meaning "a human being," which the Revised Standard Version gives us as a footnote. They use the word "child" not to offend the mind, but they give you a footnote saying the Greek word is "a human being." You are that human being. First, you are in labor. Now a human being is born and now you rejoice because of that, and there is no more sorrow.

Then he reappears in your world. He disappears for a while then he reappears. So God disappeared

from our world. We thought he was in the stars, we thought he was in the sun, we thought he was in something else. He disappeared because he hid his face from us for a short season. We didn't know he so became us that that was his hiding. He is so close, so much our very being that he is to us a hidden God. But he was never so far off as even to be near, for nearness implies separation. That's what he was. He so became us that he was to us like a hidden God, and we thought he might be even near and we approached him as though he were near. He isn't "near." He can't even be near, for that does imply separation, and he isn't separated. He actually became what I am, what you are…and he isn't pretending. That's why he seems to be a hidden God. But if only God resurrects and when you resurrect it's only you, then now you know who he is and, therefore, who you are.

Because, if I am born from above only through the resurrection of Jesus Christ and I was resurrected—I didn't see any Jesus Christ on the outside—I was the only one resurrected in that sepulcher of my skull. And then I came out as one being born to find the symbol of my birth, wrapped in a swaddling cloth, called a little child. And I took him in my arms just as you're told in scripture: And he held the child in his arms and said, you must receive the kingdom as a little child, and he held him in his arms, and it broke into the smile…called Isaac. Well, if this thing happens in this way, well, I can tell you from experience, before it happens to you, start this very night to identify yourself with Jesus Christ. No matter what you did today that would be unbecoming to such a character, it doesn't matter…all things are forgiven. Everything is forgiven—I don't care what you have done—in the end everything is forgiven.

So tonight, identify yourself with him and feel I am Jesus Christ. And may I suggest, if you do your dreams will change, your visions will change, because only Christ would have such visions. So to identify yourself with Christ, as Christ you will automatically change the nature of the vision. God is speaking to himself from the depth of himself through vision, so you'll see a far different future for yourself. But if you go to bed this night as John Brown, who is in pain or who is in want or who is distressed in a thousand little ways, that's what you'll bring back tomorrow morning.

To go back to that simple little technique…and I can't tell you even if you don't think of anyone, but how you can stop that impulse of thinking of someone with sympathy, I don't know. But, just to sit in the Silence…and have the dark convolutions of the brain burst into light, and they do, this pulsing, golden liquid light. And while you observe it it's a thrill just to observe, and then in that think of someone and empathize. Feel the joy that is their joy because things are as they ought to be for them, and bathe them in it as it were. This is a very easy thing and very…not only easy, it's not tiring at all. There is no effort to this technique, none whatsoever.

So here, the Promise is fulfilled when man can say "my husband" (meaning God), for God promised him from the beginning he would leave all and cleave to his wife until they became one being. So they become one being, so there aren't two. Two can't resurrect, only one can resurrect. Two are not through the skull, only one comes out. When the witnesses come to bear witness to that which has happened, they only mention one name and you are that name. You're the being. So the whole thing unfolds within you, the whole drama of life. People are looking for it in some other way; it doesn't work that way. It's not secular history. As we said earlier, the whole drama of life, the whole of life's dramatic struggle is moving towards the fulfillment of God's purpose. His purpose is to so fuse you to himself that there aren't you and God, just God, and you are God. So it's his purpose to give himself to us as though there were no other, and when it's accomplished, then I am he.

So I tell you tonight, I have experienced it. We told you last Tuesday night he gave you two children. As you're told in the 8th chapter of the book of Isaiah, "And behold my children whom the Lord has given me," then he named the two children (verse 18). They are not really what scholars believed them to be at all. They're jawbreakers if you want to sound the names. And they claim it means the first child, the eldest child; means "the return or the remnant returns." But you'll find a footnote in the Revised Standard Version that the word really means "a remnant will repent." A remnant will repent. Well, we can tell the whole vast world today this story, only a very small

section would really believe it to the point of practicing the art of repentance. Repentance being a return, yes, fine, it's a return, a remnant will return. For I start from a certain project and then I decide to change my mind…not doing that. I'll change my mind and return. So, a remnant will return or a remnant will repent.

So I tell you, by a change of attitude, instead of saying I'm John Brown going to bed, I'm Christ going to bed…that's a return, that's a remnant. How many of those who hear me will do it? There's just a few of us. But suppose I said the same thing tonight over radio or over TV to the whole vast world, what percentage would think I was sane? An nth part of one percent would listen to the point of applying it, so only one nth part would become the remnant that would return, or repent, or turn back, and actually identify themselves with being Christ. So that's the first child, the Christ child, the little child that comes through one's effort to, say, practice the art of repentance. For the first words put into the mouth of Christ, in the earliest gospel which is Mark, is "The time is fulfilled; repent and believe the gospel" (1:15). So the first words in his mouth "repent and believe the gospel." And the second child is the one who conquers the enemies of Israel and the one who conquers the enemies of Israel is David. David conquered the enemy of Israel, and took the stronghold of Zion, and renamed Zion the city of David (2 Sam. 5:7). We are born in the city of David, and we're told that the Lord's home is Mt. Zion.

So, the second one that comes—he gave me two children—and the second one is the proof of the overcoming of all these false beliefs of the world. So no longer can I say "my Baal," I can only say "my husband." So I can't turn to teacup leaves and ask anyone to read my future for me, or astrology, or numerology, or any other, or monkey bones. They have all kinds of things in the world. Sitting in the bus coming home the other day in Beverly Hills, an old gentleman got on, a strange, weird looking creature, and a beautiful little girl was seated in the bus with her mother. She must have been about two years old, pretty little beauty, and she was moving back and forth on the bus, and the mother was trying to make her quiet. Her mother was so young that she was irritable with the child. With a parent my age ___(??) holding her. But this was a young mother, and so she didn't care that the child was pretty or not. So the old gentleman said, "I am a prophet, I can foresee the future. Want me to tell the future of this child?" Of course, the whole bus, they were alive, the future! But the little child was so pretty, it was a beautiful little child, and all of them heard him. He said, "I will tell you the future of this child. She will not die a spinster."

Well, it was so obvious! She would not die a spinster, not this little child. Of course, they all looked for something else. They thought she would become a queen or a duchess or a fabulously wealthy person. No, she was a sweet little child and being a humorous old gentleman, he said, "She will not die a spinster." But they were not going to live with that, they wanted prophecy, as these people go to these gypsy tearooms all over the world. We have them in New York City. You'd be amazed how many people go and come out believing too. Oh, really believing!, and if they are really believing now it will come to pass, and they will think the power was in the leaves that the little old lady poured out for them. Hasn't a thing to do with that. In the end you will not say "my Baal"; in the end of the Lord's day when the darkness has come to an end and light breaks upon you, you will say "my husband." Then the two will become one and you will have no other God to whom you will turn. You can't turn to any other God, and he is so fused with you you can't turn to anyone in this world. (Tape ends.)

Neville 04-22-1968

MY WORD

"My word that goes forth from my mouth shall not return to me empty, but shall accomplish that which I purpose and prosper in the thing for which I sent it." (Isaiah 55) This is the same word recorded in the Book of John as: "In the beginning was the word and the word was with God and the word was God. The word became flesh and dwells in us." (John 1) The Revised Standard Version of the Bible has mistranslated the preposition "in" to read "among" as the word, becoming flesh, dwells in us. Notice John used the plural "us", for it was not a person the word assumed, but the nature of being a person. The word assumed human nature, to become the mold upon which the pattern is molded.

In the beginning the word was with God and was God. The Greek word "logos" (translated "word") means "pattern, that which gives meaning, a plan." In the beginning there was a plan called Jesus Christ. He is the pattern man, who took upon himself human nature to become the mold upon which our nature is being formed. The word did not become an individual called John, Neville, Peter, or Grace - but human nature, so that when his work is finished in an individual, he will say: "I am He."

This is the story of indentured labor, a contract which binds one person to work for another for a given period of time, like an apprentice. In the West Indies, Trinidad, and British Guiana some hundred years ago, they had indentured labor. For fourteen years, the Indians were slaves; then they were given some acreage, a home, and set free to compete with those who had enslaved them. Scripture speaks of indentured labor as: 'The Lord God said to Abram, 'Your descendants will be sojourners in a land that is not theirs. They will be slaves and oppressed for four hundred years. Afterward, they will come out with great possessions.'" Here is a fixed period of time, and slavery will not go beyond this point. Four hundred is the numerical value of taf, the last letter of the Hebrew alphabet, whose symbol is a cross. Human nature bears this cross for four hundred years. Then the word unfolds itself and human nature is redeemed. Redemption means to redeem an article which was put in pledge by repayment of the loan for which it was given. So we see that: "The creature was made subject until futility; not willingly, but by the will of him who subjected him in hope that we will obtain the glorious liberty of the sons of God." (Romans 8)

Now, you and I can believe, yet have no consciousness as to why we are here. We are living, animating bodies - but not life-giving spirits. Desiring this knowledge, we were subjected to and sent into slavery for a definite period. There is no other way to be redeemed, so God became us. He is playing the part of you, regardless of what your name is here. We are all God's word, moving towards a definite end. My word, which is my very self, shall not return to me void. It must accomplish that which I purpose, and prosper in the thing for which I send it. And when my word returns, I will discover I am the word which was sent forth, making me - a son of God - equal to God. If the word as God dwells in you and unfolds in you, are you not one with God upon your return?

Ecclesiastes tells us: "He has made everything perfect in its day and he has put eternity into the mind of man, yet so that man cannot find out what God has done from the beginning to the end." In Hebrew thought, eternity consists of all of the generations of men and their experiences fused into one grand whole. The concentrated time into which the whole is placed, and from which all the generations spring, is called David. That is what is put into the mind. The word "olam" (translated "eternity") means "a youth; a stripling, a young man." You will notice that all of these terms are used to describe David. Whose youth is that? Inquire whose son the stripling is. Who are you, young man? These are questions asked by Saul, Israel's first king, made by human choice from outward observation. Saul was rejected by the Lord. Seeing only the heart, God chose David, claiming he is "A man after my own heart who does all of my will." So David is Israel's first king by divine choice, while Saul was the first king by human choice.

After you have gone through all of the generations of men, you will be confronted by a youth, the personification of eternity, which you bring forth as the result of your journey into death. And no one is going to fail; for - as God's word - you cannot return to him void, but must accomplish what you purposed, and prosper in the thing for which you were sent. At your journey's end, you will find David, who will cry unto you: "Thou art my Father, my God and the Rock of my salvation." Here is God's anointed one, the first born of every creature. As the word possesses you, human nature is put off, and you become the mold upon which divine nature is fashioned and ultimately born. And when the work is completed, the word unveils itself, and David - the result of your frightful pain - calls you “Father”.

With all of the confusion in the atmosphere about racial conflict, my friend Bennie recently shared a vision with me. In his experience, six neighbors (all black) were running toward him carrying knives. Their bodies were lacerated, but healed, and their arms all scarred. Stopping one person, Bennie said: "Don't you know this is wrong? That violence is stupid? That it is evil?" For one moment the man hesitated and then shook his head and said: "Even if I wanted to, I could not stop it." This world is a stage upon which man is under compulsion to play his part. How are you going to stop a play and change it because you do not like the part you are presently playing? Because you do not like violence, are you going to stop murder and change the play? Hamlet is murdered every night that the play goes on, and when the curtain goes down he is taken off the stage. Murder is part of the play, already written and unalterable. You can, however, change your way of life within the framework of the play, by the same principle that animates the world.

Now, the word did not inhabit and assume itself to be a particular man, but dwells in us; therefore, you do not have to assume your name is Rockefeller to feel wealthy, but rather you simply assume the nature of wealth.

In the Book of John this question is asked: "What do you want to see, a man shaken by the winds?" Are you looking for a man to bow to? A man to feel inferior to? I have met men I respect, but I do not consider any of them my superior. I respect Einstein's great mind, but if I stood in his presence, I would not consider him greater than I.

Today I went to the dictionary and looked up the word "person." It said the word was used in this sense: "In my station in life, I could never know a person of the trade, socially." Strangely enough, I had that experience at a cocktail party one night. The lady who gave the party apologized profusely for inviting a man and his wife who owned a very successful haberdashery on Madison Avenue. This lady did not earn her money. She had received her wealth from a divorce settlement. But because she was a member of all the exclusive clubs in the

city of New York, she felt she was above the couple who earned their living - thereby expressing the dictionary's definition of the word "person."
Certainly there are other definitions for the word "person." The first and final definition is "actor; a mask for one who plays a part." Here is a part a person is playing. This lady could not see the part, for - feeling detached - she saw the person. Even today, with all of her missions, she still cannot separate the person from the part he plays.

But God, being protean, is playing every part. When Bennie saw the violence, he was looking at his past, trying to tell the truth to those who would listen. Momentarily arresting the attention of one cast in the role of violence, he realized that even if he wanted to stop it, he couldn't. Being cast in a role, you must play it through to the very end. Then David will come out, bearing witness to the will of God - who entered and completed the drama in order to bring out Sons with life in them. It takes this horrible drama to transform an animated soul into a life-giving spirit. We are taught to believe that if we do certain things we will change the play, but this is not true. "Those whom he foreknew, he predestined to be conformed to the image of his Son. And those whom he predestined, he called, and those whom he called, he justified, and those he justified, he also glorified." Here is a play of five terms, beginning with foreknowledge and ending in glorification.

If at the present time you are financially behind the eight-ball, assume the nature of wealth until you embody it. You must forget a person called Jesus, and think of him as God's word, which became flesh and dwells in you. He never assumed a person, but man's nature.

In the state of Abraham, Imagination took upon himself the element of human nature before he took on a personality. Finding himself in human form, the word molds human nature upon himself until humanity becomes the very image of God. And on that day, he who began the good work in you will unveil himself, and you will know that you are God. Having written the play with all of its horrors, God plays all the parts. One day every son will know he is the author of the play. On that day his creative power and wisdom will be enhanced beyond his wildest dreams, because - as life itself - the word assumed the state of death and conquered it.

Now, a lady recently shared a perfectly marvelous experience with me, saying: "I saw myself come out of myself as an old woman, holding a child in her arms. Although I saw her as another, I knew her as myself." This is a perfect vision of the 18th chapter of Genesis. Sarah was an old woman. It had long since ceased to be with her after the manner of women, yet she brought forth the promised child. In this chapter God speaks to Abraham, and as he tells him of the promise, it turns from the first into the third person. It is said that Sarah laughed because she and Abraham were old. At the time she did not recognize the Lord; but when the one speaking of him in the third person says: "Is anything too hard for the Lord?" Sarah recognized him and doubted no more. This lady had the vision of Sarah, and will now have the experience of Mary and bear the promised child. That same night, as she closed her eyes, she saw a huge ear, a hammer, and a spike. As she watched, invisible hands drove the spike through the ear. Although she knew the ear was hers, it did not hurt. By that act, this lady fulfilled the 40th chapter of the Book of Psalms, for if you read the footnote you will see that ears will be bored for you. This is done for you to hear the word, coming uninterrupted from within.

Everyone will awaken, regardless of the violence which appears in the world. We have it in our city today, but I say: "Forgive them, Father, for they know not what they do." Just as the man said to Bennie: "Even if I wanted to, I could not stop it." If the part you agree to play calls for violence, you will do it, for having agreed

to be cast in the role, you must play the part to the finish. Within your sphere, however, you can take on the nature of anything and express it, for you are the world! Take on the nature of health, and health will take on the tones of flesh. Find the feeling of wealth, and you have caught its nature. You don't have to feel you are a specific individual who is wealthy, healthy, or famous, in order to personify it. God did not assume individuality, but the nature of humanity. He dwells in you, for the word became flesh and dwells in us all.

I am telling you what I know from experience. Believe my words. Dwell upon their meaning and you will awaken from within as God's word unveils itself in you. You will find the essence of your journey through these four hundred years and redeem yourself. You see, the one who put you into bondage has to redeem you, and the only way he can do it is to give you himself. Life is in the blood. He must redeem you with his life-blood. As your body of belief is split from top to bottom, you will see God's blood as living, liquid gold. Fusing with it, you become his blood and return to the Holy of Holies as the one who made the supreme sacrifice. You must be redeemed, for he who redeems you pledged himself and must regain his pledge. You were sent into the world, not willingly, but so that you could become as he is. The only way he could do this was to give you his life-blood. While in the world, you are aware of generation and division. But when you become aware of being one with His blood, you move up into regeneration and unity, into the one Being who fell.

Remember, you are the word making this world real, and - although you are totally unaware of it - the Pattern Man is being molded upon your nature. He who began the good work in you will bring it to completion on the day of Jesus Christ. On that day you will know that you are God. In the meanwhile, imitate God. Name your desire and feel its nature. And when it becomes flesh, don't forget how it came into being. Don't give credence to the means, but remember the nature that produced the desire, for this world is a play, and a play it will remain until God's word redeems himself in all.

Now let us go into the silence.

Neville Goddard 25 June 1971

NEVILLE'S PURPOSE REVEALED

When purpose is revealed, all falls into place. The revelation of purpose gives meaning to everything, and there is a purpose in this wonderful, vast creation of God. Paul said: "He has made known unto us . . . . the mystery of His will, according to His purpose which He set forth in Christ as a plan for the fullness of time." [Ephesians 1:9, 10] There is a plan behind it all.

Now let us turn to the most disputed verse in Ecclesiastes: "God has put Eternity into man's mind, yet so that man cannot find out what Cod has done from the beginning to the end." [Ecclesiastes 3:11]

The Revised Standard Version translates it as "eternity." The meaning of the word translated "eternity" will determine what meaning you would give to that verse. The word is "olam." The King James Version translates it as "the world." "He put the world into man's mind."

But the word is "olam." It really means -- in a sense -- "history"; but history to the one who wrote it, the Teacher, consists of all the generations of man, including their experiences, and all fused into one grand whole; and this concentrated time into which all things are fused, they call "eternity." It is from this that all things spring. Now that is in your mind.

All the generations that ever walked the face of this earth, all of their experiences, all that are walking today, all that ever will walk, God placed in your mind. You are not limited to this small, little section of time -- threescore and ten years. He took Eternity! Therefore, He gave you Himself! But He hid the gift from the beginning of time to the end.

The gift is God Himself! Believe it, and the whole incredible story of the Gospel will become to you possible. And the day will come, you will experience the gift, and you will know how true it is. God's purpose is to give Himself to you individually, as though there were no others in the world -- just you, for the gift is so complete, it is not you and God; it's you as God. God became as you are, that you may be as He is. [Paraphrase of Blake's statement in "Jerusalem"] So in the end, you will not see another as God. It is you as God! This is the story.

Now, in the 4th Chapter of Ecclesiastes, at the very end of the 4th Chapter, he said, "I saw all the living that move about under the sun, as well as that second youth, who was to stand in his place; there was no end to all the people; he was above all of them. Yet those who will come later will take no joy in him. Isn't that also vanity and the striving after wind?" [Ecclesiastes 4:15,16J

This "second one" spoken of in Scripture is the Lord from Heaven. It begins in the very beginning of Genesis. The "second one" was Abel, the slaughtered, the murdered. As we move through, the "second one" was Isaac, -- not Ishmael, the first. We come on through, and it was Jacob, not Esau. A strange reversal of order takes place in all of these adumbration's in Scripture. They are all a foreshadowing of what God has planned for us. There is that "second youth" in us that has to be awakened, and that is God Himself! He is reproducing in us His own image, and that is called the "second man" or the "Lord from Heaven."

I will share with you, as I've done night after night, my own personal experience of Scripture. The

story is the only true story in the world. God's eternal purpose is taking place in time; but it is an eternal state. It's something that is continuous. It is permanent, in contrast to this fragmented state in time where we seem to begin, and all things that begin here end. But there is something that does not begin. It is continuous. It is in man. It is buried in man, and that that cannot begin or end is God-in-man.

Paul asked the question: "Do you not realize that Jesus Christ is in you?" [II Corinthians 13:5]

Well, the answer to that, if you are honest with yourself, if you have not had the experience, -- you would say, "No, I do not. I could believe it, and I will believe it; but I do not know it. For, to experience it would be to know it. Not to experience it and only to believe it would be hearsay, but I want to actually experience it, that I may know it."

Your purpose in this world is not what the world thinks it is. Therefore they said you do not rejoice. "Those who come later will not rejoice in Him" [Ecclesiastes 4:16, R.S.V.], because they will think their purpose is to make a fortune, to get a bigger house or more houses, to get a name among those who are departing this world, for all these appear, they wax, they vane, they disappear. No matter how long they prolong it, or they think they do, they all vanish; and they want to have some name among the shadows that are vanishing. There is a purpose, and the purpose is to awaken as God -- God Himself!

The plan is definite in Scripture. He said, "I have come into the world only to fulfill Scripture." That's my purpose. "He who began a good work in me will bring it to completion at the unveiling in me of His plan, which is Christ Jesus" [Philippians 1:6]. He will unveil Christ Jesus in me. Well, when he does, "I am He."

I have been taught that He dwells in me, but I have also been taught that He came from without. When one experiences the story, he realizes He is not from without at all. He was always buried in me -- that Universal Christ, the Cosmic Christ. The whole of Him, riot a little piece of Him; but the whole is buried in the seeming part; and that individual, speaking of you now individually, will one day have the experience recorded in Scripture of Jesus Christ!

He said, "I am not of this world. I am from above. You are from below." [John 8:23]

He isn't speaking to the crowd on the outside. It's taking place within the individual. I am speaking now to this conscious, reasoning mind "below" -- this garment of flesh and blood, -- you are from below. I am from above. I must be born from above. You, Neville, -- the flesh-and-blood Neville -- you were born from below -- from the womb of a woman. I am being born from above -- from that place where they laid me when I "died." I died as God, to awake in man as man, and then to take that man in whom I am buried and raise him to the level of my Self as God.

He is buried in your skull. That is Golgotha. There is no other burial place for Jesus Christ. You can go all over the world looking for his so-called "holy sepulcher"; and you will not find it outside of your own skull. That's where He is buried. And the day will come that you will find yourself awakening. You will awaken in your own skull, and you will be alone -- all alone, and the skull will be sealed -- completely sealed; but you now, having awakened within your skull, you have an innate wisdom as to what you should do. You have one consuming desire, and that is to get out.

You are completely sealed in your skull, and you are standing up alone; but you know if you push the

base of your skull, something will "give." And you do; you push it from within, and something rolls away, as described in Scripture: "And the stone was rolled away" [Mark 16:4J. You do it. And then you put your head through that little opening, and you squeeze, and you come out like a child being born, inch by inch by inch. And when you are almost out, you pull the remaining portion of your body out of your skull. And after a few seconds on the ground, you rise again and look back at that body out of which you came. It's ghastly pale, tossing its head from side to side just like one in recovery from some great or major operation. Then you hear the wind that actually preceded the entire drama -- a peculiar, unearthly wind.

Now, "wind" and "spirit" are the same word in both Greek and Hebrew. But you hear the wind; it's a storm wind. You feel it in your head, and yet you seem to feel it's coming from the corner of the room where you find yourself. You look over to that corner, not more than a few seconds; and as you look back, the body out of which you emerged has been removed, as told in Scripture: "They have taken away his body, and we do not know where they have laid it." [John 20:2]

The body is gone; it has been removed. But in its place now are seated three witnesses to the event. In my own case, they were my three older brothers. As tradition has it, -- it is not in Scripture; but tradition has it, the three who came to witness the birth were brothers: the king of Arabia, king of Persia, king of India; and they were brothers. In my case, they are not earthly kings in my family; they were simply my own wonderful, loving brothers. And there they sat, one at the head, one at one foot, and one at the other. The body was gone, but that's where it would have been had it remained there: the head and the two feet.

They are equally disturbed because of the wind. My brother Lawrence was the most disturbed; and he rose and started towards the same direction that I started. He hadn't gone more than a step when something attracted his attention, and he looked down on the floor, and he announced to my other two brothers, "Why, it is Neville's baby!"

They, in the most incredulous voices, asked, "How can Neville have a baby?"

He does not argue the point. He lifts the infant wrapped in swaddling clothes and brings it over and places it on the bed. He didn't see because I am now Spirit. I cannot be seen by mortal eye. They saw it, and they came and saw the sign that was foretold by the angels. "Go, and you shall find this as a sign, an infant wrapped in swaddling clothes" [Luke 2:12], -- and that's the sign that God Himself was born. "For a Savior is born this day to you." [Luke 2:11]

The only "savior" in Scripture is the Lord God Jehovah. "I am the Lord God, your Savior," you are told in the 43d and 45th Chapters of Isaiah, "and beside me there is no savior." [Isaiah 43:11 and 45:21] So, the Savior is being born. That's exactly what is going to happen to you individually.

I took the infant up, arid then I looked into its face, and I said, "How is my sweetheart?" Then it broke into the most glorious, heavenly smile. As told you, "the name was called Isaac" [Genesis 21:3], which simply means: "He smiles." The smile is a heavenly smile. While he is looking into my face and smiling, the whole thing dissolves.

Now we come to that "second youth"; and he comes (in my case) a hundred and twenty-nine (129) days after the "birth from above." An explosion in my head - the whole drama takes place in your skull. That's where you were buried, and that's where the whole drama is going to unfold. A hundred and twenty nine days later my head began -- there's a vibration, and when it reached the limit -- what I

thought was the limit, it exploded; and then when the whole thing settled, I am seated at an ordinary table. Before me is a table; on it an enormous head severed from the body. Leaning against the side of an open door and looking out on a pastoral scene is my son David of Biblical fame. Yes, David of Biblical fame! That's why I say the drama is permanent and continuous. It's not something that took place, once and for all, two thousand years ago or four thousand years ago; it is taking Place now, and it will continue to take place until His purpose is fulfilled. It cannot he fulfilled until everyone experiences that predetermined drama -- for the awakening of God in man as God, -- that man in whom He awakes is God!

So, here is David leaning against the side of an open door and looking at me. I have never seen such beauty in my life. David has an unearthly beauty. You can't describe the beauty of that lad of about 12 or 13. And while I drink him in and feast upon his beauty, the whole thing dissolves; and I know I am his father, and he knows that he is my son.

Until that moment in time, I had no idea there was any relationship between a Biblical character and the one talking to you now. It came as a complete surprise to me that the story told in the Bible is eternally true, and it's all about us. That David is your "son," but you do not know it. He put that in your mind in the beginning, "but so that you cannot find out what God has done from the beginning to the end." That is the 11th verse of the 3d Chapter of Ecclesiastes. That is what He put in your mind. That is that "second youth" who is over all of them. As you are told, "He is prince forever [Ezekiel 37:21]. If he is "prince," his father is "king." "And the Lord will be king in that day, and his name shall be One; and all will be one." He is king! The king has a son; the son is a prince. And David is the "prince" forever and forever.

So, here is the unfolding drama of God-in-you, and God is king. But He's a father. Well, if He's a father, there must be a son, and the son is David.

Now we read in the story of David:

> I will tell of the decree of the Lord:
> He said unto me: "Thou art my son.
> Today I have begotten thee." [Psalm 2:1]

And now the Lord speaks:

> "I have found David, ...
> He has cried unto me, 'Thou art my Father,
> my God, and the Rock of my Salvation."
>
> [Psalm 89:20,21]

You will find David, and only when you find him will you really know that you are God. You will not in eternity be persuaded by someone other than yourself. You can only know it -- actually know it -- by finding David, and David will reveal to you Who-You-Are. That was God's plan in the beginning. That's His purpose.

So He set it forth in Christ. Well, the word "Christ" is the Hebrew word "Messiah." That wonderful poem of Browning, when he tried in his wonderful manner, through the use of words, to reveal the coming of Messiah, -- he called the poem "Saul." If you are not familiar with the story, Saul was insane

-- King Saul; and David plays the lyre -- plays the harp and soothed him when he was demented. Now the story as Browning tells it is this:

> David stands before Saul, and he said to Saul: "Oh, Saul, ...
> A face like my face . . . shall receive thee; a man like to me
> Thou shalt love and be loved by forever: A Hand like this hand
> Shall throw open the gates of new life to thee!"
>
> Then standing before him, he said: "See the Christ stand!"

He is telling you who he is; he is the "Anointed One." "Christ" means the "anointed one.'

"Rise and anoints him. This is he" [I Samuel 16:12], said the Lord to His prophet Samuel. "This is he." Who are they speaking to? To Samuel. Of whom? He spoke of David. So Samuel took the ointment, -- that is, the oil -- the precious oil, and anointed David in the presence of his brothers; "and from that day forward the Spirit of the Lord came mightily upon David." [I Samuel 16:13]

Now you are told, "Those who come later will find no joy in Him." [Ecclesiastes 4:16]

They are so eager to make money, so eager to get a name among shadows, so eager to build monuments to themselves, that they have no time for the story, -- they are all about the shadow world. Now, what does he mean, he was above all of them? Well, if you can take it, may I tell you? all these "garments" [indicating the physical body] are shadows. They are part of the eternal structure of the universe. You are "wearing" these garments, and they are you only for a temporary part of your time. They became a part of you when you penetrated them and annexed the brains of them; and so for a little while they are a temporary portion of the soul -- but only for a temporary part of your journey. It is not You. These garments --you burn them up -- put them into the oven and reduce them to ash, but that's not You. Throw it into the furnace, and that Fourth One comes out, the Fourth One being your Eternal Being as you. You are told in the Book of Daniel: "Throw them into the furnace," -- reduce them to ashes; but here is the Immortal You that cannot die. But while you are here and you are a part of that little world in which you live, you think it is you, and you'll die to protect it and do anything to save it while you go about your business trying to make more and more of this shadow world.

He said, "Those who will come later will not rejoice in Him. Is that not a striving after wind?" It's just like "striving after wind" to build up more and more of the same shadows.

So here, I am sharing with you what I personally have experienced. All the adumbration's of the Old Testament, which are put into the form of a story told as if it were true, -- for that's what is told; it is told as if it were true, and you were taught to believe that it was physically true, and it's not physically true. It takes place in man. It is more true than any physical story ever could be, for this is eternally true.

Now the third one, you will find yourself, -- and this is a marvelous one; the day will come, you will be split in two from top to bottom, and you will see at the base of your spine golden, liquid, pulsing, living light. Although it's liquid, pulsing light, you know it is your Self; and you fuse with it; and then like a fiery serpent, you rise into your skull. And when you enter, it is just like thunder. You reverberate; your whole head begins one grand, marvelous reverberation. You think it's going to split; but no, -- it subsides, and you have gone back into Heaven! That's how you take Heaven, and you take it violently, as told you in Scripture. [See Matthew 11:12,13; and Luke 16:16, R.S.V.]

And then comes the climax; and the climax is when the Spirit descends upon you in bodily form as a dove and smothers you with affection, kissing you all over your face, your head, your neck. He remains on you when the vision begins to fade. Then the drama has been brought to its climax.

You then tell it to the best of your ability, either in the spoken word as I am, or you can write it if you can write. But you tell it to anyone who will listen. It's not very encouraging if you read the end of Acts because he told it "from morning to evening . . . . some believed him, and some disbelieved him. [Acts 28:23, 24]

Well, the same thing is true here, because man has been taught to believe it is a physical story -- a secular story. When I tell them the true meaning of it, then they turn their ears -- that is, they clasp their hands over their ears, for they can't believe that what they were told is not true secularly.

But I tell you, it is not historically true, if by "history" I mean things that took place here on earth. It is eternally true in the Spirit world. And that is what is going to happen to you; and when it happens to you, you will leave this world. And the next time you close your eyes and men call you "dead," you will be one of those who look down from Eternity upon this world and see all this taking place, and it's all under you. That is what he meant: "I saw all those who go about under the sun, and he was over all of them." All these things are simply under his control. Everything here is taking place by those who contemplate it above.

So when we are told the story: He stood before the judge, and the judge said, "Who are you?" he said, "For this I was born, and for this I came into the world, to bear witness to the truth."

He said, "Are you a king?"

He said, "You say that I am, but my kingdom is not of this world."

It hasn't a thing to do with this world; he came only to bear witness to the truth, and the truth was the Word of God. So, he cane to express that Word, and the Word had to find expression in him; then he tells it to the world. "Some believed, and some disbelieved."

There is no personal description of Jesus in the Scriptures. So, forget all the pictures that you have seen, no matter how good the artist. No personal description of Jesus in the Bible because you are the Lord Jesus Christ. And the day will come, they will know you to be Jesus Christ, regardless of your sex. And they will know you, identified as you are, -- you are Mary, you are John, you are Jim, you are Stanley, you are Benny; and that is the Lord Jesus Christ. They will know you as their friend, and still know that you are the Lord.

So, everyone will be the Lord Jesus Christ, They all form "one Body, one spirit, . . . one God and Father of all," -- without loss of identity. You are individualized; and you tend forever and forever towards an ever greater individualization. You reach that climax of it all as what you are individually but as the Lord! And they will see you and know that you are the Lord, while you are walking this earth, may I tell you? Not in some after-death state.

When this thing happens to you, there are those in your circle of friends who will see you, and they can't believe their own eyes, but they can't deny what they saw. They will know you are the Lord. They will dine with you the next night, have a drink with you, tell you a joke; you tell them one, and still they can't get it out of their heads that they saw you and you were the Lord. They know that you are the

Lord, and yet you are the same friend they have always known. But they saw you as you really are after you have been born from above.

So, man must be born from above or he cannot enter the Kingdom of Heaven. Everyone will be born from above, for that One to be born is already in man dreaming. The Dreamer-in-man is Jesus Christ. You are dreaming this world. Now dream it nobly. Dream noble dreams. All can come to pass.

In your dreams dare to assume that you are the man that you want to be. Assume that you are it, and persist in that assumption; and that assumption, in a way you do not consciously know, will harden into fact. All assumptions if persisted in become what the world calls "reality.' So, do not give up. The most fantastic dream can become true if you assume it and walk in the assumption as though it were true.

Night after night, sleep as though you are the man -- the woman -- that you would be or that you would like to be. And then, if tomorrow does not bring it to pass, it doesn't matter. There are intervals of time between the assumption and its fulfillment. It's like generation. So, if you dare to assume it, give it time. And then some bridge of incidents will be built for you without your conscious knowledge of it, and it will lead you across that bridge to the fulfillment of your assumption in a way that you do not know.

So, dare to assume a noble concept of yourself. Live in it as though it were true; and may I tell you? It will become true.

Now a lady wrote me this week and asked me if I could throw some light on this. She said, "I found myself in a dormitory. I recall the dormitory, for I was in that school from the age of 12 to 18. But here you are as an instructor, and you are teaching all of us how to solve puzzles. You did not actually do it for us; you allowed us to use our own talents, but you are instructing. You were the instructor teaching us how to solve puzzles, leaving us full freedom to make our own efforts.

"Then you sat next to me, and you asked me this, -- and this puzzled me because I do not understand what it means. You asked me, 'Do you know what twenty-seven is?'"

Do you know what twenty-seven is?

Now she said, "I do not, and I cannot throw any light on it whatsoever. If you can throw some light on it, please do."

Well, there are twenty-two letters to the Hebrew alphabet; but really they are twenty-seven, for there are five finals. Twenty-two originals, but five are repeated and called "finals." So, there are twenty-seven letters.

I would suggest to this lady to read the 27th Psalm tonight. Take the 8th verse. It's a glorious Psalm. It is not long -- a very short one.

> Thou hast said to me, "Seek ye my face."
> My heart says to thee,
> "Thy face, Lord, I seek.
> Hide not Thy face from me." [Psalm 27:8,9]

That's the whole drama, the Father and the Son, for no one can reveal the Father but the Son. And this

is the Son -- David -- speaking. He is speaking to his Father: “Hide not Thy face from me.”

Yet you told me to seek your face.

My heart says to you,
“Thy face, Oh, Lord, I seek. Hide not Thy face from. Me.”

That’s the drama.

Now in her letter she said, “Recently I have been having these dreams where I know I am dreaming. I am trying so hard to see what I am seeing, but I know I can open my eyes and see differently; but I am struggling to open the eyes and they won’t open.”

They are actually on the verge of it, my Dear. You must open the in-current eye, because you are going to see inwards into the world of thought -- into Eternity -- that which is ever expanding in the bosom of God, -- what is it? The human imagination.

As someone wrote, they had their ears pierced -- not the lobes of the ear, but the very center of the ear. Yes, they must be pierced, too, as told you in the 40th Psalm: “Ears Thou hast pierced for me.” [Psalm 40:6] You have made holes in them, that I may hear the heavenly sphere; we only hear the sounds out here -- the noises. But there are ears to be pierced, and there are eyes to be opened. Then in-current eyes open up into the world of Eternity, into the world of thought, and forever expand; and that eye is the human imagination, which is one with God. For:

“Man is all imagination; and God is man,
and exists in us and we in Him.”
“The eternal body of man is the imagination,
and that is God Himself.”
[Blake, from “Annotations to Berkeley” and “The Laocoon”]

So, be careful what you imagine. I don’t care how trivial it is, it will come to pass. The whole vast world is nothing more than the confused imaginations of men and women. So, if it seems confused, it is because man is not in control of his imaginal acts. He thinks he can imagine anything with impunity, but he cannot. It all comes into the world to confront him, and to show him what his harvest is. He planted it somewhere along the way; and now here comes his harvest, and he doesn’t recognize his own harvest.

Now, this being my last night, -- I have no plans for the future, -- I am going to give you a full opportunity to ask questions. First of all, let us go into the Silence.
(Following the Silence): Now are there any questions? Don’t be embarrassed. This is my last night here; so take full advantage of it.

(A lady asks a question that is unintelligible on the tape.)

NEVILLE: The question is, -- you will find it in the end of the Gospel of John when he asks Peter if he loves him. “Peter, lovest thou me?”

And he says, “Yes, Lord, thou knowest that I do,”

He repeats this question three times, and it annoys Peter at the end. That's the story. [See John 21:15 and following.]

I can say in words that I love you. I want it carried to the depths of your own being; so I repeat it. I repeat myself here night after night after night, because people I think heard me, and then I discover they didn't really. If they had heard me to the point of belief, they would live by it, because man lives by his beliefs. And when I find them not living by what they have confessed in words that they believed, I know that they really didn't believe it at all, because man lives by belief.

Then I say, "Well, do you believe it? Do you really believe that what I have told you is true, that I was born from above? Do you really believe that David is my son, and he is the son of God; and therefore he revealed to me who I really am as against what I thought I was?"

You may say in words, "Yes, I believe you."

Then I may find you after that disbelieving by your behavior. And so, at the very end he asks him three times; and you will find the word that he used to be "love." There are different words. "Eros" is love on the lowest level, and man mistakes that for love. "Aphrodite"(?), that's love -- something entirely different. So, man thinks of sex. All right, I am not denying sex. Sex is a very important thing in this world -- very important; but people will say, 'I love you," meaning sex. Others, an entirely different emotion permeates them.

I stood in the presence of Infinite Love, and it's Man; but there was no feeling of sex about it. He embraced me, and our bodies became one body; we fused, when I answered his question. He said, "What is the greatest thing in the world?" and I answered, "Faith, hope and love; these three. The greatest of these is Love." [I Corinthians 13:15] At that, he embraced inc. Now, our two bodies became one body. As we are told in Scripture, "The two shall be one." [Matthew 19:5]

But on this level, sex plays a very important part; but the day will come, the body is going to be split in two from top to bottom, and that energy that went into generation will be reversed and move into regeneration. So, he asked the question at the very end of the drama.

Now, let me make this statement: When I said, "He asked the question," -- the Gospels were written by anonymous characters. No one knows who Matthew, Mark, Luke and John are, -- no one. They are anonymous names. They were only relating their own experience, but they told it in the form of a story.

So, here is an allegory.

An allegory is a story told as if it were true, leaving the one who reads it or who hears it to discover its hidden meaning and learn its truth. So, they related their own experience, whoever Matthew, Mark, Luke and John were. They took the name because a name in Scripture has great significance; it's not just a title or, I would say, some little tag.

The name "Jesus" is the same as the word "Jehovah." The same "Yod He Vau" begins both words. The root is the same. "Jehovah" is "Salvation." Jesus is called the Saviour; that's salvation. And so, the Saviour was born, -- Jehovah was born in a man and they related their own experience and told it beautifully. But--

"Truth embodied in a tale

Shall enter in at lowly doors." [Tennyson]

So, they told it in the form of a story, that it would be accepted that way; and then gradually as you accept it, it will unfold in its true form.

So, Peter was the one who denied him three times before the cock crowed. So, he is still reminding him that he did at the very last deny him. "You turned your back upon me three times, and I told you the cock would not crow until you had denied me three times, and then the third time you wept bitterly because you knew how prophetically true my words were."

So, man will swear, " I will live by this for the rest of my days." All right, you don't have to swear. Try it! Try living by it! It's not the easiest thing in the world to watch one's imagination morning, noon and night, and to actually control it as you would a boat at sea when you steer it in the direction you want it to go. But, it has to be done eventually. Therefore, get started now.

"If you say you love me, you will keep my word," he says.

So Peter says, "You know I love you."

Well, the only way you can love me is to obey my word. "Those who love me," he said, "obey the word."

"What must I do to be doing the work of God? [John 6:28]

"Believe in him whom He has sent." [John 6:29]

Well, the only one you can believe in -- what? A little man? No; believe in the teaching, for he tells you, "They aren't my words, but the words of Him who sent me."

So, if you really believe that, you will believe the words and live by them. So, he asked it three times and let Peter deny him three times.

Are there any other questions, please?

(A gentleman asks a question that is not intelligible on the tape.)

NEVILLE: That was a colored man in Barbados. His name was Jordan. I was a boy. Of course, I didn't know the story until I was in my 20's. It was never told me. But I am one of nine brothers and one sister. My brother Victor met the prophet Jordan. He was known as "the prophet." He was light-skinned; he was a mulatto, and everyone looked upon him as one who really had the prophetic vision. And he met my brother Vic, and he said to Vic, "What number are you in the Goddard family?"

Vic said, "I am the second."

He said, "Now, what do you want to be?"

He said, "I want to be a businessman."

He said to my brother Victor, "You are going to be a very, very successful businessman."

Now he said, “What does the third one want to be?” That was my brother Lawrence.

He said, “He wants to be a doctor.”

He said, “He will be a very good, successful doctor. But,” he said, “don’t touch the fourth one. He belongs to God. The Lord has sent him to do a definite work; so don’t touch him. You can’t persuade him to do anything outside of that work that God sent him to do.” So, I happen to be the fourth one. Now that is what my brother Victor told me when I went back after I was gone for twelve years.

No Other Gods

16 July 1968 by Neville

Tonight's subject is There Is No Other God. You find this in the First Commandment in the Book of Exodus, the 20th chapter. "I am the Lord your God, who have brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me" (Exodus 20:2), followed by the Second: "Make no image, whether on earth, the heavens, or below the sea." (Exodus 20:4)

No image! Now, if I hear the word, "God," do I make an image? If you hear the word, "Jesus," do you have an image? If you have any image other than "I Am," you are violating the Commandment.

"I am the Lord — " Well, that could be translated: "I am the I am," for the word translated, "The Lord," is the same word which is: "Jod He Vau He" and: "When I come to the people of Israel, and I tell them that the God of their fathers has sent me, and they ask me, 'What is his name?' what shall I say? "Say to them, I Am has sent you. That is My name forever, and by this I shall be known throughout all generations.'" (Exodus 3:13-16) My own name: I Am. So, "make no graven image unto me," (Exodus 20:4) and those who know thy name put their trust in thee.

Now, these are the commands of Scripture. If I really believe it, I can turn to no other. I can turn to nothing in the world, but to God; and God became me, that I may become God. So, the very core of my being is I Am. Before I say, "I am a man," -- I am. Before I say that I am rich, poor, known, unknown; before I qualify it, condition it, put anything upon it, that core is God That's I Am!

Now: "Why call me Lord, Lord, and do not the things that I say?" (Luke 6:46). Now, he puts no limit on this power, none whatsoever. "Whatever ye desire, when you pray, believe that you have received it, and you will" (Mark 11:24). He does not say it's good for you or it's bad for you. It's entirely up to man to make the choice. Do I know what I want? Well, if I know what I want and I <u>believe</u> this and trust <u>wholly</u> in God as my own wonderful human imagination, then I <u>should</u> change my outer <u>world</u> to conform to my imaginal activity; so Israel's <u>delivery</u> from Egypt, from the "house of bondage," is your own wonderful human imagination delivered from the facts of nature.

You see the facts, you hear the facts; but I don't like them. I will admit I must have had something to do with externalizing the things that I dislike; so in my ignorance I imagined all kinds of things. I thought I could get away with it. I thought no one saw me, that no one would know what I'm imagining when I'm alone, for no one is around. I am not speaking, I am not talking to any one, not writing it down; it's a secret, — it is <u>my</u> secret. It's all my imagination, so can't I indulge myself?

I pass some one on the street and say, "Oh, what a face!" I said it all within myself, and then I heard some news of some one else, and I was envious of what I heard. I heard it, and I became envious of what I heard. It's my own wonderful imaginal activity. I fail to recognize my own harvest when they appear in my world, but I cannot deny there's a law that supports every phenomenon in the world. Therefore, be not deceived, for God is not mocked. "As a man sows, so shall he reap." (Galatians 6:7) And I am sowing — morning, noon and night — by what I entertain in my imagination, for <u>that</u> is Christ Jesus.

Man is all imagination, and God is man and exists in us, and we in Him, and the eternal body of man is his imagination, and that I Jesus himself, and <u>we</u>

are his members -- one with the body of Jesus, and that is our own wonderful human imagination. And one day, it will awaken like a flower, and we shall see what we did in our darkness, in our ignorance.

No condemnation, for we have paid the price while we acted unwisely. So, there's no final judgment when you and I are brought before some external being to be judged for what we did. We are paying the price morning, noon and night, as we walk the earth. I read this unlovely thing, I read this lovely thing, and then suddenly I realize, Why, I did it myself! I planted it. No God on the outside gave it to me in response to a prayer; my own imaginal activity did it. No one rewarded me -- no reward! I simply set it in motion. I did it, wisely or unwisely. I did it, willingly or unwillingly; but I did it. And so everything comes into my world because I, in my moments of imaginal activity, -- and I don't stop it; I'm doing it morning, noon and night, -- I set them in motion.

So, if I am really free in the sense that I have been delivered from Egypt, it means that my imagination is so controlled -- and I am one with it, that I refuse to accept the "facts" of life unless they conform to the ideals that I want to enjoy in my world.

So, I hear something of a friend of mine. He is unemployed. So, he's unemployed, -- that's the "fact." Well, am I really free? If I am really free from the tyranny of Egypt -- free from the "house of bondage," having heard what I heard, I will now represent him to myself as gainfully employed. Now, the facts deny it, but I will remain faithful to my assumption as though it were true, confident that imagining creates reality; and, therefore, if I persist in my assumption, it will harden into fact.

Well, having done it and proved it over and over and over, having shared what I have discovered with others, to see them doing it over and over, -- then you become indifferent as to what others think. If there is evidence for a thing, does it really matter what another thinks, -- if they tell you that you are stupid to believe that an imaginal act will harden into fact? You mean that you have nothing in this world, -- but nothing! and you dare to assume that you have, -- not only that you have, but you have what you want, and that others share it with you, and they know that you have it; and you'll sleep this night on an empty stomach in the belief that you've been well fed? that you sleep this night as though things were as you desire them to be, when every "fact" of life during the day denies it? Well, that's what we are called upon to do!

We are called upon to trust Him -- to put our trust in Him. Who is He? My own wonderful human imagination. I don't say his imagination, -- not his. "I Am" is his name. It's first person present; not "I was;" not, "I will be," but "I Am."

But suppose I have imagined it and it hasn't happened? Well, then, what are you doing now, saying that I once imagined it and I am not still imagining it? In other words, if you call me by my name, you say, "Well, Neville"; I'll respond. If I'm running away from something of which I am ashamed, I will still in some strange way show that I do respond to that name. Well, now, I've put a name on "I Am." I Am -- and you name it: healthy, wealthy, known -- whatever it is you desire in this world. Why forget it? Why forget what you've put upon the name of God? For the name of God, and the only name of God, and the everlasting name of God is "I Am." He has no other name.

Now, the Christian world will speak of Jesus Christ; but the minute you say, "Jesus Christ," you make an image, painted by the churches of the world

after two thousand years, in violation of the Commandment: "Make no graven image of me."

There is no personal description of Jesus in Scripture, but none! Can you write a biography of a man -- any man, and not in some way give away just what he may look like? Can any one write the biography of Lincoln or the late President Kennedy, and not say something about his personal being? You can't do it. Yet, here is the greatest in the world, and not one word of his personal being is mentioned in Scripture. Was he tall? Was he short? Oh, I know there are priests in the world who will tell you he was five feet one. They have found some kind of a shroud. They've just found the bones of Peter! And all this nonsense in the world -- this is not Scripture. Scripture is a psychological drama. It is supernatural, completely supernatural. It hasn't a thing to do with any person who walked the face of this earth. And the living reality of the world is Christ Jesus. But Christ Jesus is your own wonderful human imagination. When you say, "I am," that's He!

Now, of course, the Christian will say, "The Lord Jesus Christ is my Lord," meaning external to himself, and he worships that; but you will say, "Adonai," or "Jehovah." The Adonai Elohim, -- that's my God. And something external, in spite of the Commandment; and both are totally unaware of the fact that Jehovah and Jesus are one; and Jehovah and Jesus, both being one, -- and what is one? I Am. "I Am, -- that's the oneness of the universe. Well, if I can get through any one's head, and he completely believes it and trusts in it, and is willing to die rather than turn to a false god, he cannot fail.

You will say, "Well, then, when is it going to happen, for I imagined it?" Well, here are the words of Habakkuk:

> "The vision has its own appointed hour,
> it ripens, it will flower;
> if it be long, well, then wait,
> for it is sure, and it will not be late."
>
> -- Habakkuk 2:3 (Moffatt's translation)

It's like planting a seed. Well, don't dig it up every day; just plant it in confidence that it contains within itself the powers to externalize the contents of itself, whether it be a grain of corn, a grain of wheat, or the sperm of a man. It will bring forth whatever is contained within it. And, so, all things bring forth after their kind.

So, if I dare to assume that I am the man I want to be -- and I define it, -- I don't modify it, I don't limit it, -- I dream of the kind of a person that I want to be. Now, it need not be based upon the assumption of another or upon any recommendation of another, because if I discuss it with another, he will say, "Well, you know, you should have money." Well, it's not my desire in life. I have to have money to live, yes, and pay Caesar's world; but that is not my goal.

Here recently, a man down south died leaving a personal fortune of seven hundred million dollars. You have heard of the name; hss name is Allison. We have his theater down south, a lovely theater -- I've gone into it -- something new in the Music Center. He owned the entire stock of the largest insurance, -- that is, home insurance and loan company im the country -- it may be in the world with assets in excess of a half-billion dollars. He has all the stock; it's

his. He left it to his wife -- his second wife of a few years, and his son by the first wife of 18 years. Now, that man thought that if you didn't work eighteen hours a day making money, you were no good. He didn't contact his people; in years he never made one contact with the managers of the different branches. He remained at home; he didn't want that personal contact. He was aloof. Just money -- money -- money -- money. Well, I tell you, he didn't take it with him!

And, so, to give all of your life to the building of something that you can't take with you, -- and you so love it and you can't take it, -- that's why we are told: "Seek first the Kingdom of Heaven, and all these things will be added" (Matthew 6:33). "For your Father knows you have need of all of these things" (Luke 12:30). But put your heart completely on a goal that will be taken with you. So, we are told: "Set your hope fully upon the Grace that is coming to you at the Revelation of Jesus Christ" (First Peter 1:13, Revised Standard Version).

If any one would ask me tonight to advise him as to what he should want in this world, I would quote that passage: Set your hope fully upon the Grace that is coming to you at the Revelation -- " the unveiling -- "of Christ." Well, who is He? Your own wonderful I-Am-ness. Christ is God the Father. Well, if He's Got the Father, He has to have a Son.

Don't tell me you are a father and there is no son to bear witness of your fatherhood. So, is He really a father? Is He really in me? Yes, He's in thee, and He's a father. Well, where is it said in Scripture that Jesus Christ is a father? Did it name his son? Yes, it did, if one reads it carefully.

"And so he turned to the crowd and he said, What think ye of the Christ? Whose son is he?" (Matthew 22:42) for the New Testament begins on the statement: "This is the book of the genealogy of Jesus Christ, the son of David" (Matthew 1-1); so they answered, "The son of David" (Matthew 22?42). And he then asked a very simple question: "Why, then, did David in the spirit call him, Lord? If David thus called him Lord, how can he be David's son?" (Matthew 22:43,45)

Well, every son of the ancient world referred to his father as, "my lord." He's telling you David is his son. Well, now, chronologically, David lived -- if I take it chronologically, as a secular history, David lived one thousand years before the Advent. Well, how can he be his son? Because it is not secular history. "Before the world was, I am" -- "Before Abraham was, I am" (John 8:58). And when the world shall cease to be, I Am. Therefore, he is not something that came into this time slot at a certain point in time. He was before the whole vast world was. And he was a father before the world was. And who is that son? David.

David is the sum total of all humanity. For to the Hebrew world, history consists of all the generations of men and all of their experiences fused into a single whole, and that whole is called Eternity. And Eternity -- the Hebrew word is "Olam" (O-l-a-m); it's translated: "Eternity."

Now, in Scripture, David stands before the king; and first he asks his lieutenant, -- he said, "Abner, whose son is that youth?" (First Samuel 17:55) Listen to the sentence carefully. He's not concerned about the lad; he's concerned about the lad's father. He said, "Abner, whose son is that youth? and the lieutenant answered and said, As you so liveth, O King, I cannot tell. He said, Inquire whose son the stripling is.." They inquired; no one knows. And then David stands before the king, holding the head of the giant Goliath in his hand; and

said to him -- "He said, Whose son are you, young man? And he said, I am the son of thy servant Jesse, the Bethlehemite." (First Samuel 17:55-58)

Listen to it: in each case he's inquiring about the father; so the answer comes back: "I am the son of Jesse." Well, Jesse is any form of the verb "to be." He's telling the king: I am the son of Him Whose name is "I Am." That's who I am, the son of the One Whose name is "I Am." Well, who is "I Am"? "I Am" is the name of God forever and forever; so he tells you he is God, for David calls him "father."

Now, if Christ became me, as Scripture teaches, "Do you not realize that Jesus Christ is in you? unless of course you fail to meet the test!" (Second Corinthians 13:5) Well, if He is in me, then I, too, must be a father, for He is a father; and if I am Christ, I have to be the father of the same son. There can't be another son, -- not a David, but the David. Well, David does come, -- one glorious explosion in your head, and when it all comes down and the dust is settled, here before you is this glorious boy as described in the Book of Samuel. Here is David; and he's calling you, "Father"; and there's no uncertainty as to this relationship: you the father, and David the son. There is no other way that you will ever know that you are the Lord Jesus Christ, who is Jehovah, unless His only son calls you, "Father."

And that's how Scripture unfolds within us, and every one is going to have the experience.

So, have no other God, but God. Do not turn to any outside God. They do not exist; they are false gods. If there be a Christ other than He who is crucified within us, who actually rose and continues to rise in us, that Christ is a false Christ; and that Christ, all the priesthoods -- and, I mean all denominations: Protestants, Catholics, and the Rabbinical world -- teach as an external god. Any teaching of an external god is a false god. There is no external god. "Make no graven image unto me." (Exodus 20:4)

So, here, -- to have no other God, we are asked by Scripture to put it into practice, for I must fulfill Scripture. Scripture must be fulfilled in me. The only purpose for being is to fulfill Scripture, for everything in my world is going to vanish. If I owned the earth, I will leave it behind me; and eventually everything is going to vanish and leave not a trace of ever having been present. But this reality I cannot leave behind. So, I only can take with me that portion of Scripture that I have fulfilled.

So, to what extent have I fulfilled Scripture? To what extent am I living by Scripture? I must live by it. So, you find yourself free -- free of the horrors of the world when you really have only the one God, -- not two gods. "Hear, O Israel, the Lord our God, the Lord is one" (Deuteronomy 6:3) -- not two. That is the great confession of faith of the Hebraic mind; but do they mean it when every Friday night in Temple they say -- and it's a beautiful thing when it's intoned in the Hebrew language; it's beautiful, it moves you; but those who hear it and give the response, do they believe it? -- when they believe that something outside of Self is their security? Take from me everything, but don't take from me my name that is God. If you don't take from me and rob me of the feeling that I am, then take all the little things for these are only shadows. I'll rebuild it. I will rebuild everything as you take it from me. So, I grant you the right to take it from me, but don't take from me the knowledge that I am the One that men call God, -- not Neville, not any little thing that you can tag but just simply my awareness -- when I am aware of being, and this wonderful human imagination, -- that is God!

Now, is there any thing I can't imagine? No. I may not believe it's possible to do it; but don't tell me I can't imagine. I can take any one in the world and tell them a little story. The story could be fantastic, incredible; they will follow me if I use language that they can understand. Let me use the language that they use, and let me come down to their level and find words that they understand, and tell the story. The most incredible story in the world, -- they can follow me. They will follow me how? In their imagination. As I tell the story, they will follow me, and they will know exactly what I'm talking about; so let me tell it with understanding, for they can do it. What is impossible to a man who can understand? So, he begins to imagine the state.

Now, let me show you in a simple way how this thing is done, because in the world of Caesar we do depend upon our senses, and we give reality to things based upon the sense -- the sense of touch, the sense of sound, the sense of sight; and we give reality to it. So, we employ these. Imagination is spiritual sensation.

Now, I don't need the actual object before my senses or to touch it with my hand at the moment. I can imagine it, but can I touch it in my imagination? Well, see if you can't touch it now. Think of a tennis ball. Just think of a tennis ball. Well, it's out where? Can you bounce it and hear it? Bounce it in your imagination, and hear it. Can you hold it? Can you feel the texture? Can you smell it? All right, you've done that much.

But you will say, "That's all imagination; that is unreal. It doesn't exist." All right.

Now, take a baseball. Do the same thing to the baseball. Does it bounce? No, it's harder; it doesn't really bounce in the true sense of the word. Well, does it feel like the tennis ball? No. Does it smell like it? No. Well, if you can discriminate between these two substances -- these two objects, -- well, then, they must exist. You can't discriminate between nothings. If one is nothing and the other is nothing, -- well, then, you discriminate. You can only discriminate if they exist. They exist, invisible to mortal eye; but they exist.

Now, everything in this world exists in the same way. If you bring it into your mind's eye, it exists. All it needs on your part is the acceptance of the reality. Can you believe that it's real? If you can agree that it's real to the degree that you are self-persuaded that it's real, it will become real.

Now, when men like our late President and the late Churchill and the present Anthony Eden will make these bold statements, -- if you tell people as they listen to you, who said it, they are inclined to accept it because the men were prominent when they lived here. And, so, here, Mr. Hoover -- he sent me an autographed copy of his address that he gave in the City of San Francisco the last time he spoke at the G.O.P. Convention; and he said that nations with its many forms of government, its revolutions -- all the things concerning a nation -- "The rise and fall," he said, "could be written in terms of the rise and fall of ideas implanted in the minds of men." Now that is Mr. Hoover.

If I said John Brown said it, all this is silly; but a man who sat in the White House, -- and, although he only held it for four years, I do personally feel he was a very able man, -- a man that was far, far greater than present history has ever given any account of -- a really great man. And he said, "The rise and fall of nations (or the rise and fall of families -- the rise and fall of an individual) could be written in terms of the rise and fall of ideas implanted in the mind of that individual or that family or that nation." Change these ideas. -- you don't have to fight; it will go down if you put it down. It will go up if you rise up to it.

Now, Churchill said, "This is an age in which the fortunes of people are determined by their moods." This is not an age where people think, Well, now, give me something first and then I will feel happy about it. No, he said the mood determines the fortunes, rather than the fortunes determining the mood. Now, that is Churchill, a very practical man; and here hs is telling the entire world who will listen to him that a mood -- if you hold a mood, -- well, what is a mood but an imaginal state? How would I feel if it were true? Well, what true? That your dream had been realized. How would I feel if this moment I desired some intense wonderful thing and I had it? But how would I feel? Well, that's a mood. Churchill tells us: Catch the mood, and the mood will determine the fortunes. Don't wait for the fortunes to react to the mood, but catch the mood and make the mood become causative and produce the result in the outer world -- the fortune.

And, then, Anthony Eden made the statement that: "An assumption, though false, if persisted in, will harden into fact." It's denied by the evidence of the senses; reason denies it, but he tells us, If I dare to assume a thing, -- and he said this at the Guild Hall in London when he was Prime Minister. It was his duty to address all the heads of the different aspects of the Commonwealth on this day at the Guild Hall. And they were having difficulties then with Russia, and he was calling upon the entire Western World — speaking to the British peopl but calling on the Western World to change their attitude; for, unless the attitude is changed, you cannot change Russia; and if you are always going to be suspicious of her, and treat her as though she could never be trusted, -- well, then, you are going to have similar things multiply in the world. All you have to do, he said, Assume that they are reacting as you desire them to react; and if you persist in that assumption, it will harden into fact.

Well, I have tried it. I have tried it with some person in my world that seemed stubborn in their attitude towards -- well, another, or even self. My wife, when we were first married, she worked at the Music Hall, and the man who was her boss -- a Russian, would keep her after hours. He wouldn't come to work until noon; she came to work at 9:00, and her hours were from 9:00 until 5:00; but he didn't come until 12:00, and he liked to work late at night, and just as she was about to go home, he would call her into his office and say, Billie, I want you to do this, that, and the other, -- and delay her dinner by an hour and a half, two hours, or more. And she resented this attitude of this man; so I ssid to her, "Why, Darling, as long as you are going to act this way towards him, he has to respond in like kind. <u>You</u> know the law; <u>he</u> doesn't. So he makes a fortune, and you don't make a fortune, but you are an artist." She was a designer for the costumes that appeared on the stage of the Music Hall for eleven years. So, I said, "Talk to him as though he had praised you for your work. This morning when you go to work," -- we were only five blocks from the Music Hall where we lived on 55th Street -- "as you walk down Sixth Avenue, make a mental picture of him walking with you and hear his voice"-- it's a distinctive Russian voice"-- "and have him in his own broken English tell you how thrilled he is with your designs -- so much so that he wants to use all of them, but the budget does not allow it; yet he wants to use every one you've brought down. How would you feel if he wanted <u>all</u> of them, and not take just two or three and send you back to your office to bring another four or five; but he wants every one that you have submitted?"

She started doing it. Do you know? it wasn't 24 hours that his attitude changed towards Bill, and remained changed because <u>she</u> changed it. So, we have

that in Scripture: "We love Him, because He first loved us" (First John 4:19). Our love of God is response. Well, your love of any one is response, unless you know what you are doing and you set it up in motion. And, so, if you want some one to respond, you have to start it first. So, she started it with him -- Leonidov; and to this day, -- of course, she hasn't worked there in years, -- b. to this day when we go back, if we go to the Music Hall, he is all praise and and joy. He could not be nicer; and, yet, for eleven years he was, in her eyes, the devil!

Well, this is life. And it's entirely up to us. What are we going to do if I have no other god? The minute she spoke of him as causation, she had another god; and he had the power to do what he was doing, and he had no power; because the very day she changed it to the real God, he had no power. He could onl reflect the activity of her own mind. So, if I think, Now he can fire me, -- then, I've given him a power he doesn't really possess, because the world is yourself "pushed out." The whole vast world bears witness of the being that you are; for you are God, and God is a protean being. He's playing all the parts -- good, bad and indifferent. So, it's entirely up to us what we are doing, that w conjure in our world the different ones that bear witness to what we are doing. They reflect the activity of our mind.

So, if you have no other god, life will be so marvelous for you. You can't begin to believe or to understand how free you are! Yes, in the world beyond this -- in the world of dream, you still catch yourself in the world of dream not responding like some automaton. You don't act like some slave simply moving under command of your attention. You find yourself breaking it and changing it even in the dream. When you get to the point where in dream you are in control, and your attention is not -- I would say -- the victim, but it is actually the o under control of you, then your whole vast world will change.

Now, all I can ask you to do is try it. Just simply try it, and don't say one thing is too difficult or this one is impossible.

Here is a chap. His best suit he tells me: "It was my best suit. I liked it. I sent it to the cleaners. I always liked the job the cleaner did; and when I call for my suit, the pants were missing. After two or three days of intense search all over the plant, he couldn't find the pants. My wife began to bawl him out. I said, "Don't do that. I really believe in this law. The man said to me when I made my third visit, 'I want you to sign this. I'm insured, and I will get a new pair of pants for you to match the suit.' I said, 'No, I don't want a new pair of pants; I want my pants. I just want my pants. I will not sign it,' -- no signing." He said, "On my way down the freeway to work, I took my imaginary hands -- I didn't take my physical hands off the wheel; I'm driving down the freeway doing 65 miles an hour, but in my imagination my hand i on the pair of pants. I can feel the texture, as you just did it with the ball. I can feel the pants. I'm actually feeling it. I did it all the way down to the office. That night on my way back, I rode wearing the pants; I could feel them on my thigh, and my hands could feel the texture of the piece of cloth. The next day, the man calls my wife to say that in delivering a suit, that the pair of pants were under the pants for that suit." Some one had hidden two pants on the one, but it happened that his was the hidden one. And they found the pair o pants.!

Now, you will say, "Well, that's a mere coincidence." There is no accident in this world. Don't think that one thing happens by accident. There is no su

thing. All things have causes. Everything in the world begins with some cause. Well, now, he redeemed his pair of pants by not accepting the evidence of the senses. You can do that with everything in this world, — I don't care what it is. But we are the operant power. It doesn't operate itself. If I know what to do and I don't do it, it doesn't work itself! I have to actually operate this wonderful principle in my own wonderful human imagination. So, I can't pass the buck.

You get to the point, as my wife — years ago -- said to me, "You know, the one thing wrong with you, Neville, -- you can't trust any one but yourself."

I said, "I trust every one, but I don't ask any one for help, if that's what you mean."

I will trust them, because they are myself "pushed out," and I do trust myself. But why must I turn to another and ask another, when God is not another? He is centered in me, as my own wonderful human imagination. And wouldn't it be far better for me to suffer in the interval to discover God than not to suffer an never discover Him? Always passing the buck? Asking this one, that one, or the other one? No; I've got to stand on my own feet.

In fact, my dancing partner, when Bill and I got engaged back in 1936, -- she said to my wife: "You know, I'll tell you one thing, how to keep him. Wear a dress that resembles the Bible. He's always reading it." She heartily disapproved of my interest in the Bible. To her, the theater and all the things of that sort were far more interesting; but for me to sit home and find interest six hours a day, seven days a week, in reading the same book -- the Bible -- well, I haven't exhausted it, and I could not in eternity. It's the Word of God. It's ever fresh;day after day, the Book is fresh. And yet, the sixty-six books, I've read them over and over and over; and I read them with the Concordance — both t Hebrew and the Greek, and it's ever a fresh book. When people say to me, Have you read so-and-so? I say, What so-and-so? "Well, it's the best seller." "No, I haven't, and please don't give it to me. I have no time to read it."

So, they are always forcing books upon me, but I don't have time to read them, because I never exhaust the one Book, and that is the Bible.

Now, it may seem insane to takeone book over the two thousand years and sti make it modern, but the Bible is contemporary. It's not an ancient work; it's forever! It's contemporary. These characters are eternal states dwelling in the imagination of man, and the day will come when you will meet them, and you will knaw they are states; but when you enter the states, they become animated. You animate the state of Abraham, and here is Abraham; but it's a state, but suddenly it takes on to you flesh and blood. It becomes an animated being, and it is Abraham. You don't have to ask any questions as to who are you? -- you know when you enter the state of Abraham, which is the state of faith.

All these are states -- eternal states, which is God's drama; and man passe through states, as he passes through cities. If I pass through a city, the city doesn't cease to exist becase I passed through it. It remains for any one to pass through. Well the same thing is true of states. I pass through the state of poverty. When I pass through poverty and rub it off and assume, while I'm poor, that I am rich; then when I become rich, poverty hasn't ceased to be, any more than the state or the city ceased to be. It remains a state for any one to enter it.

When you know this, you can forgive every being in the world. He fell into a state, and people say, "He's poor." He isn't poor; he's in a state of poverty. He can get out of that state. While he's in it, assume that he is free. Assume that he is now wealthy, or whatever he feels would be security; and while he is in that new state, the other one ceases to be to him; but it remains a permanent state for any one, knowingly or unknowingly, to fall into it.

Therefore, when you know this, you can say with Blake: "I do not consider either the just or the wicked to be in a supreme state, but to be every one a state of the sleep which the soul may fall into in its deadly dreams of good and evil." It falls right into a state and remains in it, and then the state externalizes in his world.

When you know this, you are as free as the wind, and you will not go to sleep at night in any state other than the state of your desire. You just would not. Yet, yet, people will say, "Just give me five more minutes, because I so love the feeling of being unwanted." Haven't you known people that way?

I knew a man in New York City during the Second World War. He hated Roosevelt -- hated him! And the man said to me quite innocently -- he came to my meetings; he said, "When I shave in the morning, I tell him what I think of him. I spend every minute that I'm shaving my face telling him what I think of him, and it isn't pleasant."

I said, "Why do you do this?"

"Well," he said, "you know, if you go to a Broadway show tonight and spend ten dollars for a seat, you couldn't get the kick in the two and a half hours for ten dollars that I get for nothing in ten minutes in the morning. I get all my emotions aroused, and they are flaming because I so hate the so-and-so." He says, "Who do you think you are? A king? You put your son, who is not a soldier, and make him a general." And he's telling all these things.

Well, Roosevelt wasn't hurt; he was hurt. He offered Roosevelt gifts that he did not accept. If I give you a gift and it's not accepted, who is stuck with it? I, the giver. I offered it and you didn't take it; so I'm stuck with it. So, he offered these things to Roosevelt, and Roosevelt didn't take them; so he was stuck with them, and his world simply went this way. He was an only child. What possessed him to dislike a man he'd never met, -- but people do that. And people will not get out of the mood; knowing the mood is causative, they still stay in it, and "eat worms," as it were, -- just revel in it for a while, not knowing that it's going to come to pass. And when they least expect it, the harvest will appear. They will not recognize their harvest, and they will deny they ever planted it or had anything to do with the planting of it, but it had to come just as they did it, and that's the law.

So, here, take this seriously. Find out who God really is. I tell you from my own experience, He is your own wonderful human imagination. And that wonderful human imagination is the Eternal Vine -- the body of the Lord Jesus Christ. We are His members (paraphrase of Ephesians 5:30). And the Lord Jesus Christ is one with the Lord Jehovah. They are one, and the name of both is "I Am." That's God! Well, can you say, "I am"?

A little child when it's born, before it can see anything or know anything, it must first know that it is. Its little hand comes up, and it doesn't even know that its hand is its own, and it looks at it for a second and then it falls,

and it wonders, "What has happened? Where did that something go?" It doesn't know it's its own hand, -- eventually, if it stays long enough for it to look at it; but before it can identify a hand, it must first be; and it is saying, without using words, "I am." Every one is saying, "I am," for that is the breath of man, because that's God-in-man. Without God-in-man, there is no man. And God's name is Himself; and therefore, every one, even the moron, is saying, "I am."

One who suffers from total amnesia is aware of being, even though he doesn't know who he is and what he is and where he is. He still knows that he is. Well, that's God.

Now, we start on that premise and build the structure that we want in this world of ours. Now, let us go into the Silence. Good.

Now, are there any questions, please?

(A lady asks a question which is inaudible on the tape.)

Neville: No; David is the second event. The birth comes first. In fact, strangely enough, in the Resurrection -- man in the Resurrection is above the organization of sex. He's not a male. I'm not speaking of a male; I'm speaking of Man. You are Man, but on this level, you are a female. I am Man, but on this level I am male. Now, don't confuse male with man, for God is Man. And, so, when you see David, even though you be woman, you will know that you are the father of David. Strangely enough, it will not strike you funnily or in some strange way; it will be the most natural thing in the world, because you are God, and God is Man. This division is only on this level, but man in the Resurrection is above the organization of sex; and, so, the second great event is the coming of David; the third is the splitting of the Temple of your body from top to bottom and the ascent, like a serpent, into heaven; and the fourth is the descent of the dove. And the dove smothers you with affection. That is the symbol of the Holy Spirit accepting you completely -- the seal of approval of the work that he's done. So, these are the four major ones. After that, you fulfill Scripture in many ways; but these are the four major ones -- the Four Mighty Acts of God, unveiling Himself in you as you.

So, don't think for one moment because you're a lady that it will stun you when David stands before you and you know that you are his father. It will not, my dear, -- any more than it stuns a woman of seventy-seven to find a little infant and know, "That is mine."

Now, many of you have conceived of the Holy Spirit, but you've forgotten it. I'll give you a case.

This lady in L.A. -- a sweet, lovely lady, I would say my age, -- being a lady, we'll give her the benefit of the doubt and say she's five years younger. So, she's my age; therefore beyond the age of bearing. I asked them all in L.A. to please share with me their visions, that I may interpret and see where they are in the unfolding picture, for I'm only interested in the unfolding picture of Scripture.

"Well," she said, "I was coming down on a ship along the California coast, and I turned to a passenger on deck, and I said, 'Let me know when we pass or arrive at Point Conception'; and this passenger said to her, 'Why, we passed that thirty miles back. Don't you remember?'" And she said, "I felt so sheepish and so foolish that I did not remember," and I said to her, "Oh, yes, I forgot! Point Conception thirty miles back."

I said to her, "You have had the Conception. You've canceived of the Holy Spirit. You only now have to await the birth; and if you've forgotten the conception, the chances are you've forgotten the birth."

So she said, after I spoke to her, three weeks later this is what she had: She said, "I found myself in a house -- dark, pitch dark -- no light. I was finding it difficult to open a door leading to the outside. There was something wrong with the handle, or something, but I finally got it open and I was blinded by the brilliancy of the outside -- it was so brilliant with light -- this enormous brilliant light. On the steps in front of me was a little babe wrapped in cloth in a basket, and two women dressed in the robes of the ancient world," -- like the Biblical women as you see in pictures, and a third one standing a little bit removed -- maybe ten feet away; and she said, "I knew when I saw that baby that it was mine!" One woman said, "It is her baby," pointing to this lady; the other one said, "How could it be her baby? She was in the house. Some one must have left it there. I will take it." But the one said, "Oh, no, you don't." and then lifted the infant and put it in her arms. She said, "I knew it was my baby. I knew it was my son -- not just a baby, but my son," and the little boy looked into her face and a heavenly smile broke upon it, -- the story of Isaac.

Well, she's a woman beyond the age of bearing. I could tell many of the ladies in the audience they've all had the birth; and right after the birth comes David; after David, the Temple's being split; and then the Dove. It takes three and a half years from the birth to the end of the drama. Well, we've been traveling for thousands of years. We didn't start in our mother's womb. We've been coming through this "furnace of affliction" for thousands of years, and the end is perfect. But the end comes so quickly! Up to the very end, you're totally unaware of what is going to happen, and then suddenly in three and a hal years the drama is over.

But you will not be surprised, my dear, when you see David and David calls you "father." You see, in the most critical book on the Bible, -- it is the Encyclopedia Biblica, -- they claim that the original manuscripts that they hav used to translate -- the volume is this thick, -- an enormous volume. You can get it today in four volumes. I have it, unfortunately, in the one big thick one, and it falls apart it's so big and heavy. But when it takes David, David has no mother in the ancient manuscripts; but in our Bible, the scribes along the way -- in the Book of Ruth -- gave a mother to make it secular, and it isn't secular history at all.

Listen to the words: "And I will tell of the decree of the Lord. He said unto me, Thou art my son. Today I have begotten thee." (Psalm 2:7)

There is no mother mentioned. That's the Second Psalm, and these are the words addressed to David. And I have found David, and he has cried unto me, "Thou art my father, my God, and the Rock of my Salvation." (Psalm 89:26)

Who is speaking? The Lord is speaking.

But there are people in this world, -- I have a lady in New York City, and she said, "I just cannot for one moment pray to a male god. My god has to be a woman." She was bitter in marriage. She hated her husband; undoubtedly, he hated her, too. She's an interior decorator. She and her two sisters all work as interior decorators, and they all have this strange feeling about men. They hate men. Therefore, because they hate men, they can't conceive that God is ma and her god has to be a woman, -- she's going to pray to a woman.

I said, "Go ahead and pray to a woman if you want to. I don't pray to any man or woman. I appropriate."

I'm told the world is mine and all within it; and "were I hungry, I would not tell you." (Psalm 50:12) I would slay and eat, "for the cattle on a thousand hills are mine." (Psalm 50:10) So, why should I ask you for permission to take what is mine? So, she's asking some one else -- a woman god; but you will not ask a woman god, -- you are that God, and you are not male or female; you're Man.

That wonderful statement of Blake: "Thou art a man. God is no more.
Thy own humanity learn to adore."

Are there any other questions, please? (Question inaudible on tape): Well, my dear, look at this fabulous world and see the activity. It's kept alive by this causal action in the mind of man. All this action that you see is not on the "outside."

"All that you behold, though it appears without, it is within, in your own wonderful human imagination, of which this world of mortality is but a shadow."
-- William Blake

(Further question by same woman, inaudible on tape): Inner talkings externalize themselves. They do! The outside world bears witness of the inside world; and we do it morning, noon and night, and we can't seem to arrest it. We are causal beings. And morning, noon and night, get on the right one, because if you don't, you are going to start the confusion and add to the confusion. People think, "I'm alone. No one sees it." Then read the Eighth Chapter of Ezekiel. They go into the little place, and they think, "No one sees us"; and all these monstrous things are creeping within their minds, but the Lord sees, for the Lord is within, and He sees what man is doing there -- all the abominations within the chambers of their own minds (Ezekiel 8:6).

If man thought for one moment that what he is entertaining as thought was visible to a being, he would hesitate: but he doesn't think that it's visible to any being, including God. He thinks God is too busy running the universe; so, because he's put God "out there," some place -- I don't know where he's put Him, but somewhere "out there," and He's so busy holding all these planets and galaxies in their place, He has no time for this one little worm called John Brown. Yet, He is in the very heart of John Brown, or John Brown couldn't breathe -- John Brown couldn't live! And it is the same God that created and sustains the universe, -- the same God. There is only one God. There are not two gods. There's no room for two gods. And get it right into your mind so that you will not turn to another god.

Every once in a while some phony drops upon the stage and tries to mislead you into some meditative act, but give him some money first. They want ten per cent of your salary to teach you how to meditate; and then the first thing they do, they enslave your mind. Then they put you on a special diet. That's the way to God, -- or wearing certain kinds of clothes, or doing something else, -- all external things. And that's not God. Leave them alone any time that they approach you with something to be done on the outside in order to reach God, -- leave them alone.

"Who will now commend us to God? You are no worse off if you do not eat, and no better off if you do." (First Corinthians 8:8) That's what we are told

in Scripture. He says, "I know, and I am persuaded by the Lord Jesus Christ that there is nothing unclean in itself; but any one who sees anything to be unclean, to him it is unclean." (Romans 14:14)

So, let them not eat this, and not eat that because it's unclean. Well, then, it's unclean to them. But don't let them influence you. God gave you a palate to exercise it. Well, I couldn't exercise my palate on the kind of thing that holy people eat. And may I tell you? if any one is introduced to you as a holy man, turn around and run in the opposite direction. No matter what he look like and how he's publicized, there aren't any "holy" men! If any one says, "There is Christ," or, "Here is Christ," believe him not. For when He appears, you are just like Him. Well, do you look like that person? No. This one? No.

I was on TV one night, a two-hour panel. We had a Baptist minister and the head of the Seventh Day Adventists in Los Angeles, with headquarters in Glendale, who teaches philosophy at U.C.L.A., and an archaeologist. We all started off, and the two ministers said, "If we accept what you are teaching, you have robbed us of two thousand years of Christianity."

I said, "I have? Well, you'd better accept it, because if you've been holding onto something in conflict with this, it's all wrong -- all speculation. I'm not speculating, I' tell you the truth. It's all revelation."

Then the archaeologist takes out a shroud -- some long piece of a cloth, and he tries to convince the people on TV because he puts it before the camera. He said, "This is the impression of the body of Jesus."

I said, "That's the impression of the body of Jesus?"

He said, "Yes; it was found, I think, in 500 A.D."

I said, "You believe that? You, an archaeologist!"

And, of course, the Seventh Day Adventist believed it; and the Baptist didn't commit himself, but he was on the verge of committing himself.

I said, "Now, you are all students of the Bible, aren't you? You are both ministers."

"Oh, yes, students of the Bible"

I said, "It does not yet appear what we shall be; but we know this much: When he does appear, we shall know him." Why? "We shall be like him." (First John 3:2)

"Now, do you look like that? Why, that is so far removed from any one arou this table that you couldn't compare it. It doesn't even look human to me. But you look like that? Well, when he appears, you will look like him. Well, now, do you think you are going to grow into the likeness of that?"

Well, they didn't know what to say -- all tongues going this way, and the cameraman moved; and the Moderator picked it up and started in a different direction

When I start with Scripture, they all become confused, but I am only quoting Scripture. And when I say, David is the son of Jesus Christ, -- "Where is that? Christ wasn't married!"

I said, "Must a man be married to have a child?"

There are millions born in this world without marriage. Well, we won't go into that angle of it.

He tells you that David in the spirit called him, "my lord"; and my lord is my father. A son refers to his father as "my lord." He's telling you, if he is a father, he has to have a son and he's pinpointed the son for you, but you think Jesus Christ is the son of God. He tells you he <u>is</u> God.

He said, "Philip, I have been so long with you, and yet you do not know me? He who has seen me has seen the Father. How, then, can you say, Show us the Father?" (John 8:9)

Good night.

---oOo---

Neville 11-04-1968

NO OTHER FOUNDATION (1)

Defining Christ as God's power and wisdom, Paul makes this statement: "No other foundation can anyone lay than that which is laid, which is Christ. If you build on it with gold, silver, precious stones, wood, hay or stubble, your work will become manifest. It will be revealed by the day. If the work survives, you will receive a reward. If it is destroyed, you will suffer loss; but you yourself will be saved, but only as through fire." Then he adds this thought: "Do you not know that you are the temple of God and the Spirit of God dwells in you?" (1 Cor. 3)

Paul was made an apostle for the purpose of laying the foundation of Jesus Christ. He did not commission himself as a physical man, but was drafted, called, and sent through an act of grace. When I was drafted, called, and sent, it was with the command: "Down with the bluebloods." In other words, down with all church protocol, with anything that would interfere with the individual's direct access to God. There is only one foundation upon which to build. That foundation is I am, and there is no other!

The temptation is always there to build upon other foundations. This morning I received a chain letter telling me that I would receive a great fortune if I would send twenty copies of the letter to friends. If I did not, something terrible would happen to me. After reading the stupid thing I threw it away. Had I accepted that letter, I would have been building on a foundation other than the one foundation, which is Christ.

In his infancy, man thinks everything outside of himself is the cause of the phenomena of life. Many believe in astrology. I must confess at one time I did also. Years ago I taught astrology to a dear friend who was a retired school teacher. Desiring to augment her retirement income, she became an astrologer. One day I found her in tears. It seemed that she was sitting next to an open window when a breeze blew the papers, causing her to draw the chart of a man who was born ten years later than her customer. Not realizing this, she convinced herself - and the man - that his business venture would be a success. The customer promised to wire her $100 if this were true.

Norma saw in the chart what the man wanted to hear, and she believed her little hieroglyphics. That is all that mattered. She was self-persuaded, so the whole thing was done. This is based upon the foundation: "Whatever you desire, believe you have received it and you will."

By this time I had outgrown my belief in monkey bones, astrology, teacup leaves, numerology, or anything outside of my own wonderful human imagination; for having tested myself, I knew that all things were possible to the imagination. Although I told Norma this, I could not console her. But that evening I was there when a Western Union messenger brought her a check for $100 from the man who had promised it. Even though Norma understood the truth of the one foundation, astrology brought her a small income, so she remained a

professional astrologer until her death.

Norma is not alone. Many a minister, priest, or teacher, knows that what he teaches is not true; but he is not willing to stand on his own feet and believe in the one foundation. But I was sent with the words, down with the bluebloods, knowing I had to eliminate every intermediary between myself and my God - for he and I were one.

God is your own wonderful human imagination and there never was another. He actually took upon himself all of the limitations and weaknesses of the flesh that you - in turn - may discover who God is, believe in yourself, apply your belief, and awaken one day to the realization that you are he in every sense of the word.

I was sent by the same being who sent Paul. I stood in the presence of the Risen Lord. I answered his question, and as we embraced we fused into one body. At that moment I was united to the Lord by becoming one spirit with him. Then I sent myself, so when you see me, you see the one who sent me, as I am never alone. You cannot see me with the mortal eye, for I am spirit, one with my spiritual sender. The same thing is true in this statement: "There is only one foundation, which is Jesus Christ, and besides me there is no other." (1 Cor. 3)

Now, if to dream is to dwell in unreality, not known for such, what is life but one long, uninterrupted dream? Many times I have gone to bed, closed my mortal eye, to see a room - vivid in every detail, yet unseen from my bedroom. While my body is stretched out on the bed, I have stepped into that room, which - upon entering - became three-dimensional to me. As I did, that world closed in around me and this world was shut out. My wife, my children, all that I know as real here, was but a dream - a memory image -compared to the world into which I had stepped.

One night in particular I stood in a hotel lobby. Remembering what I had done to get there, I tried to explain to two ladies that it was a dream. They became so frightened, I realized that I must return to my bed before they called the police and had me arrested. So I closed my eyes to the hotel lobby and opened them, thinking I would see the familiar bedroom where my physical body was, only to discover I was still standing in the lobby. Then I realized that, although I had entered an entirely different world consciously, I did not know how to return.

Although I knew of no road that would lead me back, I knew that feeling was the secret. So, while standing in a solidly real body, I imagined my head was on a pillow. I persisted until I knew I was there. Then I realized that my body was dead. That I was a living presence which had moved into it. It seemed like an eternity before I could move my little finger, my arm from the elbow down, and finally to feel the warmth of my wife's body and know I had returned.

The world we enter at night is just as real as this one. Like this world, everything there contains within itself the capacity for symbolic significance. At the end of your day (or night) dream, try to interpret it symbolically, as there is only one foundation for your dreams; and that is your own wonderful human imagination.

A friend wrote telling of a dream which, although it seemed as though years separated the events, it took place in one night. At four different moments in time, he entered a very plush eating establishment in England, where he was recognized and greeted as royalty. Deciding to disguise himself, he entered the rear door, when

the maitre d' pointed to him and said to a waiter: "He really is the Lord."

This experience is more than a dream; it is a memory of a previous experience which must now be interpreted on a different level. My friend has reached the point where his shadow world is recognizing him as the Lord. Only when he reaches the end of his journey, will confirmation come to bear witness to his true identity.

May I tell you all: it does not matter what part you play in this dream of life. What does matter is that you are destined to become the Lord. You could be playing the part of a thief, judge, prisoner, or warden; but one day you will awaken and know yourself to be the Lord.

Now, when you think of your dream of the night, it will appear to be an experience in a shadow world; but if you had awakened there you would have known its reality. If I had not deliberately stepped into the hotel, but unconsciously found myself there, I would have called it a dream; for an experience, knowingly executed, seems real - while those slipped into unknowingly seem unreal. Yet all unrealities, not known to be such, are real; for the reality of a dream does not differ from the reality of this world - for it, too, is a dream.

Let nothing come between you and that foundation of which Paul speaks and defines as the creative power of God and the wisdom of God, no matter what it may appear to be. Allow no one to come between you and God, for God is your own wonderful human imagination, and who can lead you there?

Every moment of the day you are thinking. Be careful what you think, for your thoughts will be tested by fire, and if they survive you will receive a reward. Your thought (your imagination) is fireproof. But if you believe fulfillment is conditioned on a chain letter, another person, or going to church and praying to an unknown God, then something has come between you and the one foundation. Nothing must come between you and your imagination (thought), who is the Lord Jesus Christ.

Believe me. Make imagination your one solid foundation. Do this and you will enjoy a freedom you have not known before. It is a fantastic freedom! Just imagine and it's done!

Imagination is the only foundation. No other foundation can anyone lay than that which is laid, which is Jesus Christ. Man has tried to lay other foundations in the many isms of the world. These are not Jesus Christ, for he is man's I amness, man's human imagination, and there is no other God. Hear, O Israel, the Lord our God, the Lord is one, whose name forever and ever is I AM!

Accept awareness as your way of life, and you will find a freedom you have never known before. You will become aware of the fact that everyone and everything is yourself pushed out. You will awaken as God, the father of all life, to realize that although things appear to die they do not, for nothing dies in Christ.

I know in my own search I laid many foundations. I was taught to believe that eating meat was one, so for seven years I was a strict vegetarian. I was so good I was good for nothing. I didn't eat meat. I didn't smoke. I didn't drink and I was a celibate. At my tender age I did not realize that my attempt to be the celibate came from my complete disgust in my first marriage, so when we separated I took the vow of celibacy. I was not physically prepared for it, as I was every inch a man, but fortunately the starvation diet of vegetable life aided my decision.

At that time I was a professional dancer. While traveling across the country I would go into a restaurant and order soup, provided there was no meat stock in it. Now, what restaurant worthy of the name would make a soup without meat stock? Well, I would believe the waiter and have a good meal once in a while. Then one day before leaving for Barbados, my friend Ab said to me: "You will die, but you will not surely die."

His prophecy proved to be true, for when I returned, I had died to everything I had not done for the previous seven years. He knew the time had come to break that spell within me. I do hope you don't have to go through it. There is only one foundation and no other foundation - be it diet or celibacy - can anyone lay, but that which is laid, which is the human imagination.

My friend, Norma knew that her hieroglyphics meant nothing; yet she could not give up the money she derived from her clientele. She had almost everyone in the Metropolitan Opera as a client. You see, just because one breaks into the artistic world, it does not mean that he is wise. He can be just as stupid as all outdoors.

I have said to Norma: "You know I don't believe in astronomy any more, but I do believe in my intuitive power. Tell me what the man wants and I will show you how to see it in the charts, that you may be self-persuaded. And when you are, where is the power of persuasion but in your imagination? It certainly isn't in the chart!"

I urge you not to go to anyone on the outside. The desire you seek is housed within you. You can become self-persuaded of anything, and if you do, it will project itself on your screen of space. Take gold, the wisdom of revealed truth. Take silver, the knowledge which comes from experience, or the precious stones of noble and lovely thoughts; for fire will not destroy them. When you are in doubt, do the loving thing. If you think something terrible is going to happen, rub it out of your mind. There is no plot to destroy you as an individual, race, or nation. It's not in scripture! Causation is in the mind of the one who is self-persuaded; and there is no other cause, for the world is awareness pushed out.

You are not fated to become wise or foolish, rich or poor. It's entirely up to you what you build on the only foundation. If you had wise parents and they told you that you could live in comfort and freedom, be honored and wanted, because of your contribution to the world, and you believed them, you would become it. Many parents compare their children to the neighbors' child and find theirs wanting, thinking that is the way to jack them up; but it is not. Instead, they are made to feel little and unwanted. But if you make a child feel noble and important, he will become it.

In scripture, the one who claimed that his father was God and that he was one with his father, was accused of blasphemy; but he walked as though he were, If you would do the work of God, you must assume that you are he. You cannot do the work of one that you do not feel you are. You must claim your awareness is Jesus Christ in order to know who you really are.

I tell you the world you step into tonight when you put your head on a pillow is just as real as this one. Men claim it is a shadow and unreal, yet from these so-called dreams they interpret their state of consciousness. How can anyone interpret that which is unreal? The reality of that world as opposed to this one is solely produced from the level upon which consciousness is focused. If you are thinking from that world it seems the only reality. Focus your attention on this level, however, and that world will seem unreal. So, objectivity and

subjectivity are solely determined by the level of consciousness upon which the individual is focused.

I hope you will take me seriously, as there is no other foundation. You need not be born into a certain nation, race, or religious belief to experience your desire. You can become the lady or gentleman you want to be by standing on the only foundation. Many successful people had no social, financial, or political foundation to get them where they are. They simply believed in themselves. They imagined they were what they wanted to be by living as though they were. Then in a way no one could devise, their assumption externalized itself.

Most people, after externalizing their desire, forget the ladder by which they did ascend. I hope you will not. You don't need to brag, but if anyone should ask you how you achieved your goal, tell them how - in spite of any so-called worldly requirements - you believed you already were the person you wanted to be, and possessed the section of the world you wanted to possess. Do this, that you may encourage him to do the same.

Can you believe in this one and only foundation? If the word Jesus Christ offends you, use another. I love the word because I know its meaning. Jesus Christ is the power and the wisdom of God who is your own wonderful imagination.

Dare to assume that you have your desire. You may feel you do not have the wisdom to find the means to get it, but you do. If it takes one thousand or ten thousand people to play their parts to bring you into the embodiment of what you have assumed you are, they will play their parts, knowingly or unknowingly. You don't have to be concerned as to who is going to aid you. Simply dare to assume you are what you want to be, and you will compel everyone to play their part to bring about your assumption. That is life.

Live so that your mind can store a past worthy of recall, because any section of your past that cannot stand the fire will suffer loss. Build nobly, for you will continue to be confronted with your past until God awakens within you.

When this glorious knowledge awakens and you realize you are the one spoken of in scripture, you will be thrilled beyond measure. I know! And I will tell you from experience that the Bible is your biography and you are destined to experience everything recorded there as one called Jesus Christ. There never was another. He has always been you!

You are the dwelling place of God and the spirit of God dwells in you. His dwelling place is holy. That place you are, therefore you must be God. How will you know this? By dying to your delusions. Every foundation, every belief other than the belief in yourself, is a delusion that must die; for no other foundation can anyone lay than that which is laid, which is Jesus Christ, and that being you are!

Now let us go into the silence.

Neville 10-10-1969

NO OTHER FOUNDATION (2)

In Paul's 1st letter to the Corinthians he said: "No other foundation can anyone lay then that which is laid, which is Jesus Christ." And in his 2nd letter he asked: "Do you not realize that Jesus Christ is in you?" Now I ask you: who is this Jesus Christ who is in you? He is your own wonderful human imagination - the foundation stone of your world! Your dreams create your world, and the dreamer dreaming those dreams, is your human imagination scripture calls Jesus Christ.

You may think of Jesus as someone other than yourself, someone separate and apart from you, but I tell you, Jesus Christ is in you as your wonderful human imagination. He is the dreamer, the foundation of your day as well as your night dreams. You may not be able to write a letter, paint a picture, or carry a tune, but you can dream because Jesus Christ is in you.

Now let me take you into the greatest story ever told man. It is the story of the Lord Jehovah, the being you really are. The Bible is your autobiography. You dictated it, recorded it, then came into the world to fulfill it - and you will!

People are forever looking for the coming of Christ, but he cannot come from without, for Jesus Christ is already within! He comes when the dreamer in you awakens and the dream comes to its end.

As the dreamer awakens, you awaken by a series of events which were predetermined before the world was. Let man speculate as to the age of the earth, the moon, and all the things round about him. That's perfectly all right; it's part of the dream, too. But when your individual dream comes to its end you - its dreamer - will find yourself awakening within your skull, the skull where Jesus was buried. You will come out of that skull, fulfilling Peter's words: "You are born again through the resurrection of Jesus Christ from the dead."

Now, no one here thinks he is dead. We think those who depart this scene are dead, while we are very much alive; but I tell you: those who appear to be dead are no more dead than an actor who leaves the stage. Rather, they are restored to life in a world just like this, to continue their dream just as you and I continue it here. They have a body just like the one they left behind, only young - about twenty, where they can continue their dream until the dreamer in them awakes by a series of events which take place in them.

The series begins with a peculiar awakening within yourself to discover you are in your skull, the skull where you were entombed. Then you come out of that sepulcher to find the symbolism described in scripture surrounding you. You do not bring forth a child; the child you find merely symbolizes your birth, for you are born not of blood, nor of the will of the flesh, nor of the will of man, but of God, to discover that you are the dreamer who - having foretold exactly what would happen, in symbolism - awoke from the dream of life.

Those who are not awake will continue to fight shadows in this world, for everything here is imagination made visible. Shelley once said:

"He has awakened from the dream of life.
'Tis we who, lost in stormy visions,
Fight with phantoms and unprofitable strife."

Those who are fighting against the establishment do not realize that they are fighting against the objectified images of their own mind. But the day will come when he who is dreaming his world into being, will awake within himself to know he is its foundation, the one the Bible calls Jesus. The words "Jesus" and "Joshua" mean "Jehovah, the Lord's salvation." A man is saved from his dream by returning to the state he occupied before the dream began.

When Jesus told those who were listening to him that he came down from heaven, they could not understand his words, for they knew his physical father and mother, his physical brothers and sisters. Seeing only the outer man, they thought he had a demon and was mad.

Man is looking for a savior to change the establishment and society in the outside world when it is but a reflection of a dream whose reality lies deep within him. A savior will never be found in the midst of shadows. He will only be found when he who laid himself down within the individual man awakens in a wonderful series of events.

Everything said of Jesus Christ in scripture is said of you, for you are the dreamer, and the world is your dream pushed out. Fight with it if you will. Do as you like, but you will not awaken until the dream is finished. Then you will awaken to discover that you are its dreamer and creator. There is nothing but your wonderful human imagination! There is no other God. There is no other Jesus Christ. There is no other Lord. Your human imagination is the God of scripture. This I know from experience.

The series of events which will take place at your awakening begins with your resurrection. You will not resurrect from any cemetery, for every cemetery is conceived by dreaming man who desires to make money. There is no holy ground outside of where you stand, for the holy sepulcher is the human skull. That is where God is buried; and one day, when your dream is complete, you will awaken, not to find yourself in a world you like or dislike, but within your skull which is completely sealed, like an egg whose seal must be broken from within. This you will do, and coming out of that skull, you will know yourself to be the same being you were when you retired the night before.

There will be no change of identity, but the symbolism of scripture will be there. You will find the infant wrapped in swaddling clothes, whose birth will be witnessed by three others. Two, taking the child literally, will deny that you could bring it forth; but one witness will find the evidence and present it to you, the being who awakened from the dream of life. You will take that infant in your arms, and as you speak to it endearingly the vision will dissolve.

You will go from there into another section of scripture, for you are the Spirit of Jehovah who inspired the prophets to write the Old Testament. And you are the Spirit of Jehovah called Jesus, who controlled the lives

of those who wrote the story in the New. Following your spiritual birth, you will fulfill the word you inspired the psalmist to say in the 2nd Psalm as "I will tell of the decree of the Lord. He said to me, `Thou art my son, today I have begotten thee.'" Having come into the world to fulfill your own prediction, you must find David and he must cry unto you, "Thou art my Father, my God and the Rock of my salvation."

This second grand event comes when suddenly the David of Biblical fame stands before you. At that moment there will be no uncertainty as to who he is and who you are. You will know the relationship of father/son and he will know it too. David is the result of all of your experiences of humanity. He is the same David as is described in the 16th chapter of the Book of 1 Samuel. If you date David chronologically, you would discover that he lived 3000 years ago; but the Bible does not record secular, but salvation history, as the events do not take place here.

This is the hell into which God descended and dreams his dream of life. God - your human imagination, your awareness - came out from being aware of being the Father and entered the world by becoming aware of it. The day will come when the world will lose its hold and you, human imagination, will return to the Father as the Father. You entered this wonderful world of adventure for the purpose of expansion, for if the limit of expansion was already reached, it would be hell.

Just imagine if you could never go beyond what you are. That would truly be hell would it not? Omnipotence has no part of scripture. God must ever be expanding his wisdom and his power. Having limited yourself to the contraction and opacity called “man”, you will break the shell and know an expansion far beyond what you were, prior to your descent from your
exalted state into this limited one.

Yes, Christ will come, but not as the world expects, for "When Christ comes, no one will know where he came from." They will see a man such as the speaker. The records will show that he was born in the year 1905 in a little island called Barbados; yet I tell you I am not of this world, for I came down from heaven and have only just remembered it.

Believing I was Neville Goddard, a member of a certain family and race, I have been suffering from amnesia. My memory has returned now and I know that I came out from my own being, who is God the Father, for a purpose - to wear a garment called a brother, a son, and a friend. The garment I wear has many names to many people. I wear this garment, but I am not it. I came out from myself and came into the world. Having accomplished the purpose for which I came, I am now leaving the world and returning to myself.

There are those who would question my sanity and believe I have a devil; that I am mad because I do not believe in an external God, but rather I believe that I am God. And they challenge me relative to what I can do in the world saying: "If you are God, turn this stone into bread, or fall off a cliff and let us see if he will give you support," - but I say to this doubting Thomas: get behind me. I have told you what I have experienced. Believe me, for in time you will duplicate it. One day you, too, will know that you are God the Father, for you are he who inspired the psalmist to say: "I will tell of the decree of the Lord." You are that Lord who inspired him to write the words: "Thou art my son, today I have begotten thee."

You have come here to fulfill your word. But before this dream can come to its end, you must play every part

you created in the beginning, be it the part of the rebel or the conservative, the murdered or the murderer, the rich man or the poor man. Having played all, you will forgive all, because it takes every experience of humanity to beget your son David and say: 'Thou art my son, today I have begotten thee."

A few months later another promised event will occur. It is said that: "As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up." The son of man is Christ, your dreaming being. When this event is fulfilled, you will find yourself split in two from the top of your skull to the base of your spine, with the parts separating about six inches. At the base of your spine you will find a golden liquid light which is pulsing and living. As you look at it you recognize yourself and consciously fuse with it. Then, like a fiery serpent you move up that spinal cord to enter your skull as it reverberates like thunder. Try as you will you cannot get out, for your skull contains the dream of which you are its life.

The final act will come as that skull becomes translucent, so transparent there is no circumference. Looking up you will see a dove floating about twenty feet above you, its eyes lovingly fixed upon you. In my own case, I raised my left hand, and as I extended my index finger the dove descended and lit upon it. Then I brought it close, and the dove smothered my face and neck with affection, as a woman at my side said: "They avoid humanity because man gives off such an offensive odor. But because of his love for you, he penetrated this ring of offense."

At that moment I fulfilled scripture: "He upon whom you see the Spirit descend in bodily form as a dove and remain, that is he." But I am not alone. I am only a sample. I am telling you what has happened to me and what will happen to all. Let the world continue on its way. Let the riots occur, the wars and rumors of wars, for they will go on forever. There is nothing new under the sun.

Evolution appears only in the affairs of man, but not in the creation of God. His creation occurred as one grand explosion, an orgasm which released only one place to cradle his biological experiment. That place is earth. Blake knew this; that is why he said: "We are put on earth a little space to learn to bear the beams of love." This we are doing even though we don't see any evidence of it. Instead we see only hate and violence of man against man as individuals set themselves up as the authorities to follow, not knowing that time moves on and one day he, too, will be as old as the speaker, then no one will trust him any more than they now trust anyone over thirty. This goes on forever, for there is nothing new under the sun.

But I am telling you what I know from experience and what is known from experience is known more thoroughly than any other way in this world. You may know something from hearsay, you may read it in a book, see it in a play, or hear it from the speaker; but you cannot know it in the true sense of the word until you have experienced it. When the dreamer in you begins to awake, then you realize that the world is a dream and you can prove it to yourself.

If this waking world is as much a dream as your sleeping world, you should be able to control it. In the dream of last night you might have been frightened and believed for a moment that the event was real, outside of yourself, and beyond your control.

Only when you awoke did you discover that it was a dream. Had you known at the time that it was a dream, you could have controlled it and made the event conform to your desire. Now awake in this world, you think it is real and outside of yourself, but I tell you: this world is a dream, too. It is every bit as much a dream as

the dream of the night, only it is more difficult to control because it appears so real and independent of your perception. But it can be controlled by a simple act of assumption.

Let us assume that this is a dream and everything is perfect. You are happy and content and all is right in your world. Then persuade yourself of the reality of your assumption. Don't do anything to make it so; just trust the dreamer in you to bring it to pass, for the power who assumed your desire is the Lord Jesus Christ, and all things are possible to him. Your assumption, though false in the sense that it is denied by your senses and reason, if persisted in will harden into fact in such a normal, natural way that you will think it would have happened anyway. That is the dream. When imagination fulfills itself so naturally, it is easy to question that your assumption had anything to do with it; but I tell you it could not have happened without your assumption, for your awareness is the one and only cause of the phenomena of your life.

Use your imagination consciously, and after a while you will stop fighting shadows. The conflict within you will cease and your world will be at peace. Let those who are still asleep dream their violence into the world. It's perfectly all right, for in its midst you will walk knowing you are protected, for you are awake. This is your dream, too, and no dreamer can be destroyed by his dream.

You can stop dreaming violence and start dreaming peace while you are here, and share your awareness with those who will listen -but not everyone will. Instead they will call you mad and think you have a devil, just as they did of one called Jesus in scripture.

This man is mad, for he claims he came down from heaven, yet we know his father Joseph and his mother Mary. He claims that he existed before our father Abraham. How could one living in this century say that David, one who preceded him by 2,000 years, be [sic] his son?

He doesn't believe in reincarnation, but in two births: - a physical one that never comes to an end until the second birth takes place. And only one death, which took place at the beginning of time, when he became embodied in a body of flesh and blood and became its slave. He claims he was reborn through the act of awakening from the dream he imposed upon himself in order to expand his power and his wisdom beyond what it was when he made the decision to make man in his image.

Right now you are living in a fabulous world you created, filled with those who agreed to dream with you in concert. Everyone is dreaming his own dream. One dreams he wants to change the world. They call him Hitler or Stalin and millions of people appear to be killed, but they do not die. Rather, they simply depart this section of time and move into another, not even knowing they departed. Others will come and dream their desire of change and create a world in their own image; yet I tell you the whole thing was done before the world began. You are seeing simply the unfoldment of a purposed end which, as God, we agreed upon before we began the adventure.

There is no other foundation. Our scientists will continue to find new hypothesis to experiment with, relative to life and its cause. That's all right, for they are dreaming, too. This world began as a grand orgasm of God, with only this tiny little spot called earth capable of cradling life for the great experiment to take place.

Then the dream you and I are dreaming began. If you don't think it is a dream, take some section of your life that seems beyond redemption and rearrange it in your mind's eye. Make it as you would like it to be.

Persuade yourself of its truth and wait, because its fulfillment has its own appointed hour. It ripens, it will flower. If it be long, then wait, for it is sure and it will not be late. It will come into your objective world to bear witness to the reality of your assumption. Then you, too, will know that the world is a dream and you are its dreamer, the Jesus Christ of the New Testament and the Jehovah of the Old.

The Old Testament is an adumbration - a foreshadowing in a not altogether conclusive or immediately evident way. The New is its interpretation and fulfillment. If you hear the word, "Jesus" and think of a man other than yourself, you do not know him. The priests, rabbis, and ministers are looking for his coming, but they will look in vain. Jesus has already come or they couldn't breathe. He is their life, but they do not know it. One day, however, he will awaken in them as the being in whom he awakens.

Try it. What I have told you tonight concerning the coming of Christ is the only foundation. You will never disprove my words, for I am not speaking from speculation or theory, but from experience. When this little garment I now wear is taken away, I will no longer be a part of this age, for I have awakened from this dream called life. And one day, when your dream is over, the series of events which I have just mapped out for you will unfold within you; and you, too, will awaken and return as the one being who began the venture.

Believe me. There is no other foundation, no other God other than he who began a good work in you, and he will bring you to completion on the day of Jesus Christ.

Now let us go into the silence.

Neville 05-10-1968

NO OTHER GOD

A god sent into the fires of experience is the only God upon whom to rely!

Paul knew this truth and urged the Corinthians to "Examine yourselves. Test yourselves whether you are holding to the faith. Do you not realize that Jesus Christ is in you? Unless, of course you fail to meet the test." Speaking of the Lord Jesus Christ as being in you, Paul invites everyone to test him. How would you go about testing yourself? By determining your desire and believing you have received it! In the 12th chapter of Mark, Jesus is made to say: "Whatever you desire, believe you have received it and you will." Now, here is a condition placed upon you. You must believe! You must dare to assume you are what you want to be and believe in that assumption! Then, if Jesus has not lied to you, your assumption will harden into fact!

Now, when you test Him, you, too must be faithful to the test. You have tested Him by giving Him a new model of yourself (or another) and he can't be changing models every few minutes and produce anything but confusion! So you must assume the feeling of being the man (or woman) you want to be and having assumed it, you must remain faithful to that assumption so that he may have one mode from which to work. Then he can objectify it in your world. It is entirely up to you. I urge you to test him and when you find him faithful to his claim, you will have found the only God worthy of your attention!

Moses was told by God that when he went to the people of Israel and they asked: "What is his name?" Moses was to say: "I am." He was to tell everyone that no other being has sent you, just I am. Then God continued, saying: "I have made myself known unto Abraham, Isaac, and Jacob by my name 'God Almighty,' but by my name "the Lord" I did not make myself known unto them." The name "Lord" was known but not understood. You have heard it time and again: "I am the Lord, the Holy One of Israel, your Savior and besides me there is no savior," but do you understand it? We have all heard the great confession of faith as recorded in the Book of Deuteronomy: "Hear O Israel, the Lord our God, the Lord is One," but it is not understood.

When I say: "I am" God is speaking. You hear my words and because you see the body I wear called "Neville" you think I am saying "Neville is God," but I am saying: "I am." I am unconditioned consciousness believing myself to be a man of a certain race and nature, but before I say anything to complete a thought, my unconditioned I amness is God. Can you believe your "I am" is God? Can you believe it enough to trust him? Let me share an experience of a friend who is here tonight.

My friend wrote, saying: "While sitting quietly waiting for your lecture to begin I imagined hearing a certain voice saying the words I wanted him to say. I heard it, and as I rested in that quiet acceptance I saw a paneled door and wondered what was behind it. Suddenly my curiosity was answered, for the door opened and out came a white pig. Does this have any significance?"

It has tremendous significance. In the universal language of symbolism, a pig is the symbol of Jesus, the Everlasting Sustainer. The Lost Language of Symbolism by Bayley states: "The female pig symbolizes the Sustainer. Pictured are two pigs with crowns. One has upwards to twenty little suckling pigs being simultaneously nourished, and under the figure is the IC of Jesus, the Everlasting Sustainer, and under the other figure is the clover leaf and CR of Christus Redemptor."

My friend saw the symbol of his own wonderful human imagination, for that is Christ. If you imagine a state, remain faithful to it, and it externalizes itself, you have found the creator of the world for by him all things are made and without imagination is not anything made that is made. When you discover how to make something, you have found him of whom Moses and the prophets wrote, your own wonderful human imagination, the Everlasting Sustainer of all life.

Many years ago in vision I was in a large coliseum filled with beautiful trees and flowers. In fact the entire plant world was represented there. It was closing time and I was alone. Looking down I saw a little pig at my feet. Wondering what I could feed him, I picked him up and placed him on a desk. Looking around, I gathered branches, leaves, and flowers to bed him down for the night, so that tomorrow an attendant could care for him.

Then the scene changed and the coliseum became a huge supermarket. Again I looked down to discover my pig. He had grown in the interval, but was still not well fed. Opening a bag of meal I started to mix it, when I called out to my daughter saying: "Vicki, bring me a package of grain that I may feed the pig while I mix the meal for him." Then she said: "Daddy what will I use for money?" and I replied: "Everything here belongs to us. We don't need money." She went over to a pile of goods which was arranged like a serpent, and instead of taking a package from the top she took one from the bottom, dislodging the entire pile causing it to tumble down, revealing a single candle, lit. Then I said: "Do not rebuild it. Now that the candle is lit it must remain so and never be covered again."

My brother, Victor, appeared just then to inquire as to what I was doing and when I told him. he removed what appeared to be white, thick gravy from a bag and added three handfuls to my mixture, as I awoke hearing these words from the Books of Job and Proverbs: "The spirit of man is the candle of the Lord and when his candle shone upon my head, by this light I walk through darkness."

Hearing the words so clearly, I realized they had great significance, so I began to search out the symbolism of the pig and found it to mean the Everlasting Sustainer of the world. I had found my imagination to be Christ Jesus, but I had not fed him well. I had neglected to exercise my imagination when the opportunity arose. Every day presents an opportunity for me to take my imagination and use it lovingly on behalf of others. If I hear people call in distress and do nothing about it I am not feeding my pig. If I want something and do not exercise my imagination towards its fulfillment my pig goes hungry. Having heard that whatsoever I desire I will have if I believe I have received it, and knowing it came from Jesus Christ who is my own wonderful human imagination, and yet not doing it, I am not feeding my pig. It was tall and rangy, but he should have been much fatter; however he had survived in spite of my neglect. So I can say to my friend: when the door opened and the pig came out, you saw the symbol of the Everlasting Sustainer of the world. Now you have proved to your own satisfaction that imagination creates reality, for you said that what you did in the silence came to pass in a very short interval of time.

In the same letter, he wrote this: "In my vision you were looking above my head at the branches of a perfectly straight tree. It was about three or four years old and came out of the top of my skull." This is the gentleman I spoke of a week ago and told him that, although he has no memory of the experience, he has been born from above. Now there is no doubt, for no one can have the tree of life growing out of his skull and not be born from above. If the tree is four years old, then he has not brought back the memory of any of the events, but if it is three years old then he still has time, and may bring back the vision of the dove.

This is the tree of life spoken in the 8th chapter of the Book of Mark: "When the eyes of the man who was born blind were opened, he said: 'I see men as trees walking.'" The tree of life, having turned down into generation, is turned around at the second birth, the birth from above. "Unless you are born from above you cannot in any wise enter the kingdom of God." Having gone down and given birth to generations the tree is reversed, thereby giving birth to regeneration in an entirely different world.

My friend emphasized the word "straight" in his letter. When Saul was blinded by the light the vision came to Ananias telling him to go to the street called "Straight" to the house of Judas. There he would find a man from Tarsus, for "I have shown him in a vision that you would put your hand upon him and restore his sight." Maybe my friend's sight will be restored, for he emphasized the word "straight" in his description of the tree which grew out of his skull.

The first time I had this vision, I was moving with those majestic beings of the awakened society with their trees growing out of their brains, when I saw a prominent man in the British government stick a tree on his head from the outside and jump in the hope that his tree would support him. But each time he fell flat on his face with the tree falling off his head, and I awoke laughing.

Blake said it so beautifully:

"The gods of the Earth and Sea
sought through Nature to find this tree,
but their search was all in vain,
there grows one in the human brain."

The only tree of life you will ever find is growing there, and it always grows up, not down. When you look at a chart of mortal man (the man who dies) you will see a tree with its roots in the brain and all the veins, nerves, and arteries going down as an inverted tree. If you saw that same man after his rebirth you would see the tree turned up and growing in a majestic manner. Now I know that not everyone brings back the memory of rebirth and the discovery of the Son. I can't tell you why, but my friend's visions of the past few months lead me to the conclusion that he has had all of them, but had not remembered.

But tonight the subject is "No Other God." Do not turn to any other god for the only God is your own wonderful human imagination. There is no other. The day will come when He will unveil himself in you as you. You won't see another, yet it takes his Son to unveil you. Only the Son knows who the Father is and only the Father knows who the Son is. The Son unveils you by calling you "Father." Only then do you know who you really are.

Now, if imagining proves itself in performance, does it matter what the world thinks? Test yourself, for there

is no other God worthy of your attention. He is the god that you tested in the fires of experience and have proven true. He always proves himself in the testing and if he does that, what does it matter if the world rises in opposition and calls you insane for blaspheming? Let them say what they want to, it will not matter to you when you have found the only true God.

Abraham called upon the name, "the Lord, the Everlasting God," which is the divine definition of Jehovah. The word "Jehovah" (translated "Lord") is "YAD HE VAU HE" [pron. Yod Hey Vav Hey] which means "I AM." And the word "olam" (translated "everlasting eternity and the Word") in the statement "God has put eternity (olam) into the mind of man yet so that man cannot find out what God has done from the beginning to the end," also means "a youth; a stripling; a young man." These terms are given to David as he stands before the king, who inquires after his father. When Saul asked his lieutenant: "Whose son is that youth?" the lieutenant replied: "As your soul liveth O king I cannot tell." Then he said: "Inquire whose son the stripling is," and no one knows. Then David brought the head of the giant Goliath to the king, who said: "Whose son are you, young man?" and David replied: "I am the son of your servant, Jesse, the Bethlehemite." The word "Jesse" means "I AM." That thought is put into the mind of man, yet so that man cannot find out what is placed there until the end of the journey.

You have carried this innate wisdom in your bosom throughout the centuries you have traveled on your journey from heaven to heaven. You didn't begin here in your mother's womb. You came out from yourself - the Father - and entered this world of death to conquer it, and you will. In the end you will unveil yourself to yourself by your Son, David of Biblical fame. This is the story of scripture.

When scripture fulfills itself in you and you tell it, do not be surprised if no one believes you. This has been true throughout the centuries. In the days of the earliest Christians there was no New Testament, so when they spoke of scripture they referred only to the Old Testament. They had no plans to write a new one, but as the revelations were experienced they looked to the Old Testament for their meaning. The New Testament interprets the Old. Without the Old there would be no New, and the New without the Old is stupid, for the New is the fulfillment of the Old.

When Jesus said: "I have come to fulfill scripture" there was no New Testament, so the only scripture he could fulfill was the Old Testament. He searches the old scriptures to find the passages that parallel his experiences. The pattern of salvation is contained in Man, which in the fullness of time erupts like a tree bearing fruit. All of the things said of Jesus Christ are contained within that pattern, and when you break that shell the first eruption is your birth from above. Then come the second, the third, and the fourth revelations, as the pattern fulfills itself within you.

In the meantime while you are here in the world of Caesar, take this challenge and test yourself. Do you want to be other than what you are? Do you want some friend to be other than what he is? Without his knowledge or consent you can represent him to yourself as you would like him to be, and to the degree that you are self-persuaded, he will become it. No power in the outer world can change him; only [through] you, by actually becoming that which you have convinced yourself he is, will the change occur. There is no other way because the world is yourself pushed out. There is only one God. "Hear O Israel, the Lord, our God, the Lord is One," not two. That one is "I am." I didn't say, "We are," I said, "I am."

No matter who you see in the world, they only bear witness to what you are. So, without their consent or

knowledge you, by the act of complete concentration, can listen to the sound of a voice, feel the touch of a hand, and see beauty for ashes, as you exercise your talent, which is Christ. Then one day you will see your pig, and I hope it will be good and fat. Mine was just a runt when I first saw it, but the pig grows with use. It is only a symbol, but the symbol of the Everlasting Sustainer of the world.

So tonight please believe me. There is no other God other than he who is your own wonderful human imagination. Turn to any other and you have turned to a false God. Now, make no graven image of God. "I am" has no face. Unnumbered artists have drawn pictures of what they conceive Jesus to be, but he has no face. He is simply "I am." But he is a person for you are a person and he has a Son. Calling himself the Father he says: "When you see me you see the Father." Well, he can't be a Father unless there is a child. And when His child calls you, "my Lord" he is saying: "You are my Father, Jesse," which means, "I am." 'I AM" is looking at his Son, David, and when you recognize your Son you will say to yourself: "Now I know who I AM."

I am telling you that which is entirely new and yet as old as the faith of Abraham. Man cannot believe it because he has been led astray by strange concepts as to who Jesus Christ really is. Jesus Christ is God the Father and as a Father he must have a Son. That Son is David. This I know from experience. I did not read it in a book. I never heard it from the lips of a man. It came by revelation. The tree of life bloomed and bore its fruit in me and every tree has the same fruit (the same story). There is only one story to be experienced in all, so if it hasn't happened in you, don't be distressed, it will. I know in my friend's case it has happened, but he hasn't remembered it. All I can say to him is: pray that you will remember.

Read the 9th chapter of the Book of Acts carefully and you will see that Paul did not realize what was happening to him; yet he was selected because of his peculiar talents, to do what he did. Others who remembered were not selected, but Paul, violent against the early Christians - bringing them shackled into Jerusalem to be beaten, and even consenting to Stephen's death - was chosen. When he came to the street called Straight he was blinded by the truth. The Lord picked him out because of his peculiar qualities. He was a man of intense power. Everything he did was intensified. The Lord took that same power which was used for evil and turned it around to be used for good. Paul did remember when his Son was unveiled, for he said: "When it pleased God to reveal his Son in me I did not consult with flesh and blood." He did not go up to Jerusalem to discuss the matter with others, no matter how seemingly powerful they were. It never occurred to Paul to get the permission of anyone. He simply went about doing exactly what he was told to do by the one who revealed his Son in him. And there is no one on record who revealed more than Paul. I am not saying that you are the one, but it is my real hope that you are. Nothing would please me more, because I am departing. My time is short and it is my hope that you will be selected to tell it.

But tonight believe me: your own wonderful human imagination is the one and only God, so put him to the test. Know what you want and let him create it for you. Search for and find the feeling that would be yours if things were as you desire them to be. Look at your world - would you see it differently? Would those in your world see a different you? Create that scene, catch the feeling of reality and don't let go! Don't forget what you saw and how you felt, for he who creates in you must have a model to work with. Don't be the double-minded man Jesus speaks of: "The double-minded man is unstable in all of his ways. He looks into the mirror of life and sees what he looks like, then he turns and forgets what he was like." Do not turn away from what you have just imagined and forget what you really look like, but persist in the new state. Remain faithful to it and let the one within you (who is Christ the Lord) externalize it, for you and He are one. I don't

mean you and the Lord, but you are the Lord. There is only God in this world and you will know one day that you are He.

Now let us go into the silence.

Neville Goddard 11-24-1959

NORTH OF THE STRIP

On this platform we believe that God is all Imagination and God is man (spiritual man, not the garment of skin he wears). Therefore man is all Imagination. We believe also that God, being the only creator, and God being man, then we are creators, that life itself is an activity of Imagination. The whole world in which we live is a world of Imagination. Tonight we hope to show it in such a manner that you will be encouraged to go out and prove it. Everyone can become what he or she desires to be, yet the real being is invisible and you see only its manifestation, for God is spirit, therefore man is spirit, and when we speak of spirit we mean imagining.

Here are two wonderful case histories, so follow closely and try to duplicate the technique. The lady who gave these to me does not differ from anyone here, for God is man. We are that man. I do not mean male/female, for these are the garments woven for man (generic man, which is God) to wear.

This lady says: "A year ago my husband decided to sell our home. I did not concern myself about it, for I knew from vast experience (having sold two and bought two) that my home could not be sold until I stopped mentally sleeping in it. But I allowed him to exercise his right to sell it, for it is our home. For four months several real estate operators tried to sell it. It was not sold and they gave up. Soon after that we decided we would sell the house and get a bigger one really two units under one roof so that my mother and my aunt could stay with us, and there would be only one tax bill. I decided he was right and then I began to sleep in Imagination in the area of West Hollywood, and I slept thus for four successive nights. On the fifth day my husband stopped in to see a friend and met a stranger who wanted a home in the hills, and he brought him back to see our house. He walked through it once and bought it and paid our price. In ten days we had to get out and move in with my mother.

My husband likes to do things immediately and so he wanted a new house at once, but now there were four adults and we wanted a home with two separate living rooms, and yet within one area, and with space so no neighbor would be breathing down our necks. We also have ten cats, three dogs, and a parakeet. We needed a fenced place to protect the dogs. We made our wants known to all the real estate operators on the Strip, for I wanted to live north of the Strip. Everyone told us we were mad. The lady realtors laughed outright, and the men just looked sad. They said that such a place as we wanted did not exist in that area, and if it did they could get five times the price we offered, a price they said was ridiculous, I did not listen to their ridicule. I said: You have not heard me. That is the house we want, and the price. I also want it completely paneled on the inside. Now they knew we were mad!

This lady began sleeping in her Imagination in such a house. Then one day one of the agents said to another: Show her the place on King's Road. (That was the area where she wanted her house.) The other said: You know the old lady would never split it. So then this lady said: Then lets go see it for laughs. The agents were reluctant, but they went. They turned into the private road and then the lady of the house took them through the place. There was this huge twenty-five foot room. It was paneled in redwood and the lady who wanted to

buy said: I have never seen a more beautiful [room], even in a dream. The house was on two acres and was like two houses under one roof. There was a pool, but this lady didnt want a pool, only the house. After looking at the grounds and going back into the house, she stood on a balcony opening out of the dining room and looked down into the living room and saw her husband standing there by the fireplace with his pipe and with a look of complete satisfaction on his face. Then they all returned to the agents office, and the ladys husband said: Lets make them an offer. One lady agent said: I will lose my lunch! and the other said: Forget it! And then this ladys husband grew angry (which he seldom did) and hit the desk and said: Is it not your business to make the offer we suggest? Then make it! A third agent spoke up and said: Go slowly, for I have known that old womans husband to make a real estate operator wish he was dead.

However, they agreed to make the offer, the lady continued. We returned home and that night after we went to bed, having seen the house in Imagination, I stood on this same balcony above the living room and held onto its railing and looked again at my husband standing by the fireplace. And then she fell asleep in that imaginary act. Next day the phone rang and the agent said: You have bought yourself a house! The owners split the property in the middle and they got the house and one acre, just what they wanted and they got it at the price they had offered. She says: After twelve days of sleeping in a dream house we bought it, and are now going to live in a home that the realtors said did not exist. Our first house was sold after four days of sleeping elsewhere and we sold it without an agent and kept the five per cent commission in the family. A total stranger walked through it once and bought it.

That is how God creates. That is how you create if you know who you are, for you are God. You are not some little worm. They are now meeting in Chicago at this convention to tell us how we came from a worm, and that we are now evolving. God is not evolving. He creates out of nothing. He does not make something and hope He had the intelligence to make it better. Read it in the revealing word of God, the Bible. It is all created and what we call the animal world (which we say preceded us) is man himself pushed out, and as man is changing, so do the animals of the world change.

The whole vast world on the outside is dead, and man makes it alive. I know from my mystical experiences. I know that when I freeze an activity within me, it freezes outwardly, and when I started it again within me, it started. This lady did not sell the first house until she had stopped sleeping in it. And then, when she decided on a larger house (in spite of her problem of four adults, cats and dogs, and special privacy and north of the strip) she found it. I say you can be what you want to be and you need no preparation other than your desire. This lady was a better agent than the real estate men who could not sell her house in four months, and she kept the five per cent. She wanted to do so [and] she did it, because she is all Imagination. But you will not know it until you prove it as she did.

I tell her there is nothing impossible to her, and there is nothing impossible to you, for God became man that man may become God. God is the only actor. God alone acts in all existing beings and men. (Blake) If I re-act, that is the passive or negative side, called Satan, but if I act that is called God or Christ. If I go home tonight and conceive a scene that implies the fulfillment of my dream and then lose myself in it, I know that no power in the world can stop its coming into being.

Today brought me a letter asking for help. I do not need to be next door to help another. There is no separation or time without consent. You make this work for another, no matter where they are. This letter was from New York, telling me about a fine doctor there. He got these growths on his face and feared they

might be malignant, and then it was found that he had Parkinsons disease. This friend wrote me to tell me about it, and he said: Can you do anything when you are so far away? I am not 3,000 miles away, for everything is within me. I brought this doctor, in Imagination, before me and I put my hand on his face. I put it on a face that had no lumps. I felt only smooth skin. And then he and I walked together and he did not stumble; he walked like a well man would walk. That is what I did.

Now comes this letter telling me that me that something has happened within him. These lumps are gone and he is no longer shaking and he now can go to his office again. Yet as a doctor he knows his condition is incurable. It is not unless he thinks so. If I had seemingly failed with him it would not matter, for I would still be exercising my wonderful talent. If that next letter had said if he had died it still would not mean I failed, for there are worlds within worlds, and God cannot fail. All we are called on to do, is to imagine and then let it be true. I cannot concern myself with what the doctors say. We are not little worms; we are of God, for God became his image and made [it] alive and it became a living soul, and then he transformed it into a life-giving spirit. But if you do not become a life-giving spirit, you do not know you are the cause of the livingness of your world. And then you cannot change it.

Here is another story from the lady who bought the house: Going into a certain restaurant she saw some unusual rose-colored water glasses, and she asked if she could buy them. Both the waiter and the hostess said it would be impossible for her to do business with the person who did the buying for the restaurant, as she was such an unpleasant person. Also, they said the glasses were manufactured in the east and the supply was very limited. The lady went home, but every day she saw those glasses on her table eight of them. A month later she and her mother were again in the restaurant, and there was [a] new hostess, who introduced herself and then brought up the subject of the glasses and said she had heard the buyer would not sell any of them. And then she smiled and excused herself, returning in a moment with a box, which she gave to this lady. In it were not only eight glasses but twice that number. And they were without charge. Jehovahs gifts are without price. She was willing to pay even an excessive price for the glasses, but she got them as a gift.

If you know what you want in this world you can get it. And let no one tell you that you are acquisitive. Those who tell you that would not mind having the same thing for themselves. So be completely disinterested in what people say and go out and live a full, wonderful, rich life, for what you want to do you can do if you know who you are. You are all Imagination and Imagination is God, and only God creates.

This lady learned to use the Western Gate closed in most of us which is touch. That was her secret. She saw what her husband looked like standing by the fireplace the night she recreated the scene but she held onto the balcony with her hand to prove it to herself that she was there.

So what would you desire? I cannot stress too much the use of touch or the Western Gate. I have seen people take imaginary paychecks and touch them. They had brought the other senses of seeing, and hearing comments, etc. but when they had brought the sense of touch it worked like a charm, for when you bring touch you open the closed Western Gate and then nothing seems impossible. If I could snuggle into a bed 10,000 miles away and then view my world from that place, I would gravitate there. For I am all Imagination, so I must be where I am in Imagination. Though I am physically here, if I view my world from that other place I am there, and if anyone is a sensitive they will be able to see me there. I have [been] seen in points of space when I was physically here but desired to be seen there. I am where I am in Imagination, so if I imagine I am the person I want to be and walk in that state as though it were true, then everything in the world will rush to make it so. If I would only live in Imagination as I desire to live in the flesh, then everything that seems

detached will be joined to make it real.

Try it in your office, and if things are not right or as they ought to be, then you assume that this person is acting as he should and you hear the conversation and what they would say if they were now the kind of individual you want them to be. And if they act tomorrow as you imagined they are acting, then where is reality? It will come to you some day.

When weary man enters his cave
then he meets his Savior in the grave.
Some find a female garment there
and some a male woven with care.
(Blake)

But that is not man. God is the reality, and male and female is the garment. This (the body) is the cave, and this is also the grave of which Blake speaks. This is where God laid himself down. I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life I now live by the faith of the Son of God who loved me and gave Himself for me. So it is all woven within me, for God is the eternal man and I am he. He weaves himself into us for educative purposes and in my case it is male, but that is not man. He wears garments of male and female, but that is not man. And then Blake turns to Satan:

Oh Satan, true thou art a dunce;
thou canst not tell the garment from the man.

The day will come when you will see this fabulous world of garments frozen, but the man you do not see, for you are that man. And you become aware of what you want and then you see the whole world is infinite response to you. So, whatever you activate, you get the response. The world has to respond after I start the action within me.

Tonight you take your dream and make it a noble one, and create a scene that would imply its fulfillment of your dream, and open that Western Gate, which is touch. There is one man here who made deposits (mental ones) at his bank. You know the story of Archie Franklin. He mentally went into two different banks and asked for his balance and heard what was said to him. He did it three times a day for two months. Then he went to Caliente and returned with $32,000. What he won was $3.00 more than the bank deposit he had mentally added up. I do not say go to Caliente, but I say put yourselves in that same state and do not let someone tell you it is not spiritual, for while they are saying that, they are already wondering if they can borrow some of that check when you get it.

Everything in this world is God's creation and God is all Imagination. Even the clothes we wear, the chairs we are sitting on, were once imagined and then brought into being. Let no one tell you this is wrong. Those who tell you to kill out desire have not gone far enough, for if I wanted to kill desire I would have to start with the desire not to desire, and where would [I] go? How far?

So, go out and do what you want to do and fulfill your dreams. Someone without academic background is telling you this. I am going out on a limb to tell you that everything in the Bible is true on a higher level, but it is revealed figuratively, and man confused literal truth with metaphor. I do not crawl on my belly and no little

serpent spoke to me, as it says in Genesis; yet what is meant is true in metaphor. The serpent was called the most subtle of all the creatures and it represents the wisdom of man, who takes all his arts and religions for his own glamour and dedicates them to the creator. And then comes one who never went to any school (Blake) and shows them reality. And now those who thought themselves so wise are figuratively crawling on their bellies in the presence of such as he. In the Bible things are told on a higher level and told in metaphor, but I know from mystical experience things I could not have found in any book.

The statement: You must be born from above or you cannot enter the Kingdom of Heaven is an example. It is literally true, but it is told in metaphor. The rich young man said: How is it possible to again enter my mothers womb and be born a second time? But the womb is below and not above. It is speaking of the birth of the second man, the spiritual man. From Genesis right to the end of the Book, it says that God created all things and that he said: It is good. Seven times he repeats: It is good - the perfect number. One day you will see the whole vast world, and you will say: It is good! And you will animate it. I know everything depends on the activity taking place in MAN - and spell it with large letters, for the garments are male-female. You are MAN, this generic man that is God. The whole vast world is man pushed out. Not a man, but MAN. All that you behold though it seems to be without, it is within, in your own wonderful Imagination of which this vegetative world is but a shadow. It is hard at this stage to think that your world is a shadow, and it is cast by you and you are activating it.

When you dream, do not think that because there seems not a fact to support it, it cannot come. It will come, so dream nobly. If you want fame, have it. But I would suggest that you suggest to yourself that you are awakening and can see this frozen wonderful world and you as the activator. I hope many of you have the desire to do what I am doing and will go out and tell this. First prove it to yourselves. Learn the art of repentance, which means a change of mind. Try it, and try it again, and prove that a change in you will produce an outer change. Go out and prove it and then tell others. Imagine what you want to imagine and continue to imagine until you are confronted with it. It does not matter what your senses tell you; if you learn to live by this you will not fail.

Bear in mind that this, the body, is only a garment and one day you will take it off. But you are invisible, and when you [are] completely awakened, you join the Divine Society and become one of the Gods who create. Remember that every moment of time God is begetting himself in us and you cannot fail.

Now let us go into the silence.

Neville Goddard

January 9 1964

One Greater Than John

Tonight's subject is "*One Greater Than John*." I think you will find this a most practical approach to this teaching. When we open the Bible we think it is just a normal book. May I tell you, it is not; it is divine history and all the characters in scripture represent states of consciousness, from Adam to Jesus, every one. They're not individuals as you and I are; they're simply representatives of these states of awareness. And the very last before the page turns into an entirely new age is called John. And so we are told in the earliest of the gospels, which is Mark: "After John was arrested, Jesus came preaching the gospel of God" (John 1:14). After John was arrested then he appears preaching the gospel of God. What is this story trying to tell us?

So here, let me share with you my experience. I didn't know it either, but I'll tell you how this thing works. John, we are told, is the very last of the great of the prophets. As we're told, "Of those born of women, none is greater than John; yet the least in the kingdom is greater than he" (Mat.11:11). None greater than John in this world, yet the least in the kingdom is greater than he. And John came not eating or drinking. If you take that on this level, that's nonsense, because the body could not survive. Another gospel states it, "He came neither eating bread nor drinking wine."

That tries in some way to, well, explain what he did not eat or drink. Well, there's no statement in the law of Moses against eating bread or drinking wine—unless you are one of the Nazarenes and it's true as to wine, but certainly not eating bread. The last supper was the eating of bread and the drinking of wine. But he came, neither eating bread (if you want to take it that way) nor drinking wine. But the Son of man came eating and drinking, and they called him a glutton and a drunkard, a friend of tax collectors and sinners. But we think, this night, of one greater than John, who was the greatest in this world, yet not equal to the least in the world called the kingdom of heaven. Now these are only states of consciousness through which every man passes. If you are not now in the state of John, may I tell you, you're going to be some time in the state of John; if not now in this present little environment, when the wheel turns and it returns, you will be in that state. Everyone passes through the state of John before he comes into the state of Jesus Christ.

Now, what is the state of John? We come into this world …now let me share with you my own personal experience. I was born in a very limited environment, small little island in the West Indies called Barbados. My father ran a little grocery store, but it was a general store, not only groceries but meat, fish, fowl, liquor, wine. I mean, it supplied everything for the table. I was raised in that environment where it seemed the most normal, natural thing in this world to eat anything that was placed on the table, and so I did. I left Barbados at the age of seventeen and came to America, believing as I did everything placed before me that was edible was right. And then, I fell into a state, the state called John. John came not eating or drinking. And then I fell into the state where I gave up all the things that I did normally as a boy, right through until I was seventeen years old. I fell into the state at the age of twenty, a little after twenty, say, twenty-one, where I would not eat any meat, any fish, fowl, not even eggs. Naturally, in those days I didn't drink so that was not giving up wine, but that couldn't cross my lips. I did violence to my own appetites, because as a child, as a boy, I indulged in everything that my father placed before me. And suddenly I gave it all up and for seven years I was a strict vegetarian, teetotaler, celibate. John represents that state in man's ongoing when he does violence to his appetite. And yet life is nothing more than the appeasement of hunger. God gives to every man in this world a hunger that he can, if he knows God's law, satisfy. He can clothe himself with the fulfillment of his dream and satisfy it. But there's a state where man passes

through, and it is called John the Baptist, where he does violence to his appetite.

I met a friend of mine in New York City, his name was Abdullah. He said to me in 1933 (I met him in ’29)…and he did everything, he ate everything, he drank everything. He didn’t smoke only because he just didn’t enjoy it, but he did everything. An old, old man, he was then in his late eighties when I met him. And he said to me, “So you’re going to Barbados? You want to go to Barbados?” I said yes. Now, this is where the good news of the kingdom comes in. Then, when I met him, I did not eat flesh in any form, I did not drink alcohol in any form, and no smoking and a celibate. He said, “Well then, you are now in Barbados.” I said, “I’m in Barbados?” This is on 72nd Street in New York City, where the buildings can go thirty and forty stories high. Barbados, if you find a three-story building, you’re lucky…the little one and two-story buildings, and no sidewalk, but no sidewalk. One little tiny street we call Broad Street, to this day we call it Broad Street, and that’s the only place that has a sidewalk. All the other areas no sidewalks, you walk in the street or you walk in the gutter, but there is no such thing as a sidewalk.

And he said to me, “Now clothe yourself with Barbados. Put it on as you would another garment, just as you would another garment, so that you would smell the tropics and you would see what you would see were you in Barbados.” Well, I did to the best of my ability, and I clothed myself with Barbados. And when I thought then that night—the first night that I clothed myself with Barbados–I thought of New York City, and I saw it 2,000 miles to the north of me. Then I had succeeded in clothing myself with Barbados. I fell asleep in the assumption I am in Barbados. Well, the days went on from this I would say, late October through November, and yet I am not physically in Barbados. So I tried to open up my discussion with Abdullah, and I said, “Ab, I did all that you told me. I clothed myself with Barbados, I am sleeping in Barbados, and yet here I am in New York City.” He would not talk to me. He turned his back upon me the very first time I brought it up; he walked towards his studio and slammed the door in my face. And if you knew Abdullah as I knew him that was no invitation to come in.

So, if I am clothing myself in Barbados and with Barbados, then I must be faithful to this clothing. That’s the good news spoken of after John is arrested, not before. John is doing violence, trying to gain the kingdom of heaven by being good. And he said to me, “You’re so good you’re good for nothing. And you’re trying to get into the kingdom by being good. You don’t eat meat, no kind of meat, you don’t drink any alcoholic liquor, so you’re so good. And you’re celibate at the age that you are today, and so all the fires you’ve bottled up in you, trying to be good.” So I kept on wearing my garment: I am in Barbados. On the morning of the 4th of December a letter came to my door, stuck under the door, from my brother giving reasons why he wanted me to come to Barbados, and enclosing in that letter a ticket for Barbados. I had not gone home to Barbados in eleven years. I made no request. I didn’t write the family. My brother Victor writes me saying that you must come and no response other than yes would he accept, and enclosing a little draft to buy shirts, if I need them, or a pair of shoes, and stating in the letter that use the check to the fullest advantage. Charge everything and when I arrived in Barbados, well, he would board the ship and pay all expenses that I had signed. If I use the bar, use the bar. He didn’t know I wasn’t drinking. But, all expenses…the tipping of the steward, the tipping of everyone in that ship. He would board the ship, take care of all my expenses, but I must come! Then he gave me his reasons for it, he justified why. I went down to that ship on the morning of the 6th and got my passage and off I went.

Before I went, Abdullah said to me, “So you’re going to Barbados. May I tell you, you’re going to die but you will not surely die…but you will die.” He didn’t explain. Like Blake he never would tell me the interpretation of his statement “you will die.” Well, I went off thinking, well, I’ll die, die in Barbados. I didn’t die in Barbados but I died: I died to everything that I was doing. I lived in Barbados for three months, which is the Christmas season and everyone is entertaining. I’m returning from America after eleven years, and party after party is given for my honor. It’s Christmas, it’s New Years, they’re all drinking, all having fun, and I simply drank water. Mother prepared all kinds of meals, and I would have just a vegetable meal. She never heard of it. We were raised supplying the entire island with meat, with fish, with fowl, with everything…with all the

wine…everything was home… and I just said, no, I would take vegetables. I was there for one solid three months.

I came back to that ship going north. And the night I entered that ship, we sat maybe six or eight people at table, and we all introduced ourselves. "My name is Neville Goddard," and so I would shake hands, and this one is so and so-—you all introduce yourself aboard ship. Then the man to my right said to the waiter, "Let us see what you have for wine." The waiter brought the wine list, he said, "We'll have that." I didn't say wine, so he ordered that wine. Then came the first course, soup. So I didn't ask if there's meat stock in this as I'd done for seven years; I drank the soup. Then he brought the second course, it was fish; I ate the fish. He brought the third course, it was meat; I ate the meat; all the time pouring down the wine. Every thing that I had not done in seven years I did that night, and then from then on for the ten or twelve days at sea 'til I got off the ship in New York City. Then I understood what he meant "you will die."

That state called John the Baptist, which does violence to itself, you must pass through it. If you are not now in it, you will be in it. It's part of the eternal drama of God. God has prepared a way to redeem himself. It's God and only God playing all these parts. So God has prepared the way to bring himself back individualized as you. There's no other way. So from Adam to Jesus Christ they are only states of awareness through which God and only God passes. And the last state of the old dispensation is John the Baptist. That is the last stage. And so, man must pass through that state. Don't try to invite it. It happens, and you don't understand why it happens. In my own case, raised normally, with all the food before me, because my father made a living feeding us by selling this, fish, fowl, meat, eggs, butter, everything that was normal, all the rum in the world. We make rum in Barbados. He drank heavily; my father was a very heavy drinker. All these things were exposed to us, so we took it and suffered it.

My Father, the depths of my own being, moving me through all these furnaces, put me into a state where I was married at the age of eighteen, father at nineteen, separated at twenty. And then I became so disillusioned with marriage, I vowed I would have not a thing to do with sex—my own disillusionment, my own, not hers, my own. That was part of the play where he put me through these furnaces and brought me out seven years later. I know friends of mine who have been in that state of John the Baptist for fifty years, and they have died in it. But the wheel turns; they will come out, the wheel turns. Although they cease to be here as a flesh and blood being, they were in it when they died. Others came out after forty years. Here was George Bernard Shaw…he died in it after seventy years. He was ninety years when he died. He was a strict vegetarian and a teetotaler. He was in it, but he died in it; he had not come out. He died not believing in Christ. He died an atheist. He didn't know the good news. My friend Abdullah who taught me this story, he was in it for forty years. He hadn't touched anything that was meat, especially pork. He was born and raised in the Jewish faith, and for forty years he touched nothing that was meat. But certainly he, not only forty years, but from the time of birth up until he was almost eighty years old, he hadn't touched pork. And then came the same thing to him that happened to me.

So man passes through this state called John the Baptist, and he comes into the state called Jesus Christ. Jesus Christ is the freedom of the world. So, it's said of John he came not eating or drinking. It is said of Christ, called the Son of man, he came eating and drinking; and they say of him, "Behold, a glutton and a drunkard, a friend of tax collectors and sinners." So you pass through it and then you know what he is talking about. He doesn't come to destroy the law. He said not one little dot will be rubbed out of the law, all will be fulfilled, but he interprets the law as John could not interpret it. John thought that by doing violence to his appetite he would get into the kingdom. He thought that he could scare a man into salvation. And the next state beyond John tells you you can't do it that way. He interprets the law and shows the law as something that is mental, not physical. And then he puts it this way: "You have heard it said, 'You shall not commit adultery.' But I say to you anyone who looks on a woman lustfully has already committed the act of adultery with her in his heart" (Mat.5:27). He takes it from a physical state to a mental state. If I look upon a woman lustfully and I think I can get away with it, and it seems pleasant, I may be inclined to do it.

If I contemplate that act along with its consequences for myself and my family, I may restrain the impulse. But, he tells me that's not good enough—in the contemplation of the act I did it. So, causation is mental, it's not physical. John didn't know that. The state called John didn't know that. If I restricted myself and resisted the impulse, I thought, "Well, am I not wonderful! I have just abided by the law 'ye shall not do.'"

Then comes the next state called Jesus Christ, and that state tells me that wasn't good enough; the wheel is turning and you are going to do it tomorrow. The wheel will turn now and tomorrow when it turns all over again, you will be performing the act. And you'll wonder why has this happened to me to the disgrace of my family and myself? Because you thought by the restraint of the act you didn't do it. And now he interprets the law for us, and tells us the very contemplation of the act was the act. And so, when one gets to that point where they don't even contemplate it, well, then off the wheel of recurrence we are lifted, one by one. And that is the story of the one that is greater than John.

So everyone is moving through a series of states, and it starts from Adam through, well, we can stop the Adam and start it from Abraham, for that's where real civilization begins. So you start from Abraham and you come all the way through into Jesus Christ. And they're only states of consciousness where God passes through individualizing himself as you. And everyone goes through the state called John the Baptist. So of all those born of women, none is greater than John, yet the least in the kingdom of God is greater than John. So how great we are in this world, that doesn't really matter; because the least in the kingdom of God has a greatness beyond the wildest dream of this world. The least has a greatness…you can't conceive the greatness of the least in the kingdom. And he's brought there not by anything he's done. For, may I tell you, I did nothing to do it; I fell into it. But who made me fall into it?—God. And so, we can't take any credit for having fallen into the state called John.

It seemed to me, if I reflect upon it, prior to when I fell into it, that I was disillusioned in marriage. A young man of eighteen getting married, and then being a father at nineteen, and then at twenty separated, and becoming disillusioned. And then pledging myself not to have anything to do in the sexual world and then to give up completely all the food that I loved. I love food, love all the things that the world would offer. And then to go through it and a man would tell me on a certain day, "You're going to die, but not really die." And then you're bewildered—"I'm going to die, but I'm not going to die"—what is he talking about? Well, he was talking about the state. I will die to that state. And when after the things happened and I said to him, "What did you mean and who told you that I would die and yet not really die?" He said to me, "The Brothers." That's all that he would tell me: "The Brothers told me that you would die and not really die. The Brothers told me you were coming to me." And what did he mean by the Brothers?—the Elohim, the gods who made us all in their own image.

So tonight, may I tell you, let me share with you the good news. You are told, the very first words given into the world in the mouth of Jesus Christ in the earliest gospel is in Mark, the 14th and 15th verses. The words are: "After John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, the kingdom of God is at hand; repent, and believe in the gospel.'" The first words put into his mouth. Someone asked the other night concerning changing the picture of this world—the word is "repent" in the first statement made in that gospel. "Repent" is "a radical change of attitude towards anything that happens to you in this world." I don't care what is happening, repent! Don't let it happen as it is happening. Change it in your mind's eye, solely, as I did standing in New York City, without one nickel in my pocket, not a nickel, and Barbados is 2,000 miles away, across water, so you can't walk; and he tells me, "You are now in Barbados!" I'm in Barbados and Barbados is 2,000 miles away across water. "Clothe yourself with Barbados. If you are in Barbados, how would you know you are? Look at the world." For motion is relative: I can only detect that I have moved relative to something that is stationery to my motion. So, New York remains where it is, and if I assume that I am in Barbados, and I think of New York, I should see it 2,000 miles to the north of me. So, I clothe myself with Barbados and think of some

stopping place where if I am in Barbados that vision would tell me where I am. So I think of Barbados…and there it is 2,000 miles to the north of me. So I sleep in that state, to find that someone 2,000 miles away is moved to bring me…a ticket to go to Barbados, with a little small check to buy the necessary things to get aboard the ship.

So you clothe yourself in a state. That's the good news: "I bring you the good news of the kingdom of God," for man is rising into a kingdom where everything is subject to his imaginative power. But before you get there you start to test it here…and you test it. So I'm telling you of a kingdom. What kingdom? The kingdom of God, well, what is it? It's a place beyond the wildest dream of earth, the world of Caesar, where when you arrive there everything is subject to your imaginative power. But I'll tell you, start it right here. And how do you do it? You clothe yourself with this state just as though it were true, and as you clothe yourself with it, wait. As you're told, those who really believe do not make ___(??). If they really believe it, they don't make it so, it is so.

That's why when I discussed it with Abdullah he never discussed it with me. When I asked him how would I go there he wouldn't even answer me. Because what he was trying to show me was, "If you really are clothed with the feeling of being in Barbados, how could you and I sit down and discuss how you're going to get there? How could we possibly discuss this?" And so, he wouldn't discuss it with me. "If you really are doing what I told you to do…you say you are in Barbados…well, then you can't discuss how you're going to go." If I said to you, "You are now rich," and today you owe rent, can you and I discuss how you are going to become rich if I tell you that you are, and ask you to clothe yourself with wealth? If I ask you to clothe yourself with any state in this world; and then it doesn't hatch out tomorrow because tomorrow is not the moment of hatching out, but you're anxious; and then you say to me, "But where is it coming from, how will it come?" should I really discuss it with you? Would not…that is a lack of faith on your part if you say, well, I'm wearing it. If I'm wearing it, it should be just as real to you as the room is real.

That's the good news of the kingdom. If I really want anything in this world, I clothe myself with it, just as though it were true, and then let it hatch out. All things have moments between the moment of assumption and the fulfillment of that assumption. We either believe it or we don't believe it, and not a thing I can do to persuade you to believe it. I can just simply throw it out, and in this audience this night there are those who will accept it and those who will reject it…not a thing I can do about it. I can only tell you of the kingdom of God and tell you these are the states through which we pass.

So, I hope you've passed through the state of John the Baptist. But it makes no difference. If you haven't passed through, I'll tell you, you will pass through it. And so, when the wheel turns as it will turn; for all come to the inevitable end and so everyone will make their exit from this world; and if they haven't before they exit from this world passed through John the Baptist, they will when the wheel comes back again pass through it. For there is no death; nothing dies in God's world. It seems to die, but the world does not end where my senses seem to disappear from it…it doesn't. So if the wheel is turning and turning, and you and I are turning on the wheel until by…except after John the Baptist, before we are plucked from the wheel, we begin to live by the promise called the gospel or the good news of God.

So here, this night you take it and test it. If you test it, may I tell you, you'll prove it in performance; if you don't test it, you will never know. And so, it is Christ in you that you must test. Christ became man, God became man, that man may become God. So this John the Baptist spoken of in scripture is not a little man born of Elizabeth, who was a cousin of Jesus. Forget it! These are only related states—a cousin is a relative—and so these are related states that's all. It hasn't a thing to do with my cousin born of my sister. No, that's not the cousin. They were cousins separated in time: John came before and Jesus followed. Jesus is not a man. Jesus is the fulfillment of God's plan, God's promise, God's purpose, where he comes forward and he awakens as himself, and that self is Jesus Christ.

So, the last state man passes through is John the Baptist, where he does violence to himself. Now, he is clothed in camel's hair and a leather girdle. The most external parts of a man is hair and skin;

so he's clothed in camel's hair and a leather girdle. So here, he's…the most external thing that man could ever have on a body would be the camel's hair and the leather girdle. And he said, "If you will accept it, he is Elijah come again." Go back and read the story of Elijah. He was clothed in camel's hair and a leather girdle. It means that the mind is clothed with something external. I think if I give to the poor, if I contribute to the church, if I go to church every Sunday, and I do all the external things then I am now getting into the kingdom of heaven. So I abide by all external things and that doesn't get me any place into the kingdom of heaven.

Then I begin to do violence to my appetite. I restrain the impulse to do this, that, or the other, not knowing that life itself is nothing more than the appeasement of hunger, and God and only God gives me the different hungers. And the final hunger he gives me is the hunger for the word of God. The very last hunger, as told us in the Book of Amos: "I will send a famine upon the world. It will not be for bread or a thirst for water, but for the hearing of the word of God" (8:11). And so, the last hunger to come upon man is to hear the word of God. To hear it is to experience it. I want to experience the reality of what is said in scripture. And so I will hear it, and I'm so hungry to hear it I will experience it; then comes man's individual experience. So man must experience scripture for himself to understand how wonderful it is. When he experiences scripture, the hunger that preceded the experience is now satisfied by the experience.

And so that is what comes out when he enters into the state called Jesus Christ. Jesus Christ is the flower, the fulfillment of God's purpose. So in the end there's nothing but Jesus Christ. So then we are told, in that day or, "On that day the Lord is one and his name one," and that name is Jesus. All come out as he. But they must pass through the state called John the Baptist, and John is but a state. And all must pass through that state doing violence to themselves in the hope that in some way it is seen by someone above him, and by that seeing he enters into the state called salvation. You cannot save yourself. No man can save himself. It's the gift of grace; it's the gift of God. You could this very moment become the most strict vegetarian in the world, teetotaler, non-smoker, celibate—go to the extreme state and make yourself so impotent that you couldn't possibly even entertain the thought—and yet you cannot by such violence to yourself enter the kingdom of God. The kingdom of God is entered by grace. But you pass through the violence to self, and then you come out.

May I tell you, when you do come out, there'll always be those who mock you…always those. So, when he comes into the world they call him a glutton, and they call him a drunkard and the friend of sinners. And may I tell you, when I came back after seven years of this rigid discipline, and those who saw me in this meeting one night, when I got up and suddenly confessed what I am now doing, that a few ladies in the audience cried. Because they thought they had in me some personal savior, and I became to them an image that cracked and broke; and they saw in me now an utter failure, one who normally drank and normally ate meat. To them I was a complete disillusioned being. And it happens to every being in this world. You'll pass through it. I am sharing with you my own experience. And no man can speak with any grater authority than when he speaks from experience; for a truth that man knows from experience he knows more thoroughly than he knows anything else in this world, or than he can know that same truth in any other way.

So if I tell you of this experience, you may believe me or you may disbelieve me. Even those who believe me will not know it to the extent they will know it after they themselves have had the experience. And so you pass through. But don't encourage it, don't this night say, "I will simply go on a vegetable diet, I will give up liquor, I'll give up smoking, I'll give up sex in the hope that I'm going to pass through this state." It doesn't come that way. It comes in a strange way…it came to me in the strangest way. I ordered the most wonderful roast beef, may I tell you—I was in Syracuse, New York—and I love my meat, and I ordered the most wonderful roast beef. And as I put my knife into it, I actually felt I was cutting the animal alive. I took the plate and pushed it away. I could not take one piece from that plate…and for seven years I couldn't. So it happened that way. I couldn't touch a piece of meat, a piece of fowl, an egg or fish for seven years. But it happened…I was ___(??) for seven years. And I ordered from the menu roast beef, as I always loved it, and as it was delivered I just thought it would be marvelous, and as I put my knife right into it, I was cutting into

the animal and pushed the whole thing away. For seven years it was that way. And coming back to the States I did everything I had not done in seven years. That's how you pass through the state called John the Baptist and come into the state called Jesus Christ.

But before you are lifted off the wheel, you must prove that this is good news. And good news is that everything in this world that you want you can have if you clothe yourself with it. It doesn't mean you're lifted off the wheel, but clothe yourself with it. You want to be rich? How would you feel were you rich? You want to be healthy? How would you feel were you healthy? You want to be free of all embarrassment? How would you feel this night if you were not embarrassed, that not a thing in this world could embarrass you? How would you feel were it so? And you clothe yourself with these states, one after the other, and be faithful to the clothing that you wear, and let it unfold in your world. It will! It will completely unfold in your world and you will see it.

Then as you practice with it and actually believe in the good news of the kingdom of God, suddenly, when you least expect it, one after the other, a series of events that God predetermined to awaken himself will awaken within you. Because, God has prepared a way for himself to return individualized as you, completely prepared, and no one can stop the way. He's prepared that way, and so, at very end, all of a sudden the series begins to unfold, and you are it unfolding; and you are he— the one who became you and took himself through the furnaces, all through John into Jesus Christ—and you awake as he.

There's not a thing I can tell you to persuade you to accept it. And I wouldn't raise a finger to make it so, because I am not convinced by speculation: I am convinced by knowing having experienced it. And so, if all the great teachers of the churches of the world stood before me in opposition, it would make no difference to me whatsoever. They, too, will pass through these states because they aren't elected to these states by men. So the heads of all the great churches of the world, if they stood before me now, I could say to them, if you have not experienced it, you will. And your greatness in this world is as naught, it is nothing, for the least in the kingdom is greater than you; for the least in the kingdom has a greatness that you cannot measure by anything on earth. And if you have not experienced this, no matter how great you are with all the medals pinned upon you by men who vanish in this world, it is as nothing. But the day will come you'll go through John the Baptist. He's not a man who lived 2,000 years ago. He represents a state of consciousness that's eternal, through which every soul must pass, and passing through they do violence to their appetites. They come out of it and enter the state called Jesus Christ; and they believe the story of the good news of God, and actually prove it in performance. They prove it and prove it until that moment in time when they're lifted off the wheel of recurrence, and they enter the kingdom of God.

But, here we are told concerning John, the law and the prophets until John. It starts the great law and all through the great prophets until John (Mat. 11:13)…there comes a stop…from then the good news of the kingdom is preached. And everyone enters the kingdom violently. I read here in the most recent scholarly works this passage, which is the 16th chapter, the 16th verse of the Book of Luke, and these great scholars, and there were hundreds of them in discussion, and they confessed it doesn't make sense. It only adds confusion to confusion, based upon an earlier passage that they can't understand what he means that all of a sudden everyone enters the kingdom violently, and this thing happens after John. Well, may I tell you, it's true; it happened to me, and I can't tell you how violent you are when you enter—not angry but sheer, sheer energy. You use a power that you have never heard of on earth. We speak of a power, of blowing up a whole city with one bomb, blowing up a country with a bomb. It doesn't compare to the power that you exert in that moment of entrance into the kingdom of God. When you are whipped up in the form of a spiral into your own skull, it is as though it takes that energy to ram you into the eternal structure that God has predetermined; as though the whole vast skull is being filled, and you fill one niche forever and forever. But you move into it with such power the whole thing radiates, the whole thing shakes like an earthquake; as though the whole vast world is an earthquake. And then suddenly when you are completely in it and then riveted in, then it subsides, and it's all quiet, and you return here to the world of Caesar. So the world is stating in that 16th verse of the 16th chapter of Luke: "Everyone

enters it violently." May I tell you, it must, because it takes an enormous power to drive you into that part prepared for you. It's been waiting for you since the beginning of time, and you move into that one part prepared for you, and you move in so forcibly the whole structure vibrates. Then it subsides and you're back.

So, you go home this night and clothe yourself in the joy of being the man, the woman that you want to be. I tell you it will not fail you! Now let us go into the Silence.

* * *

Q: (inaudible)

A: Yes, my dear, certainly. The lady's question is "Do you think we could have gone through the state of John in a life before this?" Why certainly, I wouldn't doubt that for one moment, and come out of it knowing that these things are not necessary for the kingdom of God…with all the temptations of the world. For we have all kinds of cults in this world who are playing as a cult. They don't know it's the state called John the Baptist, inviting everyone into it. They give up wearing fur, they give up eating meat, give up drinking, give up smoking, give up sex, and they're all inviting us into that cult, and they call themselves houses of religion. But, people are persuaded to enter that, and then they give up all these things, and do violence to their appetites. You might have passed through that. I'm not saying that you did or did not. So I'm saying to you, to answer your question, certainly, many of us could have gone through that state and in this world tonight you could be called into the kingdom of heaven. Because you're told, when the question was asked, "Tell me, Lord, is it now that you will restore the kingdom to Israel?" And he corrected their question and then answered, "It's not for you to know the time or the season which is fixed by God by his own authority. But you'll receive power after the Holy Spirit has come upon you" (Acts 1:6). Therefore, wait for the promise, just wait for it. You could have gone through it, and this very night…it is my constant hope that everyone who hears me is this very night lifted up into the experience, because, I can't tell anyone the thrill of being aware of the fact that you are a part of the kingdom of God. And there should be no delay beyond that moment in time when God calls you. And I'm ___(??) quite sure there is no delay.

Q: (inaudible)

A: Well, my dear, when this thing happens from above and you are awakened from this deep, deep sleep…

Q: (inaudible)

A: Oh, I didn't even know I was asleep. I didn't know when I was awakened in my skull to find myself completely enclosed within my skull and my skull is a sepulcher. And it's not a little tiny place like this here, for I only wear a seven-size hat, and I couldn't get into a seven-size hat. So it's not this, but it is my skull. And so here, I awake. I find myself waking but unlike the usual waking which comes every morning when I awake. This is something different—I'm waking, and I awake in my skull. My skull is a tomb, it's a sepulcher. And here I am completely awake now for the first time in thousands of years, but I am entombed. That's the resurrection. The resurrection begins the whole drama. And then out I come, being born like a child. The birth is symbolized in that of a babe wrapped in swaddling clothes. So, this series of events differs completely from all other mystical experiences.

Neville 09-13-1968

ONE THOUSAND TWO HUNDRED SIXTY DAYS

According to a rabbinical principle, what is not written in the Old Testament does not exist. The life of Jesus follows this principle. He made no attempt to change the world of Caesar or its social order, but left it just as it is, for man to make mistakes and live as he desires. Urging man to render unto Caesar the things that are Caesar's and unto God the things that are God's, Jesus comes into our lives for one purpose and that is to fulfill scripture. Tonight I want to show you how this is done in 1,260 days.

Daniel confesses in the last chapter of his book that he did not understand the vision, when: "A man stood clothed in linen, above the water, who said to me, 'The words are closed and sealed until the time of the end.' I asked him how long shall it be to the end of these wonders and he said, 'A time, two times, and half a time.'" In Hebrew thought, a time is a year or 360 days; so we have three years of 360 days each and a half year of 180 days, which equal 1,260 days. Daniel was not told when the signs would begin, only that it would take 1,260 days to complete them.

Let us now turn to the 12th chapter of the Book of Revelation, where John tells us: "I saw in the heavens a great pulpit. A woman clothed with the sun, wearing a crown of twelve stars upon her head, was standing on the moon. In labor and with great pain she brought forth a male child, which was caught up to the throne of God. Fleeing into the wilderness to a place prepared for her, she was fed for 1,260 days." Here we find the clue to the beginning of the 1,260 days as the birth of the child.

Now, the manner of Jesus' birth is - for those who know who he is - a sign of divine initiative in our redemption. No doubt you have heard the story of Jesus' birth unnumbered times, told as some man who was born almost 2,000 years ago; but let me tell you: if there is any other Jesus Christ other than he who is buried, rose, and continues to rise in individual men and women, he is a false Christ. And any teacher who talks about Jesus as someone from without misleads the millions who hear the story. We carry in our body the death of Jesus. If we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his as he rises in us individually; therefore, who is he? From my own personal experience (I am not theorizing, I am not speculating) I know that your awareness, your I AMness is Christ Jesus, who is the Lord God Jehovah. The word "Jesus" is the anglicized form of the Hebrew word "Joshua" which means "savior." We are told: "I am the Lord, your God, your savior, and beside me there is no savior." It is the Lord God Jehovah who became as we are that we may be as he is; therefore there is no intermediary between you and God, your savior.

Now to the 1,260 days. On July 20 of the year 1959, my day was normal. I lectured in the morning to a large audience in San Francisco. Calling my wife around 9:00 P.M., I read the Bible and a bit of Blake and retired about 11:00 P.M., expecting nothing other than a normal, restful sleep. At 4:00 in the morning, a

vibration centered at the base of my skull began to increase in intensity until I thought I would explode from the force of it. I am not a doctor, but I have read of massive brain hemorrhages and thought I was having one. I couldn't conceive of living through this experience, yet I was unable to arrest it. Then I began to awaken, to discover that I was completely sealed within my own skull. I had but one consuming desire, and that was to get out of it. Intuitively knowing that if I would push the base of my skull something would give, I did, and something rolled away as I came out inch by inch just as a child emerges from the womb of a woman.

Then the imagery spoken of in the books of Luke and Matthew began to appear before me: the witnesses to the event and the child wrapped in swaddling clothes. I was unseen by those who were present. They spoke of me and knew the child was mine; but me they could not see, for I was clothed in an entirely different body of spirit, and no longer the flesh and blood body that they knew. I not only saw them, I could discern their every thought. And when the child was placed upon the bed and I picked it up and looked into its face and said: "How is my sweetheart?" it broke into a heavenly smile. Then the vision was caught up into the heavens and disappeared from sight, for the whole thing had come out of me.

Then on January 1, 1963, the fourth event appeared in the form of a dove who descended on me and smothered me with love.

Now, I have recorded the date of every great mystical event I have experienced, next to the passage of scripture which parallels it. Next to the passage concerning the resurrection, I had marked July 20, 1959. That was one side of the coin, for the same night was the birth; so against the passage regarding the birth of Christ (who is the Son of God who is one with God) I also wrote the date of July 20, 1959.

When another vibration exploded in my head and David of Biblical fame stood before me and called me "Father", I wrote the date of December 6, l959 next to the passage in the 89th Psalm, where the Lord said: "I have found David. He has cried unto me, 'Thou art my Father, my God and the Rock of my salvation.'"

On the 8th day of April, 1960, a bolt of lightning split me in two from the top of my head to the base of my spine and I separated. At the base of my spine I saw golden liquid light, which I knew to be myself. Fusing with it, I ascended like a serpent in a fire of lightning back into my skull, as it reverberated as though shattered. I recorded that vision as against the passages: "The curtain of the Lord was split in two from top to bottom" and: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up."

Here recently I was reading the Book of Daniel, gathering my thoughts together as I was on my way to San Francisco to start a series of lectures on the 15th of July. Sitting alone in my living room with my Bible in my hand, memory returned and I knew that if I counted the days between my resurrection and birth, and the descent of the dove, it would come to 1,260 days. Checking the dates I had recorded in my Bible, I discovered that there were 139 days between the first event (the resurrection and birth) and the second one, which was the discovery of David and the fatherhood of God. The third vision appeared 123 days later, with the fourth and final vision arriving in 998 days. No matter how many times I checked them, they always came out to 1,260 days. Here is a definite pattern of four major visions which complete themselves in 1,260 days, making the one who experiences them the pattern man.

Now, the calendar of the ancients differed from ours. Their year consisted of 360 days, which were divided

into twelve equal parts of thirty days each. I did not use the ancient calendar, but our modern one, yet the pattern remained the same: 1,260 days. If tomorrow someone changes the calendar, the same number of days will appear between the birth of God in Man and the descent of the Holy Spirit.

Now, against the passage: "The spirit of the Lord God is upon me because he has anointed me to proclaim liberty to the captives and to open the eyes of those who are in prison" (recorded in the 61st chapter of Isaiah) I wrote January 1, 1963. I can now say with the central figure of scripture: "This scripture has been fulfilled in me. The book is now closed, given back to the attendant, for I know who Christ really is."

I have not changed my identity, but now wear a garment - although unseen by mortal eye - that is all power. There is nothing here on earth to compare it with. No longer am I an animated form. I now know myself to be a life-giving spirit. The power that I know myself to be animates all forms, so I know now who Christ really is.

As a child I was raised in a Christian environment and taught that Jesus was a man outside of me. Although I read in the scriptures: "I carry in my body the death of Jesus" it meant nothing to me. And "If I am united with him in a death like his I will certainly be united with him in a resurrection like his," were only words, for I was taught Christ was another, someone different, and not a simple, normal man. But now I know that God assumed the weakness and limitations of man by assuming his form. The rabbis of the day, however, expected some fantastic being to come out of space and lead Israel out of its misery and enslave those who had enslaved Israel - but that is not the story. God became Man and erupts in Man in these four mighty acts. I have experienced all of the events recorded in the Old Testament, but the ones I have spoken of tonight are the four important ones.

We are told that when Jesus stood upon the Mount of Olives, they asked him: "When will you come and what will be the sign of your coming?" Pointing to the wonderful buildings, he said: "You see these buildings? I tell you, not one stone will be standing upon another that will not be thrown down. That is when you will know." On the 21st day of December, l960, I came upon fantastic city of tall buildings, and as I looked at each building it tumbled until not one stone was left standing upon the other. So I wrote that date against this prophecy in the 24th chapter of Matthew and the 13th of Mark. Other visions came after the 1,260 days. I recorded them, but the important ones are these four. The first, a dual one - the resurrection and birth. The second, a single vision - the discovery of David, who called me Father.

Who would have thought that a man born in this century was the father of one recorded to have lived 3,000 years ago? But there was no other way that God could give himself to us and prove that he did it equally, unless his only begotten Son revealed it. And when David calls me Father and calls you Father, are we not one? How could we ever know we are one unless we have the same son who calls us Father?

David will one day rise in the life of everyone so that all will know that he (or she) is God the Father. Although it may sound strange, I tell you that you - a lady - will know you are the Father. You see, sex belongs only to this level. When these visions come upon you, you are in a region above the organization of sex, so you will not think it strange when David calls you Father, as you will know that you are neither male nor female, but Man, and God is Man. Seeing your wonderful Son is the fulfillment of the 2nd Psalm. In it David speaks, saying: "I will tell you of the decree of the Lord. He said unto me: 'Thou art my Son, today I have begotten thee.'"

Start counting from the day the child appears, to the descent of the dove, and you will discover it to be 1,260 days. I tell you the Bible is literally true, but it is not concerned with the world of Caesar. If tomorrow you rose to the heights of this world and received all the worldly honors offered here, in time they would turn to ash. Oh yes, apply the law and have all of the worldly gifts you desire while you are here. Live graciously, but I tell you: only as you fulfill scripture do you really fulfill God's purpose.

The visions come suddenly, like a thief in the night. I had no idea that the night of July 20, 1959 would differ from any other. I did not know that the story of Jesus Christ was mine. I did not know Jesus interpreted the Old Testament with himself as the very center of it; that the human imagination - our human IAMness - was He. But now I know that there never was another Jesus and there never will be another, and those who teach another are false teachers teaching a false Christ.

Let me share a vision with you now. We are told in the Book of Jeremiah that God sacrificed himself. In the story, Isaac said to Abraham: "Father, I see the fire and I see the wood, but where is the lamb for a burnt offering?" Abraham answered his son, saying: "The Lord will provide himself, the lamb." Here we see that no earthly sacrifice is required, for God sacrifices himself. He is the lamb provided for the great offering. Well, about two weeks ago, just before we retired, my wife said to me: "I can't go to sleep before I tell you what has been disturbing me all day. I had a vivid vision when I saw you bathed in radiant light, carrying yourself in your arms. It was the same kind of a limp body as seen in Michelangelo's Pieta, only you - a radiant being - were carrying yourself, the sacrificed one."

Here is a vision with tremendous spiritual significance. This vision was showing her the only way that man can ever awake. You are God! You, yourself, became human for a divine purpose. You died, and at the very end you will see the symbol of what you did. It's the story of the seed: "Unless a seed falls into the ground and dies it remains alone, but if it dies it brings forth much." The seed of God is His image and Jesus Christ is the sperm which is buried in Man. One day he will appear in the form as I have just revealed him to you, and you will reflect the glory of God the Father and bear the very stamp of his person.

There is only God. There cannot be another, so in the end there is Jesus only. Transfiguration takes place when all of the promises of God are fulfilled. Moses, the personification of the law, appears and Elijah, the personification of the prophecy is there; but having fulfilled the law and the prophecy, their personifications vanish, leaving Jesus only. That's the story.

Zechariah tells us that on that day "The Lord will be king over all the earth and the Lord will be one and his name one." In the end, all of us, without loss of identity, will form that one body, one Spirit, one Lord, one God and Father of all. In eternity I will know you far more intimately than I can ever know you here, for now - like Pieta - you are wearing a mask; but the being I will know in eternity is he who is behind that mask. Yes, I will know you, yet I will know you as myself, for we will all form that one body, one Spirit, one Lord, one God and Father of all.

Who, reading the scriptures today, would believe that they could be taken literally and fulfilled literally; yet I know from experience that they are. Before I began to count I knew it was going to come out to 1,260 days. I checked each date as I had recorded it when it happened. I didn't go back and put a date in - and no matter how I checked it, it always came out to 1,260 days.

The Bible is truly the Book of books, and what is not written there is non-existent. The day will come when this building will crumble, the house you live in and the clothes you now wear will be left behind, for everything that comes into this world of death waxes, wanes, and vanishes. But God's eternal Word will never pass away, and everyone born of woman will fulfill it. "My Word shall not return unto me void. It must accomplish that which I purposes and prosper in the thing for which I have sent it." You were sent here to fulfill scripture. Methods other than those I have spoken of tonight have [not?] been added, for they have not been found in the oldest manuscripts. Revelation gives you the event to start the count, but those not knowing this teach the end of the age; but this is not true. The world goes on as before, but you, individually, reach the end of your age.

Having finished the job, you will say with Paul: "The time for my departure has come. I have fought the good fight. I have finished the race. I have kept the faith. Henceforth there is laid up for me the crown of righteousness." After the dove descends there is not a thing to do but continue fulfilling scripture. In my own case on the 10th of October, 1966, a glorious vision was mine and against the 53rd chapter of Isaiah I recorded that date: "Who will believe our report, and to whom has the arm of the Lord been revealed?"

On that night I experienced the betrayal as told us in the Book of John (and the 41st of Psalms, because the New Testament only fulfills the Old): "My friend who ate my food has lifted up his heel against me."

I am seated in a room, square, but not so large as this, where I am speaking to twelve men (who are seated in front of me) about the Word of God. I said something that caused a man on my left to rise and quickly leave the room. The moment he did I knew he was going to report to the authorities what he had heard. Suddenly a tall, handsome man in his forties wearing a very costly robe entered the room. Recognizing the dignity and authority of the man, we all rose and stood at attention as he entered. Standing straight as an arrow, he walked to the end of the room, turned at a right angle, walked to the end, again turned right and moving to the center, he came forward and faced me.

Taking a wooden mallet, he hammered a wooden peg into my shoulder. Although it wasn't painful, I felt the impact of every blow. Then with a circular, sharp instrument he cut off my sleeve and with one sweeping motion he pulled it off, revealing my right arm from the shoulder to the tips of my fingers. Stretching out his arms, he embraced me, kissed me on the right side of my neck as I kissed him on the right side of his neck. As I did, I saw the discarded sleeve, which was a beautiful shade of pale blue, and I knew it was also of costly fabric. Then the vision dissolved.

I now know from experience that the arm of the Lord has been revealed in me. When Daniel told this story, he said: "I saw in a vision of the night, under the clouds of heaven one came like the son of man, who was presented to the Ancient of Days. To him was given dominion and authority over all peoples, ages and races and of his reign there shall be no end." Everyone is going to be a part of that one body which rules everything here. The moment I was incorporated into it I had that dominion, that authority; but it will not be used as long as I wear this garment of flesh and blood. I remain here now only to tell my story to encourage others to have faith, and to set their hope fully upon this grace that is coming to them. The day will come when I will take this garment of flesh off for the last time to be one with the body of God forever and ever.

That vision did not come within the 1,260 days; it came after, so I recorded it in my Bible. If I had dropped

this garment the night of the dove it would have been perfectly all right, for in that vision the heavens became translucent and the dove floated twenty or so feet above my head. It made no motion with its wings, but simply floated on crystal clear water with me submerged twenty feet below. So when the dove appeared to descend, it didn't come through water; instead I must have emerged, as told in the story: "When Jesus came out of the water the dove descended upon him." The way this story is told, people think of earthly water; but in the vision the water was crystal clear, so translucent I could not tell if it was liquid or not. Do you know that we are actually living at the bottom of an ocean of air? In the spiritual sense we are in the flood, and when the dove appears he floats until the individual emerges. Then the dove takes your finger and smothers the individual with kisses.

Tonight you have heard a mystery that I personally have not read in any book. I never heard it. I can say with Paul: "I wasn't taught it. I never heard it. It came through a series of self-revealing acts of God." I did not reach these conclusions philosophically by long reflections; they came suddenly, unveiling me as the central figure of scripture, so I can say: "In the volume of the Book it is all about me." The day will come when everyone will know that in the volume of the book it is all about him.

When we are told: "If you do not believe that I am he you will die in your sins," it is not some man speaking, saying you must believe in him. No, the drama is unfolding in us and unless you individually believe that you are Jesus Christ you will die in your sins. It's just as simple as that. I must persuade myself that I am he. If the Book was written of me, then it had to have happened before that the world was; so now it has to happen here. We have come down into garments of flesh and blood, garments of sin and death, to walk through states as these things happen in some remote region of our soul.

Now let us go into the silence.

4-L
S2

ORDER: THEN WAIT

16 April 1971

God and man are inseparable. We are all members of the Divine Body, partakers of the Divine nature. We cannot be separated. We are one.

Now, let us turn to Scripture for confirmation of what I have just said. I now quote from the 64th chapter of the Book of Isaiah: "O Lord, Thou art our Father. We are the clay. Thou art our Potter. We are the work of Thy hand."

Now, listen to it carefully. The word translated the "Lord" is "I AM." That is our Father; and you can't put "I AM" away from yourself. Now, the word translated "potter" is "imagination." He didn't say, "the potter," -- "our Potter."

So, "O Lord, Thou art our Father; we are the clay. Thou art our Potter; we are the work of Thy hand."

So here, my own wonderful human imagination is now identified with the Lord. It's the word "Jehovah." And this is called the "father." So, I am Self-begotten. We are self-begotten. We're not the product of something other than ourselves. These terms are interchangeable: "the Lord," "Father," "Potter," "Imagination." For "potter" is defined in the Concordance as "imagination; that which forms or molds into form; that which makes a resolution; that which determines." For we are told, "Commune with your own hearts on your beds, and be silent."

For, "if we know that He hears us in whatever we ask, we know that we have obtained the request from Him."

It's not "another." Can I actually have that confidence in myself? Can I actually, this night, commune with my own heart on my bed and be silent? -- knowing that I heard what I did? I know exactly what I did. Can I have confidence in that action? for there is no other god. There is no other "Lord" to whom I can turn.

Let us take, now, the 18th chapter of Jeremiah. He said, "My people have forgotten me and burned incense to false gods." You read that in the 18th chapter, the 15th verse, of Jeremiah.

But now we go back to the beginning of the chapter: "And the word came to Jeremiah from the Lord." The word "Jeremiah" means "Jehovah will rise," which implies in his name that he is asleep and has not yet been awakened. "The word came to Jeremiah from the Lord: Arise and go down to the Potter's house, and I will let you hear my word."

So, "I went down to the Potter's house, and there he was, working at his wheel; but the vessel in his hand was spoiled; so he reworked it into another vessel, as it seemed good to the potter to do."

We have just discovered that "potter" is my own imagination. I go down to the potter's house. Well, I have just been told "our

Potter" is one with the Lord, who is our Father. So, where do I go? Into some little place where a man is working with clay? Oh, he is working with clay, but I've just discovered that I am the clay. "We are the clay." We are the fruit of your efforts; we have discovered Who He is. He is my own imagination! So, I turn to my own imagination, and I wonder, What did you imagine yourself to be today? Broke? Unemployed? Let out? What did you do this day in the Potter's house? for the Potter is your own wonderful human imagination. Now, this day, what was the concept you held of yourself? It's entirely up to me, for there's no one to whom I can turn. I have to turn to my Self. Well, that is the Potter! And that is the only Jehovah; that's the only Lord, the only Jesus.

So when asked, "What do you think of Jesus?" Blake replied, "It is the only God; but so am I, and so are you."

"Jesus" is "God-awake." He is the Jeremiah when he sleeps; that is "Jehovah-will-arise." He does arise, and when He rises, it is "God-awake."

So, I will go down, -- if I know the story, I will still go down while I still am asleep. I am not fully aware of the fact I am the Being spoken of, but I will test it. I will try it. I'll go to the Potter's house; and the Potter is my own imagination.

Now, this day, what did I imagine? Was it spoiled in my hand? Or, was it something that I thought lovely, and I want to preserve it and make it a real state in my world? Or, could I change it somewhat and make it better? Well, if I could make it better, then make it better, because there is no one to whom I can turn. I must go to my own heart on my own bed; and then when I do what I am called upon to do, be silent, -- have complete trust in that which I have done.

If I have complete trust in it, it must come to pass because there is no other Creator. There is no Creator in the world but your own wonderful human imagination, and that is the Immortal You. It cannot cease to be when this little "garment" that you are now "wearing" for creative purposes is taken off, -- and you'll do it. You will take it off on time.

Whether the world calls it "suicide" or not, every death is a suicide, because there is no one else to take it from me, even though he shoots me! No matter what he does to me, it's only myself, because we are all "partakers of the one Divine nature." We are all coexistent with God, and God and man are inseparable. They are one.

So, I cannot turn to another, although in my blindness, I burn incense to a false god. I am called upon to be perfectly still and know: I AM GOD. As we are told in the 46th Psalm, the 10th verse: "Be still and know I am God. I kill; I make alive. I wound; I heal." I do all these things. "And there is none that can deliver out of my hand."

Your 32d chapter of Deuteronomy, your 39th verse -- there is no one doing anything but God, and God and man are one; but the Man of Whom I speak is your own wonderful human imagination. That's the real You, the Immortal You.

So, in the Book of Amos, he asks the question: "Does evil befall a city, unless God has done it?" "Does evil befall a city, unless God has done it?"

Now we know Who God is; so all the horrors of the world that befall us, -- God did it! But who is God? Our own wonderful human imagination. Yes, even the earthquakes, the volcanoes, -- every horror of the world, and every lovely thing in the world, -- our own wonderful human imagination did it, because that is one with the Lord Jehovah. There is only one God, and there is no other god.

Now, if you think that it is atheistic, you may think what you will, but I don't think you will. But the world, not yet brought into this concept will think it so. Yet I can tell you, before we began the Fall, -- we didn't fall because of some mistake we made. This was a deliberate descent in consciousness to this level for a purpose; to prove our own creative power, that we could actually come down into this world and face death -- what seems to be eternal death, and conquer it. Not pretend we are dying, but actually die, and see them all die around us, and still conquer it. But before we came down, we set up a plan. We prepared a way for ourselves to return, and that way is described in Scripture, -- and I've told it night after night after night; for no one can really see you -- the Real Being that you are. They see the mask that you wear, but not the Being that you are. Not through mortal eyes can they see it.

His Glory is completely hidden from mortal eyes, but you will know it when you see the Son. That Son -- the sum total of all the experiences of the world -- stands before you, and then you know. Memory returns. And he will stand before every one in this world, and memory will return; and then comes the final curtain when it comes down on all, and we are the brothers that we were "before that the world was." Every one glorified, every one returned to the glory that he deliberately, consciously gave up to assume the limitation of these "garments" that we are "wearing" now.

We will not shirk it. All the "garments," all the weaknesses that we took upon ourselves, -- I am telling you from experience.

Here, yesterday morning, it's a little after 4:00; and these very wise men -- seemingly wise men -- in the medical field; and then a woman, an attractive lady in her 40's, and she was a psychiatrist, also of the medical field but a psychiatrist. And I was brought into the picture of the three and they were giving me all this nonsense; and I said, "I know exactly your intention, but to me it's all stupid. It's all nonsense."

Then came into my mind that which I knew I wrote unnumbered years ago, "before that the world was"; it's recorded in Scripture. But memory returns. They were so wise -- these grand adults. I said, "Except ye become as a little child, ye cannot enter the Kingdom of Heaven," and they looked startled. I said, "Well now, I am intelligent enough to know what you are telling me. I understand every word you are telling me, but I do not accept it. Now, a little child may not understand what I am telling the child, but the child trusts me. It has oonfidence in me, and will say, "I believe."

Unless you, with all your socalled wisdom of this world -- the outside, conscious world -- can drop it and believe the story that I will tell you, for if I told you what I have experienced, you in your present conscious state could not accept it. You have to turn and become as a child to really accept it. If I told you of a different kind of a birth than that which you know, and the only thing that you know, -- and you are giving me all this, -- I am giving you the word "baloney," for that's what I meant, -- all this nonsense and she came to me and placed her face against mine. I said, I know exactly what your intentions are. That is your therapy? May I tell you? it's stupid! I have not a thing wrong with me; and secondly, your therapy is nonsense, pure nonsense. If you will only listen for one moment, I will tell you what your reasoning mind cannot accept; but if you will become as a child -- for I know from my own experience, -- I have a little nephew who came through from Thailand recently, and he came over and I told him a story. He could not understand my story, but I said, "Do you believe that, Roger?"

"Yes!" He believes it. He couldn't understand what I am talking about, but he trusted me; and in trusting me, he believed it.

So, Blake, in writing his friend, Samuel Palmer, said: "You could see what I see, but you do not trust or cultivate it. All you have to do is simply work up imagination to the state of vision, and it's done." The whole thing is done! So, you can see what I see and do what I do, and all you need do is to work up imagination to the state of vision, and the thing is done!

So, he did not claim for himself something apart from Palmer; he was talking to his friend, Samuel Palmer, and thought, Well now, you are endowed with a certain faculty. He said, "I, too, have the faculty, but I cultivate it. I have the faculty and you have the faculty because we are one. Jesus, -- yes, is the only God, but so am I and so are you."

Jesus is God-awake; and I am telling you from experience, he sleeps in all. Call him "Father," call him "Joseph," who sleeps. He is the Dreamer. When he awakes, he is Jesus; and Jesus who calls himself the Son is one with the Father, but now the Father is awake, for in the end there is only God. There is only the Father.

So, I tell you, your own wonderful human imagination is God! It's not like God; it is God! There is no other god. And you cannot separate it, not for one moment. If you do, you'll burn incense to false gods and you will make all kinds of things on the outside of yourself and worship it; and that is not God.

I am speaking of the Immortal You that cannot die. It cannot die! That is God, -- so confident that it could overcome death that it gave up its beauty, its glorified Body, and took upon itself this [indicating the physical body] and became obedient unto death, even death upon this "cross." And yet, it could overcome it.

But I tell you, not one is going to fail. Many will doubt it, but not one can fail! He would leave the ninety and nine, who awoke, and go in search of the one who is still asleep. I cannot for one moment rest if one of my brothers is not redeemed. And may I tell you? the world may not believe this, may not know it; but it is the

true and reawakening of imagination that the whole vast world aches for. That is a spiritual experience that crowns and redeems experience. It is that great event that actually crowns this experience, for without that, what would be the experience?

It is the awakening of the Being Who deliberately fell asleep to have this experience, because this power is so great, unless he gave up his power and his glorified body, what challenge could you give him? So, he had to completely give it up, and take upon himself the restrictions and the limitations of man -- this little thing here [indicating the body].

But That Which is now dreaming in man is one with God, and is God. That is the Father.

So, "O Lord, Thou art our Father; we are the clay. Thou art our Potter, and we are the work of Thy hand." Our imagination is the Lord. Our imagination is the Father, and in search of the Father. I am in search of my Self. I am looking for my Self; and when I find Him, I find Him only through the means that I set up in the beginning "before that the world was," and that was a son. For if I am a father, there must be a son. So, I set him up in the beginning, that when I go through all the experiences that I can ever have in the world of death and decay, -- when I come out of it, it has to mold itself into one being, and that is the fruit of my effort, and he is the son, and his name is David.

So, when I meet David, suddenly the whole thing returns, and here is my memory. That which I gave up returns, and he stands before me, and he calls me, Father. I am his lord; I am his father; and I know I am, and he knows I am; and that is the Crown that redeems the experiences, the horrors that I have gone through. For I have played all the parts. Not one part could I have omitted. Yes, the thief and the judge, the murderer and the murdered; I have played every part in the world. And that is why today, I can actually say, "Father," -- meaning my Self, -- "forgive them, for they do not know in their state of sleep what they do." Leave them just as they are. But tell the story over and over. "How often, Lord?"

"Seventy times seven."

Keep on telling it and telling it until it gets through and starts to shake the Dreamer within the one who is listening to you.

So, "unless you turn," said he, "and become as a child, you cannot enter the Kindgom of Heaven." So, all the educations of men, all these wonderful honors that we have applied on each other, -- they bury the mind and stop it from actually becoming like the child.

What I am telling you I could never have discovered through reason. I never could have found it in a book. It is in the Bible, but I didn't see it until it happened. Now I share with you what is already in the Bible, but I didn't know it until I experienced it. And when I experienced it, I began to really search Scripture to find that it was always there!

When I read that chapter, little did I realize that, "Thou, Lord, art our Father, our Potter." I always thought it meant something on

the outside. And then I searched and searched to find that "potter" means "imagination; to mold into a form." But the word is "our Potter," not the imagination; -> our imagination. "Thou art our Potter." You mean the Lord? and the word is "Jehovah." They sound it as "Adonai"; "Adonai" is what we use instead of saying Jehovah. All right, so it is called "the Lord," defined in Scripture as "the Self Existent, eternal One, that has no beginning and no end." That is the God, the only Lord; and he is Father.

But it is "our Father." "O Lord, Thou are our Father." And now our Father is our Potter. And I have discovered, our "Potter" is our imagination! So, I am my own Father! But I didn't know it. And how would I know that that Father is the father of David, for David said, "I will tell of the decree of the Lord, and he said unto me, Thou art my son. Today I have begotten thee." But who would have thought for one moment, reading that story, -- thousands of years before this moment in time -- that it is speaking of me? Speaking of you? That we are the Father who said to David, "Thou art my son."

Then comes the deep, deep dream; and we dream these horrors of the world. And then comes that moment in time when I call myself from the Deep, for I am the Father. I am the Lord; and so, I call my own Being. I awaken myself, as I had predetermined at a certain moment in time after I have played all the parts.

But, "How long, how vast, how severe the anguish 'ere I found my Self were long to tell." But I found my Self, and the only one who could have revealed me to myself was my Son that I set up in the beginning "before that the world was."

So, then we are told: "No one knows who the Son is, except the Father; and no one knows who the Father is, except the Son, and any one to whom the Son chooses to reveal Him," for he has to reveal Him in the end, and then the Father awakes.

Now, you take that 78th chapter of Psalms. The title of it is Asaph. That is, the Psalm is a Psalm of Asaph. "Asaph" means to gather together and to record, to take all the things and put them together. And then he said, "I will open up my mouth in a parable and utter dark sayings from of old," -- dark sayings from of old, things that are difficult and hard to understand. Then, now, he goes through the entire story of Israel, as we call it in the Old Testament, and he tells the entire story, and he tells you it is a parable. He tells you they are dark sayings, hard to understand; and then he comes to the end -- it is a nice long chapter, -- and what does he say? "And the Lord awoke as from sleep, like a man rising out of strong drink." And then he declared David. David is his Prince. David is his Shepherd over all the people.

At the very end, he records all the things through which man has gone, and then comes: "The Lord begins to awake," and He awakes as one out of sleep, like one waking from wine, strong wine, -- as though it were a drunken sleep, where all things could happen; and then He awakes! And who does he call? He calls David. And the whole thing ends on the note of David, after the entire series of parables.

So, a parable is a story told as though it were true, letting the one who hears it wrestle with it, letting him discover the meaning

behind the written word. It's told as <u>though</u> it were true. Now, one has to discover the fiction from the fact. What is it trying to convey? It is telling a story. You will pass through the Red Sea. You will lift up the serpent in the wilderness. He is telling all these stories; and then it comes: "And then the Lord awakes."

He awakes from the parable, and finds the kernel. He finds the truth; and then He calls David. So David comes into view, and David stands before you and calls you, Father. And the joy that comes upon you when you see your son standing before you, -- you have no other child, just David. For your child in this world is a brother.

I have a son, I have a daughter; they are both my "brothers" in Eternity. I have a wife, and I have other brothers here; they are all my "brothers" in Eternity. For in Eternity, we are all <u>above</u> the organization of sex. We <u>are</u> the Elohim; and the "Elohim" is a plural word: "one made up of others," -- Elohim.

So, all of us are the <u>gods</u> who came down. So, when you hear the word tomorrow or you think of it tonight, do not let the mind jump to something on the <u>outside</u>. "Commune with <u>your own heart</u> upon your bed, and then be silent." But see that you commune as you want to mold that picture, for the whole verse is this: "Be angry, but sin not. Commune with your own heart upon your bed, and be silent."

But it doesn't tell you not to be angry. So, the day has been an explosive day -- explode! Be angry, "but sin not." To "sin" is to "miss the mark." Don't now go to bed and let the sun descend upon your anger. All right, -- explode! Get it off your chest, as it were. Now take the whole thing that you would throw away in the past as a broken vessel and you can't repair it. No; keep the same vessel, and rework it now into a new shape as it seems <u>good</u> to you to do.

So, the end of a day, -- all right, so it wasn't a good day. Explode, and then: "But sin not. Don't let the sun descend upon your anger." Stand right there, and simply rework it. Rework what being? Rework yourself! <u>You</u> are the clay. This thing here [indicating the physical man] is seeing the world based upon what you have assumed that you are. So, now you actually do it.

Now, let me share with you a story. The lady is here tonight, -- this is the mother. She said, "Our son kept talking and talking and talking that he wanted a mini-bike. Well, his father and I did not want him to have a mini-bike; but he kept on talking and talking and talking about it; so, one day I thought, Now I will show him. I said, 'Now tell me, Dusty, if you had your mini-bike, where would it be now?' He said, 'In the garage.'"

She said, "All right, it's now in the garage. Right? There it is. Now, will you go and get it, and where would you use it?"

"Well," he said, "I would use it in the driveway."

Well, the mother said to Dusty, "Well, you can't do that, for we have neighbors, and they have stated in no uncertain terms they will not tolerate a mini-bike on their driveway; and their driveway joins ours. So, they will not allow it. Now, where else would you use it?"

"Well, I would use it on the street. I would drive it on the street."

"But is that allowed?" the mother said.

"Well," he said, "I don't know."

"Well, go and call the police and find out."

So, he went to the 'phone and called the police, and the police said, "No, you are not allowed to use a mini-bike on the streets."

All right, that was that. "Now, where else would you use it?"

"Well, in the May lot. The May Company has a huge big parking lot; I'll go over there and use it."

"You have to have permission. All right, go and call the May Company and ask for permission."

So, he went to the 'phone and called the May Company; and they said, "No; we are open seven days a week, and so we cannot allow a mini-bike in our parking lot for we have it used by our customers seven days a week."

So, when he got that, he went to his room for half an hour; and when he came out, he said, "I have made a decision. I don't really want a mini-bike at all."

And then the mother said, "You know, how often I've done the same thing! I thought really I wanted this -- I really want this, and then I ask myself, Now what would I do with it after I got it? Now, I have it now; what am I going to do with it? And I discovered, you know, I really don't want it at all!"

Well, may I tell you? having lived in one apartment in New York City for fourteen years -- the last apartment we had before we moved out here, we lived almost fourteen years in that apartment. It was a seven-room apartment -- a duplex. I had no idea what junk we stored over fourteen years! We called in our Sisters-in-Law, that is, Bill's two sisters, and her aunt and said, 'Pick out all these things.' They took one third of our furniture, and said, 'There it is, take what you can.'"

What they didn't take, we called the church and said, "Send your van for it for your thrift shop." We gave away a third of what we had accumulated. When we came out here, I regretted I hadn't given away fifty per cent or maybe two-thirds. When we came out here, I couldn't find places for my books. I gave away over four hundred books that I felt I didn't need. I had read them; that was part of my growth.

As a man grows in this world, he is growing from a god of tradition into a God of experience; so, these were part of my growth in the god of tradition. And then I still kept them. Well, maybe some one can use them now; so I gave a friend of mine who lives here, well over four hundred books, and I gave another fifty or so books -- and all these; and I still have too many books!

You grow, and you outgrow, and you grow and you outgrow; and all these things that we kept and kept and kept for fourteen years, we accumulated them. Where we kept them, I really do not know: under the bed, under this, -- all places. And finally came the day of moving.

That's why, not to burden my wife, I hope I go first, that she will have the pleasure of weeding out what we have now, because I couldn't face it, really -- the thought of all that you accumulate. We have been here now ten years in the present apartment. And knowing what happened after fourteen years, I despair when I think of what eventually must take place when we do move, as we all have to move in this world.

So, the mother is perfectly right, now, in taking that little lesson, which she had learned before. I want so-and-so; but if I really had it, then where would it be now? Then she comes to the conclusion, I really don't want it at all.

They must have it. I have a Sister-in-Law, -- she's now a widow, for my brother Lawrence died. She always must have the biggest of everything in the family. My sister, who could well afford anything in this world, for she really is the richest of all because all her brothers see to it that she keeps everything that she ever made, and they invest it for her, -- but she has a lovely string of pearls. No! this Sister-in-Law had to have a bigger string of pearls, something fantastic. Well, it came now to little diamond earrings. She had to have the biggest thing in the world. She wouldn't go to her own husband to pierce her ears. She wanted them pierced so she could carry these big things in her ears. So she went to her brother, who also was a doctor; and he unfortunately made the hole too low. These things are so big that they will pull her down to here [indicating]. Now, they cannot be the world's best diamonds, because you can't have diamonds that big and only pay $8,000 for them. For the two rings cost $8,000. Well, you can't have an eight-thousand-dollar diamond that big and be a good diamond. She doesn't know that; so now she can't wear them. Where are they? In a safe. But she had to have the biggest thing in the world.

Had she only known this story that my friend knows tonight, -- if I had them, where would they be? On my ears? Yes; that is why I bought them. Would they be comfortable? She never thought of that. She never thought of this enormous thing pulling on her lobe, and so she has the two rocks. What good are they? Were I she, I'd give them away, -- give them to any one who wants to have this nonsense. But, no; she can't part with anything. That, I do know. Now, she is traveling the world over, and all of her things are in storage in Barbados. More silver than you would need to open any silver shop. More sets of dishes than you would need to feed a hundred without borrowing a dish. She had to have more and more.

So, that is what one gets without thinking: If I had it, what would I do with it?

I will tell you a simple, simply technique. Set your whole mind on what I have been telling you from night to night on the Grace that is coming to you, which means that you are going to awake! When you awake, you own the world! You don't have a little cottage. The world

is yours, for the world is God's; and you are God when you awake. The whole vast universe is the Lord's, and you are the Lord. You cannot separate the Reality that is man from the Creator of the universe. You are one. "So, set your hope fully on that grace that is coming to you at the unveiling of Jesus Christ within you," for Jesus Christ is God-awake.

So, when He awakes, He awakes in you as you; not as "another." Then the whole vast world is yours, and you see it through entirely different eyes. You see everything differently, -- a beauty that no one, looking only through mortal eyes, could ever conceive.

So, when you go home, try to remember what I've told you; and when you read Scripture, it's all about you! So, when you read, "O Lord, Thou art our Father; we are the clay. Thou art our Potter; we are the work of Thy hands," remember these three are interchangeable terms: my "imagination," the "Father," and the "Lord" are interchangeable terms. And now I'll go down to the Potter, for the Potter, I've just discovered, is my own imagination. I will stand still and now, in my own imagination, watch: What did I this day do? What did I imagine? And now if what I imagined this day is spoiled, is not what I want to make real in my world, -- don't discard it. Rework it into another vessel, as it seems good to you to do.

You can't discard any one; just rework it into an entirely different vessel as it seems good to you to do. And if one will not accept it, pass along. It's perfectly all right. Eventually they will awake; and when they awake, they are our brother.

And we will wait for Eternity, if it takes Eternity, for every one to come back, for we are incomplete if one is missing. And one cannot be missing, for the Lord is made up of all of us. He has no being without us. We are members of the Divine Body, all of us; and we share in that Divine nature, -- the same Creative Power. And may I tell you? when you are clothed in that "garment" which you gave up, wherever you go, it is perfect, -- automatically perfect. You don't have to raise a finger to make it so. It is perfect, because you are clothed in your Glorified Body.

So, tonight you dwell upon what you really are, and don't turn to the left or the right. Don't burn incense to any false god. "Commune with your own heart upon your bed, and then be silent." What would it be like if it were true? Can you answer that? If you can answer that, then what was said in that First Epistle of John, the 5th chapter, the 15th verse: "If we know that he hears us in whatever we ask, we know that we have obtained the request made of him."

What a Promise! "If we know He hears," -- well, don't I know what I've heard? Don't I know what I've just done? All right; that is the One spoken of.

Well, can I really believe what I have just imagined? Can I? Well then, I must know, now, if I am putting my trust in This One, which is my own imagination, -- well then, I will know I have obtained it. It has already been done. Now wait for it. It's done!

Like a shipment. I have complete confidence in a shipment coming if I have ordered it; so you order, and then you wait! It may come

by slow freight, it may come by express, it may come by air freight; it'll come. The vision is maturing; "and if it seems long, then wait, for it is sure, and it will not be late." [Habakkuk 2:3]

---oOo---

ORDER YOUR CONVERSATIONS ARIGHT

Tonight's subject is, "Order Your Conversations Aright." As we are told in the 50th Psalm: "To him that ordereth his conversation aright will I show the salvation of God" [Psalm 50:23, King James version].

Have we any instructions in Scripture concerning how we order our conversations aright? We do have it in the 4th chapter of Ephesians. We are told: "Put off your old nature which belongs to your former conversations . . . and put on the new nature" [Ephesians 4:22,24, Revised Standard Version, except for the word "conversations," which occurs only in the King James version].

If the "old Nature" belongs to the "former conversations," then the "new nature" has to have new conversations. "Put on the new nature, created after the image of God." [Ephesians 4:24 R.S.V.]

Well, now, what is this "nature"? "Nature is that principle upon which we depend for sameness of form in transmitted life."

If my conversations determine the things that project themselves upon the screen of space in my world, -- until I change my conversations, I cannot change the forms. For that is the principle upon which man depends for the "sameness of forms in transmitted life." If these forms that come out -- good, bad and indifferent -- are the results of my conversations, then I must change my conversations.

We are told in an ancient book -- a book written in the First Century, -- I have a translation by Walter Scott; it is called "The Hermetica," and in it is said: "God has given two gifts to man alone, and to no other mortal creature. These gifts are Mind and Speech. And these gifts, if used rightly, will differ in nothing from the Immortals." Now, when man takes off the body, -- "When he quits the body, they will be his guides, and by them he will be led into the Troop of the Gods, and into the souls of those who attain to bliss."

Only to man is the gift given of Mind and Speech. Now I could tell you the story of how easy it is to do; but in the doing, may I tell you? it really is difficult. You will think, Why, certainly I can change my conversations, and then remain faithful to the change. But we are such creatures of habit.

So, Shakespeare could say, in "The Merchant of Venice," where he put the words into the mouth of Portia: "If to do were as easy as to know what were good to do, then chapels had been churches, and poor men's cottages princes' palaces. It is a good divine that follows his own instructions; I can easier teach twenty what were good to be done, than to be one of the twenty to follow mine own teaching." [Act I, Scene II]

So, it's simple on the surface, but in practice it is not as simple as it appears to be. But if man could only take an inner conversation and control it, -- a conversation which implies the

fulfillment of his dream, -- and remain faithful to that inner conversation; this inner dialogue -- a controlled inner dialogue -- possibly could be the most fruitful conversation in your life.

Man talks all day long inwardly. He may restrain the impulse to say it outwardly. He may feel like saying it, but he has cultivated -- he's an educated person; he feels himself under restraint. He might feel like telling you to go to the devil, but he restrains the impulse to say it audibly. But he has said it! It was born with the impulse.

If I could only now take my objective in this world and dare to assume that I've achieved it, and then carry on conversations -- inner conversations -- from the premise of that assumption, I should put this to the test and prove it. Would it really achieve a change of form in my world? I am telling you from my own experience, it does. It absolutely does!

As we are told in Isaiah, the 55th chapter: "And the word that goes forth from my mouth shall not return unto me void; it must accomplish that which I purpose, and prosper in the thing for which I sent it" [Isaiah 55:11].

But you will say, This is the Lord speaking, and certainly the Lord can do that. Well, now, let me quote the last words of David as said in the 23d chapter of II Samuel -- and these are the last words of David: "The Spirit of the Lord is upon me, his word upon my tongue" [II Samuel 23:2]. The "Spirit of the Lord" -- he never had that revelation until that moment. He realizes now that all along everything on his tongue was the Lord speaking!

"The Lord speaks by me, and his word is upon my tongue" [II Samuel 23:2]. The word "Lord," as we told you earlier in this series, -- if it in any way conveys the sense of an external something, external to your own being, you have the wrong lord. If the words "Jesus Christ" convey the sense of an existent something outside of man, you have the wrong Jesus Christ! For Jesus Christ is <u>in</u> us; and if He is <u>in</u> us, and by Him all things are made and without Him was not anything made that is made, and He is called the "Word of God," and you understand that the very word was created by the Word of God, -- and David tells us that God is upon his tongue. The very Word of God is upon his tongue. Then we are told: "I am the Lord. There is no other god. Beside Me there is no god" [Isaiah 45:5].

Is it true? Well, you and I are called upon to put it to the test. Can I actually now, this very moment, construct a simple conversation which, <u>if</u> it is true, will imply that I realize my objective? Can I then be faithful to that conversation, or will I wander from it? Well, I'm telling you, it's very difficult! It seems so simple. I certainly could take a little conversation between a friend and myself in a dialogue and tell him that all things are as I would like them to be; that I have this goal and that goal, and "Do you realize, I have realized it?" It all came so simply and so naturally; it all fell into place. Could you really believe that?

Well, the thing is to try it. See how long you can carry on that conversation without wandering away. I've tried it over and over. Every time that I am successful in keeping it to where I demand in words -- but again to quote Shakespeare: "It is a great virtue, and the one who can do it, it is a noble virtue" to follow your own instruction. So, I can teach you. It is easy -- far "easier to teach twenty what were good to be done, than to be one of the twenty to follow mine own teaching."

But now let me share with you a story I know well, the story of my father. He was born a very poor white man in the Island of Barbados. My mother was born poor. She had nothing; he had nothing. And they proceeded to have children. Twelve children were born; two died at birth. Ten survived. He had nothing. How he got hold of this, I do not know, but the first time he heard me speak in New York City was a Sunday morning; and when we went back to the apartment, he said, "You know, everything you said this morning is true. But why do you tell the people to close their eyes? Don't close your eyes. Keep them partly shut. You can control your imagination and you can control your attention better if the eyes are not completely closed. When you see me in the morning after breakfast reclining in my chair, you might think that I am just sleeping it off, -- " because he's a heavy drinker. "You might think I'm simply sleeping it off. I am not sleeping off anything. I am doing my day's work then! I bring before my mind's eye the men that I want to deal with that day, and I control the conversation. I tell them exactly what I want to tell them, as though it were true. I let <u>them</u> tell me -- confirm that it is true; and then when I am completely satisfied with my inner conversation, then I go to town. And it works that way."

Now, he started behind the 8-ball. He had himself, my mother, my grandmother, and the ten of us to feed, plus a few servants. It was not easy. But when he died in 1959, he could leave his ten children -- because my mother preceded him by many years, and he never remarried. She died in '41, and he said, "No; I've been so blissfully happy with your Mother, I could not ever get married again"; so he remained single until he died at the age of 85. But when he died, that poor man could leave a family of ten independently wealthy -- each, not just collectively. He gave it to each individually as a block of stock in the company, just to the ten of us. In 1951 it was then equal to an independent income for each of us. It has trebled since he gave it to us when he died in 1959, under the control of my brother Victor, who practices the same thing.

Victor doesn't smoke and he doesn't drink; but he sits alone, and in his room he, too, is carrying on his little inner convdrsations -- premises of desires fulfilled. And he can completely control that imagination of his. He can completely control the inner conversation, and things work just as he has determined them. He never goes to church. He's a religious man in the true sense of the word. He gives generously to charity and to all people -- you would never know how many people he helps in the Island because he doesn't publicize it. That works for him because he has found out inner conversations will do it.

So then we are told: "To him who orders his conversations aright, I will show the salvation of God!" [Psalm 50:23]. Then we are told how to do it: "Put off your old nature which belongs to your former conversations" [Ephesians 4:22]. And you know how, day after day, there are certain people who will run the same thing like a record, and do it over and over and over; and when you meet them, they start just where they left off the last time that you talked with them. They tell the same story over and over and over. "How rotten she is to me!" or "How rotten he is to me!"

And after one solid year when you return to the City, they take up just where they left off before! And they wonder, Why are these things happening to me? Well, here in the greatest book in the world we are told why. For, if my conversation determines my nature, -- my nature is that principle upon which I depend for the sameness of forms in transmitted life, -- how can I change the form when the form is dependent upon my inner conversation?

So, my inner conversation is actually determining the entire thing, but man thinks it was only some external being called God whose word could not return to him void; that it had to prosper in the thing for which it was sent [See Isaiah 55:11], because he has divorced himself from God. God's name forever and forever and forever is I AM. He said, "That is my name forever, and by that name I shall be known throughout all generations" [Exodus 3:15].

Well, before you were given the name John or Mary, you had God's name. God's name is I AM. That should precede the name you now use as John, for should I ask you, "What is your name?" before you say, "John," you are going to say, "I am"; and you are going to say, "I am John." So you preceded the little mask called John and declared that I am. Well, that's God's name! So, that is the One spoken of in Scripture Whose word cannot return void, but must accomplish that which He purposed. It must prosper in the thing for which He sent it.

You may say, "How simple this thing is. You mean, I could start tonight? I don't go to church; I am not a religious person. I have done nothing in the world. But do you mean, I have that talent?"

Is this the being of whom Hermes spoke when he said, "God gave a gift to man and to no other creature. And this gift is Mind and Speech"? Well, I can talk, and I have a mind. And then he tells me that speech reflects mind, and mind reflects God; that as man, so is God. As is God, so man. And if God reflects my mind, and my mind reflects my speech, to change any production in my world, I've got to change the speech!

So, it is simply that the mind reflects it. And the mind reflects God. So, my God goes back, then, to my speech! So, I am simply reproducing the same old story in my world when I could easily change the record.

Back in 1953 my wife had a vision. It was an audio-vision. She jumped out of bed and came into the living room. I always rise early. She came barging through looking for the dictionary, and

she said, "I've just had the most wonderful experience. I saw nothing, but I heard the most wonderful voice -- a voice of authorty. And the voice said to me: 'You must stop spending your thoughts, time, and your money. Everything in life must be an investment.'"

So, she wanted to see the difference between spending and investing. According to the definition in the dictionery that she had at the time: When you spend, you give out without any hope of return; it's a waste to spend. When you invest, you expect a return on equity. When you invest, you always expect a return on your equity. So you must stop spending and everything you do from now on must be invested, -- and it stated what they are: your thoughts, your time, and your money. These are three things that man thinks he has in abundance, and he is spending them morning, noon and night. He wastes his time in trivia. He wastes his thoughts. He wastes his money.

So, if this vision of hers is actually put into practice -- and she is the first one to admit that she does not practice it; she was the instrument through which it came, but she would be the first one to admit that, raised as she was, in the most conservative environment, that she doesn't really live it, because she lives a restrained life. She would think it only becoming a lady to express herself -- well, I would say -- openly. She feels it, and she knows <u>now</u> that she was thinking of saying it, but she restrained the impulse. She said it anyway, and she knows now that her body is an emotional filter, and it bears the marks of her prevalent emotions.

So, all day long you and I are making -- little tiny speech movements are being made in us. We are not hearing them audibly, but the inner ear hears them. So, I need not hear them on the outside, and no one need hear them; but I see the results in my world. My whole vast world could not bear anything other than my speech. That's what the Book teaches! I must "put off the old nature"; it belongs to my former conversations. And then it tells me, Now "put on the new nature."

The "old nature" belongs to my former conversations; the "new nature" belongs to my <u>new</u> conversations. Can I put on the new and make it so natural that I will do with that as I did with the former one? And can I, now, so completely change the record and play it often enough that it becomes a habit, within me as I walk the earth, so that things are perfect? So that things are easy? So that when I read the headline of a market crash, it doesn't disturb me? So, when I read the headline that something has "gone to pot," it does not disturb me inwardly?

Since this is based upon Principle, it doesn't matter what happens in the world, because the world is simply the outpouring of the conversations of men and women in the world. If <u>I</u> change <u>my</u> conversation in the midst of a depression, I am still going to be successful in my world. There are men today that were hugely successful when millions lost so much during the depressed market!

They are not concerned about the market; they don't watch the market at all. But they must be controlling their inner conversation.

I know in my father's case, he was a living example. My Brother Victor is a living example of this technique; but I don't think my father taught it to him. He really got it innately, because he told me that when he saw the sign on a building that had the name F. N. Roach and Company, he made it spell "J. N. Goddard & Sons." When he confided to my Mother, my Mother said, "Vic, don't do it. We have no money,, and it's only going to hurt you. You can never own that building." Two years later the building was up for sale. The business that was in it failed.

A total stranger came in. When I say, "total stranger," -- he knew us only as a family, but he had never come to our home for a cup of tea. We were never entertained in <u>his</u> home for a cup of tea, and he was not a drinking partner of my father. He knew him. The day it went up for sale, he came in and said that he would buy it for us. All he would take as collateral was our signature, for we had invested in it our honesty and the bank assured him that if we pledged ourselves, we would do it. If we had to starve to pay his note, we would do it.

He said, "That's all I need; so if you will sign this piece of paper, I'll buy the building. I will have my lawyer bid for it. If <u>I</u> bid for it, they will bid me up; but if my laywer bids for it, he represents more than one client, and they do not know who he represents today. They wouldn't think for one second that a planter -- " He was a planter. " -- that he would bid for a business on Main Street which carries groceries."

So, that day the Goddards owned it, and all we had to give was our signature on that paper that we signed. And he said to reduce the principle in ten years, and as you reduce it, you simply pay 6 per cent on the principle; if you keep on reducing it every year, in ten years it must be completely paid off. Well, it was. And when he died, twenty years later, he said his greatest friend was Victor Goddard, and he left him an estate in excess of a quarter of a million, tax free. Everything was completely paid off when he gave that to my Brother Victor. He said, "You have been my friend."

So, I know that today we have at least one member of the family who does put this into practice. I try to the best of my ability to practice it, because I get requests morning, noon and night in my mail asking me to hear this, hear that, and hear the other. I never fail to hear it. I try not to dwell upon it after I have heard it. I must <u>believe</u> that what I have heard <u>must</u> come to pass, as told us in the First Epistle of John in the 5th chapter: "If we know that He hears us in whatever we ask, we know we have <u>obtained</u> the request made of Him" [I John 5:15] What a challenge!

"If we know that He hears us in <u>whatever</u> we ask, -- " no restraint upon the things we ask for, then -- "we know we <u>have</u> -- " There's the <u>past</u> tense. "-- we <u>have</u> obtained the requests made of Him." Read it in the 5th chapter, 15th verse, of the First Epistle of John. Well, what a fantastic promise to make to man!

I don't have, then, to keep it going. It's like putting the seed down and having full confidence in the planting of that seed, for it contains within itself the power of self-expression. The Word of God is like the Seed of God, and it is planted at that moment that you actually carry on the conversation.

So, I bring before my mind's eye the one who has asked of me if I know them. If I do not know them, I imagine that I have heard from them. They will not always confirm it, but I imagine they wrote me and thanked me.

But as we are told in Scripture: There were ten who received the gift. They were all lepers. Only one turned back and said, "Thank you." But the nine went on, and they got their help, but never turned back to say, "Thank you." [See Luke 17:12-19] So, it doesn't really matter as far as I am concerned. I do my work. They may never write to tell me that it worked; but quite often I meet them, maybe a year later, or three or four years later, and they will say, "You know, so-and-so happened." I ask them, "Do you know why it happened?" Then they will give me the means that were employed, and tell me <u>that</u> is why it happened.

Mrs. Archibald Roosevelt, who was just killed in an automobile accident in New York City, -- she would come home once a month. This was always a problem with her family -- never her husband, but her children and -in-laws. One day she said to me, "My son has returned from Egypt, and he has an enormous beard, and I am so ashamed to walk down the street with him." Here was this young, good-looking lad, -- now, this was before the hippies when people began to grow long hair and beards. He was unique. So, I said, "Now, Mrs. Roosevelt, you know what a kiss of your son would be like without the beard, don't you?" "Oh, yes," she said. "Well, kiss him and he doesn't have a beard. Put your arms around him, and kiss your son, and see the nice, smooth skin and feel it." "Well," she said, "I'll do it."

Well, she never once told me; but because of her position in the world, I read in the morning paper -- on a Monday morning. Here was this big spread of a wedding. He got married on Sunday. A smooth-skinned lad, Mrs. Roosevelt, Archie Roosevelt, the bride, -- the whole gang of them. When she came the next time, I said, "You know, your son has shaved his beard." She said, "Yes. Do you know why? You know, he married a girl who disliked it. Because she completely disliked it, he shaved it off." I said, "So that's why it happened? Tell me, Mrs. Roosevelt, did you do what I asked you to do?" and I reminded her of what I had asked. She said, "Oh, yes, I did that; but why he did it was the girl." You see, they always go back to the <u>means</u> employed. The girl could have loved him just as much with the beard; but she had to initiate the drive. He shaved it off, and then the mother gave full credit to the girl.

I have seen so many things happen and they never turn back, but forget. We have a very short memory. We do not remember when we set in motion the events or when we planted the seed. So, if nothing comes into this world by accident it is produced by some principle; and the principle is told in this talk tonight, and the principle

is simply our conversation -- our little simple inner conversations when we are alone. The conversation when you are putting on a mask and meet some one at a cocktail party and you are all lying -- everybody is lying; you have a few martinis and this one lies, that one lies. Little do they know that what they are doing is a lie. But I don't mean that; I mean when you are alone.

Knowing this principle, it doesn't really matter if what appears now to be a lie -- you know, an assumption, though false, if persisted in will harden into fact. So, now you are going to put that principle into operation. We will take an assumption. I will assume that things are as I want them to be. Now I will carry on a conversation based upon that assumption, and that controlled inner conversation will be possibly my greatest success -- my greatest conversation ever -- far, far greater than the conversations that we hold at a dinner party.

You sit down, and here is a dinner. You are not going to tell your host that thing is horrible, are you? But anyway, you wonder what on earth possessed her to make this. But you don't say it because that would be unkind. But you did say it anyway; you said it inwardly.

But I am speaking now of this productive principle. When you are alone and you know exactly what you want for yourself or for a friend or for the community. Then what conversation would imply that you have yours, she has hers and the community has its? Well, carry on with that conversation. If this statement in the 4th chapter of Ephesians is correct, then it should prove itself in the testing: that if I could put off my old nature, which refers to my former conversations, -- don't just put it off, because I can not live in a void, but put on the new nature. If the old is related to my former conversations, well, then, my new nature must be related to my new conversation. [See Ephesians 4:22-24.] Well, I will start a new conversation, and talk with my brother Victor and tell him of the success I am having. This is going to amuse him, because he likes success. He loves success in the world of Caesar.

He thinks that what I do -- well, he would not say it's insane -- he doesn't understand it. He says, "I have one thing to do in the world of Caesar. We are a large family, but I have no children of my own. I am the one that's a mule," he says. "All you fellows seem to be bulls, but I am a mule -- I have no children. So, I have to make it, in the event you fellows will need it." Well, we aren't going to need it, but he keeps on making it. So, he enjoys money. He enjoys making it. He enjoys actually doing things in a big way. He thinks in a big way. And he does it by inner conversations. And he started, I'd say, behind the 8-ball when as a poor white family in little Barbados, or in any of the islands, for that matter, because the white man who has it ignores the white man who hasn't anything. A white man in Barbados has to put on shoes. A Negro in Barbados can go without shoes; he can go without a jacket, and they will tolerate that. But they will not tolerate that from a poor, poor white man. So, I know what I talk about. We were as poor as they come. Today no one tops them in

Barbados regarding money, and they all come to him for advice. Those who thought they had it, they come to Victor. They don't venture anything -- not even the government -- until they come to Victor. They value his opinion. He gets a piece of it all. "If they want my advice, I'll take a piece of their stock. Give me a block of stock and you'll get my advice." So, he has stock here, stock there, stock everywhere. And, so, that's Victor. He loves it.

I tell him that I do my work alone, and I love it. I love this as he loves making money. Fortunately for me, I don't have to go to him for advice!

So, here, I spoke of two men tonight; my father and my brother; and they do it by inner conversations. But the Bible supports it. If the Bible did not support it, I wouldn't tell you, but the Bible supports what they are doing. How they found it, I do not know. My father, -- the only book he ever read was the Bible. I wonder if he got it when he read it?

When I wrote my first book, "Your Faith Is Your Fortune," I sent the first copy off the press to my father and mother. When I wrote the inscription, I said, "If there is such a thing as reincarnation and I have to come back to this world again, I would ask for nothing greater than to have you two as my parents." So, Daddy, because of that inscription, started to look at the book. It has 26 chapters, and each chapter began with a quote from the Bible; so he closed the book. When I went home a few years later, I saked, "Daddy, did you read my book?" He said, "Oh, why should I? You took 26 little verses from the Scripture and wrote a book of 200 pages. I know the 26 verses." So, that's how he said it. "Why should I read it? I know those verses." And it's the one book he always read. Perhaps he did find it, -- I do not know.

But we are told to alter our old conversations; and if we do it, He will show us the salvation of God. Blake, whom I am always quoting, in his book "Jerusalem," he says, "Oh, what have I said? What have I done, O All Powerful Human Words!" You realize that you cannot pull them back; so you said them. Then how are you going to pull them back?

Now tonight it shouldn't take you long if you know it's true.-- and I know it's true, -- to change the entire world <u>if</u> you put on a new record. And you can easily put on the new record. Just what would it be like <u>if</u> it were true? And if it were true, would any one know? Yes. My wife would know it first, my daughter would know it; and then my circle would widen. Then my circle of friends would know it. Well, start with the one you know best first. My wife would know it; I share all things with her, and then my daughter would know it. So, I carry on a conversation, first with my wife and then with my daugher Vicki; and then try to make it a lasting conversation so that it becomes a habit. Instead of going back into the negative, make it a positive statement, and try to make it so natural in yourself that it's easy to pick up that record and put it on. And see how it works in your world. It doesn't cost you anything! It costs nothing to do it. And this is what Scripture teaches. And it cannot but return to you if you know

Who-You-Are. And I am trying to convince every one that I reach that they are God! It's a shock to them, because they have been told that they are little worms. You aren't a little worm! You are God wearing a garment of flesh for educative purposes. But you are God! You have His name, and He will not give His name to another. But He puts you through the furnaces of affliction to receive His name. You are going through the furnaces.

As Blake says in the statement speaking of those who call God a non-existent being, -- he calls them fools as we are told in the Psalm: "The fool says in his heart, 'There is no God.'" [Psalm 14:1 and Psalm 53:1] But Blake calls the fool Babel.

> "Babel says . . . there is no God or Son of God:
> That Thou, O Human Imagination, O Divine Body . . . are all a delusion; but I know Thee, O Lord, when Thou arisest upon My weary eyes, even in this dungeon and this iron mill . . .
> Thou also sufferest with me, although I behold Thee not. . "
> [Wm. Blake, from "Jerusalem"]

You cannot see your imagination. And he equates human imagination with the Divine Body of the Lord and the Lord. These three are one, in the eyes of Blake, in this marvelous poem "Jerusalem."

So, you can't see imagination; you see the fruits of imagination. So, no one has ever seen God, because you are the reality called "Imagination." And you don't see imagination, but you see the evidence; you see the fruit of it.

> " . . . . And the Divine Voice answers:
> . . . Fear not! Lo, I am with you always. [even to the ends of time]
> Only believe in me, that I have power to raise from death Thy brother who sleeps in Albion."
> [Blake, from "Jerusalem"]

So, who is the brother? You are the brother, I am the brother. Humanity is "Albion." And, then, buried in Humanity is the Lord Jesus Christ; and this one is speaking, saying, "I have power to raise from the dead thy brother who sleeps in Albion." But he has not for one moment denied the human imagination as the Lord. They are equated. They are all one. You have the Lord always with you! You can't take imagination and put it out there. Wherever you go, you are always imagining. You cannot leave the Lord behind you! You cannot sit here and wish imagination away as you can the body. I can stand here and assume that I am at the end of the room and imagine that I am looking at this one. But where am I? I am in imagination. I can look at the body as something that I have put away for a while. I return to it. But I can't put away imagination. I cannot get away from the Lord, because, being all imagination, I must be wherever He is in imagination. So, if I now, in imagination, feel things as I desire them to be, that's the Lord doing it. And because "all things are possible to the Lord," I must believe in me; I must believe it is the Lord doing it, as we are told in the last words of David.

"Now these are the last words of David: . . . . The Lord is upon me, his word is upon my tongue." [II Samuel 23:1,2] Then he discovers that that's why he was victorious. He never lost a battle. When the giant put on the armor and he had the sword -- and he was a giant; and little David comes out only with five feathers. They were not stones! He took five. Well, "five" is the number of Grace, and Grace is God's gift of Himself to man. What other armor does he need, other than the gift of God? So, he goes on with that. What giant could stand before him when all he needs is the Grace of God? So, he goes, and the giant comes down. So, he realizes then that everything he did was done because he went in the Grace of God.

So, wherever you are -- you are in a bar, -- that's a holy place. Why? Because <u>you</u> are there. If you go into any place that the world would judge harshly, it is holy because <u>you</u> are there! And you can sit any place in the world. You don't have to go into a church. You can sit at home in any room, sit in the garden; sit any place in this world and just carry on a conversation with yourself, this controlled dialogue. This may turn out one day to be the most fruitful conversation that you've ever had.

So, we all need something tonight. We all do, even those who have a billion. They still want more, and I wouldn't judge them harshly. They want it. Let them have it, if they want more, because as Blake said: "More! More! is the cry of the fool; All or nothing." [Wm. Blake, from "There Is No Natural Religion," second series] * And I have covered the 50th chapter of Psalms tonight, and that's the chapter -- you read it carefully: "If I were hungry, I would not tell you; because the <u>world</u> is mine and all within it. [Psalm 50:12] "The cattle on a thousand hills are **mine**" [Psalm 50:20]. But who is speaking? Asaph is speaking, and "Asaph" means "to gather together." He has been recalled -- he records all the history of Israel. From the famous 78th Psalm he says: "I will open my mouth in a parable; and utter dark sayings from of old." [Psalm 78:2] And he records the entire history of Israel, and how in spite of all the great things the Lord did, Israel went astray to false gods. Then we come to the end, and David appears. The Lord awoke as out of sleep, like a man from strong drink, and He appoints David. But here is the entire history in a parable; the whole history of Israel is a parable. It is a story told as if it were true, leaving the one who hears it to discover its fictitious nature and then extract its meaning.

So, the entire history of Israel, as recorded in Scripture, is not secular history, but it is divine history. You have to find out what it means behind that story; and when you find out, it is the most thrilling thing in the world. It's all about <u>you</u>! As we are told in the 40th Psalm: "In the volume of the book, it is all about me" [Psalm 40:7]. " . . I have not restrained my lips" [Psalm 40:9]; I screamed it from the housetops when I discovered the whole thing was all about me!

---

*"More! More! is the cry of a mistaken soul; less than All cannot satisfy Man." [Blake, Proposition V, from "There Is No Natural Religion," Second Series]

The whole Book is all about <u>you</u>! It's all about you. But it is adumbrated. The whole thing is an adumbration. Now, when we come to the New Testament, it takes on a cubic reality. The Old is a rough sketch, but the New Testament takes on a cubic reality, and it all takes place within you, the individual. Then you will realize the whole thing is <u>all</u> about you -- everything in the Bible. It is not understood in the Old Testament because that is a foreshadowing; it is told in a not-altogether conclusive or immediately evident way. When we come into the New Testament, and He tells it all about the individual, that's not what they were looking for. They were looking for an external Savior, one who would come and destroy a physical enemy of Israel. So, that's not it. He comes from within. And this is what was meant in the very beginning of days. He comes to us as One unknown, but One who in the most mysterious manner lets the individual experience Who He is. And when you experience it, you experience it as yourself. <u>You</u> are The One spoken of!

Now, if all things are possible to Him, -- remember now: <u>You</u> are The One spoken of in Scripture. And if what I have quoted earlier tonight can be put to the test and proven in the testing, don't hesitate to do it. You can speak. You have the two gifts spoken of by Hermes, and we are told that no mortal creature has it but man; and these are the gifts of Mind and Speech. So, if you use them rightly, you will differ in nothing from the gods! And when you drop off the body and you quit it, these will be your guides. They will lead you into the troop of the gods and into the souls of those who have attained to bliss. You will have the same mind; you will be using Mind and you will be using Speech.

So, you will find all through Scripture the words: "And the word of the Lord came to Jeremiah" [Jeremiah 1:2,9,13; 2:1; 11:1; 14:1; 16:1; 18:1; 21:1; 30:1; 32:1; 33:1; 34:1; 35:1; 40:1; 46:1; 47:1; etc.] "The Word of the Lord came unto Ezekiel." [Ezekiel 1:3; 3:16; 6:1; 7:1; 11:14; 13:1; 15:1; 16:1; 17:1; 18:1; 21:1; etc.] All these are the Word of the Lord, and <u>you</u> are the one spoken of.

So, tonight in a simple way this is what I would do: I would be brutally frank with myself. and don't modify it. If there is no restraint on what God offers, and you have a desire, -- nothing is impossible to God. So, know exactly what you want, and be honest with yourself. Now, if it were true, what would it feel like? And if it were true, could I restrain the impulse to talk about it? No, I couldn't. I would have to tell it. As we are told in Jeremiah:

> "If I say, 'I will not mention him,
> or speak any more in his name,'
> there is in my heart as it were a burning fire
> shut up in my bones,
> and I am weary with holding it in,
> and I cannot." [Jeremiah 20:9, R.S.V.]

Well, do it! He has to talk about it when he discovers a principle that works and proves itself in the performance. Now, don't modify your objective. You know what you want? Well, that's it! Now, what would the feeling be like, and what would I say, and to whom

would I say it? Well, now, carry on that conversation from the premise of the wish fulfilled, and try to keep it up until it is natural -- feels natural. When it takes on the tones of reality and the feeling of naturalness, you've got it! The thing is working now.

You can play it over and over as you play a nice record. If you like good music, you never tire of listening to it. You can play it every day and several times a day and never tire of good music, if you appreciate it. You could get tired of the bee-bop, but how could you ever tire of the beautiful classical pieces? I know, I don't; so I could listen to them every day, and I do when I am at home. We turn on our radio to a certain station, and it's 24 hours a day of classical music -- KFAC -- with very little advertising and a small little 3-minute newscast on the hour; and then throughout the hour -- unbroken hour, wonderful music: piano music between 9:00 and 10:00, the Beethovens and the Brahms and the Bachs for one solid hour. I just enjoy it -- feast upon it. Well, you can take a record -- your own record -- and do that, and then let it come back into this world bearing fruit.

So, I do hope you will take me seriously. You haven't a thing to lose and all to gain. That's why you are here, and that's why I have been sent to tell you. There is a Law, and there is a Promise.

The Promise is going to come, regardless; but while you are waiting for the Promise, you could make life more comfortable with the use of the Law, because the Law must be operated. We are the operant power. It will not operate itself. But the Promise is coming. You can't stop the Promise.

The Promise is that you are going to be God! That's the Promise. You are going to wake up one day and know that you are God, and all the symbolism that confirms it will stand before you, and then you'll know Who-You-Are. His Son will call you, "Father"; and you will know that you are God when His Only Son calls you, "Father," you will know that he is your son, and he'll know that you are his Father.

So, that Promise is coming. But while you wait for the Promise, take the Law and use it. I quoted very much this night on the Law, which is the inner conversations. Use your inner conversations, because if you do, you will have the salvation of God. And because your former conversations were related to your old nature, and He tells you to put it off, -- you can only put off the old nature by putting off the old conversations, because they are related. The former conversations were producing the old nature; and if the "nature is the principle upon which man depends for sameness of form in transmitted life," the same form is going to be transmitted until you change the former conversations. When you put on the new record -- the new conversations, you are going to change your world; and people will meet you and wonder what has

happened to you. "Why, he now is moving in the most marvelous manner! Things are just going perfectly for him." Why? He changed his nature. How did he do it? He changed his inner conversations.

But do you know, there are people, -- my mind goes back now to the last war -- Word War II; and this young man -- a fine chap, an only child; and he told me quite innocently that he so hated Roosevelt that in the morning while he was shaving he told him off. He told him exactly what he thought of him, -- bawled him out. I said, "Why do you do it? Don't you know you are only hurting yourself?" He said, "I know it. But, oh, if I told you what a thrill I get out of it!" You know, he wouldn't change it. He so despised the man -- he didn't know Roosevelt, he didn't know any member of the family; but he simply disliked him. And inwardly -- not on Mr. Roosevelt, it worked on him. And he knew what he was doing! If he didn't know, that's one thing; but to know and not do it, -- that is just the opposite. Well, that is what he did.

He said, "Why, Neville, the shows on Broadway today are $10 a seat. There is no show on Broadway that could give me the thrill of those fifteen minutes in the morning when I shave. He just simply delighted in telling off somebody that he didn't even know. And if he thought for one moment he shouldn't do it, he said, Well, let me finish this sentence anyway. Well, people do that. They know they are doing the wrong thing, and yet they've got to complete the sentence. It's a stupid thing.

So, I ask you to try it. But work it radically, and go to the very root and put on the new record. You can do it! I warned you earier, it is not the easiest thing in the world, because we are creatures of habit. But when you catch yourself going back to the old record, just put on the new record again; and the new one will become just as easy to play and as natural to play as the old one is now.

Now, let us go into the Silence.

Now, I will be here the five nights next week. Monday night will be the practical night; and what will be in the next four, I do not know. The titles are there, but how I will present them, I do not know yet. But Monday night will be a very practical one. I call tonight's a practical one.

Now, are there any questions, please?

A LADY: How could I know the difference between if I am daydreaming or if I have the real inner conversation?

NEVILLE: Well, my dear, try it! You start with a daydream anyway. The dress you are wearing had first to be imagined. People call all imagination a dream. It first was only imagined before it became what the world calls a fact. What is now known as something proven was first only imagined. This building we are in here, all the buildings in the City were only imagined. And all the workers that

seems to be the active instruments to put them up -- they are the unconscious instruments of men who only dreamed. The architects, they had their blueprint and their dream; and the workmen -- they come out -- all right, they are doing their job, and they seem so active, but they are simply the unconscious instruments of those men of imagination.

You go into battle. Thousands are falling. They are the unconscious instruments of the men who plot the war.

Are there any other questions, please? If not, I will say, Good night.

---oOo---

NEVILLE GODDARD

Out of This World

G & J Publishing Co.
Los Angeles, California, 1949

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Click for More Free Books by Neville Goddard.

Contents

Chapter 1: Thinking Fourth-Dimensionally 5

Chapter 2: Assumptions Become Facts..... 28

Chapter 3: Power of Imagination 42

Chapter 4: No One to Change But Self 55

Chapter 1: Thinking Fourth-Dimensionally

And now I have told you before it come to pass, that, when it is come to pass, ye might believe," —John 14:29.

Many persons, myself included, have observed events before they occurred; that is, before they occurred in this world of three dimensions. Since man can observe an event before it occurs in the three dimensions of space, life on earth must proceed according to plan, and this plan must exist elsewhere in another dimension and be slowly moving through our space.

If the occurring events were not in this world when they were observed, then, to be perfectly logical, they must have been out of this world. And whatever is *there* to be seen before it occurs *here* must be

"Predetermined" from the point of view of man awake in a three-dimensional world.

Thus, the question arises: “Are we able to alter our future?”

My object in writing these pages is to indicate possibilities inherent in man, to show that man can alter his future; but, thus altered, it forms again a deterministic sequence starting from the point of interference—a future that will be consistent with the alteration. The most remarkable feature of man's future is its flexibility. It is determined by his attitudes rather than by his acts. The cornerstone on which all things are based is man's concept of himself. He acts as he does and has the experiences that he does, because his concept of himself is what it is, and for no

other reason. Had he a different concept of self, he would act differently. A change of concept of self automatically alters his future: and a change in any term of his future series of experiences reciprocally alters his concept of self. Man's assumptions which he regards as insignificant produce effects that are considerable; therefore, man should revise his estimate of an assumption, and recognize its creative power.

All changes take place in consciousness. The future, although prepared in every detail in advance, has several outcomes. At every moment of our lives, we have before us the choice of which of several futures we will choose.

There are two actual outlooks on the world

possessed by everyone—a natural focus and a spiritual focus. The ancient teachers called the one "the carnal mind," the other "the mind of Christ." We may differentiate them as ordinary waking consciousness—governed by our senses, and a controlled imagination—governed by desire. We recognize these two distinct centers of thought in the statement: "The natural man receiveth not the things of the spirit of God for they are foolishness unto him; neither can he know them for they are spiritually discerned." The natural view confines reality to the moment called now. To the natural view, the past and future are purely imaginary. The spiritual view, on the other hand, sees the contents of time. It sees events as distinct and separated as objects in space. The past and future are a present

whole to the spiritual view. What is mental and subjective to the natural man is concrete and objective to the spiritual man.

The habit of seeing only that which our senses permit, renders us totally blind to what we otherwise could see. To cultivate the faculty of seeing the invisible, we should often deliberately disentangle our minds from the evidence of the senses and focus our attention on an invisible state, mentally feeling it and sensing it until it has all the distinctness of reality.

Earnest, concentrated thought focused in a particular direction shuts out other sensations and causes them to disappear. We have but to concentrate on the state desired in order to see it. The habit of withdrawing attention from the region of

sensation and concentrating it on the invisible develops our spiritual outlook and enables us to penetrate beyond the world of sense and to see that which is invisible. "For the invisible things of him from the creation of the world are clearly seen."—Romans 1:20. This vision is completely independent of the natural faculties. Open it and quicken it! Without it, these instructions are useless, for "the things of the spirit are spiritually discerned."

A little practice will convince us that we can, by controlling our imagination, reshape our future in harmony with our desire. Desire is the mainspring of action. We could not move a single finger unless we had a desire to move it. No matter what we do, we follow the desire which at the moment dominates our minds. When we break a

habit, our desire to break it is greater than our desire to continue in the habit.

The desires which impel us to action are those that hold our attention. A desire is but an awareness of something we lack or need to make our life more enjoyable. Desires always have some personal gain in view, the greater the anticipated gain, the more intense, is the desire. There is no absolutely unselfish desire. Where there is nothing to gain there is no desire, and consequently no action.

The spiritual man speaks to the natural man through the language of desire. The key to progress in life and to the fulfillment of dreams lies in ready obedience to its voice. Unhesitating obedience to its voice is an immediate assumption of the wish

fulfilled. To desire a state is to have it. As Pascal has said, "You would not have sought me had you not already found me." Man, by assuming the feeling of his wish fulfilled, and then living and acting on this conviction, alters the future in harmony with his assumption.

Assumptions awaken what they affirm. As soon as man assumes the feeling of his wish fulfilled, his four-dimensional self finds ways for the attainment of this end, discovers methods for its realization. I know of no clearer definition of the means by which we realize our desires than to e*xperience in imagination what we would experience in the flesh were we to achieve our goal*. This experience of the end wills the means. With its larger outlook the four-dimensional self then constructs the means

necessary to realize the accepted end.

The undisciplined mind finds it difficult to assume a state which is denied by the senses. Here is a technique that makes it easy to encounter events before they occur to "call things which are not seen as though they were." People have a habit of slighting the importance of simple things; but this simple formula for changing the future was discovered after years of searching and experimenting. The first step in changing the future is desire— that is: define your objective—know definitely what you want. Secondly: construct an event which you believe you would encounter *following* the fulfillment of your desire—an event which implies fulfillment of your desire—something that will have the action of *self* predominant. Thirdly: immobilize the

physical body and induce a condition akin to sleep—lie on a bed or relax in a chair and imagine that you are sleepy; then, with eyelids closed and your attention focused on the action you intend to experience—in imagination—mentally feel yourself right into the proposed action—imagining all the while that you are actually performing the action here and now. You must always participate in the imaginary action, not merely stand back and look on, but you must feel that you are actually performing the action so that the imaginary sensation is real to you.

It is important always to remember that the proposed action must be one which *follows* the fulfillment of your desire; and, also, you must feel yourself into the action until it has all the vividness and distinctness of reality.

For example: suppose you desired promotion in office. Being congratulated would be an event you would encounter following the fulfillment of your desire. Having selected this action as the one you will experience in imagination, immobilize the physical body, and induce a state akin to sleep—a drowsy state—but one in which you are still able to control the direction of your thoughts—a state in which you are attentive without effort. Now, imagine that a friend is standing before you. Put your imaginary hand into his. First feel it to be solid and real, then carry on an imaginary conversation with him in harmony with the action. Do not visualize yourself at a distance in point of space and at a distance in point of time being congratulated on your good fortune. Instead, make elsewhere

here, and the future now. The future event is a reality now in a dimensionally larger world; and, oddly enough, now in a dimensionally larger world, is equivalent to here in the ordinary three-dimensional space of everyday life. The difference between feeling yourself in action, *here* and *now*, and visualizing yourself in action, as though you were on a motion-picture screen, is the difference between success and failure. The difference will be appreciated if you will now visualize yourself climbing a ladder. Then with eyelids closed imagine that a ladder is right in front of you and feel you are actually climbing it.

Desire, physical immobility bordering on sleep, and imaginary action in which self feelingly predominates, *here* and *now*, are

not only important factors in altering the future, but they are essential conditions in consciously projecting the spiritual self. If, when the physical body is immobilized, we become possessed of the idea to do something—and imagine that we are doing it *here* and *now* and keep the imaginary action feelingly going right up until sleep ensues—we are likely to awaken out of the physical body to find ourselves in a dimensionally larger world with a dimensionally larger focus and actually doing what we desired and imagined we were doing in the flesh. But whether we awaken there or not, we are actually performing the action in the fourth-dimensional world, and we will re-enact it in the future, here in the third-dimensional world.

Experience has taught me to restrict the imaginary action, to condense the idea which is to be the object of our meditation into a single act, and to re-enact it over and over again until it has the feeling of reality. Otherwise, the attention will wander off along an associational track, and hosts of associated images will be presented to our attention. In a few seconds they will lead us hundreds of miles away from our objective in point of space, and years away in point of time. If we decide to climb a particular flight of stairs, because that is the likely event to follow the realization of our desire, then we must restrict the action to climbing that particular flight of stairs. Should our attention wander off, we must bring it back to its task of climbing that flight of stairs and keep on doing so until the imaginary action

has all the solidity and distinctness of reality. The idea must be maintained in the field of presentation without any sensible effort on our part. We must, with the minimum of effort, permeate the mind with the feeling of the wish fulfilled.

Drowsiness facilitates change because it favors attention without effort, but it must not be pushed to the stage of sleep, in which we shall no longer be able to control the movements of our attention, but rather a moderate degree of drowsiness in which we are still able to direct our thoughts. A most effective way to embody a desire is to assume the feeling of the wish fulfilled and then, in a relaxed and sleepy state, repeat over and over again, like a lullaby, any short phrase which implies fulfillment of our desire, such as "Thank you" as though we

addressed a higher power for having done it for us. If, however, we seek a conscious projection into a dimensionally larger world, then we must keep the action going right up until sleep ensues.

Experience in imagination, with all the distinctness of reality, what would be experienced in the flesh were you to achieve your goal; and you shall, in time, meet it in the flesh as you met it in your imagination. Feed the mind with *premises*—that is, assertions *presumed* to be true, because assumptions, though unreal to the senses, if persisted in, until they have the *feeling of reality*, will harden into facts. To an assumption all means which promote its realization are good. It influences the behavior of all by inspiring in all the movements, the actions, and the

words which tend towards its fulfillment.

To understand how man molds his future in harmony with his assumption we must know what we mean by a dimensionally larger world, for it is to a dimensionally larger world that we go to alter our future. The observation of an event before it occurs implies that the event is predetermined from the point of view of man in the three-dimensional world. Therefore, to change the conditions here in the three dimensions of space we must first change them in the four dimensions of space.

Man does not know exactly what is meant by a dimensionally larger world, and would no doubt deny the existence of a dimensionally larger self. He is quite

familiar with the three dimensions of length, width and height, and he feels that if there were a fourth dimension, it should be just as obvious to him as the dimensions of length, width and height. A dimension is not a line; it is any way in which a thing can be measured that is entirely different from all other ways. That is, to measure a solid fourth-dimensionally, we simply measure it in any direction except that of its length, width and height.

Is there another way of measuring an object other than those of its length, width and height? Time measures my life without employing the three dimensions of length, width and height. There is no such thing as an instantaneous object. Its appearance and disappearance are measurable. It endures for a definite length of time. We

can measure its life span without using the dimensions of length, width and height. Time is definitely a fourth way of measuring an object.

The more dimensions an object has, the more substantial and real it becomes. A straight line, which lies entirely in one dimension, acquires shape, mass and substance by the addition of dimensions. What new quality would time, the fourth dimension, give which would make it just as vastly superior to solids as solids are to surfaces and surfaces are to lines? Time is a medium for changes in experience because all changes take time. The new quality is *changeability*.

Observe that if we bisect a solid, its cross section will be a surface; by bisecting a

surface, we obtain a line; and by bisecting a line, we get a point. This means that a point is but a cross section of a line, which is, in turn, but a cross section of a surface, which is, in turn, but a cross section of a solid, which is, in turn, if carried to its logical conclusion, but a cross section of a four-dimensional object.

We cannot avoid the inference that all three-dimensional objects are but cross sections of four-dimensional bodies. Which means: when I meet you, I meet a cross section of the four-dimensional you—the four-dimension *self* that is not seen. To see the four-dimensional *self,* I must see every cross section or moment of your life from birth to death and see them all as coexisting. My focus should take in the entire array of sensory impressions which

you have experienced on earth plus those you might encounter. I should see them, not in the order in which they were experienced by you, but as a present whole. Because change is the characteristic of the fourth dimension, I should see them in a state of flux as a living, animated whole.

If we have all this clearly fixed in our minds, what does it mean to us in this three-dimensional world? It means that, if we can move along time's length, we can see the future and alter it as we so desire. This world, which we think so solidly real, is a shadow out of which and beyond which we may at any time pass. It is an abstraction from a more fundamental and dimensionally larger world—a more fundamental world abstracted from a still

more fundamental and dimensionally larger world and so on to infinity. The absolute is unattainable by any means or analysis, no matter how many dimensions we add to the world.

Man can prove the existence of a dimensionally larger world simply by focusing his attention on an invisible state and imagining that he sees and feels it. If he remains concentrated in this state, his present environment will pass away, and he will awaken in a dimensionally larger world where the object of his contemplation will be seen as a concrete objective reality. Intuitively I feel that, were he to abstract his thoughts from this dimensionally larger world and retreat still farther within his mind, he would again bring about an externalization of time. He would discover

that every time he retreats into his inner mind and brings about an externalization of time, space becomes dimensionally larger. And he would, therefore, conclude that both time and space are serial, and that the drama of life is but the climbing of a multitudinous dimensional time block.

Scientists will one day explain *why* there is a Serial Universe. But in practice *how* we use this Serial Universe to change the future is more important. To change the future, we need only concern ourselves with two worlds in the infinite series, the world we know by reason of our bodily organs, and the world we perceive independently of our bodily organs.

Chapter 2: Assumptions Become Facts

Men believe in the reality of the external world because they do not know how to focus and condense their powers to penetrate its thin crust. This book has only one purpose—the removing of the veil of the senses—the traveling into another world. To remove the veil of the senses we do not employ great effort; the objective world vanishes by turning our attention away from it.

We have only to concentrate on the state desired in order to mentally see it, but to give it reality so that it will become an objective fact, we must focus attention upon the invisible state until it has the feeling of reality. When, through concentrated attention, our desire appears

to possess the distinctness and feeling of reality, we have given it the right to become a visible concrete fact.

If it is difficult to control the direction of your attention while in a state akin to sleep, you may find gazing fixedly into an object very helpful. Do not look at its surface but into and beyond any plain object such as a wall, a carpet, or any other object which possesses depth. Arrange it to return as little reflection as possible. Imagine then that in this depth you are seeing and hearing what you want to see and hear until your attention is exclusively occupied by the imagined state.

At the end of your meditation, when you awake from your "controlled waking dream," you feel as though you had

returned from a great distance. The visible world which you had shut out returns to consciousness and by its very presence informs you that you have been self-deceived into believing that the object of your contemplation was real. But, if you know that consciousness is the one and only reality, you will remain faithful to your vision, and by this sustained mental attitude confirm your gift of reality, and prove that you have the power to give reality to your desires that they may become visible concrete facts.

Define your ideal and concentrate your attention upon the idea of identifying yourself with your ideal. Assume the feeling of being it, the feeling that would be yours were you already the embodiment of your ideal. Then live and act upon this

conviction. This assumption, though denied by the senses, if *persisted* in, will become fact. You will know when you have succeeded in fixing the desired state in consciousness by simply looking *mentally* at the people you know. In dialogues with yourself you are less inhibited and more sincere than in actual conversations with others, therefore the opportunity for self analysis arises when you are surprised by your mental conversations with others. If you see them as you formerly saw them, you have not changed your concept of self, for all changes of concepts of self result in a changed relationship to your world.

In your meditation allow others to see you as they would see you were this new concept of self a concrete fact. You always seem to others an embodiment of the ideal

you inspire. Therefore, in meditation, when you contemplate others, you must be seen by them mentally as you would be seen by them physically were your concept of self an objective fact; that is, in meditation you imagine that they see you expressing that which you desire to be.

If you assume that you are what you want to be your desire is fulfilled, and in fulfillment all longing is neutralized. You cannot continue desiring what you have already realized. Your desire is not something you labor to fulfill, it is recognizing something you already possess. It is assuming the feeling of *being* that which you desire to be. Believing and being are one. The conceiver and his conception are one, therefore that which you conceive yourself to be can never be

so far off as even to be near, for nearness implies separation. "If thou canst believe, all things are possible to him that believeth." Being is the substance of things hoped for, the evidence of things not yet seen. If you assume that you are what you want to be, then you will see others as they are related to your assumption.

If, however, it is the good of others that you desire, then, in meditation, you must represent them to yourself as already being that which you desire them to be. It is through desire that you rise above your present sphere and the road from longing to fulfillment is shortened as you experience in imagination what you would experience in the flesh were you already the embodiment of the ideal you desire to be.

I have stated that man has at every moment of time the choice before him which of several futures he will encounter; but the question arises: "How is this possible when the experiences of man, awake in the three-dimensional world, are predetermined?" as his observation of an event before it occurs implies. This ability to change the future will be seen if we liken the experiences of life on earth to this printed page. Man experiences events on earth singly and successively in the same way that you are now experiencing the words of this page.

Imagine that every word on this page represents a single sensory impression. To get the context, to understand my meaning, you focus your vision on the first word in the upper left-hand corner and then move your

focus across the page from left to right, letting it fall on the words singly and successively. By the time your eyes reach the last word on this page you have extracted my meaning. Suppose, however, on looking at the page, with all the printed words thereon equally present, you decided to rearrange them. You could, by rearranging them, tell an entirely different story; in fact, you could tell many different stories.

A dream is nothing more than uncontrolled four-dimensional thinking, or the rearrangement of both past and future sensory impressions. Man seldom dreams of events in the order in which he experiences them when awake. He usually dreams of two or more events which are separated in time, fused into a single

sensory impression; or, in his dream, he so completely rearranges his single waking sensory impressions that he does not recognize them when he encounters them in his waking state.

For example: I dreamed that I delivered a package to the restaurant in my apartment building. The hostess said to me, "You can't leave that there"; whereupon, the elevator operator gave me a few letters and as I thanked him for them, he, in turn, thanked me. At this point, the night elevator operator appeared and waved a greeting to me.

The following day, as I left my apartment, I picked up a few letters which had been placed at my door. On my way down I gave the day elevator operator a tip and thanked him for taking care of my mail; whereupon,

he thanked me for the tip. On my return home that day I overheard a doorman say to a delivery man, "You can't leave that there." As I was about to take the elevator up to my apartment, I was attracted by a familiar face in the restaurant, and, as I looked in, the hostess greeted me with a smile. Late that night I escorted my dinner guests to the elevator and as I said goodbye to them, the night operator waved goodnight to me.

By simply rearranging a few of the single sensory impressions I was destined to encounter, and by fusing two or more of them into single sensory impressions, I constructed a dream which differed quite a bit from my waking experience.

When we have learned to control the

movements of our attention in the four-dimensional world, we shall be able to consciously create circumstances in the three-dimensional world. We learn this control through the waking dream, where our attention can be maintained without effort, for attention minus effort is indispensable to changing the future. We can, in a controlled waking dream, consciously construct an event which we desire to experience in the three-dimensional world.

The sensory impressions we use to construct our waking dream are present realities displaced in time or the four-dimensional world. All that we do in constructing the waking dream is to select from the vast array of sensory impressions those, which, when they are properly

arranged, imply that we have realized our desire. With the dream clearly defined we relax in a chair and induce a state of consciousness akin to sleep—a state, which, although bordering on sleep, leaves us in conscious control of the movements of our attention. When we have achieved that state, we experience in imagination what we would experience in reality were this waking dream an objective fact. In applying this technique to change the future it is important always to remember that the only thing which occupies the mind during the waking dream is the waking dream, the predetermined action which implies the fulfillment of our desire. How the waking dream becomes physical fact is not our concern. Our acceptance of the waking dream as physical reality wills the means

for its fulfillment.

Let me again lay the foundation of changing the future, which is nothing more than a controlled waking dream.

1. Define your objective—know definitely what you want.

2. Construct an event which you believe you will encounter *following* the fulfillment of your desire—something which will have the action of *self* predominant—an event which implies the fulfillment of your desire.

3. Immobilize the physical body and induce a state of consciousness akin to sleep; then, mentally feel yourself right into the proposed action—imagining all the while that you are actually performing the action here and now so that you experience

in imagination what you would experience in the flesh were you now to realize your goal.

Experience has convinced me that this is the perfect way to achieve my goal. However, my own many failures would convict me were I to imply that I have completely mastered the movements of my attention. I can, however, with the ancient teacher say: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize."

Chapter 3: Power of Imagination

"Ye shall know the truth, and the truth shall make you free." —John 8:32.

Men claim that a true judgment must conform to the external reality to which it relates. This means that if I, while imprisoned, suggest to myself that I am free and succeed in believing that I am free, it is true that I believe in my freedom; but it does not follow that I am free for I may be the victim of illusion. But, because of my own experiences, I have come to believe in so many strange things that I see little reason to doubt the truth of things that are beyond my experience.

The ancient teachers warned us not to judge from appearances because, said they, the truth need not conform to the

external reality to which it relates. They claimed that we bore false witness if we imagined evil against another—that no matter how real our belief appears to be—how truly it conforms to the external reality to which it relates—if it does not make free the one of whom we hold the belief, it is untrue and therefore a false judgment.

We are called upon to deny the evidence of our senses and to imagine as true of our neighbor that which makes him free.

"Ye shall know the truth, and the truth shall make you free." To know the truth of our neighbor we must assume that he is already that which he desires to be. Any concept we hold of another that is short of his fulfilled desire will not make him free and therefore cannot be the truth.

Instead of learning my craft in schools where attending courses and seminars is considered a substitute for self-acquired knowledge, my schooling was devoted almost exclusively to the power of imagination. I sat for hours imagining myself to be other than that which my reason and my senses dictated until the imagined states were vivid as reality—so vivid that passersby became but a part of my imagination and acted as I would have them. By the power of imagination my fantasy led theirs and dictated to them their behavior and the discourse they held together while I was identified with my imagined state. Man's imagination is the man himself, and the world as imagination sees it is the real world, but it is our duty to imagine all that is lovely and of good report.

"The Lord seeth not as man seeth, for man looketh upon the outward appearance, but the Lord looketh upon the heart." "As a man thinketh in his heart so is he."

In meditation, when the brain grows luminous, I find my imagination endowed with the magnetic power to attract to me whatsoever I desire. Desire is the power imagination uses to fashion life about me as I fashion it within myself. I first desire to see a certain person or scene, and then I look as though I were seeing that which I want to see, and the imagined state becomes objectively real. I desire to hear, and then I listen as though I were hearing, and the imagined voice speaks that which I dictate as though it had initiated the message. I could give you many examples to prove my arguments, to prove that these

imagined states do become physical realities; but I know that my examples will awaken in all who have not met the like or who are not inclined towards my arguments, a most natural incredulity.

Nevertheless, experience has convinced me of the truth of the statement*, "He calleth those things which be-not as though they were."—Romans 4:17.* For I have, in intense meditation, called things that were not seen as though they were, and the unseen not only became seen, but eventually became physical realities.

By this method—first desiring and then imagining that we are experiencing that which we desire to experience—we can mold the future in harmony with our desire. But let us follow the advice of the prophet

and think only the lovely and the good, for the imagination waits on us as indifferently and as swiftly when our nature is evil as when it is good. From us spring forth good and evil. *"I have set before thee this day life and good, and death and evil." — Deuteronomy 30:15.*

Desire and imagination are the enchanter's wand of fable and they draw to themselves their own affinities. They break forth best when the mind is in a state akin to sleep. I have written with some care and detail the method I use to enter the dimensionally larger world, but I shall give one more formula for opening the door of the larger world.

"In a dream, in a vision of the night, when deep sleep calleth upon men, in

slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction." —Job 33:15,16.

In dream we are usually the servant of our vision rather than its master, but the internal fantasy of dream can be turned into an external reality. In dream, as in meditation, we slip from this world into a dimensionally larger world, and I know that the forms in dream are not flat two-dimensional images which modern psychologists believe them to be. They are substantial realities of the dimensionally larger world, and I can lay hold of them. I have discovered that, if I surprise myself dreaming, I can lay hold of any inanimate or stationary form of the dream (a chair, a table, a stairway, a tree) and command myself to awake. At the command to

awake, while firmly holding on to the object of the dream, I am pulled through myself with the distinct feeling of awakening from dream. I awaken in another sphere holding the object of my dream, to find that I am no longer the servant of my vision but its master, for I am fully conscious and in control of the movements of my attention. It is in this fully conscious state, when we are in control of the direction of thought, that we call things that are not seen as though they were. In this state we call things by wishing and assuming the feeling of our wish fulfilled. Unlike the world of three dimensions where there is an interval between our assumption and its fulfillment, in the dimensionally larger world there is an immediate realization of our assumption. The external reality instantly mirrors our

assumption. Here there is no need to wait four months till harvest. We look again as though we saw, and lo and behold, the fields are already white to harvest.

In this dimensionally larger world *"Ye shall not need to fight: set yourselves, stand ye still, and see the salvation of the Lord with you." Chronicles 20:17*. And because that greater world is slowly passing through our three-dimensional world, we can by the power of imagination mold our world in harmony with our desire. Look as though you saw, listen as though you heard; stretch forth your imaginary hand as though you touched . . . and your assumptions will harden into facts.

To those who believe that a true judgment must conform to the external reality to

which it relates, this will be foolishness and a stumbling-block. But I preach and practice the fixing in consciousness of that which man desires to realize.

Experience convinces me that fixed attitudes of mind which do not conform to the external reality to which they relate and are therefore called imaginary—"things which are not"—will, nevertheless, "bring to nought things that are."

I do not wish to write a book of wonders, but rather to turn man's mind back to the one and only reality that the ancient teachers worshiped as God. All that was said of God was in reality said of man's consciousness so we may say, "That, according as it is written, He that glorify, let him glory in his own consciousness."

No man needs help to direct him in the application of this law of consciousness. "I am" is the self-definition of the absolute. The root out of which everything prows. "I am the vine."

What is your answer to the eternal question, "Who am I?" Your answer determines the part you play in the world's drama. Your answer—that is, your concept of self—need not conform to the external reality to which it relates. This great truth is revealed in the statement, *"Let the weak say, I am strong." —Joel 3:10.*

Look back over the good resolutions with which many past new years are encumbered. They lived a little while and then they died. Why? Because they were severed from their root. Assume that you

are that which you want to be. Experience in imagination what you would experience in the flesh were you already that which you want to be. Remain faithful to your assumption, so that you define yourself as that which you have assumed. Things have no life if they are severed from their roots, and our consciousness, our "I amness," is the root of all that springs in our world.

"If ye believe not that I am he, ye shall die in your sins."— John 8:24. That is, if I do not believe that I am already that which I desire to be, then I remain as I am and die in my present concept of self. There is no power, outside of the consciousness of man, to resurrect and make alive that which man desires to experience. That man who is accustomed to call up at will whatever images he pleases, will be, by virtue of the

power of his imagination, master of his fate. *"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." —John 11:25."*"Ye shall know the truth, and the truth shall make you free."

Chapter 4: No One to Change But Self

"And for their sakes I sanctify myself, that they also might be sanctified through the truth." —John 17:19.

The ideal we serve and strive to attain could never be evolved from us were it not potentially involved in our nature.

It is now my purpose to retell and to emphasize an experience of mine printed by me two years ago. I believe these quotations from "The Search" will help us to understand the operation of the law of consciousness, and show us that we have no one to change but self.

Once in an idle interval at sea I meditated on "the perfect state," and wondered what I would be, were I of too pure eyes to

behold iniquity, if to me all things were pure and were I without condemnation. As I became lost in this fiery brooding, I found myself lifted above the dark environment of the senses. So intense was the feeling I felt myself a being of fire dwelling in a body of air. Voices as from a heavenly chorus, with the exaltation of those who had been conquerors in a conflict with death, were. singing, "He is risen—He is risen," and intuitively I knew they meant me.

Then I seemed to be walking in the night. I soon came upon a scene that might have been the ancient Pool of Bethesda for in this place lay a great multitude of impotent folk—blind, halt, withered, waiting not for the moving of the water as of tradition, but waiting for me. As I came near, without thought or effort on my part they were, one

after the other, molded as by the Magician of the Beautiful. Eyes, hands, feet—all missing members—were drawn from some invisible reservoir and molded in harmony with that perfection which I felt springing within me. When all were made perfect, the chorus exulted, "It is finished. "Then the scene dissolved and I awoke.

I know this vision was the result of my intense meditation upon the idea of perfection, for my meditations invariably bring about union with the state contemplated. I had been so completely absorbed within the idea that for a while I had become what I contemplated, and the high purpose with which I had for that moment identified myself drew the companionship of high things and fashioned the vision in harmony with my

inner nature. The ideal with which we are united works by association of ideas to awaken a thousand moods to create a drama in keeping with the central idea.

My mystical experiences have convinced me that there is no way to bring about the outer perfection we seek other than by the transformation of ourselves. As soon as we succeed in transforming ourselves, the world will melt magically before our eyes and reshape itself in harmony with that which our transformation affirms.

In the divine economy nothing is lost. We cannot lose anything save by descent from the sphere where the thing has its natural life. There is no transforming power in death and, whether we are here or there, we fashion the world that surrounds us by

the intensity of our imagination and feeling, and we illuminate or darken our lives by the concepts we hold of ourselves. Nothing is more important to us than our conception of ourselves, and especially is this true of our concept of the dimensionally greater One within us.

Those who help or hinder us, whether they know it or not, are the servants of that law which shapes outward circumstances in harmony with our inner nature. It is our conception of ourselves which frees or constrains us, though it may use material agencies to achieve its purpose.

Because life molds the outer world to reflect the inner arrangement of our minds, there is no way of bringing about the outer perfection we seek other than by the

transformation of ourselves. No help cometh from without; the hills to which we lift our eyes are those of an inner range. It is thus to our own consciousness that we must turn as to the only reality, the only foundation on which all phenomena can be explained. We can rely absolutely on the justice of this law to give us only that which is of the nature of ourselves.

To attempt to change the world before we change our concept of ourselves is to struggle against the nature of things. There can be no outer change until there is first an inner change. As within, so without. I am not advocating philosophical indifference when I suggest that we should imagine ourselves as already that which we want to be, living in a mental atmosphere of greatness, rather than using physical

means and arguments to bring about the desired change. Everything we do, unaccompanied by a change of consciousness, is but futile readjustment of surfaces. However we toil or struggle, we can receive no more than our assumptions affirm. To protest against anything which happens to us is to protest against the law of our being and our rulership over our own destiny.

The circumstances of my life are too closely related to my conception of myself not to have been formed by my own spirit from some dimensionally larger storehouse of my being. If there is pain to me in these happenings, I should look within myself for the cause, for I am moved here and there and made to live in a world in harmony with my concept of myself.

Intense meditation brings about a union with the state contemplated, and during this union we see visions, have experiences and behave in keeping with our change of consciousness. This shows us that a transformation of consciousness will result in a change of environment and behavior.

All wars prove that violent emotions are extremely potent in precipitating mental rearrangements. Every great conflict has been followed by an era of materialism and greed in which the ideals for which the conflict ostensibly was waged are submerged. This is inevitable because war evokes hate which impels a descent in consciousness from the plane of the ideal to the level where the conflict is waged. If we would become as emotionally aroused over our ideals as we become over our

dislikes, we would ascend to the plane of our ideal as easily as we now descend to the level of our hates.

Love and hate have a magical transforming power, and we grow through their exercise into the likeness of what we contemplate. By intensity of hatred we create in ourselves the character we imagine in our enemies. Qualities die for want of attention, so the unlovely states might best be rubbed out by imagining "beauty for ashes and joy for mourning" rather than by direct attacks on the state from which we would be free. "Whatsoever things are lovely and of good report, think on these things," for we become that with which we are en rapport.

There is nothing to change but our concept of self. As soon as we succeed in

transforming self, our world will dissolve and reshape itself in harmony with that which our change affirms.

I hope you have enjoyed reading Out of This World by Neville Goddard.

Click for More Free Books by Neville Goddard.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

X16
S1

THE PATTERN OF SCRIPTURE IS REAL

8 June 1970

Paul tells us that whatever was written in former times was written for our instruction. When he speaks of things "written in former times," he means only the Old Testament. He quotes no other book. He doesn't quote Plato, the Vedas, Upanishads, or any ancient book,-- only the Old Testament; and he tells us that they were written -- these books -- for our instruction. He tells us they were all brought to fulfillment; that all the promises of God found their "yes" -- their fulfillment in Him, meaning in the Lord Jesus Christ. He identifies the Lord Jesus Christ with God Himself.

Now he tells us that this is our hope. This whole picture of the past is man's hope because God has completed His plan of salvation. What he is really telling us is that our brain* actually backs up against Infinity, and Infinity unfolds itself creatively in us.

We cannot fail, for the whole drama is over, and our brain simply backs up against Infinity. So, we can only become what God already is. That is the story to us. It is God's pledge to Himself: that God became man, that man may become God. We are actually backed up against Infinity -- our brain; and the drama takes place, may I tell you? in the brain of man.

Now he tells us in his Letter to Timothy to keep this pattern that he has given to the world -- keep it in a faithful manner, and do not depart from this pattern. He doesn't spell it out completely, but he calls it the pattern of "the true word which you have heard from me" [II Timothy 1:13],-- that which was entrusted to you by the Holy Spirit who dwells in us, -- do not depart from this pattern of the true words which you heard from me.

Now the book is like this: I give you a map, and you can read a map, and you tell me where I would like to go on the map. The Old Testament is just like a map, but in this respect it differs: you tell me where I ought to go, based upon your ability to read a map. He could read the Old Testament; and when he found a pattern in the Old Testament, and the pattern that he found was this -- the pattern as described in the Gospel, the story of Jesus Christ, -- and how different was this pattern when experienced from the pattern that some one would point out for you!

How different the cubic reality of this room from any artist's depiction of it. Give an artist a piece of paper or give him a piece of canvas, and he can depict it beautifully; but how different is the cubic reality of this room when I am in it from any depiction of this room by the greatest artist in the world! So, they give me a pattern. He is telling us that when you experience the pattern that I've given you, you will know it unfolds in you as God. There is nothing but God in the world! Think of your home that you know far better than you know this room, and yet this room at this moment is more real to you than your home. The pattern of Scripture is real. It's perfectly real, but it will become all the more real when you actually experience Scripture.

---

*Neville frequently uses the word "brain" when he evidently intends "mind," rather than the organ through which it functions.

Now he is telling us of the experienced Scripture, for he experienced the Lord Jesus Christ as himself. He tells us, Jesus Christ dwells in us. "Do you not realize that the Lord Jesus Christ is in you?"

Well, the average person, if he is honest with himself, he does not know that Jesus Christ is in him. The pattern is in him, because we are backed up against Infinity; and Infinity only unfolds itself in us. Therefore we cannot become at any one moment in time other than what God already is! He has already played the part. The thing is over. But the awakening in us is not over. So, he warns Timothy that those who teach that the Resurrection is over and past are misleading the people. It has happened, yes; but it is not past. It is taking place in man.

Now he points out the pattern -- not every word. All the horrors are in Scripture. You cannot conceive of one thing in this world that is not recorded in Scripture openly: every vice, every horror, everything in the world. We think this is new? It's all in Scripture. And who actually experienced it? The Lord experienced it all! "Was it not necessary," said he, "that the Christ should suffer and then enter into his glory?" [Luke 24:26] Well, Christ-in-you is the one that is suffering! You have suffered. I know, I have and still am, and will continue until I take off this garment that suffers; but having experienced the pattern, when I take it off now, I take it off for the last time.

But it doesn't mean for one moment because I precede my brother in the taking off of the garment that I follow a different pattern; that I am better, that I am wiser, that I am anything other than what he is destined to be, for there is only one destiny: to awaken as God Himself! God is buried in man, and He plays all the parts in the world; and in the end, man awakens as God Himself!

So, he doesn't single out the individual sections. He tells you it's a pattern. I will tell you, from my own experience, the pattern as I have experienced it in the end. I have tried to tell it. I have recorded it in words, but not all of it. Many parts I didn't feel I should put in, because you are going to experience it; and you are going to feel, when you do experience it, that it has never been experienced before! The whole thing has been experienced and brought to its climax, as told us in the Gospel, leading the individual to believe -- well, he did it. No; you are going to know by your own experience that "I did it." The only one who was "born from above" -- I did it. I am born.

Now there are these questions asked. "And the Lord said, Can a man bear a child?" Well, obviously you say, No. Then, "Why then," did the Lord say, "I see every man with his hands drawing himself out of himself just like a woman in labor? Why is every face turned pale?"

Now in the same passage he tells you that he is the Lord, and "David is the king forever and forever," -- the same passage, the 30th chapter of the Book of Jeremiah. Read it from the 5th verse through the 9th. He tells you who he is going to set up as the king forever. He is the Lord of Lords. You are going to have this exper-

ience, and you will know you do bear a child! It is translated: "Why do I see every man with his hands on his loins like a woman in labor?"

And that little phrase, "with his hands on his loins" -- "on his loins" actually means, by the Hebrew word, "pulling himself out of himself." Just like a woman in labor: she pulls what she formed in herself out of herself. This was written in the day, -- and even to this day, China, India and the fabulous lands of the world with these enormous populations, -- they don't go to hospitals and have their women put into a twilight sleep and have a child delivered. While they are in the fields laboring, they stop for one moment and draw with their own hands out of themselves that which they have formed in themselves.

Well, God formed us in Himself! We are the God -- there is only God -- and we draw our Self out of ourselves, out of these garments. There are two births: one below formed by a woman, and one from above formed by God; and he draws himself out of himself, just as the woman drew that which was formed in her out of herself.

Well, when you see the thing out of which you come, it is ghastly pale. "Why do I see every face so ghastly pale?" the question is aske So, you draw it out of yourself. Every one is going to draw himself o of himself; and he who draws himself out is the God, and no one sees the garment. The garment has been removed, as we are told in Scriptur So, you ask all these questions of the Pattern, and the Pattern unfold in us.

But do not stop only at the pattern. We are still in the world of Caesar, and we go through hell. So, while we are here, learn what He gave us as the Law to cushion all the blows of the world. It is a simple law, but you've got to believe it, as you believe the most incredible story in the world. How can I tell you to convince you that I have actually gone through the entire story that is recorded in the Gospel concerning Jesus Christ? When I stand before you, aging month after month, year after year, with the inevitable end where they will take the body and put it into a furnace; but I tell you, exactly what is recorded in Scripture I have experienced. There is nothing left to be experienced. I've done it! Right up to the descent of the Holy Spirit in the bodily form of a dove, everything happened in me. And yet, here I am aging before you, and to come before you until that inevitable moment when the body has to be burned and discarded, and I leave you with only a pattern that I have gone through; and the patter leads one to God Himself. There is nothing but God. This is a patter that God went through. Well, he did not deny that he suffered.

"Is it not stated that the Christ must suffer, and then enter knto his glory? And then beginning with Moses and the Law and the prophets and the Psalms, he interpreted to them in all the scriptures the things concerning himself." Read this in the 24th chapter of the Book of Luke [Luke 24:26,27]. "Scripture must be fulfilled in me," he said. There is not a thing in the world that I came to do but to fulfill my Word. He is the Word, and "the Word cannot return void; it must accomplish that which I purpose and prosper in the thing for which I sent it" [Isaiah 55:11]. He is called the Word of God. He comes, then, to fulfill his own Word.

So, Scripture must be fulfilled in me -- not a thing else. I may own the earth. Well, that's not fulfilling Scripture. I may become anything in this world that I desire as a man, but that's not fulfilling Scripture. Scripture has a pattern; and there's a definite pattern, and that pattern is laid out for us in the Gospel, in the story of Jesus Christ.

It begins with his birth; but really it begins with his resurrection. The resurrection is his birth. I know that from my own experience. We are "born anew," said Peter, "through the resurrection of Jesus Christ from the dead." That's how man is "born from above," -- through the resurrection, when he awakes within his skull. For that's the skull -- that's the brain that is actually leaning back against Infinity. Infinity, having accomplished the entire thing, now unfolds Itself in the individual, so that man becomes only that which God already is. So, what he has already accomplished now unfolds itself in man, and man duplicates within himself the entire story of Jesus Christ.

So, it begins with the resurrection, where he awakes. The resurrection is only an awakening. That's all that it is. He awakes within himself. He's been dreaming you, because God laid Himself down within man to sleep; and as He slept, He dreamed. He dreams your life, my life, our lives. He is dreaming the life; and then He comes to that moment in time when He simply awakes.

As Paul said, when he came to the fullness of the day, then he awoke. He awoke within man. Awakened within me, I then duplicate all that I have read in Scripture concerning another; and it really is "Another," yes, -- it's God, but God is the only Reality; so that Reality unfolds Itself in me. This is the reality, compared to any depiction of it. When I read the story or hear the story, that is similar like some one depicting it on a flat surface; and then when it unfolds within me, then I experience the cubic reality of the story.

Now, in the story he tells us concerning a son. He names the son but man with all of his wisdom cannot find out that Son, and the son is David! In the story as it unfolds, David does stand before you, and you know who he is because it is a memory returning. If God has done it and then God unfolds in me, what is unfolding but the memory of God? He unfolds within me. So, Paul in that statement that I quoted tonight said, "the Holy Spirit who dwells within us." Well, the Holy Spirit, we are told, is memory; for, "I will send you the Holy Spirit, and He will bring to your remembrance all that I have told you" [John 14:26]. So the Lord tells us He sends this memory. If He sends the memory of all that He has done and the memory unfolds within me, then it is called in Scripture the Holy Spirit unfolding within me and bringing to my remembrance all that He told me, for:

> "All was foretold me; naught
> Could I foresee!
> But I learned how the wind would sound
> After these things should be."
> [Edward Thomas, from "The New House"]

After it happened within me -- well, that is exactly what was foretold me; but I thought it was all about another, and it wasn't about another at all. It was all about God, and it is God unfolding Himself

in me! And He unfolds Himself in you. Every one, in the end, is God! And there is nothing but God!

But I must suffer, as I am told; and you must suffer. The whole vast world is a suffering world for the end, and the end justifies all the suffering in the end, for in the end is only one Being that comes out, and the Being is God.

So, I go back -- all the way back -- to the beginning. He takes me back, and he began with the words of the Law. So, "beginning with Moses and the Law," -- and then he comes into the prophets, he has quoted one from the prophets; then he comes to the Psalms. "And I will tell of the decree of the Lord," said the Psalmist. "He said unto me, Thou art my son. Today I have begotten thee." So, he took all the Psalms into consideration. He took everything from Scripture, and he said the Scripture is all about me, for "in the role of the Book, it is all about me" [Psalm 40:7].

Now he brings it completely to fulfillment -- to climax, and then he tells us: Wait -- wait until you are clothed with power from above. The minute you are clothed with Power from above, then He is going to unfold within you.

Who?

The Very One who brought it to climax.

So, Jesus Christ is in you, and Jesus Christ will unfold within you as you; and you are the Lord Jesus Christ, and there is no other Jesus Christ! So, the whole vast world is redeemed, because it has already been redeemed by One having done it. And that One has formed the pattern. The Pattern is now in man to unfold in man as the man in whom it unfolds. And that's the story.

So no one can fail! The most horrible being in the world -- he can't fail. He is only playing a certain part. He is in a state of consciousness that demands that he plays the part that he is playing.

If tonight I slipped into the part of a thief, I will play the part of a thief. I may suffer the consequences if I am arrested and go to jail and be locked in for the rest of my days, if I slip into that state. But I am not the state into which I slip. I am the Being that the world calls "God." So are you!

When Blake was asked, "What do you think of Jesus? Who is he?" without batting an eye, he said, "Jesus is the only God"; but he hastened to add: "So am I, and so are you." [from "Auguries of Innocence"]

So, every one is this God-in-the-act-of-awakening, because the pattern is already set; but he said, "Follow the pattern of the true word which you have heard from me," -- God the truth -- "which has been entrusted to you by the Holy Spirit who dwells within us." Well, the Holy Spirit is simply the remembrance, for "when He comes He will bring to your remembrance all that I have told you."

Well, when he brings it to your remembrance, he doesn't talk as something coming from without. He brings it into a three-dimensional, cubic reality, and you experience it. There is all the difference in the world between having heard the story of the birth of Christ and having experienced it. Now I know exactly what it means when I read

the story that he was born differently. He was "born from above." I can tell you, "I came from above." Speaking to himself, the lower man, "You came from below." "I am from above and you are from below." "You" came out of the womb of a woman; "I" came out of the Womb of God whihh is out of your own skull. For that skull of yours -- that brain -- is simply resting against Infinity; and Infinity having completely accomplished it, Infinity now unfolds itself <u>in you</u>. So, if I came from above and "you" rest against "me" and I am unfolding in "you," you too will be "born from above." You simply unfold from above, as I, too, became a man, He became a man.

He became obedient unto death, even death upon the cross. He, to was born from below -- not something entirely different. This whole thing happened just as you happened: You were born from below and you shall be "born from above."

You were born from below, and you suffer all the hell of the world, for every one has suffered, may I tell you? Today you may enjoy the most perfect health in the world and the comfort of finances, and the comfort of being known and being recognized in all the lovely things that people strive for; but you have suffered. And if you haven't, may I tell you? you will. No one will escape the sufferings of God, for God suffered; and if He unfolds Himself in you in detail, all that He experienced in the suffering, <u>you</u> are going to suffer.

But I will give you one thing. The Crucifixion is over. Don't think you are moving towards the Crucifixion. That is over. That came in the very beginning. "I have been crucified with Christ; nevertheless I live, yet not I, Christ lives <u>in</u> me, and the life I now life in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me." [Galatians 2:20]

So, the Crucifixion is over, but the Resurrection <u>is taking place</u> So, don't think of that moment of the Crucifixion. That is completely over. And I will tell you from my own experience, it was not a sad moment. It was sheer ecstacy. It was ecstacy when I was crucified. I can't describe the thrill of the vortices on these six points of my body. Every one will one day have a little memory of that picture because it's all over. It has already happened to all of us.

I happened to remember it one night when I led this crowd towards the Holy City. When the whole thing re-enacted itself, it was sheer joy, not pain at all. But there is pain <u>after</u> the Crucifixion, and you have suffered, or you are suffering. I have suffered and am, and will continue until the very end. But the end justifies all the suffering because you will awake as God Himself! This is the only way that God expands, for there is only God. God seems to exist by constantly becoming -- constantly becoming, expanding beyond anything.

Here is a drama. He'll write another drama, maybe a more horrible drama, for His own expansion. But when He writes it, He will take us with Him and we in the end <u>are</u> God, for the word "God" is a plural word: "Elohim," -- one made up of others. That's God. So, <u>all</u> of us form God. We made the decision in the beginning, and we actually conceived the play, and it was played and brought to its climax, and then each one after the other unfolds the same drama within him.

Why on earth should I look back and see that face ghastly pale? I am a brown-skinned person. I am called "olive skinned." I have never been accused of blue eyes and blonde hair, save as a child when my hair was white. But here I am olive skinned; and yet when I came out of it, it was pale -- ghastly pale like death, yet moving its head from side to side, just as you are told in Jeremiah -- that 30th chapter of Jeremiah: "Why has every face turned pale?" And then they will all come and worship the Lord and his king David. David is mentioned all the way through; and yet until it actually happens, having been trained as all Christians have been trained, they will never see that David is the Son.

David does the will of the Father; and in the end, this personification of humanity stands before God, who is the Father of humanity, and sees that personification as a single being, and it is David. And then David calls you "Father." And you know it. You know as though you have always known it; therefore it's memory returning. The only thing that is coming back is your own memory! You had to completely forget Who-You-Are to become man. So you emptied yourself of your God-hood and became man, and you are playing all these things here.

Now tonight there are those who want to know how to change the immediate present. Leave out the pattern, for if I am destined -- and, as I say, <u>you are destined</u>, no matter what you have done, what you are doing, what you are going to do, you are destined to awaken as God the Father, the Creator of the Universe! You are <u>destined</u> for that. But now, in the meanwhile, while I am still dreaming and I do not know where the next meal is coming from or a better job, what can I do? Well, it's simple, <u>but you really have to believe it</u>.

Can I really believe that my imagination creates reality? Can I believe these words of Blake?

> "Babel mocks, saying there is no God nor Son of God; . . . . .
> That thou, O Human Imagination, O Divine Body, art all
> A delusion; but I know Thee, O Lord, when Thou awakenest upon
> My weary eye, even in this dungeon and this iron mill . . . . .
> Thou also sufferest with me, though I behold Thee not."

And then the Divine Voice replies:

> "Fear not; I am with you always.
> Only believe in me, that I have power to raise from Death
> Thy brother who sleeps in Albion."
> [from "Jerusalem"]

<u>Just believe in Me</u>! He equates God the Father with the human imagination; and he tells, now, Imagination: "Thou sufferest with me." Certainly! Could I suffer <u>without</u> my imagination being present? Take away imagination: you could cut the body into pieces; it could never suffer. Therefore, who suffers? So, the Divine Voice replies: "I am with you always." Can you divorce yourself from imagination? Could you be any place tonight where you are not aware that you are imagining? You couldn't. If you are any place where you are not imagining, what you left behind you cannot feel. You can cut it to pieces. But wherever you are and imagining, that's Reality! So, --

" . . . . . Fear not, I am with you always.
Only <u>believe</u> in me, that I have power to raise from Death
Thy brother who sleeps in Albion."

So, let the world mock. They don't know it. But may I tell you? they are forgiven, because the day will come, every atheist in the world -- every agnostic in the world -- will experience the story of Jesus Christ, and experience it in the first-person, singular, and a present-tense experience. So, forgive every one, no matter what he has done to you. Some of them use it only for a conversation piece -- just to get an argument. Well, I don't argue any more with them.

You don't believe in God? It's perfectly all right. I will not raise a finger to persuade you. I will only tell you, one day you will know; and maybe by reason of the fact that now you do not believe in it and you are so vocal, you'll become so filled with zeal to persuade others that God exists. So, it is perfectly all right. Let them go their way.

I tell you, every one is going to experience Scripture. "Scripture must be fulfilled in me." So, I begin at the very beginning, in Genesis, and I go through the entire Scripture, and you weave it like a pathway. And I tell you, the path that I have followed -- much of it is suffering. And there are highlights; they are all glorious -- the highlights. Then comes the end when the Holy Spirit descends upon you; and when He descends upon you and you hear that lovely voice coming, and the voice says He loves you, and that is why he penetrates this ring of offense to demonstrate His love for you; and here you feel and see the symbol of the Holy Spirit dwelling upon you as a dove It remains upon you, and it smothers you with love -- nothing but love And then you wake, knowing He is with you. He remains upon you; and forever and forever you are that Being spoken of in Scripture as the Lord Jesus Christ.

But you know every one is destined for the same thing. So, we are all brothers behind the masks that we wear. So, if you are suffering tonight, may I tell you? there is a Law given you. Listen to it carefully. It's very, very simple.

What would the feeling be like if it were true that I am now, -- not tomorrow, not next month, but now -- the one that I would like to be? What would the feeling be like if it were true? Assume that feeling. Just assume the feeling of that wish fulfilled; and, may I tell you? in a way that no one knows, <u>you</u> in the immediate future will project it as a reality, as a fact.

The words from Scripture that support it are these: "Whatever a man says, believing, it will be done for him." Whatever any one says in this world, believing what he says will come to pass, it will be done for him. "Therefore, whatever you ask in prayer, <u>believe</u> that you have received it, and you will." If you want the reference, it is the 11th chapter, the 23d and 24th verses, of the Book of Mark. These are the words of the One who completed Scripture.

I know from my own experience that when I have actually assumed, either for myself or for another -- seeming "other," for in the end there is no "other"; we are all brothers, all one, -- that if I persist in that assumption and really believe it, it invariably comes to

pass. I could not tell any one how it's going to come to pass. I only know it contains within itself the power and the wisdom of Self-expression.

As I told you the story at the last lecture what I did with my friend Freedom,* it was quite simple to me just to "hear" him play and to put my hands on his shoulders and to thank him for the joy he gave me in that wonderful piano concerto. I did it three times in the interval of one week, and then he called to tell me the piano came back.

Here, the average person would not have given him one dollar for the return of that piano, for at the moment unnumbered things are stolen between the pick-up and the delivery. And the truck disappeared the contents disappeared, the driver disappeared. I have not heard from Freedom since, to get the details; but he did say when he first called, they have found the driver in San Luis Obispo, but he refused to give them any news concerning the truck or its contents. So, they put him in jail, and had to keep him there for five days before they could bring action because that's the law; but they put him in jail for five days. Now, why he confessed where the truck was, I do not know; but nevertheless he confessed, and they finally got Freedom's piano. So he has it back.

I only know what I did. I do not know anything concerning the case, other than what I did after he called me. I merely assumed the feeling of the wish fulfilled; and to do it, in my mind's eye, I saw him sitting at the piano. I "heard" the music. I felt his shoulders. I felt the thrill and the joy that was mine because of what he did at the piano; then I felt the piano. And in a week the piano was located.

Now, I will say to any one -- the driver who stole it -- if I were now in judgment, I would forgive him. I don't care what motive moved him to do it, I have reached the point: "Forgive him, Father. He knows not what he does." [Luke 23:34]

We all fall into these states: the state of the thief, the state of this, the state of the other; and forgive them. They do not know what they are doing! The occupant of the state is not wrong; it is the state, but these states were created in the beginning, and they are eternal states. They do not change, any more than this city changes when I leave it. The city remains, but I go on; but the city remains for any one else to enter the city. So I enter a state. The state remains when I leave the state.

So, if I am poor and I cease to be poor, poverty has not ceased to be a state. I may go on to a state of affluence; and affluence is a state, as poverty is a state. But the occupant entering the state lights it up, animates it and makes the state become real. So, if I move into the state of the thief, I've got to steal. If I move into the state of the affluent or being poor, or being anything, I must express that state.

How do I enter the state? I assume the feeling of the wish fulfilled. That's all that I do. You tell me what you want, as Freedom

*See "All-Powerful Human Words" dated 5 June 1970, Page 2.

did. Freedom said, "I want my piano back. I'm only insured for two thousand dollars, but I can't replace the piano for four thousand dollars. I want my piano back. That's all that I want." He was beside himself -- too close to the problem to work for himself; so he turned to the one person in whom he had faith. And so, I just simply sat, in that week, on three different occasions; and the last one was the night before it came back. It came back at 4:30 in the morning, -- of all the hours of the day to deliver a piano!

But that night, I turned on KFAC, and this lovely piano concerto was coming through, and I used it to aid my imagination; and I imagined I was hearing Freedom play that concerto. And I so reveled in the music! It comes on every night between 8:00 anc 10:00, that lovel two hours, by the Gas Company; they sponsor it. And here, night after night, if I am home, I turn it on; and I imagined he was doing it. I didn't wait until the person announced who did it; I cut it off before I would be disillusioned in the one playing it. I "heard" Freedom; I imagined that he was doing it. I held him -- felt his shoulders, and embraced him and thanked him for the joy I received from the concerto he played.

The next morning at 4:30 his piano is delivered. When he called me the next day to tell me -- he has promised to write me, but he is not given to writing; he promised to give me all the details. I know what he is going to do; he is going to wait until he comes down, and then he is going to tell me in the flesh, because he is not given to putting anything down on paper.

However, this is the simple, simple technique of getting things done in this world. It's based upon the simple Principle that God exists in us and -- [end of recording].

---oOo---

#11
S1

PAUL'S PRAYER INTERPRETED

About fifteen or maybe twenty years ago, I heard the Archbishop of Canterbury speak at Trinity Church in New York City, which is at the head of Wall Street. That is, I heard him and saw him on TV; I did not attend the service. And he took as his theme that great benediction of fPaul, taken from the last verse of the 13th chapter of Second Corinthians: "The grace of the Lord Jesus Christ and the love of God and the fellowship of and participation in the Holy Spirit be upon you all." And he treated it beautifully. He's a cultured, educated man, but he treated it on this level, and they all loved it. It was perfectly wonderful. If they only knew the Benediction!

From time to time when I go to dinner at other people's homes, if they have the custom of saying grace before dinner, sometimes I am asked to say grace. Well, I will invariably use this benediction. I don't explain it. If I explained it to them, they would be mortified! For here, this most elaborate benediction of Paul is a description of an experience which was the central fact of Paul's life.

This is the center of the work, for he was pursued by the Great Lover. In spite of his resistance, in spite of his evasions, he was found. And then this is what he said in his benediction; he wishes every person in the world to have this experience. For this is God's method of regeneration. It is not spelled out, but this is God's method of regeneration.

Let me quote it again: "The grace of the Lord Jesus Christ and the love of God and the fellowship and participation in the Holy Spirit be with you all."

Now, let us go into the story and find out what he means by it. Mary wonders,"How is this thing possible, seeing that I know not a man?" And the Angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called Holy, the Son of God."

Here he tells us the theory of supernatural conception, how it's done. The power of the Most High he equates with the Holy Spirit; and in his benediction, now, he is wishing us to have this experience -- the experience of Mary. So, the office of the Holy Spirit is that the sons of God, by union with their Father, may by His grace become their own father. That is what he is asking for every one in the world. If you would actually transcend this level and enter what is called "the Kingdom of Heaven," or the New Age, you do it with the body you "wear" here; and you can only do it by a complete transformation and a radical transformation, which is brought about through union with the Father. And he tells us, the Father is all Love.

"And love of God," -- that's the Father. He emphasizes the Holy Spirit as the office by which this union is brought about, as told us in the story of Mary: that "the Holy Spirit will come upon you, and the power of the Most High will overshadow you." Now the power of the Most High is called Christ Jesus, for we are told: "Christ is the power of God and the wisdom of God."

"Who touched me? for I perceive that force," -- that creative power, -- "has gone out of me," because some one touched him. Here is an actual creative act. On this level, it offends people, but on the highest level it is the most radiant, glorious, ecstatic event that you can ever conceive of, for you are being lifted up to an entirely different level.

On this level, it would seem immoral, incest; and here, the story is telling us, if we know the story as one should know it, that he who came out of his mother, as you are told in the story, was her Husband. He was his own father. "I and my Father are one." For, did he not say, all things were made by Him, and without Him was not one thing made that was made?

So, here, who then is Mary? Are we not Mary? Are we not the emanation of God, from whom God hid His face only for a moment, for a short while? As we are told in the 54th chapter of the Book of Isaiah: "Sing, O barren, and those who have not borne. Break forth into singing. You have not been in travail, for your Maker is your Husband; the Lord of Hosts is His name."

So, here we are the "barren ones." We haven't brought forth the Promise. The Promise was a son. That was the Promise made to Abraham, the beginning of it all. And man waits and waits and waits, and he gives up in despair, because he hadn't brought forth the son.

Now he tells us the time has come; and when it came, then there is a method, a definite method, by which it appears in the world, and the Great Lover finds you; and in spite of your evasions and your resistance, you are now one with Him. There is union between the Father and the Son, for He is going to make the Son one with Himself. And this union is an embrace of love; so he incorporates the three states: "and the love of God," -- he puts that into the benediction. And Love embraces you. That is, by the office of the Holy Spirit, who impregnates you, for you fuse with the Father, and you become one body with Him.

That fusion is oneness. You put Him on just as you would a garment. As you are told in Scripture: "All who are baptized into Christ put on Christ." So, the first event recorded in the Gospel, after the prelude of the mission of John, is that of baptism. This is the baptism. So we are told as John is coming to the end of his picture: "He on whom you see the Spirit descend and remain, he will baptize you with the Holy Spirit."

Here is a secret. He tells you it's a mystery. "He will baptize you with the Holy Spirit." He is the Holy Spirit. Therefore, He is the one who impregnates you. He impregnates you with an embrace after you have actually answered correctly, which is: Love is the greatest thing in the world. So, he incorporates into the benediction, "and the love of God." He starts off with the Son first; then he comes to God the Father, and calls it Love; and then he comes to the Holy Spirit, and he calls that now, "participating in the Holy Spirit." And he calls it a fellowship, a union.

So, here, if I wish you this, I could not wish you anything greater in the world, for if that wish was granted tonight, I could then

#11
S1

prophesy whether you remain in this world or depart from this world, but it will still be "thirty years" from that moment of the wish being granted, when you are embraced and there is union with the Father; and thirty years later you are going to actually bring forth the sign of your "birth from above"; and in just a few months following that you are going to bring forth the consciousness of being God the Father.

So, it takes thirty years from the wish being granted; and so the Great Lover is seeking and calling us, one by one, in spite of our resistance and our evasions. He said, "I hid my face from you for a short, short while, but now I will give you my everlasting love, and will never take it from you again."

So, "Sing, O barren ones. Break forth into singing, you who have not borne, who have not been in travail."

So, here, this wonderful benediction that people, taking it on this level, have no concept of the depth of it -- what Paul is really wishing for every one in the world; for he ends the benediction, "with you all," -- not just a few. May all have this experience. He is describing an experience that was actually fundamental. It was basic in his life. That changed his entire world. He never knew the Old Testament until this experience took place; and then, in the fullness of time, it broke forth, and then he understood what happened to him thirty years before.

I know, when it happened to me, I only made a note of it. I did not understand the experience. And true knowledge is not merely experience, but the understanding of experience. I pondered it and talked about it. I told others about it. They pooh-poohed the idea: "That was a vivid, vivid dream, Neville." All right, -- to them a vivid dream. I still kept it alive in my mind's eye and pondered it, and I lived with it; and thirty years later, to the month, it erupted. And that embrace that took place thirty years before, which was an impregnation from my Father, unfolded within me and I discovered, I am my own Father!

I am the Father. He gave Himself to me. That is the purpose of God: to give Himself to man directly, without an intermediary -- just directly. So, these three mentioned in this benediction are one. This is not what the churches talk about -- about three persons; this is simply one. These are three offices: one is the creative act; one is God the Father, infinite love in unthinkable origin -- you can't conceive of the origin of it; and then here is the Son, the one who actually is brought forth who discovers himself to be his own Father!

So, you speak of these mysteries in the Scripture. How can a man be his own father? How can he be his father's father? All these questions are asked in Scripture; and if this benediction is accepted and realized by any one here tonight, I can prophesy for you, should you remain in this world for thirty years or should you depart this world, it will be thirty years between the acceptance of it -- the fulfillment of it when you are embraced and then the expression of it. And then you will know you are God the Father! So, in the end there is nothing but God the Father -- nothing but God!

So, here, this simple, wonderful statement of all of his benedictions -- I would say, every letter of his always has some blessing -- begins with it, or he ends with it, or maybe beginning and end. But this is the most elaborate of all. So, in my own case, I will always say it, but I never explain it. If called upon to say a blessing at grace, I will always use this; and they say, Isn't that wonderful; that's Scripture, and therefore that's nice. And they all say, Amen, and we start to eat, not knowing what I am asking for them.

But this story of Scripture, if really understood, would shake the entire structure of those who call themselves so proper and so altogether right, because the whole thing is one grand "sex" act, but on an entirely different level -- an entirely different level.

A few years ago, a book came off the press telling of the inside stories of the prominent people of Europe at the turn of the Century, in the days of Victoria. Well, she had quite a son; he was quite a boy who got around. And so it was rumored that he was living with the Duchess of -- I won't mention her name, but it is in the book. You can always find it in the book. And he was living openly. Every one knew he he was living with the Duchess; but the Duke could do nothing about it because, after all, he was the Prince. And some nosey lady went to Mrs. Patrick Campbell, who was very prominent in those days, -- she was an actress, accepted in all the circles, and told her that she had heard that "our Prince is living with the Duchess. Isn't that a horrible thing?" She was blaming the Duchess.

And Mrs. Campbell said, "I don't care what they do, so long as they do not do it in the street and frighten the horses."

Now, she would understand this benediction, Mrs. Campbell would. Others would simply be like the one who gossiped and told her about it; they were so completely disturbed that this man was living openly with the Duchess.

So, when one knows the inner side of the story of the Bible, you see the whole thing as one grand creative act; that the Father actually has union with His sons, that the sons may be the Father! And they are called one by one into such a union. "I will call you one by one, O Children of Israel." And one by one are called, and they are embraced after they have actually fulfilled their place by answering correctly; What is the greatest thing in the world? You are in the presence of the greatest thing in the world; you are in the presence of God, and God is Infinite Love. And Infinite Love asks you the question. Well, you can't think of anything but Love in His presence. You answer, Love. Then He embraces you; and that is ecstacy -- sheer ecstacy.

So, when you are "sent," then, back into the world, you tell only what happened to you, but you don't understand what happened to you. You are as innocent as the Virgin; and you can say with her, "I do not know; I know not a man. How could I possibly -- I was embraced by Infinite Love, but how can I have a child, seeing that I know not a man?" And, then comes that moment for delivery when suddenly you bring forth the child, and you are as surprised as any one could be, because you didn't know all along in these thirty years that you were "pregnant."

#11
S1

And so, it is said that "He began his ministry when he was about thirty years of age." It is thirty years from the moment of the impregnation -- not thirty years physically, because that is not when you started. You started at that moment when you were impregnated by God the Father. And thirty years later you bring forth the Son, which is your Self; but the Son is going to prove in the not-distant future that he is the Father, for five months later -- in my own case 139 days later -- you discover you are God the Father, because His Son stands before you and calls you, Father. And you know without any uncertainty that he <u>is</u> your son, and you also know that <u>he</u> knows <u>you</u> are his father.

So, evwrything is just perfectly told in Scripture, but it is all adumbrated. It is all foreshadowed. It is not spelled out in detail, any more than Paul's benediction is spelled out in detail. To say that this is his description of an experience is really to go a little bit far, because is it really described? Here, we are asked: "The grace of the Lord Jesus Christ <u>and</u> the love of God <u>and</u> the fellowship and participation in the Holy Spirit be with you <u>all</u>." Why, that is an <u>experience</u> of Paul. But I can't really call that a description of the method by which he actually brought forth the child.

He does say in his Letter to the Galatians: "When it pleased God to reveal His Son <u>in</u> me, then I conferred not with flesh and blood." So, the Son came forward. He doesn't tell us it took thirty years, but Luke tells us he was about thirty years when he began his ministry. And here we find that this is all based upon baptism, and that is the baptism of the Holy Spirit. For, "There is one coming <u>after</u> me who will baptize you with the Holy Spirit." No one tells you what that baptism is; and they think it is simply going to church when a child is an infant and putting water on it in the name of the Father and the Son and the Holy Spirit. That's a shadow. It conveys nothing concerning the deep mystery.

And, yet, millions of us -- I was baptized when I was simply three or four weeks old. My mother insisted that my son, when he was two, should be baptized or he wouldn't go to heaven; and she took that literally on <u>this</u> level. I said, "Mother, if it pleases you, I'll take him to church this coming Sunday, and we will baptize him." So, we did. He was two years old. It pleased my mother, because she said he could not go to heaven, should he die now, --"what's going to happen to him? He can't get to heaven unless he is baptized." She didn't know what baptism meant.

The baptism is union with the Father. That's baptism. Until one is actually embraced <u>by</u> the Father and actually has <u>union with</u> the Father, he doesn't have the Seal impressed upon him of the Father; so he can't bring forth the Father's image. So, here, he brings forth that Father himself! Not a likeness, -- he comes forth <u>as</u> the Father. And time proves that he <u>is</u> the Father.

So, here, when you read any portion of Scripture, know you are actually looking at a mystery. Paul uses the word "mystery" twenty times. He tells you it's a mystery. The whole thing is a mystery, but he doesn't explain it. I am trying my best to explain to you, not based upon any theory, but based upon my own experience; for if I would come and speak with authority, I must speak from experience. They say, "He speaks not as the Scribes and the Pharisees, but he speaks as one

having authority," -- because he is speaking from his own personal experience.

Now, you have an experience; you don't quite understand it. Wait for the fullness of the time for that experience to flower, and then you speak with authority. I had no knowledge, no concept, for what that union meant. I felt the union. I was embraced; we became one -- Infinite Love. So, I actually put on, like I would a garment, the Being who embraced me, and the Being who embraced me was Love. But I didn't understand it until thirty years when He erupted within me; and then all that He embraced me and contained within Himself, for the story is His story; and as He embraced me, He simply transferred to me His story that I would unfold within my own being and become as He is.

So, the birth had to be just as His. The Resurrection had to be just like His. The discovery of David had to be just like his. The ascent into Heaven like the fiery serpent had to be just like His. The descent of the dove was just like His, because He impressed me with Himself. And that was giving Himself to me! For, "all things bring forth after their kind," so that the end is always like the origin. And here was the origin; so the end had to be just like the origin. For this is a basic law set up in the beginning; that all things bring forth after their kind. So, if He impresses me with Himself and I fuse with Him, when I bring Him forth, it has to be exactly what He is.

So, I say to any one: I can ask for nothing greater for you than that which is contained in this benediction. You will find it in the 14th verse of the 13th chapter of Second Corinthians: "The grace of the Lord Jesus Christ," -- and "grace" means the gift -- unearned, unmerited -- the gift of God Himself; that's the grace, because grace comes through Jesus Christ, -- "and the love of God," -- he brings that in because he is telling you exactly how it is going to happen; you are going to stand in the presence of Love, and you are going to use His words from the 13th chapter of First Corinthians, for these are His words When asked to name the greatest thing in the world, Paul answers, "Love"; so he brings in: "and the love of God." John tells us, "God is love." Then he brings in the office of the Holy Spirit, which is the "impregnating" one; but it's all one; the three are one. You are standing in the presence of one Being, and then you are embraced; but all these things are present: the gift is there, which is "the grace of the Lord Jesus Christ"; Love is embracing you, so the "love of God" is present; and then the actual impregnation is present, which is the Holy Spirit, for "the Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore, that which is to be born of you will be called Holy, the Son of God." Well, when the Son comes out in this form, the Son then blossoms into the Father, and he is God the Father.

So, this is the story of that simple, wonderful benediction which you can read in just a matter of seconds; and I would ask you to commit it to memory, and if you are ever invited to say grace, just say it. It takes just a matter of ten seconds to say it. And then they will all join with you and say, Amen; and you need not explain it to them, because they would be shocked just like any one else is shocked when they hear Mrs. Patrick Campbell's reaction to the Duchess.

So, here, we take this same theme, and put it now on this level. I was embraced, and then I brought forth the nature of the One who embraced me. So, now, you put yourself into a mood of empathy with some

#11
S1

one that you want to help. Get into the mood. Wouldn't it be wonderful <u>if</u> she or he or they were this, that or the other? And bring them before your mind's eye, and wouldn't you normally, naturally embrace them because of their good fortune? Wouldn't you congratulate them? But I personally am given towards embracing people; so it's not difficult with me to embrace any one. I embrace them because I <u>feel</u> like it. I just want to do it. So, I embrace, and then feel the thrill that they have told me their good fortune; and the first reaction is to embrace them because they have just told you of something marvelous about them.

Well, take the same technique, and bring them into your mind's eye; put yourself, first, into a mood of empathy, not sympathy, -- <u>empathy</u>. You are rejoicing with them. And then, as they tell you, and in your mind's eye you listen to it, then embrace them, and feel the thrill that is yours because <u>they</u> have accomplished their objective in this world.

I can do that with male or female equally. In fact, when I embrace men publicly, -- my father, I always kissed him. I didn't care; I wouldn't go in behind the door to kiss him. If I came to the store at any time of the day -- and here I am, a man with my children -- I would embrace my father and kiss him. Always to me that was the most natural thing in the world, and he expected it. If I met him on Fifth Avenue, I always kissed my father. It wasn't strange. It wasn't something that -- well, you had some restraint about it. I always did it.

And, here, I meet my friends on Fifth Avenue, Broadway, any place, and I embrace them. I went down to see a friend off the other day to the Orient. He was gone for several weeks. And here was Charley waiting for me, and we had about twelve others coming to have cocktails to see him off. When I came to the door, he expected it and I wanted to; I embraced him and kissed him. He's a man a few years older than I am. And one man coming down, -- I had never seen him before, -- said, "What's going on here?" He thought that was a strange thing to do. Not to me, -- it isn't strange, because I love people. And male or female, it's all the same to me.

So, in my own case, I can practice this easily because it's natural with me to empathize with some one -- to feel a thrill because they really have what they want in this world. And when I feel myself working to that point, it's like a real creative act; wouldn't it be wonderful? and then at that moment I embrace them and feel the thrill for them -- not for me, it's for them. But at that very moment, I have imparted to them all that I am feeling. They've got to bring it forth. They will bring forth into their world what I was feeling when I embraced them, just as I brought forth what my Father felt when He embraced me.

So, He embraced me, and I was carried beyond any concept in the world that concerns ecstacy. You can't conceive of the ecstacy. And that's what He felt for me. He was actually within Himself -- all that He had He gave me. It was His purpose then to give me Himself; and the method by which I would unfold that Self that He gave me, and it was a definite method: First, He would awaken me within my grave -- my own skull, and then I would come out, and the symbols that He foretold in Scripture would surround me. And, then, I would go one step further and discover my Fatherhood -- that I <u>am</u> the Father. Not looking <u>to</u> a father; I <u>am</u> the Father. I am He. Then comes one more and

one more, and all these unfold because they were all contained within Him. And when He embraced me, He gave me the method by which they would unfold within me.

So, here, this night, this simple, simple benediction, -- and I can't ask anything greater for you. If I asked this night that you be -- well, you name it, it would pale into nothing compared to this. If you wanted to be a billionaire, -- all right, so it's a billionaire, and maybe you'll leave it tomorrow for some one else to spend. And maybe you'd want to be famous in this world and have all the papers talk about you and your pictures; and then fade tomorrow. Well, this cannot fade. This is forever! So, could I ask anything greater for any one than this benediction, and quote it sincerely, meaning for them? But he included all people in the world: "with you all," said he, as he closed the benediction.

But tonight you can put it into the most practical manner and use it lovingly for every one that you meet. Fall in love with any one that you meet -- just fall in love with them; and then you don't have to meet them socially or go out with them. Just love them, because behind the mask there is your brother. Behind every mask is your brother who is in Eternity, and you are going to do it for him. And, so, you embrace him here.

And, then, one day our Father will embrace him, and he will become the Father. He can't volunteer for it. He's running from it. The whole vast world is running from it; but the Great Lover will find them, one after the other. And when He finds them, in spite of their protest, He embraces them. And then, in the interval of time, -- that "pregnancy" lasts thirty years, -- they will bring forth the Son; and then that Son will only reveal to him Who-He-Is, and he will have confirmation of that 139 days later. He is the Father.

And, so, when you read it, that "He on whom you see the Spirit descend and remain, he it is who will baptize you with the Holy Spirit." And, so, every one incorporated into that Body becomes the One who is doing the impregnation, for he is the Father! After incorporation and then the "birth from above," from that moment of the "birth from above," he is part of that creative power of God who is used in the impregnation. So, every one is coming, one by one; and we will all then be used in that one Body, for "There is one body, one spirit, one lord, one God and Father of all."

You know, our great poets, they tell this in their own marvelous way, and it is so hidden. I daresay that every one present has seen "Julius Caesar," and you've read it -- those who went through high school, undoubtedly you read "Julius Caesar." But you have pictures, and I have seen the play on Broadway a few times; I have seen it on the screen, and I had occasion to look up something in "Julius Caesar" this past week. So, I took my Concordance on Shakespeare, and I said I could find what I am seeking in the first act, the second scene. So, I started, and then my eye fell upon a simple little speech of Caesar. And here, what we are talking about tonight, -- these are the words of Caesar as Shakespeare put them into Caesar's mouth:

"Forget not in your speed, Antonius,
To touch Calpurnia, for our elders say,
The barren touched in this holy chase,
Shake off their sterile curse."

#11
S1

They "shake off their sterile curse." So, --

"Forget not in your speed, Antonius,
To touch Calpurnia," --

for Calpurnia is Caesar's wife, the "barren one." She was barren. So, do not fail to touch her, --

"for our elders say,
The barren touched in this holy chase,
Shake off their sterile curse."

Well, isn't that the student of the Bible? All great poets are students of the Bible, and they are inspired to tell it in their own way; so, here was this statement put into the mouth of Caesar. If you could but touch -- well, the Father touched me, and then my barrenness came to an end, for I brought forth the child, and he was simply taking the 54th chapter of Isaiah and putting it into his own wonderful words in the story of Caesar.

---oOo---

Neville 02-22-1963

PAUL'S AUTOBIOGRAPHY

Paul is the greatest and most influential figure in the history of Christianity. After you hear his story you may judge just who he is. After his credentials have gained him public confidence, Paul begins. Paul wrote 13 letters, if you take the double letters as two: like 1st and 2nd Corinthians, 1st and 2nd Timothy, and 1st and 2nd Thessalonians. He first appears in scripture in the Book of Acts - and bear in mind the Book of Acts was once part of the Book of Luke. The same author who wrote the Book of Luke wrote the Book of Acts. They were once one volume, or one book in two volumes. Our early fathers divided the two and placed the Gospel of John between them. He first appears in the book that we will call the Gospel of Luke, only we now call it the Book of Acts.

He was present when the first Christian martyr, Stephen, was stoned to death - and Paul consented unto Stephen's death. Those who stoned Stephen placed their coats at the feet of Saul. (His name was then Saul. Acts 7:2) In the 9th chapter, he starts the great journey to Damascus, and he carries with him letters to the high priest in Damascus. He pledges himself if he finds anyone belonging to "the Way," be he man or woman, he will bring them bound to Jerusalem. All who believed it were called "followers of the Way," not Christians. On the way to bind those who belonged to the Way, he was blinded by the light, and then the whole thing was revealed to him, and his name was transformed from Saul to Paul.

The remaining portion of the Book of Acts is devoted almost exclusively to Paul, at least the last 16 chapters, which would begin with the first verse of the 13th chapter to the 28th, where he ends his days still propounding this mystery and trying to persuade everyone of the truth of Jesus. Beginning with the law of Moses and all of the prophets, he explained to them in all the scripture the truth concerning Jesus. Some were convinced by what he said, while others disbelieved him. That's the story.

If I would read Paul and take one of his letters that will really explain Paul to me, I would go to the letter of Galatians for in Galatians (which scholars claim to be the first book of the New Testament - it came before the Gospels, it came before any book, so they say) in this letter, he makes the claim: "I Paul, an apostle not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead." Here is a declaration of complete religious independence from all men, and dependent on God, repudiating in this letter all authority, institutions, customs, and laws that interfered with the direct acceptance of the individual to his God. No intermediary between the individual and his God, none, called by any name. Then he said: "The Gospel which I preach is not the Gospel of man, for I did not receive it from a man, neither was I taught it, it was given to me by revelation of Jesus Christ." (Galatians 1:11) "For when it pleased God to reveal his son in me, then I conferred not with flesh and blood." (Galatians 1:16-17)

You ask the question of Paul: "Was he or Christ once really a man?" If you asked that of Paul, he would say: "Was?" "He is the heavenly man." Well, does that answer you? You are asking the question: "Was he really ever a man?" and you'll reply: "Not was - he is the heavenly man." "As we have borne the image of the man of dust, so shall we also bear the image of the heavenly man." That still doesn't satisfy. "Was he really a man

as we understand a man?" He doesn't respond, in time. Then you read his words: "From now on we will regard no one from a human point of view, even though we formerly regarded Christ from a human point of view, we regard him thus no longer." (2 Corinthians 5:16) Then he makes the statement in the same chapter: "God was in Christ, reconciling the world to himself, not counting any trespasses against them, and entrusting us with the message of reconciliation." (v. 19) You will see later on what Paul is trying to tell us, if I would substitute the word "imagination" for "God," and "imagining" for "Christ." Imagining means the activity of imagination - that imagination was imagining, reconciling the world to himself and not counting any trespasses against them, and then entrusting to us this message of imagining.

Now we will go to this great Book of Galatians, 2:20: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." Bear in mind imagining being that son, imagination being God the Father. Now let us go to the first two verses of the 3rd chapter: "O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith?" Listen to the words carefully: "Before whose eyes Jesus Christ was publicly portrayed as crucified." Do you know what "portray" means? I think we all know, but let me refresh your memory: "To depict in a drawing or painting; or in some verbal description; or as an action on a stage," a play on the stage. "O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?" Answer me only this: "Did you receive the Spirit by works of the law, or by hearing with faith?" "Are you so foolish? Having begun with the Spirit, are you ending with the flesh?" Do you get it? The whole vast world has fallen victim to believing in the flesh of Jesus. Have you, having begun with the spirit - are you falling now, actually blind, and a victim of the flesh?

You were shown the whole thing like a play going on a stage tonight, and someone moved across the stage and they played the perfect play of God's only salvation, the only way that man could be saved. And he walks across the stage and he plays it, and every scene he enacts is a mystical scene to be experienced by the individual. That was all done. Now are you going to confuse it? Can't you now have that little spirit of observance and separate the action of walking across the stage from what he is trying to portray? For he is portraying it. If you go to a play and someone is shot, you know he will go home after being shot and have the most wonderful time - for their day begins at night. But you will weep, sitting in the audience, as you see him being shot, being abused. But he wasn't shot and he wasn't abused, save as an actor - but not the being who put on the mask, who played the part. So, let me repeat it: "Whose eye beheld Jesus Christ publicly portrayed as crucified."

The world thinks he was flesh and blood. No, he wasn't flesh and blood. This is the fulfillment of all that was told in the Old Testament, but no one understood it, [except] the one to whom it was revealed (you call him Paul now). "When it pleased God to reveal his Son in me, I conferred not with flesh and blood, and the Gospel that I preach to you is not man's Gospel. I did not receive it from a man nor was I taught it but it was revealed by Jesus Christ." The whole thing was revealed and I saw the mystery of it all, the mystery of salvation: that Christianity is based upon the affirmation that a series of events happened in which God revealed himself in action for the salvation of man. The thing happened, for the play said it did. I went to the play and I saw it and I was part of the gathering, and they hoped I would have the spirit of discernment to separate the action of the actor from what he was acting, and see the spirit, not the flesh. Did I see the spirit?

Then after a while come the teachers, who did not participate, and they tell you he is flesh and blood. He was born of a certain woman, on a certain day, in a manner that you were born - only he didn't have a physical

father. And that isn't true at all. This birth is something entirely different, as told us in the Book of John: "He is born not of blood, nor of the will of the flesh, nor of the will of man, but of God." An entirely different birth takes place, which is all explained as the play unfolds. You saw the spirit - but don't go back, not to the flesh.

Now the story begins. We are called the followers of "the Way." Is that the way of salvation? I'll believe it. I will wait patiently until it unfolds in me, for that is the way of salvation. Then in the 14th [chapter] of John, we are told: "And now you know the Way." And Thomas said: "We do not know the way. We do not know where you are going so how do we know the way?" He said: "I am the way, and the truth and the light." It is not a man, "follow me home." All that you will see me do upon the stage, - that is the way - so, "I am the way." He didn't say I am this, that or the other - "I am the way." You follow the whole thing - that spirit that moves before you and you will see the way of salvation. They still didn't understand him. They said a way to what? A way to everything, but primarily "the Way to the Father." "For no one comes to the Father but by me." So, don't look upon me as flesh and blood - "I am the way." Follow my story through this series of events and you'll come to the Father. So the state unfolds on the stage and they all see the spirit, but many could not discern and discriminate between the action of the actor and what the actor was portraying.

We come back to Galatians: "Before whose eye Jesus Christ was publicly portrayed as crucified." There you see it. The whole thing is unfolding on a stage, but man cannot lose himself to the point where he gets beyond the action of an actor. And he cries and weeps with the actor. He's portraying something, but they can't get what he is portraying. Read the story of Jesus and don't think of Jesus as flesh and blood. He is God himself, unfolding it before you in the form of a man that can see a man walking across the stage.

So, is Paul the initial awakened being? You judge it - I don't know. I am led to believe he is, that Paul [is] the most influential, the most important figure in the history of Christianity, that he was the one to whom it was revealed. He was fiery in his destruction of everything other than the outer observation of the law, and then to him it was revealed. So take courage. If you are violent today in supporting something that is external that you must observe, it doesn't matter. Paul did the same thing and suddenly he was blinded by the revelation and he saw the mystery of life. And he saw that Christ was within him. "And when it pleased God to reveal his son in me, then I conferred not with flesh and blood." To whom would I turn and ask them to throw light upon an experience that is not understood by mortal mind? But having known the Bible as he did - he was well grounded in it - he could return to his Bible and see where it was all foretold, but he could not on that level understand it. It had to be unveiled. As it was unveiled he saw the interpretation of the ancient Scripture. Then in the end of Acts, when he stands before King Agrippa, he says: "Here I stand before you chained, condemned for hope in the promise made by God to our fathers. Here I have hope in that promise and stand in chains before you because I know it is true." And then he spent the rest of his days expounding the story concerning - what he called then - Jesus. And the whole world of Christendom thinks it is a man of flesh and blood.

Jesus means, "Jehovah saves," "Jehovah is salvation." There is nothing in the teaching of Paul but God and man - no intermediary. So God himself is inwoven in man and unfolds himself in man in a series of events. And as he then unfolds, as he unfolded in Paul, then he knew the mystery of the scripture. When he tries to tell it, those who followed him in the past (because he condemned and allowed the death of others for believing in it, then he himself fell victim to his belief) - well, who'll believe it?

As I go across this country the one question that is always asked me, whether it is a social gathering or any

place: "Well, don't you believe in a physical Jesus?" No matter where I go, I get it. I go to a small little dinner party of four or five - "I know what you say Neville, but don't you really believe that he did live, that he walked this earth 2,000 years ago and was called Jesus, and his mother was Mary and his father was Joseph - or maybe it wasn't Joseph?" To the unprepared mind, how can you explain what Paul said in the first three verses of the 3rd chapter of Galatians: "O foolish Galatians who has bewitched you?" For they went astray to some physical sense: "Before whose eyes Jesus Christ was publicly portrayed as crucified." Now I ask you one thing: Did you receive the spirit from those works of the Lord, or by hearing with faith? Are you so foolish, having begun with the spirit are you now ending with the flesh?" For the whole vast world today is ending with the flesh and they can't see the spirit which is Christ Jesus.

Christ Jesus is in man, us, the way, "Christ in you is the hope of glory." And in 2 Corinthians 13, Paul says: "Do you not realize that Jesus Christ is in you, unless of course you fail to meet the test." I hope you realize we have not failed. If Jesus Christ is in me, then I should start looking to find out where he is. I have found him by a search and an experiment. When he said "God is in Christ reconciling the world to himself, not holding any trespasses against them and entrusting to us the spirit of reconciliation," so then, God is Christ and Christ is in me, then who are we? And I discovered that God is my own wonderful human imagination. God in action is Christ, and imagination in action is imagining. So, imagination imagining is reconciling the world to itself. Now to those who discover it, he entrusts this great secret of reconciliation.

So, you take every being in the world - all right, let them go astray, it doesn't matter. If with God all things are possible and he works and creates only through Christ, and Christ is now imagining - I could imagine you are what I want you to be, if I really believe in Christ, for "Christ in you is the hope of glory." And though at the moment you don't respond, and tomorrow you still do not respond, I'll persist, for that is the attribute of patience.

Read the fruit of the spirit. It is not only love and joy and peace - it is patience, it is persistence. In the end of the book of Galatians he gives you the proof of the spirit. So, I can persist, I can be patient. I will imagine they are as they ought to be, though at the moment reason denies it and my senses deny it, and everything denies it. But this is the fruit of the spirit. I'll be patient. I will imagine things are as I would like them to be. That is God in action, and God in action is Christ. I like what I am doing there, for the spirit bears the fruit of love, joy, and peace. These are the first petals that come out. Then come the other attributes and among them you will find there is patience, there is persistence.

So, Paul, to me, is the first in whom the vision took place. It came to one of the smallest tribes, Benjamin, a child of Abraham. Abraham is faith. It was all shown to Abraham and he believed it, and waited patiently for the fulfillment of what was shown him. He saw the play, too. It was all portrayed to Abraham. "And Abraham rejoiced that he was to see my day." Then he went into the foreign land, as he was led by the spirit, but he still remained faithful to what he had seen in the play. The play unfolded before him and God played the part and God was Christ Jesus.

You say: "How could this Lord, this exalted Lord become human?" Again Paul answers, in his letter to the Philippians 2: "He emptied himself and became obedient unto death, even death upon a cross." Again he is speaking in a mystery, for Paul is very fond of using the word "mystery" - in fact he uses it no less than eighteen times. This - the body- is the cross. To him the cross was not the grievance of God but the love of God, and that crucifixion is the most delightful state. It is not a painful state, as the churches portray it. They

don't portray the true thing at all. It happened to me right in this present embodiment, where it was shown me so vividly how it was done. And the thrill that was mine the night my hands became vortexes, and my head a vortex, and my side a vortex, and the soles of my feet vortexes. I was in a pilgrimage over some invisible Mecca with some thousands of people, and a voice out of the blue announced: "And God walks with them."

"I have been crucified with Christ, it is not I who live, but Christ who lives in me, and the life I now live in the flesh I live by the faith of the son of God, who loved me and gave himself for me." Listen to these words: "If we have been united with Christ in a death like his, we shall certainly be united with him in a resurrection like his." The resurrection has taken place, but it is also taking place. It took place, and that first one - whether you believe it or not - is Paul, and from that moment on it is taking place in every being in the world, as we march toward this invisible Mecca. And along the way we are pulled out of the crowd one by one, and he awakens in the individual. And that one, without losing his distinctive individuality, is God.

So, Jesus Christ is God himself. The play is on. God became man and played the part and showed us all before we started the journey, but we can't quite discriminate between the action and what the actor is actually trying to portray. Go back and read the words carefully: "Before whose eyes Jesus Christ was publicly portrayed as crucified." An actor depicts the thought, but man can't quite discriminate between the thought depicted and the actor depicting the thought, and he thinks now the thing is flesh and blood - and it isn't.

You dwell upon it, and one day you will find yourself in that journey. The most colorful crowd in the world. Nothing on the screen compares to it in the color and the joy as you move towards this invisible Mecca, and you will hear a voice in the crowd, and the chances are it will always repeat itself in the same way. Someone will be at your side, and you will ask and they will ask: "But if God walks with him, where is he?" and the voice will come back: "At your side." And they will look into your face and become hysterical, it will strike them so funny that you - a normal man, with all the weaknesses of a man - could be God. And the voice will come back and all will hear it: "Yes, in the act of waking." Then, from the depths of your soul will come the same voice, and no one but you will hear it. And you - I put it in words that the world will understand, but the words differ: "And God laid himself down within you to sleep." It isn't that. "I laid myself down within you to sleep, and as I slept I dreamed a dream, I dreamed" - he is going to complete it -"I dreamed I am you." That is what you are going to hear.

Then, at that moment you are going to find yourself being crucified in the most unique manner in the world. You will be sucked back into the body that is on the bed. Your hands are real vortexes, your feet vortexes, your head a vortex, and the right side a vortex. It's a whirling joy as you are nailed once more to this body. Then you will know Paul's words: "I have been crucified with Christ. It is not I who live but Christ who lives in me and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." And the Son of God, in whom there is life, is your own wonderful human imagination. Imagining is life itself. What you imagine becomes animated, it takes on life, it takes on motion, vibration. Read the whole book of Galatians and that wonderful 3rd chapter, and see Paul's confession. No one taught it to him, he didn't receive it from a man - it came through a revelation of Jesus Christ. "And when it pleased God to reveal his Son in me I conferred not with flesh and blood." God will reveal his Son in you in an explosion and you will see him standing before you and you will see that Son as your Son. Then you will know the meaning of the words: "No one comes unto the Father but by me, for I am the way, I am the truth, I am the light." Not a man called Jesus, or Neville, or Peter, or any other name. No. "I AM the way." The Way is a series of

mystical experiences. And you come to the Father in no other way save by me. So, watch this picture as it unfolds, for before you unfolded is the story. Before your eyes, Jesus Christ was publicly revealed in this garment.

So, that is the play. If you heard my story, that is the Way. There is no other way. Not a man called Neville - what he experienced is the Way to come to the Father. And you will be brought by this series of experiences, for Christianity is based upon the affirmation that a series of events happened in which God revealed himself in action for the salvation of man. We are told in Luke [of] a series of events, and you are the being spoken of and you are brought right up to fatherhood. But "no one comes to the father but by me." "I am the way." You go back and you see the first appearance of the Way is the story of Paul (Acts 9). He went through the experience of the Way, and he comes back and goes through hell, but not for one moment could he relinquish his experience. So, he closed his days explaining to everyone who would listen to him the story of the Way. And some believed him while others disbelieved him.

Now let us go into the silence.

QUESTION: Was Paul a man as we are?

ANSWER: If there is any man in the Bible that is a man as I am, it is Paul. If there is any man that walked this earth as you and I walked it, it is Paul. It's the story. The others are states of consciousness. There is one person in whom it began to awaken, and he was grounded in orthodoxy. As he claimed in his own confession: "I am of the tribe of Benjamin, child of Abraham, grounded in the law - and then he didn't understand the fulfillment of that law until it happened in him. He denied he ever heard it from a man, for no man could have taught it to him: "The Gospel that I preach is not the Gospel of a man, it came through a revelation of Jesus Christ. And when it pleased God to reveal his Son in me, then I conferred not with flesh and blood." Here is a perfect revelation of how this thing takes place. I can tell you: I hadn't the slightest concept, and I was raised in a strict orthodox Christian environment. I had no idea this thing was actually alive in man, in woman. It happened just as you are told in the scripture, only it happened in the depth of the soul - and he goes through all these experiences.

When I started to teach this, I was teaching only the Law of God. I started on February 2, 1938, and I only spoke of God's Law - and I have proven it and it worked. But I had no idea of the profundity of this teaching until it began to happen in me. All of a sudden the birth from above took place and everything as described in the Gospels, even to the story of the dove. That I never conceived to be an actual fact, and then it happened in the depths of my soul. So it happened to Paul. He is the one character I would swear actually walked the face of the earth.

QUESTION: Will you say something on "My yoke is easy and my burden is light"?

ANSWER: The cross in itself is light. He declared himself to be the light of the world. Yoke is union. Union is light. If you saw that unfolding as a picture on the screen, could you believe it? Belief is union, that's yoke. It is very easy to believe it, but man has to be free from his prefabricated misconceptions. If it comes with your prefabricated misconceptions and you see it, you will not find the yoke easy. Maybe in this audience tonight

there are a few who are unwilling to believe what I said this night. They still believe in a Jesus of flesh and blood - and flesh and blood cannot inherit the kingdom of heaven. "Those who worship him must worship him in spirit and in truth." If you still insist he is flesh and blood, then you will be unwilling to believe that he is simply portraying the state of God becoming man that man may become God. If you don't want to believe it - then don't believe it.

So, how can you share your vision with another who is unwilling to share it with you? But you tell it anyway. You tell it until the end of your earthly days, because you are making your departure. Can you tell the time of my departure? No. "I have fought the good fight, I have finished the race, I have kept the faith." These are Paul's last words. He has kept the faith. The faith of what? The faith of Abraham. He said: "My teaching is not new, it is as old as the faith of Abraham." It is the fulfillment of that faith, but no one knew it - and suddenly all that Abraham was shown in the beginning, is now fulfilled in him. And so, I do not bring a new religion. It is not man-made. It is one that is as old as the faith of Abraham, but who will believe it? When we think of Paul as being a convert - we think of a convert as one who was once a Jew and became a Christian, or vice a versa. That is not a convert, not in the true mystical sense of the word. It is the fulfillment of the vision. He never for once, not for one moment, ever gave up Judaism. His last plea before King Agrippa is: "I stand here in chains for the hope of the promise made to our fathers - by God Himself." He isn't denying that faith, he is only fulfilling the 53rd chapter of Isaiah.

Neville 4-26-1968

PERCEPTION

There is nothing that appears in perception which cannot be duplicated in fancy, and what the world perceives is all imaginative in character. Here is a graphic example: I am sure everyone knows what it is to detect the fragrance of a rose. Now smell is a chemical sense and depends upon contact for perception. But does one really need a rose to detect its fragrance? Cannot its fragrance be reproduced imaginatively?

Having smelled an Easter lily, can you not discriminate between the smell of a rose and a lily, imaginatively? Then they do not exist independent of you, but live on some level (or levels) of your imagination! Can you call upon your memory of an experience of long ago, bring it back, and duplicate it in fancy? If so, then this world is no different from your imaginal one!

In 1820, William Blake wrote "The Presence of the Divine Teacher," in which he said: "Man is all Imagination and God is Man and exists in us and us in Him. The Divine Body Jesus, we are his members." In this statement Blake does not separate the members from the one body, the one spirit, one hope, one Lord, one faith, one God and Father of us all. There is only one Imaginal Body. We are all His members, for we are all Imagination!

You can reproduce and duplicate any perception you have ever encountered, in your imagination. A friend or dear one does not need to be physically present for you to think of him. Nor do you have to be in your living room in order to see its contents. You can see the plains of Kansas, the mountains of Colorado, or the great Mississippi River without being there. So when we think from the premise of this as a world of imagination, we start on solid ground, for imagination is He who creates reality. There is no fiction in the true sense of the world, for when a state is imagined, it is created. Prayer is imagination drenched in feeling. A desire, drenched in the feeling of fulfillment, objectifies itself. This I know to be true; so regardless of what the world thinks, when you reproduce anything in your mind it takes on form in your outer world.

Everything here was once only imagined. The clothes you wear, the chair in which you are now seated, the building which houses you - all were first only imagined. Everything begins and ends in the human imagination. The source of all phenomena is Divine Imagining, which is God Himself!

Scholars consider the 82nd Psalm as the most difficult psalm in the entire Bible. Thomas Cheyne, the editor of the Encyclopedia Biblica, said of this psalm: "The ideas may be perennial, but their outward forms have long since ceased to be understood, and give the greatest challenge to the imagination of any interpreter."

Here is the essence of the psalm: "God has taken his place in the divine council, in the midst of the gods he

holds judgment.' I say, you are gods, sons of the Most High, all of you. Nevertheless, you will die like men and fall as one man, O princes.' "

The word which troubled the great scholars is "elohim." It is a plural word which may be translated as "God" or "gods". God (elohim) has taken his place in the divine council, proclaiming: You are gods (elohim). God is a compound unity of one made up of others. It takes all of the generations of men and their experiences to form the one God.

The elohim is not something distinct and separate from the many, for unity has a presence. Having fallen into division, we will return to the presence of unity. Divided in a world of generation where all things die, we will return to the divine society where all things live. The presence is being formed by the return of the fallen man who carried all of the gods with him in his fall.

It is not "I, and another called "the Lord". Everyone is the Lord, as told us in the Sh'ma, the great Hebrew confession of faith: "Hear, 0 Israel, the Lord our God, the Lord is one."

God has risen and is rising in all. He deliberately took upon himself man's nature. By that act of assumption, Jesus Christ became the pattern upon which the nature of man is molded. He didn't take a person called Neville upon himself, but my nature. And in so doing Jesus Christ became the type upon which I have been molded, raising this animal energy - called man, to divinity - called God.

Having fallen, God must now rescue himself. This he will do, for he has prepared a way for his return. You see, no man or group of men killed Jesus. It is he who said: "No man takes my life, I lay it down myself. I have the power to lay it down and the power to lift it up again." Experiencing death by taking upon himself the animal nature of man, Imagination takes that energy and transforms it into his own likeness.

God is the great lover and artist who will transform you - his son of division, into himself - the image of love! Loving you so much He died to begin his good work in you, he will complete it at the day of Jesus Christ. On that day you will rise to His level, to discover that you and He are one creative power of love!

There is only one way to return to the awareness of being God the Father, and that is to follow the pattern of the true words which you have heard from me. I tell you from experience: you will awaken, rise and are born from above. Five months later David will stand before you and call you Father. Four months from that date, your spiritual body will be split and He who wove it for you will unwind himself as you! Then two years and nine months later, the Holy Spirit, in the form of a dove, will descend upon you and smother you with love.

Do not believe in any being on the outside! Make a decision within yourself now to radically change your attitude toward another, and persuade yourself that what you believe is true!

If imagining creates reality, and you practice repentance by radically changing your mind, you can take anything that displeases you and change it. Then persuade yourself that the change is real. Expect it to mold itself in harmony with what you are thinking, and the man, woman, or room, will bear witness to your repentance.

When you change your attitude towards another, he must change his attitude towards you. Are we not told:

"We love him because he first loved us?" It always starts with self! If you want him to be different, you must initiate the change. And as you do, you are practicing repentance, for the time is fulfilled and the kingdom of heaven is at hand. It is now time to repent and believe the gospel!

Nothing is so well concealed as the goodness of God. Look around and you will see murder, rape, and crime at every moment of time, so how can God be good or loving? It is hard to believe, and will not be understood until the end, when that which has been concealed will be revealed.

We are told: "The spirit of the Lord will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand it clearly." (Jeremiah 22) So in your last days, when you come to the end of the play, the goodness, the greatness, and the love of God will be revealed.

Do not concern yourself with those who have no interest in hearing the truth concerning the mysteries of God. Don't try to change them. If they are complacent, and believe theirs is the only truth, leave them alone and maybe when they die their death will force them to modify the ideas they have championed here. There will be no Jesus Christ standing on the outside to greet them, or angel to meet them. Rather, they will be restored to life in a body the same as before, only young. They will be in a terrestrial world like this, in an environment best suited for the work yet to be done in them. Even though the color of their skin may have changed, you will know them when you see them. No matter how many masks your friend may wear, you will always know the identity behind the mask.

He who started the journey is wearing your mask right now, and He will continue to wear masks until He has executed and accomplished the intents of his mind. God's original pledge to himself was that he would make Man in his own image. Then the gods descended; and the gods will ascend, for no one has ever ascended into heaven but He who descended from heaven. The gods, falling as one man, descended into division and broken unity. In time, they will all be gathered together into that one unity called God the Father.

Many believe scripture is a myth, but when it is experienced in the depth of the soul, it is literally true. This you will know from experience. Having reached the limit of contraction to experience the nature of man, you will ascend into a limitless expansion as God.

Returning with all that you have experienced, your tremendous power is added to God's already existing power. Then God, forever expanding, will decide on another adventure and we will all once again fall into a state like this in order to grow and grow and grow in our own wonderful human imagination!

Now remember: nothing appears in perception that cannot be duplicated in fancy. If you can perceive your desire, it exists. You cannot perceive an object that does not exist on some level (or levels) of imagination. Identify your human imagination with God, and because God calls a thing that is not now seen as though it were seen, you can call a state into being by assuming you are in it. And if you believe you have received your desire, you will, for belief will lead the way to its fulfillment.

If you look to reason rather than imagination, you are seeing the devil instead of God. The devil is the doubter in you. He questions your belief saying: "If you are the son of God then turn this stone into bread. Cast yourself down and his angels will lift you up." All of these challenges are made by self-doubt.

I urge you to practice the art of imagination. If you do, I promise you will prove it in the testing, even though you may have started out to prove it wrong!

Now let us go into the silence.

X19
S2

PERSISTENT ASSUMPTION

18 June 1968

Now, you and I look out on a world, and we think of the great men and women who are publicized in the world; and many of them are altogether wonderful. We speak of the great poets, the scientists, the businessmen -- all these fellows in the world; and we think, Well now, there must be something different about them.

Now, may I tell you? there's not a thing different about them. I want to convince you this night, if I can, that this inspiration that we think the poet has, the scientist, the great businessman, is not an influx of a spirit that is different. It's not different from the individual's own wonderful human imagination, because there's nothing greater. So, there is no greater influx of Spirit into a Blake, into a Shakespeare, into an Einstein, into you, than your own wonderful human imagination, for there is nothing greater. There is only one Spirit in man and the Universe!

"Hear, O Israel, the Lord our God, the Lord is one."

There is not a greater spirit than your own wonderful human imagination.

In a little conversation that Blake had with his friend, Crabb Robinson, Robinson asked him what he thought of the divinity of Christ and he answered, "Christ is the only God, but so am I, and so are you.

Now don't forget it! When you think of Christ, you are making something bigger than yourself -- something greater than yourself. Blake said, "Christ is the only God, but so am I." If Christ is the only God "and so am I," I make myself one with him. Then he turns to Crabb Robinson and says, "So are you." So don't forget it.

If you forget this, you make yourself less than The One. You can't be less than The One; there is only One. There is only God in this world! There is nothing but God. And God is your own wonderful human imagination. That is God.

Now tonight, let us put it to the extreme test. If God is the only Reality, -- you can't have two; not two gods, -- and He is my own wonderful human imagination, and "All things are possible to God," -- all right, how would I go about proving it? for I am called upon to test it.

"Test it." I will dare to assume that I am the man that I would like to be. At the moment, reason denies it, my senses deny it; but I will dare to assume that I am it. Now, what am I told in Scripture that I should do? Well, listen to it carefully. These are stories told in Scripture of the necessity of persistence because we are "keyed low." The same God -- the God that created the Universe and sustains it by His Creative Power -- is the God that is sitting here in these chairs tonight. But here for a divine purpose, the same God is "keyed low."

So, would I bring about a change in my world? Then I am called upon in Scripture to be persistent, because I see this world, and everything that I have assumed is denied as I assume it by the things round about me. Now listen to these stories as told in Scripture.

A man came at the midnight hour to his friend, and he said, "A friend has called, 'I have no bread. Would you just let me have three loaves of bread?' and the one who opened the upstairs window said to him, 'It is midnight, and my children are asleep in bed. I cannot come down and give you what you want.'"

And the story as told us in the Book of Luke is this: He would not come down; but because of this man's importunity, he came down and gave him all that he needed. Well, the word translated "importunity" means "brazen impudence." He would not take "No" for an answer.

I don't ask you, as an individual -- I don't ask any outside god, as an individual; I am asking my Self to bring this thing to pass. That is what I am actually saying, because I am speaking to the only God. There is only God! And if God is my own wonderful human imagination, to whom am I going to turn when It doesn't respond, -- when don't take "No" for an answer?

So, within my own Being, I am assuming that I have received exactly what I need. Now the story is that even though it was midnight, he was in bed with his children, still he came down and gave him what he needed. You do not take "No" for an answer, becauae there is no "other," may I tell you? I don't care whether you speak of a Shakespeare whom you think, "My god, isn't he marvelous!" -- and he is; and the Blakes of the world, and they are marvelous; and the Einstein and they are marvelous. But the God of an Einstein does not differ from the God of your own wonderful human imagination. There is only God! There can't be two.

"Hear, O Israel, the Lord our God, the Lord is one."
He is not a dual God -- one God. So, your own wonderful human imagination is this God, and you are not less than any being in this world But you have to be persistent.

When Bennie came home last night, he said, "Neville, have you forgotten my vision? when I was talking to some one and you came into the picture, and this one said to you -- and he asked this very simple question: 'Tell us the story of Jesus,' and you automatically said, 'The story of Jesus is persistent assumption.'"

Persistent assumption -- that's the stpry, for "Jesus" means "salvation." Well, if persistent assumption is the story of Jesus, I must dare to assume that I am what I want to be. I must continue in the assumption that I am it until that which I have assumed is objectively realized. That is the story of Jesus. For if I am one with anything in this world, and he is great and she is great, and I am not, and yet we are one? Well, now -- what is this fragmented Being when there is only one? I tell you, that One is your own wonderful human imagination, and don't let any one in this world tell you that an Einstein or a Shakespeare is greater because of some influx of a spirit of greater validity than their own wonderful human imagination, because there is no greater. Your imagination is God, and

there is no other God. And there can be no other greater Being than your own wonderful human imagination.

Now you begin to imagine it. Well, now I will say, "I have assumed that I am the man that I want to be." I am still assuming that I am he, and I will continue to assume that I am he until that which I have assumed is objectively realized, as told us in the 8th Chapter of John:

"Unless you believe I am He," -- now when you read it, you think as you are taught by the churches of the world, that another greater than yourself is speaking. It is not "another" greater than you speaking, telling you unless you believe he is, -- it's your Self speaking. There is only God; because God is one and you can't get away from the Oneness, don't think of "another."

So, these words must be accepted in the first-person, present tense; so "unless you believe that I am He, you will die in your sins, -- you'll miss the mark. I must believe that I am the man that I want to be. If I do not believe that I am that very Being so that I can say, "Well, I am He," then I will continue what I formerly believed myself to be. This is the story of Scripture. So, we are all one -- every one here. You and I are one, because there can't be two. On this level, for a purpose, we are fragmented; but I am sent to tell you that we are not really many. We are one.

The word "Elohim" is a compound unity: one made up of others. So here it seems to be "others," but you and I are not really two, three, four, or many. We are one, in the most intimate manner that you've ever known, without loss of identity!

So, I ask you this night to simply dwell upon it, and simply try it. Just try it. It will never in Eternity fail you.

Here is a letter that came to me this past week. She said in her letter, "I was awakened by the laughter of my husband. He was laughing -- the sweetest laughter I have ever heard -- just a laugh. I have never heard him laugh like this. So I awoke, and here he's laughing a peculiar but wonderful laughter. And I said to myself, 'Well, he's undoubtedly dreaming something that is altogether wonderful.'

"And then the next morning he said to me, 'I had the loveliest dream last night. I dreamt that you were talling me it's so easy to believe that I am God.'"

Now I am going to tell him, -- he is here tonight alone; she isn't here, -- tell her, and you too, read it: the 126th Psalm. There is your answer. Only six verses. That was the laughter of God.

She said, "I heard a voice coming from within me saying, 'You've just heard the laughter of God!'"

Well, read the 126th Psalm, when all returned to Zion -- those who were left. They all left, and then they all are brought back into Zion; and here, you hear the laughter of God.

126 When the LORD restored the fortunes of Zion,[1]
we were like those who dream.
2 Then our mouth was filled with laughter,
and our tongue with shouts of joy;
then they said among the nations,
"The LORD has done great things for them."
3 The LORD had done great things for us;
we are glad.

4 Restore our fortunes, O LORD,
like the water-courses in the Negeb!
5 May those who sow in tears
reap with shouts of joy!
6 He that goes forth weeping,
bearing the seed for sowing,
shall come home with shouts of joy,
bringing his sheaves with him.

[1] *Or brought back those who returned to Zion*

So, she heard him laugh in a way that she had never heard him before; and she had never heard this kind of a laughter. And she saic to herself, "He's undoubtedly having a wonderful dream."

Then the next day he said to her, "I had a dream last night, and in my dream you were telling me that it is so easy to believe that I am God!"

So, I tell you, you try it. This thing doesn't fail. There is only God. You are not something less than God. There is only God. And you and I, on this level, for purposes beyond the wildest dream, -- we are keyed low; but we are called upon to make the effort to rise from this level. And so, we do it in a business sense, in a scientifi sense, in an artistic sense; and so we begin to express this talent, which is our own wonderful human imagination, which is God. There is nothing but God!

So, I am called upon to assume that I am what I want to be, for, "An assumption, though false, if persisted in will harden into fact." [Sir Anthony Eden]

And as Blake said, "If the fool would persist in his folly, he would become wise." [from "The Marriage of Heaven and Hell"]

There is nothing that is impossible to God. So, don't say that something cannot be, -- I don't care what it is. You may see some one in the world, and he is a fabulously wealthy person. Well, so what! Do you think for one second some influx of Spirit that differs from the Being that you are possessed him to make it? No. He either did it wittingly or unwittingly, may I tell you? but you can do it knowingly. If he does it unknowingly, which is the Self, and he loses it tonight, he may not know how to recover it. I am asking you -- without having anything -- to do it knowingly.

So, should you tomorrow fall into another state, and you remember the story, you simply come back and simply bring it back into your world as you want it, and simply multiply it, and live graciously, for there's only one God. You can't conceive of -- well, you can conceive of a second god, but it is a stupid concept because there is no other god. When the world thinks of numberless gods, they are stupid. There's only one God; and that God is your own wonderful human imagination!

And the day will come that you will prove it. You will actually witness The One God! He sets Himself up at the very beginning, and this God has only one Son. And when you awaken and that Son calls you "Father," -- and therefore you are the father of the only Son of God, -- well then, you know you are the only God! And then another one comes and another one comes; and eventually all come, and they see the same Son, and the same Son calls them "Father." Therefore, every one is the same God the Father! And there aren't two of us.

There aren't two. Forget all the pigments of skin. All this is part of the "play." To put me into an olive skin and one in a black, black skin, and one in a white, white skin, and one in a red skin; it makes it appear as though we differ. And therefore, because we differ there must be different gods. And yet, all will have that same Son, and that one Son will call all of us -- regardless of sex -- "Father," proving that we are only one God. And the purpose behind it all is simply to create an expansion of His creative power.

So here we are scattered -- fragmented into numberless parts. And then all are gathered together into one God, one Father. I am going to ask you all to try it -- really try it, because if you really prove it on this level, may I tell you? you will never forget it! And you will be sustained by this level; and then, all of a sudden, you will be "born from above." I cannot tell you when; that is a secret hidden from us here.

If you tell me when you were "born from above," then I can tell you all the other events that will follow and when it will happen. I can tell you that because I have recorded it. But the actual "birth from above" remains a secret. "It comes like a thief in the night." But when it comes, you are "born from above," and you are God! You actually are God!

Now to prove that you are, you can create -- create in this simple, simple way: What would it be like if it were true? Just what would it be like? How would I feel if -- and then you name it. How would I feel if she, or he, were as I would like them to be? So, you would like something lovely to happen to them, and then you feel it.

Now, can you persist in that assumption? I imagine it so to be. I am still imagining it so to be, and I will continue to imagine that these things are as I have imagined them to be until it is objectively realized. Can I do that? Well, if I can, they will conform to it. Must I get their permission? I don't need their permission if we are one. That is what I want for them. I don't need their consent if it is something I would like for myself.

Always ask yourself: "Would I like it for myself?" If they reject it -- and they can rejdct it; but I mean, take it on this level. If they should reject it, would I willingly accept it? If I gave you a million dollars and you wouldn't take it, would I be willing to receive it again? I would. Well then, give it in that same way. And may I tell you? you can do it.

If you don't have one nickel in the bank -- if you don't have a bank account, you can do it, because there is no one but your Self. There is only God in this world. God is I AM. There is nothing but God!

"Hear, O Israel, the Lord our God, the Lord is one," -- the greatest prayer -- the greatest confession of faith that man could ever make. Read it in the 6th Chapter of the Book of Deuteronomy. I think it is the 4th verse. But oh! what a confession of faith!

"Hear, O Israel, the Lord our God, the Lord is one," -- not two, not a dozen -- just one.

Well, if He is one, what is one in this world? When I say, "I am," that's one. If I say, "We are," that is multiple. But I AM, and that is His name. Don't forget it. Therefore, if I am, even though, now, something is happening, I am not receiving from some superior being -- there is no superior being than my Self. The inspiration for anything I write, -- if I sit down and write something that is all trivia or something that is altogether marvelous, it does not come from some other being who inspires me, because there is no greater Being. There cannot be another Being. So, when I sit down to write and I am in the mood, from my own Being it is coming out, and I am writing; but to say that some other Being is possessing me and they are taking over, -- nonsense! No other Being. There can be no other Being.

So, the poet, the Shakespeares, the Blakes, the great writers of the world, or any writer in the world, -- he doesn't have any Being influencing him, moving in some peculiar spiritual influx that is greater than himself. It cannot be. There is no one greater than himself. So, when some one tells me, "I was under the influence of something other than myself; it came from the outside," -- forget it. There isn't any one. It's all coming from the depth of your own Soul.

So, all of a sudden, you are an advertiser, and you are sitting and wondering, "Now what does my customer need?" And all of a sudden, from the depths of your own Soul it comes -- what you are going to say to promote that product. It isn't some influx of a spirit other than your Self. It can't be, because there is nothing greater than your Self. There is no other god. There is only one God..

So, you sit, and you are communing with Self, as told you in the Psalms: "Commune with your own Self." [Psalm 4:4] Well, you can sit on a chair or on your bed and commune with your own Self and be at peace. And all of a sudden the thing begins to flow from within, because there is only one God. And everything unfolds from within you. There is nothing but God. And in the end, you and I and the whole vast world of billions will be re-gathered into one body, -- and, oh! what a joy!

One fell purposely into this fragmented world, seeing "others," -- and fighting seeming "others"; and the horror within one's Self that a man's enemies are "of his own household," meaning himself. He is fighting with himself, not knowing that everything in this world is himself. All of a sudden he realizes, there is no other, -- just himself! And then he knows it, and he tells every one in this world, in the hope that he can convince himself, because it is himself he's talking to. For there's only one God -- only one Being.

And then as he rises within himself, he once more coalesces into the One Being, knowing in the depth of his Being that every one is going to coalesce into the same Being, and oh! what a joy when all are raised into the One Being that was that Being before the Fall.. And the Fall was a deliberate fall for the expansion of its power.

I can only expand my creative power by falling into this limitation and overcoming it. There is no other way to do it. And as I fell, I fragmented my being. I saw it so clearly in my vision. And the Being that fragmented was my Self, -- I saw it. I saw this whole rock fragmented. It all gathered together. When I looked, I am looking at my Self, -- a glowing Being like the sun glowing. I've never known that I could -- this little thing talking to you now.

Here every part of the body at my age -- naturally it gets older and parts disappear from it; and yet, I am looking at this Being sitting in a lotus posture and this fantastic beauty. I could hardly believe I could ever in Eternity equal that beauty! And yet I am looking at my Self! And here, this is His meditative world fragmented; and then it is all put back together, and I am looking at my Self. I can't tell you my thrill when I looked at it.

It was first a rock, and then the rock became fragmented. Then the rock was gathered together; but instead of being a rock, it's now a being -- a human being sitting in the lotus posture, meditating. And it's a glorious, beautiful being. I can't describe the beauty of that man. I'm looking at my Self! How can I ever be described as a man called Neville with such beauty? And yet, I am looking at my Self. Such majesty! such strength of character! such power! -- all woven into one being sitting in the lotus posture. And it glows and glows like a sun; and when it reaches the intensity of Power, it explodes. And then I awake here sitting in my apartment on 75th Street in New York City. That's why I am tell you what I know, what I've seen, what I have experienced. But that is true of every one.

You -- there is a Being in you that is meditating you. And the Being in you and the Being in me and the Being in all -- woven togethe -- form That Being that is the Ultimate God. And That Being is perfect. And may I tell you? I don't care what you've gone through, -- you could lose your eyes, lose your hands, lose your feet, be dishonored in this world; but That Being that is meditating you is the most glorious Being you could ever conceive. You have never known such beauty.

Oh, you can go to all the beauty parlors in the world, and they will bring you out and you will think, "Oh, isn't that lovely!" May I tell you? it's just like nothing, compared to this Living Being that is meditating you. And that Living Being, and every one's Living Being all united into one Being, forms the God that fell and frag-

mented Itself. And each fragment was perfect, and each fragment was the Father of the One meditating that one.

So, I tell you, try it here on this level. There is nothing in this world but God. This greatest of all confessions: "Hear, O Israel, the Lord our God, the Lord is one," -- that there aren't two of us -- not really, in the true sense of the word. But here, you take my word and test it here on this level in the world of Caesar. You want a better future? All right. Dare to take this statement and try it, but try it for this one week:

> "I have assumed that I am the one that I want to be. I am still assuming that I am it, and I will continue to assume that I am it until that which I have assumed is objectively realized," --

and don't give it any time on this level. Just bear down on it, and dare to sleep in that assumption just as though it were true. Don't give it any time.

There is a time limit in what God, your own wonderful Father Who is in the depth of your own Being dreaming you, -- He has that time limit; but on this level, there should not be lengths of time. You are told in Paul's letter to the Philippians:

"He who began a good work in you will bring it to completion at the day of Jesus Christ."

All right, -- that will take its own good time. You will be brought to the same perfection of the Being who is dreaming you. It is God dreaming Himself into a greater expansion of Himself. That's all that it is. You are the Dreamer and the dream! You are not "another." You are the Dreamer and the dream.

"He who began a good work in you will bring it to completion at the day of Jesus Christ."

You'll find that in the 1st Chapter, the 6th Verse, of Philippians. So, you are the Dreamer, dreaming yourself into the image of your Self. That's perfectly all right.

But while you are here, then take it in the world of Caesar and bring about these changes in your world for yourself and for those that you love. Eventually you will love all; but if you don't love all now, do it at least for those that you do love, and actually assume it, and dare to say to yourself, "I have assumed it. I am still assuming it. I will continue to assume it until what I have assumed, and still am assuming, is perfectly realized." For, you are told: "Unless you believe that I am He, you will die in your sins." Is some one talking to me? No. I am saying to myself: "Unless I believe I am the Being I want to be, I die in my sins. I miss the mark." It's not another talking to me. There is only one God. There can't be two. And so, unless I believe I am that man that I want to be, then I remain as the man that I don't want to be; and therefore, I "die in my sins." That is the story as told us in the 8th Chapter of the Book of John.

It's not another being telling me I must believe in him. Believe in what? I am not called upon to believe in any other being, for any other being is a false god. There's only one God. So, to believe in another -- I don't care who the other appears to be, -- to believe in some one who calls himself the head of some great religious body, -- whether it be Roman Catholicism, whether it be called Protestantism, whether it be called Judaism, -- and to believe that he is the great leader? Why, that's a false god.

Unless I believe I am He, I die in my sins. But I don't say that unless I believe that some one is talking to me who tells me unless i believe that he is something -- nonsense! That's all stupid. I don't believe that any one else is. I must believe that God actually became me, that I may become God!

And so, His name is I AM. So, unless I believe that I am the man that I want to be, then I remain not being that man, and therefore die in my fruatration -- and die in my sins. You get it? Sure you do.

So here, I tell you, try it. It may seem difficult, but it will not be difficult if you dare to "go out on a limb" and try it. You are This Being! There is only God. There is nothing but God. Let no one tell you that he is better than you are. There is no one in this world greater than you are! And if any one dares to tell you that he is, turn your back on him and walk away. I don't care who he is -- or she is -- or they are. There is no one that is your superior, because you are God, and there is nothing but God in this world; and God became you, that you may become God.

So, I admire the great inspired poets. I do! I take Shakespeare and I read him and think, "Isn't this marvelous?" I take Blake. I can't quite follow the arguments of an Einstein, -- no. But here are inspired men -- all of them: the Shakespeares, the Blakes, the Einsteins, and all the great painters in the world. But let no one tell you that these inspired men have some influx of Spirit that in any way whatsoever was greater than their own wonderful human imagination, because there is nothing greater than their own human imagination. It didn't come from something outside of themselves. It was their own imagination awakening. And that same imagination is yours, because there is only one Spirit. There aren't two spirits.

So, the Spirit of Man is one with the Spirit of the Universe that sustains the whole vast world. That's the One Spirit. So, let no one tell you for one moment there is another spirit. There is no other spirit.

So, tonight when you go home, -- in fact, before you go, start it right here, -- and this lovely, wonderful feeling. And may I tell you? I can't tell you what a joy it is to sleep in the assumption -- in the feeling -- that "I am He."

All right, what comes in the course of the night, -- what does it matter? May I tell you? when you slip into the deep, you come hurtling through all kinds of things between the depths of unconsciousness from this level and then waking; and in that one short interval you can have numberless crazy little dreams between the hurtling back from unconsciousness to this level. And you give importance to the

little dream, based upon the surface as you are coming through. But you do not know what depths you reach in what is unconscious relative to this level.

So, let no one frighten you. You are an Immortal Being. You cannot die. You just cannot die! And if some one today has arrived at a certain point where it is seemingly before you did, it doesn't matter. He or she -- they are no better because they got there first. There is no "first." Every one is coming into that level; and when all -- and if they don't all come in, may I tell you? it isn't finished. And when all come in, the whole race is over. And what a rejoicing among all who formed the one Body! We are that Body -- that one spirit, that one body, that one lord, that one God and Father of all. There is nothing but God the Father. And every one will prove to himself by the vision he is God the Father, and he does not resent any one else being God the Father. How could he?

When Bennie came home on Saturday, I can't tell you my thrill. Here is Bennie -- and put us together. Let us put Bennie on the stage right now. Our pigments are just as opposite az they can be, and we are the same Father of the same Child!

I said, "Bennie, tell me, what did he look like?" because we have fun together. It's not because we have martinis together. That comes, regardless. It was not because of any martinis. And I said, "Bennie, what did he look like?"

He said, "Neville, he was the sweetest blonde -- this blue-eyed, blonde, fair-skinned lad, and here is my Son, and he is calling me 'Father,' and I knew I'm his father. And I so loved him, -- I didn't care if the others left me, and left me with all these children. They are all my children anyway. I felt I was the father of all of them, but here was my Special One. Here was David!"

That's the same David that is my Son. Well now, he is the father of my son. Well, if he's the father of my son, are we not one? We are one! But on the surface, this strange, peculiar thing will be fighting each other, because he is of a very, very dark skin and I am of an olive skin. Then people think, "Well, my god, they are different!" And it isn't so! In the depths of our Soul, we are one, because God is one. God is not multiple. He is made up of the many, but God is one.

And when he tells me exactly how it happened, the thrill that is mine to see that he and I are one -- and he has the same child! That was the symbol of his "birth from above."

So, may I tell you? go on. On this level of Caesar, apply this principle. Cushion yourself against the normal blows of the world. It's only natural. You want to be cushioned. You have a wife, a husband, children, friends who cannot cushion themselves because they don't believe it. But you love them to the point where you want to cushion them, regardless of whether they believe it or not.

So, they don't believe it. All right, then you cushion them anyway, because you love them; and you want to leave them enough money to give them a cushion. You aren't going to stop the depth of their own being from giving them blows, but you did your part in so loving

Neville 03-18-1968

PERSISTENT ASSUMPTION

I tell you a truth: There is nothing greater than your own wonderful human imagination! It is he who inspired Blake, Shakespeare, and Einstein, for there is only one spirit in the universe! "Hear, O Israel, the Lord our God, the Lord is One." That one spirit is the human imagination! When Blake was asked what he thought of the divinity of Christ he answered: "Christ is the only God, but so am I and so are you." Don't think of Christ as someone greater than yourself. He is the only God, but so am I and so are you! Don't consider yourself less than Christ, for there is only God, who is your own wonderful human imagination.

Daring to assume that all things are possible to imagine, put this one reality to the extreme test by assuming you are the person you would like to be. Your reasonable mind and outer senses may deny it; but I promise you: if you will persist, you will receive your assumption. Believe me, you are the same God who created and sustains the universe, but are keyed low; so you must be persistent if you would bring about a change.

In the Book of Luke, the story is told of a man who came to a house at the midnight hour, and said: "A friend has arrived who is hungry. Would you let me have three loaves of bread?" The man upstairs replied: "It is midnight. My children are in bed asleep and I cannot come down and give you what you want." Then this statement is made: "But because of the man's importunity, he was given all that he desired." The word "importunity" means "brazen impudence." Having a desire, the man would not take no for an answer!

When you know what you want, you don't ask God as though he were another; you ask your individual self to bring about your desire, for you are he! And God - your own wonderful human imagination - will respond when you will not take no for an answer, as your denial is spoken from within and there is no other. It is within your own being that you persist in assuming you have received what you want. The story is, even though it was midnight and the family was asleep, the father came down and gave what was needed.

The God of a Blake, a Shakespeare, or an Einstein, does not differ from the God housed in you, as there is only one human imagination. There cannot be two. He is not a dual God. You and your imagination are not less than anyone, but you must learn to be persistent.

A friend recently shared a vision with me, in which I appeared and said: "The story of Jesus is persistent assumption." If this is true, and we are told to imitate him as a dear child, I must dare to assume I am the being I want to be. I must continue in that assumption until that which I have assumed is objectively realized. And if I am one with everyone, how can anyone be greater than I? Do not believe that someone is greater than you because of some influx of spirit or validity. Your imagination is the only God, and there is no other being greater than He! Claim you are what you want to be. Persist in that assumption. Continue to assume that role until that which you have assumed is reflected in your world.

Although the churches teach that another, greater than yourself, said: "Unless you believe that I am he, you will die in your sins" - these words were spoken by the human imagination! And because imagination is one, and you can't get away from that oneness, don't think of another. Accept these words in the first person, present tense; for unless you believe that you already are what you want to be, you will die in your sins by leaving your desire unfulfilled. If you do not believe you are all imagination, you will continue in your former belief, worshipping a God on the outside and not within.

On this level, we are fragmented, but we are all that one imagination. The word "Elohim" is a compound unity of one made up of others. Although we seem to be many, in the most intimate manner possible, we are one! On this level, you and I are keyed low for purposes beyond our wildest dreams, yet called upon to make the effort to rise above it. This is done in a physical, scientific, and artistic sense, as we begin to discover and express our human imagination. We rise above this level through the act of assumption; for an assumption, though false, if persisted in will harden into fact. As William Blake said: "If the fool will persist in his folly he will become wise."

There is nothing God cannot do! Do not think that one who is fabulously rich has an influx of spirit which differs from yours. He is imagining wealth, either wittingly or unwittingly; but you can do it knowingly. If he does not know what he is doing, he can lose his wealth and not know how to recover it. I am asking you, regardless of your financial situation, to assume wealth, knowingly. If, tomorrow you would again return to your former state, bring wealth back by claiming "I am wealthy," for there is only one God. He who creates poverty also creates wealth, as there is no other creator.

The world thinks of numberless gods, but there is only one. That one is your own wonderful human imagination. Possessing only one son, when imagination awakens, God's only begotten son will reveal you as God. The same thing will happen to another, then another - and eventually everyone will see the same son, who will reveal the individual as God the Father.

This world is a play, where divine imagination becomes human imagination by inserting himself into an olive skin, a black skin, a white skin, and a red skin. Although we appear to be different, we all will see God's only begotten son - proving that there is only one God. The purpose behind the play is to expand imagination's creative power. Here we are fragmented into numberless parts, destined to gather ourselves together into the one God, the one Father of all.

Begin now to actively, constantly, use your imagination; for as you prove its creative power on this level, you are awakening to a higher level and birth into the spirit world where you know yourself to be God. Prove to yourself that you are God by feeling your desire is now an accomplished fact. Listen to your friends talk about you. Are they rejoicing because of your good fortune, or are they expressing envy? Imagine their words are true. Persist in imagining they are true. Continue to imagine your desire is already an accomplished fact; and when it is objectively realized, proof will be yours.

Think of something lovely you would like to give another. Then ask yourself if you gave it to him and he wouldn't accept it, would you want to keep it for yourself? If, for instance, you gave a friend a million dollars and he would not accept it, would you be willing to keep it? I'm sure you would. Then imagine giving the money to him, then give to others in the same way. You may not even have a bank account; but you can still give, because there is no one to give to but yourself! There is only God whose name is I am!

"Hear, O Israel, the Lord our God, the Lord is one." This great confession of faith is recorded in the sixth chapter, the fourth verse of the Book of Deuteronomy. The Lord is not two, not a dozen - just one. If I say "I am" that's one, but if I say "we are" I am speaking of many.

Jesus' name is "I am." He is not some superior being other than yourself. He is the inspiration for everything you write, be it trivia or profound. Inspiration does not come from some other being, because there cannot be another. When you sit down to write, the thoughts come from your own being! It is nonsense to think of some other being as possessing you.

The great poets - the Shakespeare's, the Blake's - had no great spiritual influx moving in them that is greater than the spiritual influx in you. It cannot be, for there is no one greater than self! When someone tells me he is under the influence of some greater power, I tell him that is not possible. The inspiration is coming from the depths of his own soul. Perhaps you have an item you would like to advertise. As you think of what your customer needs, the answer will come from the depth of your own soul, and you will know what needs to be said to promote your product. You do not receive some influx of spirit outside of yourself, for there is no one greater! There is only God, and God is one!

In the Book of Psalms, you are told to; "Commune with your own self." Sit quietly. Be at peace with yourself and suddenly thoughts will begin to flow within you, from God. In the beginning you were God! And in the end, you and I and the whole vast world of billions will be regathered into the one God. One imagination fell into this fragmented world of seeming others, yet the whole is within each one of us. A man's enemies are those of his own household, for they are all within him. Not knowing this, man fights within himself until he realizes there is no other, just himself. Then he tells others in the hope he can convince himself. And as he rises from within, he is called back into the one being he was before that the world was. The fall into division was deliberate for God's expansion into unity.

There was no other way to expand your creative power but by falling into limitation and overcoming it. As you fell, your being fragmented. I saw this so clearly in vision. First, a rock appeared. Then it fragmented and as it gathered together it took the shape of a man sitting in the lotus posture, meditating, glowing. And I knew I was looking at myself! And as it began to glow like the sun, I awoke in my apartment in New York City.

I am telling you what I have done, what I have seen, and what I have experienced. Each one of us has a being within who is meditating us. The being in you and the being in all, form the one perfect being, who fell and fragmented himself. One day, everyone's living being will unite into the one God, who fell and fragmented himself. Do you know what you would you like to be? Dare to assume it and, for one week, claim: "I have assumed I am the one I want to be. I am still assuming I am, and I will continue to assume I am until that which I have assumed is objectively realized." Fall asleep assuming it is true, and let that living being in you give it life.

God the Father is dreaming in the depth of your soul. It is he who began a good work in you, and it is he who will bring it to completion at the day of Jesus Christ. On that day you will be brought to the same perfection as the Father in you, for God is dreaming himself into a greater image of himself and you, the dreamer, are dreaming yourself into the image of yourself.

While you are here, you can assume any desire for yourself and those you love. Then you can dare to believe in what you have assumed. And if you continue your assumption, you will express it. But you must believe, or you will die in your sins. Always talking to yourself, you are telling yourself that unless you believe you are the man you want to be, you will remain being the man you don't want to be, thereby dying in your sins.

To believe in another - whether he appear as a Blake, a Shakespeare or an Einstein - you have a false God. You must believe in yourself or die in your sins! You must believe that God actually became you that you may become God - for he did. His name is I am and unless you say within yourself: "I am what I want to be" and believe it, you will remain saying within yourself: "I wish I were what I want to be" and die in your frustration (your sin). I urge to you learn how to believe in yourself. It may appear to be difficult at first, but not when you are willing to go out on a limb and try it.

I admire the great, inspired poets. Shakespeare is marvelous. Blake is altogether wonderful, and Einstein truly great in his field. These were inspired men; but they did not have any influx of spirit that made them greater than your human imagination, for their imagination and your imagination are one grand, divine imagination, imagining! Their work did not come from something outside of themselves, but from their own imagination, awakening. That same imagination is yours because there is only one spirit. The spirit of man is one with the spirit of the universe and there is no other!

Start now to capture the feeling of being this one spirit. Fall asleep in the feeling that you are God, and as you come hurtling back from the depth of unconsciousness toward this level, you will have numberless crazy little dreams based upon this person you are coming through. You will give importance to these dreams; but oh, what depths you will reach in that which is unconscious relative to this level!

Let no one frighten you, for you are an immortal being who cannot die. Although I have awakened to my Godhood before you, I am no better because I got there first, for there is no such thing as being first. Everyone is moving toward that level, and no one can fail. And when all have returned, what joy will be expressed as we form the one body, the one spirit, the one Lord, the one God and Father of all! Everyone will have the vision and prove to himself that he is God the Father.

I urge you to apply this principle and cushion yourself against the normal blows of life. If your friends and loved ones cannot believe, cushion them anyway; for no matter what you leave them here, you are not going to stop the blows given by the depth of their own being. If you left each friend one hundred thousand dollars, you would cushion them for the moment; but the depth of their being will continue to take them through experiences, in order to awaken to the knowledge that they are the father of God's only begotten son, David.

The world is searching for the cause of the phenomena of life, not knowing he is their very self. What responsibility is yours when you discover that your awareness is the cause of everything that has happened, is happening, and will happen to you. But when you realize that you are causing all the blows, the heartaches, and pains, that happen to you, you will begin to change your thinking; and as you do, scripture will unfold in you.

Now let us go into the silence.

23 July 68

Power

by Neville

Tonight's subject is "Power." I do not mean the power of Caesar. I'm speaking tonigh of the power of God, for here in this world of Caesar I think all nations would admit that this land of ours is by far the greatest power in the world of Caesar: economic power, military power, And here we are, against a tenthOrate nation, and find on our hands the longest war in our history. We say we have an objective, and that we have the means to achieve it; but we are unwilling to use the means that we have. Well, then, modify the objective to fit the means that we are willing to use. That belongs to the world of Caesar. If we do not modify the objective to fit the means we are willing to use, then cut bait and forget it, and forget the socalled "saving face."

But I am not speaking of that kind of power. I am speaking of the power of God, which is called in Scripture, "Jesus Christ." Paul defines Christ as "the power of God and the wisdom of God." Here we find Wisdom and Power exalted and personalized as God's companion in the creation of the world. That power is your own wonderful human imagination. That's the power of God! That is Christ. As far as I am concerned, that is Jesus Christ of the scriptures.

now tonight we are ttalking just about this power. The earliest Gospel is Mark, and the first words we find on the lips of this Power: "The time is fulfilled, and the Kingdom of God is at hand. Repent, and believe in the gospel." (Mark 1:15, Moffatt's translation). Now, the word "repent," as we use it in the world, is not what scripture means. when we use it here, we mean to feel remorse, regret. That hasn't a thing to do with the word "repent"- It's the Greek "metanoia":: a radical, but radical change of attitude; a radical change of mind.

Can I see an objective, and then everything tells me, well, I can't realize it: Well, do I have the power to realize an objective! I tell you, we have. We have the power. Well, what is the deeper meaning of "Power," but effectiveness in achieving one's purpose in life! Well, so I have a purpose. Do I have the power! I tell every one, Yes.

you can imagine the end, can't you? Can you imagine what it would be like <u>if</u> it were true? Can you feel what it would be like <u>if</u> it were true? Well, then, that the power!

Now, can you be persistent in it? Can you remain faithful to that end as <u>though</u> it were true?

Now, I don't care what the objective is. You have the power to achieve it if you know <u>this</u> power is the power of Christ. For all things are possible to him. He is personified in scripture. Let us go back and see how they first personify him. You'll read it in the eighth chapter of the Book of Proverbs, the 22d verse through to the end, the 36th verse; and these are the words: "God possessed me in the beginning of his way, the very first of his acts of old." (Proverbs 8:22, King James version) One translation has it: "He created me" (Moffatt); that's not a good translation. I can't say I create my capacity to think. I can develop it, but it was <u>with</u> me in the beginning. I can't say that I created my capacity to imagine; it was <u>with</u> me. I may not imagine correctly, but it was <u>with</u> me. So, "God possessed me in the beginning of his way, the very first of his acts of old" (Proverbs 8:22) -- before He brought forth the universe, before He laid out the foundations of the earth, I was <u>beside</u> Him like a little child. I was daily his delight, rejoicing before Him always, delighting in His inhabited world. Now, my sons, listen to me: He who finds me finds life, and obtains favor from the Lord; but he who misses me, injures himself. All who hate me love death.

You read these words in the eighth of Proverbs. Here he is personalized as a little child, God's companion in the creation of the world. When you read it, it doesn't make sense; but I tell you, from my own personal experience, having practiced the art of repentance and having experienced the birth from above with the little child, I know exactly what the Prophet meant when he was inspired to write those words. One day you will encounter this creative power in you, personified as a little child. The whole vast world has completely misunderstood it, and think it is a little child wrappen in swaddling clothes that was found by the shepherds two thousand years ago. That's a <u>sign</u> of the birth <u>in</u> <u>man</u> of the creative power of God.

So, God is actually bringing forth His creative power in man; and when it is

brought to birth in man, so that man actually becomes part of the creative power of the universe, the sign of his birth -- the sign of his awareness of it -- is that of a little child.

So, here, I was like him, -- I was beside him like a little child when he brought forth the universe. So, in every one in bringing me forth a part of the creative power of the universe, then the signs of my arriving at that point is symbolized in that of a little child. When I find the child, I have found life. Now I have life in myself. I'm no longer an animated body; I am a life-giving spirit. If I miss it, I injure myself. "All who hate me love death."

Now, this world is the world of death. So, you tell the story to the world, and the majority would rather have the building across the street or this building -- something to them that is secure, than to know of a power. Take the building away, destroy the building, but leave me the power to recreate it. Don't take from me the creative power, but take all the things I create. But the world would rather have the things created than the power to create. And, so, "Those who hate me, they love death." They are in love with the whole vast world that decays. Well, everything that is built today gradually fades. It comes into the world, it waxes, it wanes, and it vanishes. But leave me the power to bring anything into this world, and take from me -- if you will-- anything that I bring into the world; but don't take from me the creative power, that I may actually create anything in this world.

Now, what does he mean by "repentance"? It means this: it tests the individual's ability to enter into and partake of the nature of the opposite.

I see some one, and they are behind the 8-ball financially. They have to pay rent, they have to buy clothes, feed themselves, and maybe they have obligations to society -- others to feed, others to clothe. They may be a father or a mother; and I meet them, and they are not employed. Now, it tests my ability to put them into the state where they are <u>gainfully</u> employed. I bring them before my mind's eye, and I represent them to myself as gainfully employed; and to the degree that I am self-persuaded of the reality of what I am seeing and hearing and doing -- to that degree, they become exactly what I am doing, -- all in my imagination.

Well, if tomorrow, or in the immediate present, they actually conform outwardly to what I am doing inwardly, I have found the creative power.

I try it again with another one; I try it with yet another one, and I keep on trying, and it works. Well, then, I tell it, and ask every one who will listen to me and believe it to try it. See if you can't exercise that same power in you. It's not a <u>different</u> power. There's only one Christ. There aren't numberless little Christs running around the earth, -- only <u>one</u> Christ, and that Christ is your own wonderful human imagination.

So, if I exercise my imagination and it proves itself in performance, and then you exercise <u>your</u> imagination and <u>it</u> proves itself in performance, it's the <u>same</u> imagination -- individualized as Neville, individualized as you, regardless of your name; then you share it with another, and you tell it to others. Well, if I can tell it to the point where they are persuaded to try it, and in trying it, it proves itself in the testing, then we have found Him. So, when you read in Scripture, "I have found him" (John 1:45) -- found whom? "I have found the one of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." Well, the word "Jesus" simply means what "Jehovah" means; it means "salvation." It means "to save."

If I save some one from poverty by putting him into a state of affluence, well, then, that's Jesus. I am exercising the same power. If some one is unwell and I represent him to myself as being the embodiment of health and he conforms to it, then that's Jesus. He saved him -- from what? From being unwell. Well, but if I try it and try it and try it and it proves itself, what does it matter what others think? What does it matter what any one <u>thinks</u> about what I am talking about? I only know that it proves itself. It works. Well, if it works, then try it. So, this is the power of which I speak, -- not some peculiar little thing on the outside, -- you don buy it. It's innate. You exercise it.

So, you are told to repent, in the beginning of the exercise of the power; and when you reach a certain degree of intensity, <u>that</u> power is born. It is born in y and then personified as a little child, and you actually feel yourself comigg out of your own skull, and here is a little child wrapped in swaddling clothes, and it is

your child. Now, you didn't form some little child in your head. The child is a sign of your birth from above. It's a sign of your arrival into the creative stream of God. You are now one with the creative power of God, -- and there's only God, nothing but God.

Man is all imagination, and God is man, and exists in us and we in him. The creative power of God is man's imagination. That is actually Jesus Christ Himself! There is no other Jesus Christ. So, all of a sudden you find that this is what the world is talking about: they have put him on the outside and made some little god of him, when he is housed in every one.

Now, let me show you from my own experience what I know about this law. I can waste power in the world of Caesar. We're doing it by the billions every year with our little war and all the nonsense we have in the world. This power you can't waste. You can misuse it, but you can't waste it. I can misuse it every moment of time by imagining unlovely things about people, unlovely things about myself, and I can use it hatefully; but I can't waste it. I'll show you why you can't waste it.

One night many, many years ago I suddenly became aware of two beings. I am the one perceiving them; so there are three, but I am the perceiver. Here above me stand the most beautiful woman imaginable, an angel -- an angel of beauty and of everything. She was lovely! And below me was the most monstrous thing that man could ever conceive, covered with hair like an ape; but it could speak. It spoke gutterally. I looked at it, and then it looked at me and pointed to this beautiful, angelic being, and it called this woman, "Mother." Well, I was so annoyed with this monstrous thing that I pummeled it. It gloated, it loved violence, it fed on violence. Every time I was violent, it became stronger. And this beautiful thing, glowing; but this one is calling it "Mother."! And suddenly, as I am beating this thing, I realize, Why, this is the embodiment of all my misspent energy, as this other one is the embodiment and personification of every noble thought I've ever entertained. I looked at this thing; I had no one with whom I could swear. I felt a compassion I have never known before. I looked at this monstrous thing and realized it is but the result of my own misused energy. It never should have been given birth; and I said to myself, "I'll

redeem you if it takes me eternity." I pledged myself to redeem it, and do you know what happened? At that very moment, before my eyes, the whole thing withered. The monstrous thing, the embodiment of power -- horrible-looking thing, -- it all got smaller and smaller and smaller, and left no trace of ever having been present. But as it got smaller and smaller and disappeared, the energy returned to me! I felt infinite power. I felt like I would have done <u>anything</u> for the power to return to me it wasn't wasted, it was misused, but not lost. "Nothing is lost in all my holy mountain." ( )

So, you can't <u>lose</u> the power. You can <u>misuse</u> the power, but you can't lose it. But you are confronted one day with a monstrous thing like that. I knew exactly what I did. You won't wait to redeem him; at the very moment that you pledge yourself and you <u>mean</u> it, "I'll redeem you if it takes me eternity," -- at that moment, that monstrous thing withers. It gets smaller and smaller, and this other one glows; it becomes radiant like a star. She is the embodiment and the <u>permanent</u> personification -- getting ever greater -- of your own wonderful thoughts. Every lovely act of yo feeds her. Every ignoble act of yours feeds him; and they walk with you. This one whispers the lovely things, encouraging you to be noble, and this other one whispers the violent things.

If you are at the crossroads as to what you should do, this one wants to be fed. He can only feed on violence, and this other one can only feed on the lovely, noble thoughts of man. And man creates them! You see your own creation, and it's all the same power of your own wonderful human imagination. From then on, you know who you are. You are a creative power, and you go out to change everything in your world to make it conform to something lovelier. And you don't do it on the outside; you do it on the inside. You do it all in your imagination.

Imagination is God, and there is no other god! His name is "I Am" forever and forever and forever. That's God! And, yet, when you do meet the personification of your own imag/ination, you see a man; and that man is Infinite Love. You will also meet him in another garment, and he is Infinite Power. He is Infinite Wisdom. And you will realize that the Being that you <u>really</u> <u>are</u> is a protean being. He plays a

the parts. When you meet him, his fundamental being is Love; but he also is Power, a you see him as Power. And he also is Wisdom, and you see him as Wisdom; and you don't have to ask any questions as to, "Who are you?" It's so obvious that you stand in the presence of Infinite Power, or Infinite Wisdom, or Infinite Love; and you know the h truth of these statements of Scripture/when it says, "God is love," you stand in the presence of God! Infinite Love, -- and it's a man!

Our scientists tell us of an impersonal force. This is not impersonal. This is very personal. God is a man. "You're a man; God is no more

Your own humanity learn to adore.."

-- Wm. Blake (?)

For everything here is God; and God being man, His every attribute is personified. So, when you meet God as Power, it's man. Meet Him as Wisdom, -- it's man! Meet Him as Love, -- it's man!

So, I tell you, this power of which I speak is right here in your own wonderful human imagination. Don't turn to another. Don't turn to anything on the outside. It's all within. "The Kingdom of Heaven is within you." ( ) And God is in his heaven. If I turn within, where do I turn? I turn to my own wonderful human imagination; and then I imagine what I want as real in my world, and persuade myself that it's true. To the degree that I am self-persuaded, it becomes true. It actually clothes itself in what the world calls reality, but the reality is not the visible thing they see; the reality is the unseen state which I have imagined.

You take the oak. Cut it down. It renews itself by the invisible state. The little lamb, you slay it with the knife; but the reality of that lamb -- that form that is forever -- is unseen by man.

So, here, in this wonderful world of ours, you have the power. You don't need nancial power. That won't do it. You can't buy health. You can't buy respect. Oh, you can buy it for a little while, but they don't really respect you. Let the money go, and they don't respect you. You don't need anything in the world of C

Caesar to buy what you want. "Come," we are told, "buy it without price, without ...ey." ( ) When he says, "Buy it without price," then you se it's not Caesar's coin that you use. You use your own wonderful human imagination.

I'll give you this story. A friend of mine down south, he went to this barber shop. There were four barbers. He went to the boss barber first; and after about three visits, the barber couldn't take him this day, and he took the fourth one -- the last chair. He rather liked the way this man cut his hair. He g to talking to him, and he realized the man loved barbering, -- he loved it. That i all my friend needed. "You really love it?" He said, "I just love it. I wouldn't do anything else but cut hair. I just love it."

Now, this is what my friend did. He imagined that man the head of the shop. He didn't consult him, he didn't consult the boss barber, he didn't consult any one Just this one, -- he liked him. He imagined that he was the head of not this shop, but a shop. Six weeks later the barber decided -- the owner -- to unload the shop. ...w he raised the money, my friend never told me, but he bought the shop and move from the fourth man, the low man on the totem pole, to the boss barber. In the last year, this one so loves it he came here to this city about two months ago. There was some meeting here, a contest among barbers. He brought two of his barber with him. One was committed and couldn't come that day. He brought two. They too back, out of five prizes, they took back four. He won two, a first and a second; and two of his barbers won two seconds. He just entered another contest of the entire region, -- that is, the seven western states; and he won it, plus a thousand dollars. The big plaque is now on his wall -- all because of my friend's use of imagination!

This man has a terrific control of this power. He is an advertising agent. About, I would say, in the early part of this year, his boss said to him, "This is our best account, and I don't want to lose it; but you know the industry today, it' on the skids, and we must do something to pull it out." Well, he sat down and sai "If imagining creates reality, my only problem will be to face these men who belie themselves so wise, and persuade them to let me go all out with my campaign from

premise that it is already an accomplished fact. I can't advertise that this
g is possible. I've got to say it has been tried and proven in my ads." He
orked out the entire thing. When these twenty men, all multi-millionaires -- for
this is one of the huge industries of the world -- this is an international industr
, -- when he worked the entire thing out and presented it to these twenty men on th
board, they thought themselves above all this. They were ethically above all thing
Their moral code would not allow it, but my friend persuaded them that this is how
the law operates: that imagining creates reality. "So if you want something creat-
ed, leave it to me. I will take your desire and make it something that is already
a fact. You voice it."

The first quarter of this year that industry, not only arrested the motion dow
ward, but turned it around and their profits -- not their gross, their profits fo
the first quarter of this year was seventy-five million dollars more than the first
uarter of last year, -- seventy-five million more. I am speaking of a net profit.

Now, these wise men, with their wonderful ethical codes, they allow it! They
saw the money in the bank. They saw all these things, and their socalled ethical
moral code went through the window because they saw another principle which they di
not know.

His competitor -- I saw the letter, -- his competitor in the advertising field
wrote the boss, my friend's boss. He said, "You know, I take my hat off to you.
You use a principle that we have always used in our work," -- which was a darned li
-- he never did it at all. He said, "I know exactly what you did." He's trying to
fish him out to find out what he is doing, and in this letter he makes the claim
that he actually knew and had always used it, -- "And no one can work for our con-
cern unless he is aware of this principle and lives by it. We aen't concerned abou
his religious background. He may be a Catholic, Protestant, Jew, or an atheist;
but he has to live by this principle." Well, I saw that letter. The man was fish-
ing -- just fishing to get the one who really conceived it to come forward and tell
him what he did.

Well, here is the same one in the barber shop. He goes there every Saturday

morning by appointment, and the boss barber waits for him right on the dot. Every Saturday he is right there for this chap. He loves him, and he took him from the low man on the totem pole and pushed him right up. He realized the man likes cutting hair. That's what he likes; he just loves it. Al- right, then be the best. If you like it, be the very best in the trade. Tell me what you want. Maybe you want to be a wife, or "give me a home." What's wrong with that?

My mother never went to work. She just had ten children and lived at home with her full complement of servants. My sister has never worked; so she lives at home with her servants. My wife worked until I could afford to keep her. The day I could afford to keep her, I said, "Now, you stop"; so she stopped. That was almost two years after we got married. Two years afterwards, I could afford to keep her; so, "From now on, you don't work," and so she hasn't gone back to work."

So, tell me what you want, and then let me persuade myself that if what you <u>really</u> want, you have. To the degree that I am self-persuaded you have it, you'll get it. If I can't persuade myself, then I have failed; but I haven't misspent the energy, because I tried it lovingly. So, any time you use your imagination <u>lovingly</u> on behalf of another, you use it wisely. Even if you didn't succeed in producing the results that you were seeking, you used it wisely. You will not, then, encounter the monster that I did; but the chances are, every one in his unknowingness built that monster, for every one has started to mis-use the energy, and it forms itself into this horrible, horrible thing. Did you ever sit down and wonder, "Where on earth did that thought come from?" It wasn't a lovely thought. It came from the thing that you built, that mis-spent energy, -- a monstrous being that one day will meet you on the threshold and confront you, and you have to redeem it, because Christ must be redeemed, and although He is the Redeemer, He also is one to be redeemed because He is only energy -- He's power. Infinite Creative Power is Christ the Power of God.

So the power of which I speak is your own wonderful human imagination. That is God. So, when I tell you that man is all imagination, and God is man, and exists

in us and we in Him, the Eternal Body of man is the imagination, and that is God Himself! -- the Divine Body Jesus, and we are His members. Well, every one can imagine; therefore all are members of the One Body.

So, this is that One spoken of in the Eighth Chapter of Proverbs: "I was ~~xxx~~ beside Him like a little child. Find me, and you find life. Miss me, and you injure yourself. Hate me, and you love death." (Proverbs 8:)

So, the one who finds Him is born from above; a nd "unless ye be born from above, you cannot enter the Kingdom of God." ( ) And the birth from above is simply symbolized in that of a little child wrapped in swaddling clothes. It's not some little event that took place two thousand years ago once and for all. It is taking place! You start it with repentance. Repent, and believe the story of the Gospel. And"to repent"is simply to challenge you, to test you. Can you take a man from the lowest point in the barber shop and make him the boss? Can you represent him to yourself as one who is really in charge, who loves ~~i~~ and you love him? Well, then, try it. So, he loved him, brought him into his mind's eye as the one who really was important in his life, and the man simply rose suddenly, to the highest place in his shop. And, now, in the entire western area has won all the prizes.

And this one, in his advertising agency, -- he can write his own ticket today. The boss said to him, "What do you want?" The boss gives him, -- well, I would say three or four times a year, a huge big unsolicited bonus check. He wants to keep him. My friend has no desire to quit; but the boss is so eager to hold him, he gets one bonus after the other. And my friend? All right, he'll take it? Why ~~it? Why~~ ~~xxxxxxxxx~~ ~~xxxxx~~ shouldn't he?

So, I ask every one here to try it. Don't just listen to it, but try it. You are the operant power; it doesn't operate itself. And, so, when I know what I should, well, then, do it! Go to sleep tonight? All right, how am I sleeping? In what state of consciousness am I ~~bp~~ sleeping? ~~&~~ As some one who is unwanted? All right, then I'll rise tomorrow to find myself unwanted. Ignore the facts of life,

and assume that you are wanted. Ignore the facts of life, and assume that you are affluent, and see how things work in your world. It will all come your way. You are creating out of a power that is infinite, and you don't need any contacts in the world. You don't need to know the right people or anything else in the world; all you need to know is Christ, and Christ is your own wonderful human imagination! What else do you need to know but Christ?

So, let no one tell you, He's out there and he looks like this. There is no personal representation in Scripture concerning Jesus Christ. Not one little thought is mentioned concerning what he looks like! Yet our churches have hundred and hundreds of paintings -- no two alike, each tell you that is what Jesus looked like.

He looks just like <u>you</u>. As you are told in Scripture: "It does not yet appear what we shall be, but we know this much: when he doe appear, we shall know him." Why? "We shall be like him", -- just like <u>you</u> when He appears. (First I John 3:2)

So, let no one tell you that He looks other than you, because that's not Chri ; and yet in spite of the Second Commandment, "Make no graven image unto me" (Exod), we have all these little indulgences that people buy, and they bow fore it and they call that Christ, -- something made with the human hand, and then they forget the Maker, and worship the thing made. Don't forget the Creator! The Creator is ~~yuu~~ your own wonderful human imagination.

Whatever you create is less than you, the Creator. So, you can create a for tune. All right, they take it from you. You can create another one. So, whateve you can make, you can keep on making it if they take it from you.

This is the power of which I speak, I am not speaking of any earthly power.

Many a man this night, -- Last year I was in Barbados for a few months, and my brother, who has made quite a fortune, was talking about these men, and he didn Elizabeth what he was saying. He mentioned five men, all multi-millionaires; and he got through telling me how they worked so hard and they did all this and had al this money, I said, "Vic, you admire them?" "Why, certainly! They're powerful."

I said, "What's powerful? You just painted five biographies for me, word pictures of five men. The last one you painted is only 63 years old. He has, you tell me, about twenty-five millions, and they have tell him when to eat; he doesn't know -- doesn't know his name -- doesn't know anything; and, all of a sudden, they put the food in his mouth, and they say, 'Chew," and he chews, and he keeps on chewing forever until they say, 'Swallow," and he swallows. And you call that a man? So, he has twenty-five million. So, what! And the others; they gave all their time toward making money, just making things; and every one you have mentioned and defined for me, I wouldn't put my worst enemy, if I had one, k & in his place. So, he has money but he is totally unaware of the fact that he has one nickel. So he has twenty-five million; and that's what you call a man! That's not my concept of a man I am telling you something entirely different, Vic. You have lots of money, and it may never happen to you; so you have millions, too. Do you want to be like that? All these fellows are demented. They gave their entire life to the making and bbb amassing of things, and they started to worship things. Don't you start worshiping <u>things</u>. You start worshiping God, and only God; and God is your own wonderful human imagination, and don't you forget it. So, this building is yours. Suppose it burns tonight? So, what? You know what you did to build it. Build another one. Tomorrow you may have the whole thing burn flat. So don't be concerned about what you have accumulated as <u>things</u> in the world. Find God, and worship only God; and God is not on the outside. You'll never see Him on the outside. You will see Him within, because can you see "I Am"? You can see "I am a man"; you see the man reflected. You can say, "I am a poor man," and see the man reflected in the eyes of those who know he is ppor; and you can see every concept you hold of Self, but the Conceiving Being you don't see. That's God! My concept of myself may be this, that, or the other. The ϕ concepts will be reflected in society; and men will tell me who I am conceivin myself to be, but no man knows who I really am! I, the conceiver, they don't know; but they know what I've conceived myself to be. My bank balance will tell the banker what I have conceived myself to be in the financial world. All these concepts -- men will see concepts, but they can't see me, the conceiver. Well, don't forget the

Conceiver, -- that's God! And that Being is your own wonderful "I-Am-ness."// That's God, and there never was another! There never will be another.

So, God is bringing forth His own Being, because He is buried in us, and He is bringing it up into the stream of creativity, so that the same one Being -- God is infinite in potential; but God is not infinite in actual fact, because then He would be dead! He couldn't expand. He couldn't go beyond what He is. So, God is ever expanding. There's no limit to expansion; there is only a limit tto contraction. H took upon Himself that limit when He became Neville. That was the limit of contraction, the limit of ~~plasicity~~ opacity. Now, He breaks the shell by my exercising within me of the Law of Repentance. And, so, I exercise my imagination, and then He breaks the shell.

There's no limit, now, to expansion -- no limit to translucence. There was onl the limit which He placed upon Himself, which was the limit of death, which is opacity and contraction.

So, God is infinite in potential, and every one here is going to ~~join~~ join that wonderful stream of creativity, and be one with God!

Now, when you hear it, don't just hear it and forget it. Try it. Put it to th extreme test, and then tell another, and have the other tell some one else, and spread the good news. This is called "the Gospel," for the word "gospel" simply means "good news." It's the good news about God: How God became man, that man may become God.

Well, if God's name is "I-Am," -- I know I say, "I am," -- it's the core of my being. I can say, "I am sick," but I can get over sickness; but I can't get over being "I Am." I can get over being rich, and become extremely poor, but I can't get over being "I am"! So, he actually became the core of my being. That's the center. Well, now, that's my being. Well, if that is God, and that's my being, -- well, He became me! God actually became me, that I may become as He is. He took upon Himself this limitation, that I may become what He is, which is infinite, and expand forever.

So, you try it tonight. Try it with anything in this world. The unmarried, if

you desire to be married, what symbol in the world would imply that you are married? A little band -- in this western world, a little band around this ring finger -- not arow any other finger, around this finger. It doesn't have to be the biggest aspadastra in the world -- just a plain little gold ring. If you wore it there, it would imply you're married. Sleep tonight as though you wore one. Don't put your physical thumb on it; put your imaginary thumb on it, and feel it in your imagination. You can do it!

Feel a ball. Can you feel it? Then feel a piece of silk. Feel this -- one after the other. Can you discriminate between all these different sensations? If you can discriminate between this and a tennis ball and a baseball and a piece of silk, then you can't discriminate between nothings. They must exist; though unseen by your eyes they still must exist!

So, if I can discriminate between these unseen objects; these objects, though unseen, must be real. Well, now take that and put it there; but feel, when you wear it, that you are proud of the one who put it there. You don't have to see what he looks like. When it's put there, you'll be proud of his name, to bear it, and you'll be proud of him. Just put it there..

Do you know why I know that? My wife did it. She did it! Actually, she did it. One day she was in the presence of a socalled "sensitive"; and this one said to her, "Why did you take off your wedding ring?" She said, "I am not married." "Oh," she said, "don't fool me.. You took off your wedding ring." She said, "But I'm not married." She said, "I'll even tell you his name"; and she started off with Neb -- Neba -- Neva, -- she didn't quite get it, but she was coming very, very close to it. She was actually sensing what my wife in consciousness was feeling. When I first met her, I wanted her; the very first day I knew her, I wanted to marry her, but I was entangled. Was I entangled! But, by this law, I disentangled myself. Without hurting any one, I disengaged myself from all these complexities, so that I could actually legitimately say, "Will you marry me?" But, in the meanwhile, she was wearing the ring. I hadn't yet put it there, but she allowed me to put it there and slept as though I had put it there.

So, I tell you unmarried ladies, if you desire to be married, -- maybe you don't if you do, that's the way to do it. And he'll come out of the nowhere. You don't hav to go and buy any one or tru to meet the right people. Usually when you try to mee the right one, he's always the wrong one. So, don't go searching. Those who go searching for love only make manifest their own love-less-ness, and the love-less never find love. Only the loving find love, and they never have to seek for it. So, you fall in love; you don't have to seek for it, -- you draw them. They come to you.

So, here, this is the power of which I speak: the power of the universe. The The power that created and sustains the universe is residentin you as your own wonde ful human imatination. That's God! Don't forget it. I know it's difficult, when man has been trained to believe in an external God; and he goes to church and gets o his kness, and he prays to an external God. And he goes home at night; maybe he do say his prayers, and he gets down on his knees and prays to an external God. Al right, maybe that's a nice thing for some one to do; but I tell you, He isn't out there at all. You won't be criticized for it, but He is within you -- very persona may I tell you? He is very, very personal, and is within you.

When you are told in Scripture: "Of the Rock that begot us, we are unmindful" (Deuteronomy 32:18), and that seems to be all a figure of speech; but how true that thing is!

One night sitting in the Silence, -- rather, it was an afternoon, -- I was thin ing of nothing in particular; and suddenly before my eyes came this force. It was a enormous force. As I looked at it, it fragmented itself, broke into numberless litt pieces, and then it reassembled itself. As it reassembled itself, it was not into a force, but into a man seated in the lotus posture. I'm looking at this man, all sea ed now, perfectly -- Perfect Man. As I looked at him, I'm looking at myself. Her I am, the perceiver, observing myself seated in the lotus posture, in this deep, dee meditation; and as I became aware that I am looking at myself, it began to glow; and it glowed and glowed and glowed. When it reached the intensity of luminosity, it ploded, and then I returned to this level. Where did I see him? Within me. That being is meditating this. This is but a projection of itself in the world. And whe

He awakes within me, -- completely wakes, I am He. God actually <u>became</u> me, that I may become God! And He's put me through all the paces, allowing me to make all the mistakes, to make a monster like the thing that I talked about earlier. I made that, and I made the lovely one; and He allows it in His meditation. He is the Dreamer in me, and He is dreaming <u>this</u>, and dreaming everything that I dream in this world. And when He awakes, this will cease to be, and I am He, and He is God!

So, I tell you, Go out and try it. Begin tonight. I'll make you <u>this</u> promise: if you try it faithfully, He will not fail.

Now, let us go into the Silence. Good.

Now, are there any questions, please? Make it a full evening.

(Question inaudible on the tape): Answer: "I have taken two nations unto my bosom." Scripture tells us, -- in fact, our present law in the world of Caesar is based upon it, -- the testimony of one is not acceptable in court. There must be two witnesses. We have an external witness in the form of Scripture, the <u>written</u> word. Man is the <u>Living</u> Word, and he has to duplicate it. All the stories of Scripture, he must experience. So, when he actually experiences Scripture, there are two witnesses his inner testimony of the Father and the outer testimony of the written word. So, we speak of the two in the eleventh chapter of Revelations, "my two witnesses."

If two different persons agree in testimony, it's conclusive. If one comes and swears, even though it's true, it's not acceptable in court. He may be telling the truth, but there must be a second to confirm it. Now, God's witness is the Bible, - that's the witness. Is it literally true? I tell you from experience, it's literally true; but it's not secular history. It's supernatural history. So, when you experience it, you will experience this in a remote region of the soul. It will duplicate the written history, which is supernatural history -- salvation history.

(Question inaudible): Why, certainly, my dear, -- you wouldn't be here. You wouldn't be here, were you not hungry to experience God. The world isn't hungry enough for it. We are tole, "I will send a famine upon the world. It will not be a hunger for bread or a thirst for water, but for the hearing of the Word of God." And when you have that kind of a hunger, only an experience of God can satisfy the hunger. All the men in the world couldn't satisfy it

All the money in the world couldn't satisfy it. When that thirst is upon you, not a thing in the world can actually quench that thirst but an experience of God; and His whole story is told in the Bible, and man experiences Scripture. Scripture must be fulfilled in me, so you have two witnesses: the living witness, which you have experienced, and the external witness of the written word.

Are there any other questions? Come on, make it a nice full evening. We still have ten minutes.

(Inaudible question) No, my dear, you were ~~sowing~~ sowing when you imagined. Imaginal acts are ~~sowing~~ sowing; but we do not recognize our own harvests when we see the imaginal act projected on the screen of space. We say, "I could never have imagined a thing like that"; but we must have, or we ~~could~~ could not encounter it. So, the act of imagining is sowing; and in its own good time, it crops out from that unseen journey and appears on the screen of space, and you see it, but you don't always recognize your harvest. But, I'll tell you one thing: Do not concern yourself with the means. Always go to the end. Dwell in the end, and you will hurt no one. But if you try to devise the means, you are -- well, messing the whole thing up. I have had people say to me, "You know, I want <u>that</u> man, and no other man." I said, "No, you don't; you want to be happily married. You don't want <u>that</u> man or no man." "Oh, yes," that man or no man." Then, of course, this always shocks them. I say, "If he ~~drops~~ dropped dead right now, would you want to be married?" "Well, he isn't going to drop -- " "I didn't ask you that. If he dropped dead right now, or if he is right this very moment accused of being the world's greatest ~~the~~ thief or murder, do you still want him?" "Well, now, why ask those questions, Neville? I want that man." But, you see, it isn't that man; they want to be happily married. I have gone to so many weddings where it was either that man or ~~neither~~ none; and it wasn't that man! And they are embarrassed when they see me standing in the aisle, because it had to be "<u>that</u> man or no man"; and here it isn't that man at all. And they walk down; they are happy with their new mate, but a little sheepish as they pass by, because they know <u>I</u> know he was not the man. You want to be happily married. All right, go to the end. You are happily married. Then let him come, clothed in all that it takes to be happy in you

world. He doesn't have to be some matinee idol. What's their socalled world? They divorce one after the other anyway; so what does that do to the girl? Or she to him? So, that's not what you really want. You want something that is a man. He comes hom , the house is full. When he comes home and you aren't there, the house is empty. I know that's what I would like, and I have that. If I come home and Bill is not home, even if I have friends at home, -- I may have a party going on -- a cocktail party, ten people, twelve, -- "Where's Bill?" "Well, she isn't here." You know, the whole thing is empty until she comes? And if she goes out and says, "I'll be back at five," and she isn't there at five, but she comes back at six; well, between five and six I am not myself. Where is she? Every one should have that sort of relationship. The house is empty when the mate isn't there -- male or female. If I could come home and it didn't matter whether she was there or not, what on earth am I doing being married? If she isn't there and it makes no difference to me whether she is or not, well, then, that's not marriage. The house must be empty when she isn't ~~he~~ there or you aren't there. If I knew in her heart that I could go and come when I wanted and she wasn't concerned, -- oh, that's not my wife! I know I've got to depart someday and leave her behind me, or she goes and leaves me behind. That, I know, is inevitable. But while we are together, I want it to be so that the house is empty if the other one isn't there. And I'm selfish enogh to want her to feel the same way.

Any other questions, please?

(Inaudible question): Just as~~k~~ concrete. Man creates unwittingly just as well as he does wittingly; but in this world of ours, we should learn to create consciously. But I can't deny that the socalled unconscious creation is just as effective. . We walk the earth. We see a headline. We don't know the people involved, and we react. That reaction, felt intensely, was a creative act on our part. And we don't know the people at all. So, if you do it wittingly or unwittingly, it is still creative. Therefore, become aware of what you are doing. Or, I can say to every one, Become more and more aware, so that at all times you are selective. You and I would not go into a store and say, "Give me a tie." We select it. I say, "Don't just bring me three ties. Let me see some ties," -- fifty ties, a hundred ties; and I

pick out one. I may pick out two. I don't go in and say, "Give me a suit." "Let me see some suit lengths." And from ~~many~~ maybe a dozen or more, I select one, -- ~~t~~texture, color, -- what I think I need in my wardrobe to augment the wardrobe. So, I pick it out and he makes it for me. So, I don't let him tell me what I should ~~want~~.

(Inaudible question) No, just as effective. All day long people are reaping t most horrible things in the world, and it all is what they have planted unwittingly. They sit down; in New York City they buy this little paper, the News, from beginning to end it's the biggest paper in our country; it has a daily circulation of over two and a half million. I think the Sunday circulation is about five million. It's a little tabloid~~k~~, and not one word in it is anything but negative. Who murdered whom, who is raping whom, who is living with whose wife, and all this sort of thing; and they love it. And, of course, their little lives are drab anyway; so it's sort of vicarious, and they fatten themselves with all this nonsense as they go to their job For one solid hour they are reading it. Well, when things happen in their world, continue to happen, in an abnormal manner, they don't realize that they are doing it But the whole thing is done by them. They are fattening on it. No discrimination a all. It's like going into a restaurant and asking, "What does the chef want to get rid of today?" It's the same thing. And he says, "We have too much of the stew; we had it for ~~a~~ four days and can't sell it, and that's what we want to unload." Call it by a different name today and unload it. Well, I don't go for that. Give me the menu.

A friend of mine taught me this ~~little~~ lesson once. We went into a restaurant, and the waiter was very, very careless, and he spilled a little of the soup, and my friend called him over and said, "Tell me, is this charity?" Well, the ~~waiter~~ waiter was flabbergasted. He said, "I am asking a very simple question. Is this charity?" And he said, "What do you mean, Sir?" "Do I pay for it?" He said, "Why, certainly, Sir." "He said, "Well, take it back, and bring me a nice clean plate and unspille soup." The man took it back and brought him a nice clean plate and unspilled soup. If it's charity, leave it there, -- I can't complain. But if I'm paying for it, yo take it back. Well, that is a lesson we should all learn. Too many careless thing

go on and no one jacks them up.

(Inaudible question: Willingly. First of all, I don't divorce myself from God. I do not divorce myself from God. He only has one name, and I have the name; I can't point elsewhere to say <u>his</u> will. The minute I say, "His will," I am divorced from God. So, I ask myself, "What do you want, Neville?" Now, because the whole vast world is yourself pushed out, you aren't going to injure anyone, but you can't deny that you still desire. You <u>want</u> something. So, you want it. Well, you assume that you have it, and then let things happen. If it takes a thousand or ten thousand to aid the birth of that assumption, then they will be used; and they will be used either knowingly or unknowingly. But if I have to wait to say, "Is it God's will?" I'll wait forever. I'll wait forever. Is it God's will that I should pay rent? or be dispossessed? Well, then, if I am going to wait and say, "Well, let Him tell me first," because some friend will say, "You know, you need that experience. You need humility. You need all this thing to be fired out" I've had it! I don't need to learn the same lesson twice/ Oh, I've had that, when I thought God's will and allowed Him to do it, and I sat down and did nothing; then came the end of the month, and you can't pay rent. The landlady says, "You know, I can't carry you any longer. Out you go." I've had that experience by waiting for God to tell me what to do, and He never told me. I had to do it. And, so, when I got married, I knew I had an obligation to life. I had another one. Then came a child, and I had another one. It's <u>my</u> obligation. To have some external being tell me now? No. I know what I have to do. Put her through school? All right(an you make college? Do you want to? All right. Then it is my obligation/ to put her through college, and I did. But if I waited for some external being to talk to me and say, "Well, maybe she shouldn't go. It will be easier on you," I'm passing the buck. The whole vast world passes the buck.

No, my dear, make your decision. Even if you are wrong, make a decision. All right, you learn by it. But to be undecided, so that you will not make a mistake, - well, do you know that story? It's in Revelation: "Would that you were hot or cold but because you are neither hot nor cold, and that you are lukewarm, I spew you out. (Revelation :) You can't make coffee or tea with lukewarm water. Let it

be hot or cold. Let man be intense. You know, the people who ~~are~~ oppose me and say, "Neville, I think you're a nut/ I think you are as insane as they come," -- well, I've been told that time and again. Those who really oppose me become my best students. But those who come and say, "Oh, I think you are wonderful," the first time they hear it, -- "Oh, I think you're wonderful," -- never come back. Well, those who say, "I think that man is insane," -- I've had them -- On Forty-Ninth Street in New York City; I came upon two ladies. One lady was showing her out-of-town friend all of New York City; and a big picture of mine was in a window with my books, and one said, "Do you know who he is?"/ and she said, "No." "Well, he is the mad mystic of Forty-Eighth Street. Oh, you've got to go and hear him. You8ve got to go and hear him, -- he's as mad as a hatter. We all go to hear him because he's so mad. It's fun," she said, "It's fun to go and sit down; it costs you nothing." In those days it was all a voluntary effort on their part, and so a thousand people would com three times a week to hear the mad mystic of Forty-Eighth Street. But those who heard and thought, "Now, he really is insane," and would challenge me from the ~~floor~~ audience, they became good students.. Those like the two on the street who said, "Oh, he's a mad mystic. Go and have fun," -- they never became students. They loved their little icons, and they prayed to the little icons. He never answered them, but nevertheless they prayed anyway in hope.

(Inaudible question) My dear, I believe in being as specific as one can be. I just knew what I wanted so often on certain things, and wanted it in detail, and ~~got~~ got it. If man cannot be that specific, all well and good, -- take an end, an overall end. But if you really are specific, God is very definite. Outline is perfect in God's world. Look at the thumb print. Not only a man's thumb print differs from all thumb prints, but his oder, of the boodhound couldn't find you. Just imagine three and a half billion of us, and ~~nt~~ no two have the identical odor. No two have the same sound to their voice, -- similar but not identical. See it on the tape as you speak, and that vibration will record it. You cannot reproduce it. Similar, ! No two, -- you are so unique, you are the only one; therefore, you cannot be replace (Completed from my notes; tape ran out at this point): There is no one in all eternity that can replace you. That is why <u>you</u> have to be saved, or the Living Temple

cannot be completed. You are a stone in this living temple. God was very specific when He made you the unique being that you are.

I will not be "lost in the crowd," for the simple reason that God did not lose me in the crowd. I am individualized, and I tend forever and ever towards greater individualization.

(In answer to another question): To be "meek" is to be self-disciplined or well trained. "The meek shall inherit the earth" (Deuteronomy :) because they have learned to use their imagination.

---oOo---

Power

Tuesday, 23 July 1968
Marines' Memorial Club
San Francisco, California

by Neville

---oOo---

The power of God is called is Scripture Jesus Christ.

Paul defines Christ as the power of God and the wisdom of God.

Your own wonderful human imagination is power, and it is the Jesus Christ of the Scriptures.

Mark ~~1:1~~ 1:15 "The time is fulfilled, and the Kingdom of God is at hand. Repent (Moffatt) and ~~believe in the gospel~~."

Repent = a radical change of mind,

Power is the effectiveness of achieving one's purpose in life.

Proverbs 8:22. "The Lord possessed me in the beginning of his way, before his works of old."

I cannot say that I created my capacity to think; it was with me in the beginning.

God's companion (?) is a little child.

One day you will encounter this power of God in you personified as a little child.

God is actually bringing forth His creative power in man.

The sign of man's awareness of this is a little child.

When I find the child, I have life in myself; before this, I was just an animated body.

The creative power of God is man's imagination.

You can misuse this power, but you cannot waste it.

You misuse the power by using it carelessly or hatefully.

When used hatefully, you will be confronted one day by some monstrous being, which is nothing but the personification of every ugly, ignoble, violent thing you have ever imagined.

Imagination is God, and there is no other God; but the personification will seem to be a man. God being Man, His every attiibute is personified.

Christ is the Redeemer, but He is also the one Who must be redeemed, because He is infinite power.

He is redeemed by your using your imagination lovingly.

Start with repentance.

Repent, and believe the story of Scripture.

Ignore the facts of life and assume that you are affluent; then see it develop in your world.

"It does not yet appear what we shall be; but we know that when He appear, we shall be like Him, for we shall see Him as He is." (First John 3:2 (Revised Standard Version)

God is infinite in potential.

Those who go searching for love only manifest their own love-less-ness.

You don't search for it; it is already right where you are.

Don't search for Love; manifest it.

Deuteronomy 32:18. "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee."

Two witnesses are always necessary.

We have an external witness in Scripture; we ourselves are the other witness that must confirm the external witness.

God's witness is the Bible; but there must be another witness to confirm or duplicate it.

Man experiences Scripture

Scripture must be fulfilled in me.

There is no one in all eternity that can replace you. That is why you have to be saved, or the Living Temple cannot be completed.

You are a stone in this living temple

God was very specific when He made you the unique being that you are.

I will not be "lost in the crowd" for the simple reason that God did not lose me in the crowd.

I am individualized, and I tend forever and ever toward greater individualization.

Meek = to be self-disciplined., or well trained.

The "meek" shall inherit the world because they have learned to use their imagination.

Neville 10-04-1968

POWER AND WISDOM

Although man develops more and more power on earth, it is like kindergarten, compared to the power that is his in the New Age. Christ within you as your hope of glory is the personification of this power

Knowing himself to be all power, Jesus turned to those who followed him, and said: "Wait in the city until you are clothed with power from on high." You are clothed with that power when the Holy Spirit, symbolized as a dove, descends upon you.

Clothed with the power from on high, Jesus entered the synagogue, opened the Book of Isaiah to the 61st chapter, and read: "The Spirit of the Lord is upon me. He has anointed me to preach good news to the poor and to release the captives." Closing the book, he handed it to the attendant and said: "Today the scripture you have just heard has been fulfilled." The Old Testament predicted the coming of the New Age, called the kingdom of God. By this statement, Jesus claimed to be its fulfillment, for when the dove descended he knew he was the Messiah, the embodiment of power and wisdom.

When Pilate, the personification of logic and reason, asked: "Where are you from?" Jesus did not answer. But when he said: "Do you not know I have the power to release or crucify you," Jesus replied: "You have no power over me unless it is given you from within." In other words, if I do not give my power to you, you have none.

In the above statement the word "anothen" is translated "from above," but its true meaning is "from within." This same word is used when Nicodemus is told: "Unless you are born from within, you cannot enter the kingdom of God."

The power from within is life-giving and entirely different from the power of this world. If you desired to physically leave this room, as an animated being I would have no power to hold you here. But as a life-giving spirit, I could hold and control your actions.

As a life-giving spirit, I have entered a scene from within. Those who were present could not see me; yet I was so alive with power in myself, that I knew if I arrested it, everything I perceived would stand still. I did, and instantly everyone and everything was stilled. I examined them to discover that they were dead as though made out of clay. Then I released that power in myself, and everyone once more became animated, and continued to fulfill their intentions. Possessing no power in them, I did not release the power in them but in me.

Only when you wear the Human Form Divine - which is the embodiment of love - will you exercise this power. It is never exercised here, for your power is too great. You could, by arresting an army, rearrange their intention, release them, and they would execute your instructions - even if it meant their death. But wisdom goes hand in hand with that power. Paul asks: "Has not God made foolish the wisdom of the world? In the wisdom of God the world does not know God through wisdom. The foolishness of God is wiser than men and the weakness of God is stronger than men."

God cannot be found through studying scripture. He must be revealed! God either reveals himself to you, or you remain ignorant as to who he is. God first revealed himself to Moses as destructive power, saying: "I AM the Lord. I appeared to Abraham, Isaac, and Jacob as God Almighty, but by my name I AM I did not make myself known to them."

The patriarchs Abraham, Isaac, and Jacob knew only sheer power, but Moses knew God as I AM. Revealing himself as power, then as I AM, when God's son calls you father, you will know who you really are. This is the wisdom of God as opposed to the wisdom of man.

A friend of mine shared this vision with me. He said: "I am driving my car, when suddenly I am airborne, gliding over the treetops. Navigating the car by body-English, it rises as I lighten my body and descend with my body weight. Suddenly I panic, and must have crashed because I lost consciousness and the next thing I knew I was in a humanoid body such as I have never seen. The outside was dead, beige dust like the coals of a fireplace, with two holes where the eyes should be.

"I am not alone, there are others but they seem to be mindless water carriers. Asking a question of one, he pointed to a large boulder made of the same substance as my body. I climbed this rock and saw you, Neville, wearing a similar body. At your side was a mindless, brainless automaton.

"We began to talk, and I opened my wallet to show you a card which implied I was a writer. The man at your side questioned you and you answered him very superficially, conveying to me with a look that the man was incapable of understanding anything. Then you and I were alone, and you said: ‘No one can deny you the next four reunions with God.’ I did not understand the words, but your manner implied they were very important, and a joy permeated my being as I awoke."

These fleshly garments look like the garments he saw, when seen from a certain level. Paul tells us that the first man (Esau, Cain, etc.) is the man of dust, but the second man (Christ) is the man of heaven. (I Corinthians 15)

These bodies of dust are moved by a power from within. Blake explained this so beautifully, when he said: 'Those in great Eternity who contemplate on death (this world) say thus, 'What seems to be is, to those to whom it seems to be, and is productive of the most dreadful consequences, to those to whom it seems to be, even of torment, despair and Eternal death. But Divine Mercy steps beyond and redeems Man in the body of Jesus.'"

Every vision has a single jet of truth in it. My friend who had the vision is now being redeemed; because no one - but no one - can prevent him from experiencing the four reunions with God, at which time Divine Mercy redeems him in the body of Jesus.

The first reunion is God's birth from within. The second is the discovery of his son, David. This is followed by the third mighty reunion, when his spiritual body is split in two and God ascends like a spiral of lightening into heaven. And finally, the fourth act appears, as the Holy Spirit embodies the form of a dove to clothe him - as you - with power from on high.

From that moment on, you are aware of an entirely different world. You will no longer be an animated body, but know yourself to be a life-giving spirit, moving through heavenly states, giving life and telling the eternal story.

Having joined those in great eternity, you too will contemplate on those who sleep in death and know that what seems to be is - to those to whom it seems to be. You will not raise a finger to change their experiences, as you will know they are necessary in the world of Caesar. Having entered the New Age, where there is no time or space, you will discover that you are every place at the same time if you so desire, and that you are the creator of it all.

You see, when you emptied yourself of your power and wisdom to take on the form of a slave in the world of time, it was at once a tragedy and yet a triumph. Just like a sucker, which breathes and feeds on its parent, knows tremendous tragedy when detached and planted separately -but it becomes the parent because of the separation. So your separation is a tragedy and yet a victory, for you do become aware of being God the Father because of it.

The fall into decay and death was purposely planned. We are all awakening and returning to the awareness of being the one body, one Spirit, one Lord, one God and Father of all. Having fallen into division, we are gathered into the unity of being the one Father, enhanced by our experiences in this world of death.

I can describe this power in words, but its true feeling must be experienced. One evening, while sitting in MacArthur Park, I watched a man walk by, stand on a corner, and light a cigarette. Then I arrested that power in me and the match remained lit, yet did not burn beyond the place it was only a moment before. The man, standing as a statue, appeared to be totally unaware of the lighted match, while the park took on the stillness of death. Then I released the power within me and watched the man blow out the match, throw it away, and continue to walk with the others. When you are clothed with the power from on high you feel it, and these things happen to you.

Because of his disbelief, man sees this power as foolishness. So Paul told the Corinthians: "Since in the wisdom of God man did not by wisdom know God, it pleased God through the folly of what we preach, to save those who believe." All that you are called upon to do is to listen to the eternal story of salvation, and believe by responding to it. Then go about your business by using your power to cushion the blows of life; and when it pleases God, you will be saved.

Although your power here is like a little firecracker compared to your real power, when you know what you want and believe you have it, your power of belief will make it so. Construct a scene which implies the fulfillment of your desire. Give it all of the sensory vividness you are capable of giving, and rest in the knowledge that its implication is the power to bring your desire into your world.

You don't have to be a brilliant scholar to use your creative power. In fact, the more brilliant you are, the less you are likely to try it. The so-called brilliant mind believes only in that which is physical and visible, and therefore does not believe a desire can be fulfilled by a simple imaginal act.

But I know the power of imagining, for I have sat quietly in my chair in my living room, constructed a scene which implied the fulfillment of my desire, gave it all of the qualities of naturalness so that it felt right - and let it be. Then, just as I would drop a seed into the ground and wait for its maturity, my seed of desire matured and fulfilled itself in my world.

Imagine whatever you desire. Believe you will receive it and go about your business in the world with patience and confidence, knowing your desire will erupt and become a reality. Use the law while you remain in the city waiting to be clothed with power from on high, for it will come.

Believe me, for God's pattern of salvation has unfolded in me. The divine drama has reached its climax. Only Caesar's history continues, and every child born of woman is fulfilling it. Moving across the screen of space for thousands of years, man experiences moments of joy and sorrow, sadness and pain, until the dramatic story of Christ unfolds from within. It takes 1260 days from God's first mighty act to the final one. Then, if the brothers decide it is your task to remain and tell the story, you will. Like Paul, I long to depart. I feel as though there is a thorn in my side and I pray to have it removed. But I will remain, knowing my grace is sufficient, for my power is made perfect in weakness.

I recall the first night I met Abdullah. I had purposely delayed going to one of his meetings, because a man whose judgment I did not trust had insisted on my attendance. At the end of the meeting, Ab approached me and said: "Neville, you are six months late." Startled, I questioned how he knew my name, when he said: "The brothers told me you would be here six months ago." Then he added: "I will remain until you have received all that I must give you. Then I will depart." He, too, may have longed to go, but he had to wait for me.

If you are serious about the study of the Bible, read the eighth chapter of Proverbs. Begin with the 22nd verse, and as you go through to the end you will discover it is all about wisdom.

Personified as a little child, wisdom says: "He who finds me, finds life and receives favor from the Lord. He who misses me injures himself. He who hates me loves death." One day, finding life in yourself, you will hold wisdom in your arms and receive favor from the Lord. But if you would rather have more of the world of Caesar, you will hate the idea of the child, because you love death.

The world and all of its conflict is essential to the work that is being done in you. But in the end, you will have these four wonderful reunions with God and find yourself in the kingdom of heaven. Your awakening and resurrection takes you from this world of death. The discovery of your Son, your ascent into heaven, and the descent of the Holy Spirit is your entrance into the New Age, where you wear the body of Christ, the power and the wisdom of God.

Now let us go into the silence.

Neville 04-21-1969

POWER CALLED "THE LAW"

Any presentation of a doctrine must show that it has specific reference to life now, as well as hereafter, for secularized man is far more concerned with the present than with the future. So, if you would interest anyone in the truth, you must first appeal to the power they can experience here and now; for the promise is so fantastic that if they heard it first they might turn away in disgust. Show them what they can do right here and now. Get their interest in the power called "The Law," and then perhaps they will desire to know of the promise.

Let me share with you now a couple of stories a gentleman shared with me this week. He said: "About ten days ago my wife told me of a little girl only fourteen months old who had developed lumps on her neck [in] which - when the doctor removed and tested a lump - there were signs of cancer. Three specialists had been brought in and each separately had declared the child had cancer. Only one doctor, looking at the results questioned the verdict, but they were keeping the child in the hospital for further examination. As I listened to her story I cued my wife's voice out to the point that I couldn't even hear what she was saying, but hearing her voice, I reconstructed the story and heard its revision in my minds eye. That night as I fell asleep I listened again and heard my wife tell me the revised story. A few days later the doctors made another test from another lump and the vote was unanimous, the child did not have cancer. And since they had performed no remedial treatment in the hospital, they determined she never did have cancer, for without treatment the child could not have overcome the condition. When my wife heard the new verdict she told the grandmother and the mother what I had done, but they could not believe that an imaginal act has any power of causation."

To the world it is the height of insanity to believe that imagining creates reality, yet every mystic knows that every natural effect has a spiritual cause. A natural cause only seems to be. It is a delusion of this world, as man's memory is so poor he cannot relate what is taking place now to a former imaginal act. Always looking for physical causation, man cannot believe he imagined anything that could have produced such a physical effect; yet I tell you: as you sit alone and imagine you are setting a cause in motion, and when you see its effects you may deny the imaginal state, but your "now" is alive and real to you because of an imaginal act on your part and for no other reason. Your imagination sets everything in motion, but your memory is faulty; therefore you may look upon one who claims life is caused by imagination as a fool - yet Blake would call you an idiot reasoner, not a man of imagination. Now, my friend continued, saying: "Driving home from work the other night I was thinking I could use a little more cash, as Uncle Sam would be making demands upon my income. Then I began to imagine lovely, green, crisp currency raining down on me. For about one minute I lost myself in a little shower of green currency. Then the traffic demanded my attention and I assumed my normal, alert state and forgot all about my imaginal act until the morning of the fifteenth of April. At that time my boss entered the office and said: `You will receive a ten per cent raise in salary retroactive to April first,' and handed me a check."

Now, let me warn you tonight, wait until you get home to try it. It's much better to imagine the crisp currency falling on your bed than on the freeway! But do it, for I tell you everything is an imaginal act. There is no such thing as physical causation. It's all imaginal, but the world will not accept it. They laugh at the man of imagination but they cannot disprove it. A man may physically strike another. That was the physical cause while the blow he received was the effect; therefore the whole thing appeared to be constructed physically, but I ask you: what preceded the impulse to strike? That impulse was the unseen cause, which was an imaginal act. The world is brought into being by imagination and sustained by imagination, and when imagination no longer sustains it, it dissolves and leaves not a trace behind. One must approach the gospel on this level first. If one's interest is aroused on this level and it is proved to be true in the testing, then they may be interested in hearing about the promise.

Now I go back to the little girl. Judged by human standards the garment she wears is only fourteen months old, but the wearer of that garment is as old as God himself, and God has no beginning and no end. He chose us in him, not when we came out from our mother's womb, but before the foundation of the world. Before physical creation you and I were chosen in him for a purpose, for without purpose what would anything matter if death was final? Many tyrants believe that, and with those kinds of thoughts you cannot blame them for being a tyrant. If you believed death ended it all you would no doubt do as they do. You would agree with Macbeth, when Shakespeare had him say: "It is a tale told by an idiot, full of sound and fury signifying nothing." That's what the world would have to be if there was no promise, no purpose or meaning behind it. But if you can get their interest in the law enough to test it and it proves itself in performance, then you can tell them the greatest story in the world in the hope that they will believe or begin to believe it.

Not a thing said of Jesus can be proved outwardly. He can only be known by the visionaries. While living in this mortal body and known only by the mask I wear, the incredible story called Jesus Christ has unfolded in me. I have taken you, my friends, into my confidence and shared my experiences with you in the hope that you will believe me. You see me as alive and well, yet I know what it is to be crucified, buried, and resurrected. While in my heavenly body I chose one among you to give my immortal eyes that have been turned inward, not outward, that confirmation of my words may come from her. She has seen me nailed on a cross, which was burned to the ground leaving golden, liquid light at its base, just as I told her it had happened to me. No one can persuade her that she did not have that experience, any more than someone could persuade me that I did not have the experience.

Now this lady knows who Jesus is. Knowing me as a man with all of the weaknesses of the flesh and its limitations, she had gone beyond the mask through vision and seen who Jesus really is. He has made known unto me the mystery of his will according to his purpose which he set forth in Christ as a plan for the fullness of time, that he may unite all things in him - things in heaven and things on earth. Jesus is God's plan of salvation which is in you. That plan has erupted in me and I have shared my experiences with you who come here, and also in my book, Resurrection.

Now, only the visionary, only he who has the immortal eyes, will actually know who Jesus is, for he is from above and is not of this world at all. It was he who said: "You are from below and I am from above. You are of this world and I am not of this world"; yet, throughout history, man has been looking for Jesus in the Near East. Those who have not had the visions claim they know the spot where he was crucified and buried, the road he walked, and even claim to have a little piece of wood from the cross upon which he was nailed. They

perpetuate a tradition, making void the word of God as told us in the 15th chapter of Matthew. Keeping the traditions of a physical Jesus alive, the truth has been made void, as Jesus is not a physical being but a pattern buried in every one. When this pattern erupted in me, I was as surprised as anyone could be, and although I still remain in this weak little garment of flesh and continue to suffer through all the temptations of the world, I cannot deny my visions.

Now I have given my immortal eyes to one who in turn gave them to another, who will in turn give them to another, that they may all become eyewitnesses, as Luke speaks of in the beginning of his story, saying: "Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were presented to us by those who from the beginning were eyewitnesses..." Then he added this thought: "…and ministers of the word, it seemed good to me also, to write a narrative, most excellent Theophilus, concerning the things which have been accomplished among us." Luke was able to tell all who loved God (called Theophilus) the truth because of the eyewitnesses. But when the eyewitnesses depart this world the ministers multiply. They are men without vision who never knew the one who, while walking in the flesh, gave his eyes to those who bore witness to his story. Having witnessed the drama as it unfolded within him, they depart this world and leave only the ministers of the word, who build organizations and make a little god out of the man who - while like all other men - experienced God's plan of salvation in him. They say nothing of the pattern's eruption, but only of the external man - when there is no external Jesus.

You could look from now until the end of time and never find any convincing evidence of the historicity of one called Jesus - yet he is real. He is your true being, your hope of glory. Do you not realize that Jesus Christ is in you? Unless, of course, you fail to meet the test. Test him on his level. Test your creative power, called the law. Imitate my friend and allow a gentle shower of currency to fall upon you. Believe you have received them and you will. Then share your knowledge with others and show them that scripture has a specific reference to life, now! Do not start with the hereafter. You can tell them of the promise later. And remember: nothing is impossible to imagination and the world is created in the imagination.

As a reasoning being you are not responsible to make anything happen. But as a man of imagination you simply imagine it is! My friend knows nothing about cancer. If he saw a cancer cell under a microscope he wouldn't recognize it. He is not a doctor and knows no more about the human body than I do, but he does know what his wife would tell him if the verdict was reversed and the child was well. When his wife told her friend of her husband's imaginal act, the friend (as the world) dismissed the idea, for she could not believe that causation was mental. To her everything has a physical cause and must be cured physically, yet I tell you: life itself is an imaginal journey. My friend heard his wife tell him of the child and then, knowing what he wanted to hear, he changed her words in his imagination. That is all he did. And those words could not return unto him void, but had to accomplish that which he purposed on the inside. He did nothing on the outside to bring it to pass. He simply remained faithful to his imaginal act and it was fulfilled.

I ask you to try it, and then turn to your neighbors and say: "Did it ever occur to you that your world is caused - not by the obvious, but by an unseen imaginal act?" You may interest them that way and if you do, ask them to try it. If they do, and it comes to pass then you can present them with the promise. You can tell them how their weak little garment is transformed as they rise from the dead into life everlasting. I tell you: you will be a completely transformed being with a human face, human hands and voice; but the form you wear cannot be described other than light.

The one thing that separates man from all other creation is his hand. The monkey doesn't have a hand. It cannot fashion, but with a hand you can become a builder. The first word in the name YOD HEY VAV HEY means "hand." It is the hand of the creator that fashions. If you could not fashion a suit of clothes for your body you would have to go nude, but given a hand you can turn yourself into the Father's image, which is a fiery being that you will awaken and know yourself to be.

The majority of the people you speak to will not listen to you. They would rather remain the same little being they know themselves to be and to continue to wear a garment of flesh and blood which must be taken to the bathroom several times a day to perform its normal functions. Can you imagine the hell you would experience if restoration were perpetuated forever? But this is not the body you wear when you know yourself to be God. It is entirely different. It is a heavenly body - a body of fire and air that you are destined to awaken as, for that is the one body we will all know ourselves to be. But while you are here, don't neglect the law. Use it every moment of time. Nothing is beyond your ability to imagine it. You are not responsible for making it so, you simply imagine it is so and let it be so! That is how the world in which we live came into being.

Before you judge me I ask you to test my words. It would be foolish to pass judgment on something you haven't tested. I have known those who claim they do not like something even though they have never tried it, but I tell you: you can acquire a taste for anything. I remember the first time I had an oyster. I was about eleven years old when mother and I visited the little island of St. Croix. In those days there were no hotels, only rooming houses and we all sat at the same common table. Everyone there spoke Danish and I couldn't understand one word they were saying, so I watched and did as they were doing. On the plate before me sat a dish with six little things in shells placed on it. Since I had never seen anything like it before, I watched the hostess. She picked up a little fork, stuck it into one of the things, and as she placed it in her mouth her face burst into a wonderful smile. Expecting the same thing, I picked up my fork, stuck it in the thing and put it in my mouth. Well, it wouldn't go down and I couldn't spit it out. Paralyzed, I realized that if I died in the attempt I had to swallow that thing, and when I did I looked down and turned green as I realized I had five more to go. But I did it, and now I love oysters in any form.

So I say: you can acquire a taste for anything in this world as well as the heavenly world. Start with the law. Learn how it works, and after proving it in performance you may desire to discover who Jesus really is. You may have been taught that a woman called Mary was impregnated by God and brought forth a physical son who was named Jesus; yet I tell you: I am a normal person, not formerly educated, married, once divorced, with two children - but I have experienced everything said of Jesus Christ in the gospel. And I gave my immortal eyes to a friend (who, married twice, with children from two different men) that she may see me hanging on a cross which was set aflame and reduced to molten, golden liquid light. Seeing the body that sleeps on the bed placed on a pallet, and then on a cross, she has seen the body I wear at night, and now knows who Jesus really is. No, he is not the little garment of flesh you wear, but an eternal pattern of redemption who sleeps in it. He awoke in a garment the world knows as Neville. Having awakened, I know I am He who became humanity that humanity may become God.

God now sleeps in you. He will awake and you will experience the identical drama as recorded in the gospels by one called Jesus Christ, for there is no other and there never will be another being. Those who have been enriched by the law you have taught them may turn from you, because it takes quite a while for traditions to die - as told us in the 15th chapter of the Book of Matthew: "For the sake of your traditions you have made void the word of God." Keeping traditions alive by wearing all these silly little red and purple robes on the

outside, the unthinking millions consider themselves blessed if - as he walks by - they touch his garment, or attend a service where the great one is conducting mass. But because of those traditional beliefs the word of God is made void.

I am telling you what I know from experience. Take me seriously, because I must soon depart and those of you with the incurrent eyes will see as I have told you that you would. Then you will depart to leave behind only the ministers, who will turn my experiences into their institutional concept and once again void the word of God.

Tonight use the law and prove its power by becoming the man you imagine yourself to be. But don't forget the promise, for without the promise what would it matter if you owned the earth? I recently read the book Stalin's daughter wrote about her father. In it she told of being present when he died. She said that he was paralyzed on one side, his brain was gone, and he was physically blind; yet he saw something that caused him to raise his good hand and motion with, it as an expression of extreme hate covered his face. It was as though he were defying the devil himself who stood before him. He could have seen a composite picture of the twenty million lives he destroyed, personified as one man, causing his little hand to be raised in defiance as he departed. He didn't believe in life hereafter. He didn't believe he would be restored to life, therefore he felt free to do everything and anything he wanted to. Standing on the balcony watching thousands cheer him, he would say: "Fools!" He saw them as the chaff of life, yet today these trivial people balloon Stalin as an important figure in history. But, he has to face himself now. No longer playing the part of Stalin, the same being is now a young man, healthy and strong, continuing his life, doing something that is consistent with his life to bring out that plan of salvation called Jesus, which - hidden in him - he denied while he was here.

I ask you to use this power called the law. Simply determine what you want and imagine a scene which would imply you have realized it. Enter into the spirit of the scene. Participate in it by giving it sensory vividness. Then relax as you feel its reality. Don't consider the means. Know your desire is already an accomplished fact and you are now reveling in it. Then have faith, for faith is loyalty to your unseen reality. Your imaginal act, although unseen, is reality for God did it. If I asked you who is imagining it, you would respond: "I am" and that is God's name forever and forever.

Learn to live in your imagination morning, noon, and night. This gentleman whose experiences I shared with you tonight told me that when he first heard me he thought I was crazy; but he tried it, and although it didn't make sense it worked. I know the law and the promise do not make sense from a worldly point of view, yet I tell you: there is a plan of redemption buried in you which will erupt in the fullness of time and you will experience all that is said of a man called Jesus in scripture. Then you will know he was never a physical being, but the name of a plan. Jesus is Jehovah, who is your own wonderful I AM.

The root of the Greek word translated "gather" in the expression used in the first chapter of Ephesians is "head." That is where we will all gather together, for that is where we were all crucified and buried. And it is from the head that we resurrect. Returning from this external world, we gather all together into the one state which is in the head. James Dean once said: "The creator of this infinite unity resembles an infinite brain and we but brain cells in the mind of the dreamer." And now the brain cell is expanding within the one brain!

Now let us go into the silence.

NEVILLE GODDARD

Prayer: The Art of Believing

Goddard Publications

145 West 55th Street

New York 1945

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Click for More Free Books by Neville Goddard.

Contents

Chapter 1: Law of Reversibility 6

Chapter 2: Dual Nature of Consciousness 12

Chapter 3: Imagination & Faith 19

Chapter 4: Energy & Power 29

Chapter 5: Law of Thought Transmission 35

Chapter 6: Good Tidings 55

Chapter 7: The Greatest Prayer 60

Prayer is the master key. A key may fit one door of a house, but when it fits all doors it may well claim to be a master key. Such and no less a key is prayer to all earthly problems.

Chapter 1: Law of Reversibility

"Pray for my soul, more things are wrought by prayer than this world dreams of" (Tennyson).

Prayer is an art and requires practice. The first requirement is a controlled imagination. Parade and vain repetitions are foreign to prayer. Its exercise requires tranquility and peace of mind, "Use not vain repetitions," for prayer is done in secret and "thy Father which seeth in secret shall reward thee openly." The ceremonies that are customarily used in prayer are mere superstitions and have been invented to give prayer an air of solemnity. Those who do practice the art of prayer are often ignorant of the laws that control it. They attribute the results obtained to the

ceremonies and mistake the letter for the spirit. The essence of prayer is faith; but faith must be permeated with understanding to be given that active quality which it does not possess when standing alone. "Therefore, get wisdom; and with all thy getting get understanding."

This book is an attempt to reduce the unknown to the known, by pointing out conditions on which prayers are answered, and without which they cannot be answered. It defines the conditions governing prayer in laws that are simply a generalization of our observations

The universal law of reversibility is the foundation on which its claims are based.

Mechanical motion caused by speech was known for a long time before anyone

dreamed of the possibility of an inverse transformation, that is, the reproduction of speech by mechanical motion (the phonograph). For a long time electricity was produced by friction without ever a thought that friction, in turn, could be produced by electricity. Whether or not man succeeds in reversing the transformation of a force, he knows, nevertheless, that all transformations of force *are* reversible. If heat can produce mechanical motion, so mechanical motion can produce heat. If electricity produces magnetism, magnetism too can develop electric currents. If the voice can cause undulatory currents, so can such currents reproduce the voice, and so on. Cause and effect, energy and matter, action and reaction are the same and inter-convertible.

This law is of the highest importance, because it enables you to foresee the inverse transformation once the direct transformation is verified. If you knew how you would *feel* were you to realize your objective, then, inversely, you would know what state you could realize were you to awaken in yourself such feeling. The injunction, to pray believing that you already possess what you pray for, is based upon a knowledge of the law of inverse transformation. If your realized prayer produces in you a definite feeling or state of consciousness, then, inversely, that particular feeling or state of consciousness *must* produce your realized prayer. Because all transformations of force are reversible, you should always assume the feeling of your fulfilled wish.

You should awaken within you the *feeling* that you are and have that which heretofore you desired to be and possess. This is easily done by contemplating the joy that would be yours were your objective an accomplished fact, so that you live and move and have your being in the feeling that your wish is realized.

The feeling of the wish fulfilled, if assumed and sustained, must objectify the state that would have created it. This law explains why "Faith is the substance of things hoped for, the evidence of things not seen" and why "He calleth things that are not seen *as though they were* and things that were not seen become seen." Assume the feeling of your wish fulfilled and continue feeling that it is fulfilled until that which you feel objectifies itself.

If a physical fact can produce a psychological state, a psychological state can produce a physical fact. If the effect (a) can be produced by the cause (b), then inversely, the effect (b) can be produced by the cause (a). Therefore I say unto you, "What things soever ye desire, when ye pray, believe that ye have received them, and ye shall have them" (Mark 11:24).

Chapter 2: Dual Nature of Consciousness

A clear concept of the dual nature of man's consciousness must be the basis of all true prayer. Consciousness includes a subconscious as well as a conscious part. The infinitely greater part of consciousness lies below the sphere of objective consciousness. The subconscious is the most important part of consciousness. It is the cause of voluntary action. The subconscious is what a man *is*. The conscious is what a man *knows*. "I and my Father are one but my Father is greater than I." The conscious and subconscious are one, but the subconscious is greater than the conscious.

"I of myself can do nothing, the Father within me He doeth the work." I, objective

consciousness, of myself can do nothing; the Father, the subconscious, He doeth the work. The subconscious is that in which everything is known, in which everything is possible, to which everything goes, from which everything comes, which belongs to all, to which all have access.

What we are conscious of is constructed out of what we are not conscious of. Not only do our subconscious assumptions influence our behavior but they also fashion the pattern of our objective existence. They alone have the power to say, "Let us make man—objective manifestations—in our image, after our likeness." The whole of creation is asleep within the deep of man and is awakened to objective existence by his subconscious assumptions. Within that blankness we call sleep there is a

consciousness in unsleeping vigilance, and while the body sleeps this unsleeping being releases from the treasure house of eternity the subconscious assumptions of man.

Prayer is the key which unlocks the infinite storehouse. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Prayer modifies or completely changes our subconscious assumptions, and a change of assumption is a change of expression.

The conscious mind reasons inductively from observation, experience and education. It therefore finds it difficult to believe what the five senses and inductive

reason deny. The subconscious reasons deductively and is never concerned with the truth or falsity of the premise but proceeds on the assumption of the correctness of the premise and objectifies results which are consistent with the premise. This distinction must be clearly seen by all who would master the art of praying. No true grasp of the science of prayer can be really obtained until the laws governing the dual nature of consciousness are understood and the importance of the subconscious realized.

Prayer—the art of believing what is denied by the senses — deals almost entirely with the subconscious. Through prayer, the subconscious is suggested into acceptance of the wish fulfilled, and, reasoning deductively, logically unfolds it to

its legitimate end. "Far greater is He that is in you than he that is in the world."

The subjective mind is the diffused consciousness that animates the world; it is the spirit that giveth life. In all substance is a single soul — subjective mind. Through all creation runs this one unbroken subjective mind. Thought and feeling fused into beliefs impress modifications upon it, charge it with a mission, which mission it faithfully executes.

The conscious mind originates premises. The subjective mind unfolds them to their logical ends. Were the subjective mind not so limited in its initiative power of reasoning, objective man could not be held responsible for his actions in the world. Man transmits ideas to the subconscious

through his feelings. The subconscious transmits ideas from mind to mind through telepathy. Your unexpressed convictions of others are transmitted to them without their conscious knowledge or consent, and if subconsciously accepted by them will influence their behavior.

The only ideas they subconsciously reject are your ideas of them which they could not wish to be true of anyone. Whatever they could wish for others can be believed of them, and by the law of belief which governs subjective reasoning they are compelled to subjectively accept, and therefore objectively express, accordingly.

The subjective mind is completely controlled by suggestion. Ideas are best suggested when the objective mind is

partly subjective, that is, when the objective senses are diminished or held in abeyance. This partly subjective state can best be described as *controlled reverie*, wherein the mind is passive but capable of functioning with absorption. It is a concentration of attention. There must be no conflict in your mind when you are praying. Turn from what *is* to what *ought to be*. Assume the mood of fulfilled desire, and by the universal law of reversibility you will realize your desire.

Chapter 3: Imagination & Faith

Prayers are not successfully made unless there is a rapport between the conscious and subconscious mind of the operator. This is done through imagination and faith.

By the power of imagination all men, certainly imaginative men, are forever casting forth enchantments, and all men, especially unimaginative men, are continually passing under their power. Can we ever be certain that it was not our mother while darning our socks who began that subtle change in our minds? If I can unintentionally cast an enchantment over persons, there is no reason to doubt that I am able to cast intentionally a far stronger enchantment.

Everything, that can be seen, touched,

explained, argued over, is to the imaginative man nothing more than a means, for he functions, by reason of his controlled imagination, in the deep of himself where every idea exists in itself and not in relation to something else. In him there is no need for the restraints of reason. For the only restraint he can obey is the mysterious instinct that teaches him to eliminate all moods other than the mood of the fulfilled desire.

Imagination and faith are the only faculties of the mind needed to create objective conditions. The faith required for the successful operation of the law of consciousness is a purely subjective faith and is attainable upon the cessation of active opposition on the part of the objective mind of the operator. It depends

on your ability to feel and accept as true what your objective senses deny. Neither the passivity of the subject nor his conscious agreement with your suggestion is necessary, for without his consent or knowledge he can be given a subjective order which he must objectively express. It is a fundamental law of consciousness that by telepathy we can have immediate communion with another.

To establish rapport you call the subject mentally. Focus your attention on him and mentally shout his name just as you would to attract the attention of anyone. Imagine that he answered, and mentally hear his voice. Represent him to yourself inwardly in the state you want him to obtain. Then imagine that he is telling you in the tones of ordinary conversation what you want to

hear. Mentally answer him. Tell him of your joy in witnessing his good fortune. Having mentally heard with all the distinctness of reality that which you wanted to hear and having thrilled to the news heard, return to objective consciousness. Your subjective conversation must awaken what it affirmed.

“Thou shalt decree a thing and it shall be established unto thee.” It is not a strong will that sends the subjective word on its mission so much as it is clear thinking and feeling the truth of the state affirmed. When belief and will are in conflict, belief invariably wins. “Not by might, nor by power, but by my spirit, saith the Lord of hosts.” It is not what you want that you attract; you attract what you believe to be true. Therefore, get into the spirit of these mental conversations and give them the

same degree of reality that you would a telephone conversation. “If thou canst believe, all things are possible to him that believeth. Therefore, I say unto you, what things soever you desire, when you pray, believe that ye received them, and ye shall have them.” The acceptance of the end wills the means. And the wisest reflection could not devise more effective means than those which are willed by the acceptance of the end. Mentally talk to your friends as though your desires for them were already realized.

Imagination is the beginning of the growth of all forms, and faith is the substance out of which they are formed. By imagination, that which exists in latency or is asleep within the deep of consciousness is awakened and is given form. The cures

attributed to the influence of certain medicines, relics and places are the effects of imagination and faith. The curative power is not in the spirit that is in them, it is in the spirit in which they are accepted. “The letter killeth, but the spirit giveth life.”

The subjective mind is completely controlled by suggestion, so, whether the object of your faith be true or false, you will get the same results. There is nothing unsound in the theory of medicine or in the claims of priesthood for their relics and holy places. The subjective mind of the patient accepts the suggestion of health conditioned on such states, and as soon as these conditions are met proceeds to realize health. “According to your faith be it done unto you for all things are possible to him that believeth.” Confident expectation

of a state is the most potent means of bringing it about. The confident expectation of a cure does that which no medical treatment can accomplish.

Failure is always due to an antagonistic auto-suggestion by the patient, arising from objective doubt of the power of medicine or relic, or from doubt of the truth of the theory. Many of us, either from too little emotion or too much intellect, both of which are stumbling blocks in the way or prayer, cannot believe that which our sense deny. To force ourselves to believe will end in greater doubt. To avoid such counter-suggestions the patient should be unaware, objectively, of the suggestions which are made to him. The most effective method of healing or influencing the behavior of others consists in what is

known as “the silent or absent treatment.” When the subject is unaware, objectively, of the suggestion given him there is no possibility of him setting up an antagonistic belief. It is not necessary that the patient know, objectively, that anything is being done for him. From what is known of the subjective and objective processes of reasoning, it is better that he should not know objectively of that which is being done for him. The more completely the objective mind is kept in ignorance of the suggestion, the better will the subjective mind perform its functions. The subject subconsciously accepts the suggestion and thinks he originates it, proving the truth of Spinoza’s dictum that we know not the causes that determine our actions.

The subconscious mind is the universal

conductor which the operator modifies with his thoughts and feelings. Visible states are either the vibratory effects of subconscious vibrations within you or they are vibratory causes of the corresponding vibrations within you. A disciplined man never permits them to be causes unless they awaken in him the desirable states of consciousness. With a knowledge of the law of reversibility, the disciplined man transforms his world by imagining and feeling only what is lovely and of good report. The beautiful idea he awakens within himself shall not fail to arouse its affinity in others. He knows the savior of the world is not a man but the manifestation that would save. The sick man’s savior is health, the hungry man’s is food, the thirsty man’s savior is water. He walks in the company of the savior by

assuming the feeling of his wish fulfilled. By the law of reversibility, that all transformations of force are reversible, the energy or feeling awakened transforms itself into the state imagined. He never waits four months for the harvest. If in four months the harvest will awaken in him a state of joy, then, inversely, the joy of harvest now will awaken the harvest now. “Now is the acceptable time to give beauty for ashes, joy for mourning, praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that he might be glorified.”

Chapter 4: Energy & Power

Everyone is amenable to the same psychological laws which govern the ordinary hypnotic subject. He is amenable to control by suggestion. In hypnosis, the objective senses are partly or totally suspended. However, no matter how profoundly the objective senses are locked in hypnosis, the subjective faculties are alert, and the subject recognizes everything that goes on around him. The activity and power of the subjective mind are proportionate to the sleep of the objective mind. Suggestions which appear powerless when presented directly to the objective consciousness are highly efficacious when the subject is in a hypnotic state. The hypnotic state is simply being unaware, objectively. In hypnotism,

the conscious mind is put to sleep and the subconscious powers are exposed as to be directly reached by suggestion. It is easy to see from this, providing you accept the truth of mental suggestions, that anyone not objectively aware of you is in a profound hypnotic state relative to you. Therefore “Curse not the king, no not in thy thought; and curse not the rich in the bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter” (Ecc. 10:20). What you sincerely believe as true of another you will awaken within him.

No one need be entranced, in the ordinary manner, to be helped. If the subject is consciously unaware of the suggestion, and if the suggestion is given with conviction and confidently accepted by the

operator as true, then you have the ideal setting for a successful prayer. Represent the subject to yourself mentally as though he had already done that which you desire him to do. Mentally speak to him and congratulate him on having done what you want him to do. Mentally see him in the state you want him to obtain. Within the circle of its action, every word subjectively spoken awakens objectively, what it affirms. Incredulity on the part of the subject is no hindrance when you are in control of your reverie.

Bold assertion by you, while you are in a partly subjective state, awakens what you affirm. Self-confidence on your part and the thorough belief in the truth of your mental assertion are all that is needed to produce results. Visualize the subject and imagine

that you hear his voice. This establishes contact with his subjective mind. Then imagine that he is telling you what you want to hear. If you want to send him words of health and wealth, then imagine that he is telling you “I have never felt better and I have never had more,” and mentally tell him of your joy in witnessing his good fortune. Imagine that you see and hear his joy.

A mental conversation with the subjective image of another must be in a manner which does not express the slightest doubt as to the truth of what you hear and say. If you have the least idea that you do not believe what you have imagined you have heard and seen, the subject will not comply, for your subjective mind will transmit only your fixed ideas. Only fixed ideas can

awaken their vibratory correlates in those toward whom they are directed. In the controlled reverie, ideas must be suggested with the utmost care. If you do not control your imagination in the reverie, your imagination will control you. Whatever you suggest with confidence is law to the subjective mind; it is under obligation to objectify that which you mentally affirm. Not only does the subject execute the state affirmed but he does it as though the decision had come of itself, or the idea or the idea had originated by him.

Control of the subconscious is dominion over everything. Each state obeys one mind's control. Control of the subconscious is accomplished through control of your beliefs, which in turn is the all-potent factor in the visible states. Imagination and faith

are the secrets of creation.

Chapter 5: Law of Thought Transmission

“He sent his word and healed them and delivered them from their destructions.” He transmitted the consciousness of health and awoke its vibratory correlate in the one toward whom it was directed. He mentally represented the subject to himself in a state of health and imagined he heard the subject confirm it. “For no word of God shall be void of power; therefore, hold fast the pattern of healthful words which thou has heard.”

To pray successfully you must have clearly defined objectives. You must know what you want before you can ask for it. You must know what you want before you can feel that you have it, and prayer is the feeling of the fulfilled desire. It does not

matter what it is you seek in prayer, or where it is, or whom it concerns. You have nothing to do but convince yourself of the truth of that which you desire to see manifested. When you emerge from prayer you no longer seek, for you have—if you have prayed correctly—subconsciously assumed the reality of the state sought, and by the law of reversibility your subconscious must objectify that which it affirms.

You must have a conductor to transmit a force. You may employ a wire, a jet of water, a current of air, a ray of light or any intermediary whatsoever. The principle of the photophone or the transmission of the voice by light will help you to understand thought transmission, or the sending of a word to heal another. There is a strong

analogy between a spoken voice and a mental voice. To think is to speak low, to speak is to think aloud. The principle of the photophone is this: A ray of light is reflected by a mirror and projected to a receiver at a distant point. Back of the mirror is a mouthpiece. By speaking into the mouthpiece you cause the mirror to vibrate. A vibrating mirror modifies the light reflected on it. The modified light has your speech to carry, not as speech, but as represented in its mechanical correlate. It reaches the distant station and impinges on a disc within the receiver; it causes the disc to vibrate according to the modification it undergoes — and it reproduces your voice.

“I am the light of the world.” I am, the knowledge that I exist, is a light by means of which what passes in my mind is

rendered visible. Memory, or my ability to mentally see what is objectively present, proves that my mind is a mirror, so sensitive a mirror that it can reflect a thought. The re-perception of an image in memory in no way differs as a visual act from the perception of my image in a mirror. The same principle of seeing is involved in both.

Your consciousness is the light reflected on the mirror of your mind and projected in space to the one of whom you think. By mentally speaking to the subjective image in your mind you cause the mirror of your mind to vibrate. Your vibrating mind modifies the light of consciousness reflected on it. The modified light of consciousness reaches the one toward whom it is directed and impinges on the

mirror of his mind; it causes his mind to vibrate according to the modification it undergoes. Thus, it reproduces in him what was mentally affirmed by you.

Your beliefs, your fixed attitudes of mind, constantly modify your consciousness as it is reflected on the mirror of your mind. Your consciousness, modified by your beliefs, objectifies itself in the conditions of your world. To change your world, you must first change your conception of it. To change a man, you must change your conception of him. You must first believe him to be the man you want him to be and mentally talk to him as though he were. All men are sufficiently sensitive to reproduce your beliefs of them. Therefore, if your word is not reproduced visibly in him toward whom it is sent, the cause is to be found in you,

not in the subject. As soon as you believe in the truth of the state affirmed, results follow. Everyone can be transformed; every thought can be transmitted; every thought can be visibly embodied.

Subjective words - subconscious assumptions - awaken what they affirm. “They are living and active and shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent them.” They are endowed with the intelligence pertaining to their mission and will persist until the object of their existence is realized; they persist until they awaken the vibratory correlates of themselves within the one toward whom they are directed, but the moment the object of their creation is accomplished they cease to be. The word spoken

subjectively in quiet confidence will always awaken a corresponding state in the one in whom it was spoken; but the moment its task is accomplished it ceases to be, permitting the one in whom the state is realized to remain in the consciousness of the state affirmed or to return to his former state.

Whatever state has your attention holds your life. Therefore, to become attentive to a former state is to return to that condition. “Remember not the former things, neither consider things of old.”

Nothing can be added to man, for the whole of creation is already perfected in him. “The kingdom of heaven is within you.” “Man can receive nothing, except it be given him from heaven.” Heaven is your

subconsciousness. Not even a sunburn is given from without. The rays without only awaken corresponding rays within. Were the burning rays not contained within man, all the concentrated rays in the universe could not burn him. Were the tones of health not contained within the consciousness of the one whom they are affirmed, they could not be vibrated by the word which is sent. You do not really give to another—you resurrect that which is asleep within him. “The damsel is not dead, but sleepeth.” Death is merely a sleeping and forgetting. Age and decay are the sleep—not death— of youth and health. Recognition of a state vibrates or awakens it.

Distance, as it is cognized by your objective senses, does not exist for the subjective

mind. “If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall they hand lead me.” Time and space are conditions of thought; the imagination can transcend them and move in a psychological time and space. Although physically separated from a place by thousands of miles, you can mentally live in the distant place as though it were here. Your imagination can easily transform winter into summer, New York into Florida, and so on. Whether the object of your desire be near or far, results will be the same. Subjectively, the object of your desire is never far off; its intense nearness makes it remote from observation of the senses. It dwells in consciousness, and consciousness is closer than breathing and nearer than hands and feet.

Consciousness is the one and only reality. All phenomena are formed of the same substance vibrating at different rates. Out of consciousness I as man came, and to consciousness I as man return. In consciousness all states exist subjectively and are awakened to their objective existence by belief. The only thing that prevents us from making a successful subjective impression on one at a great distance, or transforming there into here, is our habit of regarding space as an obstacle.

A friend a thousand miles away is rooted in your consciousness through your fixed ideas of him. To think of him and represent him to yourself inwardly in the state you desire him to be, confident that this subjective image is as true as it were

already objectified, awakens in him a corresponding state which he must objectify. The results will be as obvious as the cause was hidden. The subject will express the awakened state within him and remain unaware of the true cause of his action. Your illusion of free will is but ignorance of the causes which make you act. Prayers depend upon your attitude of mind for their success and not upon the attitude of the subject. The subject has no power to resist your controlled subjective ideas of him unless the state affirmed by you to be true of him is a state he is incapable of wishing as true of another. In that case it returns to you, the sender, and will realize itself in you. Provided the idea is acceptable, success depends entirely on the operator not upon the subject who, like

compass needles on their pivots, are quite indifferent as to what direction you choose to give them. If your fixed idea is not subjectively accepted by the one toward whom it is directed, it rebounds to you from whom it came. “Who is he that will harm you, if ye be followers of that which is good? I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.” “There shall no evil happen to the just.” Nothing befalls us that is not of the nature of ourselves.

A person who directs a malicious thought to another will be injured by its rebound if he fails to get subconscious acceptance of the other. “As ye sow, so shall ye reap.” Furthermore, what you can wish and believe of another can be wished and believed of you, and you have no power to

reject it if the one who desires it for you accepts it as true of you. The only power to reject a subjective word is to be incapable of wishing a similar state of another—to give presupposes the ability to receive. The possibility to impress an idea upon another mind presupposes the ability of that mind to receive that impression. Fools exploit the world; the wise transfigure it. It is the highest wisdom to know that in the living universe there is no destiny other than that created out of imagination of man. There is no influence outside of the mind of man.

“Whatsoever things are lovely, whatsoever are of good report; if there be any virtue and if there be any praise, think on these things.” Never accept as true of others what you would not want to be true of you. To awaken a state within another it must first

be awake within you. The state you would transmit to another can only be transmitted if it is believed by you. Therefore, to give is to receive. You cannot give what you do not have, and you have only what you believe. So, to believe a state as true of another not only awakens that state within the other but it makes it alive within you. You are what you believe.

“Give and ye shall receive, full measure, pressed down and running over.” Giving is simply believing, for what you truly believe of others you will awaken within them. The vibratory state transmitted by your belief persists until it awakens its corresponding vibration in him of whom it is believed. But before it can be transmitted it must first be awake within the transmitter. Whatever is awake within your consciousness, you are.

Whether the belief pertains to self or another does not matter, for the believer is defined by the sum total of his beliefs or subconscious assumptions.

“As a man thinketh in his heart”— in the deep subconscious of himself— “so is he.” Disregard appearances and subjectively affirm as true that which you wish to be true. This awakens in you the tone of the state affirmed which in turn realizes itself in you and in the one of whom it is affirmed. Give and ye shall receive. Beliefs invariably awaken what they affirm. The world is a mirror wherein everyone sees himself reflected. The objective world reflects the beliefs of the subjective mind.

Some people are self-impressed best by visual images, others by mental sounds,

and still others by mental actions. The form of mental activity which allows the whole power of your attention to be focused in one chosen direction is the one to cultivate, until you can bring all to play on your objective at the same time.

Should you have difficulty in understanding the terms, “visual images,” “mental sounds” and “mental actions,” here is an illustration that should make their meanings clear: A imagines he sees a piece of music, knowing nothing at all about musical notations. The impression in his mind is purely *visual image*. B imagines he sees the same piece, but he can read music and can imagine how it would sound when played on the piano; that imagination is *mental sound*. C also reads music and is a pianist; as he reads, he imagines himself

playing the piece. The imaginary action is *mental action*.

The visual images, mental sounds and mental actions are creations of your imagination, and though they appear to come from without, they actually come from within yourself. They move as if moved by another but are really launched by your own spirit from the magical store-house of imagination. They are projected into space by the same vibratory law that governs the sending of a voice or picture. Speech and images are projected not as speech or images but as vibratory correlates. Subjective mind vibrates according to the modifications it undergoes by the thought and feelings of the operator. The visible state created is the effect of the subjective vibrations. A feeling is always accompanied

by a corresponding vibration, that is, a change in expression or sensation in the operator.

There is no thought or feeling without expression. No matter how emotionless you appear to be if you reflect with any degree of intensity, there is always an execution of slight muscular movements. The eye, though shut, follows the movements of the imaginary objects and the pupil is dilated or contracted according to the brightness or the remoteness of those objects; respiration is accelerated or slowed, according to the course of your thoughts; the muscles contract correspondingly to your mental movements.

This change of vibration persists until it

awakens a corresponding vibration in the subject, which vibration then expresses itself in a physical fact. “And the word was made flesh.” Energy, as you see in the case of radio, is transmitted and received in a “field,” a place where changes in space occur. The field and energy are one and inseparable. The field or subject becomes the embodiment of the word or energy received. The thinker and the thought, the operator and the subject, the energy and the field are one. Were you still enough to hear the sound of your beliefs you would know what is meant by “the music of the spheres.” The mental sound you hear in prayer as coming from without is really produced by yourself. Self-observation will reveal this fact. As the music of the spheres is defined as the harmony heard by the

gods alone and is supposed to be produced by the movements of the celestial spheres , so, too, is the harmony you subjectively hear for others heard by you alone is produced by the movements of your thoughts and feelings in the true kingdom or “heaven within you.”

Chapter 6: Good Tidings

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that pubisheth salvation.”

A very effective way to bring good tidings to another is to call before your minds eyes the subjective image of the person you wish to help and have him affirm that which you desired him to do. Mentally hear him tell you he has done it. This awakens within him the vibratory correlate of the state affirmed, which vibration persists until its mission is accomplished. It does not matter what it is you desire to have done, or whom you select to do it. As soon as you subjectively affirm that it is done, results follow. Failure can result only if you fail to

accept the truth of your assertion or if the state affirmed would not be desired by the subject for himself or another. In the latter event, the state would realize itself in you, the operator.

The seemingly harmless habit of “talking to yourself” is the most fruitful form of prayer. A mental argument with the subjective image of another is the surest way to pray for an argument. You are asking to be offended by the other when you objectively meet. He is compelled to act in a manner displeasing to you, unless before the meeting you countermand or modify your order by subjectively affirming a change.

Unfortunately, man forgets his subjective arguments, his daily mental conversations with others, and so is at a loss for an

explanation of the conflicts and misfortunes of his life. As mental arguments produce conflicts, so happy mental conversations produce corresponding visible states of good tidings. Man creates himself out of his own imagination.

If the state desired is for yourself and you find it difficult to accept as true what your senses deny, call before your mind's eye the subjective image of a friend and have him mentally affirm that you are already that which you desire to be. This establishes in him, without his conscious consent or knowledge, the subconscious assumption that you are that which he mentally affirmed, which assumption, because it is unconsciously assumed, will persist until it fulfills its mission. Its mission is to awaken in you its vibratory correlate,

which vibration when awakened in you realizes itself as an objective fact.

Another very effective way to pray for oneself is to use the formula of Job who found that his own captivity was removed as he prayed for his friends. Fix your attention on a friend and have the imaginary voice of your friend tell you that he is, or has, that which is comparable to that which you desire to be or have. As you mentally hear and see him, feel the thrill of his good fortune and sincerely wish him well. This awakens in him the corresponding vibration of the state affirmed, which vibration must then objectify itself as a physical fact. You will discover the truth of the statement, “Blessed are the merciful for they shall receive mercy.” “The quality of mercy is

twice blessed— it blesses him who taketh and him who giveth." The good you subjectively accept as true of others will not only be expressed by them, but a full share will be realized by you.

Transformations are never total. Force A is always transformed into more than a force B. A blow with a hammer produces not only a mechanical concussion, but also heat, electricity, a sound, a magnetic change and so on. The vibratory correlate in the subject is not the entire transformation of the sentiment communicated. The gift transmitted to another is the like the divine measure, pressed down, shaken together and running over, so that after five thousand are fed from the five loaves and two fish, twelve baskets full are left over.

Chapter 7: The Greatest Prayer

Imagination is the beginning of creation. You imagine what you desire, and then you believe it to be true. Every dream could be realized by those self-disciplined enough to believe it. People are what you choose to make them; a man is according to the manner in which you look at him. You must look at him with different eyes before he will objectively change. “Two men looked from prison bars, one saw the mud and the other saw the stars.” Centuries ago, Isaiah asked the question; “Who is blind, but my servant, or deaf, as my messenger that I sent?” “Who is blind as he that is perfect, as blind as the Lord’s servant?” The perfect man judges not after appearances, but judges righteously. He sees others as he desires them to be; he hears only what he wants to

hear. He sees only good in others. In him is no condemnation for he transforms the world with his seeing and hearing.

“The king that sitteth on the throne scattereth the evil with his eye.” Sympathy for living things—agreement with human limitations—is not in the consciousness of the king because he has learned to separate their false concepts from their true being. To him poverty is but the sleep of wealth. He does not see caterpillars, but painted butterflies to be; not winter, but summer sleeping; not man in want, but Jesus sleeping. Jesus of Nazareth, who scattered the evil with his eye, is asleep in the imagination of every man, and out of his own imagination must man awaken him by subjectively affirming “I AM Jesus” Then and only then will he see Jesus, for man

can only see what is awake in himself. The holy womb is man's imagination. The holy child is that conception of himself which fits Isaiah's definition of perfection. Heed the words of St. Augustine, "Too late have I loved thee, for behold thou were within and it was without that I did seek thee." It is your own consciousness that you must turn as to the only reality. There, and there alone, you awaken that which is asleep. "Though Christ a thousand times in Bethlehem be born, if He is not born of in thee thy soul is still forlorn."

Creation is finished. You call your creation into being by feeling the reality of the state you would call. A mood attracts its affinities, but it does not create what it attracts. As sleep is called by feeling "I am sleepy," so, too, is Jesus Christ called by the feeling, "I

am Jesus Christ." Man sees only himself. Nothing befalls man that is not the nature of himself. People emerge out of the mass betraying their close affinity to your moods as they are engendered. You meet them seemingly by accident but find they are intimates of your moods. Because your moods continually externalize themselves you could prophesy from your moods, that you, without search, would soon meet certain characters and encounter certain conditions. Therefore, call the perfect one into being by living in the feeling, "I am Christ," for Christ is the one concept of self through which can be seen the unveiled realities of eternity.

Our behavior is influenced by our subconscious assumption respecting our own social and intellectual rank and that of

the one we are addressing. Let us seek for and evoke the greatest rank, and the noblest of all is that which disrobes man of his morality and clothes him with uncurbed immortal glory. Let us assume the feeling “I am Christ,” and our whole behavior will subtly and unconsciously change in accordance with the assumption.

Our subconscious assumptions continually externalize themselves that others may consciously see us as we subconsciously see ourselves and tell us by their actions what we have subconsciously assumed of ourselves to be. Therefore, let us assume the feeling “I AM Christ,” until our conscious claim becomes our subconscious assumption that “We all with open face beholding as in a glass the glory of the Lord are changed into the same image from

glory to glory." Let God Awake and his enemies be destroyed. There is no greater prayer for man.

I hope you have enjoyed reading Prayer: The Art of Believing by Neville Goddard.

Click for More Free Books by Neville Goddard.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

PREDESTINED GLORY

Tonight's subject is: "Predestined Glory." In the Epistle to the Hebrews, the author speaks of God as "bringing many sons unto glory." (Hebrews 2:10) What is "bringing many sons unto glory"? Well, if you read the Scriptures carefully, you will see that "glory" and "God" are synonymous. "I will make my glory to pass before you," or: "While my glory passes by . . . I will cover you with my hand" (Exodus 33:22), and: "When I pass by, I will remove my hand" (Exodus 33:23).

So, here we find "my glory" is equal to "I." "My glory passes by," and "When I pass by . . . " What is He doing? He is bringing His sons to Himself. He has chosen His sons -- unnumbered sons; and, yet, there is a number to it, but it seems like an infinite number. And the word "glory" means to "magnify," to "make self many." So,He is transforming us into Himself, -- actually one with God, as God. That is the story -- the great mystery of the Christian faith.

He said, "I consider the sufferings of this present time not worth comparing with the glory that is to be revealed in us." (Romans 8:18) Then He tells us that He calls us "according to His purpose, for those whom He foreknew, He also predestined to be -- " conformed to the image of the Son . . . "and those whom He predestined, He also called; and those whom He called, He also justified; and those whom He justified, He also glorified." (Romans 8:28-30)

So, here we have five terms: "foreknew," "predestined," "called," "justified," and "glorified," -- the affirmation of predestination. And there is no way of interpreting these terms to avoid such a conclusion. You are predestined to be God!

Now, you may say, "Well, now, look at the things that I have done, the horrible things that I have done!" It doesn't really matter. We have all done them, or we are doing them, or we will do them; but that does not interfere with God's predestined plan. There we have in five terms the structure of God's plan of giving Himself to us, not as something that is great on the outside, but giving Himself to us. So, we actually become God!

Now, I know the priesthoods of the world scare us to death trying to make us conform to their concept of what a man ought to be in order to enter into the Kingdom of Heaven. May I tell you? fitness for the Kingdom of Heaven is the consequence, not the condition, of His glory. When He calls you, -- and He calls you individually, -- you could be the most unclean being in the world, judged by human standards; but God calls us according to His purpose. Now, when He is ready, He'll take you into His body, for His body is the Eternal Temple, now made up of living stones -- not dead stones; and only God knows that you are not fitted, but you are fitted by reason of His call. When He calls you, He incorporates you into His body, and that incorporation fits you for the Kingdom of Heaven! So, "fitness" is the consequence, not the condition, of His glory.

Now, let me share with you my own experience of the Call. It was this month back in 1929. I was then a dancer. I was 24 years of age, searching -- searching for an experience of God. If any one went into blind alleys looking, I did. I tried everything, trying to find Him. No; I didn't try dope; I didn't smoke marijuana. No, I didn't go in for that. First of all, I couldn't afford liquor, and Prohibition was on in those days, and I wasn't in the habit of drinking. I couldn't afford it, and there was no liquor around unless you went to some expensive "speak-easy." Well, I couldn't afford it. But I was searching for God. I thought maybe a certain diet, like a strict vegetarian -- maybe that would do it. I tried that.

When I was 24 I went to sleep perfectly normally, as I do today; and during the night I was taken in Spirit into the Divine Assembly, and I was taken into the presence of a Recording Angel. And here sat this heavenly being -- a desk at a slant, with a huge ledger open before her, with a quill pen. She said nothing. I said nothing. I was simply taken in Spirit. I had no control of the action; it was all automatic. I stood at her side -- at her left side. She turned, and she looked me in the eye -- turned her left face and just looked at me. Then she turned back to the ledger, and wrote something or checked someting in that ledger.

Then I was taken into the presence of the Risen Lord -- Infinite Love -- Man. Yes, -- Man! And here is the "Ancient of Days" -- not an old man -- but a man without beginning, without end, -- an Eternal Being -- all Love. All I can say of this one: He is the "Ancient of Days." And he asked me to name the greatest thing in the world, and I replied with the words of Paul, automatically as though I were prompted. I didn't stop for one second to think. I just simply automatically used the words of Paul: "Faith, hope and love; these three; but the greatest of these is love." (First Corinthians 13:13) At that moment, He embraced me. At the moment of our embrace, our bodies fused, and I became one with the body of the spirit of the Risen Lord.

Until you experience it, you will never know such infinite love -- just love, sheer love. And while I am embraced by Infinite Being, who is all Love, a voice rang out -- out of the blue, and it said, "Down with the bluebloods." At that moment, I found myself in the presence of Almighty Power, -- Man. Yes, it's a man! Not the Ancient of Days, -- the face differed now; and here is Almighty Power, but a man; and without using his vocal cords, without using his lips, I heard what he thought. He commanded me, without using words by the use of lips; and I heard within me that which he thought, and he said to me, "Time to act." And with that, I was simply propelled -- catapulted out of that Divine Assembly back into this little body that was reclining on its bed, about 4:00 in the morning in the month of July of 1929. From that moment on, things began to happen within me. I had no idea what it meant to act. But he said, "Time to act," and then within me things began to unfold.

Every one will be called. Every one will be incorporated into this one body, for "There is only one body, one spirit, one

Lord, one God and Father of all." (Ephesians 4:4-6) Each will be called in his own good order. No one can tell me that he feels himself fit for the Kingdom of Heaven. There is not one man in the world, -- by "man," I mean generic man, -- that thinks himself so good that he thinks he is worthy of it. No one can tell me honestly he thinks himself worthy of it. So, forget it when some one tries to scare you into believing you've got to make an effort beyond the effort that you have made in order to qualify for the Kingdom, for fitness is the consequence, not the condition, of His glory. When He fuses us, He has already made the choice at the beginning. "Before the foundation of the world, He chose us in Him," (Ephesians 1:4) -- then sending us into this world of horror. This is a world of horror, a world of death; and we pass through all the furnaces of experience in this world; and while we are in it, we are called. At the very moment of being called, the embrace purifies you, -- at that very moment.

Now, the body of flesh and blood cannot inherit the Kingdom of Heaven; so I was not in this body when I stood before His presence. I was in a spirit body, but I was conscious of being Neville.. I was conscious of being all that, as a man called "Neville," I thought I had done. I wasn't proud of my 24 years on this earth. I had done many things of which I was ashamed; and yet, in spite of all the things I had done in 24 years, He still called me, for at that moment in time that one stone was necessary. He is rebuilding His temple. The temple has been shattered purposely, deliberately; and we are the fragmented parts of that temple. And the parts go through all the furnaces of experience in this world; and He knows exactly what stone He wants now, at this moment. And He calls that stone. It's a person -- it's you! And He is calling you to glorify you, but He glorifies you with Himself.

So, here are the five terms: "Those whom he foreknew, He also predestined to be conformed to the image of His son; and those whom He predestined, He also called; and those whom He called, He justified; and those whom He justified, He glorified." (Romans 8:28-30) Justification is the Divine Acquittal. Whatever I did in all ages that passed between that moment when I fell with God, -- for He brought us all into one body, and one body fell and fragmented itself into the unnumbered races and nations in the world.

Now, He calls us, one by one; and when you are called, though unfit, He justifies you; and justifying you is simply Divine Acquittal. You are acquitted of all the things that you have ever done. Then comes glorification; and glorification is the gift of Himself to you. You become one with God, -- because there aren't two gods; you are God, though you remain in the little garment of flesh for a while. You remain in this little garment of flesh -- still weak, still limited, with all the limitations of the flesh, until that moment in time when He takes it off for the last time, and you awake then as God, without loss of identity.

So, let no one scare you that you are not fitted for the Kingdom of Heaven. That choice has already been made. "You were chosen in Him before the foundation of the world" (Ephesians 1:4), and you are sent out and told that you are going to suffer. Read it in the Book of Genesis. You will go into a land -- a strange land, and you will be enslaved there -- enslaved for "four hundred years," -- not four hundred years as you and I measure time. This cross of flesh (indicating the physical body) is "four hundred," for four hundred is simply the numerical value of the last letter of the Hebrew alphabet, whose symbol is that of a cross. It is the "taw," the 22d letter; and this is the cross on which God is crucified, and you suffer while you wear the body of flesh and blood. We are enslaved by the body that we wear.

No matter what you own in this world, -- if you owned the whole vast world, and all were your slaves, you could not command one slave in your world to eat for you and assimilate for you. You have to eat, assimilate and eliminate for yourself. You are a slave of the body that you wear; and you will wear it for the "four hundred years," until that moment in time when you are called.

Now, when you are called, you are incorporated into the Body of Love. From then on, you "taste of the powers of the age to come" (Hebrews 6:5, Revised Standard Version). The powers are so fantastic; nothing known to mortal mind compares with the power that is yours to be exercised after you are called. And then the body comes off for the last time. But you could not exercise this power until you are first incorporated into the Body of Love. For, if you had this power, minus Love, you could destroy the universe!

Nothing in the world compares with this power. You could stop the whole vast world, and make time stand still, then change the motivation of these slaves on earth, and make them do your will; and it would be the most horrible will in the world. But you wouldn't <u>after</u> you were incorporated into the Body of Love. Your every motive, then, is governed by Love.

So, first comes the call. Predestined, yes; foreknowledge, yes, before you are called; and He predestined. But now comes the break, and now He calls. And He calls us, one by one, to be incorporated into His own Being, the one Spirit. For, he who is united to the Lord becomes one spirit <u>with</u> Him. So, in the end, you and I, without loss of identity, -- we are God Himself! This is the Glory of which I speak. This is the glory that was foretold in Scripture, the greatest book in the world, and the most misunderstood book in the world. It is all about <u>you</u>.

So, we are told: "And the Lord will rise upon you, and the Lord will be <u>seen</u> upon you, and His glory will be seen upon you." (Isaiah *60:1,2)- Revised Standard Version)*

His glory is Himself. And I am telling you from my own experience, we will be seen by others, and be identified by others

as God Himself! And, yet, the friend of the one who sees you -- they will stand amazed, knowing you as their friend, and yet they cannot deny what they now see. They will see you as God Himself; and there will be no uncertainty in their minds when they see you as God Himself, -- a face raised to the N^{th} degree of beauty and majesty and character beyond the wildest dream of anything on earth. And, yet, you are God; and they will know it. The day you wear the actual Body of Love, -- any one who sees that will see the most glorious sight in the world.

But the glory of which the Bible speaks is God Himself. "For I will make my glory to pass by; when my glory passes by, I will cover you with my hand" (Exodus 33:22). And then I pass by. So, the "I" is equal to "my glory." "Though you will not see my face; you will see my back, when I pass by." Why? Because. "Only the Son knows who the Father is" (Luke 10:22). So, when Paul speaks of this revelation, he speaks of it in the text that "when it pleased God to reveal His son in me."

When He reveals His son in me, He reveals me as Himself, because "No one knows who the Father is except the Son, and no one knows who the Son is except the Father" (Luke 10:22).

And, so, no one has ever seen God; but the only Son who is in the bosom of the Father, he has made him known, for it takes the Son to reveal me. When God's son stands before you and calls you "Father," then you know who you are. And that son is David. "I will tell of the decree of the Lord, and He said unto me, 'Thou art my son. Today I have begotten thee.'"

And the Lord is Jesus Christ Himself. Let no one tell you otherwise. They will tell you, but don't believe them. Jesus Christ is God the Father! And David is the sum total of all the experiences that man has ever had in this world. Take all the generations of men and all their experiences, and fuse them all into a single state. The state personified comes out as God's son, and that is His anointed one called "David."

And David said, "I will tell of the decree of the Lord. He said unto me, 'Thou art my son. Today I have begotten thee.'" He stands before you; and from then on, you know the Eternal Son, and the job, so far as you are concerned, is over.

Now you will understand the words: "Return unto me the glory that is mine, the glory that I had with thee before that the world was. Father, glorify thou me with thine own self, for I have accomplished the work thou gavest me to do."

What work did He give me to do? What work did He give you to do? Well, in the world of Caesar, I have been a dancer, I've run an elevator for Macy's, I've filled bins for J. C. Penny; I did all kinds of things. And, then, in 1938 I started telling this story, and I haven't stopped since then; but before 1938 I had many jobs. But they are unimportant, -- it doesn't really matter. The only thing that man has come to do, and must accomplish, is to fulfill the Word of God. And don't be concerned -- you are

going to fulfill it, for the simple reason, God fulfills it in you. He has completed it, and He's buried in you. The whole thing is brought to a climax already. It's assured. You cannot fail. No one, in eternity, can fail, because it already has been brought to its climax, and it's finished.

"I have accomplished the work Thou gavest me to do." Now, the One who made that proclamation is buried in us. He is the Pattern Man buried in every man, and that pattern will unfold in man; and every one will be the Lord Jesus Christ. And the Lord Jesus Christ is God the Father! There is no other "God the Father."

The day will come, you will know it, -- you will experience it. And what you know from experience, you know more thoroughly than you know anything else. I can tell you now that you will do it, and I trust you will believe me. I can't persuade you to the point of conviction; but when you have it, it doesn't matter what the whole vast world will say. The whole world could rise in opposition, -- it would make no difference to you, for the evidence has already been given to you.

"And so, when it pleased God," Paul said, "to reveal His Son in me, I conferred not with flesh and blood." (Galatians 1: 16) What man still in the consciousness of being a man of flesh and blood could in any way illuminate it for me? How could he analyze it for me? He would tell you, maybe, that you are suffering from some hallucination.

But the great poet saw it so clearly. Robert Browning, in a poem called "Saul," -- as you know, in Scripture Saul was demented; he was insane. He was the choice of man for a king. Israel said they wanted a king; and then the Lord said unto the Prophet Samuel, Warn them as to the result of wanting a king, that he will enslave them; that he will simply take from them their sons and their daughters and everything, and their money, to keep his kingdom going. But Israel wanted to be like other races and other nations, and she insisted on a king; so Israel selected Saul because of his outer appearance. He was tall and handsome and strong. So, they got exactly what they wanted -- a king. He was insane. He was rejected, and the Lord picked David in his place, and anointed David. And so, from that moment on, the Spirit of God came mightily upon David and never left him, for David was the choice of God, and Saul was the choice of man.

Now, this poem called "Saul" is based upon the 16th chapter of First Samuel, where David is explaining to the demented king the meaning of Messiah and the coming of Messiah. And these are the words of the poet Browning. David stands before Saul, and David makes the statement:

> "O Saul, it shall be
> A Face like my face that receives thee; a Man like to me,'
> Thou shalt love and be loved by, for ever: a Hand like this hand
> Shall throw open the gates of new life to thee! See the Christ
> stand!"

They called Saul. Here, David stands before the demented king who does not recognize his own son, for you would have to be suffering from amnesia not to know your own son. So, he stands before him and tells him a prophecy and declares: "A Face like my face shall receive thee." What is "my face"? Then he tells him:

" . . . a Man like to me,
Thou shalt love and be loved by, for ever; a Hand like this hand
Shall throw open the gates of new life to thee!"

Now, said he: "See the Christ stand!"

He was the Anointed One. David was the one whom the Lord anointed. He said, "That is he. Rise and anoint him." (First Samuel 16:12) And from that moment on, the Spirit of God never left David.

David is the sum total of all the generations of man and all their experiences fused into a single being and personified. And that is the resultant state of our experiences in this world of sin and death.

So, really, in the end, there is only God. And God is Jesus Christ. There is no "other" God. So, let no one scare you. Your salvation has already been predestined. You are already redeemed because you have already been predestined. Predestined glory; and glory is nothing more than the magnifying -- "making Self many." So, each becomes the Face of God, every one knowing that he is God, and every one knowing that the other -- his brother -- is God. And there is nothing but God!

So, God is made up of the brotherhood behind all the masks, -- whether they be male or female, -- is the brother; and that brother is God. We are the sons of God that God redeemed and brought to glory. "He is bringing many sons to glory," as we are told in the second chapter of the Book of Hebrews: bringing us all to glory, and "glory" is Himself. So, He is bringing us all to be one with Himself, because there cannot be two Gods, -- only the one God. And, so, you are destined to be that God!

I can't tell you the thrill that is in store for you the night that it happens. And when it comes, it comes so suddenly, -- as told you in Scripture,"just like a thief in the night." (First Thessalonians 5:2) No preparation for it! You go to bed feeling just the normal person that you are; not overly proud of what you have done, not ashamed beyond measure, but you wish it was a better sort of a day. You wish you hadn't entertained the thoughts you did that day; but in spite of your uncleanliness in your own eyes, and maybe even in the eyes of others, it was the moment in time that was ripe, and God chose you at that moment in time.

So, He chose us. We didn't choose ourselves. He calls us when that stone is ready to be inserted into the Body of the Living Temple. But while we are here in this world, to cushion the

blows, -- and only to cushion the blows, -- He has given us a Law. And the Law is simple -- very simple. And the Law is:

Imagining creates reality.

It's a simple, simple law. These are my words, but I only take them from Scripture -- based upon Scriptural words: "Whatever you desire, believe that you have, and you shall." (Mark 11:24) So, putting it into my words, I say: "Therefore, imagining creates reality."

I have to imagine. So, if I imagine now that I am what, at the moment that I imagine it, reason denies and my senses deny, -- if the Scripture is true and I persist in that imaginal state, it shall become a fact. Well, having tried it, -- and it works, -- I share that knowledge with others.

Know what you want. Try not to hurt another. It doesn't really matter about "others." Others will aid you in the birth of that assumption.

So, you assume that you are the man that you want to be, though at the moment of your assumption reason denies it and your senses deny it. But you dare to assume it and persist in that assumption; and your assumption, though false, if persisted in, will harden into fact.

So, you cushion the blows in this world while you wait for the Call. But the Call will come. You can't rush it. Everything comes in time. We are all called according to His purpose; and when the "stone" that you represent is ready in His eyes, -- not because of your fitness, but because that is the time for it to be incorporated into the Body of the Risen Lord, you will be called. And you will tell the story that I am telling. And you will have the same reception: some will believe you, and some will disbelieve you. Don't stop to persuade those who disbelieve you. Encourage those who do, that they too may be called. On the other hand, you can't promise them that tonight will be the night or tomorrow night. "No one knows the hour," (Matthew 25:13) -- only the Father.

So, they will be called in the Father's good time. But you cam tell every one they will be called. I can tell that to a Hitler, if he stood before me with his hands dripping in blood, as they are. If I told it to a Stalin, who was a monster on earth: "You will be called," I am not sanctifying or justifying his behavior as a man, -- no. But I can say that the Being behind the "mask" that is a Stalin, that is a Hitler, is God; and in the end, God forgives all, He said, "Father, forgive them. They know not what they do." (Luke 23:34)

But you, knowing now what you do know, -- you can play this game beautifully, all in love. All you do is follow the Golden Rule: "Do unto others as you would have them do unto you." (Luke 6:31) You can't go wrong! You can't go wrong. If any one asks you to hear that some one is dead that he may get their estate,

that is not what you want done to you; therefore you would not accept that request. "Go elsewhere, but don't come to me." But if they ask you to help them hear that they have a fortune, or that they are secure, or that they are contributing to the world's good, believe them, because I would like to do those things myself. Who wouldn't want to be secure? Who wouldn't want to feel that he contributes to the good of his environment? -- to the good of his country? Any one wants to feel that. Therefore, if the request was along that line, believe it when you hear it. So, dare to assume that they have what they now request; and if you persist in that assumption, they will get it. You don't have to concern yourself as to how they are going to get it.

A friend of mine wrote me concerning my book, "Feeling Is The Secret"; that we never get what we want, we only get what we are. Well, he knows if he reads the book carefully that you can make what you want what you are, by an assumption. I start with a want. Yes; I want to be. By the mere saying that I want to be, I am confessing that I am not. Well, if I dare to assume that I am what reason tells me that I am not until that wanting ceases to be, because I feel that I am it, -- before I have the evidence to testify and to bear witness to it, I must precede it by an assumption that I am it.

When you know what you want, you are told in Scripture, "Believe that you have received it, and you will." That follows' your daring mood to believe that you are what, at the moment, reason denies that you are. So, I would not go back on what I have said in that book. I maintain, I've said it correctly: that you do not get what you want, only what you are. Through what you want to be, you can live to be what you are. Assuming it long before there is evidence to support that assumption, then the evidence will come like the fruit coming out of a tree. If you do not know the nature of the tree, wait until the tree is bearing; and when it bears, all arguments vanish, for the fruit will tell you what the tree is. So, all of a sudden, things will happen, based upon what you are.

You don't have to will it. No; people are always trying to will things into being. It is not done wilfully, nor even care-fully. People gather around themselves everything, and they call themselves "careful operators," -- taking advantage of. No! It is simply the core of integrity. You come right down to: Am I really that? Am I really serious? Well, if I am serious, I should see it all day long as I walk the earth.

My friends know me as I am now. Any change in me, they will see the change; they will hear it through the grapevine, if suddenly something happens to Neville. Whatever happens, one friend will tell another friend, and the other will tell another, and then finally they all will become aware of changes in me.

Well, now, let the change take place in me first, that I may see them in my mind's eye. Today I see my wife. She knows all the things that are taking place in me. Any change in me, she observes it. A change in my fortunes, she knows it. If the bank deposit goes down, she knows it, -- she keeps the books.

If it goes up, she knows that. If I get a big dividend check one year, she knows it. If the next year, they perhaps don't give a check -- they simply pass it, she knows it. So, anything that happens to me so far as my fortunes go, she knows it. Now, would I like to change that and see it tripled? Well, assume that it already has been deposited and is tripled. Well, now, let me think of my wife. Wouldn't she see it in me? Wouldn't she know it? Certainly, she would. Well, I assume that she knows it. I let her see me as she would <u>have</u> to see me <u>if</u> it were true. And, so, another feeling.

Now, in the course of a day, am I going to go back on that? I think of her whether she is physically present; or if she is absent, I think of her. So, when I think of her, would she see me in that change? She would. Well, then, let me be constant in myself. Let me be constant to that change in me until it becomes the very core of integrity. I am faithful to that change <u>in me</u>; and I use her, and use my friends, as the barometer to register the changes that I have tried to produce in myself. So, if I produce them, they would reflect it. If they are not reflected, I have not succeeded in producing in me the necessary change.

If I succeed in producing the change in me, they should reflect it. So, I will not go back on what I have said: You don't get what you want, -- you get what you are. But <u>take what you want and make it what you are</u>. Let go of what the present state is, and put that in its place as a substitution.

It's called in Scripture, -- I call it "revision," but Scripture speaks of it as "repentance"; but unfortunately the word "repentance" has been misused. It originally meant, and still does mean, what the ancients intended that it should mean. Originally it meant a radical change of mind. It wasn't remorse. You don't go down and be remorseful and regretful. That has not a thing to do with the word "repent." "Repentance" is a radical change of attitude towards yourself, towards the world; and to the degree that you succeed in changing that attitude towards yourself, and therefore the world -- to that degree, the world will change to reflect that, -- all taking place within you.

So, you make what-you-want what-you-<u>come</u> now and then into a sense of being, for whatever I am, I am going to raise it. I am going to expel it into my world.

So, here, you are predestined to be glorified; and when you are glorified, it is because God at that moment of glorification has succeeded in giving you Himself. That is why we are told in Scripture: "The law came through Moses, but grace and truth came through Jesus Christ." (John 1:17)

"Grace" is God's unmerited, unearned gift of Himself to you. That's Grace. You don't earn it, and you certainly do not merit it. It is God's unmerited gift of Himself to you. So, Grace comes through Jesus Christ. And the Truth comes through Jesus Christ. We talked a bit last night about Truth. Truth: He

said: "I am the truth, I am the way, I am the life." (John 14:6) He is the Pattern Man.

So, when Paul writes his Letter to Timothy, he says: "Hold fast to the pattern of true words which you have heard from me." (Second Timothy 1:13, Revised Standard Version) I have given you the pattern of the true words. Now, read his letters, because they came first in the Bible. They preceded the Gospels -- preceded everything else in the New Testament. They came first by twenty-five or thirty years. He tells us to hold onto these patterns "that I have given you." There is no other pattern. There is no other way to the Father, other than this pattern "that I have given you." Now, read it carefully, and you will find the pattern.

When it unfolds in you, you ask yourself: Who is Paul? Just who <u>is</u> he? He is named in Scripture, but he is not named in any book of the First Century outside of the Bible. Well, how would a person like Paul go through all that he claimed that he did? He was imprisoned in Rome, -- imprisoned in all these places all through the Near East, and yet there is no record of his imprisonment, -- not any record outside of the Bible! If he was imprisoned, and we take it literally, then the record ought to be there, for these records were kept. Yet his name is not mentioned in one book in the First Century outside of the Bible. So, <u>who</u> is Paul? He is <u>you</u>!

He was first named Saul. When that amnesia fades and then memory returns, you are God!. God is a father; and as a father, He has a son, and His son is David of Scripture. So, when memory returns, you recognize your son, and you don't have to ask him: "Whose son are you, young man?"

You see, his first name was Saul, of the same tribe of Benjamin, a descendant of Abraham; the same identical descent and background of Saul the king in the Old Testament is that of Paul in the New. They name him, but the name has changed now. A radical change took place in him from Saul -- from asking, for Saul means "to ask." [Saul asks David, "Whose son are you?"] So, if I put my daughter before me or my son before me and ask them: "Tell me, whose children are you? I can't remember." well, am I not insane? Am I not suffering from amnesia?

So, Saul looked into the face of the Only Begotten Son, -- and he is supposed to be the king, and he doesn't recognize his son. He can't, because his name is Saul. Now, his name is transferred from Saul to Paul, and Paul knows the Son. "And it pleased God to reveal His Son <u>in</u> me, and I conferred not with flesh and blood." (Galatians 1:16)

So, we all pass through the identical pattern; and the pattern will come to you; and suddenly when it appears, may I tell you? it's like something coming out of the blue. And there is no uncertainty as to the relationship between you -- the Father, and the Son -- who is David. And the Son sets you free. You

are told: "You are free indeed" (John 8:33), for he has promised to set the father free -- the father of the one who destroyed the enemy of Israel. And David destroyed the enemy, the Philistine giant, Goliath. And having destroyed him, the king is looking for his father, and he asks him, "Whose son are you, young man?" because the king did not know his own son; therefore, he is still waiting -- waiting -- waiting.

When the king's mind returns, he is no longer Saul; his name is Paul. And then Paul recognizes the Son. "And it pleased the Father to reveal His son in me, and from that moment on, I conferred not with flesh and blood." (Galatians 1:16) What man on the face of this earth would I go to, and ask him to explain to me the meaning of this experience of mine when David called me "Father"?

If I want to the most outstanding psychiatrist, psychologist, -- call him by any name in this world; he wouldn't understand it. What on earth would they know about this mystery of Christianity when, to them, every thing is sex? They will tell you, you are simply disturbed sexually, or something, because that is all they have put it on, the Freudian concepts of life, -- some sex complex. It hasn't a thing to do with sex. It is the vision returning, and suddenly memory returns; and there is no uncertainty as to the relationship between you, the Father, and the Son who calls you "Father."

All you can do, then, is simply go and tell it, and try to change somewhat the prefabricated misconceptions of Scripture. For the whole vast world -- if you are a Christian, as I was born and raised one, -- I was taught to believe that Jesus was the Son. My Mother never taught me that Jesus was the Father! When I went to school, they never taught me that Jesus Christ was God the Father. It happened; and when it happened, I knew it, because in Scripture, David calls him,,"my Lord." David calls him, "my Father." "If David calls him, 'my Father,' how, then, could he be David's son?" (Matthew 22:45)

So, here is the story. He unfolds within you; and the whole thing is contained within you. It was God's purpose in the beginning to give Himself to you, as though there were no others in the world, -- just you and God; and then eventually, only God, -- and God is you!

Just before I came up, a friend of mine who has a wonderful in-current eye, -- an in-current eye is the eye that actually sees inward into the world of thought, into Eternity. And that eye is ever expanding within the bosom of God. So, an in-current state is that which gives passage to a current flowing inward, like a sponge giving passage to a current flowing inward. And she said, "I came in vision into a place and I wanted to borrow some money. It was like a loan company. And I went in to the owner, who was also Chairman of the Board. I went to the door, and as I came through the door, there you stood behind the desk. All the papers on the desk, and you were the owner and the Chairman of the Board. And I became almost hysterical, because I knew

that whatever I asked of you would be granted. You were Infinite Love, and granted every request ever made of you. No collateral, -- just ask. And I said, 'He is a victim of his own love'; to myself I said it, not to you. I looked at you, and I knew you would not say "No" to my request, no matter how fabulous it was. I also knew that you were a victim of your own love. When I went out from where I saw you in the role of Love, I met a woman who was distraught and she was downcast; and she was at her very wits' end. She had tried every place in the world to get a loan, and was turned down. And here she came. Her last resort was to come here; and I smiled to myself because I knew she was going to go through that door and she would get it, and then I woke."

Well, <u>that</u> is the God-in-you. He grants every wish that you ask. But when you ask, ask believing. If you ask believing, you will get it. As we told you last night, when you ask believing, it's nothing more than the subjective appropriation of the objective hope. What do I wish for as an objective fact? Well, <u>the subjective appropriation of the objective hope is prayer</u>. And it never fails you!

So, tonight when you go out, go in the deep conviction that you are predestined to be glorified, and know that the glorification of which the Bible speaks is God's gift of Himself to you. He doesn't give you His son as a companion. He gives you His son by giving Himself to you. For if you are God, and God is a father, I must be the father of God's son! So, God gives me His son <u>as</u> my son; and in that way, I know I am He.

So, I am told: "Unless you believe that I am he, you will die in your sins." (John 8:24) And you will know it, and won't have reason even to believe it, because you have an assured "I know" <u>after</u> the experience.

---oOo---

S.F.

PRE-EXISTENCE

16 July 1969 San Francisco

Tonight's subject is: "Pre-Existence." For every child born of woman, there is a "son" of God in the heavens, who is his ancestral Self. He is buried in you. He is the Reality of man. The Bible speaks of this "son" as Jesus Christ, the true identity of every child born of woman.

"God became man, that man may become God." [Blake, from "Jerusalem"

What we read in the Bible concerning Jesus is all about you. It's your biography. The Old Testament is the prophetic blueprint of the life of Jesus, and the story of Jesus as told in the New Testament, which is the fulfillment of the Old, is your story. And the day will come when you will experience everything recorded in the New Testament concerning Jesus Christ, -- but everything. This is the great mystery of our being.

We are not some little product of evolution, as many teach today. We didn't come out of some little amoeba. You are the emanation of a son of God! As we are told in the Book of Deuteronomy, the 32d chapter:

> "The Lord has set bounds to the peoples
> according to the number of the sons of God."

Today they are speaking of curtailing the reproduction of humanity, limiting the births of men. Then we are told, not one child could be born, were it not for a son of God who is the life of that child. For He has actually "set bounds to the peoples according to the number of the sons of God." Read it in the 8th verse, the 32d chapter, of Deuteronomy.

You couldn't breathe as a child, were it not that God is within you. And then you say, "I am," -- that's Him. That is the Son of God; and the Son of God is one with God. "I and my Father are one."

"I came out from the Father, and I have come into the world. Again, I am leaving the world and going to the Father."

Isn't that pre-existence? I came out from the Father, and I have come into the world. Again, I am leaving the world, and I am going to the Father. But I will not leave this world -- this earth -- until I awake as Jesus Christ.

Now, this world does not terminate at the point where my senses cease to register it. I can't follow a friend who goes beyond through the gate we call "death." And I think he is gone from the world. He hasn't gone from any world! He is in this world! "This world" does not cease to be when my senses cease to touch it -- to register it.

He is in a world terrestrial, just like this, in a garment clothed as these "garments" [indicating the physical body] are, of flesh and blood. And he passes through similar conditions; and the One within, Who is the Son of God, he is guiding him, sending him through all the "furnaces of affliction" that are necessary to awaken him as Himself. And the son of God is the Power of God and the Wisdom of God," as told us in the first chapter of Corinthians:

"Christ the power of God and the wisdom of God." [I Cor. 1:24]

So, in the end, there is only God, and everything is the expansion of God. Now here is a Psalm, considered the most difficult Psalm of the hundred and fifty. It is the 82d. What is currently considered the best interpretation of Scripture is the Interpreter's Bible. It comes in twelve volumes and four extra in the form of a dictionary -- 16 volumes of around a thousand pages to a volume. A perfectly marvelous work! In this it says that "in truth we do not know very much about this Psalm. We can only hope that we are not far away from the truth."

Well, the most scholarly of all Biblical criticisms we find in a book called "The Encyclopedia Biblica." The one who is the head of the Hebraic section of that, and also one of the editors of the entire work, Thomas Chaney, speaking of this Psalm says, "This is the most difficult Psalm for the scholar, that the meaning might have been understood." It might have been in some strange way something that some one at one time understood. "But I must confess that none of us understand it today." Now, this is Thomas Chaney. At the time that he edited this work back in the end of the last Century, it was considered then -- and still is today -- the most scholarly of all the higher forms of Scriptural criticism. Now this is the story. This is what it says:

"God has taken His place in the Divine Council." This literally means in the congregation of the gods. God has taken His place in the congregation of gods, and now God speaks. In the midst of them, now, He is holding judgment.

> I say, "Ye are gods,
> sons of the Most High, all of you;
> nevertheless, you will die like men,
> and fall as one man, O Princes."

God stands in the congregation of His sons. All the sons make up God. The word translated here as "God" is the word "Elohim." It's a plural word. It is also translated in the plural, "gods."

"God has taken His place in the Divine Council," -- that word is "Elohim." "In the midst of the gods He holds judgment," -- that word "gods" is "Elohim," the same word.

But the scholars can't quite understand. Here we have the word "Elohim," and it's defined in the singular; and then a little farther on it's defined in the plural, "gods."

He has taken His place in the congregation of the gods. He is in the midst of the gods now; He is holding judgment. And now He speaks to the gods. He tells them that they are sons of the Most High -- all of them, but every one. Nevertheless, they will die, -- "die like men, and fall as one man, O Princes."

Do you know who He is speaking to? He is speaking to you! We are the "gods" who came down into the world of "death," and took upon ourselves the limit of contraction, which is man, and experienced "death."

Then we are told in the Letter to the Philippians: "Jesus, though he was in the form of God, ... He emptied Himself, and took upon himself the form of a slave, being born in the likeness of men. And

being found in human form he humbled himself and became obedient unto death, even death upon the cross." [Philippians 2:6-8]

Well, this [indicating the physical body] is the only "cross" that Jesus ever "wore." The human form is the cross of God! He humbled himself. In what way? He took upon himself the form of a slave. No matter how powerful a man is in this world, -- if I owned the earth, and if every one in this world is a slave of mine, I have no power to command any one to perform the natural functions of my body for me. I am a slave of the body that I "wear." Every function of my body that is natural must be performed for the body by the being -- called a living form. I myself must perform it! I must eat and assimilate; and what I can't assimilate, I must eliminate. And no one in the world an do it for me. I am a slave of the body that I "wear." So, "he took upon himself the form of a slave, being born in the likeness of men. And finding himself in human form, he humbled himself," -- that's his humility, -- "and became obedient unto death," -- everything here dies. Everything in this world dies. No matter what it is, it comes in, it waxes, it wanes, and it disappears. No matter how well it is made or how old -- four thousand years old -- things are destined to vanish from the face of this earth. Everything comes, it waxes, it wanes, it vanishes. This is the world of "death"into which God came, for one purpose: to expand His creative power, His wisdom.

We are the gods that came down! And you say, "I am"? That's He. "That is His name forever." Your own wonderful human imagination is God! And there is no other god. In every form, regardless of appearances -- the same God. No difference, because God is one, though He appears as many. One in many; that's the word "Elohim," -- a compound unity, one made up of others. But the scholars cannot understand this statement:

> "God has taken His place in the Divine Council;
> in the midst of the gods He holds judgment."

And now He speaks:

> "I say, Ye are gods,
> sons of the Most High, all of you;
> nevertheless, you shall die -- die like men,
> and fall as one man, O Princes."

Just one man fell, carrying with him all!

As told in Scripture, "He chose us in Him before the foundation of the world. And one man fell into division; and we have all the races, all the nations, all the religions; and yet all are contained in one. And we will remain on earth until we are called, one by one, back into that body; but this time when we are called, the body that is resurrected, -- going back one by one to incorporate into that same one body that fell. And what a glorious reunion because of the experience of "death"! He comes into the world of "death" and conquers it. He has overcome death. Here everything dies, and yet he overcomes everything in this world. It is a world of "death."

So, the Bible is your own wonderful biography. Jesus Christ is the true identity of every child born of woman. A little child comes out of the womb and you see it; the reality of that child is Jesus Chris

Hold it in your hands -- you are holding that child that is Jesus Chris in your hands! But that child, to leave this world of "death," has to be "born again."

The "second birth" is not reincarnation. It hasn't a thing to do with reincarnation. We are born first "from below," -- from the womb of woman. We are born the second time from the skull of man. By "man," I mean generic man. "Male female made he them, and called their name Man." Read that in Scripture: "Male female made He them, and called their name Man," -- capitalized. I speak of generic Man. The "second birth" is out of the skull of man, not from the womb of woman. The womb of woman brings us all in slavery, forming "garments" that leave man in slavery. I am the slave of this "garment" until I take it off.

And if tonight I am not "born from above," I will find myself, if you call me "dead," restored to life in a world just like this, but young -- about 20 years of age. I do not go through the womb of woman any more. I am found in a world terrestrial, just like this, where I grow older, as I do here; where I struggle to make a living as I do her where I have friends and enemies, as I have here; where I am weaving a garment of joy and woe, as I weave it here. I will "die" there, as I die here, and be restored once more into, once more, a lovely young bod resembling this, only about 20 years of age, in an environment best suited for the work yet to be done in me. And I will repeat that until that moment in time when He Who made the decision to enter "death's door" awakens within me. And when He awakens within me, I am He! And who then am I? Jesus Christ! There is no other. "I and my Father are one."

So, "No one takes away my life. I lay it down myself. I have the power to lay it down, and the power to lift it up again."

Yet in spite of these statements in the Book of John, we find through the ages many people speaking of a race of people called the Jews who crucified Jesus! It's not so. Haven't you read the Bible ca fully? Read these words in Paul:

"I have been crucified with God. It is not I who live, but Chris who lives in me; and the life I now live in the flesh I live by faith of the Son of God who loves me, and gave Himself for me."

Here the Son of God emanating is the being in man; and He so love His emanation that He entered "death's door" -- the human skull, and freed His emanation. And He laid down in the grave with me -- the human skull -- and there He dreams the dream of life as I am dreaing i now, until I awake; and when I awake, we aren't two -- we are one. "I am He."

Every one will awake. Every one returns to the Father out of Whi they came; and returning to the Father, they are the Father.

So, I came out from the Father, and I came into the world. I ca and I am leaving again, and I am going to the Father. That is the sto of every child born of woman. So, let them be; they are having a drea -- some dreams, noble dreams; some dreams, ignoble dreams; but in the end, we are all being called; and all will be justified; for, as we ar told in the 8th chapter of the Book of Romans:

SF

"Those whom He foreknew He also predestined to be conformed to the image of His Son; and those whom He predestined, He also called; and those whom He called, He also justified; and those whom He justified, He also glorified."

There is the complete predestination. So, He justified. What is "justification"? Divine acquittal, for this is a "play." This whole vast world is a play, and you and I are playing our parts; and these parts are forever. We leave the "parts" behind. And we are the actors playing; the part is left behind.

I have seen at least twelve "Hamlets." And no two actors interpreted Hamlet alike. Yet, they use the same words. I recall seeing my last Hamlet played by Richard Burton; and he played it adorably, and he stepped upon the stage wearing a pair of grey slacks, the color of the slacks I am wearing now. And he had a black pullover shirt with short sleeves; and he played the entire "Hamlet" in that same costume: grey slacks and black pullover shirt. And he gave an entirely different meaning to the familiar passages of Shakespeare. It's the same "Hamlet"! He came out on cue, and he departed on cue; and every one entered on cue and departed on cue. But he, the central figure -- Hamlet -- he gave an entirely different interpretation to the passages with which you and I are familiar.

When he spoke to his mother -- and in that passage he says to the mother, -- and you know this; it's a familiar one: "Assume a virtue if you have it not." Well, I have heard that time and again when it was treated seriously. He didn't He treated it lightly, because he didn't believe she could ever assume a virtue. She had poisoned his father, and she now marries his uncle; and he despised her. And he says to her satirically as he sees her coming, "Oh, assume a virtue if you have it not." He didn't believe for one moment she could ever assume a virtue! So, he took the identical words that other "Hamlets" took and gave it an entirely different meaning.

So, you are playing a part, and you are allowed to interpret the part; but you came in on cue and you will depart on cue; and in spite of what our wise men called doctors today are telling us that they can prolong life -- they are not prolonging life -- you were born on time, as told you in the 3d chapter of the Book of Ecclesiastes:

> "A time to be born, a time to die;
> a time to laugh, a time to cry;" . . .

There is not a thing new under the sun. The play is finished.

It is being said about the landing on the moon: "See? This has never happened before." It has been in ages past, but there is no remembrance of former things. We have a little memory -- no remembrance of former things; nor shall there be any remembrance of things that will come later among those who come after. We think it is all now, like a play.

You go to a play tonight. I saw a play last night. But to you, these are all new, and you'll laugh tonight, as I did the night before. And you'll cry, as I cried the night before. And you will think it is all new as the whole thing unfolds before your eyes; and I saw it the night before. And this is a marvelous "play" in which we are cast for a purpoge. There is a purpose behind the entire thing.

So, we are not little beings that began. I began humanly almost 65 years ago? No, -- I came out from the Father, and the Father has no beginning -- no father, no mother, no genealogy. He is without gender, without number. I came out from that Source that has no origin It is the Origin of all! And I came into a world that seems to begin and end. That is how God expands Himself. He takes upon Himself the limit of contraction -- the limit of opacity; that, having reached the limit, He can again begin to expand. There is no limit to expansion, and no limit to translucency. So, He sends part of Himself off to go beyond what He was only by first reaching the limit of contraction. And that is how God is perpetually expanding Himself. And we are the "sons of God." But it takes all the "sons" to make God!

So, when we are gathered one by one back into that resurrected form -- the Risen Lord, we do not lose our identity. I will know you in Eternity. Do you know why? I knew you before you put on this "mask," And you came into this world and put on this mask. I can't see behind the mask; it's like a masquerade -- a great ball. And here my most intimate friend is wearing a mask, and I don't see him. He's wearing a black face, or he's wearing a white face, or he's wearing a yellow face; but he is wearing a face that I don't recognize. I can't recognize him at all. But behind the "mask" is my brother that I knew in Eternity, and I will know once more when he awakens from the dream of life and I awaken from the dream of life.

We return to the same form, improved beyond measure, for we came out of the world of "death," having deliberately, consciously entered the world of "death." And every one has a part they play in this world, into which we all volunteered when we came.

No one can take away my life. I laid it down myself. I have the power to lay it down, and the power to lift it up again; and no one takes it from me! We deliberately came down into this world to play these parts that we may expand our consciousness beyond what it was prior to our descent into this world. For:

"No one can ascend into heaven who did not first descend from heaven."

I could not emerge from the tomb, were I not in it. I could not emerge from this world of "death," did I not first descend into it. For: "No one can ascend but he who first descended, even the Son of Man."

So, the "Son of Man" is a name for the "Son of God." And that "S of God" you are!

So, whoever you are -- if you bear the name of John, or some other name, your real name is Jesus. Because when you come out, He gives you a name that is above every name; and any name other than Jesus on earth and in heaven shall bow and confess Jesus is heir to the Glory of God the Father. And you are that Being! And there never was another. Jesus is the true identity of every child born of woman. And Jesus-in-you is your own wonderful human imagination. That's Jesus.

Now, in this world you can test it. You can test it, because he is the power of God and the wisdom of God. How do I test it? I dare to assume that I am what reason denies, and walk in the assumption that

I am that; and if I persist in that assumption, it will harden into fact. And if "by Him all things were made, and without Him was not anything made that was made, and then suddenly I am confronted with the thing itself, having assumed that it is, and I assumed it when reason denied the fact, haven't I found Him? If "by Him all things are made," and I dare to assume what my senses deny and reason denies it; and yet I persist in the assumption, and then eventually it hardens into fact, -- well, did I not find the One Who makes things? And if "by Him all things are made, and without Him was not anything made that is made," and I have found exactly how I did it, -- and I did it by simply assuming that I am what I would like to be, even though at the moment of my assumption everything denies that I could possibly be that, and then I became that, -- well then, I have found Jesus.

I only assumed that I was what my reason denied. How did I do it? By imagining. I have found my imagination to be the Lord Jesus; but <u>eventually</u> I will awaken <u>as</u> the Lord Jesus. How do I know? I know from experience that everything recorded in Scripture concerning Jesus, <u>I</u> have experienced -- <u>everything</u>, -- I don't care what it is.

I "wear" this "cross"; and may I tell you? when you and I were crucified on these "crosses," it was sheer ecstacy. It was not painful at all, in spite of what the churches teach. It was sheer ecstacy when I felt myself "nailed" upon this "cross." There were whirling vortices: each hand a vortex, my head a vortex, each foot a vortex, my right side a vortex. And here are these six vortices, and I can't describe the ecstacy -- sheer joy -- when this night I relived the moment of the crucifixion. No one nailed me upon a wooden cross. This [indicating the physical body] is the "cross." And I did it deliberately. Then memory faded. I am in a world of "death."

So the crucifixion was not a painful act. It was a delightful act deliberately taken by God when He actually nailed Himself by vortices upon the cross of man. Now you go through all the parts, and then comes the moment that you are about to depart this world for the <u>last</u> time; and that begins your resurrection. And your resurrection is a glorious thing. It really is.

You awake to find yourself completely sealed in your skull. Your skull is a tomb, and you find yourself waking from a long, long sleep. You have no memory as to who put you there, but you know your skull is a tomb; and there you are in a tomb, but the tomb is your skull! And you awake, and you stand up in your skull, a being just as you are. And not a thing is in that skull but you! Not a thing is in it.

And now, you have one consuming desire, and that is to get out, and you have an innate wisdom as to what you should do; and you push the base of your skull, and something gives. It rolls away, leaving a little opening. Then you put your head through, and you squeeze yourself out inch by inch, like a child coming out of a womb -- only instead of this being the womb of another, it's the skull of your own being! You are "born from above." And all of the imagery of Scripture now surrounds you. Here the "wise men," -- normal men as you are, seated where there is the body out of which you came; and these three are the witnesses of your "birth." They can't see you because you are now spirit, but they know who was born. And one will say -- calling you by name, -- in my case they say, "It is Neville's child." They find a little infant wrapped in swaddling clothes lying on the floor; and they

announce whose child it is. In my case, one of them said, "It is Neville's baby."

The other two, in the most incredible voices, asked: "How could Neville have a baby?"

He doesn't argue the point; he just displays the evidence. And I took the evidence -- the infant wrapped in swaddling clothes, and held it in my arms, and I said, "How is my sweetheart?" And then the whole thing began to dissolve, and I awoke upon my bed.

Here, this unearthly wind is present all along. The wind is the spirit, for the words "wind" and "spirit" are the same in Hebrew and in Greek. This unearthly wind is there through the entire drama.

Then everything said in Scripture concerning Jesus begins to unfold, and it unfolds in one thousand two hundred and sixty days, as told us both in Revelation and in the Book of Daniel. And here four mighty acts take place, and you are the central figure in the drama.

You can hardly believe that something unnumbered centuries ago could be so accurate concerning a blueprint -- a blueprint of salvation Every one will pass through the same technique, the same drama; and every one will awaken as the Lord Jesus Christ! And because there aren't two -- only one, all will be gathered together into "one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all," who is above it all, through all, and in all. Only one, all gathered without loss of identity, and all are the father of that one son which comes into your experience in the second act. In the second act he stands before you and calls you, "Father"; and you know you are his father, and he knows he is your son; and there is no uncertainty as to the relationship between you and the son, who is the Son of God. So, only through the Son will you ever know Who-You-Really-Are.

In this world you may have many sons and many daughters; but there is only one Son that comes through as God's Son. And you are the father of that Son. And only when He stands before you and calls you, "Father," do you really know Who-You-Are.

So, in the end, every one returns to the Father as the Father! And you and I are one Being when we return from this division, which is for a purpose. So, we are pre-existent beings. You did not begin in the womb of your earthly mother, and you do not end in the grave when some one puts you there in the not-distant future. Don't be afraid; you've gone there unnumbered times! But you are only born twice: once through the womb of woman, and once through the skull of man -- generic man.

"Unless you are born from above, you cannot enter the Kingdom of Heaven."

"You, a master of Israel, and yet you do not know, Nicodemus, that unless you are born from above, you cannot enter the Kingdom of Heaven?"

No, he didn't know that; yet he was a member of the Sanhedrin. This is like saying today that he is a Cardinal of the Roman Catholic

Church, -- a priest of the church, if he didn't know it, any more than they today know it, or the Pope knows it. Until it happens in them, they cannot speak from experience. And I am not theorizing, and I am not speculating; I am telling you what I know from my own experience. I also know that every one will have the experience, and no one will fail, or God would fail, and that's impossible.

All His sons came down, for He gathered them all together in Himself; and not one child can be born in this world who does not have as an ancestor a son of God, who comes with him. And that Son of God cannot give up.

Now, Scripture tells us in so many lovely ways. John does not tell the story of the birth as Luke tells it and as Matthew tells it, but John is the most profound of all the Gospels. John tells it, but he tells it in symbolism that is not understood by the people. He tells it in the form of the skull. It is called Golgotha. "Golgotha" means "skull." When they laid him in the tomb, the tomb was empty, but the linen clothes were there; and lying near the linen clothes, but not with them, was the napkin. Well, John wrote the most profound mystical doctrine. He is telling it in symbolism for those who understand.

The "linen clothes" are called by all mystics the "garment" -- this garment of flesh and blood -- that which the female wove for man. So, the body was there out of which the spirit ascended. Then what is the "linen cloth"? The "linen cloth" -- that is the body. Then what is the "napkin"? In the ancient world "napkin" has a far greater number of meanings than today. Today a "napkin" means -- we speak of a dinner napkin, a cocktail napkin, a sanitary napkin. But in the ancient world "napkin" meant the afterbirth -- the placenta, that which is not part of the body -- after the birth, but it must be ejected from the body. And so, it's not part of the body after something that is born. So, after the Lord is born, that is only the sign of His birth. So, the "napkin" was not found with the "linen clothes." It was found apart from the "linen clothes." Those who understand symbolism will know what John is trying to tell the reader; that a birth took place -- where? In the skull, for this is a description of the skull.

They came to Golgotha where he was buried. He was crucified in Golgotha, and he was buried on Golgotha, and he rose from the same tomb in which he was buried; and it's Golgotha, which means the skull! "Skull" means the "cranium." "Calvary" is the skull. So, here you find two objects; the body, symbolized as the "linen clothes"; and then you find the symbol of the birth, and that was the "napkin." Well, the napkin simply was the afterbirth, signifying to those who understood symbolism what took place in that skull. A birth took place, but he who was born is now Spirit, and mortal eyes cannot see Spirit. God is Spirit. And you aren't going to see the wonderful form, -- it is God being born! You will only see the "garment" out of which He was born.

So, he came into the world and took the "cross" and remains in this world. Unnumbered times he passes through the gate called "death," and is restored in a similar body to continue the struggle until the end; and at the very end, then he is born -- "born from above." And that "birth from above" is God being born!

"Unto you this day, in the City of David, God is born," -- a Saviour is born; and the "Saviour" in Scripture is the Lord.

"I am the Lord, your God, the Holy One of Israel, -- your Saviour; and beside Me there is no Saviour." The only saviour to be born would be the Lord God Jehovah. So, the Saviour is born; but they can't believe. They see the form out of which He came, and they see the evidence of the birth when they see the napkin. So, John, the most profound of the Evangelists, told it in his own wonderful unique way.

When you read it now in the Book of Luke and in the Book of Matthew, it is told so clearly to a normal birth that people have confused it with the natural birth from the womb of woman. It hasn't a thing to do with the womb of woman, for that bears all beings into slavery. Every child coming through the womb of a woman is bearing the cross of the slave; but when you come out of the skull of man, you are now free from the world of "death," and it is God that is born!

So, you came from the Father, and you came into the world. Again, you will one day leave this world of "death" and return to the Father. But when you return, you -- the Creative Power of God and the Wisdom of God -- have been expanded beyond the wildest dreams. You are then truly glorifying God. And you can say, as in the 17th of John: "I have finished the work Thou gavest me to do. Now glorify Thou me with Thine own Glory, with the Self that I had with Thee before that the world was.

If I had this "Glory with Thee before that the world was," isn't that pre-existence? I am asking now, having emptied myself of my Glory to perform this work in the world of "death," -- I am asking now to return to that which I gave up in order to come down into the world of death.

I cannot pretend that I am here. I don't pretend that I am a man. I took upon myself all the weaknesses and all the limitations of man. If I came into this world knowing I was God all along, I could not accomplish anything. I had to completely empty myself of my Father in order to fulfill the plan. If I came knowing --well, I could do anything if I knew the power of God; but I had to completely empty myself.

When I say, "I," I am speaking collectively -- all of us. So, we are not pretending that we are men. We had to actually become man in this state called "death," and "wear" the "cross" of man -- not pretending, but actually feel it so we could cry on the cross: "My God, my God, why hast Thou forsaken me?" I can so completely forget Who-I-Am that I cry out to a god other than my Self as though there were such a god, and ask him, "Why did you forsake me?" proving I did not pretend I was a man. I had to actually become a man and completely forget that I was God, and empty myself before I could become man.

You are a pre-existent being, but at the moment you are not yet aware of it. I hope it is not too far from now that you will awake and have all the experiences of which I have spoken that I have experienced. I speak from experience. The story of Jesus is the story of humanity. And one day, every one -- every child born of woman -- will have that experience of Jesus and know he himself is the Lord Jesus Christ!

SF

(Following the Silence):

QUESTION BY A LADY: You have told us that when we leave this segment of time, we are restored to another world just like this one. Do we come back and play these parts again?

NEVILLE: No; you have played them. But "Hamlet" remains after Burton played the part, to be played by other actors who will interpret it a little differently. When Blake made that statement that seems to confuse so many scholars -- he said, "Many suppose that before Creation, all was solitude and chaos." He said, "That is the most pernicious idea that could enter the mind of man, for it takes away all sublimity from the Bible . . . . . and makes the one who entertains the thought" a little groveling worm. Now he makes this bold, bold assertion: "Eternity exists, and all things in Eternity, independent of Creation, which was an act of Mercy." [from "A Vision of the Last Judgment"]

He looks upon the whole vast world, with all that is in it and all the combinations -- everything as part of the eternal structure of the universe. What he means by "creation" is that here this structure is animated by spirit entering the body. I enter "Hamlet," and Hamlet becomes, now, not just a costume hanging in a play, but he becomes a living, animated being. So, first we animate the body, but that is not the ultimate of creation. I then must become, not only a living being, I must become a life-giving spirit. That is when we awake from the dream of life where we only dream of the journey, and we are life-giving spirits -- one with God the Father.

For, "As the Father has life in Himself, so He has granted the Son also to have life in himself." So, until that is part of my being, I am only an animated body -- animating the form that I "wear." So, these "garments" will be "played" by actors, and "God only acts and is in existing beings or men." The Actor-in-Man is his imagination. That's God.

QUESTION BY A MAN: Is there any clue by which one can know that it is time to awake?

NEVILLE: I will bring that up on Friday* night in "Eschatology." "Eschatology" simply means the doctrine of the last things. But when these things appear, you will know that the time is at hand. That's eschatology, the doctrine of the last things.

So, if you are prophesying, as some of these people said the other day -- they said that California is going to sink into the ocean or something, you have no idea how many intelligent people left the State and went elsewhere, Now they are coming back very sheepishly.

I have a few friends, -- they wouldn't tell me why they left, but they called me up suddenly one day. He has a lovely income without working. He has a beautiful home in Encino -- lovely home. I've gone there several times. He is a perfectly wonderful host. They have no children -- he and his wife; they have a dog and a lovely home, with beautiful gardens and lovely fruit trees. They left that home and move to Arizona, and they gave me the excuse that, "Oh, the smog was so terrible." We've had that for years now; but suddenly, after all these

* Friday, 18 July 1969

years, he can't take it. But I knew exactly when he spoke on the 'phone -- I knew intuitively exactly why he was leaving. He waited six weeks, and it didn't sink; so he came back. After about two weeks he called me up, and I knew from his tone of voice that he was hoping I would not suspect; but I would never tell him! It would be unkind to tell him I knew that. But he listens to all these little radio programs at night be these people they get to sell toothpaste; and all through the night he sits up, instead of reading the Bible or reading some wonderful work -- read a beautiful poem -- the great poets, read them. No; he turns on the radio, and then all through the night, he makes notes of these silly things by the way. He even puts them on paper -- writes letters to the papers. Well, of course, he doesn't have to work; he has a lovely income, but maybe he needs a job to keep his mind occupied with all this nonsense. But you have no idea what people will do, and they are intelligent people! This man is a very intelligent man, judged by human standards. But "the wisdom of men is foolishness in the eyes of God." So, what can you do? Leave them alone.

QUESTION BY A LADY: [The question is largely inaudible on the tape. Do they have warnings of these experiences?

NEVILLE: My dear, no. They come suddenly upon you "like a thief in the night," without warning. It was right here in this City, -- in that hotel, -- it was there that mine began, and then when I went back to my home in Southern California, the other three major events took place over a period of three and a half years, or one thousand two hundred and sixty days. You can count it out to the very day, and it comes to exactly one thousand two hundred and sixty days, just as told in Scripture.

You don't have ny warning, but you do have something that happens prior to that. But I will tell you; I will tell you on Friday. There is a shock that comes to the mind first; the mind is shocked. And then suddenly without warning, the child is born, -- you are born. You will come to David. All those things happen in you, as though they were taking place in a world just as real as this. But I will bring this out in detail, as well as I can, when my subject is: "Eschatology."

Now, they all speak of "eschatology," but I wonder how many of them know what I am talking about? I read in the paper that some one was talking about eschatology; but what he means by "eschatology" is so far removed from "eschatology" -- he means that Jesus Christ is coming in the flesh in the not-distant future, and he hopes that he will be here to meet him. Something coming from without. He has not the slightest idea who Jesus Christ is, -- not the slightest idea! He doesn't realize that "Jesus Christ" is the Cosmic Christ that is buried in humanity. Humanity is the "cross" that he "wears." And when he comes, he comes, not from without; he comes from within as he in whom He rises!

He is looking for some being to come from without, and he is going to be there to shake the hand of a person on the outside. He has got fifty thousand people to come up and confess to Christ. What Christ? Well, that is the peculiar thing that he has in his mind's eye concerning Christ. He hasn't the slightest idea what Jesus Christ really is.

QUESTION BY A LADY: [The question is inaudible on the tape.]

NEVILLE: First of all, this is Scripture, as recorded in the Bible

He did not know Scripture, and he told them so. The one that is named is Nicodemus; and Nicodemus followed him. The others thought they knew it by conforming to the letter. He said, "I have come to interpret Scripture. Scripture must be fulfilled in me"; and they thought it was fulfilled on the outside by obeying socalled external commands, and it was not so at all.

So, I cannot be silent when I see these flagrant contradictions of the greatest myztery in the world; and a highly publicized individual means nothing to me. I am not impressed by any publicized individual. I can take any press agent and send him out if I had enough money, like this little thing called Maharishi-something,* and I heard him on TV. They said to him, "Now you are publicizing yourself. Jesus didn't do this."

Do you know what he said? He said, "Well, that's why he took so long to get started."

THE LADY: [Something about "cruel."]

NEVILLE: Cruel? Well, my dear, if that is cruel, I am sorry. But I can't see anything cruel in taking nonsense and shutting it up. If you gave me a piece of paper now on which you wrote something to me that is completely wrong and false based upon Scripture, and I tore it up, I wouldn't call that cruel. I am instructing you.

Man lives in this world by struggle. The first thing you do with a baby when it comes into this world is spank it to make it cry so that it will breathe. Spoil him, and you are going to get a bunch of hippies in the world.

QUESTION BY ANOTHER LADY: Is the Bible correct when it says -- [most of this question is not clear on the tape.] I would like very much to know. It's very important to me to understand what that means.

NEVILLE: My dear, the Bible is not secular history. So don't look at July the 2d or any other date or time of the year. The Bible is sacred history. It does not record any event that ever took place on earth. It is not speaking of any man who ever walked the face of the earth. You are completely mistaking personifications for persons.

THE LADY: But if you look at the chapter --

NEVILLE: I don't care what chapter, my dear. It is mot secular history. The Bible is sacred history, and it has already been brought to climax and fulfillment. The climax is Jesus Christ. It is already finished; the "play" is finished, like the plays of Shakespeare are finished, but they are being played over and over and over, and each one brings to climax the final curtain. One day you will come into the climax of the "play," and you are Jesus Christ; and no one is going to know it. You will tell it to those who will listen to you, but you are not playing to the gallery. It doesn't matter who on earth knows that you awoke within yourself as Jesus Christ. Those on high who wait for your return are rejoicing. Those on earth are giving all their praise to the highly publicized people. There was a time not far removed from now when tens and tens of millions cheered Hitler, and thought that he was the saviour of the world. Tens of millions cheered Stalin. He saw to it that statues were built for him. He renamed one of the cities

* Maharishi Mahesh Yogi

PROOF, THE LAW WORKS!

5 April 1971

Paul, in his Letter to the Galatians, says: "I see that you observe days and months and seasons and years. I am afraid I have labored over you in vain." Now here we are, this crowded week of observing these different days; and this is the season, and naturally it is the year. What did Paul give to the world? What he gave to the world is this: that the Spirit of God and the human imagination are one. He said, "We did not receive the spirit of the world, but the Spirit which is from God, that we may understand the gifts bestowed upon us by God."

Here is the One that became the many, that the many may become the One, for: "One must be All, and comprehend within himself all things, both small and great" (Blake, from "The Four Zoas"). Everything in the world -- "All that I behold, though it appears without, it is within, within my imagination, of which this world of mortality is but a shadow" (Blake, from "Jerusalem").

So, we are told that: I, if I be lifted up, I will lift all men and draw all men unto me. Now we are told he is lifted up; therefore all men are already redeemed! But they have to experience it within themselves. <u>They are already redeemed</u>; but in this world of mortality, -- this must be now, I would say, "repeated" within the individual, for <u>he</u> must contain and experience all within himself. There is only God in this world. "God only acts and is in existing beings or men" (Blake, from "The Marriage of Heaven and Hell").

Now let me share with you a story that was given to me last Friday night. This lady's husband's name is Ray. When I use the word "Ray," I am speaking of her husband. She said, "Last year Ray said to me, 'It's going to cost a thousand dollars to put on a new roof. We need the roof, but it will cost a thousand dollars.'"

She didn't say they could not afford it; she said, "I <u>saw</u> the new roof. Right then and there, I saw the new roof!" Then she said, "I was working at my sewing machine; it's an old one, but it was adequate. It did the job, but I would like a new one," she said, "and so I imagined a new one. Here is the old one, but I imagined a new one. Then I was putting away my tape recorder, and I felt, 'How heavy this thing is! I would like a new, light-weight one.' I put the old one away -- the heavy one; but I thought I would like a new one that is light of weight. So, I <u>put away</u> the new one that was light of weight."

Then she said, "Ray said to me 'My new shoes hurt.' He had just bought them and they were hurting. Well, I wanted him to have shoes that did not hurt. I did <u>that</u> in my imagination. All of this was last year. Then came the turn of the calendar year, and we had a robbery. No, they didn't steal the roof, but they took the other movable objects; and this past week I got a settlement from the insurance company for two thousand and fifty-odd dollars. I now have my nice, new sewing machine. I have my nice, light-weight tape recorder. Ray's shoes do not hurt. And there is money for the roof, with much, much, much left over. Now, who instigated the robbery?"

Now on Friday, you will hear, if you go to service, the Seven Words on the Cross: three taken from Luke, three from John, and one from

Matthew and Mark; it's the same one from Matthew and Mark, which is the fourth one: "My God, my God, why hast Thou forsaken me?" That is the one taken from these two Gospels. But the first one used on the Cross is from Luke: "Father, forgive them, for they know not what they do." Everything is moving under compulsion. No one sees the invisible causation. No one sees the invisible imaginal act that is putting pressure upon every one who is bent in a certain direction to perform the needed act to produce the imaginal act that is completely unseen by the world.

Here, "Every natural effect has a spiritual cause, and not a natural. A natural cause only seems. It is a delusion of the fading, vegetable memory." (Blake, from "Milton")

Now, in her letter to me she said, "These things I remember. They were all last year, but I remember them." In her case she is blessed that she can remember when Ray said to her, "It's going to cost a thousand dollars to put on the new roof," and "I saw the new roof, even though at the moment he thought he could not now afford a new roof. When I used my sewing machine, it was adequate, it was good, it did the job; but I would like a new one, and I 'saw' a new one. And when I put away my tape recorder, it was all right; it was adequate, but it was heavy when I put it away. I thought, I've seen all these nice new, light-weight ones, and I would like a nice light-weight one, a good one.

"Now," she said, "I have all of them. I have my nice new, light-weight recorder, my new machine; Ray's shoes that do not hurt; and the roof will be a new one. The money is there and much left over."

So, the first cry on the Cross: "Father, forgive them. They know not what they do." They are all asleep, moving under compulsion. And men and women unwittingly -- most of them, some wittingly -- are setting the whole thing in motion. And they simply move. So, some one given to the feeling of getting something for nothing, he takes the recorder. If he sells it for anything, that's profit. It cost <u>him</u> nothing. No matter what it cost <u>her</u>, whatever he could get for it was sheer profit. If he goes out and finds something that he stole and he could move it quickly for $15 and one gets a bargain, <u>he</u> made $15. It cost him nothing; his investment was nothing. And there are those in the world who think that way. They are all passing through the "furnaces."

So, the first word on the Cross -- a "word on the cross" does not mean a single word; it's a completed thought. So, the shortest "word" is: "I thirst," but there are two words. The next one, from John, is: It is finished"; there are three words. All right, -- still it is one "word" when you take the seven "words."

So, the first word is from Luke: "Father, forgive them. They know not what they do." And then oomes Luke's second; then comes John's first; then comes Matthew and Mark; then come two from John; and then Luke completes it: "Father, into Thy hands I commit my spirit."

This little punctuation mark has been pushed around in the second word on the cross, which is from Luke. And the thief turns to him and asks him to have mercy on him; and he said, "Behold, I say unto you, Today thou shalt be with me in Paradise." Well, you can alter the punctuation and put the comma <u>after</u> "today"; but no, leave it just as it is: "Behold, I say unto you, Today thou shalt be with me in Paradise."

This is, now, Resurrection. "And I, when I am lifted up, I will draw all men unto me," -- for all things are in my own wonderful human imagination; and I am all imagination. So, when I am lifted up, I draw all. At the very moment, I draw them all with me. But they individually must have the experience that I have had, but they are already redeemed because I took them up with me. Because, "All things exist in the human imagination"; and any one who is resurrected -- but he can't be resurrected and leave behind him any part of himself; so, the whole world is raised up with him.

I am telling you from experience, the heavenly chorus sings when this thing takes place. They sing the fall -- the actual fall into division, and the resurrection into unity. They sing it out; and then the regeneration through resurrection from the dead. They actually sing it out; and the words, "It is finished," -- I heard it, but I didn't sing it. The heavenly chorus sang it.

When I walked by and every one was made perfect because I was perfect; and then at the very end, the chorus sang out, "It is finished," that was the sixth word on the cross. And the last one is when this garment comes off, and that is the 31st Psalm, the 5th verse: "Into Thy hands I commit my spirit." Complete the verse: "Thou hast redeemed me, O Lord, Faithful God." That was the Promise in the beginning: I would fall into division and become fragmented, dwelling in all; that not a thing in this world could be apart from me because how could I be apart from something that I am going to influence? Because, --

"All things by a law divine
In one another's being mingle."

(Shelley)

If I am not penetrating you now, I couldn't see you. You couldn't hear me if I did not penetrate you and you penetrate me. So:

"All things by a law divine
In one another's being mingle."

So, when I am lifted up, I take with me my entire universe, -- my whole vast world, -- knowing that every one that is now shattered in that world will have a repetition of the same experience. For, One fell into division, and then resurrected into Unity, bringing all back together into The One.

So, in her case, I can't tell you how thankful I am that she shared it with me; that she could now actually feel that the robbery which seemed at the moment such a shock, -- she lost the tape recorder, she lost this -- all the movable objects; and then came the settlement from the Insurance Company for two thousand and fifty-odd dollars, which replaced these with the new ones -- all the light ones, and enough to put on a new roof, and then some still left over. So, "Father, forgive them." Yes, -- the thieves are thieves, -- it's your Self "pushed out" anyway.

Here some one tonight is accused for stealing maybe what? A little cup or a saucer. And yet the bank where I bank -- the United California Bank -- they are still looking for the internal thieves who stole fifty million dollars last year from their subsidiary in Basel,

in Switzerland, -- fifty million dollars! And they know it is all on the inside; it can only be on the inside by trusted employees. They think they can bring it down to six -- six trusted employees! They can't quite put their fingers on it because in Switzerland they have all these strange hidden accounts. But they are missing fifty million dollars. So when some one goes into the bank and holds it up and gets a thousand dollars, and we balloon the whole thing, -- the other thing is "hush-hush."

Here is a bank in Illinois a few months ago that lost close to seven million dollars; and they still can't quite put their finger on how it happened on the inside. No one came in and robbed them. And we speak of the little shop-lifting on the outside, and the poor little girl goes off to jail, or the little boy goes off to jail. I am not condoning it. If you could stop the embezzlement from the inside, your dividends would jump from their present little three per cent or four per cent to twenty per cent, if you could only stop it from the inside. All things happen really, in the true sense of the word, from the inside.

So, every socalled "act" in the outer world that seems a cause in itself, -- may I tell you? "Every natural effect has a spiritual, imaginal cause, and not a natural. A natural cause only seems. It's a delusion," -- of what? " -- the fading memory." Man can't quite remember. Luckily, she remembered when Ray said, "We could use, and need, a new roof; but it would cost a thousand dollars, and so that is put into the future." She remembered when he complained the new shoes were hurting. In her mind's eye she revised it instantly, at the moment -- the roof and the shoes. When she worked on her machine, she revised it. It was adequate, but she said, "I have a new machine -- sewing machine." And putting the heavy tape recorder away, she wanted a new one that was light of weight; and she revised it, and she got in her mind's eye a light-weight, new tape recorder. Then she goes home one day to find the house had been robbed. She had carried insurance; so she brought in the insurance people, and here they paid her the two thousand dollars, which replaced all these things in a new way.

So, I tell you, the story is the greatest story ever told. There is no story like it. But Christianity needs forever and forever to be saved from secular history. It is not secular history. It's the history of your own wonderful human imagination. God and your own imagination are one. They are one. You are an Immortal Being. You cannot "die," because you are all imagination. When you actually know it from experience, then you can wipe your tears. Nothing can pass away.

You may not see them with the mortal eye, touch them with the mortal hand; but they are in a world just as real as this -- just as real, continuing the journey until they reach that moment in time when they are resurrected, and then the scattered body begins to be collected and they are gathered together into one. So:

" . . . . . One must be All,
And comprehend within himself all things both great and small."
(Blake, from "The Four Zoas")

And you are that one that actually fell; and then, in falling, you became fragmented. You became divided into the unnumbered parts, and each seems to be independent of you as you look out on it. You are only

looking out on your Self "pushed out." And your whole vast world must make real your unknowing imaginal acts, or your knowing imaginal acts.

I ask you to trust this teaching. Believe in your imaginal acts. You may not see it tonight or tomorrow; but believe in it. Actually assume the most glorious thing in the world for yourself or any aspect of yourself. Trust it. And that imaginal act, if it takes a thousand or ten thousand or a hundred thousand of your projected selves, will use them to make that thing become real in your world.

As she said in her letter to me, "You may call it imagination, or some may call it thought; but this I do know, having remembered what I did last year: I can say it does produce reality."

And I've told you time and time again that: --

IMAGINING CREATES REALITY

-- that all the objective facts in the world are produced through imagination. There isn't a thing that you can name in this world that wasn't first imagined. But you can veto it the minute you imagine it. You can say, as she could have said, "We can't afford it," and stop it. She didn't say, "We can't afford the thousand dollars for the roof"; she saw the roof, and it was new. But she didn't see the robbery. That's the means.

Let us turn you now to the 55th Chapter of Isaiah: "My ways are higher than your ways, and my thoughts than yours." This is the chapter where you are told: "My word shall not return unto me void, but it must accomplish that which I purpose and prosper in the thing for which I sent it." So, "My ways are higher than your ways." Don't concern yourself with how it's going to be done, for the same voice who spoke these words said this in the 32d Chapter of Deuteronomy, the 39th verse:

"I, even I, am He. I kill, and I make alive; I wound, I heal; I do all these things, and none can deliver out of my hands."

He is playing all the parts. And if one is basically inclined to steal, he will use him to produce the necessary means to get the money to put on the roof. So she comes home, and there was a robbery. All the things have been replaced with new ones and better ones, as she desired them. At the moment, it seemed to be a shock; but she set the whole thing up in motion, for she's the one who spoke those words: "I kill, and I make alive; I wound, and I heal; and none can deliver out of my hands." For the Spirit of God and the human imagination are one; and there is nothing but God! "All things were made by Him, and without Him was not anything made that was made."

And so, if all things are made by Him, is there a thief in the world? He's playing that part! Is there a socalled "hero" in the world? He's playing that part. A coward? He's playing that part. He is playing every part in the world; and it all adds up to produce the unseen imaginal acts of men.

So, you are alone, and you think, "No one sees me and this means nothing. It's only my imagination." And you carry on your lovely imaginal act. And so that's it, -- not knowing that you are actually producing tomorrow's effects in this world. And when it comes into the world, that natural effect has an unseen, invisible, imaginal act as

cause, and not a natural cause. "A natural cause only seems. It is a delusion," -- a delusion of what? Of your fading memory. You don't remember when you did it. So, when confronted with your own harvest, you can't quite believe it. You can't remember when you did anything that could actually be like this.

I didn't rob myself! I never thought for one moment of robbery to get the money. No; but I did see the whole thing done. And there are "thieves" in the world -- all over the world, and they are all played by God! There is nothing but God.

"God only acts, and is, in existing beings or men." (Blake, from "The Marriage of Heaven and Hell")

Now, let me find that Actor, because God only acts, and He is in all existing beings or men. Well, I'm a man. I've got to find that Actor, for the thing that I see reflected in the mirror when I shave in the morning is a mask. That's "persona." Now, who is wearing that mask? I am. You simply say, "Neville," and I turn around and say, "Yes? Here I am"; but who is the Being that is there? I am. That's my real name. But the mask is called "Neville." But I will say, "I am Neville." So, the wearer of the mask called "Neville" responds. That Being in that mask,behind that mask, that no one sees is God!

And now the whole vast Christendom will celebrate this victory of God; that he actually died -- literlly died. But God's first attribute is Mercy.

And God turned Death into Slepp; and then rose the sexes to work and to weep." (Blake, paraphrased from "To Tirzah")*

And so all the sexes rose en masse when God "died." He buried Himself in humanity and died; and then His first attribute -- Mercy -- turned it into sleep. That is what Blake meant when he said:

"Eternity exists, and all things in eternity, independent of creation, which was an act of mercy." (from "A Vision of the Last Judgment")

That was the merciful act: to turn "death" into sleep. And God is dreaming this dream.

One day He will awake. And when he awakes, he resurrects; and then he gathers into his own Being all his scattered beings. So, all are gathered together.

When I depart this time, may I tell you? I am taking everything in the universe with me. And "I, when I am lifted up, I will raise all unto me." Read it in the 12th Chapter of John. Not one can be left, because all things exist in the human imagination. But it's not raised up until He who is scattered is awakened to Unity. And then He draws into His own Being all that was scattered.

So, they sing his fall into division, and his resurrection into unity - His fall into the generation of decay and "death," and his regeneration into the resurrection from the "dead." So, when he actually

---

* "But Mercy chang'd Death into Sleep;
The Sexes rose to work and weep."

is raised from the dead, he gathers all into his own Being. And they are all with him. No matter where he goes, he has the whole vast world raised up. He hasn't left one behind him. But every one shattered in the world will have a reproduction of that drama in themselves.

So, what is now being dramatized as a memorial this week -- for this is really a memorial; this is simply a great memory, a remembrance of what God has already accomplished. And so they are perpetuating it through Good Friday. Then comes the burial on Saturday. Then comes the Resurrection on Sunday. But the whole thing is done! It's all done, only to be repeated in the individual; and then the individual who is seemingly scattered beoomes the unit, and he draws his vast world unto himself, and he is resurrected.

So, the One becomes the many; and then the many become the One. So, whenever one is raised, he takes the whole vast world with him, even though it seems to be left behind; and every aspect that seemingly is behind becomes the unit, and then it raises up. So, one must be all.

That is the story of the Christian mystery: One must be all! So, the first cry on the Cross: "Father, forgive them. They know not what they do." And they do not know what they do. They go blindly on under compulsion, executing the unseen imaginal acts of humanity. And they move under compulsion.

I told the story, and I was severely criticized for it by a lady at a dinner party one night when Fred Bailes, who is now gone from this world, gave a party at the Ambassador Hotel. And I had told this story about two weeks before to one of his great -- I would say -- contributors who would come and always write a huge big check at the end of a year or the end of a month to keep that going. And she was most critical that night. I didn't feel well that night at all. And she said, "You know, I can't quite understand how you could take the platform before an audience of twenty-six hundred, a thousand who could not get in -- they were all overflowing at the Fox Wilshire, and tell what you told about your wife," -- this was my first wife.

I told a simple story to explain that everything in this world must be forgiven, no matter what it is. When I met the girl who now bears my name and who is the mother of my daughter, -- the very first time I met her, I knew she was going to be my wife. She didn't know it, but I knew it. I said to myself, "She doesn't know it, but she is going to be my wife." We sailed for Barbados six months later, and she met my mother and met my family -- met them all. They all loved her. That was back in 1936.

In New York City, because of the archaic law that is now past, you couldn't get a divorce unless she was insane for seven years or for adultery; and that's all. The orthodox Christian churches had sewed the whole thing up so that it made life miserable and made everything simply a burden to all. When I met her, I had just such an entangled background. And here it's New York City, the most archaic city in the world concerning such laws.

I went to bed and slept as though I was happily married to the girl who now bears my name. I did not have any physical emotion with her: just that she was sleeping there, and I am here, and it's blissful. I did that for one solid week. Then comes a telephone call from the court

one morning, telling me that I must come dwwn to this federal court on Tuesday morning. Well, I was groggy; it was early in the morning, and in those days I didn't rise as early as I do now. And so, I just said, "All right," and I hung up.

Well, on Tuesday morning that I am supposed to be there, I made no effort to go there. And about 9:30 the 'phone rang. It's the court, and they said to me, "You are supposed to be here in court this morning. We meet at 10:00."

And I said, "What on earth am I supposed to be in court for?"

They said, "Well, it happens that your wife is arrested, and we thought maybe you could throw some light on the reason for her arrest. That's why we are asking you to come down."

Well, I wasn't shaved. I simply threw myself into sone clothes, and off I went in a taxi down to the court. I got there just as they were bringing her in. A man whispered into -- there were three judges -- into one judge's ear that I was in the audience. The judge asked me to take the stand. "You don't have to swear, but will you please take the stand and throw some light on the behavior of your wife? She tells me you have been separated now for almost fourteen years."

I said, "Yes."

"Is it a religious reason why you have been separated?"

I said, "No, none whatsoever. We knew we were wrong the very first day we got married. We knew it was completely a failure right away."

Then he read the case. She was picked up for shop-lifting. They went to her home and found other things in her home.

He said, "What can you say for this?"

I said, "As far as I am concerned, I don't think that really she is a shop-lifter. As far as I am concerned, she just moved under compulsion. Take into consideration her age. She is eight years my senior, and she is passing through a certain emotional state. And do be lenient. We have a son who lives with me, and I don't want anything to happen to his mother that would cast any shadow on his life. He is a wonderful boy. He is in my charge by law. He is in my home, lives with me, and I don't want anything to happen to her that in any way would reflect upon my son."

The judge said, "You know, in all my years on the bench, I have heard no plea by one for another who has every reason in this world to get her committed, because that in any other state would be enough for a divorce; and yet he pleads for her."

He sentenced her to six months; and then, on my plea, he suspended it. She met me on the outside, and said, "Neville, that was a very decent thing to do. Give me my papers." She knew I was looking for her. My dancing partner had told her I was looking for her to serve the papers and therefore to be scarce and move out of New York City. So, she did.

But she had to commit the act, and they had to call me and ask me to throw light upon that. How could I condemn her? Who was the actual cause of her shop-lifting? I! I slept as though I were blissfully married to the girl who now bears my name; and I had to get the evidence. I had to get some reason to bring the action. And here, my wife actually gave me the papers.

I said, "I don't have the papers with me."

She said, "I am driving home to your place right now, and you can give me the papers."

That is illegal to serve your own papers; but she drove up to my hotel where I was living. I went to my room and came down to the lobby and gave her the papers -- did my own serving! Now that is an illegal thing in this world. Then I got my divorce in the City of New York; then I could marry the girl who now bears my name.

When I told that, I told it only to tell people of that one "word," the first word on the cross: "Father, forgive them, for they know now what they do." They are all moving under compulsion; and he unseen causation is hidden from the world. They do not know who is "treading in the winepress." And I was "treading in the winepress" to be happily married to a girl who was not then engaged to me. I couldn't be engaged to her under the circumstances. And then my wife behaved in such a manner that it made it real and natural for me to do what I did. How could I blame her?

So, the first word on the cross: "Father, forgive them. They know not what they do," -- they have to do what they do. I had to fall into division and fragment my being into the unnumbered parts called "humanity," and then rise into unity, and gather all my scattered members together and rise as God Himself. That's the story. It is God who fell, and God who rises.

So, I know from my own experience that nothing "dies." Those who have not had the experience here -- all right, they are restored in a world that is terrestrial just like this; and they continue their journey until that moment in time when they are resurrected. And Resurrecion is resurrection into Unity. And the outpictured world -- the whole vast universe -- it's himself "pushed out" -- is gathered together then; and they move up. And I, when I am lifted up from the earth, I will draw all men unto me. See it? This is the mystery of which we speak here night after night.

You are not some tiny little thing just pushed out. You are the Whole. "One must be all." And the day will come, you will find that you really are the All!

So, not one person in the universe could be outside of you when you are resurrected, because as you are raised up, you raise all with you. And each will have the experience of being raised up, and all eventually will be The One. And in that day, "they shall be one, his name one," as we are told in Zechariah. But Blake tells it so beautifully in his "Dream of Nine Nights," called Valla or the "Four Zoas." And then he tells the story of the falling into division; and when they are all gathered together, this one man they call Jesus, -- and they in him and he in them, -- live in perfect harmony in Eden, the Land of Life.

Well, you are the Lord Jesus Christ, whose resurrection they are going to celebrate this coming Sunday. You tell that to the priests, and they will slap you, or tell that to any minister -- because they are sound asleep. They do not know who the Lord Jesus Christ is! I tell you, the Lord Jesus Christ is buried in you, and He is your own wonderful human imagination. That's the Lord Jesus Christ. And when He is raised in you, you will raise all in this universe within you. That is the story.

So, I want to thank my friend for sharing with me her experience, and being big enough to remember. If man could only remember his imaginal acts! She remembered when the roof needed repairs or a new one, and the cost was excessively high for them at the moment. She remembered her husband complaining about the pain the new shoes caused, the weight of the tape recorder, and then working on the machine -- the sewing machine, and it was adequate -- it was good, but she would like a new one; and then came out of the Nowhere a robbery and took all these movable objects, and then came the insurance that sent the check for two thousand-odd dollars that replaced all the movable objects and paid for the new roof with much, much over. So, she can actually say, "Forgive them, Father," -- those who took it. Did they not do her a favor? And yet, they are thieves in their own eyes, and thieves in the eyes of society; and they are. Do you know who played the part? God! And do you know who actually made them do what they did? The lady who wrote me the letter.

Now she knows the words in that 32d Chapter of Deuteronomy: "I, even I, am He, and there is no God beside me. I kill, and I make alive; I wound, and I heal; and there is none that can deliver out of my hand."

So, no matter what happens, if we only had the memory we could trace it to a forgotten imaginal act on our part!

---oOo---

Prophetic Sketches

18 July 1968 by Neville

The Old Testament is a prophetic blueprint of the life of Jesus, and Jesus is the true identity of every child born of woman. Prophecy is over. What people call "prophecy" today is simply a little nonsense called fortune-telling. You can use all the little -isms in the world; but true Prophecy is over, and that is in the Old Testament. The New Testament fulfills it, but that is the life of Jesus; and Jesus is the true identity of every child born of woman. So, the climax has been reached. It's been done, for all the Promises of God find their "Yes" in Him.

So, in every one everything said of Him, the individual will experience. The whole thing is unfolding in man -- in every child born of woman. It's not written so that you could read it as you would the alphabet. It wasn't intended in that manner.

As this theologian said to Blake, "You need some one to elucidate your ideas, and Blake said to him: "You ought to know that that which is grand is necessarily obscure to weak minds, for that which can be made explicit to the idiot isn't worth my care. And the Ancients considered what was not too explicit as fittest for instruction, because it rouses the faculties to act."

Then he asked the theologian: "Why do you think the Bible is more entertaining and instructive than any other book? Is it not because it is addressed to the imagination, which is spiritual sensation, and only mediately to the understanding or reason?"

So, the Old Testament is simply an adumbration; it's a foreshadowing in a not-altogether conclusive or immediately evident way. They are sketches; and the sketches are done in an over-all picture, leaving out the particulars, to rouse the faculties to act.

Now, here we will take, say, as many as we can get in tonight in this hour. Genesis is the "seed" plot of the entire Bible. It begins: "In the beginning God" (Genesis 1:1); and it ends on this note: "In a coffin in Egypt" (Genesis 50:26).

"In the beginning God" . . . . . "in a coffin in Egypt." Well, who is in the "coffin"? A man, and his name is Joseph, the dreamer. The Bible has only one source of dreams. All dreams proceed from God. So, then, who is Joseph? The Prototype -- the prototype of God. Well, God is Man. You are a man.

"God is no more;

Your own humanity learn to adore.

God appears, and God is Light,

To those poor souls who dwell in night;

But does the human form display

To those who dwell in realms of Day."

-- Wm. Blake (from "Auguries of Innocence

God is man, and you're a man. You contain the whole drama within you, and the whole will unfold within you. So, "In the beginning God" . . . . . "in a coffin in Egypt."

Now, the entire Bible, -- here is the "seed" plot. How does it end? The end of Revelation: "Come, Lord Jesus." (Revelation 22:20) Here is the fulfillment, for all of the Promises of God find their "Yes" -- their fulfillment in Him. So, Come -- Come, the fulfillment of all these Promises in me!

Now, here, everything in this world -- every child, every chair, house or tree -- I don't care what object you see, -- everything in this world contains within itself the capacity for symbolic significance. God speaks to man through the medium of dreams, and unveils Himself through the medium of vision.

Well, here, a lady has this experience. She said: "I found myself in the strangest, darkest area -- it was so dark -- yet; and here, in spite of the darkness, I am holding in my hand what appeared to be almost the shape of a shoe box. It could be a small coffin; but, because it was so small, I thought of it in terms of a shoe box. Yet, it did resemble a little coffin. And in the darkness, I knew that I was in it. I was in it! But I didn't understand. How could I be in it when I am looking at it and I am holding it in my hand? And here is a little, tiny shoe box or a coffin, and I am in it! And in my dream, I turn over; and as I turned over, I seemed to turn towards the light, and the light was blazing. And as I turned towards the light, the light seemed to illuminate me in the sense that I understood; and then came a relief -- a peculiar relief, because I knew what I was. Prior to that, I didn't know what I was -- who I was; I only knew that I was in it, and then I knew beyond all doubt that I was Joseph, and I could not get out of that box until I became Jesus."

Now, she came to me with this dream, and she said, "What on earth could that mean?"

Well, you go to any one without the knowledge of Scripture, and what would they tell you? And here is Scripture: "In the beginning God" . . . . . "in a coffin in Egypt." But he exacts a promise that they will not leave him in Egypt they'll bring him out.

Now, God is being formed in man. Here is the Unbegotten forming Itself in man; and when it is completely formed, it comes out. And who comes out? The Lord Jesus Christ. There is nothing but Christ; so He comes out.

So, here is this lady -- a perfectly lovely lady. She's married, she didn't have a child, but she adopted one. They live happily in their sphere with this adopted son; so she's a normal, natural person, having a simple dream; and she turns to ask, "What on earth could it mean?" Well, here is Scripture. She is actually seeing Scripture in an adumbration. It's a foreshadowing, but not in detail. It leaves out the details -- leaves out the important points, because if it didn't, -- well, then, we could not be roused. So, we are roused to find out, What on earth does this mean? And you begin to speculate. You begin to stir within you. And, so, "If it can be made explicit to the idiot, it isn't worth my care." (Wm. Blake)

So, here, every one -- And who is that box? What is the box? This (indicating the physical body) is the box; this is the elongated box -- the coffin in which God is buried. He's buried in every one born of woman. And one day He will come out of the box. Who comes out? God. So, He's buried in the box, and He's buried as a man. You're a man. I'm a man. We are Man -- generic Man. And after all the unnumbered blows that society gives us, we simply emerge from this box, and we emerge as the Lord Christ Jesus.

It frightens people. But may I tell you? Don't be scared, and don't be cynical about it, because you are going to have it anyway. You only delay it by

your cynicism. So, if you're a cynic, -- all right, be one, if you must be; but I tell you, you are only delaying the inevitable -- the inevitable "birth" of God-in-you. What does it matter if you own the earth and you didn't have this? You are building on sand, for you are going to leave everything you build behind you, -- but everything! You'll depart this world, maybe tonight, and leave everything behind you but the unfoldment of Scripture within you. The only purpose of life is to unfold the Promise of God!

And, so, the entire Promise is contained in the Old Testament, and you come into the world to fulfill it. And only to the degree that we have fulfilled Scripture, have we really built anything, for we can only take the fulfillment of the Word of God. Everything else is left behind.

I don't care what name you call yourself, what position you occupy in the world, -- the presidents of the world, the kings, the queens, the czars, -- they all vanish and leave no trace behind them. All they take with them is that portion of Scripture they have fulfilled. That's all they are taking, and they take no more. So, you either believe it or you don't believe it.

So, here are the prophetic sketches. We will take a few. Who would believe this sort of a statement: "Can a man bear a child?" (Jeremiah 30:6) Now, the Lord is asking the question of the Prophet Jeremiah: "Can a man bear a child? Well, the obvious answer is, No, he can't do it. "Then why do I see every man with his hands drawing himself out of himself, just like a woman in labor? And why is every face turned pale? Oh, of the day there was no daylight," (Jeremiah 30:6, Revised Standard Version) -- the most incredible thing that could ever be said of a man: "How could a man bear a child?"

So, now, it's just simply stated in the 30th chapter of the Book of Jeremiah and dropped -- just dropped. It's an adumbration; it's a foreshadowing. Now, that book was written six hundred years B.C. (600 B.C.). Who knew that it really was intended one day to be fulfilled in man? So, you and I are walking the earth, just as we are today, -- not understanding, not knowing a thing about it. There it is, and so we read it, and people speculate, and we wonder, What on earth is he talking about? Was Jeremiah insane? So many statements that he made seem insane. Was he insane? And here they are considered words of God.

And then we are told not to add to it. "Do not add to the Word of God, and do not take from it." (Deuteronomy 12:32), for the Word of God will prove itself in performance. And don't take from it; leave it just as it is, whether you understand it or not. Well, men not understanding through the centuries, -- they altered it. And now today it reads: "Can a man bear a child? Why, then, do I see every man with his hands on his loins just like a woman in labor?" (Jeremiah 30:6, Revised Standard Version)

It hasn't a thing to do with any loins. The word in Hebrew is "khawlets" (pronounced "shall-ets"), and it means to draw oneself out of oneself, using one hands. That's exactly how it takes place!

But man, not understanding that, has said, Well, now, we'll just change it; so they changed the meaning of the word. But fortunately for us, we do have the original word and the original meaning of these words, and they didn't make sense. They didn't make sense then; they do not make sense now. It only makes sense to the one who has experienced it; and when all of a sudden you awake within yourself, and when you start moving out of your skull, you actually use your hands and pull yourself out of yourself, just like a woman giving birth to a child in

the fields. In the ancient days, they didn't go to the hospital. There weren't any hospitals. You were in the fields when the child was delivered; and you took your own formed being, -- you formed it within yourself, and with your own hands you pulled what you formed within yourself out of yourself.

Well, you form this within yourself, and the body of man is the Womb of God; and He forms Himself within man, and then pulls Himself -- that which is formed -- He pulls it out of Himself, just as a woman pulls the child out of her womb, -- that is, primitive woman did. Today we go to the hospital, and you are put into a sleep; and when you awake, you're told you have a child, and you know nothing of it. But this Book was not written when you went to hospitals and you had sleep imposed upon you. You were in the field when suddenly it became necessary to take out of your own being what you had formed within your being.

Well, this is the grand miracle! How did it form in the skull of man? How did man, who is God, -- how did God form Himself -- the Unbegotten, forming Himself within Himself -- within a mold called "man"?

So, here, that is an adumbration, isn't it -- a foreshadowing? But it does not give it in detail. It purposely leaves out all the little -- I would say -- things that the rational mind could hang onto, leaving man to live by faith. Can he really live by faith? So, here, the entire Book is nothing more than a blueprint. It's the foreshadowing of what every child born of woman one day will experience.

Now, what came into the world? Let me show you in this manner. I've told you in the last few days what you are destined to be. I tell you what I've experienced. You may believe me. You may doubt. It doesn't really matter. As far as I am concerned, it really doesn't matter! It does matter to you if you believe it. And I will show you to what extent I mean, it does matter to you if you believe it.

I tell you that I've been "born from above." I tell you that there's only Jesus in the world. Every one who is "born from above" is Jesus Christ -- every one. Now, you can see a man, but you don't believe it. Why did you see him? Well, he is "born from above." To leave it on this level, all right, it makes no difference; you have to actually have the experience of seeing him on the level above, and know the truth of what he is talking about.

Now, why is that important? I'll show you why it's important. A lady just dropped dead -- yesterday, really, when the call came through. The last time I saw her was the last Friday in June; and sitting at the table were four enjoying a very nice, simple lunch. She said, "Oh, what a strange feeling!" and the head fell over, and she's gone from this world. And, so, those who know her, -- well they regret the departure of Marta; but Marta is free. Marta is not restored to life; Marta is free. I'll tell you why Marta is free.

Six months ago Marta had the vision of the carriage coming up, self-propelled and I got out; and when I came into this room where she was -- and she was seated she knew that I am the being you know I am. I am Neville. And I was clothed in power -- sheer, almighty power -- just power. I began to speak on power; and while Marta sat and looked, she said, "Why, he is Neville, and he is God." And she kept on repeating audibly to herself: "He's Neville, and he's God. He's Neville, and he's God." Well, here, Marta actually saw God, clothed in power,, wearing the face of a friend, -- the one she knows as Neville. I said, "There only God in this world; He wears all the faces."

So, she saw the power of God wearing the face of a friend. Now listen to the words: "I call you no longer servants. I call you no longer servants, because the servant does not know what his master is doing. I call you friends. All that I have heard from my Father, I have told you." (John 15:15, Revised Standard Version)

When you see Him, and see Him as a friend, you are set free. How? In the Eighth of John: "You shall know the truth, and the truth shall set you free." (John 8:32) The truth of what? That two and two make four? No, -- I am the truth." "I have told you all that I have heard from my Father," and "I am the truth."

Now you see me. You see God wearing as a "garment" power, sheer power; but you see a face, and the face He's wearing is your friend. "And so I call you no longer a slave, for slaves do not know what their master is doing; I call you friends." And, so, you see a friend, and the friend sets you free.

So, Marta, by that one vision of six months ago, today is not restored to life; she is set free. You can only see it in vision; you can't see it here. Here you see a man, with all the weaknesses of the world; but in vision, He unveils Himself in vision. So He unveiled Himself, and He was wearing the body of a man; yes, but the body was sheer Almightyness, -- all Power. And, then, He wore the face of Marta's friend -- the same Being; so she knew the truth of what I taught. So, she said, "I am your friend, for all that I have heard from my Father I have told you." So, she saw the entire drama gathered together into one marvelous picture. The self-propelled carriage comes up. Out steps this Being called Neville. He comes in and begins to proclaim the power of God, and he's clothed in power. The first appearance of God to man is power, almightyness, called El Shaddai.

"I made myself known unto Abraham and to Isaac and to Jacob as El Shaddai. By my name, I Am, I did not make myself known." (Exodus 6:3, Revised Standard Version; also see footnote.)

He made Himself known as "I Am" to Moses first; but to Abraham, Isaac and Jacob, He appeared only as Power -- sheer power. And strangely enough, the night that I stood in the presence of Infinite Love, when He embraced me, and then I heard the cry "out of the blue"; and then I found myself before Might -- sheer Almightyness; and He wore, as she saw me wearing it, an Inverness cape, -- the One who commanded me to go into the world and tell it. And His words were: "Time to act!" He wore an Inverness cape, and He was Infinite Might. There was no compassion in that Being; and one second before I was embraced, and I was one with the Body of Infinite Love. And, yet, when I was commanded to go, it wasn't Love that commanded me, -- it was Might -- Almightyness.

Now, she didn't know this; and yet when she saw me, the face wearing Infinite Power, -- here was Neville, and he was all power. Well, it was Power who sent me. Love didn't send me. Love embraced me, and I became one with Infinite Love, but it was Almightiness that sent me into this world to tell the story -- to tell the story of Might -- the story of Power.

And, so, when she saw me this night, I was wearing the same cape that He who sent me wore; therefore the words are: "He who sees me sees Him who sent me (John 8:19) If you knew the One who sent me, then you would know me; and if you knew me, you'd know the One who sent me. Who sends me is the One that I resemble When she saw me, I was wearing the same thing that He wore when He sent me.

Now, this is a strange, peculiar mystery, but it is true. Every word I tell you is true. So, Marta tonight -- this simple, sweet lady, my age who worked up until the very day -- she went down to Laguna to the Art Festival, and it is a perfectly marvelous festival that meets every year. The four of them enjoyed the festival, and on their way back stopped in to have a simple Mexican meal; and there is no alcohol stronger than beer in these Mexican restaurants, -- and, so, a glass of beer -- she's not a drinker. And sitting there with the simple little meal and a glass of beer, she said, "Oh, what a strange feeling!" and then her head began to move towards the table, and she'g gone suddenly. And Marta did not find herself, I know, restored to life in a world like this; no, Marta is as free as any one can be. She's obtained the glorious liberty and freedom of the "sons of God," because she saw the vision six months before. She saw the vision of God clothed as man -- clothed in Power, wearing the face of a friend, -- the one called Neville. And then as she saw me, she said, "He's God, and yet he's Neville; he's God, he's Neville!" because there's only God in this world, and He'll wear every face in the world.

And, so, tonight as you tell the truth as you hear it from the depths of your own soul, tell it based upon, not speculation; tell it based upon experience. Well, then, tomorrow you could be worn, clothed as Power; and he who sees you in that garment of Power -- but sees you, and you are his friend -- he sees a friend clothed as Power; and, therefore, he is set free. That's how God frees them in this world.

Now, it doesn't make sense on this level; but, I tell you, it is true! And, so, should I drop a tear for Marta? No; Marta has been set free. She's not restored to life to continue the drama and the horrors and the sorrows of the world.

So, everything in Scripture is true. Everything is true. So, I ask you to believe it. I have been set free; so it doesn't make any difference to me, as far as I am concerned, but it makes all the difference in the world to you whether you believe it or not. If you believe it, as Marta did, then you will have a similar vision. I may not be the one used; some one else who tells you a similar story, based upon his own experience, for I'm only telling you what I've heard in the depths of my own soul -- what I've experienced. So, having told exactly what I have experienced, my face is used among those that come to me. But others could come in my footsteps and tell you of a similar experience, and maybe their face will be used, because all faces are the faces of God! He is a Being of infinite faces, and every face is His face.

So, do you really believe the story as you've heard it? If you do, as she did, you may this night encounter a similar experience; and then when the story comes to its end in this little world of Caexar, instead of being restored to life, -- no, you aren't restored, you are set free. You are in an entirely different world, the world of Heaven, above it all.

So, here: "In the beginning God" -- there's only God; "in the coffin in Egypt." (Genesis 1:1 . . . Genesis 50:26) And that "coffin" is every little form that was formed in the womb of woman.

Now, here is a little adumbration. You read it in the Fourth Chapter of the Book of Galatians: "And Abraham had two sons. One was by a slave, and one was by a free-woman . . . Now, this is an allegory." (Galatians 4:22,23) Well, if this is an allegory, what on earth are the priesthoods and the ministers and the rabbis of the world doing when they teach this story as history? Listen to the words: "Abraham had two sons; one was born of a slave, and one of a free-woman

-- and these are Paul's words: "Now this is an allegory." Do you know what an allegory is? It's a story told as if it were true, leaving the one who hears it to discover the fictitious character of it and learn its lesson. Well, if the story of Abraham is an allegory, -- now listen to these words as the New Testament opens: "And this is the book of the genealogy of Jesus Christ, the son of David, the son of Abraham." (Matthew 1:1) Well, if the story of Abraham is an allegory, then what is the genealogy of Jesus?

Listen to it carefully: Read the Fourth Chapter of Galatians, which is the earliest book in the New Testament. That came first. It was written long before the four Gospels. That was the Godpel, and Paul claims it to be the Gospel, -- "my gospel"; and he said, "Any deviation from this, let him be accursed, (Galatians 1:9), because: "This came to me, not by man -- I was not taught it by a man; it came by revelation" (Galatians 1:12). Now, he tells you the story is an allegory, because that was revealed to him. The whole thing was an allegory. Well, if it's an allegory, can it be history? Can it be secular history? No.

Therefore, if Abraham begins the whole in the story of Matthew, culminating in Jesus Christ, and that story is an allegory, then what is the culmination? It doesn't mean it's untrue, but it's not as the world believes it to be true. So the world believes it to be secular history, and it is not; it's supernatural history. The whole thing is completely outside of this sphere, just as my coming into view in a self-propelled carriage into the presence of a woman, and I unveil myself to her. I unveiled myself as the Being that I'm telling every one in this world that I am. But you choose an individual, and you unveil yourself to that being. I know I've been "born from above"; therefore I'm one with the Being called Christ Jesus, and he is God. So, in this moment of time, I took Marta. In the depths of my soul I knew Marta had just a matter of moments in this sphere; and here was Marta's faith, and so I unveiled myself in that picture. And she had no doubt -- no uncertainty in her mind, -- she's looking at God and she's looking at Neville -- the same Being, and yet it's man; it's Neville, and it's God. And she awoke, and there was no uncertainty on this level. Reason begins to analyze it and tear it apart. Luckily for her, she wrote the whole thing down and then said, "Now, Neville, I don't understand it, but this is what happened. When I saw you, I knew you to be God - I had no doubt. I had no uncertainty. As I talk to you now, I know you are Neville, and you have all the weaknesses of the flesh; and still I know that was true."

Well, that was Marta; and she goes, enjoying lunch with three friends. So, that moment of departure, she simply found herself in Heaven; and Heaven is the last -- the final union of man with God. So, that's where Marta is now. Not only that, listen to these words: In the 9th Chapter of Corinthians, when they questioned Paul concerning his claim that he was an apostle, he said, "Am I not free? Am I not an apostle? Have I not seen the Lord Jesus?" (First Corinthians 9:1) He said, The indispensable prerequisite for apostleship and freedom from this world of death was to have seen the Lord Jesus, and to know it. And that's what Marta did.

He states it in the first verse of the 9th chapter of First Corinthians: "Am I not free?" Freedom depends upon seeing and knowing the Lord Jesus. You can see Him, but not know Him. You can walk the street as Him, seen by people, but they don't believe it. They do not know it. To see and to know are the same; so they didn't really see. Well, had they really seen him, they would have known him. But Marta saw me in the true sense of the word; and having seen, she knew me, for the words "see" and "know" in Greek are the same. To see Him in the tru

sense of the word is to know Him. So, had you really known me, you would have known my Father; but you know neither my Father nor me, for had ye known me, you would have known my Father. So, you have seen me, but you see me what? As the carpenter or the carpenter's son?

So, in the very, very end, He appears, and they did not recognize Him. They thought he was a carpenter. This is after the Ascension. And then they said, "Did not our hearts burn within us when he interpreted to us the Scriptures? He opened our minds and interpreted the Scriptures, and did not our hearts burn within us?" But they didn't know Him! At the very end, He was still unknown, -- unseen by those who followed Him all through life.

But an individual really believes it -- and the whole thing is determined from within, based upon faith; and, so, the one who really believes it will be singled out; and a drama similar to that will unfold, and he will see, or she will see, Him. He'll be wearing the face of the friend -- the body of a man, and the body will be all power -- sheer Almightiness; and she will know, or he will know, she stood in the presence of the Risen God! And she saw Him as a friend; and so seeing Him as a friend, she is set free, and he is set free, -- free from the world of sin and death, no more returning to this world at all.

And I don't mean reincarnation. The Bible does not teach reincarnation. It teaches restoration, but not reincarnation. You are restored. Every one is restored in a body that is unaccountably new -- wonderfully new, in a world just like this; and you move on, playing the part that you must play, until that work is done in you. When the work is done in you, then He is formed in you; and so you will actually be telling the story that I am telling you now.

The day will come that you will become so hungry, not for food, -- as you are told in the Book of Amos: "I will send a famine upon the world. It will not be a famine for bread, nor a hunger nor a thirst for water, but for the hearing of the word of God" (Amos 8:11). And not a thing in this world can satisfy that thirst or that hunger but an experience of God.

So, Marta had to have a thirst -- a hunger to experience God; and so I told her what I had experienced, and that God and man are one. She believed it, and she had to come to the point where she could experience God as a friend. "So I call you no longer slaves, for a slave does not know what his master is doing; I call you friend, because all that I have heard from my Father I have told you. (John 15:15, Revised Standard Version; NOTE: in the text the word "servant" is used, but in a footnote the translation "slave" is noted.) In other words, all that I have experienced from my Father, I have told you. I haven't held one thing back.

There isn't a month but what I get invitations from people, little groups, saying: "You certainly must have something more than you tell publicly. Would you form a class? We'll pay anything you ask." And they are willing to pay any price for an exclusive class of, say, twenty. I have not one thing I could tell a class of twelve, twenty, or one, that I haven't told you! I have not a thing that I have kept back as a secret. I have no secret. So, I couldn't possibly, unless I was a liar -- if I formed a group as an exclusive class to tell them something I haven't told publicly, it would be only to make the dollar that they've offered me. It's quite a temptation. When twenty people get together and say, "I'll give you one thousand dollars each," -- so twenty thousand dollars, and you say how long the class will be -- one week, two weeks, -- well, it's quite a temptation not to take the twenty thousand dollars in two weeks. But what could I tell them and live with myself that I haven't told every one in the world? I tell it to my maid. She comes home once a week, every Monday, and she's like a

member of the family. When Doris comes to the house, we discuss. When I hear some statement from her that is on the negative side, I jack her up; and then I will spend five, ten, fifteen minutes with Doris. I'm paying her, mind you; so I am simply stopping her doing the work she is supposed to do by telling her something. What more could I tell some one else than I tell Doris? I can't find anything that I've held as a secret. "All that I have heard from my Father, I've told you" (John 15:15) So, I have not a thing that I could give to any private class that I cannot give, and haven't given, to the public class. No private class, none whatsoever. But there are those who believe you have a secret that you haven't yet revealed, and it's something they can put their fingers into and claim that they had something that no one else had. Well, I don't have that. So I call you friends. I called Marta a friend. I call Marge, with whom she was when she dropped dead, -- and Marge had a similar experience; only Marta saw it as God, -- he's Neville, and he's God; but Marge, with whom she was when she dropped dead, saw me as Jesus standing on the beach, facing this enormous crowd of people, all of different faiths, and I am speaking in a language they all understand, yet they differed, but each heard me in the language of his own tongue; and she said, "Why, he's Neville, but he's Jesus!"

It seems the height of blasphemy to say this, but I am telling you what I know from my own experience. But it doesn't take place here. Jesus as a man never walked the face of this earth -- not here. The Bible has no reference to any man that ever walked the face of this earth. It's a supernatural drama unfolding in man. So every child born of woman is the Jesus-to-be; and that is simply a pattern unfolding within him. He is the Pattern Man. And when it unfolds, he knows who he is. He tells it to his friends; some believe him, some don't. The majority will not. He tells it to his family, and they laugh at him.

As you are told in the 7th Chapter of John: "His brothers did not believe him, and they turned from him." (John 7:5, Revised Standard Version) They did not believe him. No one believed him, save a very few -- just a handful; and at the very end of the drama he walked with them and said, "What is all this ado about? and they said, "Haven't you heard?" and they began to tell him, but they thought he was the gardener. They still did not recognize him! (Luke 24:17, 18)

But the glory to me this night is that Marta recognized it here, and that today, by that recognition, she's been set free. Free as the wind, -- no more restoration to life in the world of Caesar; and the same thing is happening -- will happen eventually to Marge when Marge falls from this world -- the same thing. And every one will have it who really has faith in what I am talking about and they will see me because I will have the urge to unveil myself. He unveils . . self in a vision, and reveals Himself in that manner. He speaks in a dream, as Marge had the dream of the box like a little coffin, and she knew that within it she was there and she was Joseph. She knew she couldn't get out of that box until in that box she became Jesus, for only Jesus resurrects. And, so, he resurrects. Who resurrects? He is designated "Son of God" in power by his resurrection from the dead. So, only Jesus resurrects; so she has to actually form herself into Jesus to resurrect, and every one who resurrects is Jesus. There's not a thing in this world resurrects, but Jesus! So, even though your name is John or Mary or Peter, when you rise from the dead, you are Jesus without loss of identity of being Mary, being Peter, being Neville, or being any other name. This is the mystery.

Now, these mysteries of the Bible are not matters to be kept secret, but they are truths that are mysterious in character. It's difficult to convey

them to the rational mind. The mind stands still before the mystery of God. You are trying to rationalize it. You can't do it.

So, here, the entire Old Testament is an adumbration -- a foreshadowing in a not-altogether conclusive or immediately evident way. It is like a rough sketch. That's why, when Paul said to the Galatians, -- he said: "Oh, foolish Galatians, who has bewitched you? Before whose eyes Jesus Christ was publicly portrayed as crucified?" (Galatians 3:1)

He's asking them: Have you forgotten? Let me ask you only this: "Did you receive the Spirit by the hearing of the law or by faith? Are you so foolish? Having received it, the Spirit by faith, are you now returning to the flesh?" (Galatians 3:2,3)

Are you going to see Jesus as a being of flesh and blood? He's not flesh and blood; He's not of this world, -- "I am not of this world." (John 8:23)

"You are from below, I am from above; you are of this world, I am not of this world." (John 8:23)

Are you going to see Him of this world? "Oh, foolish Galatians!" (Galatians 3:1) you say Him "portrayed --" Go to a play and see the drama unfold before you. Do you really believe what you see as the fact; or are you going to extract from it, like the allegory, and take from it what it really intends to tell you? So, here is a play unfolding before you. That's not the fact; that's the allegory. Now, try to extract the meaning of the story as you saw it unfold before you, for it was portrayed before you.

Then said he:: "From now on, I consider no one from the human point of view. Even though I once regarded Christ from a human point of view, I regard Him thus no longer." (Second Corinthians 5:16) So, he believed in a physical Christ, as the whole vast world does; then when the Light came to him and the whole thing unfolded within him, he couldn't see a physical Christ. He said, "I regard no one from a human point of view. Even though I once regarded Christ from a human point of view, I regard him thus no longer." (Second Corinthians 5:16) Read it.

So, here, you and I are the One Being, wearing this cross (indicating the body); and from this cross we will rise and when we rise, we are the Lord Jesus Christ. And then dramas like the one I've told you will take place, and you will set free those who believe it. "And every one who believes me now," he said: "You will know the truth, and the truth will set you free." (John 8:32)

The truth? Well, what truth must I know? He said, "I am the truth." (John 14:6) The truth? Well, what truth must I know? He said, "I am the truth," -- in other words, Know me. I've told you who I am, and the day will come that I will unveil myself to you, and you'll know me; and therefore you'll be knowing the truth, and that truth will set you free.

You will actually know me as I have told you I am; and in that day you'll be set free the minute you know me. For the minute I unveil myself before you, I'll be wearing the body of a man, for God is man. I'll be clothed in that of power, for He is Infinite Power. But I will wear my face, and my face is your friend. And, so, I will be your friend, and call you no longer a slave, for the slave will not know what I am doing; but I will call you a friend, for I've told you all that I've ever heard from my Father -- all that I've ever experienced in the mysteries I've told you. So, then, you are my friend, and you will see me as I've told you that I am; and in that moment that you see me and you believe it, because you have no uncertainty within you, you are set free!

So, when your little moment comes in time to depart this world and you drop the body, you are not restored; you are free. You are a child of God, -- immortal, wearing a glorious, glorified body in the Body of the Risen Christ.

Every one is going to have it. We can only postpone it by our cynicism and our -- well, unbelieving attitude towards it. It's the most difficult thing. I'm not saying it's the easiest thing in the world to grasp, but it's true. Every word of it is true. And can you conceive of anything worthwhile dwelling upon, other than this? It doesn't deny the world of Caesar. Oh, in the world of Caesar you can have anything you want, -- but anything you want you can have! It's all here for the taking. If you dare to assume that you are now what you want to be, and do not fail in the assumption, you'll get it. If you walk as though you were what you would like to be, you'll get it.

Here is a friend of mine in L.A. He comes to all the meetings, a handsome, wonderful lad of about 40 years of age. He says, "In my office this perfectly lovely girl, she serves all the different gentlemen who are in the office, and we all love her. One day she came into my office, and she spent twenty minutes telling me of the horrors of this world, where there are so few eligible men for marriage, and so many jerks -- millions of jerks and so few eligible men. So, after she poured it out for twenty minutes, I didn't say a word to her; she left the office, and I sat there for a few minutes, and I heard within me -- I heard her tell me that she had met the man -- the most glorious man that ever walked this earth, and they are dating and -- oh, she's just walking in the heavens. I did it at that moment. On my way home, driving on the freeway, I did it again. The next morning when I was shaving, I thought of her, and I did it again. Well, in ten days I had no confirmation of it. She still came into the office bringing the papers; and as she came in and she still seemed to be gloomy, I did it again. Well, ten days went by, and all of a sudden she came in, and here is sheer ecstacy! She spent one-half hour of my precious time telling me of the man of men in this world. They are dating, and they are dating night after night. Why, there's not a person in this world comparable to this man."

Well, what did he do? He simply used his imagination to give her what she wanted. She wanted a man, and not a jerk; so he simply got a man. And, now, as far as she is concerned, he is just the best man in this world. Well, I closed on the very last Friday in June; so I do not know if it is consummated or not, -- I don't know. But they are dating every, every day; and as far as she is concerned he is the only man in the world. But who did it? My friend; his name is Ray Lee. He sat down, -- he likes her as a friend, and all the men in the office -- they like her. She has worked in the office for a while. It's an advertising office. And Ray, knowing this principle, he figures, All right, we'll forget all of the people in this world that she thinks are no good, and I will now see that she has a perfect man. And that's all that Ray did. On his way home, he did it; next morning when he was shaving, he did it; and he was reminded by her gloom that something must be done more than what he did; so he did it again. So, he did it maybe four or five times in that interval; and in less than two weeks, she finds an angel on earth. Of course, he may not always be that; but, nevertheless, at the moment, he is all that he (Ray Lee) wanted her to find.

You can have anything in this world, -- I don't care what it is, -- if you'll apply God's law. And God's law is simple: Whatever you desire, believe that you have received it, and you will. Well, if you believe that you've received it

how would you feel? Just how would you feel? That's the feeling, -- catch it! Catch that feeling, and don't let it go! You have found Me; well, don't let Me go. Let all the others go, but don't let Me go. You have found salvation in that mood. That mood, were it true, would save you from all that you formally had but you didn't want.

Now, this mood will save you. Catch this mood, for that's the mood that will save you, -- and walk in it. That belongs to the world of Caesar; but while we are in the world of Caesar, why not use it? And use it wisely; use it lovingly. But I am trying to get you beyond the world of Caesar to something that never passes away, because the most glorious romance in the world today must come to a end, and death will end it.

You love your child, and you'll die this very moment for your child. If you and your child were held by some monster in the world, and they said, "One of you must die," no father in this world would hesitate for an Nth part of a second, who loves his child, to say, "Take my life." He couldn't for one moment, if he were father who loves his child, hesitate to say, "What are you asking about?" You don't ask those questions; it's just, "Take my life." What does it matter? "But promise me as a man and save hers. Don't take her -- you can't take both. You take my life."

You wouldn't hesitate if you loved some one. Yet it has to part; either you go first or she goes first; and every man worthy of his name wants himself to go before the ones he loves. He wesn't want to say Good-bye to one here that he truly loves. He wants to go first. But it has to be a parting in the world of Caesar, but not in the world of Heaven. There is no parting. It's an immortal body. It is a body that is forever, and relationships are forever; they are not parted. And it is harmony, and one body holds it all. One Lord, one body, one spirit, without loss of identity.

So, here, while we are here, even though we know we've got to part, you go into a building or you go into a city, and a building that you knew and loved -- where is it? It's gone. I go to New York every year. You can get into a taxi and say, "Take me to So-and-So." "That's gone, Sir." "Well, I'll tell you what, -- take me to that restaurant." "Why, that's gone, too, Sir." Then you get another restaurant; after a while, you think, What's left? You had better stick to something that you think is left, because you mention this hotel, -- that hotel is gone; and I'm not kidding. I mean from experience, -- I lived there for years and years. I came to New York City in 1922, and I have lived in New York City. I knew every square inch of it. And here, these lovely hotels where I used to go to dinner and different restaurants, -- well, that hotel is gone now, that restaurant is gone, and they are all gone. New buildings are in their place, yes; but you don't know these buildings, and you don't know the personnel of the restaurants. They are all gone. So, not a thing is permanent in this world. It all vanishes. But while vanishing, -- all right, you have to live in the world of Caesar, apply His law, and have all the happiness that you want in this world.

Don't let any one tell you that any limit is placed upon the power of belief. There is no limit placed upon it. But don't forget the Promise. Dwell upon the Promise, for that's the only important thing in this world: When you awake and you are God, without loss of identity, -- and, may I tell you? no matter what you might think of yourself today, as a man, -- and you know every person in the world can be improved in his body, in his face, -- I am telling you, when you se

the face that is your face, there is no room for improvement. There is no room for improvement! I don't care what you may think of yourself today, or what any one in the world may think of you, there is no room for improvement. That face i God's face! It's perfect, and yet it's your face; and every one will know they are looking at you, and yet, it's your face, and there's no room for improvement. It's God's face!

And the body is man, and you may wear the garment of power, or you may wear the garment of wisdom, for both are the definitions of Christ. "Christ is the Power of God and the Wisdom of God." (First Corinthians 1:24)

In the case of these two: I wore the garment of Power in one, and I wore in the other the garment of Love, for that is God's true garment. But you don't wear it because you're simply a man in the eyes of Caesor, and a very weak, limited, fragile person.

Now, let us to into the Silence. Good.

Now, are there any questions, please?

(Question was inaudible on the tape)

Neville: No; I said that man can, by his cynicism,, as told in Scripture, turn his back upon the Truth. He's not going to stop it from coming into fulfillment. He could, by turning away from it, delay it as far as he is concerned; but he's not going to stop the ultimate end, because it's God's will that not one be lost, and all will be saved.

Every one is going to be saved, -- I don't care who he is, even the Hitlers and the Stalins of the world. Not one will be discarded. But if I scoff at the Word of God, as we are told in the Second Letter of Peter: "In the latter days, scoffers will come scoffing saying, Where is the promise of his coming?" (Second Peter 3:3, 4)

Well, ever since the fathers fell asleep, all things have continued as they were from the foundation of the world; and they forget that a thousand years is as a day in the eyes of God. So, they are wondering what has happened since the fathers fell asleep. Well, you and I are "the fathers," and we are asleep, and u don't believe these things.

For instance, I find greater belief among strangers than I would in my family Among my family, I have no belief whatsoever. My wife, yes; my wife believes. My son, no. As far as he is concerned, this is all stupid. My daughter, she is believing; but like all these young girls today, -- she is 26, a college graduate -- and no one is more stupid than your father when you're 18; and then by the tim you are 24, it's amazing how quickly he became wise! In four short years he became so wise; but at 18, he was the most stupid person in the world, because she knew that I couldn't pass any examination that was given her to enter college. I would flunk any college examination; and so, therefore, she catalogued me right away as stupid. And the wisest people she ever knew, which was in college, were the teachers. Every one was simply a giant in her eye; but all of a sudden, they become just normal people; and then her father, who was stupid, -- well, she doesn't voice it, but I know that she has changed her attitude. But my brothers and my sister at home, they can't give me one word because they don't believe one thing I say. First of all, Neville is simply one of the boys. Well, I am one of the boys, -- I can't deny that. And, so, what on earth is he talking about? because they all believe in the historicity of Scripture. I tell my sister it

isn't history, not secular history. It's Salvation history. It's eternal history but it's not secular history. Well, my sister is a pillar of the Christian church -- the Anglican Church. She contributes, not only her time, but her money. She gives generously to the church -- supports the old men's home, the old women home -- all the homes; and she is the most generous one because she has it. She has oodles of money, and she gives generously to the church. But she also gives her time to the church, and she's always in the church Sunday morning, whether she feels well or not; her husband has to drive her to church, and she goes. She has to be in church. So we get together and over the morning's breakfast, she doesn't want to discuss it; but something will always come up to -- you know, -- prompt some little thing. But it's an irritant as far as she is concerned. That will disturb her, and she doesn't want to be disturbed. She's satisfied that Jesus is a man, as she was taught -- not as she discovered from Scripture or from a vision, but as she was taught by her ministers. And they are just as blind as my sister.

And as far as my brothers are concerned, they have made all the money in the world that they want or they need, -- and don't disturb them. As my brother Victor said, "Look here, you are interested in what is going to happen after this world. I didn't know what was going to happen when I came into it, and I made a good world of it. I came here without knowing what I am supposed to do, and I did a darn good job," said he. "Well, when I go into the other world, I'll do a good job, too." So, that's his concept. So, "just don't bring up any of these things because I'm not interested."

So, when I go home, I leave them alone, -- only to fulfill Scripture. This whole thing is fulfillment of Scripture. "His brothers did not believe him." (John 7:5, Revised Standard Version)

I have an Aunt, -- she's 92 years old. The family supports her. She lives in Jersey. She and I, when I was just a boy and the visions began, she thought herself one marvelous, wonderful Christian. She couldn't let her daughter marry the son of the devil only because he was a Christian, but of a different denomination; so he was the son of the devil. So, they got married anyway. And here is this Aunt of mine, and one day I said to her, "Don't you know that Jesus had brothers?" because I knew that she believed in the literal word of the Scriptures. She said, "Our good Lord had brothers?" and she just got up and ran out of the room. She couldn't be in the presence of the devil, who was her nephew!

So, when she came back, I said, "Do you have a Bible?" "Yes." I said, "Go and get it." She brought it in. I said, "Open it up. Turn to the 6th chapter of Mark and start reading." Well, you only get to the third verse when they name the brothers: James, Joses and Simon and Judas, and "his sisters are with us this day" (Mark 6:3) -- plural; and when she read it she took the book -- and she could have eaten it, because I made her see what she hadn't seen before.

She wants the literal word. Well, read the literal word. He had at least -- at the very least, it was a family of seven. And, so, she wants to believe in this strange, peculiar rigidity, -- No!

A man came to my meetings every night when I lectured in L.A. until one night when I said, "I am Mary." I said, "I am Mary, and birth to God must give,
If I in blessedness for now and evermore would live." [redacted]

And he said from the audience, -- he was in the first row, -- "You don't look like Mary to me." I said, "May I tell you that you are Mary, too? You call yourself a

man." He's a Green Beret -- always wore his green beret; he's from the Green Beret Regiment, and very proud of it. He always wore it, even though he was in the meeting -- he never took the hat off.

I said, "You are Mary; and just as I gave birth to Christ, you must give birth to Christ or live in hell for the rest of eternity, for the only salvation is to bring forth Christ, and you will give it.."

He never came back. After the meeting, he came forward and said, "You know, I want to tell you something, Neville; you do teach some of the truth, but not all the truth."

I said, "Well, thank you very much."

(End of tape recording.)

---oOo---

Neville 01-08-1963

PROPHETIC BLUEPRINTS

Tonight's subject is "Prophetic Blueprints." Now we could take it on this level, but I will not. To summarize it on this level, may I tell you: if you could conceive of an infinite might as a great computer, and if the imaginal activities of all of us – every man, woman and child in the world – make us free to change this activity at any moment in time, then you could predict the future for this level; for this level is the outpouring or outpicturing of the imaginal activities of men, women, and children in this world. You can prove it in your own individual life by setting a goal and imagining that you are at the end of that goal. Remain faithful to your goal, and no power in this world can stop it in your peculiar individual life. Take it and multiply it by the world, and you will see what it would be on this level. You will see that you and I are free to imagine things that are in conflict with God's purpose, and in the short run we can accomplish them. Yet, it is God's purpose that is ultimately the only true end and that is realized. So, tonight we will take it from a higher level.

If you would know your future, study the story of Jesus Christ. Jesus Christ is the actual realization of God's prophetic blueprint for man's redemption. Everything said of Jesus Christ will one day be said of you, individually. Everything that he ever experienced, you will experience. Jesus Christ is only the fulfillment of all that was told us in the Old Testament. The old is the plan, the plot, the purpose of God - and Jesus Christ is the fulfillment of that purpose. There is a rabinnical principle that what is not written in Scripture, is non-exisistant. Now, when they speak of Scripture, they meant only the Old Testament. There was no New Testament. The drama of Jesus was this principle. As I stand here tonight, I am speaking from experience. I make no claim to be any other than the man you know me to be. I do not differ from you at all - just a man with all the weaknesses and limitations of any man in this world. Yet, I know this story to be true, and I know it to be true from experience. The five words in the end of Luke could summarize the entire Gospel: "They told what had happened." Moffit describes this phrase in Greek. As he translated it: "They related their own experience." Tonight, I will relate my own experience, to tell you how true this is.

The entire drama of Christ Jesus took place in the fall of man. It did not take place on the surface, like this. It did not take place here at all. Therefore, no one believed him. At the very end of the journey a few – just a remnant – accepted it, and the rest rejected it because he could not share with the world what he had experienced in the depth of his own soul. The cue was given in the earliest of the gospels, Mark. Here, we are told the very first sign to appear: "Immediately the heavens opened and he saw the Spirit like a dove descending upon him" and then we hear the words – seemingly from out of space – "This is my beloved son with whom I am well pleased."

Now it is said (if you read it carefully): no one experienced this but Jesus. It is recorded in scripture, but he must have told it, because no one saw the heavens open or saw the spirit like a dove descending upon him, but him upon whom it descended. If Mark records it as an experience, then it could only be an experience that was told him by the one who experienced it. The other gospels modify it somewhat and imply that John

saw it, but they pull forcefully upon the earliest gospel, which is Mark. I can tell you my experience of that scene, and it is true. The same simple man, limited as I am, had that experience. No one saw it from this level. I can tell you, and you can either believe it or reject it.

You are told: "Immediately the heavens opened." It does, suddenly, and you see nothing but infinity, translucence, infinite expansion– and hovering above you is a dove of a light beige color, and the dove is looking at you and you look at the dove unconcerned, and it is all anchored on you. It remains there over you, seemingly without effort on its part, and yet it is alive and looking at you. Then you automatically lift your hand (in my case it was my left hand) and it descended and perched on my index finger. I brought it down to my face, and it smothered me with kisses. I had the impulse to take it across my head, and it kissed and kissed me.

Then a woman on my left made this statement: "He loves you." I heard no voice saying: "This is my beloved son in whom I am well pleased." I only heard the woman's voice, and she said: "He loves you," meaning the dove, symbolizing the Holy Spirit. Then she said to me: "They (now using the plural, and speaking of birds) do not come near man," And she gave me the reason: "To them, we are like a large bowel – a consuming bowel, and we give off to them a most offensive odor, so they try to avoid contact with man. But this one pierced this ring of odors and came through because of his love for you." And the only sign of "I love you" was the demonstration – the actual physical demonstration – of a dove smothering me with kisses all over my head and ears and neck. So I know that story is true. I can share it with you only in words. You may believe it or disbelieve it. The choice is yours.

We are told in John 7:3-8: "So his brothers said to him, 'Leave here and go to Judea, that your disciples may see the works you are doing. For no man works in secret if he seeks to be known openly. If you do these things, show yourself to the world.' For even his brothers did not believe in him. Jesus said to them, 'My time has not yet come, but your time is always here. The world cannot hate you, but it hates me because I testify of it that its works are evil . . . Go to the feast yourselves; I am not going up to the feast, for my time has not yet fully come.'" The disciples had not yet seen any demonstration of the power of which he spoke.

Our time is always here, and this time is curved, and we are moving on a circle that is a recurring circle, and we have a short memory and cannot remember the things that have happened; therefore we cannot foresee the things that are going to happen, for this is a wheel of recurrence. Our time is always here, but he has tasted of the power of the New Age and can only describe the satisfaction of that power of the New Age, but cannot demonstrate it to the satisfaction of anyone in this age. Here he speaks of this power and he knows, and tells them quite firmly: "You will experience it." He knows everyone will experience it. It was on this level. In this age none believed it – it is too fantastic. He rises into a world completely subject to his imaginative power. Now, here is a sign: "And I, if I be lifted up from the earth, will draw all men unto me." Bear in mind the symbol: this [the body] is the earth, and I, if I be lifted up from this garment called "earth," I will call all men unto me.

I see in the audience tonight a gentleman who wrote me a letter last Saturday. His experience preceded mine. He is much younger than I am. He does not look any older than my son, who will be 39 in May of this year. In his letter he said it happened to him in 1940. In my case, it happened in 1941. I was coming through the Caribbean Sea on a freighter from Port-of-Spain, Trinidad to Mobile, Alabama. I retired early that night. Suddenly I am lifted up from this earth, and as I am lifted up, a heavenly chorus comes into view and they are

singing: "Neville is risen, Neville is risen." Here I am – I do not need the sun, or the moon, or the stars for light, for I am light unto myself. It is not brilliant, but it is luminous beyond the wildest dream – but it is a gentle light. Then I came upon an infinite sea of human imperfection – the blind, the withered, the halt. I had no human compassion, may I tell you. As I walked by, there was not a shred of human compassion in me. I simply demonstrated this new power called, "the power of God." As I walked by, I fed every one of the thousands waiting for my appearance. Not everyone wants meat or bread. I gave them their most urgent need. One wanted eyes, another wanted arms for empty sockets – and lovely eyes were molded into empty sockets and arms into empty sockets. Everything that was missing in the human body came into being as I walked by. As I came to the end and the last one was completely satisfied with whatever he needed, then this chorus exalted: "It is finished." Then I – in a world of luminosity, of infinite expansion – contracted into this world of opacity, and reached the limit of this contraction called "earth," which is the body I am now wearing. Here is this experience verifying the truth of that statement that "I, if I be lifted up, will draw all men unto me."

These experiences are adventures of the soul. It did not take place on this level. To this day, in 1963, our most brilliant scholars, reading this ancient manuscript do not understand it, because you cannot grasp it without these experiences. And here is one who has had them, and I am going to say to you: I am confident that some of you present tonight must have it before you taste death. Of that I am convinced. This is the statement made in Mark 8:36: "For what does it profit a man, to gain the whole world and forfeit his life?" Then he said: "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power." (Mark 9:1) I tell you: there are some seated here tonight that will not taste death before they see the kingdom of God come with power. It has all to do with the age to come, and you will taste of the power of that age to come. In other words, you will experience that power before you taste death, for all things in this world die. These are mortal garments and they all die. Who are you? No one knows – no, not the angels of heaven, only the Father. When the curtain begins to lift in him and Christ is in him, wherever he goes there is a remnant – whether ten, or a thousand, or a million – a remnant present will not taste death until they see the kingdom of God come with power. Who you are, I do not know. That is hidden from me.

Listen to these words: "The prophets who prophesied of the grace that was to be yours, searched and inquired about this salvation. They inquired what person of them was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory." It was revealed to them that they were searching not themselves, but you. Not the things that are now announced to them by those who preach the good news – things unto which angels long to look; therefore, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. Here are men organized by divine providence for spiritual communion, and from the depths of their soul Christ is speaking. Listen: "Christ in them predicts this." Not Christ on the outside – there is no Christ on the outside. If any man tries to influence you to trust him as a leader, do not believe him. Christ in you is slowly being unveiled, the only Christ in the world. "The prophets who prophesied of the grace, that was to be yours," meaning God's gift of himself to man, unearned, unmerited – you cannot earn it. It is too good. No one could ever in this world earn it. It is given to you by God. You will receive it as an inheritance. God tells us "They shall have no inheritance; I AM their inheritance; and you shall give them no possession in Israel; I AM their possession." (Ezekiel 44:28) You inherit God – you inherit his kingdom, for there cannot be a kingdom without a king. You inherit the whole as he slowly unveils himself in you, and the plot of his unveiling is described in the New Testament.

They searched the scripture (the Old Testament) and could not find the Christ of whom they were told. They

searched it from beginning to end and could not find who he is. "What person of them was indicated by the Spirit of Christ in them when predicting the sufferings of Christ and his subsequent glory?" They could not find it. Have you ever had a toothache? Who suffered? Christ did. Have you ever been cut? Christ was cut. You witnessed a friend go through "the gate" and you wept? It is Christ weeping. Christ suffers. There is nothing but Christ, and he is your own wonderful human imagination. He suffers until the moment of that last day, when he begins to unveil himself in you as you.

And so, the prophetic blueprint for you, individually, is revealed to us in the New Testament. You cannot find it in the Old Testament until it begins to unfold itself in the New, and then you go back and see where the prophets have recorded it – but they could not understand it. Like all of us, they were looking for a person. Where will he come from? They asked a simple question. When Christ comes, no one knows where he comes from. The last words asked him by Pilate were: "Where do you come from?" He does not answer. If he answered he came from a certain area, he is not speaking of the outer garment, and he could not tell them because they would not understand it. So, that is the fulfilled scripture in the last book of the Old Testament.

Suddenly he appears in a temple, and no one knows where he comes from. Who appears? The Lord. He appears so suddenly in you that you do not have the slightest idea what is taking place. (Malachi 3) And suddenly you are in possession of a power no being on earth dreams of – greater than any power on earth. What power on earth could take unnumbered eyes and hands and arms and legs and mold them in perfect bodies? They cannot make a hair of your head. Here, a man walks by, unmoved by human compassion, and he could make anything appear that was urgently needed. He is exercising a power. Seeing this human imperfection, the question is asked: "Who sinned? This man, or his parents?" "Neither this man nor his parents, but that the works of God be made manifest." What did I care who sinned, when I saw the blind and the lame and the halt made perfect! It is an entirely different world into which we are all moving.

Every being is moving into this world, and God's will surely will be manifest, even by the cruel surgery of war. "He has made everything for its purpose – even the wicked for the day of trouble." His purpose is to give us himself, that we may inherit God. We inherit God, that we may live and function as God in an entirely different age. But you do not change your identity. I have not changed my identity. From my own experience, there will be a radical discontinuity of form. The lady said to me: "We are to them (the birds – the symbol of the Holy Spirit) but large bowels giving off the most offensive odor to these beings of peace and gentility. The dove is not only the symbol of gentleness and peace, but the symbol of the creative power of God. When he is smothering you with kisses, he is transferring to you the creative power of his own being. Slowly the whole thing begins to unfold in symbols – actual mystical experience – and you will see that that offensive area of your body will be completely transformed. You cannot describe it to anyone. Identity remains; hands, feet remain, but what that large bowel is transformed into, I cannot tell you.

Look for the large bowel on the leaf in the cabbage patch and you see the caterpillar – but you cannot see the butterfly. Suddenly comes the state of the limit of contraction –or chrysalis – unmoved. Out of that seemingly dead state comes the butterfly. You could not have predicted it when you looked at the large bowel consuming the leaf. Something altogether different comes out. Hands, feet, legs remain, but what the transformed bowel is, is a power beyond the wildest dream of man. It creates without the divided image it sees. It does not need any transforming itself. It, in itself, is life. You are life in yourself and need nothing to sustain life – no food. I know on this level when one enjoys a good meal, it may not be the most desired anticipation. But in that age, you are life in yourself. No need of any substance from without. You will have

these demonstrations of the power of the New Age. I am speaking from experience.

There is a strange reversal of order in these experiences. The first experience recorded in Mark is the descent of the dove. In my many mystical experiences, that has been my latest. It happened on the 1st of January of this year. So, I do not know. I will not speculate. He has nothing recorded earlier than that. How close to departure from this level, I have not the slightest idea. It makes no difference to me at all. The earliest recorded in Mark is my last experience. Those he recorded all the way down, coming to the end, were my earliest experiences. When he said: "I am the Light of the world," I have had that experience. It happened when I had just turned twenty. An infinite sea of liquid light, and I am it. That comes late in the story as he unfolds it, and the one that comes first, is my latest. If this thing recorded for us in the scripture is by design or by accident, I do not know. If the evangelist recorded it by design and mixed the things up so you would not question as to how they would unfold, I do not know. It could be that the parchments were dislocated. We had no printers in those days. I only know: if I told you the story as it has unfolded in me, the order of arrangement would radically change, because we are all unique in God's eyes, and the experiences would naturally come differently.

My friend who is here tonight had this experience in 1940. I do not think he could have been more than a boy in his teens. He was a scoutmaster. He was happy with the boys and felt delighted with their accomplishments. He went to bed feeling pleasure with the accomplishments of the day. This night, he too, was lifted up on high and heard this heavenly chorus. I heard the words: "Neville is risen." In his letter to me, he used the pronoun "he." Whether he heard that as recorded in scripture, or his own name called, I do not know. I heard my own name called over and over, and that was the theme of this heavenly chorus as it swelled through the heavens. But because we are different in God's eyes, these eternal experiences would take on certain changes as we individually experience them. We could sit tonight in a concert and no two here would have heard the same thing. But I do hope you will hear and believe it. There are some seated here tonight who will not taste death before they see the kingdom of God come with power. One here tonight – and he has not left this garment of flesh – has tasted of this experience. There is always one, everywhere, who has tasted the unveiling of Christ. Everyone will be Christ-like without losing his distinctive individuality. Not one will fail, because God would fail, and that is an impossibility.

So I tell you: believe this prophetic blueprint of which I speak this night. It may not be to the satisfaction of those who want a bigger and better job tomorrow. But that is simple – all that is easy. You can have a plot and plan contrary to God's purpose, and execute it. But you will not thwart God's purpose. He is not concerned whether you are rich or poor, known or unknown. He does not care about these superficial values on this level. "What does it profit a man who would gain the whole vast world and forfeit his soul." Yet, there are such men. I saw in this morning's paper – and undoubtedly he has left hundreds of millions behind him – suddenly he fell back and is gone. The dust to dust returns from whence it was taken, and the spirit returns to God.

Don't for one moment forget this, when people tell you they need not suffer. They predict the sufferings of Christ. Only through suffering can you turn into Christ. God is looking for the guileless heart, not the guileful heart. He does not care how you can out-trick any being in the world. He is looking for other than that. He is looking for the heart of the Israelite: only the pure in heart can see God. Nothing in this world matters but the unveiling of Christ, and Christ is buried in every being. "I have been crucified with Christ. It is not I who live but Christ lives in me and the life I now live in the flesh, I live by the faith of God who loved me and gave

Himself for me." He actually became me, and I did not know it. I went about my business between receiving the promise, and receiving that which was promised.

There is a vast difference between receiving the promise and receiving what is promised. When we receive the promise, we are recipients of the inheritance. We are declared recipients of the inheritance. When we receive what is promised we obtain the inheritance. And, between these two points, of receiving the promise that I will inherit God, and actually receiving what is promised – that is God Himself – lies the life of the individual.

And, so, we move from receiving the promise to receiving what is promised, and we pass through hell. That is the Hades through which Christ passes after the crucifixion. In the beginning we are crucified with God and then come all of these experiences. And then comes the end, and the end is an unveiling process. And everything said in the gospels about Christ Jesus will be one day experienced by you as your own personal experience, and then and only then, will you know who Christ Jesus is. Revelation is the unveiling of Jesus Christ in you. And when you are unveiled, then you resurrect.

Now let us go into the silence.

Neville 09-22-1967

PROPHETIC SKETCHES

The stories recorded in the Bible are prophetic sketches of events predestined to take place in the individual you!

We are told in the seventh chapter of John: "We know where this man comes from, yet we are told that when the Christ appears no one will know where he comes from." Speaking of the Father and the higher realm to which he now belongs, Jesus says: "A time will come when I will no longer speak to you in parables, but tell you plainly of the Father." Trying to convince man of man's own Fatherhood from which he came and to which he will return, Jesus said: "I came out from the Father and I have come into the world. Again I am leaving the world and returning to the Father." Now, where does he speak plainly? In the 14th chapter of John, saying: "He who sees me has seen the Father," and in the 10th [chapter] of John, when he states: "I and the Father are one."

Now let us take the first great sketch as recorded in the Book of Genesis (the seed-plot of the Bible). The Book begins: "In the beginning, God" and ends, "…in a coffin in Egypt." In the 37th chapter it is stated: "Behold this dreamer cometh." The one placed in the coffin is the dreamer, called Joseph. It is he who dreams that the sun and the moon and eleven stars come down and bow to him. And while gathering the sheaves, he saw his sheaf stand erect while all the others bowed to him. And when the father heard of these dreams, he said: "I and your mother and brothers will bow to you and serve you?" Well, time proved that it was true, for Joseph became the sovereign ruler over all. This outline, this prophetic sketch, is all about God! "In the beginning God" 9and the first and the last are one). :"I am the beginning and the end, the alpha and the omega, the first and the last." In the beginning God laid himself down in a coffin in Egypt. He dreams the dream of life in the coffin of you, for there is nothing in this world but God. Your "I am" is the God of scripture who is buried in the coffin called by your mortal name.

Now, Genesis ends on a mute note…a coffin. It's the overture to the exodus, where God is led out of the coffin in which he was placed, bringing with him the man in whom he is buried. This exodus is accomplished by signs and wonders. The foundation of the entire drama is the resurrection, for you cannot enter the New Age until you are a Son of the resurrection. "This age" is the age of death, while "that age" is the age of the resurrected.

The first sketch is given to us in the 11th chapter of the Book of John. It is the story of Lazarus, which means "God has helped." Now, Lazarus is only mentioned in the Book of John, yet in the 10th chapter of the Book of Luke his sisters Martha and Mary invite Jesus to be a guest in their home. Now, surely if the story of Lazarus was to be taken on this level, he would have been mentioned in Luke, but his story is a foreshadowing of that which is going to happen in you!

Many signs and wonders are incorporated into this story. When told: "He whom you love is ill," Jesus turned to his disciples and said: "The sickness is not unto death. It is for the glory of God, that the Son of God may be glorified." Having waited two extra days, he turned to his disciples on the fourth day and said: "Lazarus is dead, but let us go to him." Then to the sisters he said, "Your brother will rise again." When Martha said: "I know he will rise in the resurrection at the last day," Jesus replied: "I am the resurrection." Then the stone is rolled away and Lazarus is resurrected.

Prior to the resurrection the statement is made: "By this time he stinketh, for he has been dead four days." Why was this remark included in scripture? Because the evangelist who had the vision was recording his own personal experience. Only when you have had the experience can you see how these events are tied together. And when this first prophetic sketch has been fulfilled in you, the new age has begun.

As I said earlier, we are all buried within the coffin of ourselves; but we don't know it and will not know it until the last trumpet, on the last day. It is a mystery in which we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound and the dead will be raised, raised into the immortal body to wear immortality, as told us in the 15th chapter of 1 Corinthians.

The Mormon Temple has a statue of a man blowing a trumpet, but the word "trumpet" means "reverberation; to vibrate." And may I tell you, when that day comes upon you, you will know a vibration such as you have never known before. Centered in your head, it comes in the twinkling of an eye, at that last trumpet. This statement implies that there are other vibrations, but this is the final one, for from it you will awaken and rise from the dead from the coffin in which you are buried.

I never once entertained the thought that I was in a coffin, that this skull of mine was a tomb. I looked upon my skull as something very much alive and hoped that it would not be injured, for everything that I knew in this world I had brought forth from this head of mine. Yet, when the vibration possessed me I began to awaken as I have never awakened before, to find myself completely entombed in my skull. I was alone and the tomb was completely sealed. There was no way out except by rolling away the stone, which I did from within, with no help from one on the outside. I knew intuitively that if I pressed, something would roll away from the base of my skull. I did it and came out, inch by inch, just like a child comes out of the mother's womb. I who had been dead had awakened because of the vibration called the trumpet, awakened to realize who the Christ of scripture really is.

I have told you my story. I have finished the race and now the time for my departure has come. But when I depart I will send the Holy Spirit who will bring to your remembrance all that I have told you be reenacting the story of Jesus Christ, in you, casting you in the central role.

Who is Christ Jesus? The very breath of every being in the world. You could not live if Christ was not buried within you. His death turned your life onto a profound sleep. Those in great eternity see this world as a world of the dead, but in the third sketch of the resurrection, Christ awakens in each one of us individually, by the blast of the last trumpet.

In the 27th chapter of the Book of Isaiah we are told: "I will gather you one by one, O people of Israel." Each one of us is unique in the eyes of God, and each has his place in God's body; therefore not one can be

lost, but everyone will be called individually, in his own time.

When you read scripture don't take any word for granted. Look it up in the Strong's Concordance to determine the original meaning. The trumpet spoken of in scripture hasn't a thing to do with any outside symbolism such as the one atop the Mormon Temple, which depicts a man blowing a trumpet to awaken the world with its sound. One by one, each will hear the trumpet call and enter the body of God, the only church of scripture. The word "church" means: "the assembly of the resurrected; the redeemed." How can all be gathered into one? The same way that millions of atoms in your brain can be gathered into the human skull. It's a mystery, the greatest mystery known to external man.

These prophetic sketches are sketches of events which will happen in you. In the 37th chapter of the Book of Genesis, Joseph - the one God loves most and who is the prototype of Christ Jesus - is made a coat of many colors. Entering Egypt, Joseph is sold into slavery and appears in the New Testament in the form of a slave, made in the likeness of man. But no one killed God. Did he not say: "No one takes my life, I lay it down myself. I have the power to lay it down and the power to lift it up again." No Roman soldiers or Jews ever killed Jesus. The story hasn't a thing to do with any race of men. These are prophetic sketches. They are adumbrated, faint outlines omitting all the details, all the figures. They show the individual, when it unfolds in him how Christ comes the second time. The drama unfolds in each individually, so in the end there is Jesus only. Not Jesus and a bunch of redeemed men. It is God's power and wisdom (called Christ) in man that is resurrected, so in the end there is nothing but Jesus and his Christ.

When the question is asked: "What think ye of the Christ, whose Son is he?" They replied: "The son of David." Then he questions: "Why then did David, in the Spirit call him Lord? If David in the Spirit calls him 'Lord' how can he be David's son?" Man matures when he becomes our own father's Father! You see, Christ, God's power and wisdom, is buried in humanity. And humanity collectively is all the generations of men and their accomplishments. When these are all fused into a single moment of time, humanity is personified as David. And out of humanity (both the whole and individually) comes the Christ, as God's power (which is God himself) coming from the Davidhood of Man.

In the 7th chapter of 2 Samuel, the prophet said to David: "The Lord declares to you, "I will raise up your son after you, who will come forth from your body. I will be his father and he will be my son." I didn't realize I was so sound asleep that I was dead, until the night when I was awakened and came forth from the coffin of myself. The Lord declared through his prophet Samuel that he will be my father, but I did not know it then.

Now we are told: "Do not touch me as I have not yet ascended to the Father." Even though you are born from above you do not know you are God the Father, and will not know it until David, in the Spirit, calls you "Lord." Only then will you be touched by the realization of who you really are.

Everyone is destined to discover his Godhood, but we aren't a bunch of gods running around. The word "God" in the sentence, "In the beginning God" is "elohim." It is a plural word, a compound unity of one made up of others. Everyone will one day ascend to the Father and encounter David of Biblical fame. And when you look into the eyes of your son, David, your memory will return and you will know you are his father and he will know he is your son.

In the 22nd Psalm, David cries out: "My God, my God why hast thou forsaken me? The dogs surround me."

When you read that you may think of dogs surrounding a young lad, but the word "dog" in scripture means "the male temple prostitute." When David appeared to reveal my fatherhood, homosexuals stood nearby looking concupiscently at him. Then I told them the supposedly ancient story of how David brought down the giant Goliath, thereby becoming victorious over death. This 22nd chapter of Psalms is used through the New Testament as messianic, and everyone is going to have the experience recorded there.

Don't take any word in scripture for granted. Our scholars chose the words that made sense to them or made the sentence more beautifully expressed, but not necessarily the meaning the authors meant to convey. Take the preposition "in" as in the statements, "Scripture must be fulfilled in me" and "When it pleased God to reveal his Son in me." Some scholars have changed the preposition to read "to" me, but when God's son is revealed in you, you will confer not with flesh and blood. To whom could you go? In my own case I haven't found a priest, a rabbi, a Christian Science teacher, Unity, or minister of any ism who will accept the revelation of David as the son of the Lord Christ Jesus. But if Jesus said: "I am the Father" then he must have a son, for how can a person be a father without a child? When Phillip said: "Lord show us the Father" he was told: "I have been so long with you Philip and yet you do not know me? He who has seen me has seen the Father, how then can you say "Show us the father?"

We call the pope the great father, yet he claims he's a celibate. Extending his hand, he declares that the one hundred thousand who stand in the square and the five hundred million who watch him on television are his children. What a lot of nonsense. You have a child, a child who is the embodiment, the quintessence of all humanity. That child is David.

To the Hebrew mind history consists of all the generations of men, plus all of their experiences, fused into a single whole. That concentrated time into which all are gathered and fused is called "eternity, a youth, a lad, a stripling." This is what God has put into the mind of man, yet so that man cannot find out what God has done from the beginning to the end. Putting the quintessence of all humanity, its races and nations in man's mind, when man has experienced them all, they are fused into a youth and personified as David, the one to whom God spoke saying: "Thou art my son, today I have begotten thee."

Now the statement is made: "We know where this man comes from, but when the Christ comes no one will know where he comes from." Why? Because he comes from within, for that's where he died. Entering death's door, the human skull, God lay down in his grave and shares with you His visions of eternity until He awakes. And when He awakes you are God. But you will never know that you are He until His Son reveals you.

Listen carefully to the words in the 20th chapter of the Book of John: "Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." How will you ascend? By God's Son calling you Father. When it pleases God to reveal his Son in you, then you are sent. This comes five months after your resurrection. "Do not touch me as I have not yet ascended to the Father." Here you discover that there are intervals of time between the resurrection and the statement: "I am leaving the world and going to the Father, for you go to the awareness of being the Father when David calls you Lord. And from that moment on, although you walk in the world as flesh and blood, you are in the world but no longer of it.

These are prophetic sketches which begin in Genesis and end in Revelation. You may ask why it was not

made plainer, to which I will quote the words of Blake: "That which can be made explicit to the idiot is not worth my care, and the ancients discovered that what was not too explicit was fittest for instruction because it rouses the faculties to act." When you were a child you thought as a child, you reasoned as a child, but when you become a Man you give up childish ways. The outer concept of life is for the child mind, but if you are hungry to go beyond the obvious and nothing in this world can satisfy that hunger but an experience of God, you have become a Man and are willing to give up your childish concepts.

I can't tell you my thrill when I read the letters I am receiving from you who attend, telling of your awakening. We are all that one Father David comes to reveal. It seems strange to be gathered one by one to unite into a single man who is God, but it is true. I tell you, you have but one Father and you are He. Coming out from yourself, you entered the world, now you are leaving the world and returning to yourself. This you did for a divine purpose. Having reached the limit of contraction by taking upon yourself the limitations of man, there is no limit to expansion. Reaching the limit of opacity by limiting yourself to the physical senses, there is no limit to translucency. When you break these bonds you become more expanded, more translucent until you are above the organization of sex. Knowing you are not male or female you will say: "Forgive them for they know not what they do, for whatever they do I am the cause. My every thought is a vibration, drawing to me that which it is implying."

This was set up in the beginning. "As a man sows, so shall he reap." It's the law of identical harvest, called "seedtime and harvest" in scripture. There will be no change. You plant weal, you reap weal. Plant wheat and wheat will grow, all caused by the human imagination. As you imagine you vibrate and call forth that which you have imagined. Your world is forever bearing witness to what you are imagining. You may not recognize your harvest and deny you have ever had such a horrible thought, but no one did it to or for you, you did it yourself.

In the beginning you promised that you would take the consequences of your imaginal acts, good, bad or indifferent. And you can try from now until the end of time to change the outside, but only when you change your way of thinking can you change your world. Give a man something on the outside to support him and you have conditioned his world and he will curse you when you stop it. But show him how to use his imagination to attract what he wants and you have given him the gift of life.

In all of these prophetic sketches, prophetic behaviors are laid out from beginning to end. The life of Jesus is a prophetic blueprint which everyone will experience within himself. Every character spoken of in scripture is within you. The parable of Lazarus is unique in the sense that the character is named. Other parables begin: There was a judge; a rich man came; a widow, but no name given to the character.

In the 16th chapter of the Book of Luke the story is told of a poor man named Lazarus who, after death found himself in Abraham's bosom. A rich man, filled with anguish, could not reach the state of faith. He found a gap between the two ages. This gap remains until God, in his infinite mercy, brings you from this age of sin and death up to that age of the resurrected. So the word "Lazarus" means, "God has helped." In this world of sin and death we are awakening one by one to unite into the single Man who is God.

Now let us go into the silence.

Neville Goddard

January 28 1964

Purified by the Death of Your Delusions

Tonight's subject is about one's delusions: "*Purified by the Death of Your Delusions*." You may find it, well, I don't say you will find it profound, no, but I've always felt that whatever is most profoundly spiritual is in reality most directly practical, and you'll find this very practical. But, it does take us into other areas.

Possibly the most…if I could choose among the Beatitudes, I would choose the sixth, if I could choose. But it seems arrogant on anyone's part to choose among the great Beatitudes. The sixth Beatitude is "Blessed are the pure in heart, for they shall see God" (Mat.5:8). This is a profound statement because man becomes what he beholds, and no man becomes God until he can see God. It's God and God alone who unveils himself that man can see him. But it's an everlasting expansion of the unveiling, as we are told so clearly in Paul's letter to the Corinthians, the 3rd chapter of 2nd Corinthians: "And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this is by the Lord who is the Spirit" (verse 18). So he unveils himself in our presence and we at that moment are transformed into the image of what we behold. We invariably become what we behold. The veil that we wear is this garment, and so he simply lifts it and exposes himself, and we behold him as we become him.

But, we are told there's a condition imposed upon it. And you might think, can I meet the condition? Let me repeat it, the condition is: "Blessed are the pure in heart, for they shall see God." You might wonder which is the more difficult, the condition or the promise, purity of heart, or seeing God? Well, let me tell you from my own experience, God is infinitely merciful. He initiates the process by which you and I are purified. You could sit from now to the end of time and you couldn't purify yourself. God initiates the entire plan of purification, and then devises the means by which we are purified. It happens so suddenly; you'll never dream in eternity how it happens.

So let me share with you a story told to me this past year in the city of San Francisco, this past fall. He's one perfectly marvelous chap. He was born in Boston, Massachusetts, the only child of parents who came here from Ireland, raised in a very rugged environment where he thought if he fought daily he was a man. Come home with bloody noses, black eyes, and he thought that was the way to live. He went through life that way. Then came the 2nd World War, and so he went off to war. He was a sergeant in this company and he found himself in New Guinea. The Japanese had pinned them down, the entire company was flat on their faces, dug in, and they couldn't move. He said, "Neville, let me now make a confession. Raised in my limited environment, in an Irish environment in Boston, Massachusetts, I had two extreme hates in my life, not dislikes, hates: I hated Jews and I hated Negroes." You can't justify a prejudice, because you can't. There's no reason in God's world why one should hate anything. But he hated; that was his confession.

He said, "I as a sergeant gave this Jew, who was a private, every dirty thing in the world to do when I was his superior. And here we are now pinned down in New Guinea by Japanese machine gun fire. We couldn't move. If I barely raised my head I would feel on my steel helmet the bullets ricocheting off my helmet. You couldn't budge; they had us completely pinned down. And this Jew to my left said to me, 'Sarge, do you have any hand grenades?' and I said yes, and I detached three from my belt, and could get them to him without being detected. And this Jew jumped up suddenly and completely wiped out the entire nest of Japanese snipers with their machine guns. He was severely wounded, but it wasn't mortal. At that very moment, I overcame all of my prejudices for the Jew. All the walls of Jericho came tumbling down, all of these ancient evils in me collapsed.

And then I understood that statement which I had read but I didn't understand it before: You see these buildings and you're so proud of them—as I was proud of my prejudices—I was an Irishman and I was Catholic, better than any other religion in the world, better than any person in the world, and all these were things that I hated. And then suddenly I remembered this statement: You see these buildings? Not one stone will be left standing upon another that will not be thrown down (Mat. 24:2). And the ancient prejudice, the ancient evil, crumbled within me, and I not only did not hate the Jew, I loved them. So when I came back to this country and worked myself into a position where I had my own business in masonry—bricks, mortar, everything that went into the building of a building using masonry I supplied in San Francisco—and the Jew got the first chance at any job available."

"Then came something that happened by accident seemingly and some explosion took place in the factory and I am burning. My body is aflame, my overalls are burning, and all of the Caucasians in the place they didn't rush to save me. A Negro rushed forward, threw me on the floor, rolled me over, and put it out, burning himself in the process. I was lit, burning, but he was burned. At that very moment, my hate turned to love. So today in my business in San Francisco, you want a job, you either must first be a Jew or a Negro. My hate turned into love. For I could not have plotted that, I couldn't have planned it. It just happened that it happened this way."

Well, I'll tell you, it happened that way because God planned it that way. God became man that man may become God. There is nothing but God in this world. And so, when you sit there this night and you say "I am" that's his name. That's his great name, his only name. So, I am what? I am prejudiced? Alright, that's the wall he is going to tear down. I am prejudiced against this, that or the other? He will bring it down. As he brings it down, he unveils himself at a certain level, and lifts your veil, and you behold him, and you become what you behold. So, as we are told: And we all, with unveiled face, beholding the glory of the Lord, are changed into his likeness from one degree of glory to another; for this is by the Spirit of the Lord who is the Spirit.

And so, don't plot it, it's going to happen. If tonight you're prejudiced, may I tell you, you are not outside of salvation. God has plotted the way of salvation for you, and will place you into a situation just like this chap. His name is Bill Donovan…you can't get a more Irish name…well, here is Bill, and today you couldn't meet a nicer person. But to show you how he was really searching for God, when he came West he went alcoholic, with all of his prejudices, he went alcoholic, completely blind. He was searching for the Spirit and he saw the false spirit in the form of alcohol. He didn't know it. And then he joined AA, and for the last dozen years Bill hasn't touched a drop. Took me out to dinner, he knows I take a drink, he said, "Neville, you have all you want, but Becky and I (his wife) we never touch a drop. We both were AA and met in AA because of our problem." I didn't tell him then that he was searching. He knew it in the depth of his soul he was searching for God and saw God in some spurious form of alcohol. That's really what it is; it's simply another form. It's spirit, the same word spirit, spirit is alcohol. And so, he was searching for it and saw it in a form that was false. And then, joined it, and now today you couldn't in any way tempt him to take one little drop, he just doesn't want it. But he overcame the prejudice and then all these things crumbled within him.

So I say, if today you are prejudiced, don't be concerned. Everyone in this world is prejudiced, and these things are built around them that God may awaken. So you are placed into an environment where you don't know it. He was brought into this little environment in Boston, surrounded with a certain prejudice, a hatred, and he grew into it. And then God placed him in a certain environment where the two he hated most were his saviors in this world. The Jew saved his entire company and the Negro saved his personal life, and today the two are the most employed in his very successful business. So I say it works this way. So don't be, if you have it this night, don't be concerned. God will plot it; God will plan it. The initiative for man's salvation is with God, and, may I tell you, it isn't prompted by any good deed that man has done. Man's salvation is by grace and grace alone. No one can earn it. No one in this world is good enough to earn salvation. Salvation is becoming God: God became man that man may become God. And it's a series of unveiling, unveiling,

unveiling, where suddenly man awakens to find himself transformed: this finite, fallible being transformed overnight into an entirely different being. And yet, the veil has not been completely lifted…another veil, and still another veil, for Truth is an ever-increasing illumination. But, it is all man.

So here, man is purified by the death of his delusions. But listen to this carefully, for this is from the greatest, in my mind, the greatest mystic that ever walked the face of this Earth, William Blake. He claimed that the entire poem Jerusalem was dictated by God, so he claimed. I wouldn't question Blake's right to make that claim. He makes it not only in the poem itself but in his letters to his friends, and they're all on record. Well, here is his statement, he claims it was dictated: "Then those in eternity who contemplate on death said thus." Who are they in this great eternity who contemplate on death and what is the death on which they contemplate? May I tell you, the beings contemplating are those who said, "Let us make man in our image," the Elohim, the gods. Let us make man in our image by the same process of unveiling ourselves; and because man becomes what he beholds, they'll become us, as I unveil them, as they become pure in heart.

"And those in great eternity said thus…" and what did they say? They are contemplating on death. You might think of death when you see someone go into the grave. That's not death—this is the grave. Everyone seated here seems so animate, so alive; these are the sepulchers of God. God is buried in every child born of woman, and that's the grave that these in great eternity contemplate. "And those in great eternity who contemplate on death said thus." Now listen to it carefully, what did they say? "What seems to be, is, to those to whom it seems to be, and is productive of the most dreadful consequences to those to whom it seems to be, even of torments, and despair, and eternal death; but Divine Mercy steps beyond and redeems man in the body of Jesus" (Jerusalem,Plt.36). And then the whole vision returns to its perfection: length, breadth, and height take on the original divine vision.

Come back to the statement that he is now saying. What did he say? "What seems to be." To Bill Donovan, it seemed that a Jew was a coward and he proved himself the bravest of them all in New Guinea. To Bill Donovan what seemed to be, is, to those to whom it seemed to be: the Negro was below him in courage, and in intelligence, and in everything—and he was his savior. When no white man came to save him, the Negro walked forward, threw him on the floor, and rolled him over, burning himself in the process, and saved him. And he overcame at that very moment all hatred. So go back, "What seems to be, is, what it seems to be, is, to those to whom it seems to be, and is productive of the most dreadful consequences to those to whom it seems to be, even of torment." Wasn't that torment? A man living with a prejudice, isn't he tormented? Anyone in this world with a prejudice, isn't he really living in hell? And doesn't he despair, can't get out of it? And it is eternal death… and they are contemplating on this eternal death. But, and this is our great comfort, the "Divine Mercy steps beyond and redeems man in the body of Jesus." He plots a play by which man overcomes his prejudice, where the walls of Jericho fall and the ancient evils crumble. And suddenly, he can unveil you, and that moment he unveils you, you see him who unveils you, and you become what you behold, one step higher. And then another play, and still another play, and we go on forever and forever becoming God; for God actually limited himself to man; he became man that man may become God.

So all of us in this world are one; there's only one. There's only one God; there aren't two Gods. As we're told in Zechariah: "And the Lord will be king over all the earth; on that day his name will be one, and the Lord will be one," only one. And he set up the only way in this world that he could reveal the oneness of us all. There is only one way that he could ever reveal that you and I are one. I answer to the name of Neville. You say "Neville" and I will say yes. Then all of a sudden I say "Charlie" and someone present, "Charlie," you'll say, yes, I'm here. And we seem so different, so distinct; and we are, we're unique in the eyes of God as separate visions of God. And yet I tell you we are one, we're actually one, because we're all being unveiled as God.

God only has one Son, only one Son, and that one Son's name is David. At the moment of the

unveiling he unveils David, and then you see the relationship between yourself and David. And you look right into the eyes of David and he calls you Father; and you know, there's no doubt in your mind of this relationship, we are father-son. You go back into the ancient scripture and you read that "Thou art my son, today I have begotten thee" (Ps. 2:7). It's to David these words are spoken. And you know in the depths of your soul every being in this world will one day be unveiled in the presence of David and David will call him Father. If David calls you Father, and he's already called me Father, are we not one? There is no way in the world that God could ever reveal the unity of humanity save through a son. And so, "God so loved the world he gave his only begotten Son," not to walk with me as a friend but to reveal me to myself (John 3:16). God is unveiling himself in us: "For let us make man in our image." If I am the image of him, and I am he, then I am the father of his son. He can't make me less if he fulfills his purpose, and it's God's purpose to give himself to man; and so completely give himself to man that there is no one in the world, simply God and that man. And finally only that man: God completed the gift and he is God. So God becomes man that man may become God, and it's the unveiling process. And the only way in the world he can reveal the gift is through his Son. So we are told: "No one knows who the Son is except the Father; and no one knows who the Father is except the Son and anyone to whom the Son chooses to reveal him" (Mat. 11:27). So when the Son chooses to reveal himself, the relationship is Son-Father. It will happen to every being in this world.

So, until it happens we have our prejudices, we have our superstitions, we have our grand buildings and we're so proud of the buildings. But God sees the heart. So, "Blessed are the pure in heart, for they shall see God." We think a man because of his greatness in this world—he may be a very good soldier, a very good banker, a very good scientist, a very good and you name anything in this world, artist—and he need not be a good man. Well, God isn't seeing the status symbol on the outside, with the medals on you because you are a good scientist; and maybe you'll win the prize this year and get $50,000 from some great foundation, and the world will hail you because you did in the eyes of the world appear as a very good and great scientist. But God sees not the outward appearances; God sees only the heart. As we're told in the 16th chapter of the Book of Samuel, 1st Samuel, and they brought before the prophet the first son of Jesse. And he said to himself, Surely this is the Lord's Anointed—look at his height, look at the beauty, the greatness of this man. His name is Eliab: Eli means, my God, and Ab is father, so "my God is father," and surely he is the Lord's anointed. The Lord said to the prophet, "I have rejected him; for the Lord sees not as man sees; man sees the outward appearance, and God sees the heart" (16:7). Then he brings another; I've rejected him. He brings a third; I've rejected him. And he marches seven before him; I rejected them. And then comes David, he said, "Rise and anoint him." So David was the anointed (16:12).

And then we come into the unfolding of the story. When Paul tells the story of David, he said, he put these words into the mouth of God, "Here is a man after my own heart" (Acts 13:22). So here he sees a man after his own heart; and so, you behold David (you are he). David is his Son, yet you are his father. For listen to these words, "the Son of man, who is called the Son of God"…but the Son of God is also God the Son, don't forget that. The Son of God is also God the Son, for "I and my Father are one." So he sets up a Son, called David, and he is your son, therefore, you are his father—and the Father of David is God. But you are the one that he brought out of humanity called David. David symbolizes the whole vast world of humanity, and he draws you out, and reveals himself, glory after glory after glory. It's himself being revealed.

So, as you are brought out you are the Son of God. Now listen to the words: "I will raise up after you your son, who shall come forth from your body. I will be his father, and he shall be my son" (2 Sam.7:12). So you're brought forth as the Son of God; for the Son of God is also God the Son, one, "I and my Father are one"…"though my Father is greater than I" (John 10: 29,30). For the thing symbolized in this world is greater than the symbol. So, I come symbolizing him who unveiled himself before me, and then I became him. Then he sent me back into the world, once more encompassed in my prejudice; and then he will tear it down, and unveil himself with a still greater glory, and send me back again. For there's no limit to the expansion of God unveiling himself in

me, no limit. So Truth is an ever-increasing illumination, forever and forever. And every being in this world is one; there's nothing but God. God and God alone became us that we may become God; and he had set up the means by which he unfolds it in this world.

So I know we are purified that we may see God through the death of our delusions. When someone has numberless delusions… what is a delusion? Well, the dictionary defines it as a mental error, a false belief; especially that belief that is persisted in, that when one goes through it becomes, that's a fixation. Well, don't despair. Love them dearly, because God has plotted the means by which he's going to tear that building down. That building will crumble. Whether it be someone who thinks himself because he has a billion dollars he's better than someone else, and there are those who have it, God will tear it down. And don't despair when it crumbles. Someone who could not give them one penny to add to their fortune will be their savior; and then he sees that not the rich came to his support but the poor one. He will see. He may be prejudiced this day against rich people, you know. That's a prejudice too. That comes down. You can be very, very poor and you may have a frightful prejudice against those who have things; and those who have things, have no reason to save you will save you. That's how God plots it, that's how he plans it.

I speak from experience. When my father had the blow of blows in Barbados and no one came to see him because he was accused, wrongfully, but accused. Those who were playing it safe…no one came home even to say "How are you feeling, Joe?" Joe sat alone. And a man came, a very wealthy man, a very prominent person socially, financially, intellectually. He came to Barbados for his health years ago and made a fortune. But he came out as a perfectly trained gentleman from England; he was cultured, he was a great athlete, he was a Blue at Cambridge, he had all that it took. He was the only one that came home to see my father, and he said to Daddy, "Well, Joe, what can I do?" Well, he said, "I have all these children to feed and the servants to feed and I have no money." Well, he said, "What do you want to do?" He said, "All I know is simply what I've done before, a grocery business…just what I did before. I did a good business and I was falsely accused. They took everything from me by the false accusations, and if I had money I'd go back into the business and run it as I did before, successfully."

He went back to his office and he said to his people, "Mr. Goddard will open up in the next month or so a business and I want you to extend credit to the limit. Whatever he orders you fill the order and no bill must be sent to him. When he has it he'll pay." And so, we opened up a little business and he stocked us to the tune of about $40-50,000 in merchandise. We had no money, and when we sold it we paid him. And when he died and his son took over, if his firm had a match to sell and it was a cent more per box than any competitor, don't come near the Goddards. He and he alone sold us the match. And so, when, say five, six years ago, I know this much, they were doing with us in excess of $500,000 a year business. That was their initial investment. And so, if my father had any prejudice of the wealthy people of the world, for he had nothing as a boy, he certainly…that building collapsed and crumbled, that ancient prejudice, because one very wealthy, cultured gentleman came into his life and made it possible to once more start in a marvelous way.

So your prejudice need not be against a certain race or religion, it could be against wealth. Those who have none could be prejudiced against the wealthy and the wealthy may be prejudiced against something else, and it goes all over the world. These are the buildings spoken of in the 13th chapter of the Book of Mark, "You see these great buildings? I tell you not one stone will be left standing on the other but all will be thrown down" (verse 2). So, if today you have it, I know God has plotted and planned your redemption and no one will be unredeemed. And so, he will plot it and plan the scene by which the prejudice collapses in your presence and you fall in love with that formerly which you hated. And so, you actually fall in love with it.

And then eventually the whole veil is lifted and God's only begotten Son calls you "Father." You know, as he does it, you are not alone. He's going to call every being in this world Father; therefore, really, you are one with every being in the world. Then you understand the poet: "All things by a law divine in one another's being mingle." All things by a law divine. So every being in this world

is actually interwoven. And so, when Dunne wrote the words: “I am involved in mankind. Every man’s death is the death of me. Never send to ask for whom the bell tolls; it tolls for me.” You read that something happened today across the water and someone was killed violently, don’t ask for whom the bell tolls, it tolls for me. Well, I’m involved in mankind and every man’s death is the death of me. For there’s nothing but God buried in these graves in the world.

So “Those in great eternity who contemplate on death said thus”—and listen to it because it works in the most practical way on this level: “What seems to be, is, to those to whom it seems to be, and is productive of the most dreadful consequences to those to whom it seems to be, even of torments and despair and eternal death.” Let us stop it there now. If it does this with torments and despair and eternal death, it will do it with joy and everything else in this world. So “What seems to be, is, to those to whom it seems to be.” I wonder what the feeling would be like were I the man that I want to be? Suppose now that I had, and I name it, x-number of dollars a year…and I name it. All things being relative, suppose now I took just an outside figure, I had $35,000 a year. Well, living modestly as I do, wouldn’t that be wonderful, $35,000 a year! Well then, what seems to be, is, to those to whom it sees to be, and is productive of that which it seems to be. If I dare to assume that I am it and walk this earth just as though it were true, if I could live just as though it were true, then I would prove that statement.

Now Blake claimed that these words were dictated to him by the Spirit of love who is God. Blake makes that bold statement and I trust him implicitly, “What seems to be, is, to those to whom it seems to be.” But could I persuade myself that I am what at the moment reason denies? I’m taking this word “delusion” in a different manner, because “delusion” is to entertain a false belief, well, could this now prove true? Well, when a man may have a false belief that the Jew is not his equal, and until this thing happened he acted so that he proved it to his own satisfaction; and when he did it to the Negro, did he not prove it to his own satisfaction? Well now, we take the same principle: What seems to be, is, to those to whom it seems to be, and take it in a different light and prove it… though the whole thing will fade in the end. For in the end all will fade and only God remains. You will remain but everything else will go. All your buildings will collapse, whether they be made of gold, silver, precious stones, wood, hay or stubble. All will collapse, but you will remain, the builder.

So, I can now build using the same principle: What seems to be, is, to those to whom it seems to be. Well, can I not assume that things are as I would like them to be, for myself, for you, for anyone else in the world? And as I do it…a friend of mine this night before I came on the platform, he said he’s been working on himself towards actually feeling the good of another. After all, he’s working with others…it’s up to him as a good man in his company to congratulate a salesman who brings in a big deal. But he said, “You know, in the past I must confess there was a certain envy on my part when I heard of a great sale on the part of another. I wanted to congratulate her or congratulate him, but I couldn’t deny in my heart I wish I had done it. But when I could really let go and sincerely mean it, and say…I’m doing it all in my mind’s eye; I didn’t do it physically, I did it in my mind’s eye, and really felt it. This past week a lady comes in having closed a $50,000 contract.” Now, he said, “I know that’s a tremendous amount of money for her, and I said to her, thrilled, I am not envious, I am thrilled that she could close that deal. In the past there was a reservation, I wish I had done it, and so my congratulations were not completely from the heart to the point where I was really pure in heart.” But now he knows.

You can congratulate every being in this world for every good thing they do, because it’s yourself. There’s only one in this world, only one God, and one God became the seeming many. The stone became fragmented into unnumbered parts with different pigments. Some wear white pigments, some red pigments, black pigments, brown pigments; but only one in this world, all fragmented. And in the end, the Lord will be one and his name one. And may I tell you, that name, although the grand name is I AM, which is called Jesse, there is another name given to it, a glorious name, and that name is Jesus Christ. People don’t believe it, but that name is Jesus Christ. It is I AM, granted, but if you read the story carefully he reveals the grand I AM—“I am the door, I am the true vine, I

am the way, I am the life, I am the truth, I am the resurrection"—it's the same grand I-am-ness, but the name is a glorious name, and the name is Jesus Christ. Don't make a fetish of it, for he became you, he's unveiling himself in you, and when he completely unveils himself you are Jesus Christ. That's the story.

Now let us go into the Silence, and let us believe that what seems to be, is, to those to whom it seems to be. And may I suggest that this night you take the most glorious concept of yourself, I don't care what it is, make it bigger than you now even hoped to realize, because all things are possible to God. Whatever is your present ambition make it a noble ambition but make it bigger; and then try to persuade yourself, as we go into the Silence, that it is true. Assume the feeling of the wish fulfilled, and then view the world from that assumption—that you can see reflected on the faces of these imaginary friends that expression which implies that they see in you the man that you are assuming that you are. Now let us go.

* * *

Now first, may I call your attention to the book table. As you know, every book on that table I recommend. My books are there, my friend Freedom Barry's is there; any book on that table has my endorsement. And so, may I call your attention to it. On the way out please stop and look them over If you have one and you want to share your good fortune with another if you loved it, then you may get one for a friend.

Now, are there any questions, please? Yes, sir.

Q: (inaudible)

A: To repeat the quote, it is The Gospel of Thomas from the Apocrypha where man believes or women are taught to believe that they are secondary. Women are not secondary, because man is not a male and man is not a female. Man wears the garment of male and female, but man is the image of God. And so, no one knows man; man is the wearer of these garments, male and female. So as we are told in Timothy, "Woman will be saved by the bearing of the child." Not bearing children, as priesthoods the world over have tried to convey to womanhood…that's bearing children. Everyone in this world will one day go through a certain mystical experience who is now wearing the garment of female, where they will actually find and feel themselves male; and then, they will also know that they are man, wearing that garment. I speak from experience. Man in the resurrection is above the organization of sex, in the resurrection. We are told, that question was put to him in the most marvelous manner: Master, Moses in the law said that if a man marries, and dies leaving no issue, and has brothers, the brothers should marry his wife to raise up issue for the brother who died. Well, there were seven brothers, and the first one married, and died leaving no offspring. The second took her, and he died leaving no offspring, and the third, fourth; and finally seven of them married her, and they left no offspring. Whose wife is she in the resurrection? And he said, You do not know the scripture, for "the sons of this age marry and are given in marriage; but those who are accounted worthy to attain to that age, to the resurrection from the dead, they neither marry nor are they given in marriage…for they are sons of God, and sons of the resurrection" (Luke 20:28-36).

We're being prepared here to enter a new age altogether, where we don't need the relationship of male-female. It's a brotherhood, where we create out of our own wonderful Imagination. Everything is subject to our imaginative power. We don't need the divided image of male-female. We are man; and man is not a male, and man is not a female, because man is God. You're looking at his face, yes…to me when I looked into the face as it was unveiled before me, it's man, granted, but above the organization of sex. So, that book is not included in our canon but it's a glorious book. And I'll say to every lady, I know that my mother, my wife, my daughter, and all the ladies that I know in this world will one day confront David as David's father, not David's mother. He has no mother. And so, the most scholarly of all Biblical criticism is the Encyclopedia Biblica, and that gives no mother to David. And the manuscripts, the oldest known manuscripts mention no genealogy outside of a father whose name is Jesse. And the word "Jesse" is any form of the verb "to be"—I AM, that's

what it means. So, “Whose son are you? I am the son of your servant Jesse” (1 Sam. 17:58). In other words, I am the son of I AM. He comes out of me, and so he looks at me, well, I am his father; therefore, he’s the son of the being that I am…whoever I am. So when they said, “What shall I say?” “Just say I AM who I AM” (Ex. 3:14). He didn’t say what it is…I am what I am, I am that I am, I am what I will be. So, he turns to me and calls me Father, and so he is the son of the being that I am, whatever that being is. So that’s the name. No mother, just the father. So every being in this world, male or female, will one day have the experience, the thrill of thrills, to be called Father by God’s only begotten Son (Ps. 2:7). And then he will know that he’s God. There’s no other way to know he’s God unless the Son reveals it, for no one will know the Father unless the Son reveals him. So he tells us in the 14th of John, “No one comes unto the Father save by me.” Any other questions, please?

Q: Your idea then is purification consists in ridding oneself of delusions?

A: Yes, yes sir, definitely. And yet, as I said, if it is a very difficult thing, don’t despair. God has plotted and planned the way that that building, that ancient prejudice, will crumble. He will put you into the position where the one that represents that prejudice will be your savior, as it was in my friend’s case, Bill Donovan. And Bill today, you couldn’t meet a nicer person. You could hardly believe that he was that violent creature who fought all over Boston, and thought it marvelous to be always fighting, coming home with black eyes and all kinds of things. He thought that’s the way that one should live—to prove yourself a man you must fight all day, so go into the street and fight. If he found a Negro, he would fight, if he found a Jew, he would fight, and come home to his mother with a black eye. But she was just as prejudiced as he because they were the best. First of all, they were Irish and they were Catholic. Well, you can’t get any better in the environment of the Irish Catholic; that’s part of the setup. So he had to prove to himself that that’s not really God’s only begotten child…that everyone is. And so, this thing happened to him. But he was big enough to tell me. For one night in San Francisco, last spring, I was talking on how man overcomes these strange delusions, and I was using stories. Then he said to me after the meeting, “Neville, are you free for dinner tomorrow?” I said I dine very early because I take the platform at 7:30. Well, he said, “I’ll eat as early as you. You want to make it five?” I said yes. So he and Betty and I went off to a very lovely French restaurant, and then he told me this story, told me this perfectly marvelous story. When you meet Bill, you couldn’t meet a sweeter, kinder person. His story is the one I told here the other day. He went off to Mexico, the boat went off to sea, and he re-enacted the scene as though it were now anchored safely on the beach. And then he plunged in, bravely, into this ocean, and here he is going to drown when suddenly a wave lifted him up, and he sees a boat that should not be in the area with three men aboard. He screams on the crest of the wave and they came and that’s Bill. So you see, everyone is not only redeemable, everyone will be redeemed….they got him, took him out to sea, and brought back the little boat that was drifting away.

So this moral purity is not sexual, having to do with moral perfection. Because, the word “pure” in Semitic speech includes mind and emotion, and has no reference whatsoever to sexual morality or any moral perfection, none. It’s a prejudice that God is seeing. Because, who is going to lay down the foundation of what is right sexually? What person in this world would dare to set himself up as the criterion of what is the right thing from a sexual point of view? To those who become celibate, either because nature made them that way, or they thought they could obtain the kingdom of heaven by becoming emasculated, and there are others who go through other forms of it—but it hasn’t anything to do with any moral or sexual perfection, because, who is going to set up the standard? It isn’t that at all. It’s this strange, peculiar delusion that is a prejudice, a fixed, fixed false idea that will crumble. And God will see that it will crumble. As it crumbles he unveils himself. As he unveils himself, you become the one that you behold, so that’s one more glory you are. So read it carefully in the 3rd chapter of 2nd Corinthians, I think it’s the 18th verse, that wonderful unveiling of God, from one glory to another. And this is done by the Spirit, so no one can brag, no one can boast, because it’s God and God alone who plots and plans the whole thing. In the end, we’re all one. What a play! What a glorious play! That’s why the cry at the very end, “Father, forgive them;

they know not what they do" (Luke 23:32). They don't know because we are completely veiled.

But you take tonight's story: "What seems to be, is," believe me, "to those to whom it seems to be" whether we are prejudiced or you dream of good fortune. You dream of lovely fortune? What seems to be, is…believe it! I'm from a background where I'm a son of one who didn't have two pennies to rub together, and ten children to feed, and a wife, and himself, and a mother-in-law, and servants in the house, and not two pennies. But, "What seems to be, is, to those to whom it seems to be." So when he died five years ago, he could leave quite a fortune to his children. So that the speaker, if he so desired, need not work, if he so desired. But I'd rather drop dead this night than not do what I'm doing. The day that I'm not doing what I am doing don't let me just live on what he gave me, let me make my exit tonight. Perfectly alright, I know exactly where I'm going. But to remain here just because I could afford to eat and vegetate, I don't want that. I want to be here as long as I can do it. But the day I can't do it, just let me not vegetate; let me make my exit from this world. But he left me all that it takes to live graciously in this world of Caesar without raising a finger. Goodnight.

QUESTIONS AND ANSWERS

1. Question: What is the meaning of the insignia on your book covers?

Answer: It is an eye imposed upon a heart which, in turn is imposed upon a tree laden with fruit, meaning that what you are conscious of, and accept as true, you are going to realize. As a man thinketh in his heart, so he is.

* * * * * * * * * *

2. Question: I would like to be married, but have not found the right man. How do I imagine a husband?

Answer: Forever in love with ideals, it is the ideal state that captures the mind. Do not confine the state of marriage to a certain man, but a full, rich and overflowing life. You desire to experience the joy of marriage. Do not modify your dream, but enhance it by making it lovelier. Then condense your desire into a single sensation, or act which implies its fulfillment.

In this western world a woman wears a wedding ring on the third finger of her left hand. Motherhood need not imply marriage; intimacy need not imply marriage, but a wedding ring does.

Relax in a comfortable arm chair, or lie flat on your back and induce a state akin to sleep. Then assume the feeling of being married. Imagine a wedding band on your finger. Touch it. Turn it around the finger. Pull it off over the knuckle. Keep the action going until the ring has the distinctness and feeling of reality. Become so lost in feeling the ring on your finger that when you open your eyes, you will be surprised that it is not there.

If you are a man who does not wear a ring, you could assume greater responsibility. How would you feel if you had a wife to care for? Assume the feeling of being a happily married man right now.

* * * * * * * * * *

3. Question: What must I do to inspire creative thoughts such as those needed for writing?

Answer: What must you do? Assume the story has already been written and accepted by a great publishing house. Reduce the idea of being a writer to the sensation of satisfaction.

Repeat the phrase, "Isn't it wonderful!" or "Thank you, thank you, thank you," over and over again until you feel successful. Or, imagine a friend congratulating you. There are unnumbered ways of implying success, but always go to the end. Your acceptance of the end wills its fulfillment. Do not think about getting in the mood to write, but live and act as though you are now the author you desire to be. Assume you have the talent for writing. Think of the pattern you want displayed on the outside. If you write a book and no one is willing to buy it, there is no satisfaction. Act as though people are hungry for your work. Live as though you cannot produce stories, or books fast enough to meet the demand. Persist in this assumption and all that is necessary to achieve your goal will quickly burst into bloom and you will express it.

* * * * * * * * *

4. Question: How do I imagine larger audiences for my talks?

Answer: I can answer you best by sharing the technique used by a very able teacher I know. When this man first came to this country he began speaking in a small hall in New York City. Although only fifty or sixty people attended his Sunday morning meeting, and they sat in front, this teacher would stand at the podium and imagine a vast audience. Then he would say to the empty space, "Can you hear me back there?"

Today this man is speaking in Carnegie Hall in New York City to approximately 2500 people every Sunday morning and Wednesday evening. He wanted to speak to crowds. He was not modest. He did not try to fool himself but built a crowd in his own consciousness, and crowds come. Stand before a large audience. Address this audience in your imagination. Feel you are on that stage and your feeling will provide the means.

* * * * * * * * * *

5. Question: Is it possible to imagine several things at the same time, or should I confine my imagining to one desire?

Answer: Personally I like to confine my imaginal act to a single thought, but that does not mean I will stop there. During the course of a day I may imagine many things, but instead of imagining lots of small things, I would suggest that you imagine something so big it includes all the little things. Instead of imagining wealth, health and friends, imagine being ecstatic. You could not be ecstatic and be in pain. You could not be ecstatic and be threatened with a dispossession notice. You could not be ecstatic if you were not enjoying a full measure of friendship and love.

What would the feeling be like were you ecstatic without knowing what had happened to produce your ecstasy? Reduce the idea of ecstasy to the single sensation, "Isn't it wonderful!" Do not allow the conscious, reasoning mind to ask why, because if it does it will start to look for visible causes, and then the sensation will be lost. Rather, repeat over and over again, "Isn't it wonderful!" Suspend judgment as to what is wonderful. Catch the one sensation of the wonder of it all and things will happen to bear witness to the truth of this sensation. And I promise you, it will include all the little things.

****

6. Question: How often should I perform the imaginal act, a few days or several weeks?

Answer: In the Book of Genesis the story is told of Jacob wrestling with an angel. This story gives us the clue we are looking for; that when satisfaction is reached, impotence follows.

When the feeling of reality is yours, for the moment at least, you are mentally impotent. The desire to repeat the act of prayer is lost, having been replaced by the feeling of accomplishment. You cannot persist in wanting what you already have. If you assume you are what you desire to be to the point of ecstasy, you no longer want it. Your imaginal act is as much a creative act as a physical one wherein man halts, shrinks and is blessed, for as man creates his own likeness, so does your imaginal act transform itself into the likeness of your assumption. If, however, you do not reach the point of satisfaction, repeat the action over and over again until you feel as though you touched it and virtue went out of you.

* * * * * * * * * *

7. Question: I have been taught not to ask for earthly things, only for spiritual growth, yet money and things are what I need.

Answer: You must be honest with yourself. All through scripture the question is asked, *"What do you want of me?"* Some wanted to see, others to eat, and still others wanted to be made straight, or *"That my child live."*

Your dimensionally larger self speaks to you through the language of desire. Do not deceive yourself. Knowing what you want, claim you already have it, for it is your Father's good pleasure to give it to you and remember, what you desire, that you have.

* * * * * * * * * *

8. Question: When you have as assumed your desire, do you keep in mind the ever presence of this greater one protecting and giving you your assumption?

Answer: The acceptance of the end wills the means. Assume the feeling of your wish fulfilled and your dimensionally greater self will determine the means. When you appropriate a state as though you had it, the activity of the day will divert your mind from all anxious thoughts so that you do not look for signs. You do not have to carry the feeling that some presence is going to do it for you, rather you know it is already done. Knowing it is already a fact, walk as though it were, and things will happen to make it so. You do not have to be concerned about some presence doing anything for you. The deeper, dimensionally greater you has already done it. All you do is move to the place where you encounter it.

Remember the story of the man who left the master and was on his way home when he met his servant who said, *"Your son lives."* And when he asked at what hour it was done the servant replied, *"The seventh hour."* The self-same hour that he assumed his desire, it was done for him, for it was at the seventh hour that the master said, *"Your son lives."* Your desire is already granted. Walk as though it were and, although time beats slowly in this dimension of your being, it will nevertheless bring you confirmation of your assumption. I ask you not to be impatient, though. If there is one thing you really have need of, it is patience.

* * * * * * * * * *

9. Question: Isn't there a law that says you cannot get something for nothing? Must we not earn what we desire?

Answer: Creation is finished! It is your Father's good pleasure to give you the kingdom. The parable of the prodigal son is your answer. In spite of man's waste, when he comes to his senses and remembers who he is, he feeds on the fatted calf of abundance and wears the robe and ring of authority. There is nothing to earn. Creation was finished in the foundation of time. You, as man, are God made visible for the purpose of displaying what is, not what is to be. Do not think you must work out your salvation by the sweat of your brow. It is not four months until the harvest, the fields are already white, simply thrust in the sickle.

* * * * * * * * * *

10. Question: Does not the thought that creation is finished rob one of his initiative?

Answer: If you observe an event before it occurs, then the occurring event must be predetermined from the point of view of being awake in this three-dimensional world. Yet, you do not have to encounter what you observe. You can, by changing your concept of self, interfere with your future and mold it in harmony with your changed concept of self.

* * * * * * * * * *

11. Question: Does not this ability to change the future deny that creation is finished?

Answer: No. You, by changing your concept of self, change your relationship to things. If you rearrange the words of a play to write a different one, you have not created new words, but simply had the joy of rearranging them. Your concept of self determines the order of events you encounter. They are in the foundation of the world, but not their order of arrangement.

* * * * * * * * * *

12. Question: Why should one who works hard in metaphysics always seem to lack?

Answer: Because he has not really applied metaphysics. I am not speaking of a mamby-pamby approach to life, but a daily application of the law of consciousness. When you appropriate your good, there is no need for a man, or state, to act as a medium through which your good will come.

Living in a world of men, money is needed in my every day life. If I invite you to lunch tomorrow, I must pick up the check. When I leave the hotel, I must pay the bill. In order to take the train back to New York my railway fare must be paid. I need money and it has to be there. I am not going to say, "God knows best, and He knows I need money." Rather, I will appropriate the money as though it were!

We must live boldly! We must go through life as though we possessed what we want to possess. Do not think that because you helped another, someone outside of you saw your good works and will give you something to ease your burden. There is no one to do it for you. You, yourself must go boldly on appropriating what your Father has already given you.

****

13. Question: Can an uneducated person educate himself by assuming the feeling of being educated?

Answer: Yes. An aroused interest is awarded information from every side. You must sincerely desire to be well schooled. The desire to be well read, followed by the assumption that you are, makes you selective in your reading. As you progress in your education, you automatically become more selective, more discriminating in all that you do.

* * * * * * * * * *

14. Question: My husband and I are taking the class together. Should we discuss our desires with each other?

Answer: There are two spiritual sayings which permeate the Bible. One is, *"Go tell no man,"* and the other is *"I have told you before it comes to pass that when it does come to pass you may believe."* It takes

spiritual boldness to tell another that your desire is fulfilled before it is seen on the outside. If you do not have that kind of boldness, then you had better keep quiet.

I personally enjoy telling my plans to my wife, because we both get such a thrill when they come into being. The first person a man wants to prove this law to is his wife. It is said that Mohammad is everlastingly great because his first disciple was his wife.

****

15. Question: Should my husband and I work on the same project or on separate ones?

Answer: That is entirely up to you. My wife and I have different interests, yet we have much in common. Do you recall the story I told of our return to the United States this spring? I felt it was my duty as a husband to get passage back to America, so I appropriated that to myself. I feel there are certain things that are on my wife's side of the contract, such as maintaining a clean, lovely home and finding the appropriate school for our daughter, so she takes care of those.

Quite often my wife will ask me to imagine for her, as though she has greater faith in my ability to do it than in her own. That flatters me because every man worthy of the name wants to feel that his family has faith in him. But I see nothing wrong in the communion between two who love one another.

* * * * * * * * * *

16. Question: I would think that if you get too much into the sleepy state there would be a lack of feeling.

Answer: When I speak of feeling I do not mean emotion, but acceptance of the fact that the desire is fulfilled. Feeling grateful, fulfilled, or thankful, it is easy to say, "Thank You," "Isn't it wonderful!" or "It is finished." When you get into the state of thankfulness, you can either awaken knowing it is done, or fall asleep in the feeling of the wish fulfilled.

* * * * * * * * * * * *

17. Question: Is love a product of your own consciousness?

Answer: All things exist in your consciousness, be they love or hate. Nothing comes from without. The hills to which you look for help are those of an inner range. Your feelings of love, hate or indifference all spring from your own consciousness. You are infinitely greater than you could ever conceive yourself to be. Never, in eternity will you reach the ultimate you. That is how wonderful you are. Love is not a product of you, you are love, for that is what God is and God's name is I am, the very name you call yourself before you make the claim as to the state you are now in.

* * * * * * * * * *

18. Question: Suppose my wants cannot materialize for six months to a year, do I wait to imagine them?

Answer: When the desire is upon you, that is the time to accept your wish in its fullness. Perhaps there are reasons why the urge is given you at this time. Your three-dimensional being may think it cannot be now, but your fourth dimensional mind knows it already is, so the desire should be accepted by you as a physical fact

now.

Suppose you wanted to build a house. The urge to have it is now, but it is going to take time for the trees to grow and the carpenter to build the house. Although the urge seems big, do not wait to adjust to it. Claim possession now and let it objectify itself in its own strange way. Do not say it will take six months or a year. The minute the desire comes upon you, assume it is already a fact! You and you alone have given your desire a time interval and time is relative when it comes to this world. Do not wait for anything to come to pass, accept it now as though it were and see what happens.

When you have a desire, the deeper you, who men call God, is speaking. He urges you, through the language of desire, to accept that which is not that which is to be! Desire is simply his communion with you, telling you that your desire is yours, now! Your acceptance of this fact is proved by your complete adjustment to it as though it were true.

****

19. Question: Why do some of us die young?

Answer: Our lives are not, in retrospect, measured by years but by the content of those years.

****

20. Question: What would you consider a full life?

Answer: A variety of experiences. The more varied they are, the richer is your life. At death you function in a dimensionally larger world, and play your part on a keyboard made up of a life time of human experiences. Therefore, the more varied your experiences, the finer is your instrument and the richer is your life.

* * * * * * * * * *

21. Question: What about a child who dies at birth?

Answer: The child who is born, lives forever, as nothing dies. It may appear that the child who dies at birth has no keyboard of human experience but, as a poet once said:

"He drew a circle that shut me out, Infidel, scoundrel, a thing to flout. But Love and I had the wit to win! We drew a circle that took him in."

The loved one has access to the sensory experiences of the lover. God is love; therefore, ultimately everyone has an instrument, the keyboard of which is the sensory impressions of all men.

****

22. Question: What is your technique of prayer?

Answer: It starts with desire, for desire is the mainspring of action. You must know and define your objective, then condense it into a sensation which implies fulfillment. When your desire is clearly defined, immobilize your physical body and experience, in your imagination, the action which implies its fulfillment. Repeat this act over and over again until it has the vividness and feeling of reality.

Or, condense your desire into a single phrase that implies fulfillment such as, "Thank you Father," "Isn't it

wonderful," or "It is finished." Repeat that condensed phrase, or action in your imagination over and over again. Then either awaken from that state, or slip off into the deep. It does not matter, for the act is done when you completely accept it as being finished in that sleepy, drowsy state.

****

23. Question: Two people want the same position. One has it. The other had it and now wants it back.

Answer: Your Father (the dimensionally greater you) has ways and means you know not of. Accept his wisdom. Feel your desire is fulfilled, then allow your Father to give it to you. The present one may be promoted to a higher position, or marry a man of great wealth and give up her job. She may come into a great deal of money, or choose to move to another state.

Many people say they want to work, but I question that seriously. They want security and condition security on a job. But I really do not think the average girl truly wants to get up in the morning and go to work.

* * * * * * * * * *

24. Question: What is the cause of disease and pain?

Answer: The physical body is an emotional filter. Many human ailments, hitherto considered purely physical, are now recognized as rooted in emotional disturbances.

Pain comes from lack of relaxation. When you sleep there is no pain. If you are under an anesthetic, there is no pain because you are relaxed, as it were. If you have pain it is because you are tense and trying to force something. You cannot force an idea into embodiment, you simply appropriate it. It is attention minus effort. Only practice will bring you to that point where you can be attentive and still be relaxed.

Attention is tension toward an end, and relaxation is just the opposite. Here are two completely opposite ideas that you must blend until you learn, through practice, how to be attentive, but not tense. The word "contention" means "attention minus effort." In the state of contention you are held by the idea without tension.

****

25. Question: No matter how much I try to be happy, underneath, I have a melancholy feeling of being left out. Why?

Answer: Because you feel you are not wanted. Were I you, I would assume I am wanted. You know the technique. The assumption that you are wanted may seem false when first assumed, but if you will feel wanted and respected, and persist in that assumption, you will be amazed how others will seek you out. They will begin to see qualities in you they had never seen before. I promise you. If you will but assume you are wanted, you will be.

****

26. Question If security came to me through the death of a loved one, did I bring about that death?

Answer: Do not think for one second that you brought about a death by assuming security. The greater you is not going to injure any one. It sees all and, knowing the length of life of all, it can inspire the other to give you that which can fulfill your assumption.

You did not kill the person who named you in his will. If, a few days after your complete acceptance of the idea of security, Uncle John made his exit from this three-dimensional plane and left you his estate, it is only because it was time for Uncle John to go. He did not die one second before his time, however. The greater you saw the life span of John and used him as the way to bring about the fulfillment of your feeling of security.

The acceptance of the end wills the means toward the fulfillment of that end. Do not be concerned with anything save the end. Always bear in mind that the responsibility to make it so is completely removed from your shoulders. It is yours because you accept it as so!

* * * * * * * * *

27. Question: I have more than one objective Would it be ineffective to concentrate on different objectives at different periods of concentration?

Answer: I like to take one consuming ambition, restrict it to a single short phrase, or act that implies fulfillment, but I do not limit my ambition. I only know that my real objective will include all the little ones.

****

28. Question: I find it difficult to change my concept of self. Why?

Answer: Because your desire to change has not been aroused. If you would fall in love with what you really want to be, you would become it. It takes an intense hunger to bring about a transformation of self.

*"As the hart panteth after the waterbrooks, so panteth my soul after thee, O Lord. "*If you would become as thirsty for perfection as the little hart is for water that it braves the anger of the tiger in the forest, you would become perfect.

****

29. Question: I am contemplating a business venture. It means a great deal to me, but I cannot imagine how it can come into being.

Answer: You are relieved of that responsibility. You do not have to make it a reality, it already is! Although your concept of self seems so far removed from the venture you now contemplate, it exists now as a reality within you. Ask yourself how you would feel and what you would be doing if your business venture were a great success. Become identified with that character and feeling and you will be amazed how quickly you will realize your dream.

The only sacrifice you are called upon to make, is to give up your present concept of self and appropriate the desire you want to express.

* * * * * * * * * *

30. Question: As a metaphysical student I have been taught to believe that race beliefs and universal assumptions affect me. Do you mean that only to the degree I give these universal beliefs power over me, am I influenced by them?

Answer: Yes. It is only your individual viewpoint, as your world is forever bearing witness to your present concept of self. If someone offends you, change your concept of self. That is the only way others change. Tonight's paper may be read by any six people in this room and no two will interpret the same story in the same way. One will be elated, the other depressed, another indifferent, and so on, yet it is the same story.

Universal assumptions, race beliefs, call them what you will, they are not important to you. What is important is your concept, not of another, but of yourself, for the concept you hold of yourself determines the concept you hold of others. Leave others alone. What are they to you? Follow your own desires.

The law is always in operation, always absolute. Your consciousness is the rock upon which all structures rest. Watch what you are aware of. You need not concern yourself with others because you are sustained by the absoluteness of this law. No man comes to you of his own accord, be he good, bad or indifferent. He did not choose you! You chose him! He was drawn to you because of what you are.

You cannot destroy the state another represents through force. Rather, leave him alone. What is he to you? Rise to a higher level of consciousness and you will find a new world awaiting you, and as you sanctify yourself, others are sanctified.

* * * * * * * * * *

31. Question: Who wrote the Bible?

Answer: The Bible was written by intelligent men who used solar and phallic myths to reveal psychological truths. But we have mistaken their allegory for history and, therefore, have failed to see their true message.

It is strange, but when the Bible was launched upon the world, and acceptance seemed to be in sight, the great Alexandria Library was burnt to the ground, leaving no record as to how the Bible came into being. Few people can read other languages, so they cannot compare their beliefs with others. Our churches do not encourage us to compare. How many of the millions who accept the Bible as fact, ever question it? Believing it is the word of God, they blindly accept the words and thus lose the essence they contain. Having accepted the vehicle, they do not understand what the vehicle conveys.

* * * * * * * * * *

32. Question: Do you use the Apocrypha?

Answer: Not in my teaching. I have several volumes of them at home. They are no greater than the sixty-six books of our present Bible. They are simply telling the same truth in a different way. For instance, the story is told of Jesus, as a young boy, watching children make birds out of mud. Holding the birds in their hands, they pretend the birds are flying. Jesus approaches and knocks the birds out of their hands. As they begin to cry, he picks up one of the broken birds and re-molds it. Holding it high, he breaths upon it and the bird takes wing.

Here is a story of one who came to break the idols in the minds of men, then show them how to use the same substance and re-mold it into a beautiful form and give it life. That is what this story is trying to convey. *"I come, not to bring peace, but a sword."* Truth slays all the little mud hens of the mind; slays illusions and then re-molds them into a new pattern which sets man free.

****

33. Question: If Jesus was a fictional character created by Biblical writers for the purpose of illustrating certain psychological dramas, how do you account for the fact that he and his philosophy are mentioned in the nonreligious and non-Christian history of those times? Were not Pontius Pilate and Herod real flesh and blood Roman officials in those days?

Answer: The story of Jesus is the identical story as that of the Hindu savior, Krishna. They are the same psychological characters. Both were supposed to have been born of virgin mothers . The rulers of the time sought to destroy them when they were children. Both healed the sick, resurrected the dead, taught the gospel of love and died a martyr's death for mankind. Hindus and Christians alike believe their savior to be God made man.

Today people quote Socrates, yet the only proof that Socrates ever existed is in the works of Plato. It is said

that Socrates drank hemlock, but I ask you, who is Socrates? I once quoted a line from Shakespeare and a lady said to me, "But Hamlet said that." Hamlet never said it, Shakespeare wrote the lines and put the words in the mouth of a character he created and named Hamlet. St. Augustine once said, "That which is now called the Christian religion existed among the ancients. They began to call Christianity the true religion, yet it never existed."

* * * * * * * * * *

34. Question: Do you use affirmations and denials?

Answer: Let us leave these schools of thought that use affirmations and denials. The best affirmation, and the only effective one is an assumption which, in itself implies denial of the former state.

The best denial is total indifference. Things wither and die through indifference. They are kept alive through attention. You do not deny a thing by saying it does not exist. Rather you put feeling into it by recognizing it, and what you recognize as true, is true to you, be it good, bad or indifferent.

* * * * * * * * * *

35. Question: Is it possible for one to appear dead and still not be dead?

Answer: General Lee was supposed to have been born two years after his mother, believed to be dead, was buried alive. Lucky for her she was not embalmed or buried in the earth, but in a vault where someone heard her cry and released her. Two years later Mrs. Lee bore a son who became General Lee. That is part of this country's history.

* * * * * * * * * *

36. Question: How could one who was deprived in his youth become a success in life?

Answer: We are creatures of habit, forming patterns of the mind which repeat themselves over and over again. Although habit acts like a compelling law which drives one to repeat the patterns, it is not a law, for you and I can change the patterns. Many successful men such as Henry Ford, Rockefeller and Carnegie were deprived in their youth. Many of the great names in this country came from poor families, yet they left behind them great accomplishments in the political, artistic and financial world.

One evening a friend of mine attended a meeting for young advertising executives. The speaker of the evening said to these young men: "I have but one thing to say to you tonight,and that is to make yourself big and you cannot fail."

Taking an ordinary fish bowl, he filled it with two bags, one of English walnuts and the other of small beans. Mixing them with his hand, he began to shake the bowl and said, "This bowl is life. You cannot stop its

shaking as life is a constant pulsing, living rhythm, but watch." And as they watched the big walnuts came to the top of the bowl as the little beans fell to the bottom.

Looking into the bowl the man asked, "Which one of you is complaining, asking why?" Then added, "Isn't it strange, the sound is coming from the bowl and not the outside. A bean is complaining that if he had had the same environment as the walnut he, too would do big things, but he never had the chance." Then he took a little bean from the bottom of the bowl and placed him on top saying, "I can move the bean through sheer force, but I cannot stop the bowl of life from shaking," and as he shook the bowl, the little bean once again slid to the bottom.

Hearing another voice of complaint he asked, "What's that I hear? You are saying that I should take one of those big fellows who thinks he is so big and put him on the bottom and see what happens to him? You believe he will be just as limited as you because he will be robbed of the opportunity of big things just as you are? Let's see."

Then the speaker took one of the big walnuts and pushed him right down to the bottom of the bowl saying, "I still can't stop the bowl from shaking," and as the men watched the big walnut came to the top again. Then the speaker added:

"Gentlemen, if you really want to be successful in life, make yourself big."

My friend took this message to heart and began to assume he was a successful businessman. Today he is truly a big man if you judge success by dollars. He now employs over a thousand people in the city of New York. Each one of you can do what he did. Assume you are what you want to be. Walk in that assumption and it will harden into fact.

QUESTION ASKED FOLLOWING LECTURE, 15 July 1970

QUESTION: Do you believe in the theory of evolution?

NEVILLE: No, I do not believe in evolution as to the creative power of God. I believe in evolution only in the affairs of men. Instead of digging the field with my hands, I now use a tractor. That's evolution. Instead of walking across the country, I can now take a flight and be there in a few hours. Instead of going across the ocean and large bodies of water on a raft, I go now propelled by atomic power. So, this is evolution in the affairs of men, but <u>not</u> in the creation of God.

God's plan was "before that the world was." This is not any "emergency" thinking. The whole thing is done; and to this day, we have no evidence whatsoever to support the theory of evolution, -- none whatsoever! It is still a marvellous, glorious, exciting theory, but it remains a theory. There is no evidence to support the fact that a fish became an animal and the animal became man -- none whatsoever.

So, they speak of a "missing link." Well, that justifies anything, -- beautifully written, exciting; and then it is compulsory reading in all the universities and schools of the world, and man has accepted the theory. Yet we cannot read in our schools God's word! Call that a theory, too; but they never read it, because you read the other theory. They say you can't produce any evidence for the historicity of Jesus, -- and we can't. All right, read it anyway as theory.

If we are compelled to read as fact what has no fact to support it, then why can't we read this and then call it theory?

But I do not, for one moment, accept the theory of evolution as fact. It's not fact. But I do accept evolution in the affairs of man. But don't tell me that the little tool that is called a hoe in some strange way changed itself and became a tractor. <u>Man</u> changed it from the hoe to a plow drawn by a horse or drawn by an ox; and then he changed that to something even better. Then he changed his way of sailing a boat. He still sails a boat, but the boat didn't suddenly go through a metamorphosis in itself and become a steamship. No; man's imagination conceived this strange thing for himself, and we call that "evolution."

When you stand in the presence of the Risen Lord, you see man; and he's Infinite Love -- <u>Infinite</u> Love. And you will never exercise Infinite Power until you first are incorporated into the body of Infinite Love, because <u>to have such power without love, you could ruin the universe</u>! So, you will never come into such power until you are incorporated into the body of Love and become one <u>with</u> the body of Love. For, he who is united with the Spirit becomes one Spirit with It; and, therefore, you exercise the power through love.

But evolution -- let them have it! I would let every man have everything he wants in this world. Let him have it. He has an

imagination, and you can't stop him from using it. Today there are people who love war -- the excitement of war. A war correspondent, -- he wants war. A professional soldier, especially if he is an officer, -- why, the most boring thing in the world for the professional soldier who is an officer is peacetime! Why, he's an ambitious man. He wants more things on his shoulder. You can't get them in peacetime. These fellows live for a long time, unless they die off or resign, or disappear. You can't promote them. They can have only so many of one rank and another rank. You can't have numberless five-star Generals! So, they either die off or have another war, or get killed off or something.

So, a man, if he's ambitious, he wants to transcend whatever he is. If he is in business, he wants to expand beyond what he is. You can't blame him; that's what he wants. If he has made a million this year -- turned over a million, he wants to turn over two next year. That is part of business. When he turns over two, he isn't satisfied with that; he wants to turn over four. It is perfectly all right.

Well, the same thing is true if you are trained, not in business, but trained as a professional soldier. When you come out of an academy, you come out as a Lieutenant. You don't want to remain a Lieutenant. You are either going to quit the service and go into some other thing; or, if you remain in the service, you don't want to die a Lieutenant! You can't afford a wife.

But if war breaks suddenly, -- our President who was a five-star General -- Mr. Eisenhower, -- when the war broke, I think he was a Major. He quickly, in three years, rose to be General of all the Armies of Europe; and then, with that popularity, he couldn't fail to carry the country when we were all aroused, and then we gave the victory to the one who led the Army. So, who could defeat him running for office? So, he rose from Major to the top rank in the Army, and then from that to the highest position in our country; and he was loved to the very end. He was dearly loved. Every one loved him, even those who were on the other side of the political picture -- they loved him. But from Major to that in a few short years!

So, in peacetime, the most horrible thing for a professional soldier, -- well, if he's ambitious, -- You see, <u>all</u> these things happen in God's world. You use your mind -- your imagination, and have a noble goal, a lovely goal.

And don't let anybody tell you that you aren't entitled to it. Why aren't you entitled to it? If you are not born to wealth, why can't you earn it? There is no reason why <u>you</u> can't earn it. Some are born to it, and some earn it; and there's no reason in the world -- you have the same talent. He gave you a "talent" and that talent is your own wonderful human imagination.

But have faith in God. If you have faith in God, you have confidence in yourself, for God and man -- the true Man -- are one!

QUESTION ASKED FOLLOWING LECTURE, 15 July 1970

VERNE HANSON: In one of your books, Neville, -- I think it is "Feeling Is the Secret," -- you say that you have to have a change in conception to have a change in feeling; but from the lecture platform you tell us that when we hear others tell us they can't do this because, -- and so forth, we should use our imagination to help them.

NEVILLE: Why, certainly. I will repeat that.

VERNE HANSON: My question is this: If that person will not change his conception, how can we change it for him?

NEVILLE: If you realize that the great confession of the Jewish faith is: "Hear, O Israel, the Lord our God, the Lord is One," -- you look out upon the world, and there seem to be billions of people; but one day you'll discover it's only your own being fragmented. There is no "other." The whole vast world is yourself "pushed out."

So, if my daughter fell down the stairs, as she did as a child, I don't scold her. I rush down and pick her up and bring her back and comfort her. I don't say, "It serves you right." Let her learn her lesson.

I told her one day, "You want a dog. All right, you'll have a dog, but you will take the dog out and air it"; and she didn't want to go down sixteen flights, -- we lived on the top floor, -- to the street and walk up the sidewalk to air it; so she was allowed to take it on the outside of the apartment. We had a lovely little garden on the outside, about 30 square with lovely plants. I said, "You may take the dog out and air the dog there; but you have to clean up the mess." And after about four days it wasn't clean; so I said to her, "You know, Vicki, I told you, you can have your dog, but that little place has to be clean."

Well, at the moment it didn't suit her, butsshe had to clean it; so she went outside with her broom and her pail, and she was cleaning like mad. We have three long French doors, all glass; and in her anger she struck the glass and broke it. I didn't complain. I said, "You see what temper does. Learn your lesson. You simply smashed the door. I'll put it back. But learn your lesson now. Your anger -- your emotion -- caused this thing to happen. Yet, you are supposed to clean this place. You know that. We gave you the dog; we allowed you to have a dog. All right, but you have to do what we said was your condition on owning the dog." She understood it. She has never forgotten it.

So, in her case, if she is injured, I don't blame her. As her father who loves her, I don't blame her; I paint a mental picture of her as I would like her to be, and persuade myself that she is what I believe and want her to be.

So, <u>help every one in the world</u>. Tell them the story, that they may stand upon their own feet; but in the end, <u>you</u> are God, and God is One; and the whole vast world is yourself "pushed

out." This is just fragmented Being, the whole vast world. But you do it by starting with yourself just where you are, and then you push out your circle. You start with your family. My wife and my daughter are dearer to me because they are right at my home -- my responsibility. But I can't just limit it to that. I have friends; and then from friends to other friends, and others and others, and then finally it pushes itself out to the whole vast world, taking in races and nations, because I can't limit it just to one. But you do start with the circle where you are. And it should be in your case, or any one's case who has a wife -- it should be right where the wife comes. Or if it is a woman, where the husband comes. If an offspring is there, then naturally the children; and then you start spreading it out. If one cannot help himself, I would not say, "All right, it serves you right." You step in, and you do it. It is yourself "pushed out."

As I brought out the first night, if this hand itches, or the back of it, and I say, "All right, you are itching; but this hand isn't itching, so it serves you right." Well, all right, if I let it itch and this other one can come to its assistance but I won't let it, then who is suffering? I am! I am suffering; so instead of suffering because I am stupid about it, I compel this hand to go right over and scratch it, for the whole vast world is myself "pushed out"; and if I cannot, at this moment, do it, then I call upon this to do it. But know a principle. This is a principle of which I speak tonight.

And, so, there are always two within a man, and they are in conflict. <u>The rational mind is always in conflict with imagination</u>.

That letter which you wrote me, which I got the other night and read with great, great interest, for all your things are perfectly wonderful and your interpretations are marvelous; but the quote that you gave of Paul Brunton I thought was perfectly stupid. Here is a man who tells us that the credulous mind is a weak mind. But if you aren't credulous, what on earth could you ever do in this world? I could not go to the moon if I could not be credulous and believe it. I wouldn't dare to cut a piece of cloth and believe I could put it into a dress if I wasn't credulous. So, what on earth does he mean? That's why I said earlier, 99 per cent of the stuff that finds its way into print isn't worth my eyesight. I can't read it.

Now, he has a name, and he has written all kinds of things and he speaks of an Oversoul. In quest of something outside of himself, he'll look forever, and he will never in eternity find it other than himself. But he has books, and they sell because it's highly publicized. Well, when you quoted that, I said, "My lord!" You quoted it at the very beginning of your letter, but I love you; so I went through your entire letter and loved all that you said about your personal experiences. But that quote at the beginning annoyed me; I would have closed the whole thing up if that was the preface. If that simply determined what followed, I would have closed the whole thing up, but I didn't in your case because I like you.

QUESTION ASKED FOLLOWING LECTURE, 15 July 1970

A LADY: I am exposed to so many young people right now. How can I correct the way they dress without telling them right to their face? (This question was not very clear on the tape.)

NEVILLE: Well, first of all, I do not know what they have done to displease you. I know many of them dress unlike the way we dress, but I can't blame you. I mean, if that is their choice of dress, all well and good. I only have to go back a few centuried to find in the western world they all looked that way. If they go back and take the pictures of the western world three or four hundred years ago, they all had beards and long hair, and they never bathed -- never bathed! A little bit of perfume here and a little bit of perfume there, and that was the last of it. But they didn't clean themselves.

I can't say they are not moving back like a circle into that same state. I, for one, like a daily shower. When I was running a temperature of 104 and 105 last year with that silly flu that I got, I still took my shower every day. I took it unknown by my wife and other members of the family because they would have protested; but I didn't feel clean until I took my shower. Well, I am not going to say that I am the criterion of what others should do. Who am I to be the criterion? I would not allow any one to set himself up as the criterion for me; therefore, I would not set myself up as the criterion for another. I like to shave every day. I like to have my hair cut short. But why should I say you should do the same thing?

But when these kids come and they force strange things on you, -- well, then, be a lady and tell them of the difference between your thinking and their thinking.

I was waiting for the bus in L.A., and these two kids came up, 18 years of ago, thumbing their way and no car was stopping for them. They were going by like mad, but buses were running every 20 minutes. So, I at least thought of them for thirteen minutes anyway. Then one fellow said to me, "Could you loan me a dime?"

I said, "I do not know who you are. You have no collateral. I do not know where you live. And you want a loan! If you want a loan, you must prove that you are capable of paying it back. You don't want a loan; you are asking me to give you a dime. Why didn't you say that?"

He said, "Well, I've got to go back to school and study the English language."

I said, "You'd better do that. Now here is a quarter"; and I gave him a quarter. He said, "Man, man! you are a gentle man." And the other one, he said to me: "Man, man, man! you're a gentle man." That's all he could say. Everything was, "Man, man, man, man." I said, "You'd better go back to school if you ever went to school, and then come out so you can actually tell me what you want. You want a loan -- a loan of a dime, and without collateral!"

---oOo---

QUESTION ASKED FOLLOWING LECTURE 16 July 1970

QUESTION: Neville, would you talk a little on the 40 days and 40 nights?

NEVILLE: Well, you see, in the Bible numbers have their symbolical meaning. They have multiple meanings. "Forty" is the 13th letter of the Hebrew alphabet. The letter is "MEM." Its symbol is the womb of a woman, that which gives birth.

So, here he goes into the period of creativity. Will he accept the test? He accepts the test, but he plays only Scripture in defiance of his own temptation. It's not a being outside of himself tempting him. The whole story unfolds within the mind of the individual. Will I believe what I have heard tonight? Then the test starts. Will I accept what I've heard tonight? and bring forth from it; or will I simply go back?

So, he said, "If you are the Son of God," -- do this, that, and the other. You should not test the Lord. If I believe it, will I accept the tests?

In New York City, I was on a midnight panel that went through the night, and a professor of philosophy from an eastern college said to me, "If what you say is true, that imagining creates reality, then turn this pencil -- " It was a yellow pencil. "Turn it into red." I said to him, on radio, -- and all his students were listening in because he told them he was going to get the better of me. I said, "Get behind me, Satan. You are a scoffer, and i'm told that the scoffers come in the last days who will deny and say, 'Where is he who is to come?' But ever since the world was made, things have gone on just as they did in the beginning of time."

He blushed and blushed and blushed. I said, "You want me to turn this -- I would not turn it into any other color than it is. If you want to turn it into any other color, go and paint it! That's simple enough. If you want the yellow to turn to red, go and paint it."

Don't take the challenge of any one in the world. It's all within you. The challenge comes from within you. Do you believe it, or don't you believe it? Don't let any one else challenge you. But they will, only when -- within you -- there is still that little question mark. But don't accept it.

If I have a cold, -- so I have a cold. And many will say, "Why should you have a cold?" I am in the world of Caesar, and the body decays, as all bodies here decay. So, I get a cold, as any one else here gets a cold. And I have demonstrated --

People are always demonstrating something. We came from New York City through Chicago on our way to San Francisco, years ago; and a lady ran ahead of us and knocked my little girl down, -- she was

only three, -- knocked her down on her way to get a table in the dining room. I picked my little Vicki up and walked quietly forward and sat down at a table. There were lots of seats. And she was a Christian Science practitioner on her way to some convention in Chicago, and she had "demonstrated" a table. She had demonstrated a seat by almost killing my daughter. Well, I don't call that "demonstration." She was a lovely practitioner, and I learned from the conversation that she would go to the convention and tell them how she had demonstrated a seat in the diner. Lovely, isn't it?

Well, I don't go for that. Let them all pass by, -- there will be a seat there for me; and, if not now, I will wait until they get up. I don't call this "applying the principle."

She must live in constant confusion demonstrating. And if she gets a cold, she'll remain at home where no one will know, and swear by all the bibles in the world she never had one, because they didn't see it. If she has a headache, she will take a couple of aspirin. No one knows that, you see. No one will ever know she took two aspirin to simply ease the pain; and, so, when she really can't see, she will go to the oculist, and he will give her good glasses; and she will see with nice glasses. When she has a pain in her mouth and the dentist says, "You know, this has to come out," no one knows she is going to the dentist; but she will have it out, and get a good tooth put in that God gave the dentist the intelligence to make for her.

So, why try any of these stupid things? I "wear" this body. It is almost 66 now, and it's wearing out. It used to be very, very strong -- unusually strong; but when it reaches its peak, than it starts going, and it is moving towards complete disintegration.

Well, what am I trying to do? Compete with the young boys of 50? I have no desire to compete with these handsome young fellows in their 30's and 40's. I've had that!

Then came that day when the energy that went down into generation is turned around and moves up into regeneration, when the serpent within me turned up as a fiery being right back into my skull from which it came. What a joy now!

Just imagine to be able to say, with complete honesty: "If you unveiled the entire world of three and a half billion men and women and put them all before me, they would leave me cold and completely unmoved." I could not always say that. So, when the attitude is turned down into generation, you don't have to unveil it all, -- just one would be enough. But, then, suddenly it turns up, and it is completely turned around from generation into regeneration. Now, unveil the whole vast world before me, -- it would mean nothing to me. I remain completely unmoved, for the energies have been turned up, where before, they were turned down. They were all turned down -- that fiery being, and we simply went berserk, exercising that power in a thousand and one different ways.

All of a sudden came that bolt of lightning that split me in two, and there at the base, the blood of God! And I fused with it, and then I became it, and like a fiery serpent went right up into the interior of my own being; and, from then on, the whole vast thing that formerly disturbed me ceased to be. That's peace! -- the only kind of peace in the world.

---oOo---

QUESTION ASKED FOLLOWING LECTURE, 17 JULY 1970

QUESTION BY A MAN IN THE AUDIENCE: What is the meaning of the statement: "Down with the bluebloods"?

NEVILLE: What does the statement, "Down with the blue-bloods" mean? "Blueblood" in Scripture is church protocol, external worship, ceremony; anything that is external is the "blueblood." Down with all such worship! No matter howtthey justify it or tell you that it was in order. I was commanded to clear from my own mind's eye all external worship. IIdon't care how beautiful it appears to be in pageantry, it is not in order. It does nothing for the soul. You go to church and a man prays audibly, and you can't get into the Silence. "Let us pray," in a very solemn, solemn voice, he says; and then repeats all these words. That's not what you want. You want to church to hear about God. And if you are going to pray, you pray for a friend's recovery or a friend's good fortune or your own recovery and your own good fortune; and you want something very tangible and right down here. And he's leading with all this pompous, pompous stuff, and is crossing himself and crossing this, and genuflecting that; and you see all the pageantry. He said, "Down with the bluebloods." Down with all ceremony, all external rites whatsoever. That's what I heard.

The word "blueblood" has nothing to do with the social order. If you read the Scripture, he never once tried to change the social structure. Not once will you find in any part of Scripture where there was any attempt on the part of the central figure of Scripture to change the social order. There were slaves in those days. There was no statement as to changes in structure. He only brought the message of Salvation, the message of redemption. And man has missed the thought and built all kinds of peculiar things round about it.

I know, when I was a child in the Episcopal Church, why, the pageantry! All the little boys coming round with their collars; all the little ruffs and the red tunics. Oh, undoubtedly they looked very pretty to the mothers who saw them. I recall vividly when some one told my Mother that her boys should be in the choir; so she was persuaded by this very serious and interfering neighbor who was always giving advice to my Mother, -- she had two children. She couldn't raise them well, but she thought she could tell my Mother how to raise her ten! So, my Mother said, "All right, you've got to go and try out for the choir."

Well, we didn't want the choir; we wanted to go and play football or cricket -- play all the games, go swimming, fishing; but we had to go and try out for the choir! Well, I was determined I was not going to have a voice; and my brothers, I shared my knowledge with them. I was the fourth one. There were four of us, and so we all agreed that we were going to pretend that we had never heard singing before. So, when he struck a note on the organ, he struck C. We struck everything in the world but a C. He said, "Don't you have any ear? Try again." We tried this one,

that one, the other one, -- you never heard such caterwauling in your life! He said, "You go back and tell your Mother that I've tried my best, and you just don't have it. That's all there is to it."

Well, I thought, Now this is really fun! I am going to have a little fun before I go, too. Now, my eldest brother, Cecil, -- and so I said to Mr. Taggert, who was the organist; just as we were about to leave, I said to Mr. Taggert, "Oh, Mr. Taggert, my brother Cecil can whistle."

Well, he could have killed me! We all "broke up," and Cecil couldn't whistle unless he started laughing; so Mr. Taggert knew it was a joke, and dismissed us. But when we got out, he really could have killed me! I said, "He can whistle."

To see myself all dressed in this robe coming down on Sunday mornings, -- well, I wanted to get out and start whistling. So, we just beat that little neighbor at her own little game.

But I was told in no uncertain terms: "Down with the blue-bloods!" And it hasn't a thing to do with any socalled "blueblood" in the world. If you want to feel that you are a blueblood, feel it. There are those in every walk of life who feel that they are in the highest of the social stratus. It's perfectly all right. I wouldn't change it at all. Leave it alone. I personally have never felt inferior to any one I've ever met. I have never in my life felt inferior to any one. I admire them if they have money -- much more than I have. I have little, and they have much, but that doesn't mean that I am impressed. Also, there are those who come into the world, and they have all the lovely things in the world. I admire them, -- go to their homes and admire all the beauty that they can afford, and lovely pieces; but it doesn't make me feel inferior to them. <u>I feel one with it all</u>!

My maid comes and cleans for me once a week. I like to look upon Doris as a friend. She's a friend. I talk with her just as I would with a friend. She cleans for me and does all the lovely things that I wouldn't do for myself; so I treat her as a friend. I can't see that, because she works for me, she must be below me. On the other hand, I can't see, because some one has a billion dollars, that I should think him important.

As some one said, -- I think it was Lloyd George, -- he tried to put through the House of Commons a bill making some kind of a change in the land ownership of England; and he said to the entire House, -- he said, "You know, if you are all honest with yourselves, you all know that any Englishman can prove ownership to his land by tracing his ancestry back to the first one who stole it!"

Well, that is just about what you will find in all kinds of fabulous things, but I don't envy them. I'm all for it! If I have a dollar when I die, I want my wife, if she survives me, to have it. And if I had a million, I'd still want her to have it. If she goes before I do, I want my children to have it. If they inherit it, what's wrong with that? I see not a thing wrong in

that, because it comes within the code of that wonderful law, where it says: "Do unto others as you would have them do unto you." Wouldn't you like to receive a million dollars? Or, would you give it back? All right, I wouldn't give it back. I would take it. Well, the same thing is true of all inheritance laws. My father gave us all that he could; he gave the ten of us his entire estate. None of us gave it to the government, although they took much of it without asking.

---oOo---

QUESTION ASKED FOLLOWING LECTURE, 20 JULY 1970

QUESTION BY A MAN IN THE AUDIENCE: Will you elaborate on the technique of arresting the action?

NEVILLE: Can I elaborate on the technique of arresting the motion within man? Sir, I can only tell you the first time that it happened in me. I came upon a scene that seemed to be about a hundred and fifty years ago in the New England states. I could tell from the dress of the people that it was about a hundred and fifty years prior to that moment in time that it happened to me.

It seemed to be a Sunday afternoon when they were dining, -- I would say about 2:00 o'clock in the afternoon. But I could tell from their dress that it was about a hundred and fifty years prior to that moment in time, which was about twenty-odd years ago, when it first happened.

I came into a restaurant, and there were four people seated at a table, two sons in their early 20's and their parents, the father and mother. One boy was bringing the food to his mouth to eat it, and the waitress came through a little door, and she was all dressed in the same kind of a dress she would have a hundred and fifty years ago -- very stiffly starched; her collar was starched, her sleeves were starched, and she was animated.

Through the huge, big bay window I could see leaves falling. It was the Fall of the year, and I could see the leaves coming down slowly. I could see a bird in motion, and I could see the wind blowing the grass. Here was an animated restaurant.

At that moment I knew intuitively that if I could arrest that activity that I felt within me that everything would stand still. And, strangely enough, I knew how to arrest it. Now, you want to know how to do it.

I can only say, at that moment when you come upon such a scene and you know, -- you will know how to do it. I simply stilled an activity in my own brain, as it were. Yet, I was in Spirit. Here my body was on the bed. I felt something in me stand still; yet my consciousness was alive and completely alert. I knew what I'm doing. But at that moment the boy bringing his food to his mouth couldn't bring it. The waitress walking, walked not. The bird flying, flew not. The grass waving, waved not. The leaves falling, fell not. Everything stood still. I examined them, and they were all as though they were made of clay. Then I released -- in me -- the activity, and thd bird continued to fly, the waitress continued her intentions to serve the food, and the boy eating the food brought it to his mouth, and everything moved on as it had intended.

That was my first experience of life-in-me. Prior to that moment, I did not understand that statement in Scripture that says, "As the Father has life in Himself, so He has granted the Son also to have life in himself."

Then I knew what it meant to have life in myself. The whole vast world, believe it or not, is the individual "pushed out"; and he has animated it, but he doesn't know how to stop it or change it. He can only change it without stopping it.

You can change it now by bringing into your mind's eye an individual in your world and changing him for the good. You can change it for the worse if you want to, but don't. Change him for the good, because "he" is yourself "pushed out," and then let him conceive in his world a change in motivation.

But the day will come that you can still the entire, vast world, and change it, motivationally; and it will be changed. But you do it all within you. You feel it in your head. Everything is felt in the head. It's a peculiar thing, but I can tell you how to stop it here; but the day will come, you will taste of the power of the Age to come, as told us in the Book of Hebrews. He has "tasted of the power of the age to come." (Hebrews 6:5, Revised Standard Version)

And when you are completely "born from above," -- because unless man is "born from above," he cannot enter the Kingdom of Heaven; and the Kingdom of Heaven is made up of those whose bodies are in complete control by the individual who wears it. And that body has life in itself. That is, it stops and starts anything in the world. It has no fear, because everything is itself "pushed out." How can it be hurt by its own being pushed out, and still be in control of its pushed-out self?

It is in complete control; but you will never completely harness this power unless you are first incorporated into the Body of Love. God, truly, is Love; because to use this power without love, you would wreck the universe. But no one would actually be given the power until he is first called by the Risen Lord and incorporated into the Body of Love. So, you will always be guided by Love.

---oOo---

QUESTION ASKED FOLLOWING LECTURE, 22 July 1970

QUESTION BY A LADY: Neville, in the restoration you say everybody is the same. I have never heard you say there were births from the womb of woman in the restoration. [Question was not altogether audible on the tape.]

NEVILLE: The Bible teaches that if you are not resurrected in this section of time, then all the things that you now do in this section of time you will continue doing. That is stated so clearly in the Book of Luke when the wise men of the day, the Sadducees, ask the very simple question: "Whose wife will this woman be in the Resurrection?" (Luke 20:33) because she married seven brothers and they left no offspring. And the answer is quite clearly stated: that "the children of this age marry and are given in marriage; but those who are accounted worthy to obtain to That Age, they neither marry nor are they given in marriage, for they are sons of the Resurrection. Being sons of God, they die no more," (Luke 20:35-36) which would imply that all they do here they will do there unless resurrected.

So, if they die here, they find themselves restored to life there in that section of time into which they go. But they will age there too, as they age here. But they do not start there from the womb of woman; they start there from the grave. But you don't go to any grave; you are already in the grave when you are here. These bodies are our "graves."

THE LADY: Well, this being the lowest form -- (not audible)'

NEVILLE: This is the most important one. It's the limit of contraction. This is the complete limit of contraction, the limit of opacity. Here is contraction. Men die. And you and I watch them die. We see them die. We cremate the body. It's all dust. And, yet, that Being never "died," -- not to himself, not to herself. They are restored instantly; and many of them do not even know that they have departed this world, because to them they haven't died.

How can you think of a person who is very much alive -- you talk with him, he talks with you, -- and you tell him that he is dead? I don't tell them they are dead. I will tell them: "You 'died' at a certain point in time and I went to your funeral; and what you 'wore' when I first knew you is now buried or cremated," depending on what I know of it. They will deny it because they aren't dead, and they cannot associate what I am saying with anything that they are experiencing, because they never experienced death.

The only ones who ever experience "death" are those who watch them "die." I can watch a man "die," and bury him or cremate him. I experience his departure and call it "death," but he who went through that state -- he didn't die! When he is restored, he does not know a thing about having "died." So, no one ever really experiences "death," except those who watch the other one depart; and many of them don't even know they are gone. They are amazed at me when I say, "I went to your funeral." They think, Why, he's insane.

But, you know in Scripture: "The man is mad." "He has a spirit." "He has a demon." (See John 10:20) And there are areas in which all visionary men are accounted "mad" men, but this is not new to me. I've been all over that. When I first started, I came to a book store where they had my books displayed; and two ladies, looking at the picture in the window and my books -- a few of my books, -- one said to the other, "You know who he is?"

She said, "No."

"Well, he is the mad mystic of Thirty-Eighth Street. You must go and hear him. He's as mad as a hatter," she said. She didn't know I was standing right next to her. She said, "You should hear that man. He is mad, but he isn't violent." It's perfectly all right.

So, I have been called "mad," and having a demon from the time that I started in with this work, because it is mad if I deny the evidence of my senses and say I will not accept the dictates of my senses. I will not accept reason; it is in conflict with what I want. I will accept my senses if they are confirming what I want in this world; but if they don't confirm it, I ignore them and assume a state where I want to know all my senses do confirm. And I turn to the Knower, which is my imagination. So, a man who denies his senses, certainly he is a little bit "touched."

So, they said of him: "This man, we know his father, we know his mother" (See John 6:42); we know his brothers and we know his sisters, and he tells us he came from heaven, and he tells us God was his father, and that he and God the Father are one. Well, the man is insane, and he doesn't know it. Read it in the Book of John. It is clearly stated.

---oOo---

QUESTION ASKED FOLLOWING LECGURE, 23 July 1970

QUESTION BY A LADY (inaudible on my tape) concerning restoration to life in different time segments.

NEVILLE: You see, we think that death ends something and birth begins something, but time is bigger than the little, small spectrum we call "threescore and ten." It's the same world, just like this, and <u>is</u> this world.

The Year Three Thousand exists now, and the Year One Thousand did not pass away. It still exists now. I have gone into sections of time that the world thinks have ceased to be and others the world thinks do not yet exist. But read the Book of Ecclesiastes. "Is there a thing of which it is said, See, this is new? It has been already in ages past. But there is no remembrance of former things, nor shall there be any remembrance of things to come after among those who will come àater" (Ecclesiastes 1:10,11).

In other words, it has already come. The "Play" is over. The whole thing is finished and has been brought to a climax.

And, so, -- we came, and come, into human history in that strange, mysterious being we call "Jesus Christ." And in the end, there will only be Jesus, and <u>you</u> are He.

We think, now, this is 1970, and we are looking forward to the Year Two Thousand, and wouldn't it be wonderful if you lived in the Year Two Thousand, and celebrated the turn of the century? But it is now!

You may depart here, say, in the year 1990. I have no desire to reach any 1990. As far as I am concerned, it could come tonight. But I have no desire, honestly, to go far beyond this moment in time, -- none whatsoever.

I know, in my own case, I will not be restored to life. I am entering the New Age, clothed in that body with which I am very familiar, which is a perfect body, where -- in its presence -- nothing will remain imperfect, -- nothing. You are in need of nothing in that body; and everything is made perfect, because you are clothed in that body of the Risen Lord. But every one who has not had the experience will be restored, and need not find themselves, if they go tonight, in the year 1970 a day later. They could find themselves in the Year One Thousand, as the environment best suited for the work yet to be done in them, because it can be done better in that environment than it can in the year 1971.

The whole thing is the most glorious, wonderful play; and in the end every one is perfect. And because "there is only one body, one spirit, . . . one lord, . . . one God and Father of all" (Ephesians 4:4-6), we can't brag and beg to be placed one above the other.

And I tell you that your face will be like yours, but raised to the N^{th} degree of beauty. Imagine it, a character that your

would never dream of possessing in this world! You will have the human face, as you have. You will have the human voice. You will have human hands. Don't ask beyond that. I couldn't describe the form. It is light, fire; it has nothing to resist it. It is, in itself, the life of everything round about you. You give life to it. Nothing remains dead in your presence. A petrified forest would burst into flower if you entered the forest. A barren desert would erupt into glorious bloom because of your presence. You are life.

But the body itself, -- well, you can't describe it. But it will have a human face, human voice, and human hands.

QUESTION ASKED FOLLOWING LECTURE, 23 July 1970

QUESTION BY A LADY IN THE AUDIENCE: Will you please interpret the Scripture, "My God, my God, why hast thou forsaken me?"

NEVILLE: "My God, my God, why hast thou forsaken me?" (Matthew 27:46, and Mark 15:34) It appears only in the Books of Matthew and Mark; it doesn't appear in the other two Gospels. Well, it is in the 22d Psalm (Psalm 22:1). In other words, God is not <u>pretending</u> that He is you. If He knew that He is God and playing the part that is your part, then He could not be a Savior. He had to completely empty Himself of His entire wisdom and His power and everything to become you!

So, He can't pretend; He's not an actor playing the part. He is The Only Actor, but He is so much the part that He ceases to be an actor knowing that He is playing a part. He <u>became</u> you in the most literal form.

So, that's the cry. But Luke does not use the 22d Psalm. Luke uses the 31st Psalm, only the whole verse is not quoted. Luke says, "Into thy hands I commit my spirit. Thou hast redeemed me, O Lord, faithful God" (Psalm 31:5, Revised Standard Version).

So, he cried out, knowing that he is already redeemed because he has had the experience of redemption, but the Crucifixion is the first act. It took place in the beginning. It doesn't come at the end of the drama, as we are told in the story. We are told in Scripture: "We have been united with Him in a death like His; therefore we shall be united with Him in a resurrection like His" (Romans 6:5, Revised Standard Version). In other words, see the change in tense: We <u>have</u> <u>been</u> united with Him in a Crucifixion like His; we <u>shall</u> <u>be</u> united with Him in a Resurrection like His.

So, the Crucifixion is over. The Resurrection is taking place. So, he warns Timothy of those who teach that the resurrection is over and past, that they are misleading the people and turning the people from the true faith. He says, Anathema to them for the teaching of the resurrection as already finished.

No; it is taking place in one after the other. But the Crucifixion is over, because that was the beginning of the drama, when God literally became Humanity, -- not just you individually, but Humanity. He is crucified on the Cross of Man; and individual man is redeemed. Because he was once crucified with The One, he is now redeemed <u>in</u> The One. One after the other, he is drawn back into "the one body, the one spirit, . . . the one lord, . . . the one God and Father of all" (Ephesians 4:4-6).

So, that cry is a wonderful cry, and it should not be removed from Scripture; but it is only in Matthew and Mark. Of the seven cries on the Cross, Matthew and Mark only considered one, and this is the one. John considered three, and Luke considered three; and Mark and Matthew considered the same words on the Cross.

We speak of the "seven last words," -- "words" being not a single word, but a sentence, a thought. They considered one thought, which is the prayer that God actually, literally became man to the point where He had to forget He was God, and suffered total amnesia, for if He remained aware that He is God, He couldn't play the part, -- a complete and total giving of Self.

As Blake said it so beautifully: "Unless I die, thou canst not live; but if I die, I shall arise again, and thou with me." (from "Jerusalem")

He will rise, and you will rise as Him. But He has to die just as a seed. Unless it fall into the ground and "die," it remains alone; but if it dies, it bears much fruit. So, He actually became you; and then He rises in you, and He cries out on the cross of you -- for you are the cross that He wears.

I must confess, there isn't a person in the world that could actually say to me honestly, until he has the resurrection, that he knows he is the Lord Jesus Christ. Therefore, he is totally unaware of his true identity, and he is crying out to a god outside of himself. Therefore, he is actually saying, "My God, my God, why hast thou forsaken me?" because he doesn't know He is God until the Resurrection. And when He breaks the bonds of the tomb, He knows Who He is. Until then, He too is saying, without the use of words, "My God, my God, why hast thou forsaken me?"

Every mother who says good-bye to a little child at the gate of death wonders why God did not answer her prayer. You say goodbye to your mother, your father, your brother, your friend; and you wonder, Why God, why? --calling to another god. Therefore, that is the cry on the Cross, because this [referring to the physical body] is the Cross; and I will wear this Cross until the very end. And then, during the wearing of the Cross, I am resurrected from it.

And I tell the story. Some believe it; some disbelieve it, but I will continue to tell the story until He takes it off for the final time, and then I'm clothed in the Divine Body.

---oOo---

QUESTIONS ASKED FOLLOWING LECTURE, 24 JULY 1970

QUESTION BY A LADY: When you say "coming down," desending," "below," what do you mean?

NEVILLE: Well, these are just figures of speech. Certainly not from heaven, because heaven is within you, as we are told in the 17th Chapter of the Book of Luke: "The Kingdom of Heaven is within you" (Luke 17:21).

In Scripture, "above" and "within" are the same, and "below" and "without" are the same. If I point there (indicating), that's without; and that is, in Scripture, "below." He said: "I am from above," -- therefore, I am within you, -- "you are from below" (John 3:23); therefore, you are "without."

So, wherever I point in the world outside, that is below where He stands. He stands "within." God is within you. His name forever and forever is "I AM."

When I speak of "coming down," I mean descending in consciousness to lower and lower and lower levels of awareness to the level called, in Scripture, "death"; because God is infinite in power and can overcome even death. And to become man, the limit of contraction, God assumes the grave to prove the infinite power that is God, because there is no limit to His expansion. He set a limit to His contraction, to his opacity, but no limit to His expansion or translucency. So, when you reach the limit of contraction, then you start to expand.

If God could not expand beyond what He is, there would be eternal failure; but God is forever expanding, and in His own plan. He creates the plan, fulfills His own plan, and expands. That's the joy of creation. God is a Creator.

So, I do not mean "coming down" in the sense of coming from the stars, -- for all the stars, infinite as they are, and trillions of light years away, -- they are still "without"; therefore, they are "below." God is "within."

QUESTION BY A LADY (inaudible on the tape, but having to do with the "linen clothes.")"

NEVILLE: The "linen clothes" are the physical body in Scripture. He ran away and he was still naked. He had not yet been clothed with the Divine Body of the Lord Jesus Christ. They can take from you your body, and you will be naked as far as that world goes. You must be clothed. To be really clothed in the "wedding garment" in order to enter the Kingdom of Heaven, you must be clothed with the Body of the Lord Jesus Christ. In the end, there is only "one body, one spirit, . . . one Lord, . . . one God and Father of all" (Ephesians 4:4-6).

So, today many people suffer for the Word of God, and they will take from them their physical bodies, like many of our missionaries who have been martyred. They took from them the "linen clothes" that the mother wove for them, and left them, in a way, naked, because they are not yet clothed with the Body of Jesus Christ; but they will be. They will be.

QUESTION (inaudible on my tape, but referring to the angels, witnesses, et cetera, present at the birth of the Christ Child):

NEVILLE: This is all beautiful imagery. When I rose from the skull and came out from the "linen clothes," -- and when I came out, the three brothers appeared, and there were the angels; they came from afar. If you took it literally, they were five thousand miles from here.

If you took the story literally in the Bible, it would be almost impossible for the shepherds to have made the journey in the short interval between the appearance of the angel and the discovery of the child; so they came "in spirit," as told in the 2d chapter of the Book of Luke when Simeon "came in the Spirit to the temple" (Luke 2:27), for it all takes place in the Temple of God. You are the Temple of God, because all things exist in the human imagination. So, they came -- humanly -- "from afar"; but they are always in you anyway.

When the drama is ready to erupt within you, they will come; and the story will re-enact itself within you. So, do not give credit to this one or that one or the other; the whole story is within you.

---oOo---

QUESTION BY A LADY (inaudible on the tape) about Repentance:

NEVILLE: My Dear, you are invited in Scripture, -- the very first word put into the mouth of the Lord Jesus Christ in the earliest Gospel, which is the Book of Mark, -- In the canonical setup, Matthew comes first, but in the actual, chronological order, Mark is the earliest of the Gospels. So, the first word put into the mouth of Jesus in the Book of Mark is, "Repent." The Kingdom of Heaven is at hand.

"The time is fulfilled, the kingdom of heaven is at hand. Repent, and believe the gospel" (Mark 1:15).

Well, the word "repent" does not mean to feel remorseful. It hasn't a thing to do with regret. The word is "metanoia," which means, by literal translation, a radical, radical change of attitude; a radical change of mind, which tests the individual's ability to enter into the very opposite of what he sees with his senses.

Now, do it, for you are invited. The very first words of the Lord are to get the individual to use the talent which is in himself, which is his imagination; therefore, use your imagination to bring about a radical change of attitude towards effects -- towards the world in which you live. And to the degree that you are successful in changing this attitude of mind, the world will change to confirm it.

That is "repentance" as known by the mystics. It has not a thing to do with regret or remorse. He never demands penance of any one. The whole secret of Christ is forgiveness. That is repentance. He conquers by repentance. He conquers by forgiveness. That is the secret of Christianity.

You see some one and they are not well. You don't blame them. You don't bawl them out because of a former state which has resulted now in their illness. You simply represent them to yourself in your mind's eye as you would like them to be. Suppose that individual who is now a total stranger were your mother; you wouldn't criticize her, because you love your mother, and you would do for your mother what maybe you would not do for a stranger. Well, learn to do for the stranger what you would do for your mother.

If Mother asked anything of me, she would not ask anything that would not come within the Golden Rule, -- she wouldn't! Why, she couldn't conceive of asking of her son that she loved to do anything that would embarrass her, or in some way bring shame to the name. So, it would always come within the Golden Rule: "Do unto others as you would have them do unto you." Well, then, is it a stranger or your mother? Do it; and to the degree that you are self-persuaded of the reality of what you've done in your imagination, to that degree they are changed, and the environment in which they live will be changed to conform to the change in them. You do it, and you will bring it about by your imagination and faith.

Faith is the subjective appropriation of the objective hope. What do I want? What do I hope for, for my mother? Well, then,

let me subjectively appropriate it; and that is practicing "repentance." He tells the whole vast world, "Repent"; but believe the story -- the Good News, which is called the Gospel. Believe the good news of salvation, for it has come to the world. "The time is fulfilled, and the kingdom of heaven is at hand" (Mark 1: 15).

So, the climax has been reached. You can forget what the world is talking about. The climax -- redemption -- is upon us. It has been done. God has completed the act of redemption, and therefore there is no possibility of failure for any one in the world, because He became all.

QUESTION BY A LADY (mostly inaudible on tape) -- I want very much to do whatever is necessary for my son to overcome his _____.

NEVILLE: Well, my Dear, causation is mental. People do not realize it. He teaches that causation is mental. Listen to His words; it is the Sermon on the Mount: "You have heard it said by men of old' -- He's telling you what came down through the ages -- "You have heard it said by men of old, You shall not commit adultery." You have heard that -- "But I say unto you," -- this is something entirely different now; He now speaks with authority, -- this is the Lord speaking: "But I say unto you, Any man who looks [concupiscently] lustfully upon a woman has already committed the act of adultery in his heart with her." (Matthew 5:27, 28, Revised Standard Version) He puts the whole thing on an entirely different level. It's mental.

I may not have the courage to go forward and perform the act that I long to do. I may have many reasons for not doing it: I may contemplate the consequences along with the act, and restrain the impulse; but He tells me restraining the impulse isn't good enough. I am told it isn't good enough if I restrain the impulse becauee I am a coward, or restrain the impulse because I am afraid of the consequences that would bring shame to my family or to myself. Well, then, that is still not good enough, if I look lustfully on another.

Therefore all men have committed sin. There isn't a man in this world who can tell me he is not guilty of that act; but we are told in the 11th chapter of Romans: "God has consigned all men to disobedience, that He may have mercy upon all" (Romans 11: 32, Revised Standard Version). God is merciful. He has consigned all men to disobedience, that He may have mercy; therefore, no one earns the Kingdom. It is Grace -- Grace -- Grace, and still more Grace! Our fitness for the Kingdom is the consequence, and not the condition, of this choice of ours.

So, I know, as a man, -- I've been married twice; I have two children (one 46, one 38) and I know as a man that I am not unique. I am guilty of that act. If a man stood before me and told me that he is not guilty of that, I wouldn't even argue with him. Why call him a liar? It's such an obvious fact that he is a liar -- stupid! And by "man," I mean generic man. I mean: "Male female made he them, and called their name Man" (Genesis 5:2), as told us in the 5th chapter of Genesis; so I mean generic man.

So, "He has consigned all men to disobedience, that He may have mercy upon all" (Romans 11:32, Revised Standard Version).

"For Mercy, Pity, Peace and Love

Is God, our Father dear,

And Mercy, Pity, Peace and Love

Is Man, his child and care."

-- Wm. Blake, from "The Divine Image"

QUESTION BY A LADY: One more thing: When you say this is your last night, I hope you are planning to return to this City.

NEVILLE: Well, my Dear, thank you. I say it is the last night for this year. But do you know? no one knows <u>when</u> the Father will call him. I feel, really, I have finished the work that my Father gave me to do. I have accomplished the story. <u>He</u> did it in me. I take no credit, because He gave me Himself. He who started a good work in me has brought it to completion [See Philippians 1:6, Revised Standard Version], and therefore He could call me now; the work has been completed in me.

Now, if I am needed to still tell it to others who are coming who must hear it before I depart <u>from me</u>, then I will be here until they come. I will not go one second before or one second later. But, as I said last night, it would make no difference to me if I went now.

I felt, when I had a little child, uneducated, that I had unfinished business, because she wanted college. Well, now, she has had her college training. She has gone to a lovely college, graduated, and has a lovely job, and she is well equipped for life. I feel that I have left my wife provided for in the world of Caesar. That was my one concern. So, I know today I have left her a sufficient investment in the world of Caesar to live graciously without having to go out and ask for alms. Well, now, that has comforted me, for that was my only concern. My son pulls his own weight. My daughter pulls her own weight. And when my wife eventually goes, -- I left it all to her; then I have left a condition upon my will that she cannot dispose of it, save to give it to my two children.

So, I feel satisfied that I am qualified to go now. I am not saying I <u>want</u> to. I am enjoying life; I'm enjoying every moment of time. But if tonight was my moment to go -- and I am not going to make a conscious effort to go; but if I slept tonight and did not wake here, I know that I will awake in the Body of the Lord Jesus Christ, for I have finished the work. I will not be restored to continue the journey. I will awake in the One Body, with the one Lord, with the one Spirit. That I know; therefore, what could concern me?

But to come back to your question, if it is in the sphere of my Father's wish that I be here to tell it once more to those who are not now hearing me, I will be here. For, He has used me under compulsion; and yet, He and I are one.

QUESTION BY A LADY (largely inaudible on the tape) about some people having more imagination than others.

NEVILLE: Well, first of all, "God is One." We may not exercise our imagination; but, may I tell you? when we think that one has more imagination than another, it could not be, because "God is One" (Deuteronomy 6:1) -- undivided. But one misuses imagination. Who knows if some one tonight in a dungeon feeling themselves wrongfully confined could be using that imagination to start a world conflict?

If you know the power of imagination, it could be some woman treading the wine press who starts the conflict in men's minds. If a man does not use his own imagination, it may be used for him by some one else. And if I confine my imagination to my senses and only what reason allows, -- well, I would never exercise it.

Some one quoted from a book the other night from some very prominent speaker, who also has written many books, and they are all popular books and very successful books; and he said, "The credulous mind is a weak mind that must be strengthened." Of all the nonsense in the world!

In almost every particular is the world about us different from what we think. Why, then, should we be thought incredulous? Life calls upon us to believe, not less, but more. The most incredulous story in the world is the Christian story. It's the most incredulous thing in the world, the story of Christ. And may I tell you from experience? it is the only really true story! All the others are "played," and that will be forever and forever. It is forever extant in the depths of the soul of man.

---oOo---

Neville Goddard

BE WHAT YOU WISH; BE WHAT YOU BELIEVE

Radio Talk, Station KECA, Los Angeles

July, 1951

A newspaperman related to me that our great scientist, Robert Millikan, once told him that he had set a goal for himself at an early age when he was still very poor and unproven in the great work he was to do in the future. He condensed his dream of greatness and security into a simple statement, which statement, implied that his dream of greatness and security was already realized. Then he repeated the statement over and over again to himself until the idea of greatness and security filled his mind and crowded all other ideas out of his consciousness. These may not have been the words of Dr. Millikan but they are those given to me and I quote, "I have a lavish, steady, dependable income, consistent with integrity and mutual benefit." As I have said repeatedly, everything depends upon our attitude towards ourselves. That which we will not affirm as true of ourselves cannot develop in our life. Dr. Millikan wrote his dream of greatness and security in the first person, present tense. He did not say, "I will be great; I will be secure," for that would have implied that he was not great and secure. Instead, he made his future dream a present fact. "I have," said he, "a lavish, steady, dependable income, consistent with integrity and mutual benefit."

The future dream must become a present fact in the mind of him who seeks to realize it. We must experience in imagination what we would experience in reality in the event we achieved our goal, for the soul imagining itself into a situation takes on the results of that imaginary act. If it does not imagine itself into a situation, it is ever free of the result.

It is the purpose of this teaching to lift us to a higher state of consciousness, to stir the highest in us to confidence and self-assertion, for that which stirs the highest in us is our teacher and healer. The very first word of correction or cure is always, "Arise." If we are to understand the reason for this constant command of the Bible to "arise," we must recognize that the universe understood internally is an infinite series of levels and man is what he is according to where he is in that series. As we are lifted up in consciousness, our world reshapes itself in harmony with the level to which we are lifted. He who rises from his prayer a better man, his prayer has been granted.

To change the present state we, like Dr. Millikan, must rise to a higher level of consciousness. This rise is accomplished by affirming that we are already that which we want to be; by assuming the feeling of the wish fulfilled. The drama of life is a psychological one which we bring to pass by our attitudes rather than by our acts. There is no escape from our present predicament except by a radical psychological transformation. Everything depends upon our attitude towards ourselves. That which we will not affirm as true of ourselves will not develop in our lives.

We hear much of the humble man, the meek man – but what is meant by a meek man? He is not poor and groveling, the proverbial doormat, as he is generally conceived to be. Men who make themselves as worms

in their own sight have lost the vision of that life – into the likeness of which it is the true purpose of the spirit to transform this life. Men should take their measurements not from life as they see it but from men like Dr. Millkan, who, while poor and unproven, dared to assume, "I have a lavish, steady, dependable income, consistent with integrity and mutual benefit." Such men are the meek of the Gospels, the men who inherit the earth. Any concept of self less than the best robs us of the earth. The promise is, "Blessed are the meek, for they shall inherit the earth." In the original text, the word translated as meek is the opposite of the words – resentful – angry. It has the meaning of becoming "tamed" as a wild animal is tamed. After the mind is tamed, it may be likened to a vine, of which it may be said, "Behold this vine. I found it a wild tree whose wanton strength had swollen into irregular twigs. But I pruned the plant, and it grew temperate in its vain expense of useless leaves, and knotted as you see into these clean, full clusters to repay the hand that wisely wounded it."

A meek man is a self-disciplined man. He is so disciplined he sees only the finest, he thinks only the best. He is the one who fulfills the suggestion, "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

We rise to a higher level of consciousness, not because we have curbed our passions, but because we have cultivated our virtues. In truth, a meek man is a man in complete control of his moods, and his moods are the highest, for he knows he must keep a high mood if he would walk with the highest.

It is my belief that all men can, like Dr. Millikan, change the course of their lives. I believe that Dr. Millikan's technique of making his desire a present fact to himself is of great importance to any seeker after the "truth." It is also his high purpose to be of "mutual benefit" that is inevitably the goal of us all. It is much easier to imagine the good of all than to be purely selfish in our imagining. By our imagination, by our affirmations, we can change our world, we can change our future. To the man of high purpose, to the disciplined man, this is a natural measure, so let us all become disciplined men. Next Sunday morning, July 15th, I am speaking as the guest of Dr. Bailes at 10:30 at the Fox-Wilshire Theater on Wilshire Boulevard, near La Cienega. My subject for next Sunday is "Changing Your Future." It is a subject near to the hearts of us all. I hope you will all come on Sunday to learn how to be the disciplined man, the meek man, who "changes his future" to the benefit of his fellow man. If you are observant, you will notice the swift echo or response to your every mood in this message and you will be able to key it to the circumstances of your daily life. When we are certain of the relationship of mood to circumstance in our lives, we welcome what befalls us. We know that all we meet is part of ourselves. In the creation of a new life we must begin at the beginning, with a change of mood. Every high mood of man is the opening of the door to a higher level for him. Let us mould our lives about a high mood or a community of high moods. Individuals, as well as communities, grow spiritually in proportion as they rise to a higher ideal. If their ideal is lowered, they sink to its depths; if their ideal is exalted, they are elevated to heights unimagined. We must keep the high mood if we would walk with the highest; the heights, also, were meant for habitation. All forms of the creative imagination imply elements of feeling. Feeling is the ferment without which no creation is possible. There is nothing wrong with our desire to transcend our present state. There would be no progress in this world were it not for man's dissatisfaction with himself. It is natural for us to seek a more beautiful personal life; it is right that we wish for greater understanding, greater health, greater security. It is stated in the sixteenth chapter of the Gospel of St. John, "Heretofore have ye asked for nothing in my name; ask and ye shall receive, that your joy may be full."

A spiritual revival is needed for mankind, but by spiritual revival I mean a true religious attitude, one in which each individual, himself, accepts the challenge of embodying a new and higher value of himself as Dr. Millikan

did. A nation can exhibit no greater wisdom in the mass than it generates in its units. For this reason, I have always preached self-help, knowing that if we strive passionately after this kind of self-help, that is, to embody a new and higher concept of ourselves, then all other kinds of help will be at our service.

The ideal we serve and hope to achieve is ready for a new incarnation; but unless we offer it human parentage it is incapable of birth. We must affirm that we are already that which we hope to be and live as though we were, knowing like Dr. Millikan, that our assumption, though false to the outer world, if persisted in, will harden into fact.

The perfect man judges not after appearances; he judges righteously. He sees himself and others as he desires himself and them to be. He hears what he wants to hear. He sees and hears only the good. He knows the truth, and the truth sets him free and leads him to good. The truth shall set all mankind free. This is our spiritual revival. Character is largely the result of the direction and persistence of voluntary attention.

"Think truly, and thy thoughts shall the world's famine feed;

Speak truly, and each word of thine shall be a fruitful seed;

Live truly, and thy life shall be a great and noble creed."

BY IMAGINATION WE BECOME

Radio Talk, Station KECA, Los Angeles

(July, 1951)

How many times have we heard someone say, "Oh, it's only his imagination?" Only his imagination - man's imagination is the man himself. No man has too little imagination, but few men have disciplined their imagination. Imagination is itself indestructible. Therein lies the horror of its misuse. Daily, we pass some stranger on the street and observe him muttering to himself, carrying on an imaginary argument with one not present. He is arguing with vehemence, with fear or with hatred, not realizing that he is setting in motion, by his imagination, an unpleasant event which he will presently encounter.

The world, as imagination sees it, is the real world. Not facts, but figments of the imagination, shape our daily lives. It is the exact and literal minded who live in a fictitious world. Only imagination can restore the Eden from which experience has driven us out. Imagination is the sense by which we perceived the above, the power by which we resolve vision into being. Every stage of man's progress is made by the exercise of the imagination. It is only because men do not perfectly imagine and believe that their results are sometimes uncertain when they might always be perfectly certain. Determined imagination is the beginning of all successful operation. The imagination, alone, is the means of fulfilling the intention. The man who, at will, can

call up whatever image he pleases is, by virtue of the power of his imagination, least of all subject to caprice. The solitary or captive can, by intensity of imagination and feeling, affect myriads so that he can act through many men and speak through many voices. "We should never be certain," wrote William Butler Yeats in his IDAS OF GOOD AND EVIL, "that it was not some woman treading in the wine-press who began that subtle change in men's minds, or that the passion did not begin in the mind of some shepherd boy, lighting up his eyes for a moment before it ran upon its way."

Let me tell you the story of a very dear friend of mine, at the time the costume designer of the Music Hall in New York. She told me, one day, of her difficulty in working with one of the producers who invariably criticized and rejected her best work unjustly; that he was often rude and seemed deliberately unfair to her. Upon hearing her story, I reminded her, as I am reminding you, that men can only echo to us that which we whisper to them in secret. I had no doubt but that she silently argued with the producer, not in the flesh, but in quiet moments to herself. She confessed that she did just that each morning as she walked to work. I asked her to change her attitude toward him, to assume that he was congratulating her on her fine designs and she, in turn, was thanking him for his praise and kindness. This young designer took my advice and as she walked to the theater, she imagined a perfect relationship of the producer praising her work and she, in turn, responding with gratitude for his appreciation. This she did morning after morning and in a very short while, she discovered for herself that her own attitude determined the scenery of her existence. The behavior of the producer completely reversed itself. He became the most pleasant professional employer she had encountered. His behavior merely echoed the changes that she had whispered within herself. What she did was by the power of imagination. Her fantasy led his; and she, herself, dictated to him the discourse they eventually had together at the time she was seemingly walking alone.

Let us set ourselves, here and now, a daily exercise of controlling and disciplining our imagination. What finer beginning than to imagine better than the best we know for a friend. There is no coal of character so dead that it will not glow and flame if but slightly turned. Don't blame; only resolve. Life, like music, can by a new setting turn all its discords into harmonies. Represent your friend to yourself as already expressing that which he desires to be. Let us know that with whatever attitude we approach another, a similar attitude approaches us.

How can we do this? Do what my friend did. To establish rapport, call your friend mentally. Focus your attention on him and mentally call his name just as you would to attract his attention were you to see him on the street. Imagine that he has answered, mentally hear his voice – imagine that he is telling you of the great good you have desired for him. You, in turn, tell him of your joy in witnessing his good fortune. Having mentally heard that which you wanted to hear, having thrilled to the news heard, go about your daily task. Your imagined conversation must awaken what it affirmed; the acceptance of the end wills the means. And the wisest reflection could not devise more effective means than those which are willed by the acceptance of the end.

However, your conversation with your friend must be in a manner which does not express the slightest doubt as to the truth of what you imagine that you hear and say. If you do not control your imagination, you will find that you are hearing and saying all that you formerly heard and said. We are creatures of habit; and habit, though not law, acts like the most compelling law in the world. With this knowledge of the power of imagination, be as the disciplined man and transform your world by imagining and feeling only what is lovely and of good report. The beautiful idea you awaken in yourself shall not fail to arouse its affinity in others. Do not wait four months for the harvest. Today is the day to practice the control and discipline of your

imagination. Man is only limited by weakness of attention and poverty of imagination. The great secret is a controlled imagination and a well sustained attention, firmly and repeatedly focused on the object to be accomplished.

"Now is the acceptable time to give beauty for ashes, joy for mourning, praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that He might be glorified."

Now is the time to control our imagination and attention. By control, I do not mean restraint by will power but rather cultivation through love and compassion. With so much of the world in discord we cannot possibly emphasize too strongly the power of imaginative love. Imaginative Love, that is my subject next Sunday morning when I shall speak for Dr. Bailes while he is on his holiday. The services will be held as always at the Fox Wilshire Theater on Wilshire Boulevard, near La Cienega at 10:30. "As the world is, so is the individual," should be changed to, "As the individual is so is the world." And I hope to be able to bring to each of you present the true meaning of the words of Zechariah, "Speak ye every man the truth to his neighbor and let none of you imagine evil in your hearts against his neighbor." What a wonderful challenge to you and to me. "As a man thinketh in his heart so is he." As a man imagines so is he. Hold fast to love in your imagination. By creating an ideal within your mental sphere you can approximate yourself to this "ideal image" till you become one and the same with it, thereby transforming yourself into it, or rather, absorbing its qualities into the very core of your being. Never, never, lose sight of the power that is within you. Imaginative love lifts the invisible into sight and gives us water in the desert. It builds for the soul its only fit abiding place. Beauty, love and all of good report are the garden, but imaginative love is the way into the garden.

Sow an imaginary conversation, you reap an act;

Sow an act, you reap a habit;

Sow a habit, you reap a character;

Sow a character, you reap your destiny.

By imagination, we are all reaping our destinies, whether they be good, bad, or indifferent. Imagination has full power of objective realization and every stage of man’s progress or regression is made by the exercise of imagination. I believe with William Blake, "What seems to be, is, to those to whom it seems to be, and is productive of the most dreadful consequences to those to whom it seems to be, even of torments, despair, and eternal death. By imagination and desire we become what we desire to be. Let us affirm to ourselves that we are what we imagine. If we persist in the assumption that we are what we wish to be, we will become transformed into that which we have imagined ourselves to be. We were born by a natural miracle of love and for a brief space of time our needs were all another’s care. In that simple truth lies the secret of life. Except by love, we cannot truly live at all. Our parents in their separate individualities have no power to transmit life. So, back we come to the basic truth that life is the offspring of love. Therefore, no love, no life. Thus, it is rational to say that, "God is Love."

Love is our birthright. Love is the fundamental necessity of our life. "Do not go seeking for that which you are. Those who go seeking for love only make manifest their own lovelessness and the loveless never find love. Only the loving find love and they never have to seek for it."

ANSWERED PRAYER

Radio Talk – Station KECA, Los Angeles

(July, 1951)

Have you ever had a prayer answered? What wouldn't men give just to feel certain that when they pray, something definite would happen. For this reason, I would like to take a little time to see why it is that some prayers are answered and some apparently fall on dry ground. "When ye pray, believe that ye receive, and ye shall receive." Believe that ye receive – is the condition imposed upon man. Unless we believe that we receive, our prayer will not be answered. A prayer – granted – implies that something is done in consequence of the prayer which otherwise would not have been done. Therefore, the one who prays is the spring of action – the directing mind – and the one who grants the prayer. Such responsibility man refuses to assume, for responsibility it seems, is mankind's invisible nightmare.

The whole natural world is built on law. Yet, between prayer and its answer we see no such relation. We feel that God may answer or ignore our prayer, that our prayer may hit the mark or may miss it. The mind is still unwilling to admit that God subjects Himself to His own laws. How many people believe that there is, between prayer and its answer, a relation of cause and effect?

Let us take a look at the means employed to heal the ten lepers as related in the seventeenth chapter of the Gospel of St. Luke. The thing that strikes us in this story is the method that was used to raise their faith to the needful intensity. We are told that the ten lepers appealed to Jesus to "have mercy" on them – that is – to heal them. Jesus ordered them to go and show themselves to the priests, and "as they went, they were cleansed." The Mosaic Law demanded that when a leper recovered from his disease he must show himself to the priest to obtain a certificate of restored health. Jesus imposed a test upon the lepers' faith and supplied a means by which their faith could be raised to its full potency. If the lepers refused to go – they had no faith – and, therefore, could not be healed. But, if they obeyed Him, the full realization of what their journey implied would break upon their minds as they went and this dynamic thought would heal them. So, we read, "As they went, they were cleansed."

You, no doubt, often have heard the words of that inspiring old hymn – "Oh, what peace we often forfeit; oh, what needless pain we bear, all because we do not carry everything to God in prayer." I, myself, came to this conviction through experience, being led to brood upon the nature of prayer. I believe in the practice and philosophy of what men call prayer, but not everything that receives that name is really prayer.

Prayer is the elevation of the mind to that which we seek. The very first word of correction is always "arise." Always lift the mind to that which we seek. This is easily done by assuming the feeling of the wish fulfilled. How would you feel if your prayer were answered? Well, assume that feeling until you experience in

imagination what you would experience in reality if your prayer were answered. Prayer means getting into action mentally. It means holding the attention upon the idea of the wish fulfilled until it fills the mind and crowds all other ideas out of the consciousness. This statement that prayer means getting into action mentally and holding the attention upon the idea of the wish fulfilled until it fills the mind and crowds all other ideas out of the consciousness, does not mean that prayer is a mental effort – an act of will. On the contrary, prayer is to be contrasted with an act of will. Prayer is a surrender. It means abandoning oneself to the feeling of the wish fulfilled. If prayer brings no response – there is something wrong with the prayer and the fault lies generally in too much effort. Serious confusion arises insofar as men identify the state of prayer with an act of will, instead of contrasting it with an act of will. The sovereign rule is to make no effort, and if this is observed, you will intuitively fall into the right attitude.

Creativeness is not an act of will, but a deeper receptiveness – a keener susceptibility. The acceptance of the end – the acceptance of the answered prayer – finds the means for its realization. Feel yourself into the state of the answered prayer until the state fills the mind and crowds all other states out of your consciousness. What we must work for is not the development of the will, but the education of the imagination and the steadying of attention. Prayer succeeds by avoiding conflict. Prayer is, above all things, easy. Its greatest enemy is effort. The mighty surrenders itself fully only to that which is most gentle. The wealth of Heaven may not be seized by a strong will, but surrenders itself, a free gift, to the God-spent moment. Along the lines of least resistance travel spiritual as well as physical forces.

We must act on the assumption that we already possess that which we desire, for all that we desire is already present within us. It only waits to be claimed. That it must be claimed is a necessary condition by which we realize our desires. Our prayers are answered if we assume the feeling of the wish fulfilled and continue in that assumption. One of the loveliest examples of an answered prayer I witnessed in my own living room. A very charming lady from out of town came to see me concerning prayer. As she had no one with whom to leave her eight-year old son, she brought him with her the time of our interview. Seemingly, he was engrossed in playing with a toy truck, but at the end of the interview with his mother he said, "Mr. Neville, I know how to pray now. I know what I want – a collie puppy – and I can imagine I am hugging him every night on my bed." His mother explained to him and to me the impossibilities of his prayer, the cost of the puppy, their confined home, even his inability to care for the dog properly. The boy looked into his mother's eyes and simply said, "But, Mother, I know how to pray now." And he did. Two months later during a "Kindness to Animals Week" in his city, all the school children were required to write an essay on how they would love and care for a pet. You have guessed the answer. His essay, out of the five thousand submitted, won the prize, and that prize, presented by the mayor of the city to the lad – was a collie puppy. The boy truly assumed the feeling of his wish fulfilled, hugging and loving his puppy every night.

Prayer is an act of Imaginative Love which is to be the subject of my message next Sunday morning at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. It is my desire, next Sunday, that I may explain to you, how you, like the young boy; can yield yourselves to the lovely images of your desires and persist in your prayer even though you, like the lad, are told that your desires are impossible.

The necessity of persistence in prayer is shown us in the Bible. "Which of you," asked Jesus, "shall go unto him at midnight, and say unto him: Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, 'Trouble me not; the door is now shut and my children are with me in bed; I cannot rise and give thee.' I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give as many

as he needeth." Luke 2. The word translated as "importunity" means, literally, shameless impudence. We must persist until we succeed in imagining ourselves into the situation of the answered prayer. The secret of success is found in the word "perseverance." The soul imagining itself into the act, takes on the results of the act. Not imagining itself into the act, it is ever free from the result. Experience in imagination what you would experience in reality were you already what you want to be, and you will take on the result of that act. Do not experience in imagination what you want to experience in reality and you will ever be free of the result. "When ye pray, believe that ye receive, and ye shall receive." One must persist until he reaches his friend on a higher level of consciousness. He must persist until his feeling of the wish fulfilled has all the sensory vividness of reality.

Prayer is a controlled waking dream. If we are to pray successfully, we must steady our attention to observe the world as it would be seen by us were our prayer answered.

Steadying attention makes no call upon any special faculty, but it does demand control of imagination. We must extend our senses – observe our changed relationship to our world and trust this observation. The new world is not there to grasp, but to sense, to touch. The best way to observe it is to be intensely aware of it. In other words, we can, by listening as through we heard and by looking as though we saw, actually hear voices and see scenes from within ourselves that are otherwise not audible or visible. With our attention focused on the state desired, the outer world crumbles and then the world – like music – by a new setting, turns all its discords into harmonies. Life is not a struggle but a surrender. Our prayers are answered by the powers we invoke not by those we exert. So long as the eyes take notice, the soul is blind -- for the world that moves us is the one we imagine, not the world round about us. We must yield our whole being to the feeling of being the noble one we want to be. If anything is kept back, the prayer is vain. We often are deprived of our high goal by our effort to possess it. We are called upon to act on the assumption that we already are the man we would be. If we do this without effort – experiencing in imagination what we would experience in the flesh had we realized our goal, we shall find that we do, indeed, possess it. The healing touch is in our attitude. We need change nothing but our attitude towards it. Assume a virtue if you have it not, assume the feeling of your wish fulfilled. "Pray for my soul; more things are wrought by prayer than this world dreams of."

MEDITATION

Radio Talk, Station KECA, Los Angeles

(July, 1951)

Many people tell me they cannot meditate. This seems to me a bit like saying they cannot play the piano after one attempt. Meditation, as in every art or expression, requires constant practice for perfect results. A truly

great pianist, for instance, would feel he could not play his best if he missed one day of practice. If he missed a week or a month of practice he would know that even his most uninitiated audience would recognize his defects. So it is with meditation. If we practice daily with joy in this daily habit, we perfect it as an art. I find that those who complain of the difficulty in meditation do not make it a daily practice, but rather, wait until something pressing appears in their world and then, through an act of will, try to fix their attention on the desired state. But they do not know that meditation is the education of the will, for when will and imagination are in conflict, imagination invariably wins.

The dictionaries define meditation as fixing one's attention upon; as planning in the mind; as devising and looking forward; engaging in continuous and contemplative thought. A lot of nonsense has been written about meditation. Most books on the subject get the reader nowhere, for they do not explain the process of meditation. All that meditation amounts to is a controlled imagination and a well sustained attention. Simply hold the attention on a certain idea until it fills the mind and crowds all other ideas out of consciousness. The power of attention shows itself the sure guarantee of an inner force. We must concentrate on the idea to be realized, without permitting any distraction. This is the great secret of action. Should the attention wander, bring it back to the idea you wish to realize and do so again and again, until the attention becomes immobilized and undergoes an effortless fixation upon the idea presented to it. The idea must hold the attention – must fascinate it – so to speak. All meditation ends at last with the thinker, and he finds he is what he, himself, has conceived. The undisciplined man's attention is the servant of his vision rather than its master. It is captured by the pressing rather than the important.

In the act of meditation, as in the act of adoration, silence is our highest praise. Let us keep our silent sanctuaries, for in them the eternal perspectives are preserved. Day by day, week by week, year by year, at times where none through love or lesser intentions were allowed to interfere, I set myself to attain mastery over my attention and imagination. I sought out ways to make more securely my own, those magical lights that dawned and faded within me. I wished to evoke them at will and to be the master of my vision.

I would strive to hold my attention on the activities of the day in unwavering concentration so that, not for one moment, would the concentration slacken. This is an exercise – a training for higher adventures of the soul. It is no light labor. The ploughman's labor, working in the fields is easier by far.

Empires do not send legions so swiftly to obstruct revolt as all that is alive in us hurries along the nerve highways of the body to frustrate our meditative mood. The beautiful face of one we love glows before us to enchant us from our task. Old enmities and fears beleaguer us. If we are tempted down these vistas, we find, after an hour of musing, that we have been lured away. We have deserted our task and forgotten that fixity of attention we set out to achieve. What man is there who has complete control of his imagination and attention. A controlled imagination and steadied attention, firmly and repeatedly focused on the idea to be realized, is the beginning of all magical operations. If he persists through weeks and months, sooner or later, through meditation, he creates in himself a center of power. He will enter a path all may travel but on which few do journey. It is a path within himself where the feet first falter in shadow and darkness, but which later is made brilliant by an inner light. There is no need for special gifts or genius. It is not bestowed on any individual but won by persistence and practice of meditation. If he persists, the dark caverns of his brain will grow luminous and he will set out day after day for the hour of meditation as if to keep an appointment with a lover. When it comes, he rises within himself as a diver, too long under water, rises to breathe the air and see the light. In this meditative mood he experiences in imagination what he would experience in reality had he realized his goal, that he may in time become transformed into the image of his imagined state.

The only test of religion worth making is whether it is trueborn; whether it springs from the deepest consciousness of the individual; whether it is the fruit of experience; or whether it is anything else whatever. This is my reason for speaking to you on my last Sunday in Los Angeles about The True Religious Attitude. What is your religious attitude? What is my religious attitude? I shall speak on this subject next Sunday morning at 10:30 as Dr. Bailes' guest. The service will be held at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. I shall endeavor to show you that the methods of mental and spiritual knowledge are entirely different. For we know a thing mentally by looking at it from the outside, by comparing it with other things, by analyzing and defining it; whereas we can know a thing spiritually only by becoming it. We must be the thing itself and not merely talk about it or look at it. We must be in love if we are to know what love is. We must be God-like if we are to know what God is.

Meditation, like sleep, is an entrance into the subconscious. "When you pray, enter into your closet, and when you have shut your door, pray to your Father which is in secret and your Father which is in secret shall reward you openlhy." Meditation is an illusion of sleep which diminishes the impression of the outer world and renders the mind more receptive to suggestion from within. The mind in meditation is in a state of relaxation akin to the feeling attained just before dropping off to sleep. This state is beautifully described by the poet, Keats, in his ODE TO A NIGHTINGALE. It is said that as the poet sat in the garden and listened to the nightingale, he fell into a state which he described as "A drowsy numbness pains my senses as though of hemlock I had drunk." Then after singing his ode to the nightingale, Keats asked himself this question, "Was it a vision or a waking dream? Fled is the music; do I wake or sleep?" Those are the words of one who has seen something with such vividness or reality that he wonders whether the evidence of his physical eyes can now be believed.

Any kind of meditation in which we withdraw into ourselves without making too much effort to think is an outcropping of the subconscious. Think of the subconscious as a tide which ebbs and flows. In sleep, it is a flood tide, while at moments of full wakefulness, the tide is at its lowest ebb. Between these two extremes are any number of intermediary levels. When we are drowsy, dreamy, lulled in gentle reverie, the tide is high. The more wakeful and alert we become, the lower the tide sinks. The highest tide compatible with the conscious direction of our thoughts occurs just before we fall asleep and just after we wake. An easy way to create this passive state is to relax in a comfortable chair or on a bed. Close your eyes and imagine that you are sleepy, so sleepy, so very sleepy. Act precisely as though you were going to take a siesta. In so doing, you allow the subconscious tide to rise to sufficient height to make your particular assumption effective.

When you first attempt this, you may find that all sorts of counter-thoughts try to distract you, but if you persist, you will achieve a passive state. When this passive state is reached, think only on "things of good report" -- imagine that you are now expressing your highest ideal, not how you will express it, but simply feel HERE AND NOW that you are the noble one you desire to be. You are it now. Call your high ideal into being by imagining and feeling you are it now.

I think all happiness depends on the energy to assume the feeling of the wish fulfilled, to assume the mask of some other more perfect life. If we cannot imagine ourselves different from what we are and try to assume that second more desirable self, we cannot impose a discipline upon ourselves though we may accept discipline from others.

Meditation is an activity of the soul; it is an active virtue; and an active virtue, as distinguished from passive acceptance of a code is theatrical. It is dramatic; it is the wearing of a mask. As your goal is accepted, you

become totally indifferent to possible failure, for acceptance of the end wills the means to the end. When you emerge from the moment of meditation it is as though you were shown the happy end of a play in which you are the principal actor. Having witnessed the end in your meditation, regardless of any anti-climatic state you encounter, you remain calm and secure in the knowledge that the end has been perfectly defined.

Creation is finished and what we call creativeness is really only a deeper receptiveness or keener susceptibility on our part, and this receptiveness is "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Through meditation, we awaken within ourselves a center of light, which will be to us a pillar of cloud by day and a pillar of fire by night.

THE LAW OF ASSUMPTION

Radio Talk, Station KECA, Los Angeles

(July, 1951)

The great mystic, William Blake, wrote almost two hundred years ago, "What seems to be, is, to those to whom it seems to be and is productive of the most dreadful consequences to those to whom it seems to be." Now, at first, this mystical gem seems a bit involved, or at best to be a play on words; but it is nothing of the kind. Listen to it carefully. "What seems to be, is, to those to whom it seems to be." That is certainly clear enough. It is a simple truth about the law of assumption, and a warning of the consequences of its misuse. The author of the Epistle to the Romans declared in the fourteenth chapter, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclearn."

We see by this that it is not superior insight but purblindness that reads into the greatness of men some littleness with which it chances to be familiar, for what seems to be, is, to those to whom it seems to be.

Experiments recently conducted at two of our leading universities revealed this great truth about the law of assumption. They stated in their releases to the newspapers, that after two thousand experiments they came to the conclusion that, ‘What you see when you look at something depends not so much on what is there as on the assumption you make when you look. What you believe to be the real physical world is actually only an assumptive world." In other words, you would not define your husband in the same way that you mother would. Yet, you are both defining the same person. Your particular relationship to a thing influences your feelings with respect to that thing and makes you see in it an element which is not there. If your feeling in the matter is a self-element; it can be cast out. If it is a permanent distinction in the state considered, it cannot be cast out. The thing to do is to try. If you can change your opinion of another, then what you now believe of him cannot be absolutely true, but relatively true.

Men believe in the reality of the external world because they do not know how to focus and condense their

powers to penetrate its thin crust. Strangely enough, it is not difficult to penetrate this view of the senses. To remove the veil of the senses, we do not employ great effort; the objective world vanishes as we turn our attention from it. We have only to concentrate on the state desired to mentally see it; but to give reality to it so that it will become an objective fact, we must focus our attention upon the desired state until it has all the sensory vividness and feeling of reality. When, through concentrated attention, our desire appears to possess the distinctness and feeling of reality; when the form of thought is as vivid as the form of nature, we have given it the right to become a visible fact in our lives. Each man must find the means best suited to his nature to control his attention and concentrate it on the desired state. I find for myself the best state to be one of meditation, a relaxed state akin to sleep, but a state in which I am still consciously in control of my imagination and capable of fixing my attention on a mental object.

If it is difficult to control the direction of your attention while in this state akin to sleep, you may find gazing fixedly into an object very helpful. Do not look at its surface, but rather into and beyond any plain object such as a wall, a carpet or any object which possesses depth. Arrange it to return as little reflection as possible. Imagine, then, that in this depth you are seeing and hearing what you want to see and hear until your attention is exclusively occupied by the imagined state.

At the end of your meditation, when you awake from your controlled waking dream you feel as though you had returned from a great distance. The visible world which you had shut out returns to consciousness and, by its very presence, informs you that you have been self-deceived into believing that the object of your contemplation was real; but if you remain faithful to your vision this sustained mental attitude will give reality to your visions and they will become visible concrete facts in your world.

Define your highest ideal and concentrate your attention upon this ideal until you identify yourself with it. Assume the feeling of being it – the feeling that would be yours were you now embodying it in your world. This assumption, though now denied by your senses, "if persisted in" – will become a fact in your world. You will know when you have succeeded in fixing the desired state in consciousness simply by looking mentally at the people you know. This is a wonderful check on yourself as your mental conversations are more revealing than your physical conversations are. If, in your mental conversations with others, you talk with them as you formerly did, then you have not changed your concept of self, for all changes of concepts of self result in a changed relationship to the world. Remember what was said earlier, "What you see when you look at something depends not so much on what is there as on the assumption you make when you look." Therefore, the assumption of the wish fulfilled should make you see the world mentally as you would physically were your assumption a physical fact. The spiritual man speaks to the natural man through the language of desire. The key to progress in life and to the fulfillment of dreams lies in the ready obedience to the voice. Unhesitating obedience to its voice is an immediate assumption of the wish fulfilled. To desire a state is to have it. As Pascal said, "You would not have sought me had you not already found me." Man, by assuming the feeling of the wish fulfilled and then living and acting on this conviction changes his future in harmony with his assumption. To "change his future" is the inalienable right of freedom loving individuals. There would be no progress in the world were it not for the divine discontent in man which urges him on to higher and higher levels of consciousness. I have chosen this subject so close to the hearts of us all – "Changing Your Future" -- for my message next Sunday morning. I am to have the great joy of speaking for Dr. Bailes while he is vacationing. The service will be held at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega Boulevard.

Since the right to change our future is our birthright as sons of God, let us accept its challenge and learn just

how to do it. Again today, speaking of changing your future, I wish to stress the importance of a real transformation of self – not merely a slight alteration of circumstances which, in a matter of moments, will permit us to slip back into the old dissatisfied man. In your meditation, allow others to see you as they would see you were this new concept of self a concrete fact. You always seem to others the embodiment of the ideal you inspire. Therefore, in meditation, when you contemplate others, you must be seen by them mentally as you would be seen by them physically were your conception of yourself an objective fact. That is, in meditation, you imagine that they see you expressing this nobler man you desire to be. If you assume that you are what you want to be, your desire is fulfilled and, in fulfillment, all longing "to be" is neutralized. This, also, is an excellent check on yourself as to whether or not you have actually succeeded in changing self. You cannot continue desiring what has been realized. Rather, you are in a mood to give thanks for a gift received. Your desire is not something you labor to fulfill, it is recognizing something you already possess. It is assuming the feeling of being that which you desire to be.

Believing and being are one. The conceiver and his conception are one. Therefore, that which you conceive yourself to be can never be so far off as even to be near, for nearness implies separation. "If thou canst believe, all things are possible to him that believeth." Faith is the substance of things hoped for, the evidence of things not yet seen. If you assume that you are that finer, nobler one you wish to be, you will see others as they are related to your high assumption. All enlightened men wish for the good of others. If it is the good of another you seek, you must use the same controlled contemplation. In meditation, you must represent the other to yourself as already being or having the greatness you desire for him. As for yourself, your desire for another must be an intense one. It is through desire that you rise above your present sphere and the road from longing to fulfillment is shortened as you experience in imagination all that you would experience in the flesh were you or your friend the embodiment of the desire you have for yourself or him. Experience has taught me that this is the perfect way to achieve my great goals for others as well as for myself. However, my own failures would convict me were I to imply that I have completely mastered the control of my attention. I can, however, with the ancient teacher say: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before – I press towards the mark for the prize."

TRUTH

Radio Talk, Station KECA, Los Angeles

(July, 1951)

I wish to ask each one of you listening to me today a question – a question which must be close to the hearts

of us all concerning truth. If a man known to you as a murderer broke into your home and asked the whereabouts of your mother, would you tell him where she was? Would you tell him the truth? Would you? I venture not – I hope not. In the most mystical of the Gospels – in the Gospel of St. John we read, "Ye shall know the truth, and the truth shall make you free." Therein lies a challenge to us all, "The truth shall make you free." If you told the truth concerning your mother, would you set her free? Again, in John we read, "Sanctify them by the truth." If you gave your mother up to a murderer, would you "sanctify her?" What, then, is the truth of which the Bible so constantly speaks? The truth of the Bible is always coupled with love. The truth of the Bible is that spiritual realization of conscious life in God towards which the human soul evolves through all eternity.

Truth is an ever-increasing illumination. No one who seeks sincerely for truth need fear the outcome for every raising erstwhile truth brings into view some larger truth which it had hidden. The true seeker after truth is not a smug, critical, holier than thou person. Rather, the true seeker after truth knows the words of Zechariah to be true. "Speak ye every man the truth to his neighbor and let none of you imagine evil in your hearts against his neighbor." The seeker after truth does not judge from appearances – he sees the good, the truth in all he observes. He knows that a true judgment need not conform to the external reality to which it relates. Never are we so blind to the truth as when we see things as they seem to be. Only pictures that idealize really depict the truth. It is never superior insight but rather, purblindness that reads into the greatness of another some littleness with which it happens to be familiar.

We all know at least one petty gossip who not only imagines evil against his neighbor, but also insists upon spreading that evil far and wide. His cruel accusations are always accompanied by the statement, "It's a fact," or "I know it's the truth." How far from the truth he is. Even if it were the truth as he knows the truth, it is better not to voice it for "A truth told with bad intent beats all the lies you can invent." Such a man is not a seeker after the truth as revealed in the Bible. He seeks not truth so much as support for his own point of view. By his prejudices, he opens a door by which his enemies enter and make their own the secret places of his heart. Let us seek sincerely for the truth as Robert Browning expresses it:

'Truth is within ourselves; it take no rise

From outward things, whate'er you may believe.

There is an immortal center in us all

Where truth abides in fullness.

The truth that is within us is governed by imaginative love. Knowing this great truth, we can no longer imagine evil against any neighbor. We will imagine the best of our neighbor.

It is my belief that wherever man's attitude towards life is governed by imaginative love, there it is religious – there he worships – there he perceives the truth. I am going to speak on this subject next Sunday morning when my title will be, "Imaginative Love." At that time, I am to have the pleasure and the privilege of taking Dr. Frederick Bailes' service at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. The service will be held as Dr. Bailes always conducts it at 10:30 Sunday morning.

It is an intuitive desire of all mankind to be a finer, nobler being, to do the loving thing. But we can do the loving thing only when all we imagine is full of love for our neighbor. Then we know the truth, the truth that

sets all mankind free. I believe this is a message that will aid us all in the art of living a better and finer life. Infinite love in unthinkable origin was called God, the Father. Infinite love in creative expression was called God, the Son. Infinite love in universal interpenetration, in Infinite Immanence, and in Eternal procession, was called God, the Holy Ghost. We must learn to know ourselves as Infinite Love, as good rather than evil. This is not something that we have to become; it is, rather, for us to recognize something that we are already.

The original birthplace of imagination is in love. Love is its lifeblood. Insofar as imagination retains its own life's blood, its visions are images of truth. Then it mirrors the living identity of the thing it beholds. But if imagination should deny the very power that has brought it to birth then the direst sort of horror will begin. Instead of rendering back living images of the truth, imagination will fly to love's opposite – fear and its visions will then be perverted and contorted reflections cast upon a screen of frightful fantasy. Instead of being the supremely creative power, it will become the active agent of destruction. Wherever man's attitude to life is truly imaginative, there man and God are merged in creative unity. Remember that Love is always creative, causative in every sphere from the highest to the very lowest. There never has existed thought, word or deed that was not caused by love, or by its opposite – fear of some kind, even if it were only a desire of a not very worthy aim. Love and fear are the mainspring of our mental machinery. Everything is a thought before it becomes a thing. I suggest the pursuit of a high ideal to make a fact of being become a fact of consciousness and to do this by training the imagination to realize that the only atmosphere in which we truly live and move and have our being is Infinite Love. God is Love. Love never faileth. Infinite Creative Spirit is Love. The urge that caused Infinite unconditioned consciousness to condition Itself into millions of sensitive forms is Love.

Love regarded as an abstraction – apart from an object – is unthinkable. Love is not love if there is no beloved. Love only becomes thinkable in relation, in process in act. Let us recognize with Blake that, "He who will not live by love must be subdued by fear," and set ourselves the highest of ideals to love and to live by. But our highest ideals do not bless unless they come down and take on flesh. We must make results and accomplishments the crucial test of our imagination and our love, for incarnation is the only true realization. Our faithfulness must be to the sum of all the truth we know and it must be absolute. Otherwise, that truth lacks a vehicle and cannot be incarnated in us.

Our concept of ourselves determines the scenery of our lives. We are ever our own jailers. The prison doors that we thought closed are truly ajar – waiting for us to see the truth. "Man ever surrounds himself with the true image of himself," said Emerson. "Every spirit builds itself a house and beyond its house, a world, and beyond its world, a heaven. Know then the world exists for you, for you the phenomenon is perfect. What we are that only can we see. All that Adam had, all the Caesar could, you have and can do."

Adam called his house heaven and earth. Caesar called his house, Rome. You perhaps call yours a cobbler's trade, or a hundred acres of land, or a scholar's garret. Yet line for line, and point for point, your dominion is as great as theirs, though without such fine names. Build, therefore, your own world and as fast as you conform your life to the pure idea in your mind, that will unfold its great proportions.

The truth is our secret inward reality, the cause, the meaning, the relation of our lives to all things. Let the truth carry us heavenwards, expanding our conceptions, increasing our understanding until we know the "Truth" and are made "Free."

STONE, WATER OR WINE?

Radio Talk, Station KECA, Los Angeles

(July, 1951)

It has been my privilege and pleasure to address Dr. Frederick Bailes' Sunday audiences in the past few years. Today, I am to extend the privilege in speaking to you, his unseen audience of the radio. This will be a very practical series of talks for my subjects will be drawn largely from the Bible, the most spiritual of all books. And I am firmly convinced that whatever is most profoundly spiritual is, in reality, most directly practical. All mistakes made in Biblical interpretation come from referring statements of which the intention is spiritual and mystical, and implying principles or states to times, persons or places. In one sense, not one work of Scripture is true according to the letter. Yet, I say that every word is true; but the Scriptures are true only as He intended them that spoke them; they are true as God meant them, not as man will have them. A spiritual and symbolical interpretation alone yields truth, whilst a literal acceptation profits nothing. The Bible contains historical elements, but these are always used as picture language of great ideas.

The Gospel narrative is to be studied in order that we may know. It does not convey knowledge immediately. Getting to know is a gradual process – a progressive inner experience. God reveals Himself within us as we are able to receive Him. The deep meanings have always been recognized partially by a few, as will be found by consulting the writings of the seers of all past ages.

In assigning to the Bible its proper meaning, it is necessary to remember that as mystical Scriptures it deals primarily, not with material things or persons, but with spiritual significations. The Bible is addressed not to the outer sense or reason, but to the soul. Its object is not to give an historical account of physical life, but to exhibit the spiritual possibilities of humanity, at large, for religion is not in its nature historical and dependent upon actual sensible events, but consists in processes such as Faith and Redemption. These, being interior to all men, subsist irrespective of what any particular man has at any time done. The perennial value of the Bible is its symbolic value. There are great controversies as to what is and what is not historical in the Bible, but let us remember that if we could settle all the historical questions tomorrow, that would not give us religion, nor would it give the Bible a biding value. Everything depends upon our finding the symbolical value of the facts. A fact of past history has nothing in it for present day religion unless it stands forth as a symbol of a Reality behind itself.

The Bible is a revelation of Truth expressed in Divine symbolism. From the literal point of view, the wording may sometimes be confusing; it is the symbolism, alone, which is precious and worthy of our best efforts to elucidate. All Scripture was written from the inward mystery and not with a mystical sense put into it. The stories conceal an underlying meaning, and the task of scripture interpretation is to discover these psychological truths which are expressed in this symbolism. We, here, are not concerned with the surface

meaning of the Scripture, whether it be reasonable or absurd, for in no case does it constitute the inner truth we are seeking. Throughout the centuries we have mistakenly taken personification for persons, allegory for history, the vehicle that conveyed the instruction for the instruction itself. and the gross first sense for the ultimate sense intended. In most of the little things of life, this confusion is of trivial consequence. But the error which arises when you carry the confusion into questions of greater moment, such as religion, assumes gigantic proportions. For centuries, men have sought eagerly for bits of evidence which might be related to the happenings described in the Bible. While most people believe that its characters lived, no proof of their lives on earth has ever been found and may never be found. This is unimportant for the ancient teachers were not writing history, but an allegorical picture lesson of certain basic principles, which they clothed in the garb of history. The form of the various stories of the Bible is as distinct from its substance as the form of a grain of wheat is distinct from the life germ within it. As the assimilative organs of the body discriminate between food that can be built into the physical system and food that must be cast off, so do the awakened intuitive faculties discover, beneath allegory and parable, the psychological life germ, and feeding on this, they cast off the fiction which conveyed it. The Bible is the largest selling book in this country. It is probably the least read and certainly the least understood. Throughout the Bible, the symbols of stone, water and wine are used. The stones of the Bible are its literal truths. The Ten Commandments, we are told, were written on stone. The water of the Bible is the psychological meaning hidden in these literal truths of stone. "I give you living waters," that is, the inner knowledge that can make these stories a living reality in your life. The wine you must make for yourself through the wise use of this living water or psychological truth. This is an absolute necessity to the truly religious man. This is what Sir Walter Scott meant when he said, "Man's greatest education is that which he gives to himself."

On Sunday morning, I shall speak on, "Are You Stone, Water or Wine?" I shall be taking Dr. Bailes' service at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. When you hear this message, you may ask yourselves, "Are you stone, water or wine?" You may judge whether your understanding of the Bible is merely literal, psychological, or truly spiritual and, therefore, profoundly practical.

The Bible is, from beginning to end, all about transcending the violence which characterizes mankind's present level of being. It affirms the possibility of a development of another level of being surmounting violence. The point of view taken is that the goal of man is this inner development, which is the only real psychology. To take the Bible away from its central idea of rebirth, which means an inner evolution and implies the existence of a higher level, is to understand nothing of its real meaning. The Word of God, that is, the psychological teaching in the Bible, is to make a man different, first in thought and then in being, so that he becomes a new man or is born again.

Whenever an entirely new attitude enters into a person's life, psychological rebirth to some extent has occurred. Man wants to be better, not different. The Bible speaks, not of being better, but of another man, a man reborn. "Except a man be born again, he cannot see the Kingdom of God… Except a man be born of water and the spirit, he cannot enter into the Kingdom of God. Marvel not that I said unto thee, ye must be born again." (John 3.) The Ten Commandments were written on tablets of stone for those incapable of seeing any deeper meaning. Stone represents the most external and literal form of spiritual truth, and water refers to another way of understanding the same truth. Wine or spirit is the highest form of understanding it.

"Such as men themselves are, such will God appear to them to be," wrote John Smith, the Cambridge Platonist. "The God of the moralist is before all things a great judge and schoolmaster; the God of Science is impersonal and inflexible Vital Law; the God of the savage is the kind of chief he would be himself if he had

the opportunity." No man's conduct will be higher than his conception of God, and his conception of God is determined by the kind of man he, himself, is. "For such as men themselves are, such will God appear to them to be," and what is true of man's concept of God is equally true of man's concept of God's Word, the Bible. It will be to him what he is to himself.

"God is God from the creation,

Truth alone is man's salvation;

But the God that now you worship

Soon shall be your God no more

For the soul in its unfolding

Evermore its thoughts remolding,

Learns more truly in its progress

How to love and to adore."

FEELING IS THE SECRET

Radio Talk, Station KECA, Los Angeles

(July, 1951)

Recently, I asked a very successful businessman his formula for success. He laughed and was a little embarrassed. Then he replied, "I guess it's just because I can't conceive of failure. It's nothing that I think about much. It's more a feeling that I have." His statement coincided completely with my own beliefs and experiments. We can think about something forever and never see it in our world, but once let us feel its reality, and we are bound to encounter it. The more intensely we feel, the sooner we will encounter it. We all regard feelings far too much as effects, and not sufficiently as causes of the events of the day. Feeling is not only the result of our conditions of life, it is also the creator of those conditions. We say we are happy because we are well, not realizing that the process will work equally well in the reverse direction. We are well because we are happy. We are all far too undisciplined in our feelings. To be joyful for another is to bless ourselves as well as him. To be angry with another is to punish ourselves for his fault. The distressed mind

stays at home though the body travels to the ends of the earth, while the happy mind travels though the body remains at home.

Feeling is the secret of successful prayer, for in prayer, we feel ourselves into the situation of the answered prayer and, then, we live and act upon that conviction. Feeling after Him, as the Bible suggests, is a gradual unfolding of the soul's hidden capacities. Feeling yields in importance to no other. It is the ferment without which no creation is possible. All forms of creative imagination imply elements of feeling. All emotional dispositions whatever may influence the creative imagination. Feeling after Him has no finality. It is an acquisition, increasing in proportion to receptivity, which has not and never will have finality. An idea which is only an idea produces nothing and does nothing. It acts only if it is felt, if it is accompanied by effective feeling. Somewhere within the soul there is a mood which, if found, means wealth, health, happiness to us. The creative desire is innate in man. His whole happiness is involved in this impulse to create. Because men do not perfectly "feel," the results of their prayers are unsure, when they might be perfectly sure. We read in Proverbs, "A merry heart doeth good like a medicine but a broken spirit drieth the bones." Orchestral hearts burn in the oil of the lamp of the king. The spirit sings unto the Lord a new song. All true prayer wears a glad countenance; the good are anointed with the oil of gladness above their fellows. Let us, then, watch our feelings, our reactions to the day's events. And let us guard our feelings even more zealously in the act of prayer, for prayer is the true creative state. Dignity indicates that man hears the greater music of life, and moves to the tempo of its deeper meaning. If we did nothing but imagine and feel the lovely, the world's reform would, at once, be accomplished. Many of the stories of the Bible deal exclusively with the power of imagination and feeling. "Feeling after Him" is the cry of the truth seeker. Only imagination and feeling can restore the Eden from which experience has driven us. Feeling and imagination are the senses by which we perceive the beyond. Where knowledge ends, they begin. Every noble feeling of man is the opening for him of some door to the divine world. Let us measure men, not by the height of their cities, but by the magnificence of their imaginations and feelings. Let us turn our thought up to Heaven and mix our imagination with the angels. The world that moves us is the one we imagine, not the world that surrounds us. In the imagination lie the unexplored continents, and man's great future adventure. This consciousness of non-finality in "feeling after God" has been the experience of all earnest God-ward feelers. They realize that their conception of the Infinite has constantly deepened and expanded with experience. Those who endeavor to think out the meaning of the experience and to coordinate it with the rest of our knowledge, are the philosophic mystics; those who try to develop the faculty in themselves, and to deepen the experience are the practical or experimental mystics. Some, and among them the greatest, have tried to do both. Religion begins in subjective experience. Religion is what a man does with his solitude, for in solitude we are compelled to subjective experience.

It is of the Religious Attitude that I shall speak next Sunday morning. This will be the last Sunday morning I shall take the service for Dr. Bailes this season. The service is held at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard, near La Cienega. A True Religious Attitude is man's salvation. God never changes; it is we who are changing; our spiritual eyes are ever getting keener; and this enlargement of truth will bring us an ever-increasing inner peace.

The best defense against the deceptive assault upon our mental and moral eyesight is the spiritual eye or the Eye of God. In other words, a spiritual ideal that cannot be changed by circumstance, a code of personal honor and integrity in ourselves and good will and love to others. "Not what thou art, nor what thou hast been, beholdeth God with his merciful eyes, but that thou wouldst be." Through the veins of the humblest man on earth runs the royal blood of being. Therefore, let us look at man through the eyes of imaginative love

which is really seeing with the Eye of God. Under the influence of the Eye of God, the ideal rises up out of the actual as water is etherialized by the sun into the imagery cloudland. Things altogether distant are present to the spiritual eye. The Eye of God makes the future dream a present fact. Not four months to harvest – look again, If we persist in this seeing, one day we will arise with the distance in our eyes, and all the staying, stagnant nearby will suddenly be of no importance. We will brush it aside as we pass on to our far-seen objective. The man who really finds himself cannot do otherwise than let himself be guided by love. He is of too pure eyes to behold iniquity. Our ability to help others will be in proportion to our ability to control and help ourselves. The day a man achieves victory over himself, history will discover that to have been a victory over his enemy. The healing touch is in an attitude, and one day man will discover that one governs souls only with serenity. The mighty surrenders itself fully only to the most gentle.

Recognizing the power of feeling, let us pay strict attention to our moods and attitudes. Every stage of man's progress is made through the exercise of his imagination and feeling. By creating an "ideal" within our mental sphere we can feel ourselves into this "ideal image" till we become one and the same with it, absorbing its qualities into the very core of our being. The solitary or captive can, by the intensity of his imagination and feeling, effect myriads so that he can act through many men and speak through many voices. Extend your feelers, trust your touch, participate in all flights of your imaginations and be not afraid of your own sensitivities. The best way to feel another's good is to be more intensely aware of it. Be like my friend and have "more of a feeling" for the health, the wealth, the happiness you desire. Ideas do not bless unless they descend from Heaven and take flesh. Make results or accomplishments the crucial test of true imagination. As you observe these results, you will determine to fill your images with love and to walk in a high and noble mood for you will know with the poet:

'That which ye sow ye reap.

See yonder fields

The sesamum was sesamum, the corn

Was corn. The Silence and the Darkness knew

So is man's fate born."

AFFIRM THE REALITY OF OUR OWN GREATNESS

Radio Talk, Station KECA, Los Angeles

(July, 1951)

In the creation of a new way of life, we must begin at the beginning, with our own individual regeneration. The formation of organizations, political bodies, religious bodies, social bodies is not enough. The trouble we see goes deeper than we perceive. The essential revolution must happen within ourselves. Everything depends on our attitude towards ourself – that which we will not affirm within ourself can never develop in our world. This is the religion by which we live, for religion begins in subjective experience, like charity, it begins at home. "Be ye transformed by the renewing of your mind" is the ancient formula and there is no other. Everything depends upon man's attitude toward himself. That which he cannot or will not claim as true of himself can never evolve in his world. Man is constantly looking about his world and asking, "What's to be done? What will happen?" when he should ask himself "Who am I? What is my concept of myself?" If we wish to see the world a finer, greater place, we must affirm the reality of a finer, greater being within ourselves. It is the ultimate purpose of my teaching to point the road to this consummation. I am trying to show you how the inner man must readjust himself – what must be the new premise of his life, in order that he may lose his soul on the level he now knows and find it again on the high level he seeks.

It is impossible for man to see other than the contents of his own consciousness, for nothing has existence for us save through the consciousness we have of it. The ideal man is always seeking a new incarnation but unless we, ourselves, offer him human parentage, he is incapable of birth. We are the means whereby the redemption of nature from the law of cruelty is to be effected. The great purpose of consciousness is to effect this redemption. If we decline the burden and point to natural law as giving us conclusive proof that redemption of the world by imaginative love is something that can never come about, we simply nullify the purpose of our lives through want of faith. We reject the means, the only means, whereby this process of redemption must be effected.

The only test of religion worth making is whether it is trueborn – whether it springs from the deepest conviction of the individual, whether it is the fruit of inner experience. No religion is worthy of a man unless it gives him a deep and abiding sense that all is well, quite irrespective of what happens to him personally. The methods of mental and of spiritual knowledge are entirely different, for we know a thing mentally by looking at it from the outside, by comparing it with other things by analyzing and defining it. Whitehead has defined religion as that which a man does with his solitude. I should like to add, I believe it is what a man <u>is</u> in his solitude. In our solitude we are driven to subjective experience. It is, then, that we should imagine ourselves to be the ideal man we desire to see embodied in the world. If, in our solitude, we experience in our imagination what we would experience in reality had we achieved our goal, we will in time, become transformed into the image of our ideal. "Be renewed in the spirit of your mind – put on the new man – speak every man truth with his neighbor." The process of making a "Fact of being a fact of consciousness" is by the "renewing of our mind." We are told to change our thinking. But we can't change our thought unless we change our ideas. Our thoughts are the natural outpouring of our ideas, and our innermost ideas are the man himself. The end of longing is always to be – not to do. Be still and know "I am that which I desire." Strive always after being. External reforms are useless if your heart is not reformed. Heaven is entered not by curbing our passions; but rather, by cultivating our virtues. An old idea is not fickly forgotten, it is crowded out by new ideas. It disappears when a wholly new and absorbing idea occupies our attention. Old habits of thinking and feeling – like dead oak leaves – hang on till they are pushed off by new ones. Creativeness is basically a deeper receptiveness, a keener susceptibility. The future dream must become a present fact in the

mind of anyone who would alter his life. Every great out-picturing is preceded by a period of profound absorption. When that absorption is filled with our highest ideal, -- when we become that ideal – then we see it manifest in our world and we realize that the present does not recede into the past, but advances into the future. This is essentially how we change our future. A "now" which is "elsewhere" has for us no absolute meaning. We only recognize "now" when it is at the same time "here." When we feel ourselves into the desired state "here" and "now" we have truly changed our future. It is this "Changing Your Future" which I hope to explain to you fully next Sunday morning when I am speaking for Dr. Bailes at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. It is my purpose to stir you to a higher concept of yourself and to explain so clearly the method by which you can achieve this concept that each one of you will leave the service on Sunday morning a transformed being.

Discouraged people are sorely in need of the inspiration of great principles. We must get back to first principles if we are to speak with a voice that will kindle the imagination and rouse the spirit. Again, I must repeat, in the creation of a new way of life, we must begin at the very beginning with our own individual regeneration. Man's chief delusion is his conviction that he can do anything. Everyone thinks he can do – everyone wants to do and all ask, "What to do?" What to do? It is impossible to do anything. One must be. It is hard for us to accept the fact that "We, of ourselves, do nothing." It is especially difficult because it is the truth and the truth is always difficult for man to accept. But, actually, nobody can do anything. Everything happens – all that befalls man – all that is done by him – all that comes from him – all this happens, and it happens in exactly the same way that rain falls -- as a result of a change in the temperature in the higher regions of the atmosphere. This is a challenge to us all. What concept are we holding of ourselves in the higher regions of our soul?

Everything depends upon man's attitude towards himself. That which he will not affirm as true within himself can never develop in his world. A change of concept of self is the right adjustment – the new relationship between the surface and the depth of man. Deepening is, in principle, always possible, for the ultimate depth lives in everyone, and it is only a question of becoming conscious of it. Life demands of us the willingness to die and to be born again. This is not meant that we die in the flesh. We die in the spirit of the old man to become the new man, then we see the new man in the flesh. "Subjection to the will of God" is an old phrase for it and there is, I believe, no new one that is better. In that self-committal to the ideal we desire to express, all conflict is dispersed and we are transformed into the image of the ideal in whom we rest. We are told that the man without a wedding garment reaches the Kingdom by cleverly pretending. He does not believe internally what he practices externally. He appears good, kind, charitable. He uses the right words, but inwardly he believes nothing. Coming into the strong light of those far more conscious than himself, he ceases to deceive. A wedding garment signifies a desire for union. He has no desire to unite with what he teaches, even if what he teaches is the truth. Therefore, he has no wedding garment. When we are united with the truth, then we will put off the old nature and be renewed in the spirit of our mind.

Truth will strip the clever pretenders of their false aristocracy. Truth, in its turn, will be conquered and governed by the aristocracy of goodness, the only unconquerable thing in the world.

Neville 10-12-1969

RECONCILIATION

If I told you who you really are it would shock you, for in this world you can be frightened, limited, and filled with doubt; yet I tell you that you are God himself, the very one who created and sustains the universe. When you first hear this you will no doubt resist it and believe the one who makes this statement to be insane because the idea seems impossible. But I tell you: God is in Christ reconciling the world to himself. Jesus Christ is in you as your plan of redemption. As he awakens, his message of reconciliation is entrusted to you to tell it to your brothers who are waiting, confused by reason of the dream into which they have placed themselves.

When this message of reconciliation happens in you, you have entered the state called Paul. Then you, too, will say: "From now on I regard no one from the human point of view. Even though I once regarded Christ from the human point of view I regard him thus no longer."

As Saul (sleeping Man) Christ is seen as a person, someone separate and on the outside. But as Paul, Man awakens to the knowledge that Christ is God's plan of salvation and from that moment on will not be seen as human.

God prepared the way for his banished sons to return to himself. Christ is that way. Why should you be disturbed when you hear that Christ is a plan which has a voice when you read of the serpent who spoke to Eve, the asp who conversed with Pharaoh, and Daniel's experience of the tree becoming man? Everything is personified in scripture. A plan is speaking, telling you: "I am the way, the truth and the light. No one comes to the Father except by me." This is scripture, which is something entirely different from anything a man might sit down and write.

In this world we are God's sons which he banished for a purpose. Christ is his plan of redemption which God prepared to reconcile his sons to himself. God sent us out into a world of death, of horror, and despair only after preparing a plan which would bring us back as God himself, for there is only God. "Hear O Israel, the Lord our God, the Lord is one." There is only one ultimate body, one ultimate Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. In the end all constitute that one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

Paul was on his way to find those called "the people of the way," to bind and bring them to Jerusalem, when it happened in him and he was blinded by the truth. Then he defended himself to those who were blind, by saying: "You cannot prove anything against me, for our fathers taught us that God would raise the dead, and scripture has fulfilled itself in me." I tell you every being, no matter what he is doing, has done or is planning to

do is God playing a part, for there is nothing but God in the world.

I know from experience that God is love. He is love which is indescribable. I know what it is like to love a child, my wife, my family, and friends. But I cannot describe the feeling that possessed me when I stood in the presence of infinite love and felt his embrace. At that moment of incorporation I knew myself to be love and although others cannot see it, I wear the body of love. I now share my experiences with you in the hope that you will believe me, and I will go out on the limb and tell you that there are some here who will not depart this world until you know the truth of what I say: that this pathway is a series of mystical experiences in which God reveals himself in action for the salvation of his sons. By this path you are brought back into God as God himself, and God is love. I told you I was incorporated into the body of love. This is true. Whether I am awake or asleep (judged by human standards) that is the body I wear.

Now, when you give something in the spirit you do not lose it, rather it increases in its potency. One night in vision I gave my immortal eyes to one, that she may see the truth of which I speak. Last week she shared this experience with me. She said, "I awoke in my dream hearing heavenly music coming from a room in the house where I lived with my father. I got out of bed, walked to the foyer and looked into an adjacent room where I saw a ball of brilliant light sitting on a stool playing the piano. Within that light was the skeleton of a child, and I said to myself: 'I must find someone to witness this, for without a witness Neville will never believe me.

Now, this lady was living with her father in her dream. Scripture tells us that when Jesus was accused of testifying of himself and therefore it was not true, he said: "Your law states that when two agree in testimony it is conclusive. My testimony is true for I am not alone. The one who sent me, who is my Father, he witnesses with me." This lady's earthly father is but a symbol of her heavenly Father, who is the cause of the phenomena of all life. Desiring to find a witness to her experience, she sees her father getting ready to go to work and questions him saying: "Do you hear what I am hearing?" and he answered: "Yes, I do." Then she grabbed him by the hand and led him into the room where he, too, saw the brilliant light framing a child's skeleton, playing the heavenly concerto.

Knowing she had her witness, she wanted to tell me; but when she arrived at my home her father had vanished and standing beside her was her friend Natalie, who knew nothing of her experience. Knowing that my wife was asleep upstairs she entered my living room to discover it was a garden of flowers. I was there, in a body of love so bright I seemed to her to be the prince of light as I walked among the flowers, gathering a bouquet of white flowers for the one l love, who was asleep upstairs. I looked at her as though I didn't see her, and then she knew that I already knew what she had come to tell me.

I have been enveloped into the body of love and knew the one to whom I gave my eyes would - before I depart this world - see the truth of what I say. The world is a shadow containing symbols. An earthly father is but a symbol of our heavenly Father. One who has experienced God's path of redemption is sent as a messenger of reconciliation. I have experienced this plan and knew that I will not depart this world until someone testifies to the truth of what I have said. I am now enveloped in love, clothed in the light she saw as a child's skeleton. All through the centuries the symbol of Christ has been the child. Clothed in love, and having experienced the pathway, I can truly say: "I am the way; I am the truth; I am the light." Here we see the way of redemption taking on the human form and speaking to man as a man, for the pathway takes man to awaken to and externalize it.

The way to the Father seems to be dead, but as you enter, the way is resurrected. Man is the Living way to the Father, and when Man reaches his destination he is God the Father. Then that individual is entrusted with the message of reconciliation. Those who are more interested in things of this world will deny the message. They are those who desire a diamond, like the one which recently sold for over a million dollars. Millions of those in the world are more interested in hearing about a piece of gay stone than the way I have traveled. But you who are here know the way, for I have told you how, when I entered the way I activated it, and there is only one way back from where we are to where we were.

We were aware of being God the Father before we came into the world. Individualized now, we will leave this world and return to the Father by traveling the way which was fixed before that the world was. Having prepared the way for our return, we fell asleep and now sleep the sleep of death. No diet or worldly position can take us back, for there is only one way and that is by a series of mystical experiences in which God reveals himself in action for our salvation. God brings his banished sons back to himself, making each son aware of being God the Father. This is the destiny of everyone in the world.

Now that one has borne witness to the truth of which I speak, I am satisfied. One lady saw me clothed in power and wisdom, and now I know one has seen me clothed in my perfect garment of love. I am forever in that body, as you too will be when you travel the way, for your destiny is to return to that one indescribable body of love.

In the 82nd Psalm we read the words God spoke to us, his banished sons: "I say, you are gods, Sons of the Most High, all of you; nevertheless you will die like men and fall as one man, O princes." Although you do not know it yet, you are a prince, destined to awaken as the King of all and the Lord of all, for in the end there is only one God containing all of his sons who know themselves to be the one Lord and Father of all.

I tell you: any spiritual gift, given, is not only retained, but expanded beyond what it was. If love is given, love increases. Even though I cannot conceive of a love greater than that which embraced me - as it seemed infinite - yet in some strange way as all of God's sons return, love increases, as does wisdom and power. Love is not really infinite; rather it is a forever expanding illumination.

When you think of Christ do not think of a man, but a plan of redemption. When you read: "I am the way; I am the truth; I am the light," do not picture a man making this claim 2,000 years ago, and worship him, for a prophet's vision is foreshortened, always seeing as present what is future. The present moment does not recede into the past, but advances into the future. If you believe what I have told you now, its experience is advancing into your future. Scripture, although read as having taken place 2,000 years ago, took place 2,000 years before that, as the plan was shown Abraham in 2,000 BC. That's 4,000 years ago. Scripture is forever fulfilling itself, for that which is happening now is continually happening, but when it will happen in you, I do not know.

Now, any spiritual gift is never given on this level. When I gave this lady the gift of my eyes, it certainly was not here. If I had the choice of who I would give them to, it would have been my wife or daughter; but from this level I was not in control when I gave my spiritual eyes to a lady I do not know socially. She has received the gift and now her eyes are inwardly open into the world of thought. I, like Blake, will not rest from my great task to open the eternal worlds; to open the immortal eyes of Man inward into the world of thought;

into eternity ever expanding in the bosom of God, the Human Imagination. I gave my eyes to her and she will share them spiritually with others, for it was with her spiritual eyes that she saw me clothed in love.

When one wears the body of love he is incapable of doing anything save in love, and therefore everything in his presence is harmless, for perfect love casts out all fear. In this world we fear the wild beasts of the jungle, but when one is clothed in love nothing can harm him.

In her vision this lady saw the skeleton of a child clothed in love. Ezekiel tells of the day when all the dead bones will be lifted up and clothed by love, in love. She heard the harmony of the spheres come into being as a ball of light covering the skeleton of a child played the piano. That child is the plan of redemption, [of] which not one bone shall be broken. Without loss of identity, the body of love will be built on that little bone structure.

Even though I am now clothed in a body of flesh, she knew I was Neville. She also knew I was the prince of light and the embodiment of love. And her name, by the way, is Sharon. In the Songs of Solomon he speaks of "the rose of Sharon, my sister and yet my love." Then he mentions all of the flowers that are blossoming in the world of man. Symbolic of what is taking place in man, they are the fruit that love bears. So when Christ, God's plan of redemption, is complete in you, you will know yourself to be God who is infinite love.

When you read in the Book of John that God is love, don't think these are idle words; they are words based upon experience. God is love. Wisdom and power are attributes of God but God is love and when he incorporates you into his body, you - his banished son - have returned as the Father. Can you imagine the thrill when the curtain comes down upon this drama and all the sons have returned clothed as God the Father - who is nothing but love?

The harmony this lady heard in her vision, although beautiful, cannot be compared to the music of that heavenly chorus when they call your name and sing of your redemption. I heard it back in 1946 and its indescribable beauty remains with me today. Although we are one as the Father we are distinct as sons, and no one can take the place of another. I can't describe this in words - it must be experienced to be understood - but you are forever individualized, and yet together we all form the one Father.

Now, the witness of one is not acceptable, but if two agree in testimony, the evidence is conclusive. In the lady's vision she lived in a home with her father. He heard what she heard and saw what she saw, so he testified to the truth of what she witnessed. Wanting to tell the man who told her of the path to God, she found a friend. Here is a perfect fulfillment of scripture: "I call you friend and no longer call you slaves." And the living room she entered, it was not man-made, but God-made. It was a garden of flowers in a lovely greenery. I was watering my garden, giving it light and love, and she knew I was the prince of light as I gathered my blossoms to take them to the one I loved, who was asleep above.

Everyone must awaken, and as they do they will follow the same pathway I have shared with you. There is only one way. There aren't two ways to God. Today people teach numberless ways, but they are all false. There is only one way, which is made up of a definite series of mystical experiences. The way begins with the resurrection, followed by your birth from above. Five months later David reveals your Fatherhood, then the curtain of the temple (your body) is split and you ascend into heaven. And finally, the dove descends upon you, giving you his stamp of approval, telling you that you are perfect as your Father in heaven is perfect, for

you are one with your Father. He is Holy and now you are Holy. Then you are assigned a purpose in life for your remaining years and that is to tell the message of salvation, that God is in Christ reconciling the world to himself. When the way of redemption has been revealed to you, you are assigned the ministry of reconciliation, being ministers of the word by telling all the pathway from the outer world of sin and death to the inner world of God and love.

Don't despair. You are destined to awaken one day as God, who created and sustains the universe. And when all of His sons have returned, this outer world will come to its end. The universe will not take time to dissolve, it will simply vanish. Let our scientists speculate as to its age, it doesn't really matter. The world, including the sun and moon, came into being as one grand explosion. They all came together for a purpose, and the only little place that could house God's grand experiment (which is a stage) is this earth that we are on. All of God's sons are here and they will all return to the very being out of which they came, which is God the Father.

You are infinitely greater than you can conceive yourself to be. Tonight you may envy or dislike someone. That is because you cannot see behind the mask they wear; but if you could, you would see your brother, he who you loved before you came out from the Father. You are going to go back to that same body, only your capacity to love will be increased by reason of the experience of coming into this world of death.

I am so glad that I am returning with the knowledge that one has seen me clothed in the body of love, for I know that I am. Although the mortal eye cannot see it I feel this body all the time. I sleep in it and wake in it every day, then I put on this mortal body and allow my eyes to grow dim, knowing that the day will come when this mortal body will be taken off for the last time and then I will be clothed in a body of love which is protection beyond measure, for in it all fear is cast out and what you do not fear cannot hurt you.

Look upon Christ, not as a person (although it takes a man to express him). Look upon Christ as the path of salvation that the Father prepared before that the world was. Christ is a pathway leading from this outer world into the inner world, for the kingdom of heaven is within. You were sent out (or below) as they are one, just as above and within are one. When the Risen Christ was made to say: "I am from above," he was saying: "I am from within." It's back to the withinness that I go, back to that which has no circumference, but expands forever and ever. It is only without that is limited.

You are infinitely great and you are moving towards the discovery of this truth. In this lady's vision, she lived with her father who heard and saw what she did. Then, as she traveled the road towards my home, he vanished and a friend appeared to witness the garden. We came out of a garden and we return to a garden, but when we do we are fully conscious of being love.

Now let us go into the silence.

Neville 10-21-1969

REDEMPTION

We are told in Paul's letter to the Romans that this world is a world of sorrow. Then he gives us the reason and the glorious end it produces, saying: "I consider the sufferings of this present time not worth comparing to the glory that is to be revealed in us. The creation waits with eager longing for the revealing of the sons of God; for the creation was made subject unto futility - not of its own will, but by the will of him who subjected it in hope; for the creation will be set free from its bondage to decay and obtain the glorious liberty of the children of God."

Here we see that the redemption of the universe depends upon the revealing of ourselves, for, buried in this world, we are the sons of God but we do not know it. The world did not subject us; we subjected ourselves. No one took our lives; we laid them down ourselves. We have the power to lay our life down and the power to take it up again. Coming into this world for a purpose, we deliberately became what we are in the hope that one day we would rise and redeem the world by setting it free from its bondage to decay.

Your connection with the plan of redemption called Jesus Christ can be told in this manner. It is like a visible history which is compressed within a few years, and the eternal history of salvation, which continually unfolds throughout the ages. At a certain moment in time these two histories come together to unite into one person, who is the Son of God and the unveiling of your true identity. You and I departed the world of eternity and came here for a divine purpose. And it is here where our real humanity and the true divinity of Jesus Christ unite and become one person.

Think for a moment of Jesus Christ as divine history which will be experienced by you while you are in the world of human history. John tells of this event in the story of the raising of Lazarus. (Remember, Matthew, Mark, Luke, and John are not historical characters, but books bearing their names. The authors of these books took events which are separated in time and wove them into one dramatic experience.) The 11th chapter of the Book of John begins by identifying Lazarus as the one who is loved by the Lord Jesus, but is dead. Jesus, having heard this news, delays his journey and when he arrives, Martha (Lazarus' sister) said: "If you had not left us, my brother would not have died." And when they took Jesus to the cave where Lazarus was buried and he gave the command to remove the stone, Martha said: "Lord, by this time he stinketh as he has been dead for four days."

Prior to this event Jesus knew himself to be the resurrection, and when he asked Martha if she believed, she answered in this manner: "Yes Lord, I believe that you are the Christ, the son of the Lord God who is coming into the world." Notice the tense given here: he who is coming into the world; therefore, where is he being

addressed? If you and I were speaking face to face would you not be here with me? So is the conversation not taking place within, as self speaking to self? Are you not telling yourself that you are the Lord who is coming into the world?

Now, when the command was given to remove the stone, the statement is made that there will be an offensive odor. This is a very important sign, for when the stone was removed, he said, "Lazarus, come out." Then the one who was dead, bound hands and feet, with a napkin covering his head, came out. They unbound him and let him go.

You may think this is secular history, but I tell you it is not. John took events in divine history which were separated in time and wove them into this one grand experience. This I know to be true. John took the first event (which is resurrection) and the last event (which is the descent of the Holy Spirit in bodily form as a dove) and wove them into one grand complex picture; yet the events are separated in time by three and one-half years.

The resurrection of Christ in you and your birth from above are inseparable for "We are born again through the resurrection of Jesus Christ within us." John takes the first event as someone he is going to raise, yet refers to it as the last event; and unless you have had the experience or know someone who has, you cannot understand it. I have books on the Bible at home, yet no scholar has touched this truth, for truth is not logically proved. It proves itself through revelation.

In my own case, the last event was when the Holy Spirit descended upon me in bodily form as a dove and smothered me with love. A woman at my side observed the descent, and said: "They avoid man because man gives off such an offensive odor. But he loves you and to demonstrate his love for you he has penetrated the ring of offense."

Here we find the sign as an offensive odor. It was not just an odor, for an odor may be pleasant. The author was revealing the intensity of disgust felt regarding the world into which the sons of God had descended. Everything decays here - but everything! No matter how long a thing seems to live, whether it be animate or inanimate, in time it decays and vanishes. And the generative organs in the state of decay have a peculiar, offensive odor. On many occasions I have awakened knowing a friend or relative has died because I have smelled his odor, only to received confirmation during the day. The odor is associated with the decay of God's creative power upon which the world is built.

When the Holy Spirit in the form of a dove descended upon me, it was a woman - not a man - who told me of his love, saying: "They avoid man because man gives off such an offensive odor." The creation, waiting with eager longing for the revealing of the sons of God, avoids this odor. But at a moment in time, contact is made between the two histories: the human history of 6,000 years and the eternal history of salvation. They touch, and one new person is created, without loss of identity. You are aware of being touched and the being doing the touching. That being is Jesus Christ, the eternal, heavenly man.

Soon after that moment you will take off your garment of flesh and leave this world of death for the last time, for you will have come into your heavenly inheritance, which is the body of the Lord Jesus Christ. Creating anything at will, your every wish will become objectively real. That is the power you are inheriting, along with a body to fully appreciate it. Now, the creation waits for such contacts, for the creation has been subjected to

futility - not by its own will, but by the will of him who subjected it in the hope of revealing God's sons, for such everyone is.

Now let me share a recent experience of a lady who received my eyes in vision about three years ago, at which time she was told that she was an incurrent eyewitness: one who gives passage to a current moving inward where reality is to be seen. In her recent vision she found herself with a group of people watching bolts of light move toward her. Then she began to feel a power so great she felt as though she could still the universe. Suddenly a man dressed in black stood before her and she recognized him as the embodiment of fear. But as she looked into his eyes her memory began to return, and she knew he came into being by usurping her power when she fell asleep. She also knew that now that she was waking and her memory was returning, he was on the verge of demise.

There is a rabbinical legend which states that man's doubts, his unbelief, and frailties are always dressed in black. So she saw the personification of a being called Satan; and as she watched him try to cause her fear, she heard herself say to herself: "I am Paul and I am Jesus Christ." And at that moment she felt as though she were a man, yet it did not seem strange to be so. This lady is a young mother of two expecting her third child, and is very much a woman: yet in her vision she was totally man. She knew she was Paul. Not a Paul, but the Paul; and she also knew that she was Jesus Christ, with all the power she formerly possessed, minus the portion memory had not yet revealed.

Now to continue her vision: Reaching out, she struck the man, and as he fell back on his elbows he looked at her with his piercing, fiery eyes and she knew he was trying to find some weakness where he could once again recapture the power he had taken from her when she fell asleep and forgot who she was; yet they both knew it was hopeless now. Then he spoke, saying: "You don't remember when you met me, do you?" and as she started to reply she remembered an ancient dream of a tree and a man standing beneath it. It was he who told her to eat of the tree, and as she did she entered the dream of life and forgetfulness. Then he, the power of the world, became real. Appearing to be others, he was her very self; and the power she was going to redeem was returning to her, for she knew: "I am Paul and I am Jesus Christ."

Now, who is Paul? His name was Saul, which means "to ask for." Saul was ruled by his personified hate until he touched the eternal story, and the union of the two transformed Saul into Paul - the redeemed man who knows he is man, yet also knows he is the Lord Jesus Christ. Everyone is destined to experience this awareness.

The authors of the gospel took the events in the divine history of the Lord Jesus Christ and - taking liberties as poets do - they took events widely separated in time and fused them into a complex picture, as though they happened at one moment in time. Our evangelists knew that something as great as this could not be spelled out so that a child in kindergarten could understand it. As Blake said: "That which can be told to the idiot's understanding isn't worth my care. The ancients discovered that which is not too explicit was best fitted for instruction." Our gospels recorded events which were revealed and can never be understood logically. There truth will only be known from experience.

I am telling you what I have experienced based upon divine history. You will experience it in the manner I have told you. The evangelists did not give you the chronological order. They wove the events they had experienced into a story, because truth embodied in a tale shall enter in at lowly doors. Man finds it difficult to

accept bare truth. He finds a thought easier to accept if it is put in picture form, where he reads the story of a man being raised from the dead. Then he can say to himself: "Isn't that a mighty act!" But scripture is not speaking of resuscitation as our life guards revive those who are drowning at sea. The words used here are "four days," because at that time the body was kept for three days in the belief that the soul hovered over it in the chance that the body could be revived. So when Martha said: "He has been dead four days," she was telling him that there was no hope of resuscitation, as decay had set in and produced a stench.

I tell you: no man was placed in any little tomb here on earth. This is an adumbration, a foreshadowing in a not altogether conclusive or immediately evident way, of what you will one day experience. It is divine history which unfolds forever. It is not like human history, for it begins and ends, but this history is eternal. The moment you touch salvation history these things begin to unfold from within. Then you will know you are one with the body of the Lord Jesus Christ.

This union will produce one new man, and you will no longer bat your head against the world as Saul, but be Paul, one who knows he is Jesus Christ, the creator of it all. And you will discover that the things which are frowned upon here because of our moral codes are so natural there. It didn't seem strange to her that she was man in that world, yet she is so much a woman here.

Now, the Book of John has two endings. The true ending is found in the 20th chapter, while the 21st chapter is an epilogue. In the 20th chapter this statement is made: "Many other signs did Jesus do which are not written in this book. But these are written that you may believe that Jesus is Christ, the Son of God and that believing, you will have life in his name." There are a number of experiences you are going to have related to this eternal history that are not recorded, but everyone will experience the events written there. I have shared with you the series of visions I have had which fit into the given period of time; and I still have experiences related to divine history, because I can find their parallel in the Old Testament. My memory has returned, and I now know that the drama was experienced before we descended and lost our memory. But as our memory returns we have these experiences and can tell them; but we cannot share them with another, because they take place in a land unknown to mortal man.

This lady's experience is true. She is Paul and she is Jesus Christ; yet she is very much a woman here. This is not reincarnation. Paul is only the personification of everyone who has been transformed from Saul to Paul. Called "The Way," Saul was persecuting divine history, and when he heard the words: "Saul, Saul, why do you persecute me?" he questions: "Who are you, Lord?" and the answer came: "Jesus, whom you are persecuting."

Where did this conversation take place? In the mind! If, tonight you hear this story and refuse to accept it, you are persecuting the Lord by denial. But in the fullness of time the story of Jesus Christ will erupt within you and then you will know it was your very self you have been persecuting, for you will know from experience that you are the Lord Jesus Christ.

Who would have thought that simple little statement in the 11th chapter of John, "By this time he stinketh," could be so profound. Yet we are told that the one upon whom the spirit descends is he who is the chosen one. Here is the elect, unveiling one more Son of God, and in the end all of the revealed sons will form the Father.

There is no book comparable to the Bible, which is revealed truth and not truth which has been discovered by any logical process. Everyone will hear the words of Martha. It was she who stood on my left and said in a very commanding voice: "They avoid man because man gives off the most offensive odor." This is what the translators of the King James Version meant when they said: "he stinketh," because every man stinks, causing the world to give off an offensive odor to those who watch in eternity. They are eagerly waiting for the stir telling them that they may come down and redeem the one that is but an externalization of themselves. And the moment the eternal one is touched, virtue goes out and the one who touched is healed. Then that one begins to move from here to eternity.

I can tell you - as I have over the years - the chronological manner in which the visions came to me, but whether it is a chronologically true story or not is unimportant.

The poets who wrote the gospels told their experiences in poetic form. One day [Aldous] Huxley said to me: "There are three kinds of writings - journalism, literature, and scripture. Those who are considered to be literary giants can't write scripture." Huxley admitted he couldn't, for it is revealed truth and therefore something entirely different. The journalist writes beautifully and excitingly, but no journalist would ever be considered a mental giant in the use of words as to real literature. On the other hand, those who write great literature couldn't write scripture. And if you could understand scripture as it really is written, you would know it is inspired poetry, but our transcribers could not bring it into its poetic form. Everyone who reads scripture is moved by it, because it is speaking to the being in the depth of the soul; so don't treat it as literature because it is not.

I saw in today's paper that some ex-nun is teaching the Bible as literature at UCLA. You can do that if you want to, but that's not religion. Scripture certainly is not history, as there is no place on this earth where a man was buried for four days - having been proved dead - who rose from the grave. But I tell you: you have been buried for thousands of years. You don't know you are, but the watchers in eternity do, as they receive from you, multiplied by the billions of us here, a stench beyond the wildest dream of man. If you have ever visited the Chicago stockyards you know what a horrible odor is there. Well, multiply that smell by the population of the world and the stench will be beyond comprehension. But his love for you is so great he will, one day, penetrate this ring of offense. Then you will be Paul, a transformed being, joined to he who is Jesus Christ, and the two of you return together as one Lord.

When you read scripture don't discount the simplest thought expressed there, for you are going to experience it. You will know that Lazarus is not someone on the outside. The word means "God has helped." No man can redeem himself - only God can do it; therefore God has helped. There are numberless schools teaching self-realization and self-development, promising you self-realization by doing as they say. If you want to believe that you must pay others to teach you, you will lose your money for they cannot deliver the goods. Grace and truth come through Jesus Christ. Let no one fool you into believing that by doing certain things you will be saved. Rather, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ in you.

Don't reject this story. Firmly believe it and set your hope that without doing anything on the outside its revelation will come to you. And when it does and you share it with others not everyone will believe you. They may discount your experiences as wonderful dreams or hallucinations. Don't expect, just because a man is intelligent, that he will understand when you speak of these depths, because they with their PhD's can't

understand your words and will proclaim proudly that they are agnostics. I recently read this statement: "The man who prunes himself on agnosticism is only confessing that he is an ignoramus. This is the Latin word for 'we do not know,' as is the Greek word 'agnostic.' So he who prunes himself on agnosticism is confessing, in Greek, that he is a Latin ignoramus." Tell that to someone who claims to be agnostic and chances are he will slap your face, but I tell you: the truth of which I speak is not acquired in universities. It doesn't make sense logically, yet it is the eternally true story. Redemption is the wedding between visible history and salvation history; and when they meet they create a new being in one person, who is Paul, who is Jesus Christ.

Now let us go into the silence.

Neville 11-03-1969

REVEALED TRUTH

When the Rev. Dr. Trusler criticized Blake, saying he needed someone to elucidate his ideas, Blake replied: "You ought to know that what is grand is necessarily obscure to the weak. You also ought to know that what can be made explicit to the idiot is not worth my care. The wisest of the Ancients considered what is not too explicit as fittest for instruction because it rouses the faculties to act. I name Moses, Solomon, Aesop, Homer, Plato." Then he asked this question: "Why is the Bible more entertaining and instructive than any book? Is it not because it is addressed to the imagination which is spiritual sensation and only but immediately to the understanding or reason?"

Tonight I will ask you a riddle based upon scripture and try to solve it for you. What is it that becomes its own grandson and vice versa? And how can the Divine Creator be my Father, yet my child? Now this riddle is not addressed to the reasonable and logical mind, but to the human imagination, as its answer must be revealed.

Let us turn to the Book of Isaiah. In the 7th chapter we are told: "The Lord himself will give you a sign. Behold a maiden will conceive and bring forth a son and call his name Immanuel, which means God is in us." (This is confirmed in the New Testament as: "The Kingdom of God is within.")

Now, in the 9th chapter of Isaiah, we read: "Unto us a child is born and his name shall be called the Everlasting Father." So what we, individualized, will bring forth as a sign, is a child whose name is Everlasting Father; therefore are we not bringing forth that which created us? Here we see the Everlasting Father and the child are one, for that is the child's name. He is the Everlasting Father, the self-existent, ever-created being who created and sustains the universe, and we are told that we will bring him forth as our child.

Now let us turn to the 11th chapter of Isaiah, where we read: "There shall come forth a shoot out of Jesse, a branch shall grow out of his roots and the branch will be the ruler of all."

The riddle's solution can be found in the names. "Jesse" means "I AM", which is the eternal, everlasting name of God. The shoot which comes out of Jesse is his son, David, and out of David comes a branch who is one with his grandfather. In the 20th chapter of the Book of Luke, the 43rd and 44th verses, this same riddle is asked but not answered: "How can the scribes say that the Christ is the son of David, when David, in the Spirit, calls him Lord?" Let me take these passages and put them together for you.

The son is Immanuel, meaning "God is in us." His Father is David, the beloved, and his grandfather is Jesse, who is I AM, the Everlasting Father. Here we find three separate generations, as it were, yet the son is one with the grandfather.

Now let us unriddle the riddle. David is called the beloved. He is the personification of all the generations of humanity, and their experiences. It is out of David that God begets himself, for the dream is nothing more than the reproduction of the Divine Imagination in the human imagination. There is not a thing in the world but God, who is reproducing himself in humanity. God (Divine Imagination) is wearing the masks of humanity in order to experience its horrors, so in that sense humanity is his son. And when the journey is over for the individualized God, his experiences fuse into a single youth, whom he recognizes as his son, David. Then out of David (humanity) comes which would be the grandson, who is one with the individual, now the grandfather. So the riddle is this: Who becomes his own grandson who becomes the grandfather? Divine imagination!

Speaking of David, God the Father said: I have found in David a man after my own heart who will do my will." So God the Father, having begotten himself on humanity, causes humanity to do his will, for man is completely under the control of this supreme being. And while on Man, God begets his grandson, for Man his son and the child, Immanuel, his grandson. So you see: the grandson and the grandfather are one, and you are that one. You are what you begot, and you are its begetter, for you come out as God the Father. Looking down on humanity personified as David who calls you Father, you realize that David brought forth you, his begetter; therefore you are the grandfather and the grandson. You, humanity, are that upon which the child is begotten. And when humanity gathers itself together into a single youth and personifies itself as David, he calls you Father, making you the grandfather, and Christ the grandson, one.

I do not say that this is easy for you to grasp, but I am telling you it is true. A fantastic miracle takes place. It is truly the riddle of riddles. Now, the question is asked: "why do the wise men say that Christ is the son of David, when David in the Spirit called him Lord?" Christ is the child, the sign that God is in us, just as the Lord promised, saying: "This shall be a sign. A maiden will bring forth a son and she shall call his name Immanuel which means 'God is in us.'" And when the Christ is born, he shall be known as the Everlasting Father. Therefore God, through humanity, begot his own grandchild. As human imagination, I am God's son, but when he raises me to His level, I beget His grandchild. And when my son stands before me, I see David, the being out of which the Christ came. Therefore, who am I? I am the grandfather, the I AM who is one with the grandson (the human imagination).

I know this is difficult for you to grasp, but I feel we have reached the point in time for you to hear it. Out of Jesse (I AM) God the Father's eternal name, will come a stem (David) humanity, and out of David will come a branch (Christ). Now, the question is: "What do you think of the Christ? How can the scribes say he is the son of David, when David, in the Spirit, calls him Lord?" I tell you: David is humanity - that upon which Imagination molds himself and brings himself out of, then raises the individual out of which he came, back to himself along with the knowledge that the grandfather and the grandson are one glorious imagination. Humanity however will remain, for that is what Imagination molds himself on, throughout eternity. And when Imagination, individualized, has had all of the experiences of man, they will be gathered together and fused into one single whole, and appear as the eternal youth, David. You must go through all of the experiences of humanity before God's son David will come forth to reveal you as his Father. It is he to whom the sign was given, for the child comes out of David; therefore the child is the grandson of God the Father and one with his grandfather, whom David reveals you to be.

I tell you: you are God Himself. The eternal Divine Imagination is reproducing itself in human imagination so

that your I AM is one with the universal I AM. There can't be any other. All the horrors you have known or may still know will add up to the birth of that wonder child. "To us a child is born." It is to us, the human personality, that the child is born whose name is Everlasting Father. Then we experience His glorious son, David who made it possible. So Divine Imagination became humanity (human imagination) in order to beget himself. It takes all of the horrors of human history to produce that son who is the grandson of and one with the Eternal Father. The son, however, remains humanity, who condenses itself into a single youth called David.

I hope you will dwell upon my words. There are many things to be said and time is short, so I feel it is time to tell it. This is the riddle. The Eternal Being (who is God the Father) entered into the eternal structure of the world (which is humanity). Man as you know him is part of the eternal structure of the world, and on it God the Father is reproducing himself. And when his work is finished, he brings out his likeness as his grandson. Then the grandson claims that David calls him Lord and the Lord is David's father; therefore the grandson (the Christ) is the identical image of and one with his grandfather, the Eternal, Everlasting Father.

Dwell upon my message tonight. Sense it until its meaning is revealed to you by a wonderful mystical experience. Believe me, for you are the Eternal God the Father. The universal I AM and your I AM are one and the same I AM. God is forever bringing himself forth by molding himself upon that part of eternity called the human family. It's a very painful process to reproduce the Divine Imagination in the human imagination, but there is no better way to do it than in this manner.

The three passages in the Book of Isaiah and the 20th chapter of the book of Luke propound the identical riddle which, put in our language, would be: How can that which begot you become your child, and in so doing, raise you to your begetter, who is God the Father? And how can you then look back on humanity and see all of its experiences fuse into a single being who stands before you and calls you Father?

Dwell upon my words, for you will find them most stimulating and, far from not being practical, they are the most practical words you have ever heard. The Bible is far more exciting than anything you heard or read today, for not a thing said by any person could compare to the words you have heard tonight. All of the plots and plan of men concerning bringing this world to an end are not part of the divine plan. Divine Imagination's plan is to reproduce Himself in the human imagination, for God is only begetting Himself. Divine and human imagination are not two, but one imagination, which differs only in the degree of intensity. The purpose of it all is that you will be able to wish anything into realization. I have come that you may have life and have it more abundantly. No longer will you be a slave to the world or afraid of anything, for you will know that you are one with its creator. In that awareness, you will ask and receive instantaneous return. All this will be yours when the complete revelation of what I have told you this night is fulfilled.

When you read scripture you will not find this spelled out as I have told you, but having heard my story over and over again you can follow my argument. The riddle is: What is it that becomes his own grandson and vice versa; the grandson becomes his own grandfather? If this is so, then where does David the father of the grandson fit in? Ask yourself and it will be revealed to you, for you will bring forth the wonder child whose name is the Everlasting Father. You will awake a few months later to discover that, instead of being God's son, you are David's Father. So instead of coming out of humanity as humanity's son (which you did), you come out as God, the Everlasting Father.

It takes humanity and all its horrors for God the Real Father to experience in order to produce his likeness which is Himself. Humanity remains, but this time not a multitude of faces, but only one face. All of the faces are put together and fused into in the one body of your son (who is God's son) David, who calls you my Lord. How then can you be David's son when David, in the Spirit calls you my Lord?

Do you follow me? I hope so. It is a profound truth and I think nothing deeper will come to you, for this is the story of scripture. Blake was perfectly right when he said: "Why is the Bible more entertaining and more instructive than any book? Is it not because it is addressed to the imagination which is spiritual sensation and only immediately to the understanding or reason? Therefore, what can be made explicit to the idiot is not worth my care. The wisest of the Ancients considered what was not too explicit to be fittest for instruction because it rouses the faculties to act." Here we have a riddle and must respond to its challenge.

How can a grandson become his own grandfather? You say that the Christ is the son of David, but tell me: how then can David, in the Spirit, call him my Lord? If he is David's son and David's Father is my Lord, and David in the Spirit calls him Lord, is he not his own grandfather?

Dwell upon this and maybe, because it has been given to you this night, something may explode within you to lead you to its understanding. But the full understanding will come when scripture unfolds within you like a wonderful unfolding flower.

You will find these three generations constantly throughout scripture. The Book of Matthew begins the New Testament with the three generations: "The book of the genealogy of Jesus Christ, son of David, son of Abraham." Here is Abraham, the father of the multitudes. Then David, the beloved human being who brought forth the image of God called Christ the Lord. And God and his image are one, so we go back now to the grandfather being one with the grandson.

Tonight may seem to be profoundly spiritual, yet I must repeat what I have said time and time again. Whatever is most profoundly spiritual will prove, in time, to be the most directly practical. Instead of wrestling with your problems, dwell upon these revealed truths, for as you do, your problems will solve themselves. Rather than going to bed worrying about how you are going to meet a pressing commitment, go to bed dwelling upon what I have told you and the commitment will be met. Your Father knows what you have need of. Seek first the kingdom of heaven and all these things will be added unto you.

When you sit down to work out one problem, you simply involve yourself with another and still another. But if you will dwell upon revealed truth, all the things you need will be taken care of. As you dwell upon revealed truth, try to solve these wonderful riddles. You may not unravel them, but think about what I have told you, because I am telling you what I know from experience. I did not arrive at these conclusions by logic. I am not a philosopher. I am simply one in whom the Word unfolded. And when it unfolds in you, you too will tell it from experience.

You who heard me this night, dwell upon the thought that you are giving birth to Christ. That he will be your son because he comes out of you. And that this wonderful child is one with your Father who would have to be his grandfather. If he comes out of you and he is one with his grandfather (which is your Father) you will awaken to the realization that you are the Everlasting Father. Then you will look down upon yourself, called Man, and see it personified as David, who calls you the Everlasting Father, my Lord.

You cannot awaken as the Everlasting Father, however, until you bring forth Immanuel (which is the wonderful child) as the child is the everlasting sign that you have brought forth God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God - for God is begetting himself. This is literally true. The child that comes forth from you is the Everlasting Father. The minute you bring forth Immanuel, God in you comes forth revealing you as the God who wrought it. Then humanity, out of which the sign came, stands before you as a single being whose name is David, and David calls you - not grandfather, but Father.

Think of humanity as the soul of man, the bride of the Lord whose maker is her husband. The Lord so fell in love with humanity (his bride) that he left all and has cleaved to his wife until they became one flesh. So humanity is Mary, destined to bring forth the Christ child. And the child and the Holy Spirit are one, and the child and his grandfather are one. When you bring forth the son, God has finished his work in you and his cleavage on you is complete. Then you aren't two any more, but one. This is Divine Imagining reproducing itself upon humanity, which in the end comes out as God, the Everlasting Father.

Now let us go into the silence.

4-L
S1

REVELATION OF PURPOSE

19 April 1971

Today we read: "I say, You are gods, sons of the Most High, all of you; nevertheless, you will die like men." [Psalm 82:1] Does this not imply that you are not men? If you are men when addressed, then the sentence, "You will die like men," is without meaning. You are told, "You are sons of God, ... but you will die like men."

Now we turn to Paul's letter as he wrote it to the Philippians: "Christ Jesus who, though he was in the form of God, did not count it necessary," -- or, count it something to be grasped, -- "but emptied himself and took upon himself the form of a slave, being born in the likeness of men; and being in human form, he became obedient unto death, even death on the cross. Therefore, God has highly exalted him and bestowed on him a name that is above all names, that at the name of Jesus Christ every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God."

Now, Jesus Christ only claimed he was the Son of God. You were addressed in the beginning as, "sons of God." Here is, now, our purpose to reason for emptying ourselves and becoming slaves. The human form is the "cross"; it is the "slave." And we will bear this cross for an allotted span. Oh, we will cry out, because we had to completely empty ourselves of the Being that we really are, for the Being that we really are is one with God! We were in the form of God. Yet, we emptied ourselves and took upon ourselves the form of a slave, being born in the likeness of mem; and being in the form of man, humbled ourselves and became obedient unto death -- even death on a cross.

Now, we are the Being spoken of in Scripture. This story in the depths of your own consciousness is still extant. It is taking place, without reference to duration, to repetition, or to its position in time. It will slowly unfold itself in each person in this world. As it unfolds itself, the individual knows he is the one who descended into this world and took upon himself the form of a slave -- that is, this human form.

"No one can ascend into heaven but he who descended, the Son of Man. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up."

This [indicating the physical body] is not your real form. You took this for a purpose, for this is the form of "death." You descended into this world, that you may taste and experience death. When you read in Scripture, "Should not the Christ suffer these things and then enter into his glory?" -- now, you and I have the association with the word "suffer" as grief, pain. Look it up in your Biblical Concordance, and you will see that it means "to experience a sensation or feeling."

There are many words translated "suffer." One is "to let it be so" when he comes before John, and yet he allows it to be so for tradition's sake and he becomes baptized. "Let it be so" is called, "Suffer it to be so now." But when it comes to the statement, "Should not the Christ suffer these things, and then enter into his glory?" that word is translated "to experience a sensation," -- to experience death.

4-L
S1

The Immortal You could not know what death is like -- it could never know the pains of this world until it became one with it. To become one with it, it has to empty itself of its divine form, which was one with God, and take upon itself the form of a slave, being born in the likeness of man.

So, he "wears" it as you would wear a mask. This [indicating the physical body] is a mask. Your real form, -- if I told you, I can only use words, but how on earth could I tell you the glory of your form?

When I heard the chorus sing out -- this wonderful chorus, "Neville is risen!" I can only tell you it was a spiral motion -- and this is 1946 -- and I am a luminous body. I needed no sun, no moon, no stars; I was light unto myself. And as I walked, -- or, I would say, --glided by, everything was made perfect because I was perfect. Everything that I passed by, though at the moment it seemed imperfect, it was instantly transformed into perfection. The blind ceased to be blind, the deaf ceased to be deaf, the lame ceased to be lame; and every one was made perfect in that moment as I passed by. That was the form.

Eleven years ago, on the 8th of April, when I was lifted up as my body -- the "cross" that I wore through the centuries, -- at that moment in time it was split in two from top to bottom. And here I saw -- How on earth can you describe this to any person and make sense of it? Here, my body is completely split in two, and I am looking now at a pool of golden, liquid, pulsing light; and I know it is my Self. As I know it, I -- the observer -- fuse with it. It is my Self, my own Redeemer and Creator; and yet, it is my Self, like a self-redemption, a Self-created Being. And at that moment, like a fiery serpent I ascended into Heaven.

You tell a man that he is a "fiery serpent," -- it scares him. He wants to be a man of flesh and blood. He wants exactly what he is, made a little bit better -- a little bit stronger, a little bit of everything more than he is now, but he doesn't want a radical change of the being that he is.

Well, I tell you, the face is human, the voice is human, the hands are human; but do not ask any one to tell you what the body is. You will not see it. I can only describe the motion that I made when I ascended; and when I entered into this state, it reverberated, as we are told in Scripture: "He takes it by storm." The whole thing was one tremendous reverberation, as you enter.. That is in store for every one.

The descent is into generation, and the ascent is into regeneration. The descent is into death and decay, and the ascent is into everlasting life, but enhanced by reason of the experiences of the descent. You were "before that the world was," and you were in the form of God!

As Paul said, "He has made known unto us the mystery of His will according to His purpose which He set forth in Christ as a plan for the fullness of time."

It is a plan. This is not some emergency thinking. "Before that the world was," you were. You are the "gods" spoken of; and because you are gods and addressed as "gods," when you have this experience, you taste of death.

4-L
S1

Now, this is contemporary. When you read Scripture, do not think for one moment you are reading of something that took place two thousand years ago. You are reading it now; and they said to him as he began to speak -- now, he has come only to fulfill Scripture. What Scripture is he fulfilling now in this 10th chapter of John? Go to the 21st chapter of the Book of Deuteronomy, and read these words: "If a man has a son who is stubborn and rebellious and will not obey the voice of his father or the voice of his mother, they will bring him, and shall bring him before the elders of the city and say to the elders: 'This is our son. He is stubborn and rebellious, and will not obey our words. He is a glutton and a drunkard.' Then the men of the city shall stone him to death with stones."

Do you recognize the character in the Gospel? Read it in the 11th chapter of Matthew: "And so they called the Son of Man a drunkard and a glutton, a friend of sinners, of publicans and harlots and tax collectors. Here is one who said to his mother, What have I to do with thee? And then they confronted him in the temple and said, Why did you do this to us? Your father and I have been searching for you for three days. And he answered, I must be about my Father's business."

Here, "No earthly parents do I confess. I am doing my Father's business. They could not understand him. He was then about twelve years of age."

They couldn't understand the complete denial of physical ancestry; for he knew now -- for memory began to return -- who he really is. He came down to experience death. He bore the cross for the allotted time. Then came that moment in time when the cross was split from top to bottom, and the Spirit trapped was set free, and the long-lost rank restored, and the fall forgiven.

And now, "Who are my parents? Who are my brothers? Who are my sisters? Those who do the will of Him who sent me," -- sent me into this world of decay and death that I may experience decay and death. I could not experience it from above. I had to come right down into it and assume and be born man. And this is the "cross" that I wear.

So the Body that really you gave up, I can't begin to tell you the joy that is in store for you when you once more take it up. It's a body of light, a body of power, a body that is all wisdom. You don't have to raise one finger to make eyes appear in empty sockets. You don't take them to a hospital and put little eyes from some "eye bank" into the sockets. You don't have any little "banks" for livers or hands and for the missing members. As you walk by, everything is done because you are perfect. You need nothing that mortal man thinks you must need. Nothing can remain imperfect in your presence as you walk by clothed in this Garment -- the Garment you gave up. You emptied yourself, and then took upon yourself the form of a slave, being born in the likeness of men.

So, if I tell you, as I will, "I say, You are gods, sons of the Most High, all of you; nevertheless you will die like men," -- if you are men when I address you, that is a stupid remark! If you are not men when you are addressed, -- and you are addressed in the Divine Council, then who are you? I told you, you are sons of God. What, then, was my form? You emptied yourself of it; you gave it up.

4-L
S1

I can only bring back a little shadow of remembrance to you by telling you from my own experience what is in store for you.

When I use the word "serpent," it is distasteful to the average person in the world; and yet, we are told, "Those who surround the throne of God, the Seraphim, the fiery serpents," -- God's wisest, wisest creation was the Seraphim. And when Isaiah said, "Send me, O Lord, and they came with a coal and put it on his lips, they spoke," -- it was the human voice. He described them as having hands, human faces, -- of course, he did put wings on them. I will tell you from my own experience, you don't need wings. You are omnipresent in such a Body. Wherever you would be, there you are. You need no power to take you there; you <u>are</u> power. You are Omnipotence. You are Omniscience. You are Omnipresent; so you do not need anything to take you any place. That's the Being that you are! But you completely emptied yourself of it for this Divine purpose; and many a time, while wearing these garments -- this "cross," we cry out. It seems so heavy, and all the horrors of the world, and we do cry out asking to be relieved of it.

But you are going to carry the cross for the allotted time. And when the time is fulfilled, then it is going to be split right down from top to bottom; and at the base you are going to see, -- and how on earth can I tell you? Molten gold will take any form. <u>You</u> have a form. You are the observer; and the minute you look at it, you -- the form -- observing the golden, molten state, -- you fuse with it, and then it takes <u>your</u> form. And you go up into Heaven like a fiery serpent. That's the Being that you are!

Let no one scare you, let no one frighten you -- that you've got to do this, that and the other. It's already done! This whole thing is already completed. You are here as <u>members</u> of a Body: <u>one</u> Body sharing in a <u>purposed</u> end. So, when you go back, you are that one Body. You and I actually form the one Body that is God! So, we, the sons of God, came down; and when we rise we are God the Father.

That is the only way we could experience the wholeness -- is by shattering ourselves, becoming fragmented; and then going through the entire journey, and in the end returning, and returning into Unity. And that Unity is God the Father.

So, when we are told, "Stone him to death," -- well, the "stones" are only the literal facts of life. "They took up stones to stone him." We are told at the end, "not one bone of his body was broken." What body? The Bible. That's his external body.

Men have tried through the centuries to change it, and you will find these many editions and they are necessary because overly zealous scribes will add and take from, and add their own little stupid concepts on their theories, what they <u>ought</u> to be. And you will find them among the wisest of men still trying to change the "body"; but in the end, "not one bone is broken," as you are told in Exodus, in Numbers, and in the Psalms: "Not a bone is broken." When they came to him, not a bone was broken.

That means that you cannot change. He did not come to change, to abolish the law and the prophets; he came only to fulfill. So, he fulfills everything in the world. And <u>you</u> are the One spoken of. You are the Lord Jesus Christ!

4-L
S1

Until you actually know it from experience, you dwell upon it. Just dwell upon it. Go to sleep in the consciousness of being Him; and you will know beyond all doubt, in the not-distant future, really Who-You-Are. You will know the truth of the things that I am talking about. Every one will. That is why I am here. That is why I have been "sent."

I have been "called" and "sent" in the same way that Paul said he was called and sent, in the same way the central figure said, "I have been sent, and when you see me," -- if you can really see me, -- "you have seen Him who sent me." You will know the One who "sent" me when you see me, because all will be alike. And yet, no loss of identity, may I tell you? It's not an absorption, losing your identity. No; and yet, the same form, the same, glorious, radiant form that is all-powerful and all-wise. So, that is the Being that you really are.

What does it matter what "Oscars" you got today or tomorrow, or what power in the world of Caesar you seem to exercise? It means nothing, compared to the Being that you really are. Put all your mind and all your soul upon this one hope that it will unfold in the not-distant future within you, for that's the only purpose for it all.

And when this purpose is really revealed to you, -- and I am trying my best to reveal it, -- then everything falls right into place. It gives meaning to the entire picture of life. Everything has meaning then.

If, perchance, you are passing through a trying time, -- I am going to ask a friend of mine, -- she is here tonight, -- to tell another friend, a mutual friend, this statement from Blake:

"There are states in which all visionary men are accounted mad men." [from "The Laocoon"] Then he adds this to that thought: "Read Luke, the 2d chapter, the 1st verse." If you read the 2d chapter, the 1st verse, you will wonder how on earth can he relate that to what he has just said? that "All visionary men are accounted mad men." But if you read the whole chapter, you will see what he is really telling you, that it is on your doorstep. It is the birth of the child. The second chapter of Luke, the first verse, and that is: "The order went out from Augustus Caeaar that all," -- the whole vast world, -- "must be enrolled," -- enrolled, it implies, for taxes. They must now be enrolled, for the order has come.

And read the whole chapter, and you will see where this, now, -- Joseph, because he was of the line of David, he took his wife Mary up to Bethlehem, the city of David; and then while she was there, her time arrived for the delivery of her son. And then the Son is born!

It is preceded by, as Blake said, a form of madness, for he said: "All visionary men are accounted," -- in certain states they are accounted mad men." And then he asks you to read that verse. Blake was not the kind of person who would spell everything out In fact, he didn't spell anything out. He said to his critic, the great Trussler -- The Reverend Dr. Trussler: "You say I need some one to interpret my word. You ought to know that that which can be made clear to the idiot isn't worth my time. And the ancients understood this, and they said, What was too clear could not rouse the faculties to act." [from "Letter No. 5, to Dr. Trussler]

4-L
S1

If you leave it without trying to clarify it, then you will simply stimulate the man to think and rouse his faculties to act. So, he doesn't spell it out; but you read the chapter and you will see what Blake is implying, that a <u>form</u> of madness precedes the birth of the child.

I know, in my own case, -- it goes back quite a few years <u>before</u> 1959 -- I would say, four or five years, that if I shared with others what I was feeling within me at the time, it would be a form of madness. I was talking to an audience of twenty-six hundred on Sunday mornings and turning away over fifteen hundred at the Fox-Wilshire. I took that platform, and here I could feel within me, just as a woman would feel, the struggle of a child within her; but I felt it in my head -- this pulsing, pulsing, vibrant state. Sit down for a moment, and the whole thing is just like a mad, mad state, and I was talking to intelligent people -- I think they were -- who came to hear me, and I was addressing twenty-six hundred and was turning away fifteen hundred; and I took another theater that sat another seven hundred and fifty, and that overflowed; and, yet, here I am like a woman -- a pregnant woman -- almost at the end of her time. That is what Blake is talking about.

I am going to ask my friend to tell her to read that second chapter; and all the symptoms that she is going through now are glorious. They are perfectly wonderful, and I would not raise one finger to stop them or to divert them. First of all, I couldn't. It is upon her. And, so, I tell every one here: until this "birth" takes place, you can't return; but it <u>will</u> take place.

As we are told: "No man can enter the New Age called the Kingdom of God unless he is born from above." And when he is "born from above," it will be followed in this manner: "As Moses lifted up the serpent in the wilderness, so will the Son of Man be lifted up." That comes later. The first act; then 139 days later comes the discovery of the Fatherhood of God; and 123 days later, making it 262, comes the ascent into Heaven like a fiery serpent. And then 998 days later, making it one thousand two hundred and sixty (1,260), comes the descent of the Holy Spirit in the form of a dove. And then the whole thing is over!

And you are now <u>still</u> here. You have borne the fardel (BURDEN) the allotted span, but you are going to be here to tell it; and you will tell it to the very end, and that end will come like this. But you have to tell it to encourage those who are on the verge of it, because every one has to wear the cross for the allotted span. And then at the end, that spine is split in two from top to bottom, revealing -- and how on earth could any one tell it more beautifully than Blake told it at the end of his "Jerusalem" -- almost at the end. And here he is, looking at it, and he says, "Oh, my Divine Redeemer and Creator!" He said:

> "I behold the visions of my deadly sleep of six thousand years
> Circling* around thy skirts like a serpent of precious stones and gold.
> I know it is my Self, O my Divine Creator and Redeemer."

He didn't spell it out. I have tried tonight to spell it out for you; but you see, and you know, it doesn't make sense. It's a form of madness. How can you look at molten gold that is pulsing and alive,

---

* Blake uses the word "dazling."

4-L
S1

and know it is your Self? You look into a mirror, and you will say, "I know that's my reflection -- that's myself." But to look at this that has no form; it is a golden, molten, liquid light; and yet, you know more surely that it is you than you know when you look into a mirror!

And as you know it, you fuse with it. You are now the mold that it takes; and you know exactly what mold you must have been, because the minute you take it, up like a fiery serpent you go into Heaven, and it reverberates like thunder.

So, that is the Being that you are. So, when you read the 82d Psalm, which is the most difficult of all Psalms, -- so claim our scholars, -- how on earth can we interpret it? We can only guess at it.

"But God has taken His place in the Divine Council, in the midst of the gods He holds judgment," -- and now He speaks: "I say you are gods, sons of the Most High, all of you; nevertheless, you will die like men."

So, when one comes into the world and claims what he does, they will take up "stones" and tell him who his father is on earth. "They took up stones to stone him, and he said to them, For what do you stone me? For what good works? And they said to him, For no good works, but for your blasphemy; for you, being a man, make yourself God."

Then he said to them, "Is it not written in your law that I say, You are gods?" Now, he is quoting something two thousand years before; and he is quoting it as though it is taking place now: "I say to you," -- that's what he is telling them, -- "that you are gods, for it is written in your law that you are gods. And Scripture cannot be broken. If, then, he called you gods because you heard the Word of God, do you say that he whom the Father consecrated and sent into the world blasphemes because he said, I am the Son of God?"

"Now, he is telling them that they are the sons of God, but they won't believe it. They claim they are the sons of Abraham, born after the flesh. He is telling them they are sons of God, but they will not know it until they experience that which he has. So, he has suffered these things; and to "suffer" is to "experience the sensations; to know them from actual experience."

So, they took up stones. They say, We know your father and your mother and your brothers and your sisters, and we know all about you; and you make these extravagant claims.

So, that is the Being that you really are. And I cannot tell any one in the world the glory that is in store for them when they are lifted up, and they actually find themselves clothed in that Body, but more beautiful than ever, that they emptied themselves of in order to come down here.

You didn't begin in any swamp! You didn't begin in any little thing called a tadpole. These sre "garments" [indicating the physical body] that you annexed; you penetrated these bodies and annexed the brains of them. But you are the sons of God who did it. And to do it, you can't pretend you are doing it; you had to completely empty

yourself of your glory to take this form of the "cross." And you can't pretend, but you will play it the allotted time. After you have played it to the fullness of time, then you will hear the call.

Now, you here -- a lady called me this week. She said, "I went home last Monday night, and I was thrilled with what you said, but I am disturbed."

I was talking of the betrayer; and here it is Judas, and I was speaking highly of Judas. Well, no one can betray a man without knowing the man's secrets, for "no man knows the secret of God but the Spirit of God." So, if he betrays God, he has to know God! He couldn't betray what he doesn't know.

Then she quotes Mark. Now, again, we find scribes adding to. The same quote that you find in Luke does not quote what Mark does. Mark is basic, granted; but our scribes, in transcribing, they have to build their own little philosophy of life. Luke only claims the story of the betrayal; but the word translated "woe," -- if you look it up in your Concordance, it means: "who, which, what, that." In other words, "Who is that?" The same "that" they are asking about Judas. "What will happen to that man? What is that to thee? Follow thou me." He knew the secret; and till the very end, they did not know the secret. They thought they knew it, but they did not know the secret.

When you read the stories of Scripture, -- and we are told that Joseph was the father; but he disappears when the boy reaches the age of twelve and denies the parents. Well, who is Joseph? Read the genealogy in Matthew. It begins: "This is the book of the genealogy of Jesus Christ, the son of David." Now read the genealogy. Joseph is the father of Jesus, but in the genealogy, his father, -- that is, Joseph's father is Jacob; yet in the dream -- when the angel appears to Joseph in a dream, he said, "Joseph, son of David, fear not to take unto thee Mary thy wife, for that which was conceived by her is of the Holy Spirit." But he addresses him as "Joseph, son of David"; and the book begins: "The book of the genealogy of Jesus Christ, son of David."

But Joseph, in Scripture, is the Dreamer. He is the beginning of the forgiveness of sin. For he said to his brothers in the end of the great plot, which is Genesis, -- at the very end, the 50th chapter: "You make evil against me, but God meant it for good," and he forgave them. That's the beginning of the forgiveness of sin. And he was called the Dreamer. When the Dreamer awakes, he is the Lord Jesus Christ. So, he becomes his own father!

And what was Joseph called in Numbers? Moses changed his name from Joseph -- it's called "Hosea," but "Josea" means "Joseph"; he changed his name from Hosea to Joshua, and "Joshua" means "Jesus"; and Jesus is the Lord God Jehovah. Can't you see the mystery unfolding?

So, here, "Do not be afraid, Joseph, son of David, to take unto you Mary, your wife." So, he addresses him as the son of David; but the book begins: "Jesus Christ, the son of David." But Joseph is the Dreamer, and this comes to him in a dream. He is the dreamer. So, he begins the dream in the 37th chapter of Genesis; and he begins the dream that all the things will come and bow to him, the sun and the moon, and the stars; and then he told his father. And he father said "What! Your mother and I will bow before you?" And the brothers could not

4-L
S1

believe for one moment that eleven stars -- meaning the eleven of them -- would bow before him; and they plotted to sell him into slavery. So, they sold him into slavery, as <u>you</u> were "sold into slavery." You emptied yourself and became a slave. And the Dreamer-<u>in</u>-you is Joseph.

But you are told: "I will raise up out of your body," -- To whom is he speaking? He is speaking to David, -- "When your days are fulfilled and you lie down with your fathers, I will raise up your son after you, who shall come forth from your body." When he comes forth from your body and your name is David, then he is your son. "I, the lord, will be his father, and he shall be my son."

So, Joseph is the dreamer in man; but when he wakes, he is the Lord Jesus Christ. Do you see the mystery?

So, who is that? Not "woe." You and I have certain associations with words. We have the word "suffer"; we think of grief, we think of pain; and all it means is simply "to experience a sensation."

"For joy and woe are woven fine,
A garment* for the soul divine."
-- Blake, from "Auguries of Innocence"

Not <u>all</u> joy, not <u>all</u> woe; they are "woven fine" in this world when we eat of the Tree of Good and Evil. And when we come to the end, and then the Spirit that was trapped willingly is set free by the splitting of the body from top to bottom and it ascends like the fiery serpent, it is set free; and the long-lost rank, which is the Son of God, is restored, -- but now ennobled. He is the Father. He awakes as his father, having gone through the horrors, "bearing this fardel for the allotted time."

---oOo---

* Neville substitutes the word "garment" for "clothing" in Blake's lines.

SALVATION HISTORY -- NOT SECULAR

7 May 1971

When we open the Bible, we are looking, not at secular history, but salvation history. Man, not knowing that, has misinterpreted most of the great truths of Scripture. They are all mysteries, and these mysteries are not matters to be kept secret; they are simply mysterious in character. We will take quite a few tonight and try to piece them together for you, and then tell you my personal experience that will lead you to your own conclusion. You may deny it, but they will leave you to come to your own conclusion.

They asked him, "What is the first and greatest commandment?"

And he said, "This is the first commandment: 'Hear, O Israel, the Lord our God, the Lord is one.' And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: You shall love your neighbor as yourself. There is no other commandment greater than these."

They asked him now concerning adultery and marriage and divorce. Then he goes back into the Book of Genesis, the Second Chapter, concerning man and woman; and he takes the story and says, "Man leaves father and mother and cleaves to his wife, and they become one." It is stated, "and they become one." The two become one. This is God's arithmetic: One plus one equals one. On this level it equals two, but whom is he speaking of? He has just stated the First Commandment: There is only God. There is nothing but God.

We are told in Isaiah: "Your Maker is your Husband. The Lord of Hosts is His name." If "the Lord of Hosts" is His name and it's your Maker, and He is your "Husband," well then, he cleaves to you until you become one.

Now we are told: "What God has joined, let not man put asunder." Well, man makes every effort in the world to separate man from God. We speak of God as "another." We are not conscious of the fact that we are one; and every priest, rabbi and other ministers in the world teach of another; therefore, there is no One.

He is telling us that God, our Maker, is our "Husband." Well, if our "Husband" leaves everything and cleaves to us and we become one, He said, "What God has joined together, let not man put asunder." It hasn't a thing to do with the earthly relationship between male and female. Your true Maker is God, and God is Your "Husband." You will become one! This, I tell you from experience.

The 87th Psalm -- there are only seven verses:

A Psalm of the Sons of Korah. A Song.

87 [2] On the holy mount stands the city he founded;
the LORD loves the gates of Zion
more than all the dwelling places of Jacob.
[3] Glorious things are spoken of you,
O city of God. — *Selah*

4 Among those who know me I mention Rahab and
Babylon;
behold, Philistia and Tyre, with Ethiopia—
"This one was born there," they say.
5 And of Zion it shall be said,
"This one and that one were born in her";
for the Most High himself will establish her.
6 The LORD records as he registers the peoples,
"This one was born there." *Selah*

7 Singers and dancers alike say,
"All my springs are in you."

It will give you such a wonderful, clear picture of it. Let us take it, now, in this form: "And David slept with his fathers, and he was buried in the City of David." Now we are told that David took the "stronghold of Zion," and renamed it the "City of David." We are told the City of David is now called the "City of God." And we are told in this 87th Psalm that "the Lord loves Zion more than all the dwelling places of Jacob." [Psalm 87:2] "Zion," "Bethlehem," "City of God," "City of David," "Jerusalem" are synonymous terms. He loves them all more -- this one city -- than all the dwelling places of Jacob.

We are told that Jacob got his name by first contending with his brother, and then they called him the "Supplanter." He contended with his father-in-law, and he won out. With every one with whom he fought, He won out. And finally he contended with God, as you read it in the 32d Chapter of Genesis; and when at the end he did not give in, the Lord changed his name to "Israel" -- from the outer man to the inner man. "Israel" simply means "the man who rules as God." In other words, God rules. God commands.

Jacob, now, is a completely transformed person; so he prefers the gates of Zion to all the dwelling places of Jacob, the successful materialist -- the successful outer man, with all the great accomplishments of man, but what man has accomplished! He prefers the gates of Zion to all the dwelling places of Jacob.

Now, where is he buried? Well, he is buried in the City of David. It was once called Zion. We are told that he took Zion by going up the watershaft. He went up the watershaft; it seemed impregnable. And he conquered Zion and renamed it the City of David. That is where he is buried. And the City of David is one with Bethlehem, and these two are one with Jerusalem, and the three are the City of God; so here, it is one. Where is Chfist Jesus buried? Buried in Jerusalem. Buried on Golgotha. That's where David is buried.

But David said, "You would not leave my soul in hell, and you have promised you would not let my soul see destruction." You find that in the 16th Psalm. Here, buried in the skull of man,is David. Everything said of David in the Old Testament is said of Jesus Christ in the New.

The 89th Psalm uses the words "of David," -- "my chosen one," "my servant," "the first-born," "Thy Anointed." All these are terms used for Jesus Christ in the New Testament. In the very last book, Jesus Christ, the faithful witness, the first-born from the dead, the ruler of all the kings of earth, -- every statement there is said of David.

"I will make him a witness to all the peoples," as we are told in the 55th Chapter of Isaiah: "I will make David the witness of all the people." We are told, he is the first-born.

Well, here we see in the Old Testament, which is simply an adumbration -- a complete foreshadowing of what's going to happen <u>in</u> man. When it actually comes to fulfillment in man, they don't call him "David" any more; they speak of him then as "Jesus, the Christ." So, here he is called the "Chosen One."

"If he is the Christ of God, his chosen one, let him save himself." That you read in the 23d Chapter of Luke when he hangs upon the cross, and the wise men say, "He saved others. Let him save himself. If he is the Christ of God, his Chosen One, then let him save himself." He is called "His Chosen One." He is called "the first-born from the dead."

Now, let us see what the 87th Psalm tells us. There are only seven verses. He tells us of this fantastic mountain that has been established by God. Then he tells us that God "records as he registers the peoples"; and he says, "this one" and "that one" was "born in her" -- meaning Zion, meaning the place where David was buried. And he goes through, calling the people to be awakened, -- all buried in that one state.

When I stood in the presence of the Risen Lord, after having seen my Angelic Being check off my name, look at me and the book and then simply check the name -- the registered name, -- it's there in the book. This is the time now. Then standing in His presence and answering His questions as He expected it: that Love is the greatest thing in the world, He embraced me. "And the two became one." "He who is united to the Lord becomes one spirit with Him." From that moment on, we are not two.

I had gone a-whoring. I had gone into harlotry, believing in powers <u>outside</u> of God -- believing in this, that and the other. And then in that moment the two became one. And if today some one is afraid of me, as some people say they are, it's only because they are afraid they may believe what I teach. They do not wish to give up a god outside of themselves. They are playing the part of the harlot, though they are virgin. If they have never known man, and if a man has never known a woman -- has never known any sexual act, but believes in a god external to himself, he or she is playing the part of the harlot.

You can be tonight married and be running around all over the world -- either male or female; but if you believe in the <u>one</u> God, -- "Hear, O Israel, the Lord our God, the Lord is one," -- it would have nothing to do with your sexual activities outside of your socalled "earthly" agreement. It hasn't a thing to do with it. So, let no man put you asunder from that which you have been joined to. You have been joined to God if you are faithful to that <u>one</u> God. What is His name? I AM. There is no other God.

"I appeared to Abraham, to Isaac, and to Jacob as God Almighty." That means destructive violence. And you do first appear that way. And it is destructive violence; it comes in the earthquake, the volcano, the storm -- everything. It seems that you are only sheer violence. "I have not appeared to them by my name, the Lord." He appears first by <u>that</u> name to Moses; but he did not appear to Moses as "Father," as

Love. That comes in the end. When the two become one, you are united to Love, -- Infinite Love; and not one person in the world can ever divorce you from that union.

This is God's arithmetic: one plus one equals one. So, in the end, there is only one. There is only God!

Liken this whole thing to an infinite brain, and God the Dreamer; and we the "brain cells" in the mind of the Dreamer. And He awakens us, one by one, and then we unite, and we become the Dreamer. Every one becomes then that One Dreamer that is God, for there is only God. "Hear, O Israel, the Lord our God, the Lord is one." And let no one change this from you and make you see Him as something other than your Self.

When He calls David, it is because He first awakens. He promised David He would not leave his soul in "hell," -- He would not let his soul see destruction. And suddenly it's within you, in your own skull! And the explosion takes place, and here is David.

So, you have kept your promise: "I made an everlasting covenant with David, my steadfast love for him." And so, He kept His promise and he lifted up David -- David, the Son. And when He lifts him up, it is because He first called you and united you with Himself, and you are one with God, -- there is no two now. The two become one. Now David will rise, because he is your "son," because he is God's Son. So, David rises because you have been united with the Lord, and no man can put you two asunder, because you are not two any more. You are one.

So, this is the story of Scripture: one Being; and all this is scattered, though all part of the "brain" of God. And one set after the other awakens. As it awakens, we become one with the Dreamer; and then because He is a father, the son must appear. And the Son calls you "Father." Then you know Who-You-Are.

So, when asked to name the first and greatest commandment, he names that from the 6th Chapter of Deuteronomy. He's only fulfilling what He foretold. "Hear, O Israel, the Lord our God, the Lord is one." Now, love the Lord with all your heart, with all your soul, with all your mind, and with all your might. And now a second I give you: Love your neighbor as yourself.

He takes six hundred and thirteen (613) commandments, two hundred and forty-eight (248) positive and three hundred and sixty-five (365) negative, and reduces them to two positive, -- only two commandments! And the two are really one, for if you love your neighbor as your Self, you are admitting that you are one. For he, if not yet awakened, he will awake; and he is going to be the father of your "son." And if he is the father of your son, then he has to be you! So in the end, there is only God -- nothing but God!

So, the sufferings are simply because of our departure from God. We put our faith in our stocks and bonds, our social position, our everything but being the One whose name we really bear. His name is "I AM." And before I say "I am Neville," I have said, "I am." "I am"; then I say, "Neville."

You say, "What nationality?"

I say, "First I am an American."

You say, "Well, what race?"

Well, I am taught to believe I am a Caucasian; so "I am" first; then "Caucasion."

And the One who said, "I am THAT," He said "I am" first. There is the same name.

And in the end, he is not going to have any one other than David for a son. And I'll tell you, regardless of the pigment of his skin, David is blonde. I don't care what father -- how black he is today, how olive-skinned he is today -- when he actually becomes one with God, his "son" is going to be the blonde, blue-eyed, lovely, ruddy being described in the Book of Samuel.

"Is it not said of him, 'I have chosen one from the house. Go and see him. And then march before him the sons!?"

"Are these all your sons?"

And he said, "We have one left, the youngest."

"We will not sit until you fetch him."

So, they go and bring him because he was, now, feeding the sheep -- feeding the flock. So, they bring him in; and the voice of God said to Samuel, "This is he. Rise and anoint him."

He is called the "Anointed of the Lord." And his father's name -- basically -- is "I AM"; that is what it means. The Son of Jesse, -- "Jesse" is "I AM," and that is the name of God.

First, he is the "Chosen one"; now he is the "Anointed of the Lord." All this is prophetic. And suddenly it comes. So, what I say of Jesus Christ -- everything is said of David; therefore what is said of Jesus Christ is nothing more than a "Christ-ological" reinterpretation of the story of David. It is all true, but it becomes alive in the one; and then you don't call yourself "Christ." You don't call yourself anything, but you do call David, "David."

You are still John, but you know Who-You-Are because if God is the father of David, and you have no doubt in your mind as to your relationship, then you are God. And you do not <u>use</u> the word "Christ." You do not <u>use</u> the word "Jesus." Simply, you are God, and David is your "son"; and that's the story.

But man has been divorced from this knowledge; and every priest in the world still keeps man asunder by teaching what they teach. The day will come, they will not be able to put you asunder from the One with Whom you are joined and have become one. The two become one. "Let, therefore, no man put asunder what God has joined together." And He joins you to Himself; and because He <u>is</u> the father of David, <u>you have to be</u> the father of David.

But unless you actually believe that God is your own wonderful <u>human</u> imagination, and all things exist in your imagination, and all things exist in God, you are still worshiping a god <u>outside</u> yourself;

and you have been severed from your "mate," for your Maker is your Husband; "the Lord of Hosts is His name."

So, any one in this world who sees something other than God as "Husband" -- not only Husband, but one with Him -- whether you be male or female, -- and you can turn to another source for your supply -- another source for your power, then you do not know the Being that you really are! But the day will come, you will be called, and "the Lord registers" -- records --- "the people as He registers them. He will say, 'this one,' and 'that one' were 'born in her.'"

Now, they give it the feminine: "born in her"; so Zion becomes the "mother," for a man is buried, which is really a tomb. The tomb becomes the womb, and out of that womb you are going to be "born." So, Zion, which is Bethlehem, contains it all; and every one is going to come out of Bethlehem. He is born in Bethlehem. Who is born? God is! So, where David is buried, the Father is buried. So, "God Himself enters Death's door with those who enter, and He lays down in the grave with those who enter," and then when you awake after having this dream -- the visions of Eternity, you will see the "garment that the female wove for you" -- this garment [indicating the physical body]. You come out of it completely, and you are "born"; and you are one with God. And the symbol of your union with God is the little child. And the confirmation that you are God comes as David. He is the Son of God, and He is your son. There is no disturbance whatsoever as to this conviction. Beyond any conviction you have in this world, no man could disturb this. You are the father of David, and he is the Son of God.

So, what is said of Jesus Christ as the Son of God, it was first said of David. "He said unto me, Thou art my son. Today I have begotten thee."

So, here the whole thing unfolds in man, and it will unfold in every one, or one "brain cell" will be missing; and it can't be missing. It's an infinite Brain that we actually penetrated by the Infinite Being that was Love. But he first appeared as destructive violence.

Every one seems to think that God is vile: He allows this to happen, that to happen, the other to happen. He always appears first to Abraham, Isaac and Jacob as destructive violence, called "El Shaddai." "El Shaddai" simply means "God Almighty"; and you only see Him in the light of power -- sheer power. So, whenever He appears in man, -- maybe that man's first appearance to those who love him and who follow him, will be as sheer power, but in time, they will see him as Infinite Love -- Infinite Love.

So tonight, take the passages that I have quoted; read them. Read them carefully, and see how they all fall into place like a great puzzle. The whole Old Testament is simply a foreshadowing; it is a prophecy, a blueprint. And then when it is fulfilled in man in the New Testament, he who was called "David, the Messiah" is now called "Jesus Christ." He was called the Son of God; Jesus Christ is called the Son of God. He was called the "first-born"; Jesus Christ is called the "first-born." He is called the King of Kings; Jesus Christ is called the King of Kings. And you will find it all parallels; but here is one foreshadowing, and here is one realizing.

So, in the New Testament, the Old is fulfilled; and we call <u>that</u> one, which was formerly called "David, the son of Jesse," -- we call him now "Jesus Christ, the Son of God." The word "Jesse" means "God." It means "I AM," and God simply means "I AM."

So the whole thing unfolds within a man; and may I tell you? it's all out of the skull of man. The skulls we have here in this world are only shadows of that Immortal Skull that you occupy. But because there can only be one, you will not be less than any being that preceded you in the awakening, because whoever preceded you is one with God; and God is one, and His name is One. Therefore, you cannot be less or more than God; and so when you are joined together, one plus one equals one. In this world it equals two; and that's the division. That's the conflict. But in God's arithmetic, one plus one equals one.

And so whenever you are standing in the presence of Infinite Love, you will answer correctly. You are divinely prompted. You don't have to hesitate for one second. You will say it; and as you say it, you are embraced; and as you are embraced, you are fused; and as you are fused, you are united to the Lord. And "He who is united to the Lord becomes one spirit with Him." So, "one body, one spirit, one lord, one God and Father of all."

So, here is an infinite brotherhood that together form God the Father. And as a father, there must be a son; and the son is David. And David is the symbol of humanity. So, everything comes out, and that Perfect Being stands before you, and here he is -- David!

A friend of mine -- she isn't here tonight; she wrote me a very sweet letter this past week. She said, "I had either a dream or a vision. It was very vivid. I saw a woman who had twelve daughters. In the vision, or dream, I knew the names of each. Eleven of them were born maimed: a foot missing, an arm missing, -- something missing; but one was born perfect, and she was a virgin who gave birth to a son. Her name was Glory. But all the time I was thinking of Mary," -- for she was raised a Catholic and raised in the tradition; she was thinking of Mary, but her name was Glory -- which is God Himself, as we told you last Monday: "I will make my glory to pass before you; and when <u>I</u> pass by," -- therefore "my Glory" and "I" are synonymous. So, her name was Glory, and she was perfect.

"And every one wanted to know who was the father of her son. And all the townspeople tried." She said, "I knew it, and she -- Glory, she knew it. But we wouldn't tell, because they didn't ask us. And then some one said, 'David is the father of the child.' Then some one came forward and struck him on the head and knocked him down; and others came with knives, and he simply cried out because of the blow, and the two knives that they pierced into him."

And then she awoke, and she wondered, "What on earth could this be? because I can't conceive in my rational mind that I would ever want to kill David."

Well, all dreams are egocentric -- all dreams. You are the dreamer, and the dreamer is God. It's telling you a story. It's a glorious story that was revealed to her. Here, "twelve" means either governmental order on earth or in heaven, but it's "order." Here is the one now, and the one's name is Glory, and she brings forth a son; and no one

knows the Father. The search of all in this world is for the Father, -- to find the identity of the Father. And they would kill the son -- the only one who could reveal the Father. For no one in this world will ever reveal you as Father, -- my words cannot convey the conviction that is necessary to reveal it. It takes David himself to reveal it.

I could tell you from now to the ends of time that you are the father of David; but until the actual experience is experienced by you, you cannot have that surety. So here, the destruction that is still the old habit crying out to destroy. That's why I said earlier, "Why do people fear me?" She feared me recently greatly, and thought me evil, because they are afraid they may believe me.

So, in the dream that followed this only a few days ago the crowd, called the "townspeople," struck him over the head and knocked him cold, and then he cried out because of the pain. And when he cried out because of the harshness of the knives that went into him, she wondered, "Why should I" -- The rational mind? No; the rational mind would not want to destroy David. But she's not dealing with the rational mind. She is dealing with something deep within her that has been actually planted in her from childhood. It's a difficult thing to overcome prefabricated misconceptions of the great mystery of Christ. But I tell you, he is David; and you are the father of David, and therefore you are God.

So, who is the father? God is the Father. But whom do they kill? They kill the son. The Father is invisible. They do not kill the Father. They always kill the Son. So they attempt to rub out the son, and that is told us in the great prophecy -- or the parable, I should say -- when they killed all the servants that came, one after the other; then he sent his son. And they took the son and said, "He is the heir. If we kill him, then we have the estate"; so they kill the son. And what then did he ask when the father -- the king himself comes, what would he do to these servants, because they can't kill the father. The Father is invisible, made known only by the Son.

So, they didn't kill him. The attempt to kill him was made, but they did not kill him. But it has a lovely stride in the right direction, as far as this lady is concerned, because only a few weeks ago she was turned completely against the speaker because of something -- a disturbance which must come to all of us in the household; and I became, in her eyes, an evil person -- an evil spirit, an anti-Christ. Well, yes; I am completely anti-Christ as the world accepts Christ. I have been sent to betray the true Christ. And I'll tell you who he is. I've told you who he is.

So, everything I have said about David -- read it in the New Testament -- it is said of Jesus Christ. What did he say? "I have come only to fulfill Scripture." So what being am I fulfilling?

Well, was it said of David that he was the "first-born"? Now it's said of me, but it must be David that I am fulfilling. Was it said of him, "He is my Chosen One"? That is said of me. I am the "Chosen One."

Was it said of him that "he is the Anointed of the Lord"? Well, my first words in Luke, after the temptation: he goes into the synagogue as was the custom on the Sabbath, and they passed him a book; and when

he opened to the page called the 61st of Isaiah, he began to read it: "And the spirit of the Lord God is upon me. He has anointed me." To "anoint"? They anointed David; and as they anointed David, what did they say? Read it in the 16th Chapter of First Samuel:

"And so the spirit of the Lord came mightily upon David from that moment forward." He is quoting the 61st Chapter of Isaiah; but it is David who precedes the 61st Chapter of Isaiah, and they came under the orders of the Lord, and they came to David; and then Samuel turned to the father, Jesse. "Are these your only sons?"

He said, "No; there is the youngest, but the youngest is tending the sheep."

"Bring him in."

Then the Lord spoke, "This is he. Rise and anoint him." And then Samuel took the oil and anointed David in the presence of his brothers, and "the spirit of the Lord came mightily upon David from that moment forward." So, in the New Testament in the Book of Luke, as he actually began the ministry, as you are told, -- he came out of the wilderness where he ignored all temptation and he would serve only God. Then he took the book and opened it up and he said, "The spirit of the Lord is upon me." So, he has anointed me. That is how he begins his ministry -- actually quoting the words said of David in the 16th Chapter of Samuel -- First Samuel.

And you take every claim made of him -- the King of Kings, they said it of David. He was the Shepherd; they said it of David: "He is my shepherd." And now the whole thing is fulfilled; and the only one that stands before you, and he is not called Jesus Christ, I tell you. You are the Lord Christ Jesus, who is God-Awake-in-you; but because he is Father, there is a son, and the son remains David. So David calls you "Father." And you know you are his father, and you know he is your "son." There is no uncertainty whatsoever between you and your son. This relationship is forever.

So, He wakens cell after cell after cell. It's only Himself. God is waking, and there's nothing but God. So in the end, we are all God! But it takes all of us, completely awake, to be God the Father.

Now you dwell upon these passages and try to put them together, and take what I've told you concerning my own experience standing before the Risen Lord -- Infinite Love. And here we become one. We were two. I stood before Him. I was one, and He was one. Then I answered Him correctly: "Love." When he said, "What is the greatest thing in the world?" I said, "Love." And Love embraced me, and we fused. We ceased to be two; we are one.

And now, when he sends me into the world, "he who sees me sees Him who sent me," if you see Me. Then you see Him. But if they do not see Him, they will put you out of the synagogues. In those days they were called synagogues; today they are called churches -- places of worship. They will put you out, excommunicate you. In fact, they will "kill" you and think they are doing God a service, because "they know neither my Father nor me."

If they only knew my Father, they would know me, for He Who "sent" me has never left me. And if you see me, you will see my Father. But

you can't see my Father through this garment of flesh and blood. Therefore, you can't see me, because we are one.

[Following the Silence]: Now, are there any questions, please?

QUESTION BY A LADY: You say you can tell us what we have to experience. What do you recommend as the easiest way to experience -- the technique, or the way we enter this experience?

NEVILLE: That question was asked in this manner in Scripture: "Lord, what must we do to be doing the work of God?"

He said, "Believe in him whom he has sent."

It may not seem rational; it may not seem anything that you could use for Caesar's world, but "believe in him whom He has sent." He does teach a very simple law how to cushion the blows -- the inevitable blows -- of Caesar's world, which I will try to explain on Monday.* I can't go on forever along one line; so on Monday I will take up that aspect of it, but it is secondary to this. This is the important thing. For if by that law you gain the world -- change everything, as I said tonight; but they used words of Scripture, which -- unless you understand Scripture, you would not see it, where He liked the gates:

> "And the Lord loved the gates of Zion
> more than all the dwelling placed of Jacob."
> [Psalm 87:2]

"Jacob" signifies this whole vast world and all the comforts that you could, by the use of law, as he did, -- he used the law wisely. He deceived his father-in-law by using the wonderful technique of putting popular things -- these things, like poplar trees before the female animals at the time of breeding. And naturally, when the bulls came through to sire the cows, they were looking at these stripes. And he made a deal with his father-in-law that the offspring that had stripes or spots all belonged to him, and those that were not -- and the father knew that that's an easy thing to win, for the simple reason he had all the brown cows -- all of one color. And Jacob put different stripes on the foals and spots on the foal; and as they came up to be sired, that impression of that moment of intensity, they would reproduce in themselves what they are looking at. So, man always becomes what he beholds, especially at the moment of creation.

So here was the creative act; and Jacob outsmarted his father-in-law, Laban, and got all the cattle. So when they brought forth, not brown cattle as they should, they brought forth spotted and striped cattle. So, he used the technique of mine to outsmart all of them: his brother Esau, his father-in-law, those in battle; and then at the end, the Lord changed his name from Jacob to "Israel," the man who rules as God."

But he liked the gates of Zion, where all are buried, including his one son David. Now bear in mind the words: "And David slept with his fathers," -- it's plural: "David slept with his fathers, and was buried

---

* See "Who God Really Is" (also titled "Step into the Picture," 10 May 1971

in the City of David." That is in Second Kings, the 10th verse: "He slept with his fathers," -- the will of the fathers, but only one son.

And we, the Father -- we are individually the father of that one son, because there is only one God. It takes all the "fathers" to make the Father!

---oOo---

Neville 02-12-1968

SALVATION HISTORY

It is God's purpose to give himself to you as though there were no other! And when He does, it will not be you and God, but you as God! Although it seems impossible for the God who created the universe and all within it, to give himself to one who is born in time and will die in time, it is true.

Ask a devoted Christian who knows his Bible if he believes in Jesus Christ and thinks of him as the Lord; he will answer, Yes. Ask him if he believes that Jesus was referring to the creator of the universe, when he said: "I and my Father are one, and when you see me you have seen the Father," and again he will agree.

Do you believe that scripture is the word of God which is true and its truth cannot be broken? That Jesus said no one could enter the kingdom of heaven unless he was born from above, and he is in heaven now? Then Jesus had to have been born from above, would he not?

Did he not say that he encountered David in the Spirit, at which time David called him "Lord"? And did not David say: "I will tell the decree of the Lord, he said to me, 'Thou art my son, today I have begotten thee.' "? If David called him "Lord" in the New Testament, and the Lord called David "son" in the Old Testament, are they not father and son?

Although year after year man has sacrificed the blood of an ox or lamb without changing his consciousness, Christ's supreme sacrifice (as told us in the 10th chapter of Hebrews) is by splitting the curtain of his own body from top to bottom, and taking his own blood into the Holy of holies. And did not the Holy Spirit, who he knew to be himself, descend upon him in the form of a dove and remain there?

Do you agree that a man's history is made up of all of the events he has experienced? And if Jesus Christ has experienced everything I have mentioned, do they not constitute his history? And you agree he is the Lord? Then I say: only when salvation history invades time, will man really know the meaning of life, in time!

As you walk in time, human history is yours; as you are born and die, restored to life you die, only to be restored and die again. Human history goes on forever, until salvation history invades time and becomes the individual's autobiography. And if the history of the Lord Jesus Christ becomes your history, are you not the Lord?

In human history all things begin and end in time. Things appear, they wax, wane, and disappear, to pass through nature to eternity - until the history of salvation invades time and redeems the individual, allowing him to experience salvation history as his own.

Salvation history, belonging only to eternity, takes God's creative power up from eternal death (called time) to enter the kingdom of heaven and everlasting life. That's how God - having become Man - raises the individual to the level of being God.

Now, I did not ask these questions to test your knowledge of scripture, but to find another witness. That which is recorded in scripture is an external witness of my internal experience. Therefore, who am I other than the Lord Jesus Christ? This is my destiny, as it is yours.

Although limited while I walk the earth, when this limitation is taken off I - who have found God to be my very self - will join that one body, one Spirit, one Lord, one God and Father of all. Having experienced the only history of salvation, I know I am He! Although this experience is uniquely mine, it is not exclusive. Everyone will have this invasion and experience the history of salvation, for that is how God gives himself to man, that man may become God.

A man's autobiography is his own personal history. When the autobiography of Jesus Christ was experienced as recorded in scripture, was it believed then? No, because the individual was known by those who heard his story. They knew him to be the carpenter's son. They knew his brothers and sisters, and could not understand how he could claim to have come down from heaven. To claim God as his father, yet be one with him.

But I tell you: God invades time in order to fulfill his own prophecy, for the Old Testament prophesies all that man must experience in order to be redeemed. The New Testament then tells how the story of redemption takes place.

How can an infinite being give himself to finite Man? (By Man I mean generic Man, male/female.) By fulfilling the history of salvation spelled out in the New Testament as the story of the life of Jesus Christ. It is recorded that his birth was from above. That he encountered the one whom the Lord declared to be his son, thereby establishing his Fatherhood.

A son must have been fathered, or he could not be; and if you are a father, you must have a son. God the Father prophesied in the Second Psalm that David was his son. As that son, you experience the major events in the life of one called Jesus Christ, making the history of salvation your autobiography. Only then do you know that you and God the Father are one. Believe me, and salvation history will be yours.

John tells us that those who heard salvation's history and would not accept it, departed never to walk with him again. (John 6) Why? Because there were still things for them to experience in the world of time, sadness, and death.

Every loving relationship will one day dissolve and vanish as one goes through the gate called death. The British Empire ruled for over three hundred years. Now only England is left, and it only the size of New York City. We are living in the day of the complete dissolution of the British Empire, seeing it dissolve right before our eyes Their literature and art will last, yet even that will have its day and vanish.

Although this enormous power called America believes it cannot die, it will; for this is a world of death. Individuals, families, countries, and traditions, will die in time; and the only solution is God's plan of salvation -

which is in eternity.

Eternity is qualitative, not quantitative. It does not describe duration, but creation. In this world all things come to an end. In our country right now there are individuals who have an excess of two billion dollars and are trying to increase it. Their billions cannot buy happiness; and in the not distant future they will depart and leave their money behind to be wasted by those who did not earn it.

This is a world of time, where all things begin and end. Although death appears to be, there is none. Those who remain, experience their death; but to themselves they do not die. Instead, they are restored to life in a young body with nothing missing. There they will get older and eventually die, to be instantly restored - again unaccountably new - in a terrestrial world like this one, to go on and on and on. That's restoration; but the birth from above is something entirely different. That occurs when infinite God gives himself to the individual. He does it by inserting his story of salvation into time, possessing the individual, then unfolding himself from within, fulfilling salvation history.

The Bible is an incredible story of how God became man that man could become God. The history of God contains eternity, which has neither beginning nor end; therefore, salvation history is forever taking place. God's will must be being done absolutely and continuously, because it is eternal.

When the history of salvation invades you, individually, you will awaken from a long, long sleep to find yourself being born from above. The symbol of your birth as that of a little child wrapped in swaddling clothes will be there, as well as the witnesses. Even then it seems incredible, as you hold the child in your arms - just as scripture states a child was placed in the arms of one called Mary. And if the child is a symbol of the savior, who is the Lord God Jehovah; are you not your own savior?

Coming down to earth, God invades the world of time and lifts you out of time into eternity. Then you will return for a little while, where your glory is hidden by the garment you wear. You will tell your experiences to those who will listen, until that moment in time when you depart never to return again.

No one should gloat about this, as everyone will rise as the same being. There is only God, redeeming Himself into the one body, one Spirit, one Lord, one God and Father of all; and you will know that you are He!

This glorious, spiritual story doesn't make sense to man, so he believes it in a physical way. And when it is told from experience, few will listen; and even those who do will not understand. Don't expect them to. Just tell it, and leave the thought as a seed for them to dwell upon and maybe begin to hunger and thirst for understanding.

You see, God has already put eternity into the heart of every man. And when the time is fulfilled, He adds a thirst that only eternity can satisfy. So when you tell God's word, and there is no interest, it is because the hunger has not come upon them. But the day will come when God will send a hunger - not for bread or a thirst for water, but for experiencing the word of God; and not a thing can satisfy that hunger but an experience of God.

In order for such an experience to happen, God must invade time and possess you. Then you fulfill salvation's

story, as everything said in scripture is experienced by you. Having come into the world - and fulfilling scripture - you will interpret Moses, the law, the prophets, and the Psalms, as things concerning yourself; for you will discover that the events recorded as happening to Jesus Christ, have happened in you.

Remember, not every word of scripture is significant. Like a letter you write, not every word has significance; but there is meaning, a purpose to your written word. When salvation history invades you, the meaning of scripture will be known from experience. Using the law of Moses and the prophets and the psalms, you will interpret in all the scriptures the things concerning yourself, knowing you are the Jesus Christ of which scripture refers.

The Bible ends on the 20th verse of the 22nd chapter of Revelation with these words: "Come, Lord Jesus." The last verse: "The grace of our Lord Jesus be with you," is only a benediction.

With the words: "Come, Lord Jesus," you are inviting Him to come, possess you, and unfold the history of salvation within you, so that you will no longer identify yourself with the body of flesh you wear, but become the very being you are seeking! And when that happens, although you will continue to walk the earth with all the weaknesses and limitations of the flesh, you will know who you really are.

Take my message to heart and dwell upon this - the only salvation! Every day, tens of thousands will die either violently or naturally, to discover that they have not died to themselves. Their body will be physical and their world terrestrial. There they will love and marry as they did here, for it is the same age, and therefore the same world as before!

When Jesus was asked: "Did not Moses say that if a man married and had no offspring and died, his brother should take her to wife and raise up a family for his brother? If he did this, whose wife would she be in the resurrection?" And Jesus answered: "You do not know the scripture. In this age man marries and is given in marriage. But those who are accounted worthy to attain to the age of the resurrection neither marry or are given in marriage; for - being one with God - they can die no more." In the resurrection, the son of God is one with God; for the Father and the son are one!

After your resurrection from this state of death, you no longer marry, or die, but until then you will continue to fall in love, marry, get old, and depart. They have cemeteries there too, making money or people who own them by burying things that do not die.

If you and I had gotten in on the ground floor of Forest Lawn, we would be millionaires by now. All those people do, is play upon the gullibility of people; because no one who dies ever goes there. You might just as well take off the clothes you are now wearing, take them to Forest Lawn and bury them in a box. It's the same thing, because you wear your garment of flesh and blood just as you do a suit of clothes. But in this age a box must be purchased to put the garment in so that people can make a quick dollar.

Yet the being who wore the garment is the creator of the world, and instantly created a new one to continue life as before. Now, wouldn't it be horrible if life like that went on forever? Well, God in his infinite mercy invades time and redeems man in the one body of the Lord Jesus Christ!

Claim you are as free as the wind! Live nobly in your imagination. Dwell upon all the lovely things in life for

yourself and others, as there is no other. Without loss of identity, you are going to know you are the one God who created and sustains the world.

You will know you did not begin when you came here, but have been traveling for unnumbered centuries. You have done violent, horrible things; yet God in his infinite mercy has re-moved their memory so that you could live with yourself. And in the end, when God invades you with the eternal history of salvation, all of your past will be forgiven. It will be wiped out as though it never was. And you will be redeemed with no memory of the horrors you knew in this world of time.

All things begin and end in time, but there is no beginning or ending in eternity. It just is! The history of Salvation was not composed by God. It was always so. It was His plan to be inserted into time and redeem humanity!

Now let us go into the silence.

15/S1

SECRET OF IMAGINATION *

21 June 1971

I thought that this last week should be both practical and idealistic. So we will start on the practical side. He said: "Think not that I am come to abolish the law and the prophets. I have come, not to abolish the law and the prophets, but to fulfill them." [Matthew 5:17]

Now, the One speaking is now present within you. When He awakes, you will hear these words. You will find them to be <u>your</u> words. That One is your own wonderful <u>human</u> imagination. That One is God!

Imagination is the basis of all that is. What is now proved to be true, as far as we are concerned, was once only imagined. Think of something in the world that is now to you "real" that wasn't first imagined. So, the secret of imagining is the secret of God. And so:

> "The secret of imagining is the greatest of all problems, to the solution of which every one should aspire, because supreme power, supreme wisdom, supreme delight lie in the far-off solution of this mystery."
>
> [Douglas Fawcett, author of "Zermatt Dialogues" and "Oberland Dialogues"]

I can acquaint you with it and then leave you to your choice and its risk, because everything in the world is created by this power. He said:

> "I kill and I make alive;
> I wound and I heal;
> and there is none that can deliver out of my hand." [Deuteronomy 32:39]
>
> "I create the light and make the darkness;
> I create woe and I make weal." [Isaiah 45:7]
>
> "I, even I, am He,
> and there is none that can deliver out of my hand."
> [Deuteronomy 32:39]

That's your own wonderful <u>human</u> imagination. Well, there are secrets to this power, and you and I might experiment. We try to discover the secret. As we discover the secret of imagining, we are discovering the secret of God. So, God and imagination -- the <u>human</u> imagination -- are synonymous terms. They are interchangeable.

So, when we read that "If we know that He hears us in whatever we ask, we know that we have obtained that which we requested of Him." [I John 5:15] If we know that He hears us in <u>whatever</u> we ask -- no restraint. Now, you may sit down and commune with what you think to be "another" then yourself; but because there are billions of us in the world, and there is but one God in this fabulous universe, you might wonder if He hears you. But you have no doubt in your mind if you identify God with your own wonderful human imagination that He hears you!

* Imagination — the Basis of All that Is
(Title inside, Invited Man)

Can you believe that your own wonderful human imagination is God? So, when you sit down, as told us in the Fourth Psalm:

"Commune with your own hearts upon your beds, and be silent."
[Psalm 4:4]

He hears you if you commune with Self, because you believe that communion with Self was communion witn God. Can you, now, assume that you are the one that you would like to be? Can you assume that one that you love is as you would like her -- or would like him -- to be? Can you really believe that you are answered?

I do not expect tonight that after a certain conception the child will be born tomorrow.

"The vision has its own appointed hour,
it ripens, it will flower;
if it be long, then wait,
for it is sure, and it will not be late."
[Habakkuk 2:3, Moffatt's translation]

A little child takes nine months, a lamb five months, a chicken 21 days, the elephant -- so they tell me -- a year or more; a horse, a year anyway. So every conception has its own appointed hour; it ripens, it will flower. If it seems to you long, then wait. It is sure; it will not be late relative to its own nature. So, can I now commune and expect that my communion with Self is communion with God? Can I dare to assume that I am exactly what I want to be? Can I dare to assume that I am where I want to be, even though at the moment my reason denies it, my senses deny it? Will it work? Well, it costs you nothing. Try it! It doesn't cost one penny to try it.

As you are told: "Come, buy wine, buy milk, without money, without price" [Isaiah 55:1], -- and take it. It doesn't cost you one penny to dare to assume that you are where you would like to be, though at the moment reason denies that you are.

Now, I am telling you what I know from experience. When I didn't have a nickel and desired a trip that would cost me well in excess of one thousand dollars, I dared to assume that I was where I would like to be; and I viewed the world from that assumption. Instead of thinking of it, I thought from it. Then I thought of where physically I was, and I saw that place in my imagination two thousand miles to the northwest of me. And I slept in that assumption. And then in a way that I did not consciously devise, -- I had no way of knowing how it would ever work; but in a way I did not know, it unfolded; and that assumption hardened into fact.

On the strength of that, I tried it again and again; and when it worked, I began to teach it. I began to tell others that their imagination is the cause of the phenomena of life. This was long before I realized the Promise as we call it in Scripture. This was only the Law.

So, we are told:

"Blessed is the man who . . . . . .
delights in the Law of the Lord. . . . .
In all that he does he prospers." [Psalm 1:1-3]

He didn't say if it was good for you; he left that entirely up to you to make the decision. You could choose something that may be horrible in time. You choose it without contemplating consequences. But he tells you your imaginal act is a fact.

Now, as He awakens within you, He reinterprets the Law. He can't change the Law. He interprets the Law. Instead of abiding by the external traditions of our fathers, He tells us what the Law really is when He awakes within us.

"You have heard it said of old, 'You shall not commit adultery'; but I say to you, Any one who looks lustfully upon a woman has already committed the act in his heart with her." [Matthew 5:27,28]

He tells us that the restraint of that impulse is not enough. The act was committed at the moment of the imaginal act. I may contemplate the consequences and be afraid -- my reputation would be at stake if they catch me. But at that very moment of the imaginal act, that was the fact. That's how he interprets the Law.

Well now, no one can stop you from imagining. No one can stop you from imagining that you are secure; but you may say I have no one in this world to whom I could turn who would leave me a penny, and I have no money. I am beyond the age where they would employ me. And you could give yourself a thousand reasons why it could not be. He is not asking for any reasons. Can you imagine? Well, who can stop you from imagining? That's all that concerns the Awakened Man within you.

Can I dare imagine that I am what I want to be? Well, I can. I've done it unnumbered times. I've done it successfully for many that I love dearly and many that I do not know. I have failed often, too; but the failure is in me, it is not in the Law.

Imagination plus faith is the stuff out of which we make the world. We are told all things were made in this manner. "He calls a thing that is not seen as though it were seen, and the unseen becomes seen." [Romans 4:17] And when I come to Him, I must believe that He exists, and that He rewards those who believe in Him. I must have faith in the imaginal act.

If tonight I can stand here and simply quietly imagine a state and really believe that I am in communion with God when I did that and that my imaginal act is God's act, -- it's not something other than God, -- and go unconcerned as to the result, the results will follow me. For that imaginal act was causal at the moment that I did it. The effect when it appears, -- I may try to trace the effect to some physical cause and give all credit to a physical cause. I tell you: Every physical effect has an imaginal cause, and not a physical cause. A physical cause only seems; it is a delusion of our fading memory.* We do not remember when we imagined it.

---

* A paraphrase from "Milton" by Wm. Blake:

> "Every natural effect has a spiritual Cause, and not
> A natural, for a natural cause only seems; it is a Delusion
> . . . . . of the perishing vegetable memory."

In this audience tonight, -- and he may not even remember when he did it, -- is my dentist. I went to him in great need of a lot of work, but I have had dentistry all over this country and in London and Barbados, but it all was horrible. I was always on the move. I was with the theater. Getting in town for a week, what could they do when I needed such work? They patched me up. So, I met him. He gave me a complete job because I was here -- living here then.

When one day a tooth gave way which was an anchor tooth, he said to me quite innocently, whether he remembers it or not, "When I saw your mouth and did this, I said to myself, 'This tooth will last thirteen years.'"

It was thirteen years. Had he only said 25, but he didn't think I would live that long! So, thirteen years -- out came that anchor tooth, and therefore a complete restructure of my entire mouth. He set it in motion. Whether he remembers or not, he said, "This is going to last thirteen years." He didn't tell me; he didn't have to tell me. That was <u>his</u> imaginal act. I was only the victim of his creative power.

Now, I am telling you: <u>Don't take anything lightly</u>. You are creating morning, noon and night. Your imaginal acts are <u>God</u>'s acts, because your imagination <u>is</u> God! And there is no other God.

"God [actually] became as we are," -- became man, -- "that man may become God." [Blake, from "There Is No Natural Religion"] And He has set up within Himself -- in man -- a series of events which He will now unfold within man, which the one in whom He unfolds will know He-Is-God. He calls it "giving glory unto man."

> "I will not give my glory to another," he said.
> "I have tried you in the furnace of affliction.
> For my own sake I do it, for my own sake,
> for how should my name be profaned?
> My glory I will not give to another." [Isaiah 48:11]

God's glory is God, as told us in the 33d Chapter of the Book of Exodus. "I will make my glory to pass before you." [Exodus 33:19] And "I will cover you until <u>I</u> have passed by, . . . [Exodus 33:22] So, "my glory" is equated with the "I" of God, for His name is I **AM**. He cannot give His Glory, which is Himself, to another. So, in becoming man, He puts man in the furnaces. But then read the story carefully: "He took upon Himself all of my infirmities and bore my diseases." Who else suffers?

I will say, "But <u>I</u> suffer." Well, that's God. "But <u>I</u> am feeling it; He isn't." That is no "he"; His name is I AM. So, <u>I</u> feel the pain, <u>I</u> feel the infirmity. <u>I</u> feel the diseases. That's God! So, the fool says in his heart:

> "There is no God, nor Son of God
> That Thou, O Human Imagination, ... art all
> A delusion; but I <u>know</u> Thee, O Lord, when Thou arisest upon
> My weary eyes, even in this dungeon, and this iron mill . . .
> Thou also sufferest with me, although I behold Thee not."
> [Wm. Blake from "Jerusalem"]

I do not behold imagination as I behold an object in space. I am the Reality that is named "Imagination"; but I cannot actually see it as an object in space. I see the results of my imagining, but not the Being imagining it, for God is invisible.

Then the Voice replied, "Fear not! I am with you always."

Can I ever get away from imagining? If I fall asleep now and I start dreaming, what is dreaming but imagining? When I awake, He is still with me, and I am still imagining. " . . . . . I am with you always."

" . . . . . I am with you always,
Only believe in me, that I have power to raise from death
Thy Brother who sleeps in Albion." [Blake, from "Jerusalem"]

This comes, now, to the Promise that He made to all of us. His Promise is to give Himself to us, as though there were no "others" in the world, -- just you, because in giving Himself to you, there is no "other." The whole vast world is "yourself pushed out." Everything in the world is "yourself pushed out," and you manipulate it by your imaginal acts -- everything in the world.

Now, the first act begins with the Reaurrection. It's not outside of you, in spite of what you've been taught. The day will come, you will rise within yourself. And that's the only God that was ever resurrected, Who will ever be resurrected. It's not another; it's you. And when you rise, there is no one on the outside. It's all you. And you are rising in the only tomb in the world where God was ever buried, and that's your own skull. God is buried in the human skull, and that's where He rises. And when He rises, as foretold by His own words in Scripture, he is "born." Resurrection begins the act. That same night, you come out of the tomb, which is your skull, and you are "born from above," -- not from the womb of woman where the "garment" was born; you are "born from above," -- born of God. "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." [John 1:13] In other words, you are Self-begotten!

God begets Himself. As told us in the Epistle to the Hebrews: He is"bringing many sons to glory" [Hebrews 2:10], but the sons are numbered. Every one born of woman is that "son of God," as told us in the 32d Chapter of Deuteronomy: "He has set bounds to the peoples of earth according to the number of the sons of God." [Deuteronomy 32:8]

But you will say, "But look, there are three billions in the world." So, what's that? "I will make them more numberous than the stars, more numerous than the sands of the beach" [Hebrews 11:12]. Well, count them. You can't count the stars. We estimate them to be trillions and trillions. These are the "sons of God," -- bringing each that He chooses. He didn't bring all together. He brought a certain number, and that certain number he calls the "second son." The "second son" is represented by this fabulous number. The first son is still waiting to come out. He complains because the second son went berserk -- went amuck and used his power unwifely. Then he came to his senses and returned to his Father, and the Father embraced him and gave him the authority of Himself. He gave him the ring, the robe, the fatted calf -- everything for the one who went out and came back to the Father. For His gift is

the gift of Himself to you who came out. "I chose you in me before the foundation of the world." [See Ephesians 1:4] That's what we are told.

Let the first son complain. He will complain and complain: "I served you and you gave me nothing," -- not even a kid. He said, "My son, all that I have is yours." But the most fabulous gift in the world, or possession in the world, is without meaning unless there is a knowledge of it and a readiness to use it.

Going out as we did, we become aware of our possession; then we can use it. Unless we went out into the world and misused it as we have done, we could not become aware of this power that is our own creative power -- our imagination.

I saw it so clearly one night. Here I am in this fabulous field of sunflowers -- huge, lovely sunflowers. Each sunflower was a face -- the human face, but they were all anchored in the earth. And I walked up and down among the sunflowers. They moved like an orchestra moves; they all moved in unison. If one smiled, they all smiled. If one didn't smile, no one smiled. They simply followed like an orchestra. If one bent over, they all bent over. And every one did what the whole did. They automatically did it. And I felt, though I was alone -- I could walk up and down; they were anchored, -- they couldn't do it. I felt that I was freer, limited as I was, than all of them put together, beautiful as they were -- these sunflowers were human faces, but they had not gone out.

I was once a part of that infinite garden -- not aware of what I possessed; and my Father chose me in Him "before the foundation of the world," and I went out, to go through "hell" in this world, that I may become aware that "All Thine are mine." To become aware that all that is God's belonged to me, I had to go through the furnaces of affliction. And having gone through the furnaces, then He awakes within me; and He tells me how I will know He has awakened in me.

He set up in the beginning the result of the experiences of humanity, and that result is a "son." And the son is called "David." And when I find him, I will know he is my son, and I will know the 89th Psalm: "I have found David. He has cried unto me, Thou art my Father, my God, and the Rock of my Salvation." Well, I've found him, and he cried these words to me, and I knew exactly who he was; and I knew then Who-I-Am. Until then I did not know I was one with God! He is God's Son -- God's <u>only</u> Son. Now he's <u>my</u> son!

I tell you, you are going to find him, and he will be <u>your</u> son; and because he is <u>my</u> son, you and I are one. How can he be <u>your</u> son, and I know he's <u>my</u> son, and you and I not be one father? So, we are told, "There is only one body, one spirit, one lord, one God and Father of all." So, in the end, there will not be Greek and Jew, bond and free, male and female; but only -- all one in God. And you will be that God! So, this is the Promise that He made.

Now when I read the Bible, I take all the related parts of the Promise and put them all together, for all these things put together will find their fulfillment in you. All His Promises find their "Yes" in Him, as you read it in Second Corinthians: "All the promises of

God find their Yes" -- their fulfillment -- "in Him" [II Corinthians 1:20, R.S.V.]. So there are 39 books; together they form one Book; but the context, which means the meaning of it, you will find scattered over the 39. He pulls from this, from that, from the other, written over the centuries, and pulls it into one pattern, for Christ is the Pattern Man. That pattern is buried in man. It's the only Christ in the world. When the pattern unfolds in man, it unfolds in man as the man in whom it unfolds.And then he knows Who-He-Is. And he has no doubt in his mind as to who he is. He is the Lord spoken of in Scripture. And that Lord is God the Father. And the whole thing unfolds within him. But he does not abolish the law that he gave; he explains the law as a psychological law and not a physical law.

But if I long after some one, at that very moment the act was committed. I state it boldly. I state it boldly, as my dentist stated it boldly. It was committed. So, I went blindly on enjoying everything that he did. It was perfect. And suddenly comes a little bleeding thing which no one could stop. Out comes the tooth. He set it in motion the day he satd to himself, -- not to me: "It will last thirteen years." I checked it; it was thirteen years.

So Blake said in his wonderful "Jerusalem": "Oh, what have I said? What have I done, Oh, all-powerful human words?" For the word of man is the word of God! "And the word shall not return unto me void, but it must accomplish that which I purpose and prosper in the thing for which I sent it." [Isaiah 55:11]

But man forgets his word. Then it comes up and he looks for physical causes for it. Now he'll start searching. Do you know what? Well, "Your system is run down." You have fever? Did you have so-and-so? And you ask a thousand questions of the one: Did you have so-and-so? You said, No, no, no. No one thinks of that moment when the word went out. Well, the word goes forward, and it cannot return unto us void. It must accomplish that which we purposed and prosper in the thing for which I sent it.

I can see my father now back in 1919. There were ten of us: nine boys and a girl. He was a ship chandler. He had a grocery story, a liquor store and a meat store -- a regular little grocery, and he supplied ships; and the ships were bringing the boys back from the first World War, and they would tell him all kinds of stories.

At dinner he would say to my mother, "We will have another war in twenty years. In twenty years there will be another war. It is Germany; but this time, it's going to be Germany and Japan." He didn't mention Italy, but it will be Germany and Japan. "We will then have America as our ally. France will be our ally."

Mother would say, "Joseph, we have nine sons. In twenty years they all will be eligible to go to war." We were all kids in 1919. I was 14 years old.

In 1939, on the 1st day of September war broke -- exactly twenty years. What did my father know of any prophecy concerning this? He was only repeating what he had heard from the captains and the stewards and the chief officers as he did business with them. But they were his

words! And he said it with conviction, because he believed these men knew what they were talking about.

And our headlines -- day after day they are setting the picture in motion for tomorrow's confusion. The men are paid enormous salaries to write "scare" headlines. All right, so he writes a scare headline, thinking: It only sells the papers; it isn't going to hurt any one. But we are going to fulfill them. We fulfill all of our words because God and man are one.

> "Man is all imagination; and God is man,
> and exists in us, and we in Him."
> [Blake, from "Annotations to
> Berkeley"]

> "The eternal body of man is the imagination,
> and that is God Himself." [Blake, from "The Laocoon"]

And God's Word is man's word, and it cannot return unto him void. It just can't if he speaks it with conviction. So, imagination plus faith -- these are the very <u>stuff</u> out of which we fashion our world.

So, can I tonight be alone and commune with my Self and be confident that He heard me? I know that I heard myself. Well, that Self is God!

"If we know that He hears us in whatever we ask, we know we have obtained," --- not are going to, -- "we <u>have</u> obtained that which we request of Him." Read it in John's Epistle -- the First Epistle, the 5th Chapter, the 15th verse. We <u>have</u> obtained it! Well, it must take a little interval. It may come tonight, depending on what seed you planted. One seed will grow overnight; other seeds will take a little longer. But each has "its own appointed hour."

There is not a thing wrong in your noble dreams in this world. You want to be wealthy? What is wrong with it? You want to be anything, -- what's wrong with it? Everything is possible.

A friend of mine called me last week. He is now appointed the head purchasing agent for the City of Culver. By law he is not qualified; he does not have the educational background. The law demands you must have a college degree. He doesn't have anything outside of high school. They rearranged it to appoint him the head purchasing agent of Culver City. Why? He came here, he and his brother -- I buried the brother a fe years ago; he got this job, not dreaming for one moment he could ever transcend it. I said, "Don't for one moment entertain that thought. The job is yours if you want it. Don't push the other one out. He can go higher. You want to be the Purchasing Agent of the whole City of Culver? You <u>are</u> the Purchasing Agent. Sleep in it just as though it were true, and you hurt no one."

Last week they rearranged the law and he was appointed Purchasing Agent, to take effect in July. Now everything was rearranged. Everything will be rearranged for you.

A friend of mine told me here that you aren't allowed to speak at any state university unless you have a college degree. Well, he

confessed that he did not have one, but he was invited by a Professor at U.C.L.A. to take his class -- I think there were three or four classes -- in the use of imagination in advertising; so here he went in without the degree, and he was given all the freedom that the Professor enjoyed. He gave either three or four lectures, instead of the Professor who went off for those three or four lectures. So, they suspended the rules. They can suspend <u>every</u> rule.

They are not supposed to do this, not supposed to do that. Ignore it! Ignore everything. My friend used to say to me, "You can't smoke in here. Look: 'No smoking.'" And he was a very wonderful lad. He said, "They didn't say it positively." And so he would go right through the gate to the airplane, and I would say, "Mort, you cannot smoke in here. You are not supposed to smoke."

"It didn't say 'positively.'" And here's Mort going right through with his cigarette. No one stopped him. I'm not saying you should do it. He didn't do it to brag. He simply believed in himself. He wouldn't hurt any one.

Now, you don't have to hurt any one. I tell you, your own wonderful <u>human</u> imagination is immortal! That's the Man in you that cannot die. I meet them -- those who are called "dead," and I tell you, they aren't dead. <u>Nothing dies</u>. Everything is restored. <u>Everything</u> is restored. But the day will come, you will go beyond restoration, and you will resurrect. And <u>who</u> is resurrecting? <u>God</u>. And God-in-you awakens, and you <u>are</u> God, because God is the Father of David. That is the way you know you <u>are</u> God.

> "I will tell of the decree of the Lord.
> He has said unto me, Thou art my son,
> today I have begotten thee." [Psalm 2:7]

These are the words of David, what is going to happen to you. Then you'll know you are God! You have no other way of knowing that you are God unless God's <u>only</u> son calls you "Father," for "No one knows who the Son is except the Father, and no one knows who the Father is, except the Son, and any one to whom the Son chooses to reveal Him." [Luke 10:22]

So, "No one has <u>seen</u> God; but the only Son, who is in His bosom, has made Him known" [John 1:18]. He comes out of you, and calls <u>you</u> "Father"! And then you know Who-You-Are.

And I am telling you, <u>every</u> one of you -- because you and I "were chosen in Him before the foundation of the world" [Ephesians 1:4] -- chosen for the purpose of receiving the gift of God which is His Glory, for He <u>gives</u> me Himself. And in giving me Himself, if He is a father, He gives me His Son. You can't give me yourself in part; give it to me in totality. So, if you are a father, then where is your son? Your son must be <u>my</u> son; and He gives me His Son.

So, "He so loved us He gave His only-begotten Son" [John 3:16]. To whom? To you. To me. To every child born of woman. So, every one of us will become fully aware that we are God. And yet, I will know you as Jim; I will know you as Jan, but I will also know that you are

God. I will know you as Sol, and know you are God. I will know you as Bill, and know you are God. I will know every one of you, and the unnumbered billions that are not known to me here, in that day I'll know them all, and still know them all as God, for there's nothing but God!

When the curtain comes down on the final act, we are all God! We are then the Glory of God. So, we will finish the work. He said, "I have finished the work Thou gavest me to do. Now, glorify Thou me with Thine own Self, with the glory that I had with Thee before that the world was." [John 17:4,5] It's returning now. Memory returns, and every man becomes God.

But now, do not fail to apply the Law. "Blessed is the man who . . . delights in the Law of the Lord. . . . . In all that he does he prospers." [Psalm 1:1,2,3] You name it, and you can be it. You just name it; and if you dare to assume that you are it and view the world from that assumption instead of thinking of it, you will crystallize it. You will actually manifest it in this world.

That definition of imagination -- I'll go along with it to a certain point -- up to a point that things present are sense perceived and called "real"; things absent are called "imagination." But man being all imagination, man must be wherever he is in imagination. So, I need not be anchored to where my senses dictate. I can stand here and assume that I am elsewhere; and then if I assume that I am elsewhere, let me anchor myself there and view the world from it. If I view the world from it, I should see this place as I would see it if I were physically there. I can't see it surrounding me or under me, for then I did not move in imagination. Therefore, if I move in imagination, then I must think of where I was physically and see it elsewhere. I can't see it where I am in imagination and be moved, for all motion -- well, I can tell myself that I have moved by a frame of reference. If I have moved relative to this room, let me look and see, Where am I now? I must have moved, for motion can be detected only by a change of position relative to another object. Where is the object?

I assume that I am now -- and I name it. If I am elsewhere, let me think of this room. Well, I can't see it as I now see it. If I see it as I now see it, then I didn't move. I can only move if I see it differently.

Well now, if I move and now I am standing in my home, sitting in my chair in the living room, let me think of this club. I must see it away down on Catalina, and feel myself at home on Carol Street, and then think of the club, and it can't be here. It must be way down on Catalina. Then I've moved. For man being all imagination, he must be wherever he is in imagination. If I practice this, it becomes easier and easier.

I just read a story of a very dear friend of mine who used to come to me -- not to my meetings, but I would say once a month she came home for a personal appointment in New York City. She was killed last week in a car driven by her husband. And I can now see this perfectly lovely, gracious lady. She had a home in Oyster Bay, Long Island; and she had her apartment in New York City. Her name is possibly one of the most prominent names in America. The name is Roosevelt. She was of the Teddy Roosevelt branch. Her name was Grace. Her husband was Archibald.

35/S1 Teddy was Governor of New York; he was Vice President of our Country; he was President of our Country -- a very powerful, wonderful leader. He did not leave, as so many presidents leave, a fortune. He didn't go in there to make a fortune. He went in there to lead the country. And he said, "I don't oonsider public opinion. I perform what I think is best for our country. I feed them what they ought to know. I feed them what I think is best for our country."

But he didn't go in there to make a personal fortune, and he came out without a personal fortune. So she -- in spite of her name -- did not have a personal fortune. She had a home in Oyster Bay, Long Island, and a lovely apartment -- beautifully furnished from things that her father-in-law had given her. If she did not rent her New York apartment for the summer, she could not open her home in Long Island. She could not afford it. Being a lovely home in a very wonderful, fashionable area of New York City, she always got a wonderful price paid in advance for the three or four months. Then came the end of a season where they aren't looking for any homes, and she came to see me.

She said, "Neville, I am desperate. Unless I rent the place in New York City, we can't open our home in Long Island."

I said, "All right. It's rented, and you are living in Long Island."

"Oh but," she said, "Neville, I can't do that."

I said, "Tonight you sleep in your home in Long Island."

"But," she said, "I can't do that. How could I go and sleep there?"

I said, "You don't do it physically. Tonight you sleep physically in New York City in your apartment; but in your imagination, which is the only reality, you sleep in your home in Long Island, and then you think of your place in New York. The reason why you see it across the East River is because you are physically sleeping in Long Island. And the reason you are sleeping there is because you rented it. Put them all together; that's why you are there."

She said to me, "If it rents, I'll call you."

I said, "There's no 'if' about it. The only 'if' is if you do it. Then you'll call me."

I took her to the elevator. She went downstairs, went back to her place. The next day at 9:00 in the morning Mrs. Roosevelt is on the 'phone. She said, "Neville, this is Grace Roosevelt."

I said, "How are you, Mrs. Roosevelt?"

She said, "I am calling you from Long Island where I slept last night physically. When I went home, no one came at all over the period that you rent places. But as I got home, soon after I got home, an agent called and asked if I could show the apartment. A single man came in. He liked the place. Money meant nothing to him. He wanted immediate possession, 'but I mean immediate. I mean now!'"

"Well," she said, "I can't get out now. I have to call my husband at the office."

"I don't care what you do. I want immediate possession. And here is my check in advance. You can call the bank to see if the check is good."

She got out that day! She called her husband to meet her, and off they went to their home in Long Island.

Well, she was just killed last week, at the age of 73, I think it was. He was driving; he wasn't injured, and the friend in the car was injured, but Grace was killed instantly. But at least, she learned the Law. She didn't come to the meetings very often because she said in her capacity, she was a pillar of the Episcopal Church in New York City -- also in Long Island; it would not be advisable to be seen in my meeting place. That would be "slumming." But she always came to my home with any problem.

One she had with her son. He came back from Egypt where he was in the State Department, and he came with a huge, big beard, and she said, "Neville, I am embarrassed." It was long before people wore beards; today it would be the thing to do, but he came back long before the young fellows wore beards. It was a huge, big beard. She said, "Neville, I am so embarrassed, I just don't want to walk down Fifth Avenue with him. I would make him walk ahead or walk behind me. I don't want to be seen with him. What must I do? because he gets annoyed and will do nothing that his father or I suggest."

I said, "How would you feel if you kissed him and he had no beard? You would kiss your son, wouldn't you?"

"Oh, yes."

"Well then, put your hand on his face and he doesn't have any beard, and then kiss him and feel that smooth skin that is your son's face when he has no beard."

"All right, I will do that."

She didn't tell me. I opened the morning paper one Monday morning. There was a big fashionable social wedding, and here was Mrs. Roosevelt and her husband, and here is her son and here is the bride coming down the steps of the Episcopal Church, and he has no beard! So the next time she came to see me, I reminded her; I said, "You know, you came here the last time about the beard, and the beard is off."

She said, "Do you know why?"

I said, "Yes, I know why, but you tell me why."

"Well, the girl that he married refused to go through with it unless he shaved." She saw the physical fact.

I said, "No, that wasn't it. You promised me that you would kiss him and feel his smooth skin; and if you would feel the smooth skin, it would come off."

She said, "I did do it, but the girl demanded it."

So, she goes back to a physical causation, and it wasn't so at all. There is no natural effect with a natural cause. Every natural effect has an imaginal cause, and the natural only seems. So she still is going to insist that the girl wanted the beard off, and that's why he took it off. Well now, she knows better. She's now in a world just like this. At least she learned the lesson of the Law. She didn't learn the Promise, because when I spoke to her, I did not have the Promise. I had not realized it.

You know the Promise because it only happened to me twelve years ago this coming month. So, those who knew me before have not heard from me the Promise. Those who have known me since, they know the Promise.

So, I ask you tonight to please take it seriously. Watch your every imaginal act. And I will say to every one, Don't take anything lightly. Don't voice an opinion that may be embarrassing or hurtful to yourself or to another, even though reason dictates it. Because reason could dictate that this is the fact, for "I've seen so many similar cases that this is going to be so-and-so." Your words are the words of God.

"Oh, what have I said? What have I done, Ch, all-powerful human words?" [Wm. Blake, from "Jerusalem"]

---oOo---

Neville Goddard 1956

SEEDTIME AND HARVEST

As you have been told, this morning's subject is Seedtime and Harvest.

Although it bears the same title as my latest book, it is not to be found in that book, for that book is an attempt to interpret some of the more difficult passages of the Bible. I have given you in the nine chapters a mystical view, and also a certain approach how you yourself may approach the interpretation of the Bible, for, as you know, it is not a book of history. And so, when I became aware of deeper meanings in the passages than those normally assigned to them, I began to see them or to apprehend them mystically, and so I have given you a mystical interpretation of many of the darker passages.

For instance, when Solomon made himself a chariot of the wood of Lebanon, he made himself - no one made it for him. That's what you must do - that's what I must do - that's what everyone must do - and in that chapter, I showed you the wood is not wood as you know wood. It means the wood of Lebanon is the incorruptible mind. But you make it for yourself, and we showed you the sides, what they were made of and what the meanings really are.

Then we took that very strange passage, the instruction to the Disciples to take off their shoes or provide no shoes when they travel, and we showed you the word "shoe" is not just the thing I wear on my foot; it is the symbol of the spirit of 'let me do it for you'. For the shoe takes upon itself not only the dirt and the muck that would normally fall upon the wearer's foot, but it protects the wearer from any contact with the outer world, and so anyone who offers to do for us what we should do, and could do far better ourselves, is offering himself as our shoe, and if I would awaken spiritually I must do it for myself.

I must take my own mind and control it - take my wonderful imagination and actually control it and set it to noble purposes and not have some intermediary come between myself and God. For the God of this world is an internal God. He is that inevitable force that expresses in outward facts the latent tendencies of the soul, and so, if I would discover that God I cannot have you do my work for me. I cannot have you eat my spiritual food and expect to grow spiritually. So that is really the attempt of the nine chapters in the book "Seedtime and Harvest".

But this morning's subject - I want to approach it differently. This statement is taken from the Book of Genesis, the 8th chapter of Genesis - it is a promise made to man that "while the earth remaineth, seedtime and harvest, hot and cold, summer and winter, day and night shall not cease." We are told that man was placed in a garden - the garden was completed - every tree was bearing fruit - everything in the world was finished - and he was placed in the garden to dress it and to keep it. He doesn't plant it, he doesn't do a thing but dress it and keep it. He is not called upon to make trees or to grow new trees - everything is finished!

As we are told in John - "I have sent you to reap that whereon you bestowed no labor"- for Creation is finished. Every conceivable human drama, every little plot, every little plan in the drama of life is already worked out, as mere possibilities while we are not in them, but they are overpoweringly real when we are in them. So man can get in touch with that particular state of his choice, for my imagination can put me in touch

inwardly with the state desired so I and in it. If I am in it I will realize it in my world. The states in which we find ourselves are the seed time. The harvest is simply the encountering of events and circumstances of life.

But man's memory is so short he forgets the seedtime, but all ends run true to origins, so if the origin, say is misfortune the end will be misfortune. But when you reap misfortune, you wonder "Why should it happen to me? When have I set a thing like this in motion? Haven't I given to the poor? Haven't I attended service? Haven't I prayed daily, and why should these things happen?" But you see my God never forgets because He always gives the end in harmony with the origin, and you and I are selectors: we don't make; we are not creators; - creation is finished, the whole vast world of creation, as told us in Ecclesiastes "I am the beginning and the end. There is nothing to come that has not been and is." So look upon creation as finished - and you and I are only selectors of that which is. By selectors I mean that you and I have the privilege (we may not exercise it) but it is our privilege to select that aspect of reality to which we will respond, and in responding to it, we bring it into existence for ourselves. Not knowing that we are so privileged, we simply go through the world reflecting the circumstances of life, not realizing we have the power to create or to out-picture the circumstance of life.

So now let us now analyze what I personally mean by seedtime. If everything is finished and completed, then why the promise there shall be seedtime and harvest as long as the earth remains ? Now seedtime, to those who are here this morning, as we should really know, we are not taking it literally, our seedtime is that moment in time when you and I react to anything in this world. It may be to an object, it may be to an individual, it may be to a bit of news that we have overheard, but the moment of reaction, that emotional response, is our attitude. Our attitudes are the seedtimes of life, and although we may not remember the seedtime or the moment of response, nature never forgets, and when it suddenly appears in our world, that suddenness is only the emergence of a hidden continuity. It was continuous from the moment of reaction until it appeared in the world.

Its appearance in the world is harvest so you and I may harvest anything we desire but we must first have a seedtime. It must be preceded by a moment of response or an attitude. How often you say, "I approached it in the wrong attitude" or "He is in the wrong attitude" or "You must change your attitude if you would get on in this life". I have said it - you have said it - maybe we have said it to each other - but we know the importance of right attitude. We know this much: that I can change my attitude if circumstances change - that's automatic. We know that if something happens suddenly in my world of which up to that moment I was not aware, I, becoming aware of a change of circumstance would automatically produce in myself a change of attitude. We all do that, morning, noon and night, but that's not important, that is a reflect of life. Ninety-nine percent of the world reflect life.

Now, can I consciously, can I voluntarily, can I deliberately produce in myself a change of attitude, one of my own discretion, one that I myself single out, and not one that is determined by or in any way is dependent on a stimulus of a change in the object itself. Must you change before I will change my attitude towards you? We know that if you do change I will change my attitude towards you, but must I go through life simply reflecting these changes in the objects, and can I not deliberately determine the change prior to the change in the object?

For if I can, I am moving towards complete control of my fate and becoming the master of my fate if I can assume an active, positive attitude and not depend upon changes in the object for changes in myself. If I can do it, I really am, if not a complete master, I am becoming more in control of the circumstances of life, but

ninety-nine percent of the world waits for things to happen on the outside and then they reflect; that's no accomplishment at all. If we would awaken and become real selectors of the beauty of this garden that God gave us so that we can single out that particular aspect to which we will respond, then we will do it by deliberately changing our attitude towards life itself.

There is a little fable given us to show us how it is done. If you will study the fable carefully, you will see the importance of imagination. The fable is the fable of the fox and the grapes. You all know it. When he failed to obtain the grapes then he persuaded himself that the grapes were sour, and by imagining the grapes to be sour he evoked in himself a change of attitude. He no longer felt about the grapes as he formerly felt. Now that's a little fable on a negative tone or a tragic tone. You and I take the same story but now we put it on a positive tone. We contemplate our ambitious dream, our noble concept of life. It may seem we haven't the talents to realize it - instead of saying what the fox did, that the thing is beyond us and therefore it is sour anyway, we can take the same technique and wonder what it would be like had we realized it. What would the feeling be like were we - (and we name it) - if I can contemplate what the feeling would be like were I the man that I want to be, were you the person that you want to be, and rejoice in that state as though it were true, I am producing in myself that emotional response necessary for seedtime.

I may not see an immediate harvest, maybe the thing that I am now giving expression to in the form of seedtime is an oak, it is not a little mushroom that would grow overnight. Maybe my dream would take a little longer interval of time between the actual planting and the reaping, but if I know that all these things are consistent, - "See yonder fields! The sesamum was sesamum, the corn was corn. The Silence and the Darkness knew! So is a man's fate born" - so, if that moment of response is the actual planting of the seed, and if it was corn, it must be corn when it appears in harvest time, then I can select the nature of the things I want to encounter in my world. I can take not just Neville as a man, I can take the request first of my circle, my intimate circle, as a family man - my wife's desires for her child, for her husband, for herself - the child's desire for itself - and move beyond my little circle as a family man into the circle of friendships, move beyond that into my acquaintances, move beyond that into total strangers, impersonal states, but if I know the law holds good, no matter when I operate it, if I do it unconsciously or consciously, you get results regardless, and the results are in harmony with the planting, with the actual seedtime.

Now what is now our seedtime today. There are maybe two thousand odd here, we have two thousand odd different requests, multiplied by a large number because we have requests for others but you can take, today, as you sit here and you can actually contemplate what it would be like - suppose it were true. Suppose I could turn now to a friend and rejoice with him because of his good fortune and actually carry on a mental conversation with him from the premise that he or she has already realized the dream. Now as I do it in my imagination I am setting up within myself a certain changed attitude in regard to that individual. I am producing within myself a certain positive, deliberate, emotional response, and that very moment that I do it, is seedtime. I will encounter that individual tomorrow or next week or next month and he will bear witness of that thing I plant now.

He may be totally unaware that I planted it in this garden. I am not seeking his praise, I am not seeking credit - I am seeking results. If I see the man become the embodiment of the success I know that he desires and I desire for him, that's praise enough, that's payment enough. What more payment would anyone desire other than the results, for everything is a gift. Why should I be given more! My Father gave me the garden - the whole thing is in complete and full bloom and gave me choice - the greatest gift of all, complete freedom of

choice of the nature of the fruit I will reap in my world; but I cannot just barge into the garden and start picking fruit - there must be a seedtime, but I must always bear in mind I will reap that whereon I bestowed no labor. I don't labor to make it so, I simply plant it, for in that moment of response is contained all the plans, all the energy necessary to unfold that plan into a perfect wonderful objective fact which I will then harvest by becoming aware of it as an external reality, but I don't labor to make it so; I simply must know it is so.

So that is our privilege, that is our choice. If you believe it, aren't you amazed at the kind of things that you planted, at the kind of seedtime that in our ignorance, in our sleep, we allowed to actually scatter in our world? You see some will say, "But why does God allow it?" You cannot conceive of an infinite God that is not infinite in every respect. If I was incapable, actually incapable of assuming, say, an unlovely state, I could not be my Father's son because my Father is infinite, and if He were actually incapable of assuming any state then He would not be God. Everything is within me - but everything. You cannot conceive of something that I don't contain - the most horrible thing in the world were it not so I could not be infinite, and, therefore, not the son of my infinite Father. So God is infinite and gave us everything, but He gave us freedom of choice that we may become selective, discriminative and bring out everything that is beautiful out of that garden. If I took the piano, the eighty-eight notes of the piano, if I could extract from that piano keyboard every discord, I would not have a piano keyboard. If I could strike a discord and because it frightens me or it disturbs me, the thing grates upon my nerves; if I could now extract the notes that produce the discord and then keep on extracting the notes that produce the discord, I would remove the eighty-eight notes - there would be no notes left on which I could play tomorrow's harmony. But let me leave the notes and learn the art of playing the piano so I can from the same eighty-eight notes bring out all the harmonies of the world.

The same thing is true of man. Instead of looking at someone and accepting as final the evidence of the senses; there is someone who brought out into his own world, say disease: he is trying to analyze it from the outside - when did I contract the bug, when did I come in close contact with someone who had the bug and they are taking me into the laboratory with my blood and try to find it there. You will never find it there, in spite of all the wisdom of man. You will find it only in the consciousness of the individual, who, at a moment now long forgotten, planted the thing he is now harvesting - and you are not going to find it in any external analysis at all because things seen were never made of things that do appear. You are warned time and time again in all the books of the Bible, but especially in that 11th chapter of the Book of Hebrews, that "things seen were not made of things that do appear" but no man believes it.

He insists on finding it in things seen, so he extracts my blood, he extracts a little piece of my skin, and he starts to make an analysis of that, and he will tell me yes, he has found it. It's in my blood. I am not denying he has found it in my blood, but why is it in my blood ? It is in my blood or in my body, or in my world because at some point in time, I, exercising the right as a free child of God, singled out some unlovely state relative to another. It need not be to myself; it could be to another, wherein I rejoiced in the hurt of another; where my emotional response to the news I heard was "good" so, I set it in motion, but when it happened in my world, I did not think it was so good but it was my harvest - and all these things are the harvest of things you and I have planted; for all things run true to form. Don't be surprised at the suddenness in our world - someone is ill - it is only sudden because we have forgotten, and man's memory is very, very short.

You know that lovely little poem of George Meredith:

Forgetful is green earth;
The Gods alone Remember everlastingly; they strike Remorselessly, and ever like for like.
By their, great memories The Gods are known.

If man could only remember these moments of seedtime, he would never be surprised when the harvest appears in his world. But because he has no memory as to that moment in time when he dropped that seed, which is simply his emotional response to something he contemplated, something he overheard, something he observed, at that moment the thing was done; he didn't have to labor to bring it to harvest - he simply encountered it as something already full grown, so he reaps now that on which he bestowed no labor, outside of choice. He selected it by his attitude, by his reaction.

Now, am I responsible for others in my world? I certainly am! When I take my little mind, my little imagination and think because it's mine - my Father gave it to me, that I can simply misuse it, it isn't going to hurt another. I tell you you do have to use more control for the simple reason I am rooted in you and you are rooted in everyone and all of us are rooted in God. There is no separate individual detached being in my Father's Kingdom. We are one. I am completely responsible for the use or misuse of my imagination.

Do you recall seeing on TV, a dramatized version of the sinking of the Titanic? Do you recall it? Have you read the book. "A Night to Remember"? Well the book itself is by Walter Lord: but 14 years before the actual harvest or that frightful event of the sinking of the Titanic a man in England wrote a book. He conceived this fabulous Atlantic liner and there he built her just like the Titanic, (only the Titanic was not built for 14 years) but he, in his imagination, conceived the liner of 800-ft. She was triple screw, she carried 3000 passengers, she carried few lifeboats because she was unsinkable; she could make 24 knots; and then one night he filled her to the brim with rich and complacent people, and on a cold winter night he sunk her on an iceberg in the Atlantic. 14 years later the White Star Line builds a ship. She is 800 ft., she is a triple screw, she can make 24 knots, she can carry 3000 passengers, she has not enough lifeboats for passengers but she, too, is labeled unsinkable. She is filled to capacity with the rich, if not complacent, but the rich, because her passenger list was worth in that day, when the dollar was one hundred cents, two hundred and fifty million dollars was the worth of the passenger list. Today it would be a billion dollars. All the wealth of Europe and the wealth of this country was sailing on that maiden voyage out of Southampton. Five nights at sea in this wonderful glorious ship and she went down on a cold April night on an iceberg.

Now that man wrote a book either to get something off his chest because he disliked the rich and the complacent, or he thought it might sell or he thought this is the means of bringing him a dollar as a writer. But, whatever was the motive behind his book which, by the way, he called "Futility" to show the utter futility of accumulated wealth, but the identical ship was built 14 years later and carried the same kind of a passenger list and went down in the same manner as the fictional ship. Is there any fiction? There is no fiction! Tomorrow's world is today's fiction. Today's world was yesteryear's fiction - the dreams of men of yesteryear. Wouldn't it be wonderful if I could talk with someone across space and just use a wire? And I couldn't see that one: it would be a mile away beyond the range of my voice - then maybe five miles and maybe a thousand miles - fantastic dreams - then they came true. When they came true, suppose I could do it without the means of a wire. And it came true; suppose now I could do it not just in an audio sense but in a video sense. Suppose I could be seen? And that came true, but when they were conceived, they were all fictional, all unreal.

There is nothing unreal, because God is infinite, and God has finished creation. You cannot conceive of something that your Father has not only done and conceived of it, it is worked out in detail, in all its ramifications. You and I are only becoming aware of increasing portions of that which already is. We are not making a thing - we are discovering God's wonderful world. But now in this church - at least here it should be done, for this is a church of the mind: this is Science of Mind, where there is a science to planting and you do it in a certain scientific manner. You just don't walk the street and reflect; read the papers and reflect - you go out a more positive person than people who gather in similar areas, for the simple reason they go just to hear a service and to be told how bad the world is.

You're not coming here to be told how bad the world is, for if you believe it is bad, there is something you must do about it because you have planted the world. You have your seedtime. So here people gather to be told how to operate this wonderful gift that the Father gave them. There is this wonderful mind and imagination. So you are told to go out and be choosey in your selection; single out that aspect of reality to which you want to respond, success, health, dignity, nobility, something wonderful that you contribute to the good of the world. As you walk by you are contributing to society, you contribute to the community in which you live, not necessarily by giving dollars but you contribute by your wonderful seedtime. If, in your community, you see the need of maybe a church, you see the need of some wonderful school, you don't wait until people get together, you actually, in your mind's eye, contemplate the joy that is yours because of the wonderful school here for the children, a wonderful church here to lift man spiritually, and you wonder what it would be like were it true; - you feel the thrill of witnessing it within. That is seedtime. Then in a way that you do not know and you need not labor to produce, you will encounter that school and that church and these lovely things in your community.

So you plant the seed and let others, who think that they are bringing it into being, let them think so. You go about this world planting the good - that is why you are here. We are gathered here on Sunday mornings to discover more and more about this wonderful gift that God gave us, that we may single out all the lovely things in the world and bring them to birth in our world;

This morning you take not only yourself - start with self - then turn to a friend in your mind's eye, and congratulate him on his good fortune - congratulate him on his expansion in his world, and actually feel the thrill of such contact - at that moment of response that was a changed attitude in regard to that friend- at that moment you planted. Now, in a way you do not know and you need not know, that seed is going to go through its normal natural hidden passage and appear as a reality in your world. Then you will know the power latent within you and you will stop reflecting life and you become one what I call a true creator in the sense that-I mean creator - that you are creating by selecting wise, wise, lovely things in this world and giving them expression in this world of ours.

So that's what I mean by seedtime and harvest; the importance of the right attitude: and you can do it, you need not wait for circumstances to change, you need not wait for the stimulus of a change in the object to produce in yourself the change of attitude. In your office, does the boss act in a rude way towards you? Well then what would it be like if he now saw in me the lady, the helpful person that I really am, or want to be. Suppose he saw in me someone he could praise for my work and raise me in the salary world, give me an increase in salary because of my added effort; suppose he could see that in me, well, contemplate the boss seeing that in you as though he saw it and rewarded you with an increase.

That moment is the moment of planting. It may not come tonight, it may not even come this week in the paycheck, but it will come. You simply keep on planting the lovely things; but if every day when you leave the office you say, "What a skinflint", and you go home and you discuss him with your mother or your husband or someone else, and they sympathize because they really believe you, for they are playing the same reflective, negative approach to life; but if as you ride home or walk home, you walk in the attitude that he had done it - he had increased your income, he had praised your work, and day after day, in spite of other things to the contrary, you persist in it, do you know he will do it? You will produce in him the change of heart because you first produced it in yourself, and he will see in you qualities that he cannot now see, and then your whole vast world begins to blossom - you do it in every sense of the word. You know someone who is lonely - one who really should be happily married in this world. What would it be like if you were told, not by the individual necessarily, but by a third party of the good news concerning John, concerning Mary or someone else. Someone desirous of a lovely home and a gracious home. What would it be like ? Don't be envious. Try to rejoice. Feel the joy that is theirs, and that moment is seedtime for them. They will harvest it - and that is our opportunity to go through the world planting and planting wisely.

Unfortunately, too many of us in church movements - I don't think you will find it in this church - but too many of us in church movements have a very serious attitude towards life. And, of course, the basic attitude is the attitude towards life, not necessarily the individual attitude towards an object or towards an individual, but the attitude itself that the individual adopts through life, towards life, and they have a very serious one. Well, Orage very wisely and very humorously said the serious attitude is this, - they really believe that God has an enormous struggle against helpless odds, and he said that produces in the individual the emotion of "helping poor Father". They go to help poor Father who has created the world and gave it to his children.

Now he brought up another interesting point of the scientific attitude towards life. Having discovered the little molecule or the little atom and the wonderful construction, that is, theoretically - having discovered this wonderful orderly construction of the bricks that make up the world, their attitude is one of orderly insignificance because they believe the world is gradually burning itself out, so no matter how orderly it is, if they really believe the sun will eventually go out and the earth will consume all its resources, what other attitude could they adopt than all dressed up with nowhere to go, because if eventually it is all going to be in nothing anyway, no matter how orderly it is today, it could only be orderly insignificance, but I tell you, as one who has seen beyond the veil, there is no such thing as coming to an end. Life is forever and forever and forever - and forever you are moving up this everlasting pilgrimage revealing the infinite glories of your Father.

So go out wisely today - go out determined to become more selective, more discreet in your choice of ideas you will entertain and single out the idea that would bless an individual and produce in yourself the emotional response that you have witnessed that state in his world, and know at that moment of response, you planted for that individual, and he is rooted in you, there is no such thing as he will not be found in your world for he is rooted in you. Everyone is rooted in you - therefore you will not lose them. It is planted relative to that being and that being is going to harvest it, and you will know the harvest when it appears in his world. You simply plant and let the harvest take care of itself.

Now my time is up.

NEVILLE GODDARD

Seedtime and Harvest

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Click for More Free Books by Neville Goddard.

Contents

Chapter 1: The End of a Golden String 4

Chapter 2: The Four Mighty Ones 8

Chapter 3: The Gift of Faith 27

Chapter 4: The Scale of Being 40

Chapter 5: The Game of Life 54

Chapter 6: Times, Time, & A Half..... 66

Chapter 7: Be Ye Wise As Serpents 74

Chapter 1: The End of a Golden String

“I give you the end of a golden string; Only wind it into a ball, It will lead you in at Heaven's gate, Built in Jerusalem's wall.” William Blake.

In the following essays I have tried to indicate certain ways of approach to the understanding of the Bible and the realization of your dreams.

"That ye be not slothful, but followers of them who through faith and patience inherit the promises." Hebrews 6:12.

Many who enjoy the old familiar verses of Scripture are discouraged when they themselves try to read the Bible as they would any other book because, quite excusably, they do not understand that the

Bible is written in the language of symbolism. Not knowing that all of its characters are personifications of the laws and functions of mind; that the Bible is psychology rather than history, they puzzle their brains over it for awhile and then give up. It is all too mystifying. To understand the significance of its imagery, the reader of the Bible must be imaginatively awake.

According to the Scriptures, we sleep with Adam and wake with Christ. That is, we sleep collectively and wake individually.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept." Genesis 2:21.

If Adam, or generic man, is in a deep sleep, then his experiences as recorded in the Scriptures must be a dream. Only he who

is awake can tell his dream, and only he would understand the symbolism of dreams can interpret the dream.

"And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32.

The Bible is a revelation of the laws and functions of Mind expressed in the language of that twilight realm into which we go when we sleep. Because the symbolical language of this twilight realm is much the same for all men, the recent explorers of this realm - human imagination - call it the "collective unconscious."

The purpose of this book, however, is not to give you a complete definition of Biblical symbols or exhaustive interpretations of its

stories. All I hope to have done is to have indicated the way in which you are most likely to succeed in realizing your desires. "What things soever ye desire" can be obtained only through the conscious, voluntary exercise of imagination in direct obedience to the laws of Mind. Somewhere within this realm of imagination there is a mood, a feeling of the wish fulfilled which, if appropriated, means success to you. This realm, this Eden - your imagination - is vaster than you know and repays exploration. "I Give you the end of a golden string;" You must wind it into a ball.

Chapter 2: The Four Mighty Ones

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." Genesis 2:10.

"And every one had four faces." Ezekiel 10:14.

"I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Daniel 3:25.

"Four Mighty Ones are in every man." Blake.

The "Four Mighty Ones" constitute the self hood of man, or God in man. There are "Four Mighty Ones" in every man, but these "Four Mighty Ones" are not four separate beings, separated one from the other as

are the fingers of his hand. The "Four Mighty Ones" are four different aspects of his mind, and differ from one another in function and character without being four separate selves inhabiting one man's body.

The "Four Mighty Ones" may be equated with the four Hebrew characters: (characters here) which form the four lettered mystery name of the Creative Power from and combining within itself the past, present and future forms of the verb "to be." The Tetragrammaton is revered as the symbol of the Creative Power in man - I AM - the creative four functions in man reaching forth to realize in actual material phenomena qualities latent in Itself.

We can best understand the "Four Mighty Ones" by comparing them to the four most

important characters in the production of a play.

"All the world's a stage, And all the men and women merely players; They have their exits and their entrances; And one man in his time plays many parts " As You Like It Act II, Scene VII.

The producer, the author, the director and the actor are the four most important characters in the production of a play. In the drama of life, the producer's function is to suggest the theme of a play. This he does in the form of a wish, such as, "I wish I were successful"; "I wish I could take a trip"; "I wish I were married:, and so on. But to appear on the world's stage, these general themes must somehow be specified and worked out in detail. It is not enough to say,

"I wish I were successful" that is too vague. Successful at what? However, the first "Mighty One" only suggests a theme.

The dramatization of the theme is left to the originality of the second "Might One", the author. In dramatizing the theme, the author writes only the last scene of the play - but this scene he writes in detail. The scene must dramatize the wish fulfilled. He mentally constructs as life-like a scene as possible of what he would experience had he realized his wish. When the scene is clearly visualized, the author's work is done.

The third "Mighty One" in the production of life's play is the director. The director's tasks are to see that the actor remains faithful to the script and to rehearse him

over and over again until he is natural in the part. This function may be likened to a controlled and consciously directed attention - an attention focused exclusively on the action which implies that the wish is already realized.

"The form of the Fourth is like the Son of God" - human imagination, the actor. This fourth "Mighty One" performs within himself, in imagination, the pre-determined action which implies the fulfillment of the wish. This function does not visualize or observe the action. This function actually enacts the drama, and does it over and over again until it takes on the tones of reality. Without the dramatized vision of fulfilled desire, the theme remains a mere theme and sleeps forever in the vast chambers of unborn themes. Nor without

the co-operant attention, obedient to the dramatized vision of fulfilled desire, will the vision perceived attain objective reality.

The "Four Mighty Ones" are the four quarters of the human soul. The first is Jehovah's King, who suggests the theme; the second is Jehovah's servant, who faithfully works out the theme in a dramatic vision; the third is Jehovah's man, who was attentive and obedient to the vision of fulfilled desire, who brings the wandering imagination back to the script "seventy times seven". The "Form of the Fourth" is Jehovah himself, who enacts the dramatized theme on the stage of the mind.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with

God: " Philippians 2:5,6.

The drama of life is a joint effort of the four quarters of the human soul.

"All that you behold, tho' it appears without, it is within, in your imagination, of which this world of mortality is but a shadow." Blake.

All that we behold is a visual construction contrived to express a theme - a theme which has been dramatized, rehearsed and performed elsewhere. What we are witnessing on the stage of the world is an optical construction devised to express the themes which have been dramatized, rehearsed and performed in the imagination of men.

The "Four Mighty Ones" constitute the Self hood of man, or God in man: and all that

man beholds, tho' it appears without, are but shadows cast upon the screen of space - optical constructions contrived by Self hood to inform him in regard to the themes which he has conceived, dramatized, rehearsed and performed within himself.

"The creature was made subject unto vanity" that he may become conscious of Self hood and its functions, for with consciousness of Self hood and its functions, he can act to a purpose; he can have a consciously self-determined history. Without consciousness, he acts unconsciously, and cries to an objective God to save him from his own creation.

"O Lord, how long shall I cry, and Thou wilt not hear! Even cry out unto Thee of violence, and Thou wilt not save!"

Habakkuk 1:2.

When man discovers that life is a play which he, himself, is consciously or unconsciously writing, he will cease from the blind, self-torture of executing judgment upon others. Instead, he will rewrite the play to conform to his ideal, for he will realize that all changes in the play must come from the cooperation of the "Four Mighty Ones" within himself. They alone can alter the script and produce the change.

All the men and women in his world are merely players and are as helpless to change his play as are the players on the screen of the theatre to change the picture. The desired change must be conceived, dramatized, rehearsed and performed in

the theatre of his mind. When the fourth function, the imagination, has completed its task of rehearsing the revised version of the play until it is natural, then the curtain will rise upon this so seemingly solid world and the "Mighty Four" will cast a shadow of the real play upon the screen of space. Men and women will automatically play their parts to bring about the fulfillment of the dramatized theme. The players, by reason of their various parts in the world's drama, become relevant to the individual's dramatized theme and, because relevant, are drawn into his drama. They will play their parts, faithfully believing all the while that it was they themselves who initiated the parts they play. This they do because:

"Thou, Father, art in me, and I in thee, I in them, and thou in me."…John 17:21, 23.

I am involved in mankind. We are one. We are all playing the four parts of producer, author, director and actor in the drama of life. Some of us are doing it consciously, others unconsciously. It is necessary that we do it consciously. Only in this way can we be certain of a perfect ending to our play. Then we shall understand why we must become conscious of the four functions of the one God within ourselves that may have the companionship of God as His Sons.

"Man should not stay a man: His aim should higher be. For God will only gods Accept as company." Angelus Silesius.

In January of 1946, I took my wife and little daughter to Barbados in the British West Indies for a holiday. Not knowing there

were any difficulties in getting a return passage, I had not booked ours before leaving New York. Upon our arrival in Barbados I discovered that there were only two ships serving the islands, one from Boston and one from New York. I was told there was no available space on either ship before September. As I had commitments in New York for the first week in May, I put my name on the long waiting list for the April sailing.

A few days later, the ship from New York was anchored in the harbor. I observed it very carefully, and decided that this was the ship we should take. I returned to my hotel and determined on an inner action that would be mine were we actually sailing on that ship. I settled down in an easy chair in my bedroom, to lose myself in this

imaginative action.

In Barbados, we take a motor launch or row boat out into the deep harbor when we embark on a large steamer. I knew I must catch the feeling that we were sailing on that ship. I chose the inner action of stepping from the tender and climbing up the gangplank of the steamer. The first time I tried, my attention wandered after I had reached the top of the gangplank. I brought myself back down, and tried again and again. I do not recall how many times I carried out this action in my imagination until I reached the deck and looked back at the port with the feeling of sweet sadness at departing. I was happy to be returning to my home in New York, but nostalgic in saying goodbye to the lovely island and our family and friends. I do recall that in one of

my many attempts at walking up the gangplank in the feeling that I was sailing, I fell asleep. After I awoke, I went about the usual social activities of the day and evening.

The following morning, I received a call from the steamship company requesting me to come down to their office and pick up our tickets for the April sailing. I was curious to know why Barbados had been chosen to receive the cancellation and why I, at the end of the long waiting list, was to have the reservation, but all that the agent could tell me was that a cable had been received that morning from New York, offering passage for three. I was not the first the agent had called, But for reasons she could not explain, those she had called said that now they found it inconvenient to sail in April.

We sailed on April 20th and arrived in New York on the morning of May the first.

In the production of my play - the sailing on a boat that would bring me to New York by the first of May - I played the four most important characters in my drama. As the producer, I decided to sail on a specific ship at a certain time. Playing the part of the author, I wrote the script - I visualized the inner action which conformed to the outer action I would take if my desire were realized. As the director, I rehearsed myself, the actor, in that imagined action of climbing the gangplank until that action felt completely natural.

This being done, events and people moved swiftly to conform, in the outer world, to the play I had constructed and enacted in my

imagination.

"I saw the mystic vision flow And live in men and woods and streams. Until I could no longer know The stream of life from my own dreams." George William Russell (AE).

I told this story to an audience of mine in San Francisco, and a lady in the audience told me how she had unconsciously used the same technique, when she was a young girl.

The incident occurred on Christmas Eve. She was feeling very sad and tired and sorry for herself. Her father, whom she adored, had died suddenly. Not only did she feel this loss at the Christmas season, but necessity had forced her to give up her planned college years and go to work. This rainy Christmas Eve she was riding home

on a San Diego street car. The car was filled with gay chatter of happy young people home for the holidays. To hide her tears from those round about her, she stood on the open part at the front of the car and turned her face into the skies to mingle her tears with the rain. With her eyes closed, and holding the rail of the car firmly, this is what she said to herself: "This is not the salt of the tears that I taste, but the salt of the sea in the wind. This is not San Diego, this is the South Pacific and I am sailing into the Bay of Samoa". And looking up, in her imagination, she constructed what she imagined to be the Southern Cross. She lost herself in this contemplation so that all faded round about her. Suddenly she was at the end of the line, and home.

Two weeks later, she received word from a lawyer in Chicago that he was holding three thousand dollars in American bonds for her. Several years before, an aunt of hers had gone to Europe, with instructions that these bonds be turned over to her niece if she did not return to the United States. The lawyer had just received word of the aunt's death, and was now carrying out her instructions.

A month later, this girl sailed for the islands in the South Pacific. It was night when she entered the Bay of Samoa. Looking down, she could see the white foam like a "bone in the lady's mouth" as the ship ploughed through the waves, and brought the salt of the sea in the wind. An officer on duty said to her: "There is the Southern Cross", and looking up, she saw the Southern Cross as she had imagined it.

In the intervening years, she had many opportunities to use her imagination constructively, but as she had done this unconsciously, she did not realize there was a Law behind it all. Now that she understands, she, too, is consciously playing her four major roles in the daily drama of her life, producing plays for the good of others as well as herself.

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout."…John 19:23.

Chapter 3: The Gift of Faith

"And the Lord had respect unto Abel and in his offerings; But unto Cain and to his offering he had no respect."…Genesis 4:4, 5.

If we search the Scriptures, we will become aware of a far deeper meaning in the above quotation than that which a literal reading would give us. The Lord is non-other than your own consciousness *"say unto the children of Israel, I AM hath sent me unto you Exodus 3:14."* "I AM" is the self-definition of the Lord.

Cain and Abel, as the grandchildren of the Lord, can be only personifications of two distinct functions of your own consciousness. The author is really concerned to show the "Two Contrary

States of the Human Soul," and he has used two brothers to show these states. The two brothers represent two distinct outlooks on the world possessed by everyone. One is the limited perception of the senses, and the other is an imaginative view of the world. Cain - the first view - is a passive surrender to appearances and an acceptance of life on the basis of the world without: a view which inevitably leads to unsatisfied longing or a contentment with disillusion. Abel - the second view - is a vision of fulfilled desire, lifting man above the evidence of the senses to that state of relief where he no longer pines with desire. Ignorance of the second view is a soul on fire. Knowledge of the second view is the wing whereby it flies to the Heaven of fulfilled desire.

"Come, eat my bread and drink of the wind that I have mingled, forsake the foolish and live." Proverbs 9:56.

In the epistle to the Hebrews, the writer tells us that Abel's offering was faith and, states the author, "Without faith it is impossible to please Him." Hebrews 11:6."

"Now faith is the substance of things hoped for, the evidence of things not seen Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:1, 3.

Cain offers the evidence of the senses which consciousness, the Lord, rejects, because acceptance of this gift as a mold of the future would mean the fixation and

perpetuation of the present state forever. The sick would be sick, the poor would be poor, the thief would be a thief, the murderer a murderer, and so on, without hope of redemption.

The Lord, or consciousness, has no respect for such passive use of imagination - which is the gift of Cain. He delights in the gift of Abel, the active, voluntary, loving exercise of the imagination on behalf of man for himself and others.

"Let the weak man say, I am strong. Joel 3:10.

Let man disregard appearances and declare himself to be the man he wants to be. Let him imagine beauty where his senses reveal ashes, joy where they testify to mourning, riches where they bear

witness to poverty. Only by such active, voluntary use of imagination can man be lifted up and Eden restored.

The ideal is always waiting to be incarnated, but unless we ourselves offer the ideal to the Lord, our consciousness, by assuming that we are already that which we seek to embody, it is incapable of birth. The Lord needs his daily lamb of faith to mold the world in harmony with our dreams.

"By faith Abel offered unto God a more excellent sacrifice than Cain." Hebrews 11:4.

Faith sacrifices the apparent fact for the unapparent truth. Faith holds fast to the fundamental truth that through the medium of an assumption, invisible states become

visible facts.

"For what is faith unless it is to believe what you do not see?" St. Augustine.

Just recently, I had the opportunity to observe the wonderful results of one who had the faith to believe what she did not see.

A young woman asked me to meet her sister and her three-year old nephew. He was a fine, healthy lad with clear blue eyes and an exceptionally fine unblemished skin. Then, she told me her story.

At birth, the boy was perfect in every way save for a large, ugly birthmark covering one side of his face. Their doctor advised them that nothing could be done for this type of scar. Visits to many specialists only

confirmed his statement. Hearing the verdict, the aunt set herself the task of proving her faith - that an assumption, though denied by the evidence of the senses, if persisted in, will harden into fact.

Every time she thought of the baby, which was often, she saw, in her imagination, an eight-month-old baby with a perfect face - without any trace of a scar. This was not easy, but she knew that in this case, that was the gift of Abel which pleased God. She persisted in her faith - she believed what was not there to be seen. The result was that she visited her sister on the child's eight-month birthday and found him to have a perfect, unblemished skin with no trace of a birthmark ever having been present. "Luck! Coincidence! Shouts Cain. No. Abel knows that these are names given by those

who have no faith, to the works of faith.

"We walk by faith, not by sight." II Corinthians 5:7.

When reason and the facts of life oppose the idea you desire to realize and you accept the evidence of your senses and the dictates of reason as the truth, you have brought the Lord - your consciousness - the gift of Cain. It is obvious that such offerings do not please Him.

Life on earth is a training ground for image making. If you use only the molds which your senses dictate, there will be no change in your life. You are here to live the more abundant life, so you must use the invisible molds of imagination and make results and accomplishments the crucial test of your power to create. Only as you

assume the feeling of the wish fulfilled and continue therein are you offering the gift that pleases.

"When Abel's gift is my attire Then I'll realize my desire."

The Prophet Malachi complains that man has robbed God:

"But ye say, Wherein have we robbed thee? In tithes and offerings." Malachi 3:8.

Facts based upon reason and the evidence of the senses which oppose the idea seeking expression, rob you of the belief in the reality of the invisible state. But "faith is the evidence of things not seen", and through it *"God calleth those things which be not as though they were Romans 4:17."* Call the thing not seen; assume the feeling

of your wish fulfilled.

". . .that there may be meat in mine house, and prove me now herewith, sayeth the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10

This is the story of a couple living in Sacramento, California, who refused to accept the evidence of their senses, who refused to be robbed, in spite of a seeming loss. The wife had given her husband a very valuable wristwatch. The gift doubled its value because of the sentiment he attached to it. They had a little ritual with the watch. Every night as he removed the watch he gave it to her and she put it away in a special box in the bureau. Every

morning she took the watch and gave it to him to put on.

One morning the watch was missing. They both remembered playing their usual parts the night before, therefore the watch was not lost or misplaced, but stolen. Then and there, they determined not to accept the fact that it was really gone. They said to each other, "This is an opportunity to practice what we believe." They decided that, in their imagination, they would enact their customary ritual as though the watch were actually there. In his imagination, every night the husband took off the watch and gave it to his wife, while in her imagination she accepted the watch and carefully put it away. Every morning she removed the watch from its box and gave it to her husband and he, in turn, put it on.

This they did faithfully for two weeks.

After their fourteen-day vigil, a man went into the one and only jewelry store in Sacramento where the watch would be recognized. As he offered a gem for appraisal, the owner of the store noticed the wristwatch he was wearing. Under the pretext of needing a closer examination of the stone, he went into an inner office and called the police. After the police arrested the man, they found in his apartment over ten thousand dollars' worth of stolen jewelry. In walking "by faith, not by sight", this couple attained their desire - the watch - and also aided many others in regaining what had seemed to be lost forever.

"If one advances confidently in the direction of his dream, and endeavors to live the life

which he has imagined, he will meet with a success unexpected in common hours." - Thoreau.

Chapter 4: The Scale of Being

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it" Genesis 28:12, 13.

In a dream, in a vision of the night, when deep sleep fell upon Jacob, his inner eye was opened and he beheld the world as a series of ascending and descending levels of awareness. It was a revelation of the deepest insight into the mysteries of the world. Jacob saw a vertical scale of ascending and descending values, or states of consciousness. This gave meaning to everything in the outer world, for without such a scale of values there

would be no meaning to life.

At every moment of time, man stands upon the eternal scale of meaning. There is no object or event that has ever taken place or is taking place now that is without significance. The significance of an object or event for the individual is a direct index to the level of his consciousness.

You are holding this book, for example. On one level of consciousness, it is an object in space. On a higher level, it is a series of letters on paper, arranged according to certain rules. On a still higher level, it is an expression of meaning.

Looking outwardly, you see the book first, but actually, the meaning comes first. It occupies a higher grade of significance than the letter arrangement on paper or the

book as an object in space. Meaning determined the arrangement of letters; the arrangement of letters only expresses the meaning. The meaning is invisible and above the level of the visible arrangement of letters. If there had been on meaning to be expressed, no book would have been written and published.

"And, behold, the Lord stood above it."

The Lord and meaning are one - the Creator, the cause of the phenomena of life.

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1 In the beginning was the intention - the meaning - and the intention was with the intender, and the intention was the intender. The objects and events in time

and space occupy a lower level of significance than the level of meaning which produced them. All things were made by meaning, and without meaning was not anything made that was made. The fact that everything seen can be regarded as the effect, on a lower level of significance, of an unseen higher order of significance is a very important one to grasp.

Our usual mode of procedure is to attempt to explain the higher levels of significance - why things happen - in terms of the lower - what and how things happen. For example, let us take an actual accident and try to explain it.

Most of us live on the level of what happened - the accident was an event in

space - one automobile struck another and practically demolished it. Some of us live on the higher level of "how" the accident happened - it was a rainy night, the roads were slippery and the second car skidded into the first. On rare occasions, a few of us reach the highest or causal level of "why" such an accident occurs. Then we become aware of the invisible, the state of consciousness which produced the visible event.

In this case, the ruined car was driven by a widow, who, though she felt she could not afford to, greatly desired to change her environment. Having heard that, by the proper use of her imagination, she could do and be all she wished to be, this widow had been imagining herself actually living in the city of her desire.

At the same time, she was living in a consciousness of loss, both personal and financial. Therefore, she brought upon herself an event which was seemingly another loss, but the sum of money the insurance company paid her allowed her to make the desired change in her life.

When we see the "why" behind the seeming accident, the state of consciousness that produced the accident, we are led to the conclusion that there is no accident. Everything in life has its invisible meaning.

The man who learns of an accident, the man who knows "how" it happened, and the man who knows "why" it happened are on three different levels of awareness in regard to that accident. On the ascending

scale, each higher level carries us a step in advance towards the truth of the accident.

We should strive constantly to lift ourselves to the higher level of meaning, the meaning that is always invisible and above the physical event. But remember, the meaning or cause of the phenomena of life can be found only within the consciousness of man.

Man is so engrossed in the visible side of the drama of life - the side of "what" has happened, and "how" it happened - that he rarely rises to the invisible side of "why" it happened. He refuses to accept the Prophet's warning that:

"Things which are seen were not made of things that do appear." Hebrews 11:3.

His descriptions of "what" has happened and "how" it happened are true in terms of his corresponding level of thought, but when he asks "why" it happened, all physical explanations break down and he is forced to seek the "why", or meaning of it, on the invisible and higher level. The mechanical analysis of events deals only with external relationships of things. Such a course will never reach the level which holds the secret of why the events happen. Man must recognize that the lower and visible sides flow from the invisible and higher level of meaning.

Intuition is needed to lift us up to the level of meaning - to the level of why things happen. Let us follow the advice of the Hebrew prophet of old and "lift up our eyes unto the hills" within ourselves and observe

what is taking place there. See what ideas we have accepted as true, what states we have consented to, what dreams, what desires - and, above all, what intentions. It is from these hills that all things come to reveal our stature - our height - on the vertical scale of meaning. If we lift our eyes to "the Thee in Me who works behind the Veil", we will see the meaning of the phenomena of life.

Events appear on the screen of space to express the different levels of consciousness of man. A change in the level of his consciousness automatically results in a change of the phenomena of his life. To attempt to change conditions before he changes the level of consciousness from whence they came, is to struggle in vain. Man redeems the world as he

ascends the vertical scale of meaning.

We saw, in the analogy of the book, that as consciousness was lifted up to the level where man could see meaning expressed in the arrangement of its letters, it also included the knowledge that the letters were arranged according to certain rules, and that such arrangements, when printed on paper and bound together, formed a book. What is true of the book is true of every event in the world.

"They shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9.

Nothing is to be discarded; all is to be redeemed. Our lives, ascending the vertical scale of meaning towards an ever

increasing awareness - an awareness of things of higher significance - are the process whereby this redemption is brought to pass. As man arranges letters into words, and words into sentences to express meaning, in like manner, life arranges circumstances, conditions and events to express the unseen meanings or attitudes of men. Nothing is without significance. But man, not knowing the higher level of inner meaning, looks out upon a moving panorama of events and sees no meaning to life. There is always a level of meaning determining events and their essential relationship to our lives.

Here is a story that will enable us to seize the good in things seeming evil; to withhold judgment, and to act aright amid unsolved problems.

Just a few years ago, our country was shocked by a seeming injustice in our midst. The story was told on radio and television, as well as in the newspapers. You may recall the incident. The body of a young American soldier killed in Korea was returned to his home for burial. Just before the service, his wife was asked a routine question: Was her husband a Caucasian? When she replied that he was an Indian, burial was refused. This refusal was in accordance with the laws of that community, but it aroused the entire nation. We felt incensed that anyone who had been killed in the service of his country should be denied burial anywhere in his country. The story reached the attention of the President of the United States, and he offered burial with full military honors in

Arlington National Cemetery. After the service, the wife told reporters that her husband had always dreamed of dying a hero and having a hero's burial service with full military honors.

When, we in America, had to explain why progressive, intelligent people like ourselves, not only enacted but supported such laws in our great land of the free and the brave, we were hard put for an explanation. We, as observers, had seen only "what" happened, and "how" it happened. We failed to see "why" it happened.

That burial had to be refused if that lad was to realize his dream. We tried to explain the drama in terms of the lower level of "how" it happened, which explanation could not

satisfy the one who had asked "why" it happened.

The true answer, viewed from the level of higher meaning, would be such a reversal of our common habits of thinking that it would be instantly rejected. The truth is that future states are causative of present facts - the Indian boy dreaming of a hero's death, with full military honors, was like Lady Macbeth transported "beyond this ignorant present", and could "feel now the future in the instant."

". . . and by it he being dead yet speaketh." Hebrews 11:4.

Chapter 5: The Game of Life

"I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching." Shakespeare.

With this confession off my mind, I will now teach you how to play the game of life. Life is a game, and like all games, it has its aims and its rules.

In the little games that men concoct, such as cricket, tennis, baseball, football, and so on, the rules may be changed from time to time. After the changes are agreed upon, man must learn the new rules and play the game within the framework of the accepted rules.

However, in the game of life, the rules cannot be changed or broken. Only within

the framework of its universal and everlastingly fixed rules can the game of life be played.

The game of life is played on the playing field of the mind. In playing a game, the first thing we ask is: "What is its aim and purpose?" and the second, "What are the rules governing the game?" In the game of life, our chief aim is towards increasing awareness - an awareness of things of greater significance; and our second aim is towards achieving our goals, realizing our desires.

As to our desires, the rules reach only so far as to indicate the way in which we should go to realize them, but the desires themselves must be the individual's own concern. The rules governing the game of

life are simple, but it takes a lifetime of practice to use them wisely. Here is one of the rules:

"As he thinketh in his heart, so is he." Proverbs 23:7.

Thinking is usually believed to be a function entirely untrammeled and free, without any rules to constrain it. But that is not true. Thinking moves by its own processes in a bounded territory, with definite paths and patterns.

"Thinking follows the tracks laid down in one's own inner conversations."

All of us can realize our objectives by the wise use of mind and speech. Most of us are totally unaware of the mental activity which goes on within us. But to play the

game of life successfully, we must become aware of our every mental activity, for this activity, in the form of inner conversations, is the cause of the outer phenomena of our life.

". . . every idle word that man shall speak, they shall give account thereof in the day of judgment. For by thy words thou shall be justified, and by thy words thou shalt be condemned." Matthew 12:36, 37.

The law of the Word cannot be broken.

". . .A bone of him shall not be broken." John 19:36.

The law of the Word never overlooks an inner word nor makes the smallest allowance for our ignorance of its power. It fashions life about us as we, by our inner

conversations, fashion life within ourselves. This is done to reveal to us our position on the playing field of life. There is no opponent in the game of life; there is only the goal.

Not long ago, I was discussing this with a successful and philanthropic businessman. He told me a thought-provoking story about himself.

He said, "You know, Neville, I first learned about goals in life when I was fourteen, and it was on the playing field at school. I was good at track and had a fine day, but there was one more race to run and I had stiff competition in one other boy. I was determined to beat him. I beat him, it is true, but, while I was keeping my eye on him, a third boy, who was considered no

competition at all, won the race."

"That experience taught me a lesson I have used throughout my life. When people ask me about my success, I must say, that I believe it is because I have never made 'making money' my goal: 'My goal is the wise, productive use of money'."

This man's inner conversations are based on the premise that he already has money, his constant inner question: the proper use of it. The inner conversations of the man struggling to 'get' money only prove his lack of money. In his ignorance of the power of the word, he is building barriers in the way of the attainment of his goal; he has his eye on the competition rather than on the goal itself.

"The fault, dear Brutus, is not in our stars,

But in ourselves, that we are underlings." Julius Caesar: Act I, Scene II.

As "the worlds were framed by the Word of God", so we as "imitators of God as dear children" create the conditions and circumstances of our lives by our all-powerful human inner words. Without practice, the most profound knowledge of the game would produce no desired results. "To him that knoweth to do good" - that is, knoweth the rules - and doeth it not, to him it is sin". In other words, he will miss his mark and fail to realize his goal.

In the parable of the Talents, the Master's condemnation of the servant who neglected to use his gift is clear and unmistakable, and having discovered one of the rules of the game of life, we risk

failure by ignoring it. The talent not used, like the limb not exercised, slumbers and finally atrophies. We must be "doers of the Word, and not hearers only". Since thinking follows the tracks laid down in one's own inner conversations, not only can we see where we are going on the playing field of life by observing our inner conversations, but also, we can determine where we will go by controlling and directing our inner talking.

What would you think and say and do were you already the one you want to be? Begin to think and say and do this inwardly. You are told that "there is a rod in heaven that revealeth secrets," and you must always remember that heaven is within you; and to make it crystal clear who God is, where He is, and what His secrets are, Daniel

continues, "Thy dream, and the visions of thy head are these". They reveal the tracks to which you are tied and point the direction in which you are going.

This is what one woman did to turn the tracks to which she had been unhappily tied in the direction in which she wanted to go. For two years, she had kept herself estranged from the three people she loved most. She had had a quarrel with her daughter-in-law, who ordered her from her home. For those two years, she had not seen or heard from her son, her daughter-in-law, or her grandson, though she had sent her grandson numerous gifts in the meantime. Every time she thought of her family, which was daily, she carried on a mental conversation with her daughter-in-law, blaming her for the quarrel and

accusing her of being selfish.

Upon hearing a lecture of mine one night - it was this very lecture on the game of life and how to play it - she suddenly realized she was the cause of the prolonged silence and that she, and she alone, must do something about it. Recognizing that her goal was to have the former loving relationship, she set herself the task of completely changing her inner talking.

That very night, in her imagination, she constructed two loving, tender letters written to her, one from her daughter-in-law and the other from her grandson. In her imagination, she read them over and over again until she fell asleep in the joyful mood of having received the letters. She repeated this imaginary act each night for

eight nights. On the morning of the ninth day, she received one envelope containing two letters, one from her daughter-in-law, one from her grandson. They were loving, tender letters inviting her to visit them, almost replicas of those she had constructed mentally. By using her imagination consciously and lovingly, she had turned the tracks to which she was tied, in the direction she wanted to go, towards a happy family reunion.

A change of attitude is a change of position on the playing field of life. The game of life is not being played out there in what is called space and time; the real moves in the game of life take place within, on the playing field of the mind.

"Losing thy soul, thy soul Again to find;

Rendering toward that goal Thy separate mind." Laurence Housman.

Chapter 6: Times, Time, & A Half

"And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever that it shall be for a time, times, and an half." Daniel 12:6, 7.

At one of my lectures given in Los Angeles on the subject of the hidden meaning behind the stories of the Bible, someone asked me to interpret the above quotation from the Book of Daniel. After I confessed I did not know the meaning of that particular passage, a lady in the audience said to herself, "If the mind behaves according to

the assumption with which it starts, then I will find the true answer to that question and tell it to Neville." And this is what she told me.

"Last night the question was asked: 'What is the meaning of "time, times, and an half" as recorded in Daniel 12:7?' Before going to sleep last night I said to myself, 'Now there is a simple answer to this question, so I will assume that I know it and while I am sleeping my greater self will find the answer and reveal it to my lesser self in dream or vision.'"

"Around five A.M. I awakened. It was too early to rise, so remaining in bed I quickly fell into that half dreamy state between waking and sleeping, and while in that state a picture came into my mind of an old lady.

She was sitting in a rocking chair and rocking back and forth, back and forth. Then a voice which sounded like your voice said to me: 'Do it over and over and over again until it takes on the tones of reality.'"

"I jumped out of bed and re-read the Twelfth Chapter of Daniel, and this is the intuitive answer I received. Taking the sixth and seventh verses, for they constituted last night's question, I felt that if the garments with which Biblical characters are clothed correspond to their level of consciousness, as you teach, then linen must represent a very high level of consciousness indeed, for the 'man clothed in linen' was standing 'upon the waters of the river' and if, as you teach, water symbolizes a high level of psychological truth, then the individual who could walk

upon it must truly represent an exalted state of consciousness. I therefore felt that what he had to say must indeed be very significant. Now the question asked of him was 'How long shall it be to the end of these wonders?' And his answer was, 'A time, times, and an half.' Remembering my vision of the old lady rocking back and forth, and your voice telling me to 'do it over and over and over again until it takes on the tones of reality', and remembering that this vision and your instruction came to me in response to my assumption that I knew the answer, I intuitively felt that the question asked the 'man clothed in linen' meant how long shall it be until the wonderful dreams that I am dreaming become a reality. And his answer is, 'Do it over and over and over again until it takes on the tones of reality'.

'A time' means to perform the imaginary action which implies the fulfillment of the wish; 'Times' mean to repeat the imaginary action over and over again, and 'an half' means the moment of falling asleep while performing the imaginary action, for such a moment usually arrives before the pre-determined action is completed and, therefore, can be said to be a half, or part, of a time."

To get such inner understanding of the Scriptures by the simple assumption that she did know the answer, was a wonderful experience for this woman. However, to know the true meaning of "time, times, and a half" she must apply her understanding in her daily life. We are never at a loss in an opportunity to test this understanding, either for ourselves or for another.

A number of years ago, a widow living in the same apartment house as we, came to see me about her cat. The cat was her constant companion and dear to her heart. He was, however, eight years old, very ill and in great pain. He had not eaten for days and would not move from under her bed. Two veterinarians had seen the cat and advised the woman that the cat could not be cured, and that he should be put to sleep immediately. I suggested that that night, before retiring, she create in her imagination some action that would indicate the cat was its former healthy self. I advised her to do it over and over again until it took on the tones of reality.

This, she promised to do. However, either from lack of faith in my advice or from lack of faith in her own ability to carry out the

imaginary action, she asked her niece to spend the night with her. This request was made so that if the cat were not well by morning, the niece could take it to the veterinarian's and she, the owner, would not have to face such a dreaded task herself. That night, she settled herself in an easy chair and began to imagine the cat was romping beside her, scratching at the furniture and doing many things she would not normally have allowed. Each time she found that her mind had wandered from its pre-determined task to see a normal, healthy, frisky cat, she brought her attention back to the room and started her imaginary action over again. This she did over and over again until, finally, in a feeling of relief, she dropped off to sleep, still seated in her chair.

At about four o'clock in the morning, she was awakened by the cry of her cat. He was standing by her chair. After attracting her attention, he led her to the kitchen where he begged for food. She fixed him a little warm milk which he quickly drank, and cried for more.

That cat lived comfortably for five more years, when, without pain or illness, he died naturally in his sleep.

"How long shall it be to the end of these wonders? A time, times, and an half. In a dream in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instructions." Job 33:15, 16.

Chapter 7: Be Ye Wise As Serpents

". . .be ye therefore wise as serpents, and harmless as doves." Matthew 10:16.

The serpent's ability to form its skin by ossifying a portion of itself, and its skill in shedding each skin as it outgrew it, caused man to regard this reptile as a symbol of the power of endless growth and self-reproduction. Man is told, therefore, to be "wise as the serpent" and learn how to shed his skin - his environment - which is his solidified self; man must learn how to "loose him and let him go" . . . how to "put off the old man" . . .how to die to the old and yet know, like the serpent, that he "shall not surely die".

Man has not learned as yet that all that is outside his physical body is also a part of

himself, that his world and all the conditions of his life are but the outpicturing of his state of consciousness. When he knows this truth, he will stop the futile struggle of self-contention and, like the serpent, let the old go and grow a new environment.

"Man is immortal; therefore, he must die endlessly. For life is a creative idea; it can only find itself in changing forms." Tagore.

In ancient times, serpents were also associated with the guardianship of treasure or wealth. The injunction to be "wise as serpents" is the advice to man to awaken the power of his subtilized body - his imagination - that he, like the serpent, may grow and outgrow, die and yet not die, for from such deaths and resurrections alone, shedding the old and putting on the

new, shall come fulfillment of his dreams and the finding of his treaures. As *"the serpent was more subtil than any beast of the field which the Lord God had made" Genesis 3:1* - even so, imagination is more subtle than any creature of the heavens which the Lord God had created. Imagination is the creature that:

". . .was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for it? But if we hope for that we see not, then do we have patience wait for it." Romans 8:20, 24, 25.

Although the outer, or "natural", man of the senses is interlocked with his environment,

the inner, or spiritual, man of imagination is not thus interlocked. If the interlocking were complete, the charge to be "wise as serpents" would be in vain. Were we completely interlocked with our environment, we could not withdraw our attention from the evidence of the senses and feel ourselves into the situation of our fulfilled desire, in hope that that unseen state would solidify as our new environment. But:

"There is a natural body, and there is a spiritual body." I Corinthians 15:44.

The spiritual body of imagination is not interlocked with man's environment. The spiritual body can withdraw from the outer man of sense and environment and imagine itself to be what it wants to be. And

if it remains faithful to the vision, imagination will build for man a new environment in which to live. This is what is meant by the statement:

". . .I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

The place that is prepared for you need not be a place in space. It can be health, wealth, companionship, anything that you desire in this world. Now, how is the place prepared?

You must first construct as life-like a representation as possible of what you would see and hear and do if you were physically present and physically moving

about in that "place." Then, with your physical body immobilized, you must imagine that you are actually in that "place" and are seeing and hearing and doing all that you would see and hear and do if you were there physically. This you must do over and over again until it takes on the tones of reality. When it feels natural, the "place" has been prepared as the new environment for your outer or physical self. Now you may open your physical eyes and return to your former state. The "place" is prepared, and where you have been in imagination, there you shall be in the body also.

How this imagined state is realized physically is not the concern of you, the natural or outer man. The spiritual body, on its return from the imagined state to its

former physical state, created an invisible bridge of incident to link the two states. Although the curious feeling that you were actually there and that the state was real is gone, as soon as you open your eyes upon the old familiar environment, nevertheless, you are haunted with the sense of a double identity - with the knowledge that "there is a natural body, and there is a spiritual body." When you, the natural man, have had this experience you will go automatically across the bridge of events which leads to the physical realization of your invisibly prepared place.

This concept - that man is dual and that the inner man of imagination can dwell in future states and return to the present moment with a bridge of events to link the two - clashes violently with the widely accepted

view about the human personality and the cause and nature of phenomena. Such a concept demands a revolution in current ideas about the human personality, and about space, time and matter. The concept that man, consciously or unconsciously, determines the conditions of life by imagining himself into these mental states, leads to the conclusion that this supposedly solid world is a construction of Mind - a concept which, at first, common sense rejects. However, we should remember that most of the concepts which common sense at first rejected, man was afterward forced to accept. These never-ending reversals of judgment which experience has forced upon man led Professor Whitehead to write: "Heaven knows what

seeming nonsense may not tomorrow be demonstrated truth."

The creative power in man sleeps and needs to be awakened. *"Awake thou that sleepest, and arise from the dead." Ephesians 5:14.*

Wake from the sleep that tells you the outer world is the cause of the conditions of your life. Rise from the dead past and create a new environment.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Corinthians 3:16.

The Spirit of God in you is your imagination, but it sleeps and needs to be awakened, in order to lift you off the bar of the senses where you have so long lain stranded.

The boundless possibilities open to you as you become "wise as serpents" is beyond measure. You will select the ideal conditions you want to experience and the ideal environment you want to live in. Experiencing these states in imagination until they have sensory vividness, you will externalize them as surely as the serpent now externalizes its skin.

After you have outgrown them, then, you will cast them off as easily as "the snake throws her enamell'd skin". The more abundant life - the whole purpose of Creation - cannot be saved through death and resurrection.

God desired form, so He became man: and it is not enough for us to recognize His spirit at work in creation, we must see His work

in form and say that it is good, even though we outgrow the form, forever and ever.

"He leads Through widening chambers of delight to where Throbs rapture near an end that aye recedes, Because His touch is Infinite and lends A yonder to all ends."

"And, I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

If I be lifted up from the evidence of the senses to the state of consciousness I desire to realize and remain in that state until it feels natural. I will form that state around me and all men will see it. But how to persuade man this is true - that imaginative life is the only living; that assuming the feeling of the wish fulfilled is the way to the more abundant life and not the compensation of the escapist - that is

the problem. To see as "though widening chambers of delight" what living in the realms of imagination means, to appreciate and enjoy the world, one must live imaginatively; one must dream and occupy his dream, then grow and outgrow the dream, forever and ever. The unimaginative man, who will not lose his life on one level that he may find it on a higher level, is nothing but a Lot's wife - a pillar of self-satisfied salt. On the other hand, those who refuse form as being unspiritual and who reject incarnation as separate from God are ignorant of the great mystery: "Great is the mystery, God was manifest in the flesh."

Your life expresses one thing, and one thing only, your state of consciousness. Everything is dependent upon that. As you,

through the medium of imagination, assume a state of consciousness, that state begins to clothe itself in form, It solidifies around you as the serpent's skin ossifies around it. But you must be faithful to the state. You must not go from state to state, but, rather, wait patiently in the one invisible state until it takes on form and becomes an objective fact. Patience is necessary, but patience will be easy after your first success in shedding the old and growing the new, for we are able to wait according as we have been rewarded by understanding in the past. Understanding is the secret of patience. What natural joy and spontaneous delight lie in seeing the world - not with, but as Blake says - through the eye! Imagine that you are seeing what you want to see and remain faithful to your

vision. Your imagination will make for itself a corresponding form in which to live.

All things are made by imagination's power. Nothing begins except in the imagination of man. "From within out" is the law of the universe. "As within, so without." Man turns outward in his search for truth, but the essential thing is to look within.

"Truth is within ourselves; it takes no rise From outward things, what e'er you may believe. There is an inmost center in us all, Where truth abides in fullness .. . and to know, Rather consist in opening out a way Whence the imprisoned splendor may escape, Than in effecting entry for a light Supposed to be without." Browning: "Paracelsus"

I think you will be interested in an instance of how a young woman shed the skin of resentment and put on a far different kind of skin. The parents of this woman had separated when she was six years old and she had lived with her mother. She rarely saw her father. But once a year he sent her a five dollar check for Christmas. Following her marriage, he did increase the Christmas gift to ten dollars.

After one of my lectures, she was dwelling on my statement that man's suspicion of another is only a measure of his own deceitfulness, and she recognized that she had been harboring a resentment towards her father for years. That night she resolved to let go her resentment and put a fond reaction in its place. In her imagination, she felt she was embracing

her father in the warmest way. She did it over and over again until she caught the spirit of her imaginary act, and then she fell asleep in a very contented mood.

The following day she happened to pass through the fur department of one of our large stores in California. For some time, she had been toying with the idea of having a new fur scarf, but felt she could not afford it. This time her eye was caught by a stone marten scarf, and she picked it up and tired it on. After feeling it and seeing herself in it, reluctantly she took off the scarf and returned it to the salesman, telling herself she really could not afford it. As she was leaving the department, she stopped and thought, "Neville tells we can have whatever we desire if we will only capture the feeling of already having it." In her

imagination, she put the scarf back on, felt the reality of it, and went about her shopping, all the while enjoying the imagined wearing of it.

This young woman never associated these two imaginary acts. In fact, she had almost forgotten what she had done until, a few weeks later, on Mother's Day, the doorbell rang unexpectedly.

There was her father. As she embraced him, she remembered her first imaginary action. As she opened the package he had brought her - the first gift in these many years - she remembered her second imaginary action, for the box contained a beautiful stone marten scarf.

"Ye are gods; and all of you are children of the most High." Psalms 82:6.

". . .be ye therefore wise as serpents, and harmless as doves." Matthew 10:16.

I hope you have enjoyed reading Seedtime & Harvest by Neville Goddard.

Click for More Free Books by Neville Goddard.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Neville 03-31-1967

SEEING CHRIST THROUGH THE EYES OF PAUL

Tonight's subject is very, very practical, yet profoundly spiritual, for we are going to search for the cause of the phenomena of life called in scripture, "the Father". So come with me and let me show you Jesus Christ, the father of life, through the eyes of Paul. Now, there is no mention of Paul in any contemporary work of the first century, nor is there any historical record of a man named Paul. He is mentioned in the last part of the Book of Acts and in his thirteen letters - but who is he? Paul, like Moses, Abraham, Isaac, Jacob, and Jesus Christ is a state of consciousness.

The Bible speaks of a fundamental state of consciousness from which other states derive. That fundamental state is the Father, the creative power in you. This world is made up of God and the extension of himself called "you". Say "I am" and you have said God's name.

Now let us look at Jesus Christ through the eyes of the state of Paul. Schooled in the traditions of his father, Paul knew Hebrew backwards. He knew the law of Moses and protected these traditions with his life, opposing anyone who was in conflict with his belief.

Then he saw the spirit behind the letter. Just as you - believing what you were taught by your mother and father and Sunday school teacher - when you enter the state called Paul you will understand the meaning behind the allegory; and - like Paul - you will be just as ardent in promoting it as you were in defending your belief in a physical Jesus Christ.

Paul makes the statement: "I am not ashamed of the gospel, for it is the power of God for the salvation of everyone who has faith. That power is Christ." And it is Paul who confesses: "Even though I once regarded Christ from a human point of view, I regard him thus no longer." Having learned from the traditions of his earthly father that he was to "Make no graven image unto me" Paul believed that Jesus Christ was an individual like himself. But when he realized who Jesus Christ really was, he defined him in his letter to the Corinthians as the power of God and the wisdom of God saying: "I preach only Jesus Christ crucified and raised from the dead."

Paul teaches that the power of God and the wisdom of God is crucified and buried in Man, and from that state of death will he rise. Now seeing Christ as his human imagination Paul confesses: "I once regarded Christ from a human point of view; I regard him thus no longer." Who is this creative power who was once regarded as human? In the 10th chapter of Matthew it is made to say: "Everyone who acknowledges me before men, I will acknowledge before my Father who is in heaven; but whoever denies me before men, I will also deny before my Father who is in heaven. Think not that I have come to bring peace on earth; I have not come to bring peace, but a sword. To set a man against his father, a daughter against her mother, a

daughter-in-law against her mother-in-law. Anyone who loves father or mother more than me is not worthy of me."

Claiming that he came into the world not to abolish the law of Moses but to fulfill it (and the 5th commandment is "Honor your father and mother") how can he ask us to love him more than our father and mother? When I was a child I heard these stories in my Sunday school class, and I knew that if I had to love Jesus more than my mother and father I was not worthy of him. To ask me to love some invisible power more than I loved my sweet, kind, loving mother and the giant of a man who was my father was to ask the impossible of me. So what is being said here?

Father and mother are the obvious physical causes of the birth of a child in this world. Whether it is human, bird, or animal, we all have fathers and mothers. They are the physical cause of the phenomena of life, as you are now an objective fact. Then comes an invisible cause saying you must love it more than visible causation. No one is setting you against your father or mother, daughter or daughter-in-law - how could they!

Man sets up physical causation, saying you must join the "right" club, live in the "right" neighborhood, know the "right" people. That your place of birth or the color of your skin is the cause of your experiences. Now you are told that the cause is invisible and you must love this cause more than any earthly thing. You are urged to fall in love with it! To make it yourself and have no other god besides it! And may I tell you: when you do you will love your father and mother, daughter, and son more than ever before, as you will no longer see them as physical causation.

You will know that nothing physical is the cause of the phenomena of life. You will see them as aspects of your invisible body that has awakened. There is no character in scripture that has a physical history. They are there to depict divine history. Paul was trained in the Jewish faith and knew Judaism backwards. He said: "I am a son of Abraham of the tribe of Benjamin." And when he was told: "Your great learning is turning you mad," he replied: "I am not mad. I am speaking the sober truth." Paul is telling you of the resurrection of a creative power of which you have been totally unaware.

This creative power is buried in everyone, and that power is God himself. There is no intermediary between you and God. Jesus Christ is the creative power of your own wonderful human imagination!

That is Jesus Christ and there is no other! God the Father is buried in you as your I am, and your human I amness is Jesus Christ. This is the being Paul speaks of when he says: "Test yourself; Do you not realize that Jesus Christ is in you? Unless, of course, you fail to meet the test."

Now let me share a letter from a friend. She said: "I am a freelance designer. I never seek work, but as I sit at home and imagine I am working, they call. In the past six months I have received very few orders from a company that kept me very busy in the past, so I called them to discover that they had employed a full-time art director and would no longer require my services. After hanging up the phone I revised this conversation. I heard them tell me they had lots of work for me, and I felt the thrill in their words. One week later they called, asking me to design a 26-page book of institutional advertising, plus four ads for Harper's Bazaar.

This was more then they had given me in the past at any one time. Now I am busier, happier, and making more money than ever before, and my technique is simple. Sitting in my chair I quietly listen for the phone to

ring, answer it in my imagination and hear the orders I desire to create - and they come."

Now, who is Jesus Christ? Scripture tells you he is the creative power of God and the wisdom of God, and by him all things are made, and without him is not anything made that is made. Tell me, how are you using God's creative power? How are you using Christ? By thinking someone doesn't like you? That's Christ in action! It is he who is causing the other not to like you. And when that seeming other slaps you in the face or spits on you, you may wonder why - but it's because you did it. There is no power but Christ!

No one can do anything to you unless you first do it to yourself by the use of Christ, God's creative power, whose name is I am. Paul gave us the foundation from which everything is built and claimed that no other foundation can anyone lay other than Christ, the creative power of God. Then he warns us that there will be those who will come, claiming to have apostolic descent. They will dress themselves in jewels and robes and make you think they are in some holy state, but they are foolish.

There is only one foundation, and that is your own wonderful human imagination, and there is no other. Now, let me tell you of another lady who is here tonight. She said: "Ten days ago I heard from my mother that she believed she was afflicted with the same problem she had experienced a year ago. When I received the letter I sat right down and wrote her saying: 'The God in me is speaking to the God in you, telling me that you do not have this affliction and that you are perfect.' I wrote so convincingly that when she received the letter she believed me, and when the tests were made they came out negative. I have never been able to use the word `imagination' to my family, so I use the word `God' and they understand."

May I now quote the 10th chapter of Mathew to her? "He who dares not acknowledge me before men, I will not acknowledge before my Father who is in heaven. He who denies me, I will deny to my Father who is in heaven. For I have come not to bring peace, but a sword to set a man against his Father, a daughter-in-law against her mother-in-law, for the enemies of a man are those of his own household. He who loves father or mother more than me is not worthy of me."

I will urge her, tonight, to tell her family the truth. Even though they fly into space, tell them who Jesus Christ really is. Don't beat around the bush and leave them sound asleep. This is the conflict. When truth comes into the world, it is in conflict with everything that was formerly believed. The Father is always the new against the old, the Son against the Father. Even though you once considered Christ as human, when he is quickened in you, you will regard him thus no longer and speak out. You will be bold and tell everyone that their human imagination is the only creative power in the world. That God is imagination. He is the Father of all life. Imagining is his son, his creative power, and that is Jesus Christ.

Now, what must you do, to be doing the work of God? Believe in him whom he has sent. And whom did he send? I am! If the evidence comes as it did to these two ladies, what does it matter what the world thinks? Denying the evidence that there was no work, my friend revised the phone conversation. She heard them tell her they liked her work and would have many jobs for her in the future. She believes in him who he has sent, for she now believes in herself!

Our President is a man with a great deal of authority and power, wealth and fame, but if he does not know who he really is, when he departs this period of time he will find himself in a world just like this one. May I tell you: there is no other world until you escape this world of death. This I know from experience. I have sat in a

chair with my eyes shut and stepped into a world of people just as solid and real as we are right now - yet I know I am in an entirely different world. When you die you are only dying to this time and space, for you simply step into another time and space to continue your dream.

This you will continue to do as long as you remain as sound asleep as you are now. Possessing the same identity, you will not occupy the same position. You may be in the state of great wealth when you make your exit from this world, to find yourself in the state of one who shines shoes, if that is necessary to awaken you to who Jesus Christ really is. Perhaps while shining shoes you begin to imagine you have so many customers you must hire others to work for you, and as your business grows, you begin to understand how it happened and realize who Jesus Christ really is.

One has to find Christ as his human imagination, and the only God as his I am, operating through his creative power, before he can leave this world. So it is, as you consciously use your imaginative power, you begin to awaken and experience scripture by being born from above and discovering God's creative power, called David, to be your son. And when you have fulfilled scripture you will vanish from this world, leaving behind all that you have experienced.

So, you either believe in your own wonderful human imagination or you do not, for that is Christ. An event took place 2,000 years ago, but it didn't take place once, never to take place again. His birth is taking place in the lives of everyone who hears and believes. So what must you do? Believe in him whom he has sent. I did not come into the world to make you think I am a holy man, but to tell you that I have awakened from the dream of life. I have finished the race. I have fought the good fight, and I have kept the faith. It doesn't really matter when I drop this garment, for this world is over for me. I will tell you of my experiences while I am here, in the hope that you will believe - not in Neville, but in your own wonderful human imagination whom you sent!

Your true name is I am, and your creative power is called Jesus Christ. Because all things are made by your imagination, test yourself and see. Put your powerful imagination to the test. When my friend revised her telephone conversation, she used her powerful imagination to create an even better job for the person who had been hired as the art director. Confirmation came when she received the order for the magazine advertisement, therefore no one was hurt. Knowing exactly what she wanted, she simply assumed she had it, and no one was hurt. Always use your imagination lovingly for yourself and others, for everyone in the world is yourself anyway, as there is nothing but self!

You are predestined to experience everything spoken of in scripture concerning Jesus Christ and then you will know who you really are, but before it happens you can see him if you look through the eyes of Paul. Having been crucified with the creative power of God, Paul was not ashamed of the gospel, for he knew it was the power of salvation if all who heard believed! Now, I know faith is not the easiest thing in the world to develop, but may I appeal to you to not turn back like the rebels under Moses and search for other gods. Do not look for any physical causation, for causation is invisible.

The world is all imagination, as you imagine you are Jesus Christ. Do you believe in your imaginal act? On this level the made reveals the mistakes of the maker. Learn from your mistakes. In a moment of anxiety perhaps you made that which you do not want. Learn from that which you made, where you made your mistake. Don't deny your harvest. Reap it, then plow and plant again, this time in the moment of joy and thanksgiving.

Learn to believe in your own wonderful human imagination. There is nothing in the world but God and his creative power. God needs no intermediary between you and himself because he is buried in you. Learn to trust this creative power in you and then God will reveal himself to you through his son and your drama will be over.

Your father and mother are the visible cause of life, while Jesus Christ is its invisible cause. Fall in love with Christ and learn to trust him with all your might. Believe in this invisible causation in you, for without him was not anything made that was made. God, the only God, is your own wonderful human awareness. Jesus Christ is your power to create that which you are aware of! Having found God and his creative power, believe in him, for everyone who believes will be sent as I am sent. This is truly a very practical night, yet at the same time profoundly spiritual. Every word that I have said is true. Imagination will never fail you if you believe. Be like the lady who changed the telephone conversation to hear what she wanted to hear, even though it was completely opposite.

It is said that Jesus was opposed by Satan. Do you know who is Satan is? The word means "opponent; opposite". The world, reflecting the opposite of what you want to see, is your opponent, your Satan or the devil. That's all the word means. 'Turn this stone into bread if you think you are the creative power of the universe. Fall off this mountain if you think you are the creative power of the world, for did he not say he would give his angels power to lift you up if you dashed your foot against a stone?" Then, turning from the doubting mind, Satan vanished. Everyone has a Satan. Allow reason to tell you something cannot be done and Satan dwells in that doubting thought. The moment you accept Christ as the reality and creative power of the world, Satan is present, and to that degree Satan is taking advantage of salvation.

Having imagined what you want in the world, if doubt appears in thought or personified by another, say to yourself: "Get thee behind me Satan (get out of my sight) - I will have nothing to do with you."

My friend said that after she heard the good news from her mother, she went into the kitchen, and as she was making herself a cup of coffee she heard my voice say: "That's the spirit" and almost dropped the coffee. That's exactly what Paul in me speaks to her, for I am all over now. I am no longer confined to the platform, but I am speaking every night to everyone who has heard and believed. Awake, I am now one with the Risen Christ, wearing the body of God.

There is only one body. Everyone who awakes is incorporated into that universal body to know you are it. And while your physical body sleeps, you will be all over the world. Your voice will be heard and you will be seen. That is the being you become after you have awakened from the dream of life. Tonight I urge you all to use the word imagination, for I have come to set this new idea against the old. Although people may rebel, when you get the results you want, it doesn't matter how they object. The term to be used now is your own wonderful human imagination!

Now let us go into the silence.

Neville 03-29-1968

SEEK THE KINGDOM

That which is most profoundly spiritual is in reality most directly practical. We are told: "Do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' for your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness and all of these things shall be yours as well." Here is a priority. Your heavenly Father knows you have to eat, drink, and clothe yourself, and they will all be yours if you will but put first things first; and the first thing is to seek the kingdom of God and his righteousness, for God is in his kingdom and when you find the kingdom you find God.

While reading a book you may be aware of the phone ringing or someone entering the room. Although your attention is on the book, it does not exclude these events, which are marginal. So if, when you hear the story of the kingdom and how to enter it, your attention remains there, your heavenly Father will care for all of your marginal needs as you modify your concepts concerning God's plan of salvation.

My parents (along with multiple millions of others) believed their children must be baptized in order to be saved, and they took me before the baptismal, where I was baptized in the name of Christ before I was aware of it. They, like hundreds of millions, have lived and died never changing that concept. But scripture read correctly tells us to "Seek ye first the kingdom of God and his righteousness." That Abraham believed and his belief was accounted unto him for righteousness, so now you see what righteousness is. Righteousness in not a belief among beliefs, but the belief. You must find out what the belief is really is. I know from experience that the belief is that I will be born from above and receive God's gift of himself through his Son calling me "Father". Having heard this from me, are you convinced to the point where you can, in the immediate present, modify your concept of Jesus? To the degree your belief in God has been modified will you find corresponding changes in your outer world, for you are always living in and thinking from a body of beliefs. You can believe you are healthy, wealthy, successful, or a failure, and to the degree you accept this belief will you express the state. But fundamentally, what is your concept of God, for only as you seek his kingdom will you discover that God and his kingdom are one.

From this platform I teach that I and my Father are one. Being one, my Father can never be so far off as even to be near, for nearness implies separation. What is there in you that can't even be near? Imagination! You cannot separate yourself from imagination. You can't claim: "I am" and point to it as something on the outside. It is impossible to separate yourself from the sense of being, so in the sense of I AMness, you are imagining. If this sense of oneness is your Father, do you really believe in him? If so, to what extent does your confession in words conform to your deep, deep conviction?

Matthew makes this statement: "Everyone who acknowledges me before men, I will acknowledge before my Father who is in heaven. But whoever denies me before men, I also deny before my Father who is in heaven.

Think not I came to bring peace on earth. I have not come to bring peace, but a sword. To set a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law, for a man's foes are those of his own household."

In this statement, Matthew is not speaking of any physical conflict, but the conflict of the spirit. He is telling you that your foes are spiritual, all within your own household. Not the house other individuals share with you, but your spiritual house called the kingdom of heaven.

Now, as this new concept presents itself like a sunburst, will you accept it? Being new, it is now in conflict with what you formerly believed. This is new wine which is not yet fermented, and if accepted cannot be put into the old skins (the old beliefs), for if you place unfermented wine in an old skin it will burst. There must be a new belief to think from. Will you accept the fact that your own wonderful human imagination is He whom the world calls God? Will you accept this idea and allow it to ferment? Acknowledge your true self and live in that belief? Or will you say: "It's easier to live with my wife (or husband) if I don't confess it. I tried, but it upsets the household, so we continue to go to the same church and do the same things we have always done in the outer world."

You must be willing to acknowledge me (your own wonderful human imagination) before men, for if you are ashamed of me, the Father who sees only the heart will deny you. But when you make any modification in your basic belief, it will take precedence over your beliefs of the past. If you say: "I am rich" and your concept of God remains as before, you are speaking from the surface of your being; but when you change the core and speak from your new concept of God, your world changes.

If you believe what I have confessed openly to you, do not be ashamed to acknowledge it openly before men. Although you may not at the present time have the experiences to support your claim, do not be ashamed of the good news that you have heard from me.

Not everyone sought Christ. Some found him and brought others. In the Book of John we are told that Andrew found his imagination to be Jesus and told his brother Peter. Philip found him and brought his friend Nathaniel. Peter and Nathaniel were not seekers, but were introduced to the truth. And who did they find? The one of whom Moses and the law and the prophets spoke, Jesus of Nazareth. Where is he? Come and you will see that the drama is supernatural. Having heard the truth from one who has experienced it, do you reject my words or do you accept them? If you accept my words and toy with this idea to the degree that you become enamored, you will modify your former belief concerning Christ Jesus. Tonight one billion believe in a little personal being who walked the earth 2,000 years ago, because they do not understand the concept that is the vision of Jesus Christ.

Now listen to these words of Blake: "No individual should appropriate to himself or to his emanation any universal characteristics of David or Eve; of the Woman or the Lord," and he is right. Any appropriation of universality by an individual is a denial of the unity of all in the divine manner. To think that I (Neville) and I alone will have this experience, that it is mine and will not be shared by others, is denying the universal brotherhood of all. David is not just my Son, he is our Son. For any individual to appropriate this universal characteristic of David to himself is wrong. If he dares to think he differs by that unique experience, he will be broken on the rocks of experience, for David is unique to everyone.

Blake then goes on to say: "A Vegetated Christ and a Virgin Eve are the Hermaphroditic Blasphemy." To take this divine being and turn it into some corporeal form with a vegetated body is hermaphroditic blasphemy. This body called Neville is Christ's emanation. It is not a direct descendant of David, for he does not belong to this world, but to God's eternal plan, which is to give himself to you; and the one and only way you will know this to be true is when David calls you "Father". And since God's plan is to give himself to everyone, no individual should ever appropriate these universal characteristics of David to himself alone. He must share it with his universal brother.

When Blake used the word "hermaphroditic" he meant "contradiction." If Blake read a book, which stated a certain principle, but contradicted itself in the reading, to Blake the book was hermaphroditic. To him all orthodox religion was hermaphroditic, because they contradict the principle they teach. Saying God is merciful, they kill in the name of God - so where is the mercy? So Blake is speaking of a contradiction of principle. In the beginning you were Spirit, but now you are turning and worshiping a man of flesh? That's hermaphroditic blasphemy. But even though you once believed Christ was a man after the flesh, once you have experienced the kingdom you will see him thus no longer. Paul was taught that Christ was a being outside of him who walked the earth, when suddenly it pleased God to reveal his Son in him. "Then," said Paul: "I conferred not with flesh and blood." From that moment on he publicly proclaimed the good news which he had received in the spirit.

Here is a story of a man who learned to turn to no one on the outside for help, for all help came from within him. As a very young boy he was one of a very poor family of five who lived in Russia. At the age of eight he was running errands to earn money to help feed the family. Having never had a square meal, a new shirt, slacks, or shoes, he knew the horror associated with a minority group, as his family were Jews.

This lad had a job taking large amounts of money to a bank to be exchanged into small denominations. One day he noticed that the teller's copper coins resembled the silver ones, and as he returned the money to his employer he began to play a little game with himself. Assuming the teller had given him silver instead of copper, he dreamed of the wealth that would be his, had the mistake been made. The very next day the teller made the mistake. Giving him silver instead of copper, the young lad pocketed the money, went to another bank and changed it into the right denomination then, returning to work he gave his employers the money they expected. Having been taught what was right and wrong, the boy wrestled all through the night with his conscience, but in the morning he took the money, bought a new pair of shoes, a new shirt and pants. Then he went to a restaurant and ate to his heart's content. No, he never returned the money, but he learned a great lesson from this experience.

The world, upon hearing this story, would say he was wrong; but when we came out from the Father we ate of the tree of good and evil, and there isn't one person in this world who has not violated that code. He may not have the courage to violate the moral code openly, but the drama of life is psychological. The child was hungry. Having entered the world of experience, he learned how to use the creative power of his own wonderful human imagination. In the interval he has given back to society ten thousand times more than the small amount taken, not to compensate, but because of the lesson learned. After the First World War Russia collapsed and, penniless, he came to Paris to work as a street cleaner. Then he remembered what he had done so many years ago, and from that point on he rose and today is a multi-millionaire in a legitimate business, applying this simple principle that an assumption, though false, if persistent in will harden into fact.

Now, a letter came this week in which the gentleman wrote: "In my dream I had an enemy and we were slated for a duel in which one of us would be killed. All of the townspeople gathered around to watch, and I was favored to win. Pinning my enemy to the ground, I began to strike him, but could not do it. You see, by nature I am a pacifist and I don't want to hurt anyone. So I drew my sword and placed it into his body, making sure it entered only three inches. Then a man came forward and realizing what I had done he shook his head, and the grumbling crowd walked away as I awoke."

Let me tell him tonight: your dream was an adumbration, a foreshadowing of the day when your belief in Christ as your own wonderful human imagination will be one hundred per cent. On that day you will cut yourself in two with one wonderful blow and release the imprisoned splendor there. God's creative power is within us all with his head down into generation. One day you will find that power, fuse with it, and up you will go into heaven as the imprisoned splendor you will know yourself to be.

If anyone ever asks you what you think of Christ, tell them that he is your own wonderful human imagination; that he became you, with all of your weaknesses and limitations, that you may be God the Father. May I tell you: when you really believe this your outer world will change to conform to the inner changes that radiate from you. Your world is forever mirroring and reflecting all of your beliefs, so any modification of a belief will cause a change in your outer world. So instead of working on little things like wealth, health, and fame, work on the major concepts of Christ by learning to know him through exercising your own wonderful human imagination.

Ask any man on the street if he is a Christian and he will say: "Yes", but his definition of a Christian may be entirely different than yours. My sister Daphne is a pillar of her church. She considers herself a Christian and I believe I am also, but we have entirely different concepts of Christ as a plan of redemption. If, tonight I asked the Pope or the Archbishop of Canterbury if they were Christians, I am quite sure they would say yes, but their definition of Christ and mine would be miles apart.

I tell you: Christ is the vision of redemption. Free the vision! Don't vegetate it! Don't put it in a corporeal body and make it some little thing that dies. Christ is in you, yet he belongs to an entirely different world. While you walk this world in these garments that decay, Christ unfolds and lifts you into the world of eternity.

Believe me. Dwell upon my words, for as you do the visions will unfold; and as far as your outer world is concerned you will never have to question what you shall eat or drink or wear, for you will have no need to be concerned about the marginal things of life. Start now to center your focus on Christ and don't be concerned about the fringe. Seek the kingdom of heaven by turning your thoughts inward, and wonderful things will appear to come out of the nowhere. In my own case I never thought of or contributed to any money my parents made, yet when my father made up his will, all ten children shared equally. So while I was about my Father's business, completely absorbed in the kingdom of heaven and not concerned with dollars and cents, money grew in a foreign field. I had no knowledge or concern for its growth. Trusting my brothers implicitly, I have never once entertained the thought that anyone would ever take advantage of me, and no one has.

So I tell you, go about your Father's business, dwelling upon his kingdom, and all things will take care of themselves. But don't be ashamed to acknowledge him before men. Be like Paul who spoke up, saying: "I am not ashamed of the gospel." When the vision becomes your experience it will not matter to you what the

world thinks. You will know with such certainty that you are the Father of God's only begotten Son, that no one can shake you. A good Christian might question you, saying: "You - the Father of Christ?" and you will say: "No, I'm the Father of Christ's Son, David. In the Spirit I spoke these words to David: 'Thou art my Son, today I have begotten thee,' the same words, which were spoken to David by the Lord."

Now, Christ Jesus is the Lord. He did not come after David, but before him. God the Father gave himself to us; therefore everything comes after the Father. I now know that I also am God the Father, for he gave me himself and there is no way he could prove it other than through his Son David calling me "Father". Prior to that I thought I was Neville Goddard, born in Barbados as a member of a very large family. Physically that is who I am, but in the spirit I know I am not, for God gave himself to me; and to prove it his Son, as described in the Book of Samuel, called me "Father". This same Son will call everyone "Father" and then we will all be brothers. In spite of all the conflicts, horrible as they are, in the end we will discover everything was just a play - a play which was essential for God to give his gift to Man, and that gift is God Himself.

Now let us go into the silence.

X14
S1

SELF-ABANDONMENT

1 June 1970

Week after week, as I take this platform, I know what I want to say. It is merely finding out how to say it so that it is intelligible, for we are dealing with a mystery. It's not something you can spell out and say, "Now this is it." It's a peculiar -- the most fantastic mystery in the world. To me, to experience Scripture -- to experience God's plan of salvation -- is my interpretation of the whole purpose of life. That is what I firmly believe. I firmly believe that the roots of our being are rooted in God, and God unfolds Himself creatively in us.

When I make that statement, I put myself on the side of that which is being transformed -- say, a man. For metamorphosis is the theme of the Bible. That is the complete transformation of man into God. When I make a statement as I have just made it, it seems that this is man -- you and I are the man -- being transformed by a means other than ourselves, and I don't mean that at all. But man is so conditioned to believe he is a little worm that you approach it from that angle. You and I are the God transforming man into "our image" -- into "our likeness."

But then, if I said that to a large crowd, the curtain would come down and they wouldn't hear one word I had to say beyond that. But you and I took the plunge. We were the "sons of God," together making God, for the word "God" is a plural word. The word is "Elohim."

"In the beginning God." That word is Elohim; it is plural. And "God said, Let us make man in our image." The same word is Elohim. It's a compound unity; one made up of others.

We are told in Deuteronomy that "He has set bonds to the peoples according to the number of the sons of God." No child can be born unless God occupies that little temple. These are the "gods" that came down. You and I are the gods that came down. We are transforming these identities -- these men and women with which we are identified -- into "our likeness," rather than being transformed by something other than ourselves. We are the "gods" that came down; and when we awake, we are the "gods" spoken of in the very beginning. "In the beginning God" -- Elohim, plural, the gods -- "created the heavens and the earth," like creating a theater for the display of its might and its creative powers. And then the God said, "Let us make man in our image"; so we came down and clothed ourselves in these garments.

We aren't pretending. We completely abandon ourselves to these garments. The secret is self-abandonment. Never would you have made anything had you not loved it, -- never! We so loved it; and so, having loved it, we commit ourselves to the object of our love and actually become it. Self-commission is the secret.

Now we are told, "Be imitators of God as beloved children," in this world we have forgotten Who-We-Are. Now comes the revelation: "Be imitators of God as beloved children." Just as Christ loved us and gave himself for us, -- now imitate that!

But on this level, I feel myself Neville. But I know from experience, I am The One that became Neville, to transform this identity into my own Being, the Being that was, that has no beginning; and there was a plan that I set forth within myself when I buried myself in this being called "Neville." This is true of every one in the world.

Now listen to this carefully. It is the first chapter of Ephesians. I am just quoting four verses; you'll find them within the first ten verses; so I have omitted just a few because they are not necessary for what I want to get over.

"God chose us in Him before the foundation of the world . . . He destined us in love to be His sons through Jesus Christ, according to the purpose of His will," "He destined us in love . . . . through Jesus Christ, according to the purpose of His will, . . . which He set forth in Christ as a plan for the fullness of time." [Ephesians 1:4,5,9 10]

You listen to it carefully. Go home and you read it, in the first chapter within the first -- I think it is the 4th, 5th, 9th and 10th verses of Ephesians.

"God chose us in Him before the foundation of the world."

So, we see that the salvation of man is not an afterthought of the Creator. It is prior to this historical process. Long before this was animated and became history -- human history, this decision was made. So, our fitness is the consequence, not the condition, of His choice.

So here, as Neville, I -- the true Being -- chose "Neville." I am going to "play" Neville. You chose the being that you've chosen and we came down into this and animated it -- this historical process We are the "gods" who made the decision. We are identifying ourselves with these garments; we are transforming these into ourselves.

Now that is something that the world shuns against. They abhor it, because they do not realize that man -- the man -- can do nothing to save himself. There is not a thing that man as a man can do. It is the God who is buried within man who does it. As we are told in the Letter to the Philippians: "He" -- meaning God -- "who started the good work in you will bring it to completion at the day of Jesus Christ." The "day of Jesus Christ" is the unveiling of this plan in you, for Jesus Christ is in you. "Christ in you is the hope of glory." Were he not in you, then you would be a dead, dead body forever and forever; but the "gods" came down, and it takes all the "gods," called "the sons of God," to form God. The One became fragmented into the many. One fell containing all. He chose us in Him before the foundation of the world. Do you get it? Before there was a world, we were. We are the "gods." We are in the One Being that is known in Scripture as God; and we came down for one purpose: to expand our own creativity, and we do it by actually burying ourselves in humanity.

Now, Crucifixion is either a demonstration of the most horrible failure in the world or the greatest success in the world. It has been proven that the seed that fell, which is called the Word of God -- and the Word of God is God, and that is God Himself!

"In the beginning was the Word. The Word was with God, and the Word was God."

The "Word" was the "seed" that fell into humanity. That is called the Crucifixion. Well, it rose, and it continues to rise, because all the "sons" will rise. None will fail. If one failed, you would have to leave every one behind and go in search of the one, because the one that is missing completes the One -- the "one body, the one spirit, the one Lord, the one God and Father of all."

So night after night as I take the platform, I know exactly what I want to say, and my problem is how to say it so as to be intelligible, to be understood by those who hear me. For man has been conditioned to believe that he is a silly little thing in the world who has sinned; and having sinned, now he must make all kinds of penance to redeem himself. Man cannot redeem himself. It is God who comes down; and by His crucifixion, which is the burial in man, God now demonstrates His creative power, that He can "die" and rise again. So, He "dies" in man.

"I am crucified with Christ," said Paul. "Nevertheless I live, yet not I but Christ who lives in me. And the life I now live in the flesh I live by reason of the faith that I have in the Son of God who loved me and gave himself for me."

So that Son of God is in you. You say, "I am," -- that's He. That is the Son of God. But you so loved the object to whom you gave yourself that you sbandon yourself completely and empty yourself of your Divinity, and just buried yourself in the object of your love; and you are going to transform it into your Self, who is God.

Then when you transform it, you are the same God, only you have expanded beyond that moment in Eternity when you ventured into this experiment, becoming your own creation.

So in the world of Caesar, "be imitators of God as beloved children." Just as Christ loved us, and gave himself to us, -- now imitate that! So, are you in love with money? There's nothing wrong with it. Are you in love with fame? There's nothing wrong with it. Are you in love with physical health? Nothing wrong with that. But, be in love with it. If you are in love with it, you must do the same thing that God did in the beginning, and you are that God of whom I speak who so loved the object that is you when you see it reflected that He abandoned Himself. No restraint. A complete abandonment of Self to the object of its love. For if there is no object of the love -- no beloved, what is love? There must be a beloved to demonstrate love, and so you have an object -- your emanation, which is nothing more than your "wife," -- not your physical wife, -- the body is your emanation. That's your wife "till the sleep of death is over."

And you so loved it, you are going to transform it into the most beautiful, perfect thing in the world, which is just like you, who is perfect.

So, "He chose us in Him before the foundation of the world, that we should be holy and blameless before Him." That's what we are told. So, He chose me. Well, who is "He"? I am He; but to become me, He has to forget that I am He, and He thinks He is Neville. He

has to. He chose me "in Him before the foundation of the world"; but now, I am The One who forgot and became Neville.

When I awake, I know I was "before the foundation of the world." But now I bring Neville with me, and now I have one more aspect of my protean being. I have another being I'll redeem. I fell in love with it and brought it back; and now I am the protean being, that I can see others, and let the others see me as Neville. So, they see me as Neville. But do they really see me? They see me as Neville when they see me clothed in Power, clothed in Wisdom, or maybe clothe in Love: and they will see me because I so loved that that I gave my Self to it, and raised it to the level of my own Being prior to coming down into it and burying my Self within it.

So, when I try night after night to tell it, I hesitate because I wonder if this is as clear as I can make it. I know what I want to say, but how to say it so that it is understood, that it is intelligible? Because you have got to go through all the preconceived misconceptions that man has concerning Scripture. And so I say, to experience Scripture, to experience God's plan of salvation, is really the whole purpose of life.

But while we are here, we can be anything we want to be; and the Being within us, who is our true Being, allows it and will go the part with us and play everything. But I am speaking to the God-in-you, the God in Scripture, whose name is Elohim, or Jehovah, or the Lord Jesus Christ. That's the same Being who is buried in you. He is actually buried in you! And that Being will rise.

"Teach me, O Lord. Teach me, O Holy Spirit, the testimony of Jesus that I may actually comprehend wondrous things out of the Divine Law. Teach me, O Holy Spirit."

Well, tell the story of the God who became man that man may become God. And then we are told the story in a very simple way, for:

"Truth embodied in a tale
Will enter in at lowly doors."
[Tennyson]

So you tell it as the simplest tale imaginable. Right from the beginning you tell the story.

"Truth embodied in a tale
Shall enter in at lowly doors."

So, Mother would take me on her knee and tell me the story of Jesus. He had no father; but he did one day claim he was the Father. Well, she didn't understand that, and neither did I. He had no father, but he claimed he was the Father! "I and my Father are one."

Then she told me that he had a miraculous birth. It was not like any birth in the world -- something different; and then she told me that he said that unless we are born in a similar manner -- for he said, "I am from above," that he was "born from above"; and "unless you are born from above, you cannot enter the Kingdom of Heaven." Then he also said that the most perfect man born of woman was John the Baptist, and yet the least in the Kingdom is greater than John the Baptist; therefore John the Baptist cannot be in the Kingdom of

Heaven if the least is greater than he! No matter how little it becomes, the least is greater, and he cannot enter the Kingdom of Heaven. Mother did not understand that, any more than I did when she told me.

Then she told me that David "in the spirit" called him "my Lord." She didn't understand that, and neither did I. And then she told me that he identified himself as the Son of Man, and then likened the Son of Man to a fiery serpent; and that unless the Son of Man is lifted up in the same manner in which the fiery serpent was lifted up, he cannot enter the Kingdom of Heaven.

Then she told me that when he was baptized, a dove descended upon him and remained upon him, and the outer man knew. That outer man was called John, and he knew because it was revealed to him the one on whom the dove descended and remained was the Son of God -- the one that came down from Heaven, for "No man can ascend into heaven except the one who came down from Heaven, the Son of Man."

All this was a mystery, but a lovely story that excited the child mind; and so you carried it with you. This is something that is all within you. And then comes this shocking suddenness. When you least expected it, it all happened in you.

We go back to Ephesians. "He set it forth as a plan in Christ for the fullness of time." He set it forth <u>in</u> Christ. In Christ? Yes; and Christ is in you! God Himself descended into man, and He set forth His plan of redemption in Christ. So, <u>in</u> Christ, -- it is in man. It has, now, to unfold <u>in</u> man. So, it unfolded in me, and I realized that "I am He" who came down, for no one can go up unless he first came down. Well, having gone up in the fiery-serpent manner, then I must have been the one who descended.

But when I went up, I went up without the loss of the identity of Neville; so I came down and redeemed a being called Neville.

You come down and so identify yourself with the being that you believe yourself to be that when you go up <u>you take that which you have redeemed with you</u>. You present it to your brothers, for they are all waiting for the presentation of your act of faith. For faith is complete self-commission.

I cannot commit myself to that which I do not love. So God is Love. So, I <u>loved</u> it, and then agreed with all of us to commit myself to that; and then I committed myself to it, and lost all consciousness of the Being that I really am in my self-commission to the object of my love.

And then I went through "hell," as we all do. But as Paul said, "I consider the sufferings of this present time not worth comparing with the glory that is to be revealed in us." What glory? The only glory is the glory of God; so the cry of one who has accomplished the job is this, in the 17th of John: "I have accomplished the work Thou gavest me to do. Now glorify Thou myself. Glorify Thou me with Thine own Self." Glorify me with your own Self. "Return unto me the glory that was mine, the glory that I had with Thee before that the world was."

So, bring it in now -- the glory that I gave up in my self-commission to the object of my love. Now let it return. So, I brought back, individualized, a garment I can wear in Eternity. It was "dead"; and I, like the seed that fell into the ground and died, revealing the great secret, the mystery of life through death, -- so, I "died." I died when I became this [indicating the physical body], and then suffered all the hell of the world.

And then the pattern which I contained unfolded within me. So, He has made manifest unto me the mystery of His will according to His purpose which He set forth in Christ as a plan for the fullness of time. So, He set it forth in Christ as the plan. Well, that plan is Jesus Christ buried <u>in</u> man. It's a pattern, -- so, the Pattern Man.

How to tell the world that Jesus Christ is the Pattern of salvation buried <u>in</u> man? when man has been taught to believe that Jesus Christ is a little man who walked two thousand years ago, and then disappeared, having told the story, to return again into this world physically that physical eyes would see him as coming from without; that's what the world has been told. But that is the

> "Truth . . . embodied in a tale,
> That it may enter in at lowly doors,"

for if you were told it as I've told it tonight, the world couldn't take it. They would be shocked beyond measure to hear what you have heard tonight. They would not accept it. They believe in some little external savior that came two thousand years ago, and who promised to return; and the great teachers of today -- "great" in the sense of numbers, but not in understanding -- are looking for him to come from without.

He can't come from without, because He is <u>buried</u> within us. He can only come when He awakens within us. That pattern is the pattern in a seed. But this is God's Seed, the Word of God, buried in man. It unfolds <u>within</u> man; and when it unfolds within man, everything said of Jesus Christ -- the individual in whom it unfolds experiences it in the first-person, singular, present-tense experience. Then he knows Who-God-Is!

He <u>always</u> was God, who emptied Himself and took upon Himself the form of man; "and being found in the form of man, he became obedient unto death, even death upon the Cross" of man, and was made in that state a slave. But in the end, he fulfills his purpose, and then he is given a name that is above all names; that at the name of Jesus every knee should bow, and every tongue confess that Jesus is Lord to the glory of all.

Well, who is that Jesus? He is <u>in</u> <u>you</u>. So, when you actually fulfill and accomplish the job that you took upon yourself, <u>you</u> bear the name of Jesus. There is only one Lord. We all return, scattered as we are, -- we return as the one Lord, the one God, the one Father of all; "one body, one spirit," -- not many; and yet without loss of identity.

If I could take you with me into the actual experience, coming through two mornings ago -- Here I am. On the surface of my being

I know exactly what I am doing, and I am Spirit! And here is this whole vast world, and the world is "dead," -- just dead. But I cannot move it unless I come down into it.

I come down into it. But now with the memory of having been "born from above," having come down into it, I can change it. Prior to being "born from above," you lose all consciousness of the Being that you are that came from above, and you come back night after night in the "garment," and you are simply one more of the crowd, -- lost. But now, after the "birth from above," -- after you begin to grow in stature in the favor of the gods who preceded you in the same, similar "birth," -- memory, now, remains, for you come back in the morning from your union with the brothers. And you come back and you see it for what it is. It's all "dead."

But now you do not lose the consciousness, as you did prior to the "birth from above." So you come down. You can change it if you so desire. But why change it?

Listen to these words that came from Blake when Blake departed this world. But Blake was "born from above" long before he departed this world. So, in a book called "Looking at Modern Paintings," there is a chapter on Max Beckman, considered a great modern artist of modern paintings. He said he met Blake in this super-terrestrial world, and there was this giant of a man, like a supernatural being, and he waved greetings to him, and he said to me:

"Fall back. Have confidence in objects. Do not let yourself be intimidated by the horror of the world. Everything is ordered and correct, and must fulfill its destiny in order to attain perfection. Follow this path, and you will attain from your own ego an ever-deeper perception of the eternal beauties of creation. You will also attain an ever-increasing release from all that which now seems to you so sad and terrible."

The whole thing is ordered. The whole thing leads towards the perfection that you determined to bring about when you emptied yourself of God and actually became the being that you are today. And you will awake from it all, and you will return to the glory that was yours "before that the world was," -- only magnified beyond what it was by reason of your venture into this world of "death."

This was the limit of contraction -- the limit of opacity, and you took it upon yourself. Now there is no limit to the expansion -- to the translucence that you bring back. So, we all are returning to the Being that we were "before that the world was." So when we read: "He chose us in Him before the foundation of the world," we were the "gods." We were the "sons of God" that collectively make God.

So, that wonderful confession of the Hebrew faith is the greatest confession in the world:

"Hear, O Israel, the Lord our God, the Lord is One."

Jehovah -- which is simply "I AM" -- translated the Lord -- "Yehodanoy" -- the Lord; and here our God, -- that's plural, "Elohim." We are the "gods"; but together we are "Adanoy" -- one. So, it takes

the One made up of many to fall -- the One God that is the confession, the Shema of Israel:

"Hear, O Israel, the Lord our God, the Lord is one."

Never forget it. No little man -- little picture -- do you stand before and worship. All this is "dead"; and men make idols of men. So he has money, or he is a tyrant, like a Lenin; so they make a little icon of Lenin, and thousands every day walk past this stupid little thing that is kept on display. And I read Buckley's statement today that was datelined "Leningrad." It used to be St. Petersburg. It was Peter's Square, the same square. Now it is Leningrad, and here is this little mummified thing; and a friend of his walking by the little mummified thing had his hand in his pocket, and the guard in the most impressive manner said, "Take your hand out of your pocket. You are passing through holy ground. Here is the word made flesh, and he dwelt among us."

And the way he treated it was perfectly marvelous, the way he treated this most stupid concept of worshipping this little thing that they had to pick up a few years ago and rebuild, because time takes its toll and it was disintegrating. And this is their little icon that they worship.*

I tell you, the only God in the world is <u>you</u>! There is no other god! One day you will know it. One day He will unfold within you. Read the story carefully, for when He unfolds within you, everything said of Him in Scripture you are going to experience in the first-person, singular, present-tense experience. And His <u>only</u> Son, which is only the personification of all the experiences that you have ever had as man -- so take all the experiences of man and all that man could ever experience, and fuse it into a single whole and personify that whole, and it comes out as David -- the David of Scripture, the great Psalmist. That's David. He stands before you, and he calls you, "my Lord." He calls you, "my Father." That is the <u>only</u> Son of God, which is a personification of the sum total of all the experiences of humanity. So when you, playing the part that you are playing, have gone through all the gamut that man is capable of experiencing, -- in the end, <u>you</u> awake, and then the sum total of the experiences is fused and personified and stands before you; and he is that glorious, beautiful lad David, and he calls you, "my Father," "my Lord." And the drama is over as far as <u>you</u> are concerned.

Then you join the brothers that you knew before the world was, and you contemplate the world of death. You become one of those who, in great Eternity contemplate death; and you too will say, "What seems to be is to those to whom it seems to be, and is productive of the most dreadful consequences to those to whom it seems to be, even of torments, despair and eternal death. But Divine Mercy steps beyond and redeems you in the one body, the Lord Jesus," [from "Jerusalem"] -- who is Jehovah.

"There is only one body, one spirit, one lord, one God and Father of all." So all are redeemed eventually, but the man -- as a man -- can't redeem himself. It's God-<u>in</u>-man that is doing the work. "He who began the good work in you will bring it to completion at the unveiling <u>in</u> you of God" -- <u>as</u> you.

---

* See L.A. Times article at end of this transcript, Page 11.

X14
S1

So my problem, night after night, is to find words to tell it. I know what I want to say, but the problem is how to say it, how to say it that it is understood, that it is intelligible, because you must alsays bear in mind that you are facing an audience that may not be prepared for the shock, for it is a shock to the human mind to tell them Who-They-Are. They would rather depend on something external to themselves and pray to it; so they go to church and light a candle, and they bow before some little man-made cross or a man-made star, and they do all these things on the outside; and no one has confidence in himself; and the Self of man is God. That wonderful human imagination of yours -- that is the Eternal God.

So, tonight I say, our roots are in God; and God Himself unfolds Himself within us. I could have said, Our roots are in divine imagining, and Divine Imagining unfolds Itself within us. But it doesn't matter. I personally like the word "God," but I do not put Him on the outside as something to worship. The world will accept that better if I said "God" than if I said "Divine Imagining." So, I did not say it in the beginning of the lecture; I now present it to you. But when you imagine, that's God creating. And "all things are possible to God." So begin to imagine. That's God -- God-in-action. <u>But believe in the reality of the imaginal act</u>. So you imagine yourself to be what reason denies and your senses deny; but imagine it.

God had to completely abandon Himself to the form of man to believe Himself man. Do you know what that is? The Being that you really are? For I tell you, when you come back after the "birth from above," and find yourself Spirit, -- I mean <u>Spirit</u>, but more real than anything in the whole vast world all put together, but you are Spirit, and you are more real than any object in space or all the objects in space.

But to come down prior to the "birth" is to forget yourself as Spirit. God is Spirit. And you do it after this "birth" without loss of identity. That's the lovely part about it; when you come back into the world and pick up the "garment" that is asleep on the bed, amd quite normally bathe it and shave it and feed it and do all the normal things with it; but you <u>know</u> it to be a "garment." And you know you've extracted from it a certain identity, which <u>identity</u> you take back as Spirit, for the body is going to be put into the furnace and be discarded. That will be simply reduced to the ash that it is, <u>but you have extracted from it a certain identity</u>; and you take back into the Brotherhood your accomplishment. You came down and "died" as a man, and now you go back, bringing back the identity of the man that you "wore" through the ages. You take it back! And you are all greeted in joy because you accomplished that which you intended.

So, the Will of God will not turn back until He has executed and accomplished the intents of His mind. In the latter days you understand it perfectly, -- only in the latter days.

So, "the sufferings of the present age cannot be compared with the glory that is to be revealed <u>in</u> us, for those whom He foreknew," -- and He foreknew all of the "sons" -- we are the "sons." Regardless of your sex, we are the "sons," for in the Resurrection we are above the organization of sex. We are neither male nor female. We are God! "And those whom He foreknew, He also predestined; and those whom He predestined, He also called; and those whom He called, He also justified

and those whom He justified, He also glorified." So, no matter what you have done as man, you will receive justification -- in other words divine acquittal -- complete acquittal, no matter what you have done. If you have played the part of a Hitler or a Stalin, or any other monster, you will be acquitted. On this level you want them all to suffer; but your brothers, knowing the part you played, they don't want you to suffer. They want you to <u>awaken</u> from the dream of being a Hitler, the dream of being a Stalin, or any other horrible character in the world.

And so, when you come before Him, having been called, that is <u>justification</u>. "Justification" in Scripture is nothing more than divine acquittal. And after justification comes glorification, which is God's gift of Himself to you. You are then God the Father! And <u>all</u> the "sons" together form God the Father!

---oOo---

Los Angeles Times

★ MONDAY, JUNE 1, 1970 Part II—7

Two Tombs in Russia: a Saddening Contrast

BY WILLIAM F. BUCKLEY JR.

LENINGRAD—Everybody knows that Russia is a land of paradoxes, but few have imagined how little pains the Communists take to conceal them.

On the road to Zagorsk, the spiritual home of old Russia, you pass a splendid monument, a graceful, gently-arched titanium bow tapering, 75 feet high, into a missile, the first to orbit the earth: a fine commemoration of an extraordinary scientific achievement that required extraordinary resources.

A few miles further down the same road you note that a central hydrant delivers the water to the neighboring villagers. There is no running water 15 miles from the capital of the country that orbited the first earth satellite.

★

At Zagorsk you visit the monastery of St. Sergius, the patron saint of Russia. Here is one of the three surviving seminaries in the Soviet Union. For a while they were all shut down and then, after the war, eight were permitted to reopen. Krushchev, in pursuit of moderation, cut them down to three.

But the abbot does not talk about such matters. They recently buried the Patriarch Aleksiy, at age 92. Many thought him a fellow traveler for consenting to the long list of humiliations imposed on his church by the Soviet government. But he presumably knew that protests would not avail him, and reflected that martyrdom is inefficient in Russia. He lies in a little catacomb underneath one of the old sacred buildings, with a few wilted flowers on his grave.

The grave I saw the day before was something else. So heavy is the continuing demand to see the tomb of Lenin that the crowd stretches for two to three hours on a typical day. Honor guards keep the line moving at a rate that permits over 2,000 people to slip by every hour.

In front of us were schoolgirls, tiptoeing down the stairway, their right hands frozen in salute. You could almost hear their excited heartbeat. The guards hushed those who had not already been arrested by the mystery and the silence.

My companion had his right hand in his pocket, and the guard brusquely told him to take it out—one does not slouch toward Bethlehem.

All over Russia, the banners proclaiming Lenin's 100th birthday have gone apocalyptic in tone. "Lenin lived. Lenin lives. Lenin will live." (In the beginning was the Word . . .) Or "The Holy Lenin entered [it] on this earth in 1870. (The Word was made flesh, and dwelt amongst us . . .)

We were now just a few steps away from the turn to the right which brings you in view of Lenin, who died 46 years ago, but is preserved for the pilgrims who file so reverently by his remains, exposed in a glass coffin. Up you climb, a half dozen steps, then over past Lenin's feet, so that you stare directly down at his face.

(How chancy it all is. When the Tsar was overthrown, Lenin was in Zurich, rubbing oil on his balding pate, wondering whether modern, nonideological science would bring back his hair. Lenin was out of luck. None of the sciences he invoked ever did anything for him.)

In Leningrad, beautiful Leningrad, the Soviet government has transformed a cathedral into a permanent museum of "religion and atheism." It is a child's garden of anti-religious graphic art, done under Lenin's rubric, "We seek the emancipation of the working people from the superstitions of religion."

★

Pity the poor Russians. Imagine, St. Lenin as a substitute for St. Paul. We went by an exhibit of torture instruments—"These," our guide told us matter-of-factly, "were used by the religious people during the Inquisition." "Are they," I asked, "a part of the Lubianka collection?" At first she smiled. But quickly she thought better of it.

"That is not a funny joke," she said. She is a very sweet and scholarly lady, and I did not wish her to be hostage in surrogate ideological warfare, so I said that I agreed with her, that no jokes about torture are funny. She said, spotting a cop-out, "No, I don't mean that jokes about torture aren't funny, I mean jokes about what you said aren't funny."

I retreated, as travelers to the Soviet Union should. Sadly, believing as I do that all, all is lost to any society that dishonors the King of Kings. But that is a personal prejudice, which in Russia only St. Sergius and a few other subversives cherish, hoping as they do for a turn of events, in which connection God would prove most useful.

16P
S2

SELF IN SELF AND RISEN

14 May 1971

The earliest Christian creeds were drama, and not metaphysics or abstract doctrines. It was the descent of God into a world of death -- eternal death, and then the rising of God into the world of Eternal Life. That was the earliest Christian creed; but man turned around and made rituals and ceremonies and self-purifications, and all these; and they call it Christianity. But they are all in vain -- all of them. There is a way back, and only one way back. It is all described for us in Scripture.

Your life is the life of Job. Every child born of woman -- his story is the story of Job, innocent -- forgiveness of all offense. As we are told, in the end of the story of Job, after he had lost all his family -- he lost his seven sons and his three daughters, -- they were killed. Then he lost his health; he was filled with boils. Then he lost his friends; all his friends left him. He lost his wealth; he was a very, very wealthy man. And then he lost his honor. And in the very end, God restored twice as much to Job. Whatever he had, God doubled it.

And then his brothers and his sisters and those who had known him before came to comfort him, and they ate bread in his house with him, for all the evil that the Lord had brought upon him. Everything that happened to Job was done by the Lord; and the word translated the "Lord," "Jehovah," -- "Jod He Vau He" -- translated in its true sense is "I AM." That is the Lord God Jehovah that brought it all upon Job.

Now, the word "Job" means: "Where is my father?" That is the question that every child born of woman is asking. Where is the Cause of the phenomena of my life? Why do things happen as they happen? There must be a cause; and the cause is the "Father." So, "Where is my Father?"

In the very end, Job could say: "I have heard of thee by the hearing of the ear, but now my eye sees thee." In the very end, he found the Father.

I'll tell you, from my own experience, when you find the Father, you find your Self. Is not the "I" of waking and the Dreamer one? When you wake in the morning, do you not say, "I had a dream last night"? And you do not think the dreamer of the dream differs from the "I" of waking, do you? So, the "I" of waking and the Dreamer are one.

Now, when I was a boy, -- I would say, maybe eight years old, -- this thing lasted until I reached the age of puberty. It would come to me once a month, and I could tell the day that it was going to happen. I knew from the mood that possessed me, and I could not shake it. It used to scare me near unto death. But I knew from the minute I closed my eyes at night in sleep, this is going to happen. I became the ocean and the wave. The conscious, waking self was the wave, and the Deep of my Being was the ocean. And the Deep of my Being would take me, the wave, and toss me into the air; and that scared me --

frightened me beyond measure. It would catch me on its back, or its bosom, -- call it what you will; and all through the night this thing happened, once a month.

Read the 42d Psalm: "Deep calls to deep. At the sound of thy cataracts, all thy waves and thy billows have gone over me." Well, that happened to me every month for a period of about three or four years, and then it stopped. I did not know then at my tender years what it implied -- what it was trying to get over to me.

But, here, the Promise was: the two shall be one. Eventually the two -- the ocean and the wave -- will merge; they are one. This thing you see speaking to you, like the being that reflects you when you look into the mirror, -- you are the "sent," sent into the world of death; and you are the "Sender," and the Sender is the Lord God Jehovah.

You are "sent" into this world to experience death, for you are immortal. You cannot die. I tell you, do not fear this waking death, for we see it all around us. I tell you, you cannot die! I know that from experience, when night after night I encounter those the world calls "dead," and they are not dead at all. The "Satan" of Scripture is simply the body of doubt that seems, but is not.

Now, I will share with you an experience of mine of last Sunday morning, to show you this thing really is a "play." This whole thing is a play! And the Dreamer is really playing all the parts, and that Dreamer is one. And you will say, "Could he be love?" He is Infinite Love. He never changes His Love for you. He sleeps the sleep of "death" till the man that he loves is revealed as Himself, who is God. And yet, in that interval, He scares you to death to get you to actually wake and know there is only one Father, and you are the Father -- the Cause of the phenomena of life. I will show you how He does it.

Last Sunday morning, I would say at about 1:30, I awoke. I thought I would bring my wife home from the hospital that day, but this was not "in the cards." I brought her home on Tuesday, but I awoke and made all things ready to bring her home. And then, I thought, "It is too early to get up. She isn't here. There is nothing I can do for her."

So, I began to meditate, and I said to myself: "Oh, let us have something wonderful tonight, a revelation -- a real revelation -- something to share with those who come, something to tell them, -- not to encourage them falsely, but to tell them the truth. Give me something deep, something big, tonight." And then I fell asleep.

I awoke at 6:15, and this was that which preceded the waking, the experience -- the most horrible drama you have ever heard of! Intrigue, deceit, betrayal, -- you name it, it was all part of that drama. As told us in the 41st Psalm: "Even my bosom friend whom I trusted, who ate my bread, has lifted up his heel against me."

Well, the net began to draw in. At first, I didn't realize that I was the object of this net being closed in. Men came seeking my

help, and I gave them help. They asked me to shelter them, that they were simply not guilty of what they were accused of doing. Well, I believed them, and I sheltered them -- hid them in my home; and this whole thing was a plot by the "government." These people that I trusted and believed their story, they were part of the plot to get me to shelter them -- to get me to give them hospitality, to show that I could be intimidated by my love of them or friendship for them. Only in the very end of the experience, I suddenly began inwardly to laugh, for I realized it was a play; that not one thing could have been different. It could not have been different; the whole thing was a play.

And standing there in my own home, realizing it was a play, and the play came to an end and all these characters -- then came a scroll before my face, in bold, large script, and this is what it said: "The end of the play is Self in Self and Risen." That's the end of the play: when the one that is "sent" is brought back to the "Sender" and Self-in-Self -- the two become one, and risen. And then the curtain came down. That was the play.

I tell you, this is a "play"; and you are "sent" into this world where everything dies. It appears, it waxes, it wanes, and it vanishes. Today's generation, called the "new generation," -- they have no concept that they, too, will reach the age of threescore and ten. It never occurred to me when I was ten that anything over twenty was young. I never knew my mother as a young woman, and yet my mother was my mother when she was in her twenties; and yet as she grew older and I grew older, I always knew an elderly lady for my mother. Here she was, the mother of ten of us, and I never knew her as a young, beautiful woman. I had pictures of her; but to me, she was always an elderly lady. And yet, when I was old enough to know better, in the eyes of possibly every man that she met, they saw her a beautiful, attractive lady, but I was not given that way at the age that I was, young and growing, and she grew naturally; and so she became an old lady. I never knew her as an attractive young woman that my father knew. So, youth will never know from day to day -- anything over twenty -- if you are ten, it's old. But you tell a young man who sees anything over forty as old that he is old in the eyes of a 10-year-old, he is stunned. He can't believe that anything can look upon him and see that he is old. Yet anything twenty to the eyes of ten is an old man, especially if he comes now with a beard on him and long hair. He looks old, and very old, to a young little girl of eight or nine; yet to himself, he is the new generation, and twenty!

I say, it's a "play," -- the most glorious and horrible play in the world. These are signs that I will share with you now. When you are coming to the end of the play, before the "birth from above," -- before you are raised from the dead within your own skull, -- for that is the grave in which God is buried; before these happen, there will be signs. God is a protean being. When I say "God," I mean your own wonderful human imagination -- that's God. That's the Lord Jehovah. That is a protean being. By "protean," I mean one capable of assuming any form, any face, any shape that suits its purpose, to test you -- to test you if you are faithful to the faith. What faith? Faith in God! And they will test you. You will find this experience, as a friend of mine recently had this one, and thought herself "beside herself." She wondered if she was going insane. She is blessed that it could happen to her.

Don't ask that your eyes be opened before the time. You will pity the day that you asked for it. should it happen that your eyes are opened -- I mean, your in-current eyes, -- eyes that are open into the world of thought -- into Eternity that is ever expanding in the bosom of God, your own wonderful human imagination, which is that Inner Being that you are -- the Immortal You.

So, when you are coming to the end, vou will have this experience: You trust Neville? You believe him? You believe when he tells you that your own wonderful human imagination is Christ Jesus? Do you believe that Christ Jesus is buried within you in your own skull, and that He must awaken in you as you and rise in you as you? You don't see another; you only see yourself; and that Self is Christ Jesus; so what is said of him, you are going to experience, in the first person singular, present-tense experience.

David in the spirit called him, "My lord," and David in the spirit will call you "my lord, my Father, my God, my Rock." He will, just as you are told in Scripture he called Jesus Christ, that he called God, "my father." You are going to have the experience; but this is what will precede it.

You say you believe Neville, and he tells you that your imagination is God, and by your imagination all things are made, and without it is not a thing made that is made? You say, Yes, to that; I believe him. And so, you love him for bringing that message and setting you free. But do you really believe him? Or, are these traditions of the past still a part of your thinking? "I wonder if he's wrong? I wonder if he is deceiving us or maybe deceiving himself?"

Well, now, you'll be put to the test; not by Neville. I have told you what I have experienced. I know it's true. You will be put to the test by the depths of your own Being, for He is a protean Being. He can wear my face. He will wear my face, and mock your beliefs and tell you there is no god! Coming from my face, he could mock my voice, too. I say, He is a protean Being. He can assume anything, any form, and play the part necessary to put you, the "sent," to the extreme test.

When He mocks your belief in God and in the Son of God, when He mocks your belief that imagination creates reality, and laughs at your stupidity and tells you the whole thing is a delusion, you awake from such an experience in a sweat. You do not know what to believe now; but you fought it during the time, even though He wore the face of the man you trust, and He was so perfect as that man, that you could not for a moment bring yourself to believe he wasn't Neville! Yet, on waking, you know you did keep the faith, you defied Him, and you'd rather die than not believe what now you believe. You won the battle. It wasn't easy. It only took a night, but may I tell you? that night seemed like Eternity.

You'll have it! But don't despair; you will come out of it, for the Depth of your own Being is doing it. So, the Depth of your own Being will put you to the test. He is the Dreamer-in-you, the very One that put Job -- the story of Job, where he went through hell, and came out in the end, and he was completely innocent of everything charged against him. And then in the end, he saw God.

16P
S2

To see God, you must be God; and when you see God, it's because His Son calls you, "God." You will never know that you are God until His Son stands before you, and you know without doubt you are looking into the face of your own son, and that son is David. And David calls you, "Father." And you have no uncertainty whatsoever as to this relationship between your son and yourself. Well, until that day comes, you only hear of God.

So, as I opened the lecture by telling you the earliest Christian creeds were drama, the earliest book in the New Testament is Galatians, and the 3d chapter opens in this manner: "And Paul said, O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the Law or by hearing with faith? Are you so foolish, having begun in the spirit, are you now ending in the flesh?"

Are you going to see Jesus Christ as a man of flesh, when you knew him to be, in the beginning, Spirit? It was in Spirit that David called him, "Father"; it is in the Spirit that you will be called, "Father." No "David" running around this room or this world could ever convince you by calling you "Father" that you are Father! It has to be done in Spirit. And that David is the only David; although undoubtedly in this world of ours there are hundreds of thousands of little boys named David, not one of them would fit the bill. It is the David, the David of the Old Testament; and he is exactly as described in Samuel. And when you meet him, he doesn't have to tell you that he is David. You know exactly who he is, and he knows who you are; and this relationship is forever. That is the end of the drama. And in that end, Deep calls to Deep, and the two become one; and the "I" that is awake is one with the Dreamer.

But, then, the Dreamer awakes! Then we understand the words in the 44th Psalm; "Rouse Thyself. Why sleepest Thou, O Lord? Do not cast us off forever. Awake!" Well, then, the Lord awakes; the Dreamer awakes. And the Dreamer-in-You is God! By then, the two become one.

So, in my vision of Sunday morning, Self in Self and Risen is the end of the play, -- when these two are drawn together and they are one.

Now you think of God. You can't help it. You are thinking of Him. You are not yet drawn together. So, the world addresses God as, "Thou." At the end when they are drawn together, you can't address the Unity as, "Thou"; it's "I AM." Until the two become one, you always think of God. You think of Jesus Christ. You think of the Lord. Any time the names, "God," "Jehovah," "Jesus Christ," "Lord" in any way whatsoever convey the sense of an existent "some one" outside of Self, that is a false god. But you can't blame man for that, for the drama is not over in the life of the individual who still sees God as "another." When the drama comes to its end, there is no "other." The two are one. And then you rise. You rise into the world of Eternity.

This is all revelation. It's not anything you can sit down and rationalize. Revealed Truth cannot be logically proven. You can't

16P
S2

do it! If man insists on tearing it apart to his reason, -- well, let him insist; he will do it forever and never find Him. It will come in its own good time, after you've gone through the "furnaces." And no one will escape the "furnaces." You cannot bring Him out of the world of "death" unless He goes through these "furnaces of affliction"; then He comes out. When He comes out, He is the hero. He is the victor. He went into a battle with "death," and then overcame it; and then He returns to the Being that He was "before that the world was." He gave up all that is His to enter this world of "death." He isn't pretending that He is man. He actually became man, that man may become God.

So, your rituals, if you still have them, all your ceremonies, all your self-purifications, -- people go off to mountain tops to meditate; they change their diet and become strict vegetarians; they become the great moralists, -- all the great moralisms of the world, -- are all in vain. But in the end, you will forgive every being in the world for all of his foolishness, and for all of the seeming horrors that he committed or that he passed through, for everything was on the shoulder of the Dreamer. And the Dreamer is God!

So, in the end, Job was forgiven all and blessed by multiplying his greatness, because all that happened to Job -- he did not earn it. He should not have had it if you take judgment into consideration. He was completely exonerated, for the whole thing was brought upon him. All the evil that befell him came upon him by the Lord!

And then the story simply closes in the 42d chapter as though the Lord had done nothing. He so loved him that he put him through the paces, because you cannot extract gold without fire. He brought him out pure gold, pure Being, one with Himself; then they fuse, they meld, and they become one. No longer are they two, but one.

So, you are returning to the Being that is your Source, -- that is, the Father; and when you return to the Father, you are the Father. And because the Father could not be a father without a son, the Son has to appear and call you, "Father." And he appears as David -- the David of Biblical fame. And there you see Who-You-Are, for you never could look into a mirror and see yourself as God the Father. You can only look into the face of David and know that you are God the Father.

There's no other way of knowing it, as told us in Scripture: "No one knows who the Son is except the Father, and no one knows who the Father is except the Son, and any one to whom the Son chooses to reveal Him," for "No one has ever seen God, but the Son who is in the bosom of the Father, he has made Him known."

So, that Son is David. He is hidden there until you go through everything and return to your Source, which is God the Father. What a strange dream, that you who came out of man, -- rising up out of man, and therefore seemingly the son of man if you come out of man, -- turn around and become man's Father!

And if God is the Father of Humanity, and you are the father of the symbol of Humanity -- David, then you are God! For David is the symbol of Humanity. All the generations of men, all of their experiences, fused into one grand whole and personified, is David. So, you

had to pass through all the things that men must pass through. You have done it if you arrive at the point of being God the Father.

So, you name it -- the horrors of the world, you did it! Name all the noble things of the world, -- you did that. You have experienced everything; you cannot escape one. And in the end, you come out as God the Father.

So, "SELF IN SELF AND RISEN" is the end of the "play." But should you not have it now while you are functioning here, let me assure you, "death" does not end this little drama. You do not die, dead though the body seems, it turns to dust; put it in the oven, cremate it, -- it is all dust, a little handful of dust. But you do not die! You are instantly restored in a body just like this, only young if you are old, and the same age if you are young, -- in a world terrestrial, just like this, to be confronted with the unfinished dream; and there you will dream it to the very end. No one will escape it.

We must dream the Dream of Life; as our forefathers did, so must we. And it will be said of you, as the poet said it of one that he saw rise from the grave, -- he might have described his own experience and put it in the third person. This is Shelley:

> "He hath awakened from the dream of life --
> 'Tis we, who lost in stormy visions, keep
> With phantoms an unprofitable strife." [from "Adonis"]

All these are phantoms -- yourself "pushed out"; and all will play their parts. If they deceive you, they will deceive you. Betray you? They'll betray you! They will seemingly be friend and then betray, because you could not be betrayed unless first he was a friend.

You share your secret with a friend. The slave would not know it. And no one, not knowing your secret, could ever betray you. How could they betray a secret that they do not know? So, in the end, when you stand the test, He no longer calls you, "Slave," for you have been a slave to the Dreamer. You did everything that He dreamed -- but everything. But in the end, now He changes the relationship.

"No longer do I call you slave, for a slave knows not what his master is doing. I call you, Friends, for I have told you all that I have heard from my Father."

Here is the Awakened One speaking now as Father, and He tells you that your father and his father are one Father. "So, go and tell my brothers I am ascending unto my Father and your Father, unto my God and your God."

Now He speaks in the estate of the Father and calls you, Friend. And those that He can single out and call, Friend, -- they are leaving the estate of the slave where the dream is coming to an end in their case. In his case, it came to an end; but he has now to leave the world and send the Spirit of Truth -- which is Himself -- into the hearts of those who are about to leave it, that all these things will rapidly unfold in them.

16P
S2

So, every one is going to have this identical experience. I don't care what you are doing today. I am speaking of experiences. You could be born in Russia, born in America, born in any part of the world, in China; but you will have similar experiences of deceit, betrayal, -- all these things; being imprisoned, the judge, and the victim; you played all the parts. Not one did you escape. And in the end, I can't tell you the mood that possessed me when the net began to pull in, and there was no escape up to the very end. I could see it drawing, and then it was all revealed why the "government" had plotted this entire thing. Yes, the government of Caesar. This is the world into which God descends -- the world of "death," the world of Caesar.

And all this thing was drawn upon me, and drawn closer and closer; and all along they really wanted to intimidate me, not them. They weren't seeking them at all. And then I began to awake; and in waking, I knew it was a play.

It's like the actor when the final curtain is coming down; and so it is over. And then comes the scroll -- this beautiful script -- powerful, very large letters, a very simple way to read it. "The end of the play is Self in Self and Risen." And then I awoke! It was 6:15.

That story is every man's story. So, I tell you, Fear not this waking "death." You cannot die. And what the world is afraid of, called "Satan," -- Satan is only the body of doubt -- a thing that is not. It all vanishes. "Get behind me, you Doubter."

So, when she was confronted with a man wearing my face, and not a thing could actually persuade her at the moment it was not Neville standung before her, it was her own Deep speaking, challenging himself: Do you really believe it? And I had to deny -- play the part of the denier, the one that she trusted, the friend she trusted; and then to tell her the whole thing is false, and mock her, telling her:

"There is no God, or Son of God . . . That Thou, O Human Imagination, O Divine Body of the Lord Jesus are all A delusion; . . . " -- not speaking to the silly, stupid one who wore my face, for that was a mask to deceive her. How powerful he is, how magical he is. And then she had to say from within herself: "I know Thee, O Lord," -- from her own Deep, -- "when Thou arisest upon my weary eyes, even in this dungeon and this iron mill . . . . For Thou also sufferest with me, though I behold Thee not." She can't see Him yet, -- "but I still believe in You."

" . . And the Divine Voice answers: Fear not. I am with you always. Only believe in Me, that I have power to raise from the dead Thy brother who sleeps in" -- Humanity. [Blake, from "Jerusalem"]

For all these are "brothers," the sons who came down into the world. We are all the sons of God; and together, collectively, we form one Being, and that one Being is God the Father! So, each is returning, without loss of identity, to share the Oneness of God as God Himself. And having had the experience through "death," the summation of all the experiences of Humanity is personified as a living, breathing being, and his name is called "David."

16P
S2

So, I tell you, it's a play. If you keep that in mind, you will forgive it as you would forgive an actor. "God only acts, and is, in existing beings or men." [Blake, from "The Marriage of Heaven and Hell" -- 'A Memorable Fancy']

I received a letter today from a friend of mine. She hasn't been here in the longest while. She has recently gone through quite a tragedy. Her husband was killed in an automobile acciddnt. She has three grown children, She came over the years, and she firmly believed me; but with all the tragedy and all the things that preceded this, and the loss of money and the loss of this and the loss of the other, one begins to question.

So she said: "I finally had this experience of you. I haven't had a dream of you in the longest while, but finally last night I had this experience. You were an old actor, and you had baggy clothes, and you were teaching my kids. You seemed a very friendly sort of a person, but you were an <u>old</u> actor, and not very well put together. You were simply wearing old, baggy clothes. And suddenly, in the twinkling of an eye, you were completely transformed, and you are the Crucified Christ!

"And there you are with the Crown of Thorns upon your head and the blood trickling down your body. And it's the Neville that I knew; but in the twinkle of an eye, from the baggy actor teaching my kids, you are now the Crucified Christ, wearing the Crown of Thorns, and the blood trickling down your body. And then I woke."

She said, "I felt so elated, for as Paul said, 'No man can be an apostle" -- an "apostle" means one who is "sent," -- "unless he has a vision of the Lord.'"

Now, she had a vision, not of the <u>Risen</u> Lord, the <u>crucified</u> Lord. You must have a vision of the <u>Risen</u> Lord, because it's the Risen Lord that sends you into the world, not the crucified Lord. For we are <u>all</u> the "crucified" Lord, as Paul teaches: "I have been crucified with Christ; nevertheless, I live; yet not I, Christ lives <u>in</u> me; and the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me."

That's the "crucified" Lord. Then said he, "If I have been united with him in a death like his," -- which is the Crucifixion, -- "I shall be united with him in a Resurrection like his." See the difference in tenses? We "<u>have been</u> crucified with him in a death like his." Every one is crucified on these garments of flesh. This [indicating the physical body] is the Cross, where Christ is crucified. Because we <u>have</u> <u>been</u> crucified with him in a "death" like his, we <u>shall</u> <u>be</u> united with him in a Resurrection like his.

So, it is a difference in tenses: one is over, and one is future. Those who will see me in the capacity of the Risen Lord are seeing that One of whom Paul spoke when he was challenged because he never met Jesus in the flesh; and he said he would not recognize any one in the flesh. He said, "As I once regarded Christ from a <u>human</u> point of view, I regard him thus no longer." He refused to recognize any physical Christ, for <u>Christ</u> is Spirit, for <u>God</u> is Spirit, and they are one!

16P
S2

Then he goes on to say the kind of a Christ that he will recognize, and he is the Risen Lord, for he saw the Risen Lord; and when they challenged his right to call himself an Apostle, he laid down the indispensable prerequisite for apostleship, and that is: he said, "Am I not free? Am I not an Apostle? Have I not seen the Lord Jesus?" To have seen the Risen Lord is the indispensable qualification for apostleship. So, she will have to see me in that state, not in the state where she saw me this past few days.

I am glad she saw it, that her faith may be restored that I am teaching the Christian faith. And I am speaking from experience. I am not theorizing. I am not leading any one into some little -ism. I have no desire whatsoever to start an -ism; you are only going to make it all the more difficult to extricate yourself. They make some little school or some little -ism. For what? And then they complicate it with all kinds of things you should not do. "Thou shalt not," "Thou shalt not." No; we leave that completely alone. Those who want it, let them have it.

I am telling you the only way back to the Source. But it has already been prepared. Don't try to find another way. This is the only way. He said, "I am the way." It's a series of supernatural events, beginning with the Resurrection within your own skull, -- it begins there. Then comes your "birth"; the very moment that you rise within yourself you come out as one "born from above," and all the symbolism of Scripture surrounds you, the babe and everything, the witnesses. And then comes the discovery of the Fatherhood of God, which is yourself, and the Brotherhood of Man, which symbolizes your Son, for he is Humanity. And then comes the Ascent, like a fiery serpent, into the Highest of Highs within you. Then comes the Seal of Approval, which is called the Descent of the Dove upon man -- upon you, and he will smother you with love. It's only the symbol of the Holy Spirit. Now you are clothed with the Holy Spirit, and He is Infinite Power and Wisdom and Truth. But that's yours to exercise when you take off the "cross," this garment of flesh, for the last time, which will soon come after these events unfold within you.

---oOo---

Neville 06-10-1968

SHARING IN CREATIVITY

There is no greater thrill than sharing in divine creative activity! This activity, however, cannot be earned, for it is given by grace. When someone proclaimed: "I am of Paul and I am of Apollo," Paul asked, "Who is Paul and who is Apollo? I have planted and Apollo has watered, but God gives the growth." An idea is a seed which can be planted in the mind; but having no life in itself, the thought will remain dormant unless God gives it birth.

Speaking of a remnant, Paul said: "When Elijah petitioned God against Israel because they had killed his prophets and destroyed his altars, and I alone am left, what did God say? He said: 'I have seven thousand men who have not bent their knee to Baal.'" Then Paul added this thought: "So, too, at this time there is a chosen remnant, chosen by grace; and if it is by grace, then it is not based on works - otherwise, grace would no longer be grace." (Romans 11) The remnant is chosen by grace, yet no one knows the secret of God's selective love, and therefore cannot boast if he is elected. I, like Paul, say that at this time also a remnant has been chosen.

Now, although Paul speaks of seven thousand men, these are not people, but the number seven - which means spiritual perfection, a perfection which cannot be earned. Fitness for the kingdom is the consequence, not the condition, of God's grace. The moment an individual is called, embraced, and has union with the Holy Spirit, he is spiritually perfect. Prior to that moment in time he is not fit, therefore he is chosen by grace.

The entire epistle to the Romans rests upon Paul's argument for the paramount importance of faith in God's plan of salvation. To Paul, Christian teaching was teaching Christ as a great mystery. He defines Christ as God's power and wisdom wrapped in a pattern which unfolds within an individual. And the faith of which Paul speaks is faith in the pattern he calls Christ. The churches have distorted Paul's faith in Christ, making it a person; yet Paul asked: "What came you out to see, a man that can be tossed by the wind? How can men call upon him in whom they do not believe? And how can they believe in him of whom they have never heard? And how can they hear unless there is a preacher? And how can men preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach good news.'" Using Isaiah as his marvelous argument, Paul asks: "Lord, who has believed what he has heard from us?" Then he concludes: "Therefore, faith comes from hearing, and hearing comes by teaching Christ."

Paul is speaking of his faith in the vision of the end, when he told Timothy: "I have fought the good fight. I have finished the race. I have kept the faith." No matter what happened to Paul, whether he was in prison or shipwrecked, he held aloft the mighty works of God, which must come to the individual at the end of this age of death. Your departure from the age of death and entrance into the age of life occurs when the power of God and the wisdom of God is born in you individually. This act fits you to function consciously in an entirely

different age - a world which is unknown to anyone here, as nothing here relates to what is seen there. Although perceived, that age is unknown until your garment of death is removed for the last time.

Now, those who are sent are conscious of being sent. They are aware of that moment of union with God, as well as every event which takes place thereafter. Paul tells us that only the sent can be the preacher. But as we are told in the gospels: although some bring forth a hundred-fold, others sixty-fold and still others thirty-fold, all are qualified to enter the kingdom of heaven, and exercise their creative power of different levels.

Although many here have not brought through the full consciousness of birth, one lady has had all of the experiences but the dove. I will now tell her story. In her vision she was on a ship moving down the coastline of California, when she asked someone to let her know when she would pass Point Conception. A man at her side said: "We passed that thirty miles back, don't you remember?" Feeling a little foolish, she admitted she had forgotten - but I say to her: this was thirty years, not miles. Your conception happened thirty years ago, and therefore your birth from above is imminent. A short time later she awoke, hearing a voice say: "Father, father." Feeling fatherly love, she answered: "Yes, my son." This vision was not an adumbration, but her very Being, telling her in symbolic form what has already happened, for this vision was followed by another.

The next day a beautiful infant appeared before her. This was followed by a handsome youth. As the vision continued, she found herself in a house with a man who was both a thief and a murderer. Running toward the kitchen, a terrified female companion blocked her entrance. Turning, she found an alcove with an unusually small window. Sticking her head through it, she had to squeeze her body through, when suddenly everything gave way as though made of paper. At that moment the man appeared with a jackknife in his right hand and a butcher knife in his left. Approaching him from the rear, she grabbed both of his hands and, slamming the jackknife shut, she cut his right hand and somehow wounded the left.

Then her female companion entered with an enormous saw which she held above her head with both hands and asked: "Shall I saw him in half?" Screaming, "No," my friend moved between the two and - with her back to the lad - she said: "I love him." With that, she took the man in her arms and embraced him. As she looked into his face she saw, not a criminal, but a friend who had died many years ago, yet one she had always respected because of his integrity, his courage, and most of all for his individualism.

In his poem, "The Hound of Heaven", Blake tells of being chased all through the nights and days, down through the arches of the years, all through the labyrinthine ways of his mind; and in the midst of tears, he hid from him. But at the very end he discovered he was the one he had been seeking. That seeming other - his tormentor - was in truth his lover, who is God the Father.

In her glorious vision, the companion severed her when she faced her tormentor. At that moment she experienced the splitting of the curtain of the temple from top to bottom. She did not see the act, for she turned her back on the lifted sword. She doesn't remember the blow any more than she remembers the conception or the birth, but the whole thing is over for her. It was brought back to her in beautiful imagery. Her Father knows why he kept the experiences away from the surface mind, but it is my hope that she will remember the descent of the dove.

Another lady wrote telling of her vision, in which she was holding an elongated box, much like a shoe box. Knowing she is in the box she is observing, she hears her own voice speak from the box, saying: "I am Joseph and cannot get out until I am Jesus." This is perfect imagery. In the Book of Genesis we read: "In the beginning God," and the book ends with these words: "In a coffin in Egypt." The word translated coffin means an elongated, movable place of worship covered with skin. Joseph is in this elongated box, dreaming this dream called life. Now, the Bible ends with the words, Come Lord Jesus. And we are told: I am the beginning and the end. God began to make this world alive by burying himself in man. Your body is the coffin in which Joseph is buried, dreaming your life into being, and he cannot get out until he becomes Jesus. Only then can he break the shell and resurrect himself to reveal you, individually, as the Lord God Jehovah. My friend has already had the conscious union with the Holy Spirit. She is destined to experience all of the events consciously.

Another lady wrote saying she found herself in a huge domed room, which she knew to be her skull. Awake and aware as she had never been before, she was aware of the immensity of space as she awoke. Finding herself awake in God's tomb, she has resurrected. This event is followed by the birth from above. Although she did not bring forward her exit from her skull, she has been born from above. In her letter, she said: "After this experience the world seemed to change. The people began to take on the appearance of mechanized dolls and the world a huge doll house." She saw correctly, for the world outside is truly filled with mechanized dolls. Every event in the world contains the capacity for symbolic significance. Everything there is dead, simply bearing witness to the imaginal acts of men.

Let me put it this way: This past week the nation mourned the passing of what - on the surface - was a fine, cultured, well-educated young man, with seemingly everything to live for. As far as we know, he was a member of a devoted family, a senator with multiple millions at his beck and call. He was first publicly recognized as a lawyer when his brother appointed him to be the United States Attorney General, therefore, he personified law. Desiring to become the president, he personified government.

Although the people had only a day or two to arrange his funeral to be shown on television, millions of people set themselves to the task. If you watched their production, you saw two hundred priests, cardinals, and archbishops on the inside of the church. The choral groups sang and the music played, as everything was performed on cue. Now, when a Broadway show goes into rehearsal, it may take weeks or even months to open; yet this event was done live, without any retakes. What average person could depart this world and find such a gathering of archbishops and cardinals, the president, and government representatives? Therefore, he is the personification of that greatest of all institutions of an orthodox nature.

Let us turn to the last chapter of the Book of Revelation, where we find these words: "Those who will not believe in the Lord Jesus Christ, let there be a curse upon him." This is followed by the word “anathema” and translated, “Come Lord Jesus”. The word, however, means a curse, solemnly pronounced by ecclesiastical authority and accompanied by excommunication.

When you turn your back on all organizations, laws, customs, and institutions which would interfere with the direct access to your Father, you will look dispassionately upon a scene such as that which recently took place, and see it as proclaiming your freedom. Having witnessed the passing of that which personified and embodied the institutions of law, government, and orthodox religions from your mind, you will realize that every belief which would interfere with your direct access to the Father has passed away, and you are free to

be born from above. You cannot hold any false beliefs and expect birth from above, for your belief will be your intermediary between yourself and the source. You must give up all and stand alone, just you and God the Father. Only then are you born from above. This is followed by God's son revealing himself to you by calling you Father. And like the lady who felt an intense fatherly feeling for her son, you will answer automatically: "Yes, my son."

As I said, I cannot conceive of any greater satisfaction than sharing in the divine creative activity in the depth of one's soul. I was called and sent in 1929. Thirty years later I experienced the birth from above. It has been 39 years since my conscious incorporation into God's body, thereby becoming one body and one spirit with the Risen Lord. The night of my birth I knew the mission that was mine. I am telling you now, not to boast, for I did not commission myself. I did not volunteer, but was drafted. I was called, incorporated into the body of love and sent, fulfilling scripture; for how can men hear unless there is a preacher, and how can men preach unless they are sent?

The pulpits of the world do not preach Christ, but the issues of the day, discussing what can be done to change this moral illness. That's not Christ! Tell the true story over and over again until those who hear it respond deeper and deeper. Tell it continuously, for there is no other story to tell. What does it matter what happens in a doll house filled with mechanical dolls? Are you going to be confused about this doll's departure and that one’s arrival? The world is an externalized play, bearing witness to an inner activity of the soul. If you see experiences as horrors and become emotionally involved in them, they tie you to them. But if you can see that which is external to yourself, but reflecting your thoughts, you will change their flow, thereby departing from thoughts which would bind and curse you.

You are told: 'They will put you out of the synagogue. They will murder you and think they are serving God. They will do this because they know neither the Father nor me." If they knew the real Father, they would know me, for we are inseparable. One day you will know who you really are. You will know you are God the Father, because you will look into the face of God's only begotten son, David; and knowing he is your son, you will experience a love greater than you have ever known before. And when he calls you father, you will know for a certainty that you are God!

This vision is God's gift of grace, which is God's unearned and unmerited gift of himself. In spite of the fact that you may feel you are unworthy of receiving so marvelous a gift, God so loves you he gives you his only begotten son to reveal your true identity and fulfill God's purpose to himself. Your response to what you hear concerning the true Christ is the measure of your real faith, which deepens as the story is heard over and over again. Then you have but one consuming goal: to set your hope fully upon the grace that is coming to you at the unveiling of Christ from within you.

Asking the simple question: "What think ye of the Christ?" he continues by asking: "Whose son is he?" When they answered: "The son of David," he asks this most important question: "Why then did David in the spirit call him Lord? If David, in the spirit calls him 'Lord,' how can he be David's son" Only when David calls you Father, will you know you are the Lord Jesus Christ.

We are told that in the beginning God placed himself in a coffin in Egypt. This world is Egypt. It is dead, but God's hope is fulfilled at the journey's end when all the promises in the Old Testament are fulfilled in the New, in you! The Old Testament ends upon this note: "A son is his father's honor. If then I am a father, where is my

honor?" The New Testament opens with the genealogy of the coming of that son!

I came down from heaven not to do my own will, but the will of him who sent me. Of all that He has given me I shall not lose one. I do not consciously draw those to me. I have to let them come. The Father in me who sent me draws them. Having been sent, everyone who is drawn, must come as part of the great remnant. That's how God builds his living temple. It is made up of the redeemed - all woven into the one living body, the one Spirit, the one Lord, the one God and Father of all.

God's temple is not made with human hands, like a cathedral here. It is not dead, but a living body. How one being who is now magnified to fill the earth can contain every being within himself and still remain one man, is a great mystery and a true one. You will fuse into it, without loss of identity. And those who are sent will do so with the consciousness of what has happened, and grow more and more aware of what has happened from then on.

Everyone who comes into God's temple brings his measure of divine creative power and wisdom, which he received through being reborn from above. Therefore, as we all share in creativity, we add to the wisdom of God, to the power of God, and to God's luminosity; for everyone brings light, brings power, and brings wisdom, causing the body to grow in wisdom, grow in creative power, and grow in light.

Now let us go into the silence.

Neville 06-24-1968

SIGNS FROM ABOVE

The evangelists of scripture, Matthew, Mark, Luke, and John, are anonymous names of men who wrote salvation history. They introduced characters who never walked this earth, but whose names are significant.

In the Book of John, we find the story of Nicodemus. Now, Nicodemus is not mentioned in any other part of the Bible, or in any historical records of the time; so we see Nicodemus was not introduced for some historical purpose. The word means “conqueror of the people; all victorious”.

Nicodemus was a Pharisee, a very learned member of the Sanhedrin - which was the supreme council of Jews in New Testament times, having religious, civil, and criminal jurisdiction. In this case, Nicodemus desires to interpret scripture and pass judgment on his findings. Tradition has it that Nicodemus was the third richest man of his day; so we see he was not only learned, but very, very rich. Observing all the rules of the rabbinical order, Nicodemus sought Jesus at night, as he did not want to be seen in the company of one who - according to scripture - had no education by standards known to man. Coming to Jesus by night, and recognizing him as a teacher, Nicodemus said: "Rabbi, we know that you are a teacher who has come from God, for no one can do these signs unless God is with him."

Jesus then answered in the form of a dialogue, saying: "Truly, truly I say to you, unless you are born from above you cannot enter the kingdom of God." Nicodemus then said, "How can a man who is old, enter his mother’s womb for a second time and be born? To this Jesus replied, "You, a teacher of Israel, and you do not understand? I tell you, unless you are born from above, you cannot enter the kingdom of God. That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit; and flesh and blood cannot inherit the kingdom." So we see that an entirely different birth must take place. That birth comes from above. The word is "anothen" and means "from the beginning; the top." This same word, anothen, is used for the seamless robe John speaks of as having been woven from the top.

And when Pilate said: "Do you not know that I have the power to crucify you and the power to set you free?" Jesus replied: "You have no power over me were it not given to you from above." Here the word anothen is translated "above." Through the Gospel of John the word anothen is brought into play, as he distinguishes that which is spirit from that which is flesh.

When reading the 3rd chapter of John, start with the 1st verse, and go through to the 21st. Jump to the 31st, and continue to the 36th. Then go back to the 22nd, and on to the 30th. Do this and you will find a flow in the dialogue that is completely broken as it is now recorded. It is as though the pages were dislocated before publication. The words belonging to Jesus flow from verse 10 through 21, then continue at verse 31 through

36. As it is now written, words have been put into the mouth of John the Baptist that do not belong there.

Nicodemus was introduced when the evangelist was seeking a greater understanding of the meaning of Jesus, God's image which must be implanted in the individual. There is an interval between the implanting of God's Word and its eruption. And when that eruption takes place, everything recorded of Jesus unfolds in a first-person, present tense experience, making that individual the son of God by nature, to be used as an agent to implant the idea that men may become sons of God by grace. That which is implanted, contains within itself the entire plan of redemption, which takes a period of thirty years to erupt into the individual's birth from above.

Let us now turn to the Book of Luke, where it is recorded that: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore, the child to be born will be called holy, the Son of God." And Paul tells us that the power of the Most High is Christ Jesus. Anyone who is twice born can be used as an agent for the creative power of the Most High. There may be no awareness of it on the surface level, but a supernatural impregnation must take place; and it takes 30 years for the child - the symbol of spiritual birth - to occur.

You entered this world of sin and death for the impregnation and ultimate departure from it. While you are here, you may own all of the treasures, have its people worship and adore you - if that is your desire. But when you leave it, you will simply assume a new body in a terrestrial world like this one, to continue your same journey of slavery. This you will do over and over again, until your supernatural impregnation and your spiritual birth. Then you will depart this world and enter an entirely different one; for after the implantation, a metamorphosis takes place within you. Just like a caterpillar who clings to a leaf and cannot move beyond it, that which comes out of you when you are born from above, is greater than the painted butterfly. In that new body, you move into an entirely different world.

Now, in the 3rd chapter of John, the words put into the mouth of John the Baptist in the 22nd verse, are really a dialogue between Jehovah and Nicodemus, the victorious one. Experiencing that which he could not find in a book, Nicodemus was seeking a fuller understanding of the meaning of the word “Jehovah” or “Jesus,” which can only come through revelation.

Now, if Nicodemus was a part of secular history, he would be mentioned elsewhere; but the Bible is not written about physical history, but about the supernatural history of salvation. There was no little boy called Jesus who was born of a woman called Mary. As you walk the earth and answer to your physical name, you conceive of the spirit and are supernaturally born.

Nicodemus personifies the Catholics, Protestants, and Jews, of today - those who keep alive any belief in an outside God. Believing that because of his social, educational, or financial background he should not be seen with certain people, Nicodemus sought one who could remove his blindness, because he was so eager to understand. His statement: "Rabbi, we perceive that you have been sent from God, for no one can do these signs unless God is with him," is followed by these words which are seemingly not related to any sign: "Unless you are born from above, you cannot enter the kingdom of God.” Then Jesus uses this phrase: "As the wind blows where it will and you hear the sound of it but cannot tell whence it comes or whither it goes, so it is with everyone who is born of the spirit." This is true, for the vision comes so suddenly, just like the wind, as it is a spiritual experience. And if you conceived the word 30 years ago, your birth from above could come

tonight.

Now let us turn to the other side of this principle, which is the law of identical harvest. We are told that whatever we desire, when we believe we already have received it, we will. This promise is based upon the premise that imagining creates reality. There is nothing you cannot become or have as an objective fact, if you believe you already have it. No restriction or condition has been placed upon the power of belief. If you will deny the evidence of your senses, suspend your reason, and persuade yourself that you are now the person you want to be, you will become it! Ask yourself how your friends would see you if you now embodied the idea you desire. Your true friends would rejoice, would they not? Then, if this statement in the Book of Mark is true, all you have to do is persist in believing your assumption is true, and it will harden into fact.

I do not care what the world will tell you, imagination creates its reality. All of these precepts must be accepted literally, for they are literally true. What person truly believes that he was born to be what he is today? He may have been born into a family of great wealth, and - being surrounded by it - he takes wealth for granted; but that is an assumption. He may even believe he is entitled to it; but if you checked into his family tree, you would discover that his father or grandfather had a vision which became his reality. And if he who was born into wealth does not know the principle that supports it, he can lose the money and never regain it again. But you who know that everything is based upon an assumption realize that no one can take anything from you that you really want!

Take everything I have, but leave me with the knowledge of how I received it in the first place and I will reproduce it again by the seed of contemplative thought. This is stated so clearly in the 11th chapter of the Book of Mark: "Whatever you desire, believe you have received it and you will." These words are put into the mouth of one called Christ Jesus, who said, "I am the truth." If Jesus Christ only speaks the truth, will you believe him? Live by his words! Accept on faith that which you do not understand, and apply that which you do. How would you feel if your desire were true? Catch the feeling and sustain it. Persist in your assumption and in a way that no one knows, it will become true for you! If you were given enough money to take care of all of your expenses this month, but did not know this principle, you would remain in need and have to be given to again. No individual or country is rich enough to give forever. Those who receive must be told how to become a giver.

I urge you to assume that you are important. That you are wanted. That you are contributing to the world; for as you do, you move to a higher level of yourself. The politician urges you to vote for him, claiming that if you do he will take care of you. He knows he is lying, but the average person, conditioned as he is, accepts these words and perpetuates the state. There is no prison strong enough to keep you behind bars when you know this principle.

In San Francisco, about ten years ago, I was teaching an audience of approximately one thousand, when a lady stood up and said: "My brother is in the army. I do not know what he did, but I do know that he has been court-marshaled and sentenced to six months of hard labor. Neville, if I believe you, can I not set my brother free?" I said: "Yes, but only to the degree that you are self-persuaded that he is free." One week later this same lady stood up and told this story. "Believing you last week, when I returned home to my second floor apartment, I sat in my living room and imagined I heard the doorbell. Then I ran down the stairs, opened the front door and threw my arms around my brother. I rehearsed that scene over and over again until I could hear the doorbell ring, feel the banister in my right hand and my feet moving down the stairs. The doorknob

became solidly real in my hand and I could see, touch, and feel my brother's presence before I stopped imagining. "Last Wednesday evening, as I was dwelling upon my brother's return, the doorbell rang and I instantly knew it was he. I ran down the stairs, opened the door and there was my brother. He told me that the army had reviewed his case and changed their judgment, setting him free with an honorable discharge." This was a sign of the power of Christ operating in her. She believed the word and loved her brother deeply. Desiring her love to be free as the wind, she released it and in a way she could not rationally analyze, he whom she loved was set free.

You may think that was not right, but who is to say what is right and what is wrong? There are only two things that displease God. One is eating of the tree of knowledge of good and evil by judging what is right and what is wrong, and the other is the lack of faith in yourself! If you do not believe that you are spirit, all imagination, you remain where you are and miss your goal in life. You must believe that you became the physical you, with all of your weaknesses and limitations. That you emptied yourself and took on the form of a slave, thereby becoming a slave to your passions and ambitions. But before you did this, you were one with God. Then you emptied yourself of your god-like qualities, and assumed the weakness of the flesh by becoming human.

Say to yourself and yourself alone, "If I do not believe that I am God I will die in my sins by missing my goals in life, so I must start believing now! And, because all things are possible to God, they are possible to me. I will begin by believing I am the person I want to be. I will believe my friends are what I would like them to be, and no longer eat of the tree of knowledge of good and evil."

Try to think of every person as one who is destined to be a son of God by grace, one who is destined to have union with a son of God by nature. When one is born from above he is a son of God by nature. Night after night he then enters the spirit world where he plays the part of the stallion, planting the seed of God in all that are called by his Father. Thirty years later, that seed which carries in itself the pattern of redemption, erupts within the individual, and he is redeemed. First, by waking in the tomb of his own being, finding the symbol of his individual birth, and then discovering the Fatherhood of God. This is followed by his spiritual body being split from top to bottom and the dove descending and sealing the Word with the words, "You are my beloved son in whom I am well pleased."

Now let us go into the silence.

Neville 04-15-1968

SONS OF THE MOST HIGH

President Hoover, a man who began his life here on earth in the state of poverty, yet rose to the highest office in our land made this statement at a convention in San Francisco: "Human history, with its forms of governments, its revolutions, its wars, and in fact the rise and fall of nations, could be written in terms of the rise and fall of ideas implanted in the mind of men."

We are told in the 8th chapter of Nehemiah that Ezra read from the Book, from the law of God with interpretation, so that the people understood the reading. It is my hope that I can interpret the words of President Hoover and the meaning behind the words from the Epistle of John so that you may understand their meaning. The words are these: "I am from above; you are from below. You are of this world; I am not of this world. Now I say to you, unless you believe that I am he you will die in your sins."

To sin means to miss the mark, so what he is saying is that unless you believe you already are what you want to be, you will never be it. Would you like to be secure? Then say to yourself and yourself alone: "Unless I believe I am secure I will die in my sins. I will continue to believe I am insecure; thereby missing my goal in life." Unless you can believe "I am secure," even though there is not one thing to support it, you will die in your sin and never feel secure, for the name of God is I AM and besides I AM there is no other. Imagination (I Am) is from above. Imagination is not of this world and nothing is impossible to imagine! That is the story of scripture.

In the beginning, Imagination (God) said to us: "You are my creative power and we are one. You are sons of the Most High, all of you; nevertheless, you will die like men and fall as one man, O princes. This, you will do because you cannot believe you are all imagination." Then he set up a pattern that we could believe in, and the pattern is this: God the Father has one Son, whose name is David. Find David and you will know God to be yourself!

Now, I did not know that I am the Father of David, and you did not know that you were the Father of David, or that we were one; so we descended and became the son of Man to fulfill scripture, for "No one can ascend into heaven but he who descended from heaven, the son of Man who is in heaven."

Descending to prove a prophecy, you are truly sons of God and you and I are one. Having no feeling that we were one or that we were the Father of David, we had to descend in consciousness into this world in order to discover and believe: I am he who is God the Father of David. So I descend and then I ascend in the same manner that Moses lifted up the serpent in the wilderness. As the Son of God I descended to become the Son of Man, to ascend as God himself. And so it is in this wonderful world of ours; as ideas implant themselves in the mind of men do our nations rise and fall.

We descended in consciousness and we have gone through all of the fires of hell. But one by one we will rise to discover we really are God, the Father of his only begotten Son. How can I ever convince you of this while speaking on this level where there is such division, yet I tell you we truly are one. We fell into division for one purpose and that is to rise into unity, into the oneness that is God.

Everyone will know that consciousness; but while we are here we can prove President Hoover's statement, that the rise and fall of ideas will determine the environment in which the individual lives. So I say to you: name what you want to be and become so conscious of being it, you believe "I am he," for if you are not consciously saying: "I am he," you are missing your mark. Unless you feel you are the man (or woman) that you want to be and persist in that assumption, you are not going to reach your goal. Your assumption may be for earthly things, but I urge you to persist in the assumption that you are God until your very breath proclaims: "I am he!" The world may tell you that you are crazy, but I am telling you from experience that you've got to feel you are God in order to know who God is!

God's story begins in the Old Testament and comes to its fruition in the New. The story is told of Jacob, who comes into a place at night, and using a stone for a pillow he falls asleep and dreams of a stairway leading up to heaven, with the gods [sic] ascending and descending as God stands above. Then he awakens and says: "Behold, this is the place of God and I did not know it."

Tonight when you go to bed, you lay your head upon a pillow and God (Imagination) rests upon your skull, for that is the stone, the place of God where he dreams of the staircase leading up to heaven - the same God who said: "I am the Lord, the God of your father Abraham, Isaac and Jacob." The story continues as Jacob, now awake, takes the stone (awareness now individualized) and anointing it, he builds the temple of the Lord. That temple you are.

God, the Father of all life is in you! Being all imagination, your true name is I AM, and besides you there is no other God. So I tell you: unless you believe "I am he," you will die in your sins in the sense that you will continue missing the mark. You must assume that you are now the man (the woman) you want to be and persist in that assumption, for there is no other way for you to be it, as there is only God in this world.

The story recorded in the Old Testament lays the foundation of which the New Testament is its fulfillment, but "Even to this day when Moses is read a veil is over their minds and they cannot understand it." When the mind is veiled, one cannot understand that the God spoken of by the prophets is imagination; but I tell you: at night when you go to bed God is dreaming, and when you awake in the morning he is still dreaming your world into being. But one day you will awaken in your skull (the stone that God anointed). You will fall upon it and say: "Behold, this is the place of God and I did not know it."

Tonight when you put your head on that rock may you dream that you are now contributing to the good of the world and awakening everyone you touch. That you are fulfilling the eternal story as told us in the Old Testament.

The New Testament records the fulfillment of the Old, but those who call themselves Christians do not understand it. The other day I turned on TV to the Billy Graham show. They had all these lovely boys and girls who sang beautifully and I enjoyed the music very much - then I heard all this nonsense concerning the

resurrection. I tell you: in the volume of the book it is written of you. Everything said in scripture is all about you, for you are the being called God, but unless you claim it you cannot attain it. How can you when you are the only power? You must walk conscious of being imagination, or die in your sins and never attain that awareness. No physical man made the statement: "Unless you believe that I am he you will die in your sins." The one speaking is he who said these words: "I am from above. You are from below. You are of this world, I am not of this world."

When Jesus Christ was publicly portrayed as crucified (remember, this play did not take place on earth save as a parable), he came before Pilate, who said: "Do you not know that I have the power to set you free or the power to crucify you?" And Jesus answered: "You have no power unless it has been given you from above."

Your I AMness is from above. Having come to do the Father's will, I who am now aware of being you, will drink the cup of experience to the very end. But no one has any power over me save I, by my assumption, give it away. I do it by assuming I am less than another, thereby forcing him to play the part of one superior to me. Everyone reflects my assumptions and plays their part relative to that which I have assumed, for there is nothing but Imagination, and I am he. Assuming I am afraid, I live in a world of fear, for there is no other. Being protean, I am playing every part in my dream of life, be it for my good or for my ill.

When you dream tonight of numberless people and awaken in the morning to find them gone, where did they go? Are they not all in you, created by and acted by you? Then are you not protean? You, all Imagination, are God the dreamer, imagining the many parts you are playing. This very moment is a part of your dream, and those around you are there, playing their parts because you are imagining them. You are playing the part of your husband, your wife, your children, your friends, and your enemies. They are all you, for there is nothing but God.

So I tell you: human history (no matter what it is), its revolutions, its wars, and the rise and fall of nations, can be written in terms of the rise and fall of ideas implanted in the mind of men. President Hoover was born in poverty, but as his ideas rose, so did he. Working his way through Stanford, he rose to the level of the highest office in our land. And President Roosevelt, who followed him, used many of his ideas to restore order and prosperity to a depressed land. As a nation we were incapable of standing on our own feet, so we found a president who couldn't stand on his. Roosevelt had inherited wealth. Hoover earned his and what a difference that is! Everyone wants to have a lot of money to come out of the nowhere, but when you earn it you feel pride in the accomplishment. Perhaps you write a book or a play, use your artistic skills, or your income comes from manual labor. When you earn wealth by your own efforts there is pride. But there is no sense of accomplishment when you receive your wealth through inheritance, hitting the jackpot, or holding the winning lottery ticket. President Hoover earned his position. He realized and shared with us what he had learned from experience: that the ideas you implant in your mind determine the world in which you live.

I ask you to believe me, for "Unless you believe that I am he you will die in your sins." You will miss the mark and never reach your goal unless you believe that you are right now the man you want to be. Is happiness your goal? Then assume it, for unless you assume "I am happy," you will remain unhappy. You want to be secure? Then assume "I am secure." That is the only way you will attain it. I am Imagination, the only power in the world, for Imagination is God. Unless I imagine I am the man I want to be, I will continue to imagine I am the man I do not want to be. No power on the outside can make me other than what I think I am. I must

assume my own divinity, and as I do it will unfold within me.

Have you ever thought that when Jacob placed his head upon the rock he made contact with eternity? Or that the ladder he saw was Christ? Just think of it: when you put your head on a pillow tonight and close your eyes to this world, you are really on your skull, making contact with God's power and wisdom, the mediator between human nature and divinity! That is the true ladder of Jacob. Dwell on it, for I tell you it is true. God's power, as ideas, descends from and ascends into heaven via that spiral ladder.

It is said that he who descended is the son of Man. Well, if God's Son becomes the son of Man through his descent, is he not destined to become the Son of God in his ascent? And if God and his Son are one, is there anyone else? Can you see it? You and I are truly one in the most intimate manner and I mean that seriously. But if you do not believe me you will continue to descend that spiral staircase into diversity, delaying your ascent into the oneness of the Father.

Descending as God's sons, you will ascend as the Father of God's only Son, David. Then you will know from experience what you formerly could not believe. And only after you have descended into these bodies of decay can you discover that there is only one Imagination, only one God, only one Father.

While in this world of Caesar, go to bed this night and putting your head on the true pillow (called the skull), dare to assume you are the man (the woman) that you would like to be. Just assume it. Tomorrow, if the world denies it, turn your back on its denial and persist in your assumption and you will become that which you have assumed you are. But when your world reflects your persistent assumption, don't forget how you brought it into being. You brought it to pass by assuming: "I am he," and there is no other God.

You may not be listed in the social register or as one of the millionaires of the world, but no one is more important than you. I have yet to meet one person that I have felt was greater than I. Having awakened from the dream of life, I know there is no other to be greater or lesser than. Weak and limited as I am, there is only one being in the world and that being is God.

In the beginning we could not believe that we were God. We had to be detached to bring us to that consciousness. Being sons of the Most High we were told that we would die like men and fall as one man. The one who said this is waiting for us all to return to the consciousness of being that one man. He has set up a pattern by which we will return and there is only one way. That is by way of the pattern man called Jesus Christ, and by this way we return as God.

Now let us go into the silence.

Neville Goddard 1953

SOUND INVESTMENTS

Today's subject is "Sound Investments".

I want to share with you today what I consider one of the truly great revelations of all time.

On Sunday morning, April 12th, my wife woke from what was really a deep, profound sleep and as she was waking a voice distinctly spoke to her; and the voice spoke to her; and the voice spoke with great authority and it said to her: "You must stop spending your thoughts, your time and your money; everything in life must be an investment." So she quickly wrote it down and went straight to the dictionary to look up the two important words in the sentence, 'spending' and 'investing': the dictionary defines 'spending' as "to waste, to squander, to layout without return." To 'invest' is to "layout for a purpose, for which a profit is expected" .

Then I began to analyze the sentence - "You must stop spending your thoughts, your time and your money, for everything in life must be an investment". As I dwelt upon it, I saw where everything is NOW; that through the portals of the present all time must pass, and this psychological NOW, the state in which I find myself now, does not recede into the past. It advances into my future.

So, what I do NOW is the all important thing, and thought is the coin of heaven; it is the money of heaven; and so the thought I entertain now, the thought to which I consent, as told us in Ephesians "All things when they are admitted are made manifest by the light, and all things when they are manifested are light:" and the word 'light' is defined as consciousness. So the state to which I now consent must be made manifest, and when it is manifest, it is only that state of consciousness made visible, coming to bear witness of the state in which I abided.

So, every moment of time, I am either spending or I am investing. Unfortunately most of us spend the coin of heaven, and morning, noon and night we live in negative states for which there is no return, when we could easily have spent, not spent, but invested that moment, so at the end of that day we really would have a wonderful portfolio. The religious minded person invests possibly on Sunday morning. Through the service he is lifted for a moment; if he is not overly critical he might be carried away with the hymn; he might be carried away with the solo, the organ music, the address from the pulpit, and for a moment he is investing; but the rest of the week he spends.

Now you know from experience if you put all your money into one great concern, it may be wonderful, it may be sound, but at the end of a year the directors may decide to reorganize and therefore decide to pass the dividend, and if you depended on a dividend check for your daily needs, though it is a good, firm, wonderful concern, when they passed the dividend, then you must either sell some stock or raise or borrow on it. While every moment of time you could have a most marvelous portfolio and if one passes a dividend check it does not matter. If you devoted every moment of time to positive thinking, constructive thinking, by not accepting any rumour that does not contribute to the fulfillment of your desire, no matter what it is - it could be the most obvious fact in the world - if it does not contribute to the fulfillment of your dreams, do not accept it. If you do you are spending; if, not by denying, but by complete indifference, complete non-acceptance, you turn to what you wish you could have heard instead of what you heard, you are

investing. It's not the hearing that matters, its the admitting the truth of it that matters.

All things when they are admitted, not all things when they are heard, but if you give consent to it, if you accept it as true; then you either spend by acceptance or you invest depending on the nature of the state accepted. So, this revelation which came through my wife to me is one of the greatest that I have heard; had it been told in our Bible, it would have been told in its strange meter "And the Lord God spoke unto her this day and said to her, his servant" and they would have told what revelation would have come in that manner but it came to a normal natural wife, came in a normal natural manner to instruct not only her, but to instruct her husband, for I was the first one to whom she told it and I can't tell you what it has done to me since I heard it on the morning of the l2th April, for it made me more aware of the moment, made me far more conscious of every moment of the day so that I am not spending; I must invest - time is too precious and because these moments do not recede. they do not pass away; they are always advancing into my future to either confront me with a waste or to show me some wonderful return; if I invest it's for a purpose and, therefore, I hope, not only hope, I expect a reward: I expect a profit on my investment. So a moment spent now, this very day, could tomorrow pay you great dividends.

Now I told a story here two weeks ago of Jimmie Fuller. Well, I didn't have all the details of the story, but after the meeting; dozens of you said to me, not only after the meeting that day, but after my meetings at the Ebell Theatre, that Jimmie Fuller to have made the fortune that he made, must have had great capital. Well, I could neither affirm nor deny your bold assertion, for you spoke as though you knew and many of you almost convinced me that he had great capital and that's why he turned it into great returns. So on Friday night I asked him to tell me more of the details. He said "When you came here four years ago, Neville, I came to hear you. My wife asked me 'Why do you come to hear Neville? Who told you of Neville? He said, I turned the radio on one night and I heard Dr. Bailes. I had never heard of the man before. At the end of his lecture, which I thoroughly enjoyed, he said Neville is coming to speak for us and it's a MUST. Well the next night, I so liked Dr. Bailes that I turned him on the next night, and for the next two weeks he kept on promoting you, and he was so generous in his praise, I thought I've got to hear this man. So when I came, I enjoyed what I heard on Sunday morning, and then you announced you were speaking the following night at this place, but it was two dollars. Well, he said, between myself and the next I actually had Fifty four dollars. I had a wife and a little boy; we couldn't leave the little child alone; he was a babe: it meant a sitter-in, but my wife and I came to everything you gave and one night we could not pay the sitter-in; we just didn't have it, but we took our last which was fifty four dollars and came to your every meeting - the two of us - and one night we didn't have it to pay that sitter-in. Three years later, Neville, I had not proven your theory. You know my problem, as I told you before."

Perchance there is someone here who did not hear it - the man is a negro, and his problem was that because he was a negro, all the marks and stripes of the world were against him. I tried to convince him it was only in his own mind that these stripes were placed; his acceptance of that as restriction made it restriction, but if he could only drop it by non-acceptance, by complete indifference, to the pigment of skin he could accomplish his every dream by acceptance of it now.

Well, in the last year, Jimmie Fuller by complete acceptance, investing his moment, his now, has turned the year into a net profit of two hundred and fifty thousand dollars. He did not have one penny when he started; he did not raise large capital; he didn't have it. He only invested God's coin. God gave it to him. He gave him the moment, which is time. So instead of spending his thought, which everyone has, and spending his time.

which everyone has, he had no money, but he knew that thought was money; so he invested his thought in the now, knowing that it was not going to recede and vanish from sight; that was an investment: it would advance into his future.

Well it did. It so advanced that he tells me now everything he touches turns to gold. Now he has three children; they come here every Sunday to Sunday school: he doesn't want his children to start with his stripes, so he wants them to feel what this Church gives. So every Sunday, Jimmie tells me many a Sunday he feels like taking off for the beach or up to the mountains with his wife, but he will not go because he wants his children to have an opportunity he didn't have. He says "My people were very religious, but they must have worshipped a very poor God, for they were steeped in poverty. So I just wouldn't go near the churches of my mother and my brothers and these people, because I couldn't conceive of such a God doing that to us; yet they never missed service. For when I found in this what I found here in this Science of Mind Church, I brought my children to Sunday School. Now this is what happened to them. Here God is love, and love surrounds them and they know nothing but love, that God is love. For one day my little girl which is the youngest of the three, was quite sick, a beastly cold. and that night when the little boys said their prayers. these are the words they used 'Thank you God, that sister is perfect tomorrow.' They could not look at the little girl, sick as she was, and say 'Thank you God that sister is well now', but they said 'Thank you, God, that sister is perfect tomorrow'. Neville, it was a miracle. The next day that child was perfect; there wasn't the sign of a cold - a complete absence of all that we saw the night before, and these two little brothers simply gave thanks."

"Now, he wanted a watch. I wouldn't give him the watch. I could have bought a thousand watches for him. I want my little son to learn a law which I didn't know until recently. So he filled his mind with the possession of a watch, and he spoke of the watch as a 'live' watch - one that ticks, one that is alive, not a toy watch. So then he fills his mind with the possession of the watch. On his way to school he found a 'live' watch. Now he knows the working of law - that the complete acceptance of the state in consciousness must result in an externalization of the state accepted. So if he accepts the watch he need not turn to his earthly father, as the medium through which the watch will come. I don't want to think for one second he has to point to his mother or his father as the only channels through which his good will come. I want him to recognize an Infinite Father - the Father of US all - who gave to him as he gave to me everything that I will accept. I want my children to learn it as I have learned. Yes, I could shower him with gifts, but then he would look to me as the only channel through which it will come. That I must not accept. So you should see the little boys and little girls actually live by this law. God to them is love and the only reality and love surrounds them. So they never miss the Sunday School here."

Then he goes on to tell me all other wonderful things that have happened by the mere acceptance of this law. He said. "The getting of my car, this convertible Cadillac - I treated it loosely, I sat quietly in my living room and drove my Cadillac, and I simply treated for this loosely," he said, "I didn't put real effort into it, I accepted it and then when I decided to get it I simply put in three telephone calls and that day I was driving this car, Neville. Now everything happens just like that. Today, instead of going to my office and working in the office I work behind the scenes. I sit all day and I hear the report that is good from my employees; my entire office staff must tell me good news, the only thing I will allow myself to hear. I ride my car; I'm in the office; I am at home; I'm in the office but I am only hearing good news, and seldom do I go to the office physically to do office work, so I am behind the scenes only hearing good news. So I have completely forgotten the so-called pigment of skin and, Neville, honestly I can tell you today I feel that I am blessed

beyond all men because I was born a negro. I am so proud to be born a negro; I am so proud I'm one."

And here is a story that will interest all of you; he said "I had some property to dispose of, I had certain things in investments for those who had money, and so I advertised it and a man called me on the wire. He saw the ad, and asked me if I was the gentlemen, so I told him I was the one who had the property. The first thing he said to me, "I don't want any nigger property." Jimmie said, "I didn't answer, as if I hadn't even heard the word. If he wants to be prejudiced, he may be prejudiced, that's his right. He wants to be silly about it, that's his right. He can spend; he need not invest. So I said, "It is perfectly all right, sir, I have all kinds of property, I have all kinds of things for your investment." A week later he called me up and said, "Would you come and see me." He said, "I went to see him. When I got out of my car his knees almost buckled, for he didn't know a negro was coming to see him, and a negro walked up his stairs into his living room." He said within a matter of minutes he purchased $37,000 worth of mine that I had to offer. He said the first $25,000 that he bought he simply bought that to buy back his face, and then the remaining $12,000 he bought that because it was a very good investment. Well, since that time this gentleman has spent tens of thousands of dollars with me and constantly calls me to thank me because they are such wonderful investments.

Now here is a man who is proud of his skin; he has no prejudices because that's spending his time, he can't afford to spend. So in harmony with the revelation given to my wife, let us all now stop spending our thoughts, our time and our money. For everything in our life must be an investment. We know the truth. This platform radiates the truth. You are told that everything proceeds out of your own consciousness, but what you and you alone accept as true, that will externalize itself and mold itself in your environment. All the conditions that you will encounter will simply bear witness of the state you have accepted. Well, if you don't like what you are encountering, then stop spending and learn the art of investment for every moment of time is an opportunity to invest, not to spend; yet on the other hand, you and I are free, we are free to waste every coin in the world. For that we have a right, we are free beings, we can spend, we need not invest, but if you know you can invest, why not choose the wiser way.

Now we are told in the thirtieth chapter of the Book of Deuteronomy, "The commandment I command you this day is not hidden, and it isn't far off. It's near unto thee; it is in thy mouth and in thy heart. Now, I set before you this day, life and good, death and evil, blessings and cursings. Choose life, choose blessing." But the choice is ours for we are free. He sets before us this day, this very moment, a commandment. He sets everything before us; it's not far away, it's in our tongue right now. And before me now is a blessing or a curse; I can accept the fact you don't like me; it doesn't matter, you may love me; but if I accept the fact that you don't like me, don't like the teaching, I'm spending my time. Tomorrow you'll prove to me that I have spent my time by your behavior relative to me. On the other hand, if I accept the fact that you do like it, because you are proving it, then I would have no doubt in my mind that you could not do anything other than contribute to this teaching. So it is up to me to either bless myself or curse myself.

I can choose life or I can choose death. I can choose the good, but I am free, I can choose the evil. It's entirely up to me. But if you and I loved this, accept it and believe it, then we are wise indeed if, knowing the whole is before us, we go out determined to become investors, not spenders, not wasting and squandering our substance, but laying it out for a purpose. Every moment become conscious of the moment, what are you doing. I am accepting now the fact that I am a noble, dignified, wonderful being, that my father is proud of the son who is like him. So I will not hear or accept as true anything other than that which contributes to that noble concept I will hold of myself. For I will see that I am secure, and maybe a headline would startle the

world but I will not accept it, for if I don't admit to it, it can't proceed out of me. For all things when they are admitted are made manifest, not unless they are admitted.

So if I now will admit that using this moment as my moment to invest, if I am what reason denies, what my senses deny, and I proceed in that assumption, knowing that even though it doesn't confirm itself tonight or tomorrow, I will still live in the assumption that I am what I want to be and all day tune in and listen only for the good report. I know these are investments and tomorrow these dividend checks must come. They must come. That's the law of our being. So everyone here, take it to heart, and though you don't need money, and so I say to the hundreds of you who say to me in private, "He must have had money", I tell you I know the story now; I didn't know it when you boldly claimed that he had money but now I have it from the source. He only had $54.00 and the $54.00 he spent coming to my meetings, even when he couldn't spend a dollar on a sitter-in; so I tell you he didn't have it; he has it today. But you don't need even $54.00.

All you need is time and you have it, it's now. All you need is the thought, that's money. So instead of spending that now, and spending the thought in the now, invest it now, for your now, this very moment as I stand here and I will get off the platform in a little while - and you will think, well now this is gone, he'll come back next year - this is not gone. What I am doing now is not going to slip away; it's going to move forward and embody itself as a condition, embody itself as the circumstance of my life. So that my now's, my reactions to what I am hearing and saying and seeing, all of my reactions are in the now, and my reactions are spelling out my tomorrow. So I will repeat it - through the doorway of now - because he said, "I am the door", I am is always first person present. Not I was the door, or I will be the door; "I am the door," "I am the resurrection," so what I do in the present, now, is not going to recede, it is going to advance into my future for through the door of the present, of the now, all time must pass. Now don't spend it as it passes; as it passes through the door of the now, invest it. Every moment of your life see that it is a positive, constructive, noble moment. I promise you a wonderful, healthy, radiant future if you will invest the now.

Now this being my last talk for a little while, I would like while I have this opportunity because the theatre, the Ebell, can't take all of you, I hope that many of you will come this coming week and make it a really fruitful, wonderful week, but I know you can't all get into the Ebell; so here, one lady as I came through the door said, "Neville, you made it so clear on Friday night; something I'd not seen before, for you told us this year you brought a wonderful revelation and that is the wide difference between thinking from an end and thinking of an end. For you emphasized that time and time again since you've been here this time, but I didn't get it until Friday." I said, "Well, how did you get it?" She said, "Your picture of the balcony and the stage." Well, now we have the same situation here. We have a balcony, so we have a stage. Well, if she having heard it so often didn't get it, the chances are many of you didn't get it. Well, now she got it by my illustration, so I will repeat the illustration that all may get it. I said that when a man learns the art of thinking from the end, that man is master of his fate, for he defines his end, he formulates an aim in life, and then feels himself right into the situation of that end. So he thinks from it instead of thinking of it. The average man defines his dreams but he remains back here looking at them before he's thinking of them. The wise man occupies the state of his dreams, so he radiates from it, he thinks from it. And then to use this little illustration. I'm standing here looking out at the auditorium, and I would describe this theatre based from this angle, for I am seeing it from the stage. You, sitting in the auditorium, or sitting in the balcony, you are looking at it from that state, so you would see the screen and the speaker.

So the difference between us we see the same theatre from different angles. I would define it from here; you

would define it from there. If I desired to get your point of view, while standing here I would assume that I am seated where you are and therefore within my imagination look from that position. I would then have to see the stage, not the auditorium; I would see the thing behind me, this cyclorama, and I would describe the theatre from that position which I am assuming that I am. Now, if that position represents, say one of security and this one of insecurity I would then assume by physically standing here assume that I am now secure. And to prove that I am, I would then look from the state of security, so I would describe the world relative to my assumption. If I am still seeing what I saw when I was insecure, I have not succeeded in occupying that desirable end; I am still only thinking of it. So the wide difference between thinking from and thinking of must be clearly seen and then see the wisdom in learning the art of thinking from a desired end.

So here, look out at your world, formulate your lovely aims in life and just ask yourself, "What would it be like were it true that I now embody that state? How would I feel?" And in response to that question would come a feeling, a feeling that corresponds to that end. Learn then to think from that end, though reason denies it, though everything denies it, you occupy that end. It's now, you're investing it and these will become real within your world.

Now another thought that I tried to make clear and it's this which again Jimmie Fuller told me was one of the cues in his success. When the action of the inner man corresponds to the action the outer man must take in order to appease his desire, he will definitely realize his desire. There are two of us; there is an inner man and an outer man. The outer man is always made to say, "I of myself can do nothing; the Father within me, this inner one, He doeth the work. What I see him do, that, I, the outer do also." So there is an inner you. If I now sat here and immobilized my body by relaxing it and then imagine what the outer would have to do in order to appease his desire, and with the outer relaxed, just let me imagine that I am actually it now, so I keep the body immobilized but I imagine that I am actually experiencing it now. I would experience in my imagination that which I would have to experience in the flesh to appease desire, and then imagine that state over and over and over, so that the actions of the inner man correspond to the actions the outer must take in order to realize desire. When that is done - I promise you it's going to be done in the flesh; no power in the world could stop it when these two actions coincide, but let it always be from the inner you.

And now at the end of the silence, this is what we do. Knowing that any time that we exercise our imagination lovingly on behalf of another, we are actually and literally mediating God to man. So we can sit quietly in the darkness and simply listen as though we heard the good report that we want to hear. We look into the darkness and imagine we are seeing what we want to see. This is then investing this two minutes; we have taken the moments that go to make up two minutes and really are investing it now. So when I take the chair and the lights are lowered let us listen and let us look as though we are hearing and seeing what we want to hear and see. And we are actually fulfilling the command of that wonderful voice that spoke to my wife when it said to her, "You must stop spending your time, your thought, and your money. For everything in life must be an investment." Let these two minutes be your greatest investment.

Neville 05-16-1969

SPIRITUAL SENSATION

The Reverend Dr. Trusler saw the Bible as secular history, and criticized Blake, saying he needed someone to elucidate his ideas. Blake responded by saying: "You ought to know that what is Grand is necessarily obscure to Weak men. That which can be made Explicit to the Idiot is not worth my care. The wisest of the ancients considered what was not too Explicit as fittest for Instruction because it rouses the faculties to act.

Why is the Bible more Entertaining and Instructive than any other book? Is it not because it is addressed to the Imagination, which is Spiritual Sensation, and only immediately to the Understanding or Reason."

Tonight I will use scripture, but my premise will not be along any orthodox concept of Christ, for scripture is a mystery. It is God's secret, which cannot be read with complete understanding, but must be experienced.

When you read in the Book of Revelation, "Jesus Christ, the faithful witness, the first born from the dead," you may think - as the world does - of a unique being who came into the world two thousand years ago. But the word "Christ" means "the Lord's anointed." This is not one man called 'the Lord" and another man called "the anointed," but one who knows himself to be the Lord's anointed. Who is the anointed? Your own wonderful human imagination! That's the only Jesus and the only God. When a friend asked Blake what he thought of Jesus, Blake replied: "He is the Only God, but so am I and so are you." This statement is true, but man will not accept the fact that his human imagination is God. He cannot grasp the idea that the God who created and sustains the universe is one with his human imagination, but Blake meant his statement to be taken literally. Your own wonderful human imagination is Jesus, the Only God - and so am I.

Matthew made this statement: "Thank you Father that you have hidden these things from the wise and the understanding and revealed them to babes." God chooses the unlearned (the babes in faith) to confound the wise, for such is His gracious will. Then Matthew adds this thought: "And no one knows who the Son is except the Father, and no one knows who the Father is except the Son. Take my yoke upon you and learn from me." I ask you to take my yoke (my understanding of scripture gained from personal experience) upon you and learn from me. My yoke is easy and the burden is light, but you must be willing to take that which is in conflict with the teachings of the world, and follow me. We recently saw ninety man-made saints defrocked by the church.

After making hundreds of millions of dollars out of the poor people by selling little medallions and statues of these saints, the church now proclaims they never existed. They were all one grand myth, started by the church for monetary purposes. Millions of these little medallions were sold as intermediaries between man

and God, when the human imagination is God, whose name is I AM!

Christ is the faithful witness, the first-born from the dead. The word "Christ" means "the anointed." Proclaiming to come into the world only to fulfill scripture as recorded in the Old Testament, we must turn to the first book of Samuel to find who the anointed is. In the 16th chapter we read: "Rise and anoint him; this is he." Then Samuel takes the holy oil and anoints David. And in the 89th Psalm the Lord speaks, saying: "I have found David. With my holy oil I have anointed him. He has cried unto me, 'Thou art my Father, my God and the Rock of my salvation.' I shall make him the first-born and scripture cannot be broken." David, the anointed of the Old, is the Christ, the faithful witness, the firstborn from the dead, of the New. The Jesus of scripture is the I am of every child born of woman, who is God Himself. It is God who wears these garments of flesh you and I believe ourselves to be, for our awareness is He. Having made a garment for man out of the dust of the earth, and taking upon himself all of its weakness and limitations, God proclaims: "When I am lifted up from the earth I will draw all men unto me." The word "men" has been added. The original script reads, "When I am lifted up from the earth I will draw all unto me."

Now, God only acts and is in existing beings or men. Acting as your imagination, God will play every part He created in the beginning. And when every part has been played, the sum total of all the parts will appear as eternal youth, personified and called David, the anointed, the Christ-head, the messiah. No one can complete his journey in this world of death until he has played all the parts, because only then can David be resurrected.

In the Book of Psalms, David cries out to the Lord for help, saying: "Thou hast put me in the desolate pit." Then these words are proclaimed: "Thou hast redeemed me, O Lord, faithful God." The human imagination is the God who redeems David. It is that God who wears your garment of flesh and answers to your name. Imagination's mighty power is buried in you. He is your son, who will erupt within you when you have played all parts, to reveal you as his Father and the Rock of his salvation. The Bible is sacred history, not secular history, and the events recorded there go on forever and ever.

The being that you really are is God. There never was another and never will be another God, for He is one, not two. You say "I am" and I say "I am," yet you cannot divide I am. We are the Elohim who fell into division and will resurrect into the unity of the grand I AM. The crucifixion is over, for you have been crucified with Christ. Your death and burial is past. You have entered hell (this world) and you will rise from it after you have played all the parts you promised in the beginning.

You and I as brothers form the one who is called the Lord, the I AM, the Father of David. The word "Jesse" is any form of the verb "to be", or "I AM." One day you will find David, the son of Jesse, and know him to be a man after your own heart - who will do, has done, and will continue to do, all of your will. I cannot condemn anyone for what he has done, is doing, or what he may do, for I have found David. My memory has returned, and I know there is not a part, personified in this world, that I have not played. David, he who was promised before the foundation of the world, is made manifest at the end of time. Then you will realize that he is not secular, but sacred.

The Bible records sacred history and the David spoken of there is sacred. When he stands before you and calls you Father, there is no uncertainty as to your relationship. You know your son and he knows his father. The story is not how the Son reveals the Father (which he does) but how the Father reveals the Son. In the

Book of Malachi, the last book of the Old Testament, the question is asked: "A son honors his father. If I am a father, where is my honor?" It takes unnumbered years before the Son is found in the New Testament, which is only the fulfillment of the Old. There could be no New without the Old, for the New is its fulfillment. And the Old, being a sacred promise, finds its fulfillment in the New. The drama of the Old makes sense as it begins to unfold in the New, in you.

I am a man, born in the year 1905. If I could trace scripture as I can my ancestral background, what relationship would I have with Solomon, when I don't know what Solomon, what David, or what Abraham? I tell you, these are eternal states of the mind, personified, and not physical flesh and blood beings. They are states through which God passes as you and I, because God became us that we may become God.

Our journey of self-imposed limitation began when we said: "No one takes away my life, I lay it down myself" yet we have condemned a race of people for taking the life of one, who - like St. Christopher - never lived. The Jesus of scripture is the human imagination in which the Christ of scripture unfolds, and the Christ of the New is the David of the Old. He is the anointed.

When your imagination has finished the work he came to do, the sum total of all the parts he has played becomes personified and stands before you - his Father - to look into your face and see the one he knew before that the world was. And when you see David, you see your reflection, the end result of your imagined journey through death.

This is the great mystery of the seed. Unless it falls into the earth and dies, it remains alone, but if it dies it bears much fruit. God died by restricting himself to the limit of contraction and opacity of man in order to go through this world of generation and decay. He is now buried in Zion (your skull), which is the stronghold David takes by going up the spiral water-shaft. One night I felt an explosion in my skull, and when everything settled, I, God, observed my son David, my beloved in whom I am well pleased. I found my anointed and fulfilled scripture. I tell you: you are not predestined to be rich or poor, known or unknown. You are here only to fulfill sacred history.

Right now you can use your powerful imagination to assume you are what at the moment your senses and reason deny. Walk in this assumption, knowing you are all imagination, and all things are possible to you. Dare to believe in the reality of your assumption and watch the world play its part relative to its fulfillment. Your assumption may appear to be false when first imagined; but if you will persist, it will harden into fact, because God is he who is doing the assuming. All of the objective facts you see here on earth are only shadows, which fade because imagination is their reality.

But the real predestination spoken of in scripture is not secular, but sacred. It was proclaimed before that the world was. Then God died in order to assume these garments of flesh, and play all the parts. I know, for I speak from experience. I ask you to take my yoke upon you and learn from me. Believe my experiences, for "If I be lifted up I draw all men unto me." I have been lifted up out of this world and out of this earthly body. I ascended in a spiral motion to find myself clothed in a body of fire and air. I needed no sun, moon, or stars, at the time, for I knew myself to be the light of the world. As Spirit, I glided above the earth, where I came upon a scene of human imperfection. The blind, the lame, the halt, and the withered, were waiting for me there; and as I glided by, each was made perfect because I was perfect. Then these words came to my mind: "Be ye perfect, as your Father in heaven is perfect." That night, in that experience, who played that part? The

Father. And who is the Father? I am! And when each was made perfect, the heavenly chorus sang out the last cry on the only cross God ever wore, saying: "It is finished."

Man has nailed God to a wooden cross by his concept of scripture, but God was never nailed to any wooden cross. He is nailed to your garment of flesh. As that heavenly chorus sang out: "It is finished," I felt myself once more congeal to this little garment (my cross) in order to tell my story to all who will listen. Some will believe me and some will not, but I will tell it anyway to encourage those who may be persuaded to modify their inherited, fixed ideas. Being born into a certain environment, they inherited their religion and find it difficult to modify it; but I tell you: the Bible is within you and must unfold within you at the journey's end. Then you will discover that the Father is yourself. This will be revealed to you by your Son, David, who comes to you in the Spirit; and you, too, will say: 'Thou art my Son, today I have begotten thee."

Now, the names Matthew, Mark, Luke, and John, are titles to books whose authors are unknown, but we do know that the Book of Luke is written by the same man who wrote the Book of Acts. In it we read: 'Thou, Lord, who by the mouth of thy servant David has said, 'Why do the nations rage and the people imagine vain things against the Lord and his anointed?' "The word translated "servant" here, is translated "son" or "child" every other place in scripture. If it is found before the word, "Jesus," it is translated "son;" but if found before the word, "David," it is translated "servant" - which is error.

In the 2nd Psalm, David declares: "I will tell of the decree of the Lord; he has said unto me, 'Thou art my son, today I have begotten thee,' and the Word of God cannot be broken." We are told not to add to or take from His Word, but to fulfill it. Your worldly accomplishments will all vanish like smoke, and the earth will wear out like a garment and all within it likewise; but your salvation will be forever, and your redemption will have no end. Today, men are making fortunes to leave behind some monument to themselves. Our new president is doing this very thing. He hasn't made a dent so far, upon the world, but wants to leave his little footprint on the sands of time by building a library in his name - not realizing that one day the tide will come in and wipe his footprints away, as though they never existed. Bless him. May he have his desire fulfilled, even though it is such nonsense, when the only purpose for life is to fulfill scripture.

I have come only to fulfill scripture. I have taken the Bible, and beginning with Moses and the law, the prophets, and the psalms, I have explained all the things concerning myself, for it is all about me in the volume of the book. Here I am a simple man, telling all who are born as I was born, that the Bible is written - not about the garment I am wearing, called Neville, but the Being within me. It is that Being who has experienced scripture.

I invite you to take my yoke upon you and learn from me. Don't take the traditional concepts which have been handed down year after year, for they are false. What Christian, this night, hearing the words "Jesus Christ", would not think of a unique, single being, who was born in some unusual manner two thousand years ago; yet it isn't so at all.

Yes, there is an unusual experience within the individual, but it is going to happen in everyone. It is a birth, but not from the womb of a woman called Mary, or any other name, but from the womb of one's skull. Coming out of your own skull, all of the imagery as described in Matthew and Luke surrounds you. You will then realize that the Bible was written of you. Beginning with your awakening within your skull, you discover you are entombed in it, and you come out of that skull just as a child comes out of the womb of a woman. At that

moment God (your human imagination) is born to a higher expansion of yourself, for there is only God, who is forever expanding.

There is a limit to opacity, but no limit to translucency. Taking upon himself the limit of opacity (which is this world), imagination plays every part known to man, breaks its bonds; and God, individualized, has expanded beyond what He was prior to his descent into this hell. No, God is not absolute. If that were true, there would be no joy, no fun - for Imagination could not expand. If you were beyond expansion you could never know anything greater than yourself, and that sameness would be hell beyond measure; but truth is an ever increasing illumination.

You cannot pigeonhole truth, for its expansion goes on forever. Having united all of the experiences of being man within myself, I am greater by reason of the experience. Now I can conceive another play -a far more difficult one, and take upon myself the limitations of it to burst its bonds and resurrect once more; for resurrection is God's mightiest act.

When I say I am God, I don't mean this little tiny thing called Neville, but the being who is speaking to you, for he is the one who had the experiences. This thing called Neville is subject to all the pains of mortality. It can drink too much, go to sleep with a big head, and wake tomorrow with an even bigger one. If you are going to judge me by what I do physically, you will never know the being that I am, or the being that you are; for the being who is so identified with you, who answers to your name and feels your pain and joy, is God. God only acts and is in existing beings or men. He is acting in me as my human imagination, as he is acting in you as yours. There never was another God and there never will be another.

Take my yoke (my experiences) upon you and learn from me, for you are here for only one purpose, and that is to fulfill scripture. The part you are now playing is adding to your whole; and when you have played every part you agreed to play in the beginning, your immortal Son, David, will bear witness to your Fatherhood. He is the result of your experiences in this world of death, and will only be found when death has been conquered.

Now, on this practical level, you can put your human imagination to the test; for I tell you: all things are possible to him. Test yourself by determining what you want. I am telling you a principle and leave you to your choice and its risk. You may want to hurt someone. I hope you do not, for there is no other, and you are only hurting yourself.

There is only one God who is playing all the parts, so when you pray for another, you are - in truth - praying for yourself. Job prayed for his friends by forgetting himself. In his love for and sincere desire to have them succeed, Job entered into a state of empathy for his friends. In that state his own captivity was lifted, and he became twice as rich, twice as great, as he was prior to the horrors that he experienced.

Name your goal. Imagine you have reached it, and persuade yourself it is true. Believe in the reality of your imaginal act, for it is God in action. An imaginal act is God's Word, which cannot return unto him void, but must accomplish that for which he sent it. If your imagination is God, then your imaginal act is God in action. Everything in the world was first imagined. The clothes you wear, the chair upon which you are seated, your car, your home, the pictures on the wall - all were first imagined. When I told my tailor what I wanted in the way of a suit, he took a piece of cloth which had no shape and used his imagination, before he even started

cutting the cloth. Then he produced what was once only imagined.

Let no one tell you that one man can, in any way, enslave the world, because no one can stop men from imagining. A tyrant like Hitler or Stalin frightened men into accepting their leadership; but the minute men stopped being afraid of them, they were afraid. The minute you are not afraid, you are not enslaved. So, be not afraid. That's the story of the world. Our economy is based upon fear. The war scare, the peace scare, the market scare. If you can lose all fear, and imagine what you would like to have in spite of what seems to be, and persist in that awareness, your persistence will bring your desire to pass.

If it takes unnumbered tens of thousands to play their part to aid the birth of your imaginal act, they will, not even knowing they are playing the part you assigned them. You don't need to know who they are. All you are required to do is persist in your imaginal act, because that is God in action; but if you quit, then you do not know who God is. You are told: "The word that goes forth from my mouth shall not return unto me void, but must prosper in the thing for which I sent it." That word is an imaginal act. It must return to you and bring you the fruit of that which you intended when you sent it out.

Believe me, the Jehovah of the Old Testament and the Jesus of the New is your own wonderful human imagination. That is God. The Christ of the New is the messiah of the Old. The word "messiah" means "the anointed," who is David. When David stood before me and I looked into his eyes, my memory returned. It was as though I had suffered from amnesia, for when David stood before me I knew I was his Father.

Now, like Paul, I can say: "I have fought the good fight. I have finished the race, for I have kept the faith. Now there is laid up for me the crown of righteousness." What is that crown? My Son, my honor. I cannot enter a more exalted state than that which I left, unless I bring the result of my journey with me. That result is David.

The world may not believe me, but it does not matter, I know that each and every one must experience all the parts, so I forgive all. I cannot condemn a part when I know I am its author. Having written all the parts, I could find no one to play them; so I came down, diversified myself, and played them all. Having resurrected into unity once more, I returned with David - the result of my having played all the parts.

Now let us go into the silence.

Neville Goddard 5-10-1971

STEP INTO THE PICTURE
(WHO GOD REALLY IS)

We are told: "With God, all things are possible." I think anyone who believes in God would say "yes" to that. But then we are told that: "God is Spirit, and the Spirit of God dwells in us." I think any man who believes that should make every effort to find out who God really is who "dwells in us." He is Spirit, and "the Spirit of God dwells in us." This God creates all things. "By Him all things were made, and without Him was not anything made that was made."

So everything in the world, regardless of what it is, -- for we are told: "I form the light, and I create darkness; I make the weal, and I create the woe. I am the Lord who do all these things." Well surely, we should make every effort to find out who He is.

I firmly believe, from my own experiences, that this God of whom the Bible speaks is our own wonderful human imagination; that God and the human imagination are one; that all natural effects in the world, though they are created by the Spirit of God, are caused by Spirit. So, "every natural effect has a spiritual cause, and not a natural. A natural cause only seems; it is a delusion of our" -- fading, I would say, "memory." (Blake, from "Milton") For here in this world I can't quite remember when I imagined that which is now taking place in my world. I do not recall it. I can't quite remember when I set it in notion.

But if this is Law, -- and a Law that no man can break, -- at some time, somewhere, I imagined what I am now encountering; that my present moment is not really receding into the past; it is advancing into the future to confront me, but I forgot it. And I now think it has a natural or physical cause, and it does not have a natural cause.

"Every natural effect has a spiritual cause," or the Bible is completely wrong. For we are told: "By Him all things were made," -- without exception; "and without Him was not anything made that was made." And: "He is Spirit," and "the Spirit of God dwells in me." Well, if He dwells in me, I have identified Him with my imagination. Only on this level, I do not remember having imagined it; but along the way, I must have if this is Principle.

Now let me share with you some of my experiences. We are in this room tonight, and the room -- at this moment -- is more real to us than anything in the world. It has a cubic reality, because we are in it. Think of your home; you know your home far better than you know this room, but your home -- at this moment -- is not as real as this room. This room now occupies reality to you, and everything else is shadowy as you think of it. Why is this real? Because you have entered it. You are in it. You occupy it.

This I know from experience. Sitting in a chair, suddenly I am seeing what reason tells me I should not see. I am seeing what seems to be the interior of a home. Or lying on my bed, I see the interior, -- or it seems to be, -- of a great hotel, an unoccupied suite ready for occupancy but not occupied. It was just as vivid as any painting of a great artist. An artist would give us the impression of a three-dimensional picture. We know, for reason tells us, that it is on a flat surface; it is simply depicting three dimensions, but it is all on a flat surface.

Well, while seated in the chair or lying on my bed, my consciousness follows vision, and I entered that room. I actually occupied it. I came back to where I was seated, on one occasion, --to where I was lying on my bed on another; and then I went back, and again it took on a cubic reality. I came back knowing exactly what I am doing, and knowing this whole thing makes no sense whatsoever to the rational mind, but I cannot deny what I am experiencing. Here I have the evidence, -- no one to share it with, but I have the evidence. I came back, and then went back into the picture. At the moment I entered the picture, it took on cubic reality; and after doing it maybe a dozen times or more, I said to myself, "I am going to explore. This time I am going to go right into it and remain there and explore," which I did.

So I stepped into the picture; and as it closed around me, from my bed it seemed to be thirty by twenty; but when I stepped into it, determined this time to keep going regardless of consequences, it closed around me, a third of what it seemed to be as I looked at it from the bed. So thirty by twenty became ten by seven. I found it to be a dressing room -- a dressing room of a huge, wonderful suite ready for occupancy. No one was in it; I am the only occupant now. I came out by opening up a door. I didn't go through it by some vapor; I actually opened the door, and to myself I was solidly real, just like the man who is talking to you now.

My hand could open a door, and the door was solid and it was real, and I went through the door. I entered the corridor. It was a nice, wide corridor dimly lit. At the end of the corridor, intersecting it was a brilliantly lit corridor. I walked down to the very end; and when I got to the end, here is this luminous, luminous, wonderful corridor.

I saw two ladies coming down the corridor. I knew exactly what I was doing. I knew how it began; it began by seeing what seemed to me just a vision, like a painting. I knew that I left my bed, my consciousness following vision, and entered the painting; and the painting took on cubic reality. I knew it: so I call that a "dream." Knowing it began as a dream, I said to myself, "It has still to be a dream. But I am dreaming now awake. I am not dreaming sleeping; I am fully awake, and it is a dream."

And I said to the ladies as they came by, "Ladies, this is all a dream." They did exactly what any nice ladies would do -- a stranger standing in a corridor and saying to them, "This whole thing is a dream." They thought they were looking at a mad man. So they got as far removed from me as they could, and got right next to the wall. But the wall was as solidly real as that wall (indicating) They couldn't go through it any more than I could.

While looking at them, -- and they are frightened to death, -- they walked quickly by; and then I saw something hanging, like a chandelier. It reminded me of an object that I had seen about six months before in a friend's home, and he said to me, "You can hardly tell that this thing is suspended. If you look closely, there is an almost invisible thread that connects it to the ceiling." So I looked, and I did see that very little, thin thread connecting this to the ceiling. Then I was convinced, -- "Well, it is a dream. This is a memory image of what I saw in my friend's home."

So again, I said to the ladies, "Look, this must be all gossamer." But as I held it, it was solidly real. It was just as solid as this (indicating). That surprised me. They kept on moving, and they moved rapidly towards the end; and here I am, holding this thing in my hand. I took my hand off and I said to myself, "Now you know it began as a dream, Neville, and this still has to be a dream. All ends run true to origins, and the origin of this experience of yours was a dream. So this must be a dream." But it is not a dream. I am just as awake as I am now, talking to you, as I was talking to those ladies.

When they got to the end, they looked back at this mad person. In their eyes, I was mad, and they simply disappeared by stepping down a few steps into what undoubtedly was the great reception room, the foyer of a huge, big hotel.

Then I said to myself, "You know, -- how are you going to get back? How are you going to get back? There is no road leading beck to that bed on which you left a body. You have unfinished business. You have a wife and an uneducated daughter who has the ambition to go to college, and she's now only in high school; and you have left inadequate funds to take care of your obligations to your wife and daughter. You've got to get back."

How to get back? I couldn't go through that door that led from the suite of rooms into the corridor and find any exit from there back to where I lived in Beverly Hills. What on earth am I going to do? I knew -- reason told me that if I don't get back within a very short time, they will find that body on the bed and they will have to examine it, and they will declare it a heart attack or something; but they have got to find a physical cause for it. And here, I am looking at something entirely different. It will "die" all right if I don't get back. I must get back. Then I remembered a similar experience that happened years before when feeling brought me back.

Feeling awoke me in a dream. I found myself on a beach. It wasn't Barbados. It was more like the Pacific Islands. I have not been there, but I had been born in the tropics; so I knew exactly what they must look like. But it was not the West Indies; it was the East Indies. And here, I know I am dreaming. I thought to myself, "1 wonder if I held a physical object and forced myself to wake, if I would wake?" So, I tried it. I held onto a pile driven into the beach there -- a solid mass of cement. As I held it, I said, "I am not going to let go; I am going to awake right here." So I held it; and as I held it, I said, "Come on, awake: You know you are dreaming." And I felt myself come to, as a person comes to when they are waking in the morning. I awoke and there I am, completely awake, wading in the water, holding onto this object. Then I went towards the beach, and a strange, peculiar animal approached me, and it scared me. I got back through fright, and I awoke in that water through feeling.

Now, I am not afraid of what I am doing. My only concern is to get back and take care of my obligations in life, which is my wife and my daughter. Now, how to get back? I am not afraid. I said, "I can't frighten myself, because I am not afraid." But I thought feeling would do it. So I closed my eyes, and I imagined that my head was on a pillow, and that I could feel the pillow; and then after a little while when I opened my eyes, I am still standing in the corridor. I tried it again; and then by the third time, as I tried it, I could feel something under my head. I allowed that to remain; then suddenly I could feel it.

I tried to open my eyes, and I couldn't this time. Instead of standing as I am now, perpendicular, I feel I am lying horizontally. So I felt, "Well, I must be back now," but I couldn't move my body. The body was cataleptic and I am frozen like this. Then in about, -- oh, maybe, twenty seconds or so, I could move this little finger. I couldn't open my eyes. In a little while I could move from the elbow down; and then, with tremendous effort, I could move the arm, and I pushed it out to feel the warm body of my wife. Then I knew I was back, but I hadn't yet been able to open the eyes.

Then, with a tremendous effort, 1 could open the lid, and see the familiar objects in the room that I had left behind me. Then I knew what makes everything real in this world: "The Spirit of God dwells in me," and He is my own wonderful human imagination. I walked into a thing that I could only see lying upon my bed. Entering that state, it took on a cubic reality. God made this world real by entering it. As

we are told, He is not only translucent -- I would say, in a translucent manner; we are told, He is above all. He is also through all, and He is in all. If He is through all, He is Omnipresent. If He is in all, He is immanent. Then I am told, He dwells in me. He is in me, He is in you, He is in everyone.

Am I now confined to this little place here at the podium? I am not. I proved that that night. I have proved it unnumbered times since. I am not actually confined to where this body is. I dwell in it; and He who dwells in it is the Spirit of God, and the Spirit of God is my imagination.

I have proven to my own satisfaction that my imagination can travel. I don't have to stand here and think of my home. I can stand here and penetrate my home, leaving the body here as I did on the bed; and penetrating the home, the home becomes a cubic reality, as it will tonight when I take this body home and enter my door. The house is a cubic reality. But must I wait until I get home tonight in this body to give it that? Can I not now, knowing Who God is, -- God is Spirit, and He is now encased in this little garment of flesh; but He is Spirit, and I have discovered He is my own wonderful human imagination.

So when man "dies," he cannot die; only the garment that he "wears" can die. But that Being that he really is, is all imagination. And as He enters, wherever He enters, it takes on cubic reality. That I have proven. The Immortal You cannot die. It did not begin. So when you leave this world, because you are all imagination, -- the very moment that you depart, you are in some state; but, you being there, you give it cubic reality. That world is just as real as this world. It's terrestrial, just as this world is; and no one in this world can "die." Everything dwells in your own wonderful human imagination.

The purpose, now, is to awaken that Being in you, so He is fully conscious at all times. That is the purpose of life. He who came down and took upon Himself the weaknesses and the limitations of this garment and confined Himself to it, is destined to awaken while He walks this earth. And by "this earth," I mean this earth to the senses; but it does not end where my senses cease to register it. It doesn't terminate at the point called "death," because the Being in it goes on, and He is still in the world. But His entrance into that state gives it a cubic reality just like this room now because we are in it.

Now we come down to a practical use of this Law. Because this is so, your dream now is shadowy. You would like to be other than what you are. I think everyone does in this world. It's a form of growing and growing; and we grow, and we outgrow. So you would like to be it. But to those who are not in their dream, it's shadowy -- a mere possibility. But to those who enter into the dream, it seems the only substance.

A man who is now poor and embarrassed because of his poverty -- he can still dream, and dream of wealth, dream of security; but it's a shadowy state. It is something that seems to him almost impossible if he is going to use reason. He will say, "How is this thing possible? Because I have no background either intellectually or financially or socially to even hope to achieve that sort of thing." But if he knows who He really is -- the Spirit of God who creates all things dwells in him, and that he can detach that Indwelling Being from the body that he "wears," and actually enter his dream, -- the dream will take on reality. And, if he persists in it, it will objectify itself in this world.

I know that from many problems that I have had. When I was told that I could not do this or I could not do that; having remembered experiences that were all mystical, I applied them to practical things, and they work just as well in the practical state. I entered into my dream. It was a dream.

When I was in the Army, I couldn't get out; but I wanted to get out, and I wanted to get out honorably. I did not wish to be dishonorably discharged. I wanted to go through this world as a very honest -- I would say, clean, wholesome American citizen, and not when asked the question, "Were you ever in the Army?" and then they say, "Were you honorably discharged?" and have to say, "No, I was dishonorably discharged." I didn't want that on my record. So, I would not run away from the Army. I wanted out of it, and to get out of it before the end of the war, and to get out of it honorably; so I took the same lesson that I had learned, and I applied it to that.

So while in the Army, I assumed that I am in my home in New York City two thousand miles away. I was in Camp Pope, Louisiana; and I had an apartment in New York City in Washington Square. So going to bed physically at Camp Pope, I went to bed in imagination in my home in New York City, -- not there on furlough, not there on some little escape, but there honorably discharged. Then I got off my imaginary bed, walked all through my apartment and saw everything that I would see if I were there. It took on cubic reality.

When I awoke the next morning, I was still in Camp Pope, Louisiana; but that night a strange thing happened to me. It was 4:15 in the morning, and here a sheet came before my eyes, and on this sheet a hand appeared from here down holding a pen, and the pen wrote: "That which I have done, I have done. Do nothing." First of all, the voice said that, but the pen scratched out my disapproval, for I applied for a discharge, and my Colonel disapproved it. He said, "Disallowed,' and signed it "Colonel Theodore Bilboe, Jr." That was his name, which is on a record. You can look it up, for he was the one who disallowed my application for discharge. And the hand simply scratched it out, and over that it wrote in: "Approved," -- this hand holding a pen. Then the voice said to me: "That which I have done, I have done. Do nothing." What did he do? He scratched out the Colonel's disapproval, and he wrote in, "Approved." And then I awoke.

Ten days later I was honorably discharged by that same Colonel, and he shook my hand; and as I left that base, he said, "I will see you after the war is over."

I said, "All right, Colonel. Thank you very much." And that very night I was on a train back to my place in New York City.

That's how it works. I know from my own personal experience. I am sharing with you what I have experienced, both in the world of Caesar and in the world that is transcendent, something entirely different; so when I speak of being "born from above," I am not theorizing. I am telling you exactly what happened to me.

When I speak of meeting the Son of God who calls me, "Father," I am telling you exactly what happened to me. When I tell you I ascended into Heaven like a fiery serpent, as told in Scripture, that's exactly what happened to me, When the dove descended upon my hand, and then smothered me with love, kissing me all over my face, my neck, my head, I know exactly what happened, because it happened to me. So I am only sharing with you, not theory, not speculation, but only what I know from my own experiences.

So tonight, the most impossible thing in the world -- and who is not confronted with it? I am, -- an almost impossible thing that I have to actually deny the evidence of my senses and apply my Principle towards that event. I know it could not have happened -- nothing happens by natural causes. Nothing in this world happens by a natural cause; it's all spiritual. And you may say --and the world will say -- it happened because you did so-and-so over a period of time and that is the cause of your present physical

ailment. It isn't so at all

You admire someone intensely, and try to duplicate their every act in this world, and you wish you were just like them; and they depart this world by a similar experience, and never once did the physical things that you are accused of having done that are the cause of what is happening to you. Never for one moment did it ever occur to her, the one she admired, to actually do for one moment what this one, suffering from the identical thing, is now suffering. And the world will say you are suffering from it because of a physical cause. Had you not done for 40 years what you have done, it could not happen; but yet her own loving mother that she worshiped beyond anyone in this world, and tried so much to emulate, never once in her life smoked a cigarette. She would take an occasional little drink -- an occasional a little drink, but very sweet, very weak; and died of the very thing that she now is suffering from. There was no one in this world that she worshiped more than her mother.

That imaginal act in the beginning of time -- and the whole thing came forward, and now she is fulfilling completely her ideal to be just like her mother. And the world will tell me that the thing that is happening to her is caused by a physical state. It isn't so at all. I could duplicate that and multiply it by the unnumbered number, if man only had a memory that could retain the imaglnal acts of the past.

"Every natural effect has a spiritual cause, and not a natural. A natural cause only seems. It is a delusion of the perishing vegetable memory." (Blake, from "Milton")

If man could only bear in mind that every simple little imaginal act sends a quiver through Omniscience, right through Omnipotence, and right through Immanence so the whole thing is like a huge, big computer, -- your imaginal act instantly is added to the sum total of it all; and instantly the whole. thing is changed, and the world is reflecting every imaginal act in this world of man, and keeping it all perfectly recorded, so that there is no such thing as a natural cause. It is all a spiritual cause.

"All things were made by Him, and without Him was not anything made that was made."

And where does He dwell? He dwells in us, for He is Spirit, and "the Spirit of God dwells in us." He dwells in us, and I have, by experiment, discovered what that Spirit is; and I tell you from my own experience, the Spirit of God and the human imagination are one. They are not two.

So when you depart this world, your reality -- which is the Spirit of God - is your own wonderful human imagination; and that gives cubic reality to everything in this world if you enter it. Now, the secret is to enter it. Can I enter the state of my wish fulfilled? Those other states were simply experiments. Can I enter the state of the wish fulfilled? I have done it. On several occasions I have. When it seemed essential, I did it. If someone asked of me, I tried my best to do it. And how do I do it? By feeling.

As we are told in the 17th chapter of Acts: "Happy is the man that feels after Him and finds Him," -- he is speaking now of God, -- "for in Him we live, and move, and have our being."

He has just got through speaking to the Athenians. He said, "Oh, men of Athens, I see that you are very religious; but I notice over your temple an inscription to the Unknown God. Now, the one you worship as unknown, I will reveal to you, for He is not a God afar off. He is near, that you may feel after Him and find Him; for in Him we live, and move, and have our being." So the God of Whom I speak is never so far off as even to be near, for nearness implies separation. No matter how near he is, that's not

the God. He can't be near because I AM He. "Be still and know that I AM God." That is what you are told in the 46th Psalm, the 10th verse.

"Be still," -- why? That you may know "I AM He." I am God. So the fundamental sin of Scripture is the lack of faith in "I AM He." As you are told, "You will die in your sins," -- that is, you will die missing the mark, -- "unless you believe I AM He."

"And before that the world was, I AM."

"Before Abraham was, I AM."

So "I AM" can't he near; that's the core of my being. I can say, "I am a man," and that's something near. "I have a hand"; that is near. "1 am rich"; that is near. "I am poor"; that is near. But before I can say anything, I must first establish the sense of being, and that is I AM. So I must first be, before I can be anything in this world. And so, the lack of faith in that reality is the fundamental sin.

So here I share with you what I have discovered. I have discovered that your own wonderful human imagination is the Spirit of God, and that you can enter any state in this world, and on entrance, it ceases to be a flat surface, depicting reality. It is reality. Why? Because you are the reality who dwells in it. Wherever you are, things are real. If you are not in it, then they are not real. They go to their flat surfaces.

And all things exist in the human imagination. We are called upon to select that state in which we will dwell -- the state that we will enter and make real in our world. And I do it by simply feeling. What would the feeling be like, were it true?

How would I feel, were it true? And how would I see the world, were it true? Then I feel myself into that state, and try to give it all the tones of reality, all the sensory vividness that I can. If I can give it sensory vividness and the tones of reality, even though I do not see it, it will work; but sometimes it becomes so vivid and so intense, you do see it. The whole thing opens. Your eye opens, and the whole thing is real; and then you are in an entirely different world -- the world of your dreams, for because you entered it, it is real.

But whether the eye opens or not, it will still work, may I tell you? This is the Law spoken of in Scripture; and because no Creator in the world exists but God, -- He is the only one, -- He has to create good and evil. If there is good and evil, God does it. If there is darkness and light, God did it.

He said, "I kill, and I make alive; I wound, and I heal, and none can deliver out of my hands." We think a "devil" kills and God makes alive; that the devil wounds and God heals. It's God who kills and God who wounds, and God who makes alive and God who heals. There is only God. Read it in the 32nd chapter of Deuteronomy.

"I, even I, am He, and there is no God beside me. I kill, and I make alive; I wound, and I heal; and none can deliver out of my hands." And the God spoken of in that chapter is seated here in everyone who is seated, for that one in you is the Spirit of God, and the Spirit of God is your own wonderful human imagination. So blame no one in this world for anything that befalls you.

It's too late to share with you an experience of mine last Sunday morning, but I will on Friday. I asked for it. I woke at 1:30 and thinking of many things concerning my dear wife, I asked for some wonderful

experience now, and then fell asleep. And it came in the most glorious manner while I was waking at 6:15. I ran straight to my yellow pad and wrote the whole thing down. It was the most vivid experience in answer. Because I wove myself into an experience, it had to take place. What experience it would be, I left it in the depths of my own Being to decide that. But give me some wonderful experience this night in answer to something; and then came the most glorious experience. And then I wrote the whole thing down. It's too long to tell tonight. I will tell you on Friday if you are here. Or whether you are here or not, I will tell it on Friday.

Let us go into the Silence.

Now, are there any questions, please?
A Lady: What is the difference in the reality factor between the body on the bed and what they call astral projection? Is there a difference?

Neville: Well I have had out-of-body experiences of what the world would call astral projection, but they are not anything like this. I am convinced that the Thing-That-You-Really-Are is dreaming what you believe yourself to be. One day you will awake; and you and the dreamer of you will be one. I have seen myself out of this body many times, but it is not that of which I speak today.

Any other questions, please?

Another Lady: If you have time, I would like to hear again the story that you told about an experience you had in the past where you tried to get through a wall, and you couldn't get through it.

Neville: That was really an astral projection. I was living in my hotel room in New York City; and I felt this peculiar force in my head, and I moved out in a circular motion -- or rather, a spiral motion, and I found myself on the beach. I didn't know anyone, but I knew I had just left a body on the bed in New York City. I was more curious about how that thing happened than about the people on the beach. They meant nothing to me. So I inwardly wished to return and duplicate it, but this time not to go to the beach, but to actually come down in the room and observe the body out of which I had just spun. So I had no sooner wished it then I came back into the body; and I am in the body, and I am not in the body.

But now the same motion is taking place, the same intensity; but this time, as I whirled out in a spiral motion, I willed myself to come back into that room and not go elsewhere. I wanted to see exactly how this thing works. So I came into the hotel room, and there was the body on the bed. The face is covered with a cloud. There are breaks in the cloud; and through the breaks in the cloud I can see my face, but only through breaks in the cloud. And here I am looking at this "thing," -- I call it a "thing" because the Reality is looking at it. That which I always believed to be my reality, my self that I shave in the morning, that I bathe in the morning and I feed all through the day, -- that's only an envelope. I am the Being looking at it.

Well I figured: Now, if I am now out, I am Spirit; therefore I could easily go through the wall. And so, I ran towards the wall and ran at it and bumped my head. I came back and was thinking to myself, that's crazy. Spirit, -- there is the thing that should bump its head, not me. I ran again, and I bumped my head again. I came back and this time I said, "Now, there must be some way that it can be done because I am Spirit."

I imagined myself out of that room, and instantly I was where I imagined myself. The mere fact that I saw the wall as a barrier, it was a harrier to me; and so, trying to go through it, I was going against my

own rational mind, and so I bumped it. But when I stood in the room, not going through any wall or any door, I simply imagined myself elsewhere, and I was elsewhere.

So that's how I learned that lesson, -- with a good bump. Now that was an involuntary projection. I have had many voluntary ones. But I am not talking of that. That is behind me now. That is like child's play. I am speaking of God in us, who is called in Scripture "Jesus Christ," for the divine body of God is your own wonderful human imagination, which is one with God, who is Jesus Christ. That's the Lord.

And may I tell you, in the end, although all these bumps and these horrors of the world, in the end, He is Infinite Love. He appears at first as power -- destructive violence; but in the end, it was Love behind it all -- just sheer Love -- nothing but Love in the end. And that is God.

(audio lecture "THE SPIRIT OF GOD") 44:50

Neville 01-29-1963

SUMMARY

We have been talking about God's law and God's promise. God's law is conditional. You cannot be in one state and not suffer the consequences of not being in another state, and you and I are free to imagine any state in the world, and imagining that state we can occupy it. Occupying the state, we fertilize it; having fertilized it, it has its own appointed hour for fulfillment. Every vision has its own appointed hour it will flower; if it seems long, wait for it – it is sure and it will not be late. Some things will grow overnight, and some things will grow in a week, then in three weeks, and then in a month, and some things will take years. It could be a problem over which we seem to have no control. We have told you the story here, where on one occasion it took five years, but oh! the joy of reaping the fruit then. It was the relationship of a mother and son-in-law. I have told you unnumbered stories where it took intervals of time, but it doesn't matter, if we apply the principle.

Now today if you read in the headlines: "England denies union with Europe," and you may be inclined to resent De Gaulle – restrain your resentment. I was born and raised a Britisher, born under the Union Jack. All my family are still living under the Union Jack. I am very proud I was born with that background, a rugged, rugged background of Scotch, English, and Irish. My forefathers were from Cornwall, that rugged English setup. I wouldn't change it for anything in the world. They were adventurers when they ventured and re-adventured across all the seas of the world. Nothing could be more clear than my background.

Last Sunday in the English paper, there came a little note, held in the secret archives of the British foreign office for forty-three years. It was dated, May 1, 1920, not yet made public to anyone, but conceived by the British minds in the Foreign Office. They conceived it and wrote it. De Gaulle didn't write it, no Frenchman wrote it – they wrote it, but they didn't think it wise to make it public on the first day of May, 1920, which was only a matter of a year after that frightful First World War, when England's flower of manhood was slaughtered in the trenches. The universities were empty and all the brains of England went down. Then came the Second World War and after four weeks, France collapsed, collapsed like a little paper doll. And England – and England alone – held until America came in, but she held it alone, or today there would be no France. There would only be a unified Germany under Hitler, we know that. And so today you are inclined to judge too harshly, for his attitude, the one who made it possible for today to have a France.

Let me quote now from this memorandum, dated May 1, 1920: "We must not insist now or in the future on the friendship of France. Nothing can alter the fundamental fact that they do not like us in France and never will..." I am quoting accurately: "…and they never will, except for the advantages of the French people as they can extract them from the English." Now a Frenchman didn't write that. Englishmen wrote that from the Foreign Office, which is like our State Department, for they determine foreign policy. That was considered judgment of the brains of England of 1920, and it took forty-three years to hatch out. So having read it in the English press printed last Sunday, and requoted here in Monday morning paper, I can only give praise to the Lord God that he is completely impersonal.

It doesn't matter whether he is an Englishman, Frenchman, American, or Russian – it is only law. If that is what they believe, that is what they are reaping: the law of identical harvest. They believed it and checked it in the secret archives of the Foreign Office, and then forty-three years later out comes the opposition – when you would think (judged by human levels) that anything in this world that France would have done, would be to welcome with open arms England, who made it possible for there still to be a France today. But England planted the seed and planted it firmly and it was watered over the years. And then comes one –God never forgets, he can't forget, he watches all, he sees all; nothing is hidden from God, he sees exactly what you are doing. "Son of man, have you seen what the elders of the house of Israel are doing in the dark, every man in his room of pictures?" (Ezekiel 8:12) We think that no one sees us. I say: nothing is hidden from God. If it had not been printed in the English papers on Sunday, you and I would not know that some English group had planted it.

I am an American by adoption, but I cannot rub out my love of England. All the physical blood that flows through me comes from Scotland, England, and Ireland. A little bit of Holland Dutch got in from my mother's side, for they were rugged individualists too, living on dykes (living on water, really). But though physically I would like to resent it, I am happy I saw it. I knew that somewhere the seed had been planted, for you can't have something grow in this world and not have a root from which it springs. So I ask you: knowing this law (for those who did it, know nothing of this law which you know, which is the law of falsification of the record) – had they known the scriptures as you know them: the story of the unjust steward (Luke 16), keeper of the pigs, and the pig is the symbol of Christ.

I have told you my vision of the pig. I found him and then came the growing of the pig, but I hadn't fed it as well as I should have fed him in the interval of discovery, and when I saw the same pig years later I found it . . .What did I find? I found that imagination creates reality, and in the interval of that discovery that imagination creates reality, I forgot it, so he was not well fed. But I always remembered that imagining creates reality. No matter what you tell me in fact, I would actually change the fact, for truth depends not upon fact, but upon the intensity of imagining. The real record is my memory.

Functioning on this level, it takes a little while to persuade ourselves when reason denies it and our senses deny it. Were we functioning on higher levels, everything would be immediately subject to our imaginative power. On this level it takes a little while, and so it takes persistence, it takes patience, it takes diligence. These are the things we pay, the price we pay for the fruits we are seeking to reap in this world. Here we always bear in mind the distinction between states and the occupant of the state. You are an immortal being occupying a state. That state may be poverty, wealth, health, sickness; it may be to be known in this world or to be unknown –but they are only states. You are neither known or unknown – you are immortal; you are neither rich or poor –these do not really define you at all. You can assume that you are, and to the degree that you are persuaded you are, you bear the fruit of that state – but you are neither rich or poor. You are immortal, destined eventually to inherit the whole vast universe, for it is God's purpose to give you himself as though there were no other in the world, just God and you – and not even God and you – just God, and you are he. That is the purpose.

Listen to these words: "Holy Father, Keep them in thy name which thou hast given me, that they may be one, even as we are one." (John 17:11) The name he gave me is his name, and he is addressed as, "Holy Father." How could he give me the name of "father" – "Holy Father" – unless at the same time he gives me the Son who makes me [a] father? I can't be a father and [have] no son. There must be a son to bear witness of my fatherhood. So he gives me his Son, his only begotten Son, and in doing this he gives me fatherhood. The

"Holy Father keep them" (those who shall be brought to that level) "in thy name," is the name that he gives me – the same name, your name, you give to me. What is the name? The name is "father." And he does it in the most marvelous way: he presents his only begotten son and no one tells you who he is. You know who he is, and you know he is your son, and you know that he is not only your son, but he knows you are his father. At that very moment you inherit the glory that is the Father; but the glory of this heavenly inheritance – which is the whole vast universe –cannot become actual, or at least not fully realized in the individual, as long as he is in this physical garment. But when he takes it off for the last time after that experience, automatically he is one with God the Father: "That they may be one, even as we are one." And that is every child's destiny in the world.

But you pass through all kinds of trials and tribulations, and he gives us a law – a law by which we may live wisely and happily. As we are told: "Blessed is the man who delights in the law of the Lord, for in all that he does he prospers." Not in a few little things, but in everything that he does he prospers – if he knows. Were you sitting in that cabinet forty-three years ago when this decision was brought in and typed and filed, if you knew what you know today and you sat there, you would say to the gentlemen: "I know gentlemen, these are the facts based upon reason." It is like they hate, as you hate the man who feeds you, because you are embarrassed to be fed, so after a while you are waiting to get even. You don't want to be fed, and so when he keeps on feeding you, you feel yourself a slave. As a slave feels his power, he wants to cut the throat of the one who fed him. That's automatic.

So if you were there you, would have said: "Gentlemen these are the facts, but let us now modify the facts, let us falsify the record and rewrite that memorandum, and let us persuade ourselves that they love us, that we can one day become a unified body – all of us – regardless of the differences of tongues, and let us file that report.

Maybe they would not have done it, but one individual in that group would have done it in his mind's eye. But they didn't know what you know. As we are told: "The wise men of old, the prophets and the kings would have given anything to have heard the things that you have heard and to see the things you have seen, and they did not." And so in our State Department – or the Foreign Office of England, or in the foreign office of any power in the world – they are not hearing what you are hearing. This doesn't make sense to them; they must be rational beings and play the game as they played it for unnumbered centuries, with all the mistakes and replaying all the silly things all over again. I tell you: don't forget it, because God doesn't forget it, and we create by our imaginal acts.

What are you tonight imagining? I don't care what it is; one day you are going to be shocked beyond your wildest dreams when you see the other side. Like the story of "Lazarus laughs." He returns from the dead and all the values were changed, and the rich were poor, and the poor were not poor. All the values on this side were completely reversed on that side and everything was changed when Lazarus returned, and he laughed at some things we are doing here. So I tell you: don't forget God's law, for "Blessed is the man who delights in the law of the Lord, for in all that he does he prospers."

Now tonight you take it, though everything in the world denies it. Reason denies it, your friends will deny it, and you dare to assume you are the man – already the man, already the woman – you would like to be, and that things are already what you would like them to be. And as you dare to assume that you are, and you walk in that assumption just as though it were true, in a way that no one knows you will be led across a series

of events toward the fulfillment of that assumption, and no power in the world can stop it if you are persistent in that assumption. Believe that imagining creates reality. "Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will." (Mark 11:24) Just as simple as that – but how to believe that I receive it? If at this very moment I believe that I have received what today I deny, I would look at the world differently. I wouldn't see it prior to that fulfillment. I would now mentally look at the world, and I should see it as I would see it, were it true that I have become the man I want to be. I would commune with my wife, my daughter, my friends, from that assumption, and though no physical thing in the world could force me, I still should persist in the belief it is done, and carry on that assumption, and sleep in the belief that it has taken place just as though it were true. And if I do, may I tell you: I know from experience it will come true on this level. It is already true the very moment I believe it; at that moment is the creative act. But man's memory is very short and he doesn't remember the act, so when he reaps the harvest he denies that it is his. He didn't plant it, and yet we have a law established in the very beginning called the law of "identical harvest." "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." (Genesis 8:22) Everything will bear according to its nature; it cannot bring forth other than its nature.

That which ye sow ye reap. See yonder fields!
The seasum was seasum, the corn
Was corn. The Silence and the Darkness knew!
So is man's fate born.

So when I reap these things in the world, I may deny it and try to argue my way out of it, but it confronts me and there it is. It would not have been brought into the world were it not planted as it was planted, because there it is, there's the fruit. And so if today I am unwanted by the world, sometime in the past I must have felt very sorry for myself and felt unwanted. I feel they should really want me, because I had been so kind to them in the past. After all my kindness, this is what they do. Then I feel a reaction, then I feel unwanted. That's what nations do, individuals do, families do – don't you do it! Do God's law. God's law is no respecter of persons. He doesn't care whether you are an American or Russian or Chinese or African. He made all and he is sunk in all and the same law operates in all.

We are all one and eventually we will all awake, and our name will be one and our name will be "father" – "Holy Father" – looking at our own beloved son, and his name is David, the only begotten son and there he is and you are his father. And if I am his father and you are his father, then we are one. If the whole vast world becomes the father of the only begotten son, then we are one – though we are individualized.

May I tell you from my own visions: you haven't the slightest concept of what is in store for you – the beauty, the joy that is yours. You are not this. If you want any comfort or any slight vision, read the 1st and 8th [chapters] of Ezekiel. You get a glimpse of what is in store for you, for the being spoken of there implies it is God – the only God – is you. And for all the identity of your person, your face will be glorified beyond your wildest dreams. We will be glorified; nothing will be left impermanent. I will recognize you and you will recognize me. But – for all this identity of person, there will be a radical discontinuity of form.

The vision of Ezekiel saw a glimpse of it. As he describes it: "Then I beheld, and, lo, a form that had the appearance of a man; below what appeared to be his loins it was fire." (Ezekiel 8:2) I've seen it –it is a fire – a glorious burning, liquid, golden light. "And above his loins it was like the appearance of brightness, like gleaming bronze." He's right – no stomach, no need for any of this; you now know, for you are life in

yourself. You don't need any cure from outside yourself. You are a life-giving being – a seraphim [sic] –that is your destiny. Everyone is destined to be that being, though human in face, human in hands, human in feet, but nothing else. You are a fiery being. You differ as much from what you appear to be now as the butterfly from the caterpillar, and yet out of the caterpillar comes the butterfly. Out of this will come the being you are destined to be, but not until you are made perfect and all these things we are going through. It takes all of it to hatch us out, as it were. But you apply the law.

I was reading today that in the day of Coolidge (which goes back into the twenties) there were eight men who met in Chicago. They had a greater wealth among the eight of them than the national income from taxation of this country. Within eight years, seven of them either died in poverty, or were in prison, or committed suicide. Seven of the eight. Their names were not mentioned, but together they controlled greater wealth than our national tax produced, and yet within eight years seven had made dishonorable exits from the world – suicide, prison, and right into the dregs of poverty. Don't you do that! Know this law and use God's law wisely, hurting no one in the world, just assuming you are the man you want to be, just as though it were true. Your friends will argue with you, but you don't argue back. Let them argue if they want, but you persist in the assumption that things are as they ought to be and go about your business, telling to others what you want to. In fact if you are inwardly convinced of it, you can't restrain the impulse to share it with others. As Lord Lindsley said to a group of ministers once: "You ministers are making a mistake. In your pulpits you are arguing for Christianity and no one wants to hear your arguments. You ought to be witnesses. Does this thing work? Then share it with the rest of us." That's what I have been trying to tell you: how it works.

When it comes to the promise, I share it with my visions. You can't misuse it, for that is unconditional. The law…yes, you can produce the results, because that is conditional. You get into a state, remain in a state, and it produces a result. When it comes to God's promise you cannot produce it; God gives it to you, it's grace, it's unconditional. And may I tell you: all that is said in the scriptures of Jesus Christ, one day will be said of you. It's the model of every child born of woman – everyone will play that part. Don't be concerned – the crucifixion is over. Don't think you are moving towards that disastrous end – it's over. Listen to the words: "For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his." (Romans 6:5) So the death is over; the resurrection takes place individually, one by one. Don't be concerned about the cruel end – that is over. Let your hope be fully placed upon that gift, then you are resurrected from the grave – for you are going to be, every one will be. In the meanwhile play fully and grant to everyone the good he asks of you, without putting your hand in your pocket. Grant it by an imaginal act on your part. Try to be as faithful as you can to that imaginal act; believe in the creativity of that imaginal act, and as you do it, they will all become the embodiment of what they asked of you.

Bear in mind what we told you earlier. These great nations led by wise men did not hear what you are hearing, and if they heard it they didn't have ears to hear it, because they didn't act upon it. They were convinced they were unwanted, and then, in time – all visions having their own appointed hour –that vision flowered, and today they are reaping the fruit of a seed they themselves planted forty-three years ago. But don't be carried away tonight when you read the headlines or listen to the radio, that the ungrateful Frenchman did so and so; they had no choice in the matter whatsoever, if you know this law. He was pushed up to play the part he is playing because England planted the seed they planted. They could tonight plant another seed, and be so welcome tomorrow that they would simply embarrass the French to offer. It could be, if they only knew how to plant the seed. They could plant a seed of being welcome and wanted in that wonderful body of men, because they are wonderful. They have all given so much to the world. The French

have, the Germans have, the Danes – all of them. There isn't one in that huge combine that haven't given so much to the world. And so they could with open arms bring them all in, and they could make a bigger world. But someone has to plant the seed, and I am glad that someone printed that in the "Los Angeles Times." It came out only the day before in the English "Times" and I quoted it accurately. It not only said that this would not be changed – it was fundamental, a fundamental fact they were unwanted, unwelcome – but they would always be. That's a stupid concept. There is nothing "always." The only thing that is eternal and always, is that you will get God's gift – which is himself.

Outside of that there is nothing fatalistic in God's world. The only fatalistic thing is given to us so clearly stated in the Book of Romans (8:29, 30) when he calls us one by one: "For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified." So we are foreknown and predestined, predestined and called, called and glorified, glorified and then justified. That is the only predestination that I can find. Yes, there are other passages, but that hasn't a thing to do with you being rich. You aren't predestined to be rich and you aren't predestined to be poor, to be known or to be unknown – that is your choice. But when it comes to the other, that is God's predestined gift. He's going to give you himself. God is determined to give us – all of us – himself, as though there were no other in the world. Just God in you and God in me, and then just God – individualized. And not in eternity will we be absorbed into a God, losing our individuality – never. I am individualized, you are individualized, and we tend forever toward greater and greater individualization – and yet, God.

Now let us go in to the silence.

Test Him and See

25 July 1969 by Neville

Tonight's subject is: Test Him and See. In the Second Letter of Paul to the Corinthians, the very last chapter, the 13th, he calls upon all of us, -- for, he is addressing us. Although it was written two thousand years ago, he really addresses every one in the world who will read the letter; and he said: "Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you?" (Second Corinthians 13:5)

Well, if every Christian in the world were brutally honest with himself, he would answer, "No, I do not realize it. I think of Christ as something on the outside." That's what the Christian would say, -- "and you tell me He is in me." I am called upon to test myself: "Do you not realize that Jesus Chris is in you?"

Well, if Jesus Christ is in me, where is He? for I am told that "all thing are possible to Him" (Mark 9:23). I am told that by Him "all things were made' (John 1:3), "and without Him was not anything made that was made."

Well, if the Being who created and sustains the universe is in me, I want to find. I should devote all my life to the discovery of that Being who occupies me, who created and sustains the universe, to whom all things are possible Well, I'll tell you who He is. He's your own wonderful, human imagination! Your own wonderful imagination is the Divine Body of the Lord Jesus.

Well, now, test Him and see, because He creates everything. There isn't a thing in this world that wasn't first imagined. Name it! Everything in the world that is now proven as something that is factual was once only imagined. You mean, My imagination is the Lord Jesus? Yes, your imagination is the Lord Jesus; but He's dreaming. He is dreaming this world. He is dreaming that He is you; and, as you, He is dreaming whatever you experience in this world. I don't care what it is: good, bad, or indifferent, He is suffering with you, for He is dreaming the dream of your life. He laid Himself down within you to dream; and as He dreams, He dreams that He is you. And whatever you think you are, that is what Jesus-in-you, who is the Lord forever, is dreaming! And when He wakes, He is you! And you are the Lord Jesus.

This is the great mystery of all!

I have many a time stretched out on a bed or reclined on a chair and begun to see what I should not see. I saw what Reason would deny that I could possibly see; yet I couldn't deny that I am seeing it. I could no more deny the evidence of this experience than I could the evidence of my senses at any other

moment in time, -- I couldn't. And then my imagination -- call it "imagination," call it "consciousness" -- it follows the thinker. I am seeing what I should not see; and then I step into the world that I am seeing, and it is rea -- just like this, and I am real to myself, and the people are real, everythin is real -- just like this. Then I return to the place where I knew I was when I began to see it. I return, and yet I am still seeing it. I step into it again. I return -- oh, maybe a dozen or more times; and then I decided to ven ture, regardless of consequences. No matter what happens, I will go, not only <u>into</u> what I am seeing, but I am going to stay there and really explore. And my consciousness steps into what I am seeing, and it's a world just like this! Real, solid, and I am solid; and I walk out and I meet people, and they see me but I know exactly what I am doing. I know where that thing began! My body i on a bed. I know exactly where that bed is; it's in Beverly Hills, on El Camino. I know the number, I know everything, -- I know exactly where it is. And, yet, here I am in a world like this, and it isn't <u>this</u> world, and yet it <u>is</u> this world.

And, then, I say to these ladies, "Ladies, this is a dream. This whole thing is a dream." And they looked at me, as any one present here tonight would look at me if I told you right now, -- and I can, may I tell you? -- tha this is a dream! If I told you right now, "Ladies and Gentlemen, this is a dream," you would think, Why did I come here tonight? This man is insane; he' mad! Well, that's what <u>they</u> felt: that I was mad, and they got as far away from me as they possibly could down the corridor. There they walked as far a they could, looking at me suspiciously; and I am looking at these two lovely ladies -- gracious ladies, as you are, -- no desire to hurt, only to tell them this whole thing is a dream!. And when they got beyond and felt safe, they al most ran down the corridor -- a beautiful, beautiful interior of a plush, plus hotel. And there I stood, shut out in a dream.

I knew exactly where I laid my body down in Beverly Hills on a street cal El Camino. I knew it was a double bed, and my wife was right next to me; and here I am, standing erect in a place more lit than this, far more plush than this is -- luminous, and I am shut out; and I have unfinished business in thi world that you and I now know. A child not yet educated -- a child just ente high school; a wife, and I had not yet prepared to cushion the blow if I shoul depart now. What would they do for -- well, money in the immediate future, fo I hadn't yet prepared to cushion their life beyond my departure. And here I a standing, and there is no way back to Beverly Hills, and that world is just li this.

Then I remembered what I did years before, when I had a similar experienc and it was all based upon feeling; and I could touch something, and I held wha I touched and made myself awake. So, as I held it, I said, "Come on! wake up!" and I woke, holding the object that I imagined, which was in <u>this</u> world. And that's how I awoke. I remembered that; so, then, I said to myself, while stan ing perfectly erect, "I will now imagine that my head is on a pillow. It's in Beverly Hills, in my room on El Camino," and I could feel the pillow. And, the when I could feel that pillow, I felt myself back -- not in a vertical state, but in a horizontal state, but I couldn't open my eyes. I was cataleptic. Th body was "dead." I was alive within a body that I could not move; the thing was completely cataleptic. Then in about -- oh, maybe a half-minute, I could move the little finger, and then move the hand, then push it out and I could feel the warmth of my wife's body. Then I knew I was back. I still couldn't open my eyes. And, then, maybe in another half-minute, I made a tremendous ef fort, and the eyes came open, and here are all the familiar objects in the room: the bureau, pictures on the walls, -- the normal, natural things that I had left behind; and I knew that I had entered a world, <u>just like this</u>, and I entered it from a state that the world would call a dream.

When I came back, I could only conclude that this world where I am now, o the bed -- touching the woman who is my wife, the mother of my daughter, -- an this, too, is a dream, but I can't remember where I laid <u>that</u> body down when I began to dream this dream. I couldn't remember where <u>that</u> body was, for that was the original body that started <u>this</u> dream, and the other was only a dream within a dream.

Well, then, I began to experiment, as I did prior to that. <u>If</u> my imagina tion is Jesus Christ, as taught in Scripture; and if by Him all things were made, "and without him was not anything made that was made" (John 1:3), well, then, I can take the challenge that Paul gave us: "Examine yourselves to see whether you are holding to the faith. Test <u>yourself</u>" -- not the other -- "Tes yourselves. Do you not realize that Jesus Christ is <u>in</u> you?" (Second Corinthians 13:5)

Well, if He is <u>in</u> me, then He is the one who stepped into that world and returned into this world; and in this world He's dreaming this, and can He modify this dream? I began to experiment, and I began to imagine that I am what Reason denies, what my senses deny, and I became it in this world! I began to teach it to others, and I told others to do it in a simple way, like a dream. You start with a dream; and you conceive a scene which, if true, would imply the fulfillment of your dream in this world; that the <u>potency</u> of that

thing is all in what it is implying.

Just try it. Bring before your mind's eye a scene, friends, and have the friends congratulating you on your good fortune; and you accept it <u>just</u> as though it were true, and then drop it. And, then, let it happen in this world! Let it happen.

Then I repeated it and repeated it and repeated it, and taught it; and those who believed me, who tried it, proved it. Then I found who He was. I found that really the God of the universe is in man, and man [illegible] is his own wonderful, human imagination! That man's imagination is the Eternal Body of the Lord that is called Jesus. <u>That</u> is Jesus. He's crucified on this body, on <u>your</u> body, on Humanity.

The day will come that He will awake from this dream; but in this world He is dreaming. He is dreaming that He is you! And the day will come that He will awake from that dream, strangely enough not leaving <u>you</u> behind detached, but He will awake and <u>you</u> are <u>He!</u>

"Unless I die," said He, "Thou canst not live." (See John 12:24) "But <u>if</u> I die, I shall arise again, and thou with me." He will not <u>leave</u> you behind He actually <u>became</u> humanity, that humanity might become God! That's the story and it's not talk; but I am telling you what I know from my own wonderful human experience. I have done it time and again: gone right into a world just like this, and nothing dies.

Tonight when some one appears to die, they will only close a section of the Eternal Book that they were dreaming. They simply close it, and you call them "dead." They are not dead! They are in a world just like this, and they are solid. They are terrestrial; the world is terrestrial. How? They are unaccountably new. I cannot explain to you <u>how</u> it happens, any more than I can explain to you how tonight when I go to bed and sleep and dream, that I am real to myself in my dream, and I am real to those who see me. I am clothed; yet the body is on the bed. And I sleep, and have for the last forty-odd years, in the nude. I go to bed, and find myself clothed the way I am now. Where is the clothing? Where is the body? The body is on the bed, but that dream is real; and when I awake <u>within</u> the dream, it's just like this -- just like this.

So, this is as much of a dream as the dream in which I have awakened; and not one friend of mine has ever died. I see them, and they are solidly real, and unaccountably new -- not little children, but <u>new</u>, -- no need of false teeth, no need of glasses, no need of anything. They are new. But eventually

they have these things because they grow old there, too. They age there and die when they come to the end of that section of the Book of Life. Then they awaken to find they are "reading" another chapter, and they continue the Book of Life; and we are dreaming the Dream of Life.

In the end, we will awaken from the Dream of Life, knowing that every one eventually will do it; but while we are in this world, we can modify the dream. If I know I'm dreaming, I can change it. So, some one comes into my world, and he's unemployed, yet he needs money; he has a family to support. He needs money to buy all the things that a family needs; and I'm <u>dreaming</u> that. Well, I'll change that dream!

I will see him as gainfully employed and happy in his family, and everything is as it ought to be. So, I changed the script. I have the power to change it, and he conforms to my change, and he works.

Now, I can't see you now unless you penetrate my brain. Everything that I perceive, I perceive only because <u>it</u> as an object in space is penetrating my brain. So, at once, you exist, not only in me, by penetration, but you exist as an object occupying a place in space independent of my perception of you; but you do exist simultaneously in me, because you have penetrated my brain, and you also exist as something occupying space in the surrounding world. Now, must I wait for you to change, to change in me? Or, can I change in me what I see there, and make the change take place there? Well, try it. This is the test.

If Christ is in us, — well, then, do I wait for objects in space to change for it to change in me, or can I change it in me, for you are penetrating my brain or I couldn't perceive you? Well, I'll change that which penetrates my brain, and it is one with that which is in space, because if you should change it would change in me. Well, now, if I change you in me, I could change you in the other world. Then I try it, and it works. I try changing in me what others appear to be. It was not lovely, and they requested a change; they felt they couldn't bring it about, and turned to me.

All right, so if He is in me, and all things are created by Him, "and without Him is not a thing made that is made" (John 1:3), well, then, I will change it. So, in my mind's eye I represented him, or them, to myself as I would <u>like</u> to see them and as they would like to see themselves; and then I did nothing, beyond simply changing them in me, and persuading myself of the reality of that change; and then they conformed to it. Well, if they conformed to it, then I have found Him! "For all things are made by Him, and without Him is not anything made that is made." (John 1:3)

So, "examine yourselves, to see whether you are holding to the faith. Test yourselves. Do you not realize that Jesus Christ is in you?" (Second Corinthians 13:5) Read it in the 13th chapter of Second Corinthians. And there's no more glorious end than in that chapter, the greatest benediction that you could ever read:

"And may the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." (Second Corinthians 13:14)

That's how he ends that letter. Have you ever heard a more glorious benediction? ". . . be with you all." What? The grace of the Lord Jesus Christ. Well, "grace" means a gift unmerited, unearned, unwarranted; a complete, wonderful gift that no one could ever earn, -- the gift of the Lord Jesus Christ!

Then he comes to the love of God. I can't conceive of that; it's infinite. He is infinite in His love. And, then, the fellowship of the Holy Spirit, making us all one. That's the benediction.

But that challenge in that 4th verse, when he asks you if you do not realize that God -- he calls Him "Jesus Christ: "Do you not realize that Jesus Christ is in you?" (Second Corinthians 13:5) Well, you ask that of the Christians of the world; and if they were brutally honest, they would tell you, "No, I don't realize it." But, now, test it; and when you test it, you find Him.

And after you find Him through testing, I'll make you a promise: You are going to have the experience of Jesus Christ. And everything said of Him in the Bible, you are going to have it in a first-person, singular, present-tense experience; and you will know that you are the Lord Jesus Christ! That God actually became us, that we may become God! That is the story.

So, when, sitting on a chair or lying on a bed, -- and it's happened to me so often, -- I see a world that is so real, and I shouldn't see that world -- because if I am seeing what I ought to see, I should see the walls, the pictures that I know, the things -- the objects that I know that are in this room, -- and I am not seeing these things at all. I am seeing an entirely different world, and then something moves within me, and my consciousness follows my vision; and I step into the world that I am seeing. I enter it. And then I remain in it long enough to have it close upon me, and this world is completely shut out. Yet, that world is as real as this world, and I find myself moving in that world -- I stroll. And it's just as real as this world!

Now, last night a friend of mine, who is here tonight, having heard this story of mine a little while back, -- he told me of an experience of his, and it really was a thrilling experience. I am going to ask him to take the platform and tell you what was told him when he sat at a bar on a hot summer's day.

I am going to ask him to keep it down just to the essentials, not to embellish it and not to attempt to interpret it -- just to tell you what was told him by one who had this experience.

Verne, will you take the platform?

Verne: I have been coming to Neville's lectures four or five years in San Francisco, and I live about 55 or 57 miles down the Peninsula. It was last summer just before Neville came to San Francisco that I had been taking some material to the Post Office about 5:00 o'clock in the evening, and was returning to my home through the business district, and I saw the door of a barroom open. It was a very hot day, and I thought, "Oh, on an afternoon like this, the nicest thing I could have right now in my experience would be a cold bottle of beer." So, I parked my car and went into this bar. I noticed that it had been redecorated. I had been in this place before, but not for several months. There was new leather paneling all around the walls with metal studs. There were new stools, and the floor was all redone. It was very attractive and a very pleasant place to be. And the bar had been modified a little bit to make it rather "L" shaped. I noticed that every seat was taken, except at the far end where the small leg of the "L" would be. So I went down there to find myself a seat, and there were two stools; but the one I could not occupy because there was an ash tray there that had a cigarette in it, and there was a glass. Some one was occupying that stool; so I took the only one that I could which was next to the wall, wondering who might be in the seat next to mine.

In a few moments a man came back from the lavatory and sat down beside me. He was about five feet seven, clean cut, shaven, coal dark hair, and rather solidly built, -- a pleasant-looking person. But it's not my custom to seek for companionship in bars, and I had no desire to conduct a conversation with him; but he wanted to talk to me. I was not rude to him, but I answered everything that he said in monosyllables, to sort of indicate that I'd rather conduct my affairs by myself; but he insisted on speaking to me, and he wanted to know if I was an engineer because I live in that part of the Peninsula where there is a lot of electronics industry. I said, "No, I am not an engineer."

"Well, what do you do?" he asked.

I said, "I happen to be a writer"; and the fact that I was a writer triggered something in him. He had been down to that portion of California where old treasures are reputed to be, and some months ago he had found some old Spanish coins, and he had written an article about these coins which had been published in a magazine. He brought that out because he thought it would be o

interest to me, which it was; and then we got to talking a little bit more, and he said, "You know, that's the part of the United States where many of these people go that are interested in unidentified flying objects. Do you believe in those things?"

I had to say that I didn't have any feeling one way or the other about it because I had had no experience with them; but I said, "I can tell you somethin of interest if you are interested in that sort of thing. I was the Personnel Officer with the United States Air Force in 1952 at a large radar station in Wisconsin, near the twin cities of Minneapolis and St. Paul; and we had the radarscope working 24 hours a day, picking things out of the sky, as part of our surveillance over the Canadian border." I said, "Our men used to pass on weather reports to commercial airliners because they would pick up advance notice of these things." And I said, "One night they clocked some object in the earth's atmosphere that was going at an enormous rate of speed -- nine thousand miles an hour, or something like that, and then it stopped with no curve or anything and just took off in another direction." I said, "That is the limit of my experience with unidentified flying objects. We made a photographic impression of what appeared on the radarscope and sent it to Washingto and that's the last I heard of it."

Our conversation came to a halt at that moment, and then he said, "You kn when I was in the war, I was a Marine and I was in the Pacific Theater, and I was wounded in the leg there and was taken to a hospital in Japan. And one night while I was on this hospital bed in Japan, I had a dream. And all of a sudden," he said, "I awoke in this dream, and I found myself in a large beauti ful ballroom, and there were many couples who were dancing to some very stately music, and it must have been something like a French court or a European royal family of some kind, because," he said, "it was very ornate, and it was very stately." He said, "All the women were wearing hoop skirts, long hoop skirts, powdered wigs that came down to their shoulders, and the men were wearing knee breeches with silver buckles on their shoes; and I am dancing with this woman, and I am trying to tell her that I am having a dream on a hospital bed in Jap and she was part of my dream, as all of the dancers were, and she wouldn't a accept what I was saying. She said to me, 'Oh, you've had too much to drink out of the punch bowl; so I think maybe we should step out of this dance and g over there and have one more glass to get you straightened out.'"

So, they broke away from the other dancers and he, protestingly, went alo with her, trying to tell her that he believed he was sincere in what he was telling her, and she wouldn't accept it, and he began to get a little bit loud

about it, and finally it was noticed by other dancers and some of the men broke away and came over to see what all the trouble was about. She told them, "This man is out of his mind and is insisting that this is a dream, that we are all dream figures"; and he insisted on it.

He said, "At that point they began to move in on me as though they were going to overpower me and shackle me, because I was creating such a ruckus." And then he said, "Pfff, it was like smoke, and it all disappeared, and I was back on my bed in Japan."

It was then that I told him Neville's story, and I thought his eyes were going to fall out of his head because he had not heard of this experience from any one else.

Neville: Thank you, Verne; thank you. Thank you very much. Now, here you've heard it from one who was told it at a bar. If I said you are all figures in my dream, you would think me completely insane, and yet I will not retract one word. You are dreaming me, and I am dreaming you; and we are dreaming this scene to be; and while we are in it, in the world of Caesar, we can modify the dream and change it and make it conform to a <u>better</u> dream than the script that we are "reading." But the day will come, you will awaken from the dream of life; and when you awaken, you <u>are</u> the Lord Jesus Christ! This is the story that I am trying to get over to every one in the world.

So, you condemn no one, for what you are seeing is all part of your dream. Now, <u>test</u> it and see. But you are told in this 13th chapter: Test <u>yourself</u>. You don't test the other. You test yourself, and the <u>other</u> is a part of your dream; so you can't appeal to him. You appeal to yourself!

If he is in your dream and he's not doing what you'd like him to do -- he's unemployed and he's a burden on society. Well, then, employ him. See him gainfully employed, making far more than he ever dreamed that he could ever make, and let him go. He will conform to your modified dream.

See the other, and the other one wants to be -- I don't care what he wants. If they want to be socially prominent, if they want to be this, that or the other, what does it matter in the dream. So, he wants to be something very important. Does it take anything from you? No; you are the dreamer. The dreamer in man is God.

Now, there are three ancient manuscripts concerning the beginning of the Bible. They are known only by letters. We speak of the "J" manuscript, the "E" manuscript and the "P" manuscript. Scholars do not know who they are. They are all attributed to a mythological figure called "Moses." But nevertheless, in the Book of Genesis it is only "J", "E" and "P"; and they havenamed

it "Jehovah, "Elohim," and the "Priestly"; but the "E" manuscript begins with the 15th chapter of the Book of Genesis. It doesn't mention the first fourteen chapters; it has not a thing to say about the so-called creation and the flood. It begins with Abraham, before his name was Abraham, when his name was Abram. That's the 15th chapter, and in this chapter he asks for a son. He said, "I have no son. Why can't you give me a son? And the son born in my household of a slave will be my heir." And the Lord said to him, "He will not be your heir; your own son will be your heir." (Genesis 15:3)

Then the Lord God caused a deep sleep to fall upon Abram, and Abram slept. (Genesis 15:12) Now, not a thing is said that he ever awoke! Abram slept, and the Lord said to him, "You will be slaves for four hundred years; and when you come out, you will have an abundance beyond what you had prior to the deep sleep that falls upon you, and you will suffer. You will be a slave during this sleep." This is the 15th Chapter of Genesis (Genesis 15:13,14).

May I tell you? you <u>are</u> the Abram spoken of. The "four hundred" doesn't mean four hundred years as we would measure time. Four hundred is the numerical value of the last letter of the Hebrew alphabet, which is "tau"; and the symbolical value of that is a cross. The "cross" is this (indicating physical body) body. This is the cross, the "tau," the four hundred that you wear; and until you take it off finally, at the very last, you are enslaved. You are enslaved <u>by</u> the cross that you wear. You perform all of its functions.

No matter how powerful you are, you cannot pay any one or command any one to perform for you the normal, natural functions of this cross. You must assimilate and eliminate, and do everything that this body demands; and you cannot turn it over to some one else to do it for you, no matter <u>who</u> you are. So, this is the slave body that Abraham wears; and when he comes out of this dream, he will be enhanced a hundredfold.

Whatever the creative power you possessed prior to your descent into this garment, it will be enhanced a hundredfold. Whatever the wisdom that you possessed prior to the descent, an hundredfold. So, this is God, and God alone who is playing all the parts.

Here we have a play, and you and I will not avoid the play. We read it and we play it.

Now, to play a part, a good actor must, to some extent, feel the part that he is playing, and to the best of his ability identify himself with the character that he is playing. He <u>must</u> do that. So, God is not pretending that He is you; He had to completely forget His infinite power and take on the limitations of you, in order to play "you" as you ought to be played.

So, God is not pretending that He is man. He became man! He became man, that man may become God! That's the only way that God could actually extend His own Being -- His wonderful Being. So, you are the God of Scripture. You are the God of the universe. You were the God that created the heavens and sustains the heavens for a divine purpose; and when the play is over, and we all awake from the dream, we know each other, for you and I knew each other as brothers before we descended.

I knew you and loved you beyond the wildest dreams that man could ever think of, -- a love so dear, so tender, that not a thing on earth could ever compare to it. That's how we loved each other. And you and I agreed to dream in concert, and not to break the dream until it was over. And when the whole thing is over, -- and may I tell you? it is over, not collectively, but it is over one by one because you are so unique, you can't be replaced. Not one person in Eternity can take your place in the Risen Body of the Living God! Not one. It would be a catastrophe beyond redemption if you could be lost. You can't be lost. You must return as a living stone in the living body of the Risen Lord. And by "living stone," I mean a Being way beyond the wildest dreams of any one here on earth. And when we meet in that Living Body, we will remember the Being that we loved before we descended, as told us in the 82d Psalm :

"I say, 'You are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall as one man, O ye princes." (Psalm 82:6,7, Revised Standard version, with footnote)

So, we actually fell as one man, and became diversified in these garments of flesh and blood, wearing different pigments: some wearing white bodies, yellow bodies, black bodies; and behind the mask of these bodies is God -- not less than the other one. Not one because of the pigment of the skin is less or greater. It's all God! There's nothing but God.

I wouldn't want to be greater than the one I loved before the Fall, and I will not be. All will be one. We ventured into this world of death, and we will come out of it, and return to the world of life -- the eternal world. This is the most marvelous venture in the world; but while you wear the mask, we can't quite see it.

Now, I am telling you this tonight, not from speculation. I am not theorizing; I am not speculating. I have experienced Scripture. Everything said in the Gospels concerning Jesus Christ, I have experienced, from the Crucifixion straight through to the descent of the Holy Spirit in bodily form as a dove!

The ascension, the discovery of the Fatherhood of God, -- all these I have experienced in a first-person, singular, present-tense experience.

And, yet, while I wear the garment to tell the story, I must still continue the sufferings that the garment imposes upon me. It gets old, and it gets older and it gets older, it gets weaker, and I have to bear it. I must bear this cross to the very end.

Well, as Paul said in the 8th chapter of his letter to the Romans: "I consider that the sufferings of the present time aren't worth comparing with the glory that is to be revealed in us at the Revelation of Jesus Christ." (Romans 8:18) When Christ reveals Himself in us as us, what does it matter what we have suffered through the play. But I cannot stop the suffering as the body gets older and decays; but this time I am taking it off for the last time, not to be restored any more, but to completely leave it behind, and then to return to the One Body that is gathering one by one by one all into the Risen Lord. I'm already part of that Risen Body, but I was sent to tell this story; and tell it, I must; and tell it, I will. And if it offends some one, if it disturbs some one, it doesn't make any difference to me; I still must tell it.

If some one becomes completely self-publicized and is distorting the mystery of Christ, I must protest the distortion of this great mystery of God. They set themselves apart as though they were elected to tell a story of a moral issue; and that one is no good, and that one. That isn't so at all! There isn't one in Eternity that will remain unredeemed; and the part he is playing was essential to the whole, for "all things work for good for those who love the Lord." (Romans 8:28)

Then we are told: "You didn't sell me into slavery," when the brothers confessed they had sold him into slavery. He said, "No; it was the Lord; it was the Lord's will. You were instruments used to sell me into slavery; but He knew my innate wisdom, my innate 'know-how' to interpret the signs of the times and so I interpreted the signs of the times to save civilization." (See Genesis 45:5,6,7). "So a famine was coming upon the world. Without my knowledge of the Pharaoh's dream, then we would not have lived. So, He allowed you to sell me into slavery, that I may be in contact with Pharaoh and read his dream for him and prove it true, and then become equal with Pharaoh in the running of civilization."

So the brothers thought that they had sold him. So, you think you have injured some one. Time will prove you didn't at all. It was part of the unfolding drama, part of the play. This whole thing is a play. I have seen it so clearly, and I can't tell you the thrill when you sit comfortably in a chai

thinking of not a thing in particular -- not dwelling on anything; and suddenly you aren't seeing the interior of your living room. I know the interior of my living room backwards. I have a lovely library, comfortable chairs; it's a homey life. It's not for show. My wife and I live in a place that I call "home." So, if any one comes to our place, we make them feel at home; it is restful. And my books are used; they are not for show. The chairs, the furniture, -- everything is usable. We have not a thing for display, -- lovely pieces -- some beautiful pieces, but no one comes every year, as they do in L.A. -- I suppose they do it here, too -- to take the value of your furniture, and they estimate the value, and you pay so much off it. Well, they will come into my place, and here I have a beautiful library; but they are all used book So that's discounted right away. We have some lovely old pieces that came fro my wife's mother's estate. Well, that's several generations; and it's old to them, therefore it has no value, and I wouldn't dare tell them; but any one wh knows the value of these things, as I have had them come in and say, "Will you take three thousand for that?" "Will you take two thousand for that?", -- but to the one who is sent over to value the things, they wouldn't give them room in their place, because they are old pieces. But, to us, they are not only ol but they are lovely, and they are functional. Everything in our house is functional.

So, I will sit in a chair, and then suddenly I am not seeing what I ought to see; and sometimes I will take the venture and step into what I see. Consciousness follows vision, and I step into the vision and explore a world just as real as this. You find people who the world would call "dead"; they aren't dead at all! Solidly real in a world that is terrestrial. Trees grow, and th wax and they wane and they die. People grow; they wax, they wane, they die; and yet they do not die. All things are restored. You're <u>reading a play</u>, and you are playing the part that you are reading; and the day will come you will awaken from it all. And when you awaken, you <u>are</u> the one who created it.

The Old Testament is the portrait; the New is the reality. The day is coming that you will realize within yourself the reality. You will compare it to the portrait, and you will see certain things in that portrait that you could change, -- and you could at any point, -- certain things you would add that the portrait did not catch, certain things you would delete, for <u>you</u> are the reality.

I'll tell you, the story is true. It is not <u>chronologically</u> accurate, bu it is true. Every bit of it is true. I could tell it in a more chronological accurate way than it is told in the Gospel, telling it from my own personal experience; but it is good enough to be left just as it is, for when <u>you</u>, the

reality, unveil yourself, you will compare it to the portrait, -- and you will know it's your portrait; and you will say of it, "It's an excellent likeness, but it's not the reality."

Now, let us go into the Silence. Good!

Now, first before we take the questions: Verne, thank you. I enjoyed every moment of it; and do me a favor, and write it for me. I like to hear these stories and then have a record of it, that I may share it with those whe I go back south. So, if I have it in written form, I can share it. So, thank you.

Now are there any questions, please?

A man in the audience: Would you care to comment on the transparent race

Neville: The transparent race? Well, I do not know of any transparent race. I know of a Body of Glory that you will wear. As far as a transparent race, these bodies are permanent; they are fixed forever as God moves through them. When you come out of these, these are the garments that decay (referrin to the physical body), -- you are wearing a Body of Glory, and it's the Body o the Risen Lord. And may I tell you? it isn't transparent; it's glorious! It' glorious beyond measure. It is not transparent.

A lady in the audience: Will you explain what is meant in the Bible abou the "second death"?

Neville: The second death only appears, really, in the Book of Revelatio and the only "death" is this: If I do not now, in this world, have the exper ence of the Risen Lord, I will continue and be restored, -- it's not death, really. I am restored to life to continue until it happens. But people don't quite understand that when one departs this world, that the world does not terminate at the point where my senses cease to register it; that he continues, restored -- unbelievably new; and that, to us, -- well, he dies. Well, if he dies to us, therefore he'll die again. That dying again is simply going from one stage to another stage to another stage; he doesn't really die, as told us in the 20th chapter of the Book of Luke. In other words, it is called "death," but if you understand it, it isn't really death. Because, if I drop now, at this very moment, you would say, "Neville died," and you would name it this day in 1969 and this month; but, not <u>this</u> one, -- prior to my "birth from above I would have been restored to life, and I would find myself 20 years old, not necessarily in the year 1969; I could find myself in the year Four Thousand, or the year One Thousand, whatever is best for the work yet to be done in me.

And, so, to the others, I would be one who would die again. But I don't die; I simply pass through a door. It's so thin, -- the little garment -- the little thing that separates this world from that world, which is not anything more than an extension of this world, is so thin. I often wonder why people don't see it. It is simply almost -- well, the gentleman used the word "transparent." It is just like that. It is so thin that separates this world from that world and they don't die at all! But the miracle is: how do they, dying here old and withered and minus senses -- eyes are gone, teeth gone hair gone, and suddenly they stand before you and they are restored, unaccountably new. And there are 20, and in a section of time -- it could be 1969 -- it could be; the chance are, it will not be. It will be in a section of time, which is already fixed, best suited for the work yet to be done in them, as told us in the letter to the Philippians: "He who began a good work in you will bring it to completion at the day of Jesus Christ." (Philippians 1:6, Revised Standard Version) That is, when it's formed in you and you unveil yourself as God. But, I can't see a second death. You die to those who see you go, but you never really die to yourself. You don't die to yourself; you only die to those who can't follow you. But no thing in this world ever dies to itself! It is unaccountably restored, and it's new. You "die" here when you lose almost all your faculties. If you lived long enough, you would lose all the faculties, and yet they are all restored.

A lady in the audience: Where is eternal damnation?

Neville: Oh, forget damnation! God is infinitely merciful. There is no such thing as damnation. Our priests are not only dissatisfied with this world which is hell enough, but they make another one. Oh, Lord! Last Sunday morning with this excitement of our boys coming on the moon, -- I turned the TV on early when I got up, -- I got up about 5:30, and my wife arose at the same time. She said, "Darling, turn it on as early as we can and softly so it will not disturb the neighbors"; so I turned on the TV, and things were coming on. And here's this man, -- I don't know who he is, and I don't want to know; and he's talking of two kinds of hell: an upper hell and a lower hell. Well, Lord! there's no one better equipped to enter them than he is! And here he is speeing off this nonsense to the world about an upper hell and a lower hell; and people think because some one is on TV that they are suddenly endowed with intelligence; that when some one spends twenty million dollars to publicize himself, suddenly he is a wise person. What nonsense! My father had a saying: "Money doesn't care who owns it." If you have twenty million dollars, and you want yourself publicized, spend your twenty million dollars, and think yourself wise because you spent it.

No, my dear; God is infinitely merciful. God is love, — I know; I am not speculating. I stood in the presence of Infinite Love, — and it's man, and it's God. And He communed with me as man to man, and embraced me when I answered the question that he asked, and I became one with the Risen Lord. So, now I am one, though I seem not to be to mortal eyes, — I am one with the Spirit of the Risen Lord, wearing His glorified body of Love; but no mortal eye can see it. You can't see it with these eyes. It would blind the eyes to see it! Yet, I know I wear the body of the Risen Lord.

"I have one body, one spirit, one lord, one God and Father of all." (See Ephesians 4:4-6). Well, any one who is united with the Lord becomes one spirit with Him.

Any other questions, please?

A lady in the audience: (Question inaudible on the tape.)

Neville: My dear, it's instantaneous. You do not wait. If you drop now this very moment, we all rush to hold the body that we love and call for help, and do what "Caesar" demands that we do. But you, instantly, — you'll be saying to us, if we could hear you, "Leave it. It was mine; it is not I."

The same lady: I was thinking of someone very seriously ill.

Neville: My Dear, I don't care how seriously ill they were, in what pain they were; it's an instantaneous dropping of all that that body represented. There is no pain; there is no absence of anything; they are restored and they are young and they are beautiful — altogether wonderful. That's God! God is Love! He isn't putting Himself through to hurt Himself. It is essential. If I were to extract gold from ore, I must put it through the furnace. These are the "furnaces." I am bringing myself out by the "furnaces," and I think sometimes that the world despairs it will ever see its Father again. And no one knows how long — how frightful the furnace is 'ere he finds his Father; but he will find his Father. When he finds his Father, he is the Father! It's the Father putting Himself through, — not to hurt any one. So, when people tell me all this nonsense about, "Look, what she is doing and what he is doing, they should go and read the Scripture more thoroughly.

Let me read you one little passage from the Book of Romans: "God has consigned all men to disobedience, that He may have mercy upon all." (Romans 11: 32) Read it in the Book ofRomans: "God has consigned all men to disobedience, that He may have mercy upon all." You would never know mercy unless you were unmerciful; and then it can be showered upon you when you are unworthy of it; then you know what mercy is. And so he actually consigned — If I told you right now, I am going to give you the whole vast universe, provided in the nex

24 hours you do not think of a monkey, I could keep my gift; you're not going to get it! So the whole command must be in the negative: "Thou shalt not." You have to break it; you have to break everything that is placed in the negative. "Thou shalt not . . . " So, man, because he's afraid of the consequenc of his act, he doesn't actually commit adultery; and there isn't a man who was ever a man who did not commit it in the true sense of the word. As we are tol in the Sermon on the Mount:

"You have heard of old, Thou shalt not commit adultery. But I say to you that any man who longs after a woman has already committed the act in his heart." (Matthew 5:27,28)

So it's a psychological act, not a physical act. I may restrain the impulse because I'm afraid of the consequences. I don't want to destroy my social position or my financial position or my family life; yet I may entertain the thought. Well, I am told, my cowardice did not save me from the act. Others went out without contemplating the consequences, and they were caught in the act.

Really, when you come right down to it, as some one brought up the other day, at Rutgers University these six professors made a survey of, I think, twenty or thirty ex-convicts who went out into business for themselves, and so they were doing very well in their own little way. They are making from ten thousand to thirty thousand a year each in these small businesses, which is a very good living today, with all these big mergers to compete with the big conglomerates; but they are ex-cons. And what do you think the six professors' conclusion is? They have the kind of mind that big business executives need to succeed in business; therefore they are telling you, without saying it, tha the big businessmen are the same "convicts" -- only they weren't caught. That is what they are telling you! The same mentality, but they were not caught. They have exactly what it takes for a big business executive: the president o the organization or the chairman of the board; but they were powerful enough to hush that and keep on going. But the same kind of mind -- a sense of independence, a sense of venture, a sense of taking a chance when other fellows wouldn't take a chance but are playing it safe. It's not always the man who plays it safe; he takes a chance. Well, in their case, they were caught. Wit the big fellows, they were not. And that came out this past week in the New York Times; and these were professors from Rutgers University back east who spent one year with Government money making this survey. And these men are quite happy now to make their ten thousand, fifteen thousand or thirty thousan a year; and when they can do that today, with the competition, -- you open a

small grocery store, and you're in competition with a big conglomerate that can buy trainloads of eggs, not just a few dozen eggs that you can sell in a course of a day. They can buy in such quantities, they own farms that supply the eggs; they own the farms that supply the meat. How can you compete? And, yet, they are running these small businesses; so they compete in a small business today against these enormous conglomerates. It takes quite a mind, and these are twenty-five or thirty ex-convicts.

So, "He has consigned <u>all</u> men to disobedience, that He may have <u>mercy</u> upon all." (Romans 11:32, Revised Standard Version)

Well, I'll be back next year.

Oh, by the way, I've been forgetting it night after night. I use your name and address only to let you know when I'm in the City. I don't offer you anything for sale, I don't try to sell you anything, I do not appeal for any money. When I come to the City, I let you know if you are on my mailing list. There's only one friend of mine in this area to whom I have given my list, and I recommend him one thousand per cent; and if you are on <u>my</u> list, you will be on <u>his</u> list, because he teaches what I teach. And his name is Freedom Barry. So, you will hear from him, but he's not going to sell you anything. He's not going to sell you anything, appeal for any money; he will simply tell you where he is and how many days he'll be here. But I do not use your name and address for any other purpose; so you can feel free to give it to me if you would like to have me send you a notice the next time I come to the City.

A question from a lady in the audience: Where can your books be bought?

Neville: My Dear, my books ought to be bought in every bookstore; because it's a nice publishing house. If you don't find it at the time you ask for it, ask them to order it from my publisher, and his name is DeVorss. He is in Los Angeles. It should be in all the bookstores because he has a good sales force. So if they don't have it in stock -- and they can't carry every book in stock; but if you go into any bookstore, like Books, Incorporated or the Metaphysical Library, or any of these bookstores; if they don't have it, you can tell them that it is available, and they can call the publisher, and the publisher's name is DeVorss, and he is down in the Los Angeles area.

Until the next time, thank you.

---oOo---

Neville 09-25-1967

TEST YOURSELVES

Faith is not complete until through experiment it becomes experience. God's promise cannot be tested. It cannot be earned, for it is given by grace. But your faith will be increased when you experiment, when you test God's law. It is easier to accept the Christian faith than to live by it, but you must live by it for your faith to grow!

In his 2nd letter to the Corinthians, Paul is speaking to the whole world when he says: "Examine yourselves to see if you are holding to the faith. Test yourselves! Do you not realize that Jesus Christ is in you? - unless of course you fail to meet the test. I hope you will discover that we have not failed."

Now, in the earliest gospel, the Gospel of Mark, we find these words: "The time is fulfilled and the kingdom of heaven is at hand; repent and believe in the gospel." The word "repent" means "a radical change of attitude (of thinking) towards anything that you either dislike or want to change." A radical change on your part will produce a corresponding change in your outer world. So now you are urged to examine yourself to see whether you are holding to the faith. Are you accepting as facts the headlines you see in the paper? The telephone call you just received! The morning's mail or the news on TV which suggest unlovely, horrible things to you? A friend calls, and pouring out all the bilge in the world tells you how bad things are and how they are destined to get worse. As you listen, their woes enter and are assumed by you. Now, if you understand this law that imaging creates reality, you should, like a computer, choose what you are going to allow to enter. And when the conversation is finished and your friend's voice is still fresh and clear in your ear, hear her changed words, the changed tone of her voice, and feel the joy emitted there.

Let me now share three stories of a lady who is here tonight. She said: "I have found my telephone technique infallible. It never fails me. One day a friend called to tell me she wanted to take an examination to become a court reporter. Giving me nine reasons why she could never pass the test, I changed every one as I heard it, and when the conversation was finished I imagined an entirely different one. I heard her tell me she had passed the test with flying colors. My friend took the test, and although during the interval of six weeks she remained negative, I continued to believe she had passed. Then one day she called, saying: 'Do you remember when I took the test?' and I replied: 'Yes, and you passed.' Then she said: 'Yes, but aren't you surprised?' I have been trying to tell her that imagining creates reality, but she cannot understand how an imaginal act unseen by the human senses can be held onto and produce results, but I know it always does!"

Her letter continued in this manner: "My telephone technique never fails. I can give you dozen of stories of the results I have received through its use. Here is another. A friend, in her 50's desired to change her job for financial reasons. She wanted to return to the electronic plant where she formerly worked but felt that because of her age she would not be accepted. Ignoring all of the negative thoughts, I simply heard her

excited voice tell me she had the job! One week later she called, saying: "They not only gave me the job with a large salary increase, but I am receiving credit for the ten years I worked there before, which will be added to my retirement."

Now in the third story, she said: "My friend's maid weighed 25 pounds more than she wanted to, and her doctor had told her she must lose this additional weight. Desiring to weigh 140 pounds, she told me how she had tried and tried but could not lose a pound. I ignored her comments regarding her past attempts and heard her tell me she had reached her goal. That she now weighs 140 pounds. Soon after that I left the city for two months, and when I returned the maid called again, saying: "I have been trying to contact you to tell you that I have lost weight. I couldn't find you when I weighed 140 but now I weigh 139!"

How the weight was lost my friend does not know; she only knows that she examines herself to see whether she is holding to her faith in imagining creating reality. She firmly believes in God's promise and knows that eventually Christ will awaken in her as her very self. But in the meantime, while she waits in faith for the fulfillment of that promise, she is exercising God's law. She now knows that whatever she desires, if she will but believe she already has received it, she will. So instead of making a false statement on the outside, saying: "I am Christian" and doing nothing about it, she lives by this principle on the inside and makes it a part of her life.

You are told: "Why call me Lord, Lord and do not the things that I say?" Well, what did he say? That all things are possible to God, that no matter what you believe, it will come to pass. If you don't want unlovely things to happen in your world then you must watch what you are thinking in the course of a day. You need not wait until the day's end to change a thought to fulfill a desire. Why not do as my friend does and revise the conversation as you hear it? If the words are not what she wants to hear she does not listen, but puts on that same wire the thoughts she wants to hear come through. She hears what she desires to hear and believes it will come to pass.

Scripture tells of those who - calling themselves leaders - are blind guides, and when the blind lead the blind they all fall into a pit. Who are these blind leaders? Those who teach doctrine as the law of God. Those who teach the precepts of men, saying you can't eat this or wear that, are not the law of God, for in God's law everything is in order. Are we not told that food will not justify or get you to God, that you are no worse off if you do not eat and no better off if you do? I know and I am persuaded by the law of Christ Jesus that there is nothing unclean in itself, but to any man to whom it is unclean, to him it is unclean. The uncleanliness is in his thinking and not in the thought itself.

If someone wants to wallow in self pity, let him. You are not asked to test the man but to test yourself. You are not asked to prove it to another, just yourself. See the world as nothing more than yourself pushed out and everything in it as aiding the birth of your imagination, for the behavior of the world relative to you determined by the concept you hold of yourself! It doesn't really matter what your individual personal life is, the whole vast world is yourself pushed out and everyone in it is there to aid the birth of all of your imaginal acts. Regardless of whether it takes one or one hundred thousand, everyone will play his part, and you don't have to ask his permission for your world is animated by your own wonderful human imagination.

So the first thing you are asked to do is examine yourselves to see if you are holding to the faith. If you are satisfied that you are, then test yourselves. Then he asked the question: "Do you not realize that Jesus Christ

is in you?" The average person would answer negatively, but I ask you: Is Jesus Christ in you as another? Do you think of him as a second person to be addressed as Lord or Christ? Do you not realize that you are the temple of God and the Spirit of God dwells in you?" If you can answer this last question in the affirmative, are you still going to test him as another?

God first reveals himself as God Almighty (El Shaddai) telling us in the 6th chapter of Exodus: "I made myself known unto Abraham and Isaac, and Jacob as God Almighty, but by my name the Lord I did not make myself known." The word "Lord" means "I am." God's name has now been revealed to you as "I am." Now, ask yourself this question: "Do I realize that I am the temple of God and that the Spirit of God dwells in me? My awareness is the Spirit of God which dwells in me, God's temple." If you know your awareness, your I Amness, is Jesus Christ, you cannot think of him as a second person, as someone other than yourself, can you? I know it sounds arrogant but this is what Paul is trying to tell everyone.

Did this lady turn to anyone and ask him to take 25 pounds off her friend? No! She did it all within her wonderful human imagination. Scripture tells us: "All things are made by him and without him was not anything made that was made." Did 25 pounds come off? Yes! And if all things are made by him, who is he who removed the excess pounds? He is the Lord Christ Jesus, the human imagination!

At the end of his poem called "Reverie", Robert Browning said:

"From the first, Power was - I knew,
Life has made clear to me
That, strive but for closer view,
Love were as plain to see."

Life is God's power on display, but if you will look closer love will be plain to see! Many years ago I was taken in Spirit into the divine assembly where the gods hold judgment. There I encountered El Shaddai, God personified as Infinite Might! He was a man no larger than you are, but with the power to destroy the universe if he so desired. It was Power, who - after the recording angel checked my name - took me into the presence of Love. They are the same being, for you cannot separate God's power from Himself; but what a different face was infinite love! Wearing the human form divine, the Ancient of Days, all love, embraced me and made me one with his body and I still feel that presence today. My friends know me as Neville, my daughter as her father, my wife as her husband - but I no longer feel this body of flesh and blood. I feel only the body of love. But power came first, that I knew; but looking closer love can be plainly seen. These two beings cannot be separated. Love is Spirit and Christ is the power of God and the wisdom of God - but God is love! He is the Father of all, and one day everyone will receive his gift of love!

In the meantime exercise your power. Have faith in the promise by exercising his law and proving it in performance, for faith is not complete until through experiment it becomes your experience! This lady knows what she has experienced. She knows the law works. She would never be interested in hearing of any special diet to become more spiritual, or any meditation to become aware of her so-called cosmic consciousness. But through exercise, through testing herself, God's law is becoming her experience, and one day the real gift, the gift of God Himself will be hers.
No one can earn God's gift. It could happen to all who are here this night, or to one. It is my desire that everyone will have the experience before I depart, but I am not to know the time that God the Father has

fixed in his own accord. I do know that we reconstruct the temple one by one. All the things you and I do here will vanish like castles in the sand. But the Bible, which is the Word of God, is forever. It will never pass away. It is engraved on the Rock, the Rock that is Christ, the gospel contained in all.

Paul uses the word "rock" because of vision. I know, for back in the 30's while sitting in the silence not thinking of anything in particular, I closed my eyes in contemplation and saw a quartz, a solid rock (the symbol of death, the limit of contraction which God took upon himself.) As I watched, the rock fragmented itself. Then I saw all the tiny pieces gather together as if by some unseen hand and mold itself into a living statue sitting in a lotus position. Looking at this wonderful creature, I realized I was seeing myself. As I recognized Neville the whole thing began to glow, to become radiant, and when it reached the limit of intensity it exploded and I awoke sitting in my chair.

The symbolism is true. Engraved upon the Rock that is Christ is the eternal Word of God. Having put the eternal Word (the Rock) into the mind of Man, when he reaches the end of the race God's Word will be fulfilled as the being in which it is revealed, so the symbolism is true. I saw the Rock which is Christ fragmented. Every little piece was a part that I had played in the drama called life. The villain, the hero, the rich man, the poor man, the beggar, the thief - I have played them all, and having finished the race I have gathered my various selves together to form the being that comes to the end of the journey. And as I watched I saw it glow like the sun and when it reached the limit of intensity, it exploded. Scripture, from the beginning to the end, is all engraved on the Rock and placed within the mind of Man.

Tonight you can take this simple principle as recorded in the 13th chapter of 2 Corinthians and "Examine yourselves to see whether you are holding to the faith." When you are satisfied that you are, then test yourself. If the morning's mail brings bad news don't call the person and tell him he shouldn't have written the letter, but revise it. Change the letter completely. When you answer the telephone test yourself again and hear only what you want to hear. Do as my friend does, for her telephone technique never fails her.

As Fawcett said: "The secret of Imagining is the greatest of all problems to the solution of which the mystics aspire, for supreme Power, supreme Wisdom, supreme Delight, lie in the solution of this far-off mystery." I invite you all to share in the solution of this mystery. My friend has contributed her discovery. She calls it her telephone technique using revision. Now the Bible does not use the word revision. It uses the word "repent" which means "a radical change of attitude." I use the modern word revision because the word "repent" has grown barnacles. We think of a person repenting by getting down on his belly and moving forward like a worm towards someone to whom he repents. But when you revise (or repent) you don't confess to anyone. How can you confess any sin to anyone when you are told in the Book of Psalms: "Against thee and only thee have I sinned, O Lord." You cannot sin against another; you can only sin against yourself for your true self is God. I should go to someone just as foolish as I and say: "Father, I want to repent?" Never!

The priesthoods of the world give us man-made precepts and call them the doctrines of God. They are blind leaders of the blind. When the Pharisees and scribes came to Jesus, saying: "Your disciples are violating the precepts, the traditions of the elders by not washing their hand when they eat," Jesus replied: "Why do you transgress the commandment of God for the precepts of men? It is not what goes into the mouth that defiles a man (for that goes through his stomach and passes on), but what comes out of the mouth of man that defiles him." That which comes out of the heart defiles, not that which enters the belly. Call your man-made precepts as a something coming from God and you transgress his commandments. This is true everywhere. Man is

forever condemning another for what he believes the other ought to do to obtain salvation. But salvation is yours. It is coming to you whether you live wisely or foolishly. No matter what you have done you are going to receive God's gift and not one will be lost.

So while you are here, why not use God's law and live wisely. I find it much easier to pay my bills than to run from creditors, so why not pay them when the law allows me to. I simply imagine having enough money in the bank to pay them! I find it easier to live in the feeling of plenty than to feel a sense of lack. Living this way doesn't make me better in the eyes of myself called God than the one who does not know this law, or - knowing it, does not apply it. It makes no difference in the end, because both of us will be the one being who is God the Father. You and I are not only brothers, we are God the Father, for He is a compound unity of one made up of others.

Everyone is predestined to know he is the One, but in the interval all are invited to take this wonderful law and apply it wisely toward definite objectives. Like the fellow who came into the bar, and when they wouldn't serve him a drink said: "You think I'm a bum, but I want you to know I am a very important person. I know what it is to be rich and I know what it is to be poor, and of the two I'd rather be rich." Now, I'm not telling you what to desire, but I am telling you that I know what it is like to be dispossessed because of lack of means to pay the rent. During that time I owned the world and didn't know it. Everything was mine but no one told me about it. The world is yours for the taking but if you do not know it you can go hungry for want of a dollar. No one will hold your money in deposit for you or go out on the street and tell you of your investment. Instead he will use it, and until you make the demand, he will not release it to you. You must claim it by appreciation. No one is going to force your desire upon you. Everything is yours for the taking. Appropriate your every desire by applying God's law, just as this lady did in her wonderful telephone technique.

Start examining yourself. Do you believe that imagining creates reality? If you do, then test yourself. Do you not realize that Jesus Christ is in you? Do you have the courage to claim; "I am He and besides me there is no other?" In the 8th chapter of John, the statement is made: "You will die in your sins unless you believe that I am He." This is not a statement of another telling you that you must believe he is God. No! You are forever talking to yourself! Limited by the five senses, "I" - Christ in you - will miss my goals in life unless "I" believe that "I AM" that which "I" formerly desired to be.

Ask yourself: "If I now believe that I am He that the world worships as the Lord, and all things are possible to me, then I must test myself and according to my faith in myself will it be done unto me." It is up to the individual to perform the action, for the evidence always follows the action. Act as though things are as you would like them to be. Persuade yourself that it is true and let the results follow. This is how you are called upon to operate in this world. It is not written in detail, but only sketches that you fill in with your life.

Now let us go into the silence.

Neville Goddard

November 6 1967

The Bible is Addressed to the Imagination

Blake asked the Reverend Trussler, who always criticized him, “Why is it that the Bible is more entertaining and instructive than any other book? Is it not because it is addressed to the Imagination, which is spiritual sensation, and only immediately to the understanding or reason?” If you’ll take this thought of Blake, take it seriously, you’ll be amazed at what you get out of it. When you think there are sixty-six books, it’s a library in that one book of ours…sixty-six books. It’s a challenge, something addressed only to the Imagination. The understanding is simply like the mediator…it passes through, as though someone comes in to mediate some problem. And from the depths of your own soul you’re speaking to the surface of your being, the enormous, infinite Imagination speaking to human Imagination. So it’s not really addressed or directed to understanding or to reason.

Now, let us take just a simple theme tonight. I challenge you to test it. May I tell you, you will not disprove it; if you test it, you’ll prove it. This is what Paul said in his 2nd letter to the Corinthians, “We walk by faith, not by sight” (5:7). Now, what does he mean? You and I when we walk by sight we know our way by objects that the eye sees. For instance, while we are seated here suppose the entire city was suddenly rearranged. Take a simple example, here is Wilshire…if all the buildings on the south were suddenly transferred, still related to each other, to the north of Wilshire, and all of the north to the south; and this building here, which is now north of Wilshire is just as far south as it is now north, and all the buildings that are now on this side equally distant…and you started home tonight and you turned here and turned toward Wilshire, and by habit you turned, say, to the west but as you go the Ambassador is on the north side, well, you know right away you’re going in the wrong direction. Then here is the Brown Derby, that’s on the south side. Well, you know you’re in the wrong direction. So what do you do? You turn around. Do you know you’ll never get home?

But fortunately for us in our simple childlike manner, these things are fairly stable. Not completely, because if someone came back from the last century into New York City today, who knew New York City well, they would not know New York City. They would have to be directed and ask question after question where to go and so and so. I came back to New York City in 1922. Well, I have lived there for years, and go back every year, and every year an old landmark is gone and some towering thing is in its place. So I know the city well…I haven’t really left it, because going back every year for at least five or six weeks at a time, I keep in touch with it. But if you are gone, say, for a long spell of time, you wouldn’t even know it. They change the names of the streets. What was, when I first came there, Sixth Avenue is now called the Avenue of the Americas. You wouldn’t know where you are, because that was not something…it didn’t exist. So now, that’s how I walk by sight. When I walk by sight I know my way by objects that my eye sees.

Now how do I walk as Paul said he walked and invites us all to walk? He said, “I walk by faith, not by sight.” When I walk by faith, I order my life by objects that only my Imagination sees, that’s all, when I know where I want to go. Where do I want to go? I want to go to the top of his particular business. I want to be promoted from where I am to where I want to be. Well now, how do I rearrange the structure of my mind? I can’t rearrange the structure of the outside physically, that doesn’t help me. But if I walk by faith, I will now walk by a rearrangement of the structure of my mind, all the things of my mind, and so set them up that that’s all that I see. I must now remain faithful to this state.

Now he makes another observation, he said, “This is the one thing I do.” Well, if it is the one thing I

do, I should read it over and over and over. What is the one thing that he does? This is in his letter to the Philippians, the 3rd chapter, "But the one thing I do, forgetting what lies behind and straining forward to what lies ahead" (verse 13). Now, you name it. He had his goal. So that was his, but you need not have such a high goal. You can have any goal in this world…a business beyond the wildest dream of man. There is not a thing that did not begin in the Imagination. No matter what it is, whether it's the highest political position in our world, the greatest financial structure of the world, all things begin in the human Imagination. Because there's only God and God and man's own wonderful human Imagination are one.

If they differ, and they do, it's only in the degree of intensity, that's all. Keyed low as we are, well then, we have to either walk by sight or walk by Imagination. We may falter in Imagination. Walking by sight is easy, because we know things are fairly stable. They are not going to be rearranged suddenly overnight so that you may lose your way tomorrow morning when you come out and turn in one direction through habit to find the building isn't there and you're completely lost. But if I walk by faith, I now order my objects in my mind's eye, as these are ordered here to my physical eye, and then I walk in that manner.

Now I can tell you unnumbered stories where men and women simply ordered it in their mind's eye and they walked faithful to what they fixed up in their mind's eye and they became it. I think of my brother, my family, who had not a nickel, not a penny, and here he rearranged in his mind's eye a certain structure which if true would imply that we owned this building and all that it contained. It took him two years. Two years later without any more money than when he started, a total stranger…I wouldn't say a total stranger, but we knew him, but not socially. We never wined or dined with him; he never wined or dined with us. This building is up for sale. In the meanwhile, it faltered, it failed, and the sale is this day. The very day of the sale he comes in and asks my brother if he wants to buy it. We didn't have any money, no collateral. Well, he said, "I have been watching you and your father…you seem like an honest family…and so I have money. So I'll buy it, but not for myself. I'll have my lawyers bid for it, because if they knew that I am bidding they'd bid it up. So whatever I can get it for, will you take it? What it will cost I do not know, but will you take it? Yes? No collateral, just your signature that's all." And that day we owned the building.

We sold it…we bought it for only $50,000 in 1924, sold it eight years ago to a bank for $850,000… and there is no capital gains in Barbados. Didn't lose the business, didn't buy our business, only the building, only the little plot where it started. So we bought it for $50,000 on borrowed money, did a whale of a business in it, expanded beyond the wildest dream, and then sold it for $850,000… without any capital gain tax whatsoever. That is my brother Victor. Every day as he passed by he saw on the marque instead of the name that was there he rearranged the structure of his mind and he saw what he would like which if true meant we owned the building. For our name is Goddard; my father's initials were J. N. He saw "J. N. Goddard and Sons" and the name read "F. N. Roach & Co." Well, you can't transliterate the initials of F. N. Roach & Co. and make it spell J. N. Goddard and Sons, so he walked by faith, not by sight. Sight told him it was F. N. Roach & Co.; faith tells him it's J. N. Goddard and Sons. So in the structure of his mind he simply rearranged the entire structure. Every day for two years, as he walked past this building on his way to a little tiny shop on a side street which my father had and on the way back home at night he always stopped and looked and saw what he wanted to see. That was the beginning of my family's good fortune. That one had the good sense to put into practice this which is taught in scripture. We walked not by sight, we walked by faith.

Well, faith is what? Now let us go into the Book of Hebrews and get the definition of faith. We are told in the 11th chapter of Hebrews, "Faith is the assurance of things hoped for, the conviction of things not seen…so what was made was made out of things that do not appear" (verses 1-3). That's what we are told in the very beginning of the 11th chapter of Hebrews, that what was seen was made out of things that do not appear. Well, that certainly did not appear, but it was made out of unseen things. No one by my brother Victor performing this mental act saw what he saw. In this world even in a simple manner I can say to anyone, you see what I see, but you do not see what I

see. As Blake said when someone asked him, “When you look at the sun, don’t you see a huge big disk like a guinea?” he said, “No! What I see…I see a host of angels singing “Holy, Holy Lord God Almighty!” Others look at the sun and see a disk, a round disk, a huge big guinea, and he sees a host of angels singing, Lord God of Hosts.

I look at a tree. Do we all see the same tree? We don’t see the same tree. So I can say, you see what I see but you do not see what I see. So you can look at someone who is in need and we see the same being, but you do not see what I am now seeing. I’m seeing one who is not in need. So we see the same thing, but we see it differently. So I either live by faith or I live by sight. If I want to live by sight, well then, let me be just simply an automaton and accept everything that happens; and if I fight from now to the ends of time to change it, I will not change it. I will change it only as I begin to live by faith. So I walk in faith and not by sight. That’s what we are told.

Now, if there’s one thing he tells us that he does, he forgets the past. No matter what he has done or did not do, he completely puts it behind him. “One thing I do, forgetting what is behind me, what lies behind, and I then stretch forward towards what lies ahead” (Phil.3:13). Now his ideal is to be called to the highest spot of God, that’s his ideal. Maybe that is not your ideal. I hope it is, but maybe it is not. Maybe other things are pressing and you need money, and you need this and you need that. Alright, if that is what you need, take that as your objective. But take the same technique; put the past behind you. Don’t look back and become like Lot’s wife who turned into a pillar of salt. Salt is a preservative. You want to preserve something you simply put it in brine and you can keep it indefinitely. So that is salt. If I turn back to the state that I want to leave behind me, if I turn back and dwell upon it, I turn back to it and once more re-enter it and become it. But if I will turn my back on the past, no matter what I have done or didn’t do, and then stretch forward towards what I want to do in this world, and remain faithful to it, there’s no power in the world that can stop me because there’s no other power. You will actually become the man that you’ve assumed that you are, the lady that you’ve assumed that you are, if you remain faithful and persistent in this assumption.

So this is why Blake said, is there any book in the world comparable to the Bible? It’s the most entertaining. What a challenge! And it’s the most instructive. Because as you read it…on the surface it’s not the easiest thing to read, but he said, if it were easy to read it, it would not be worth my care, for the ancients discovered that what was not too explicit was fittest for instruction. And so if you want me to make it so explicit that everyone in kindergarten can see it, well then, it isn’t worth my care. You’ve got to dig. They made it in this manner because it rouses the faculties to act. So you read something, take a simple, simple thing like this. One of the most glorious…of course, they’re all glorious, all the books…but take Hebrews. “In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by his Son…who reflects the very glory of God and bears the very stamp of his nature” (Heb. 1:1, 3). Well, you read this and you wonder what is it all about?

“In many and various ways God spoke of old to our fathers by the prophets.” Well, the 118th Psalm, the 19th Psalm, all these psalms will give you where the heavens declare the glory of God and the firmament shows forth his handiwork, and all these things we see as he spoke this way. But then, who are the prophets? We see as we read it they are only instruments through which he spoke… these are the instruments. All these things came through in a not altogether conclusive way. They were foreshadowings of what God intended. But in the last days he has spoken to us by his Son. You read that and may I tell you from my own experience, I am still—not here in this group because you do believe me and you accept it—when I go across country or if I’m invited on a panel on TV or on radio, it’s the most difficult series ever to convince man to accept this Son of whom I speak.

They will say “he means.” It doesn’t state it in the book…no one knows this unknown author, he remains unknown, and no one knows to whom he addresses the letter. When we speak of the letter to the Philippians, the letter to the Ephesians, to the Corinthians, we know to whom it is addressed, but the letter to the Hebrews does not in any way indicate who is the recipient of the letter. It’s

unsigned and no one knows the author of the Book of Hebrews. But here, "In many and various ways he spoke of old to our fathers by the prophets; but in the last days he has spoken to us by his Son." Because you read the Old Testament and then we have a New Testament, and the churches of the world tell us that son is Jesus Christ. There we are stuck. Now he's stuck—it's Jesus Christ—and it isn't so at all.

This is the most fantastic revelation: In the end he is going to reveal himself, and he's going to reveal himself only in one manner…through his Son. So it is the "last day" of the one to whom he reveals it—it's not the world is coming to an end—we come to the end of the journey, individually. So the individual who experiences this Son has reached the end of the road; it's his "last day." In the last days he has spoken by his Son…spoken to us. When the Son comes, you are so thrilled and so surprised that you can't, well, can't describe it in words. And the Son is David; it's not Jesus Christ. Jesus Christ is God the Father. And he calls Jesus Christ "my Lord." He calls Jesus Christ "my Father." So when he calls Jesus Christ, "my Lord, my Father" and then he appears and calls you "my Lord, my Father," then and only then do you really know who you are. I could tell you from now to the ends of time that you are Jesus Christ, you are God the Father, but not until this happens will you really believe it…really believe it, really know it.

I'll tell you why. You and I, I don't…no, I shouldn't say that you and I, because I don't think for one moment that you do doubt the authority of scripture…but many in high places in the world, like Bishop Pike, he questions the authority of scripture. Yet he is the highest that in the Protestant world one can go, you can't go any higher. We don't have popes in the Protestant world, and the highest order is a bishop. So, he questions the authority of scripture, well, that's alright. But may I tell you, let him do it. He questions the authority of scripture, but no man can question the authority of scripture after he has experienced scripture. Now, scripture is called the Word of God and we are told "his name shall be called the Word of God," speaking now of Jesus Christ in Revelation (19:13). Now in the Book of John it is said, "And thy word is truth." Now, if you experience it then you know it's true, don't you? Well, may I tell you, a truth which man has experienced he knows more thoroughly than he knows any other thing in this world, or than he can know that same truth in any other way. For I can tell you what I've experienced and it's true, and so you've heard it and you believe it—if you come here, I think you believe it—but you do not know it to the degree you will know it after you have experienced it. So a truth which one has experienced he knows more thoroughly than he knows any other thing in this world, or tan he can know that same truth in any other way.

So I tell you from my own experience, as I've just told you about my brother, it can't fail you. You say two years? Well, what's two years? He was just only a kid really. He hadn't yet turned, well, he was in his early twenties when he started this. Now, he's two years my senior. And so today we have this fantastic, I would say, set-up business-wise in the islands, because someone really believed scripture and walked by faith rather than by sight. Because sight told him he didn't have a penny and no possibility of getting any. A large family, all these mouths to feed and to live, all kids, all little children, and what on earth are we going to do when we think forward in time to support a large family of ten children, a father and mother and grandmother and aunts, too. For we never neglected anyone, we included everyone who was part of the family tree. Not one went outside; if we had anything, they shared it. Then he started this wonderful walking by faith, ordering his life by objects that only the Imagination could see.

Well, others ordered their lives and walked and found their way by objects that the eye sees. Your eye can only register what is right there now. If you don't like it and that's all you're going to register, you'll continue to perpetuate it. But if you don't like it, you have a power within you to completely change it and change it radically. That power is Christ in you who is the Father. Who is he?—your own wonderful human Imagination. That's Christ in you.

So tonight you can start. May I tell you, it will not take you long, but you are the operant power. And you can tell where you are going by simply watching at any moment in time what you are

imagining…just watch what you are imagining and you know where you are going. If I imagine certain things based upon my past and it's not lovely, that's where I'm going. I'm only perpetuating, bringing it forward again. But if I would turn my back…as he said, "This is the one thing that I do, forgetting what lies behind and stretching forward towards what lies ahead." If that's the one thing he does, then let me do it. But he had the highest ideal: his ideal was the high calling of God in Christ Jesus.

So it's entirely up to us. I invite you to try it. May I tell you, you'll never disprove it, not in eternity. But being the operant power, then you have to live by it if you're willing this night to actually live by it. I could tell you unnumbered stories where an individual having nothing …you don't have to have anything…that's the wonderful story. You start just where you are and start moving from there. But you must walk by a certain direction and you walk by the direction that you yourself set up. What would it be like if it were true…what, what you want to be? What would it be like? Well then, conceive it in your mind's eye, what would the feeling be like? Now Blake said Imagination was spiritual sensation. Well, what is spiritual sensation? Analyze it. Feel a piece of glass. Can you feel it? Alright, can you feel a baseball? Does it feel like a piece of glass? No. Can you feel a tennis ball? Does it feel like a baseball or a piece of glass? Can you feel a piece of cloth? Can you feel a violin? Can you feel a piano? Do they all feel alike? No. No two really felt alike. That's spiritual sensation. You can do the same thing with the ear. It's simply a living, a vivid living way of seeing, hearing, smelling, tasting, feeling…a vivid way of doing it. And you can do it right now. I can feel right here without going elsewhere.

In New York City one night when I was giving something similar, a lady sat in the front row…and she lived in the Waldorf Astoria. She said, "Well, I'll try it now," and she embraced mentally…as she sat in the Silence she embraced a huge, huge bunch of roses. She was passionately fond of roses and she embraced roses. She could smell them, she could feel that velvety petal; she could actually, well, she could see them in her mind's eye. She saw the roses, she saw all these things. And then she departed as they all did at the end of the meeting. The very next day this is what happened. When she went back to the Waldorf Astoria, the one that is now called the Queen Mother Elizabeth—not the present queen but her mother—they gave a party for her at the Waldorf Astoria, and there must have been, I would say, 2,000 who attended. Naturally the flowers came, like gardens and gardens. But the next day, the maitre d' looking at all these lovely fresh flowers wondered what to do with them. This lady was a permanent resident of the Waldorf Astoria. He said, "Well, I'll tell you what, take three dozen up (calling this lady by name) take it up to her room and place it in her bedroom for me. Then take this to so-and-so and take that to so-and-so, and he distributed all the flowers. But he sent to her room three dozen roses named for the Queen Mother. It was a new rose that year named for her because of this occasion. They all knew that it was going to happen, that she was coming to what is called the English-speaking Union. So, when she came home that second night, walking down the corridor she could smell this fragrance, this lovely…almost like someone had broken a bottle and the attar of roses is coming out. She stopped at three doors beyond her door and wondered if it's coming from that room. She was overpowered. And then she got to her room and saw these lovely things on her bureau, three dozen of these lovely, giant beauties left on her bureau. She simply embraced it and lost herself in feeling it.

I try to get everyone to feel it and walk by faith and not by sight. Now, if something is very important to your life, maybe you can't lose yourself to that extent…and then you are looking back on what you are against what you want to be. She didn't have to have flowers, so she could completely forget anything in this world, and she lost herself in embracing roses, not just flowers but roses. And here, the maitre d' casually said, "Take these up to Mrs. Neidemeyer" (that was her name)…"Take them up to Mrs. Neidemeyer." Because she was a gracious lady, very kind to all the people who lived there, and all of a sudden he had one idea, take three dozen to her.

So I tell you, even in the simplest thing…a lady came one day, she said, "I want more money" I said, "What do you do?" She said, "I am a seamstress and yet I am also an artist. I design and yet I'm a seamstress, but I do aid in designing." I said, "Now what do you want?" She said, "I want x-

number dollars, and then minus…I'm a single person living in a hotel, so minus my deductions for taxes and all the other things that are taken out of my salary, I want exactly $100." This goes a way back in years, not today; I'm going back when a hundred dollars was really not what a hundred dollars is today. And she said, "This is what I did, I held the envelope in my hand and then I tore off the end. I could hear the tearing of the paper, the envelope. I shook the contents out and then I counted out the money, even to the very pennies that I would get if I had x-number of dollars minus that they would deduct. I counted everything out. That very week the phone rang in the lobby of my hotel and here was a total stranger…she knew of me but had never met me…and she asked me if I would see her. So I came down to the lobby, not knowing who she was, and here was someone who employed many people and offered me a job and paid me to the penny what I had counted out." That lady could have counted out much more, but it was more than she got before and she was quite satisfied with it. Right to the penny and it all happened that week.

Well now, if there is evidence for a thing, what does it matter what the world will think? How could you now take from her what she has experienced? So the truth that she has now experienced is paralleled in scripture, for "all things are possible to him who believes." Well, how do I believe? I've got to imagine. How can I believe without imagining? Believing what? I'm believing I'm getting this money…that's what I'm doing. Well, if I'm getting it, will I not do it? Well now, bring all of your senses to bear upon the act, for Imagination is spiritual sensation. And so, all these things…she played every part. She could hear the paper tear, she could hear that; then she shook the contents out, she heard that; and she felt it, felt the paper, felt the contents. Do you know that money has an odor unlike anything in the world, so you can smell money. If I put a piece of money before your nose and you closed your eyes, what are you smelling? You know exactly what you're smelling…it's money. You can smell it. So, all the senses were brought to bear upon this event, and that very week she started working for this party as a seamstress plus designing in part.

And you can go through…I can take you all through even silly little things…like a lady going into Stearn's department store on 42nd Street in New York City. She said, "Now Neville said I could have anything I want if I can imagine it and believe it." Well, she had no money, but none. She couldn't really purchase anything. She takes off her hat and she tries on a hat and she likes the hat. Leaves her hat there and she tries on the hat, and she walks around admiring herself before all the mirrors, and then she comes back. She can't afford the hat. Then she wonders "Where is my hat?" So the one who is selling hats asked her, "What hat?" She described the hat. "Oh," he said, "I'm sorry, I sold that hat. I couldn't find the price tag on it, but the lady loved it and the lady bought it." So he called a section manager over and described the problem and where is her hat. He was frightfully embarrassed and he said, "I'll tell you what, no publicity, take any hat in the department and it's yours." So she liked what she had on and she walked out with it. That was her hat.

Another story of a similar nature…here is a lady whose profession in this world was a lady of the evening. There are all professions in the world. In New York City this lady came to all of my meetings, and I ran into her on 73rd and Broadway. She lived at the Ansonia. She said to me, "You now, Neville, the strangest thing happened. You told me that I could have anything that I wanted by simply imagining it." I said, "Yes I do. I still teach that." She said, "You know, I saw a beautiful hat in the window and it was"—in those days you could buy a hat for $3.50-$4.00, but this was $18.00—she said, "I stood before the window, I imagined that hat on my head, and then I walked up Broadway. As I came back, I would not look into the window to become disillusioned to see the same hat there, so I walked by as though I had the hat on my head. Then when I went home I took off the hat without looking into the mirror and put it up as though I took off that hat that I saw in the window. It was my hat now. Well, the next morning when I got up the old hat is still there, and so I wore that hat for maybe a week or ten days. Then a friend called me and asked me to come and see her, she wanted to see me; so I called on my friend and during the conversation she said, 'Pardon me a moment.' She goes into her room and brings out the hat and she said, 'You know, Ann, this hat I bought…I must have been insane when I bought it, I wouldn't wear it to a dogfight. Yet, strangely enough, I think it would look lovely on you' and brings out not a hat but the hat," the very hat she

saw in that window. Something possessed this lady to buy it; she buys it, takes it home and keeps it for eight-ten days and calls up the one person, and says, “I think it would look lovely on you.” So she gets the hat.

Then she said to me, “But Neville, why didn’t God give me the money to buy the hat? Why did he give me the hat in this manner?” So, knowing her profession, I thought I could talk to her openly, I said, “Now tell me, Ann, do you owe any rent?” She said, “You’re too nosey.” I said, “I’m asking a simple question, do you owe any rent?” She said, “Yes, two weeks.” I said, “I presume you pay just about $17.50 a week rent, don’t you, at the Ansonia?” She said, “I do, exactly $17.50.” “And you owe two weeks, so you owe $35. What price hat do you usually buy?” “Oh,” she said, “$3.50, $4.00.” “Have you ever bought a $17.50 hat? That’s what the hat cost.” She said, “Never.” I said, “Now, Ann, tell me honestly, if while you were watching the hat you saw a $100 bill, and it was all yours now…you found a $100 bill, owing $35 in rent and the uncertainty of your future, would you, without ever having bought a $17.50 hat, would you have bought it?” She said, “No. I still say you’re too nosey.” She had confessed she would not have bought it if she found a hundred dollars. So I said to her, “Well, how much must God give you to get you to buy the hat? If he gave you a hundred, you wouldn’t have bought it; if he gave you, what, a thousand dollars to buy it, he could do it cheaper than that…so he gave you the hat.” Someone bought it who didn’t like it, so what. I have bought clothes and when I went home I wondered what possessed me to buy it, and then called up a friend and gave it away. I’ve given all kinds of things away after having bought them. At the moment I was possessed to buy it…and someone was treading in the winepress elsewhere; I was simply the one moving and he was treading it some other place. Someone wanted a suit of clothes. So I go to my tailor, I said, “I think I’ll take this” so he sells me something that when I came home my wife said, “Alright, so you bought it. Don’t expect me to go through the door with you.” And then a friend who wanted something just like it, he comes and gets in touch and he gets the suit. So he was treading the winepress while I bought the suit.

So may I tell you, Imagination, as Blake defines it, is spiritual sensation. Really believe it! It’s a vivid sight, a vivid sound. When Beethoven went deaf, all sounds to the outer ear came to an end, but it didn’t come to an end with Beethoven. Didn’t he hear with the inner ear? Don’t you and I go and enjoy all these lovely things that he heard not with the outer ear but with the inner ear? Well, can’t you now think of someone that you love and hear what they are saying? Can’t you hear them? Anyone that you know, whose voice you know, you can hear them. If you can’t see them vividly, you can hear them. Well, any one of the senses is enough to get through—a touch, a sound, a sight, an odor.

I know in New York City years ago I walked through Harlem and I would get the whiff coming from someone’s cooking and it was all West Indian food. Why, instantly I’m in Barbados. I could smell odors that only come from Barbados…the kind of vegetables that you only get in the West Indies, the kind of fruit, and the mixtures…I could get everything. I walked by and suddenly an odor is coming…why, I’m walking in Harlem and yet I’m in Barbados. It just transports you 2,000 miles away. So you can bring back an odor and put yourself in any place in this world…a sight, a sound, a touch.

So, “I walk by faith,” said Paul, “and not by sight. But this one thing I do, forgetting what lies behind I stretch forward to what lies ahead.” Now he names the most glorious thing…but it need not be yours. You read this in the 3rd chapter of Philippians. So he named the most glorious thing, the highest calling in the world, the calling of God in Christ Jesus: To become one with him so that before you stands his only Son who in turn calls you Father, who calls you Lord.

Well, tonight you try it. For your life is forever, may I tell you. Nothing dies, but nothing dies. Even the little rose that blooms and you wear it in your lapel, you take it out, it’s gone and you throw it away. “The rose that blooms once blooms forever.” Nothing passes away. And so tonight, if one should cease to be in this little sphere, he doesn’t end. He’s instantly restored to life and carrying on the wonderful journey in this age until that moment in time, the last day, when he speaks to him by

his Son and the Son calls him Father. Then and only then does he know who he really is: the author of it all. His journey in this world is over, and when he takes off the little garment, as he tells us in Philippians again, “I desire to depart and be with Christ, for that is better by far” (1:23). Then he uses an expression which always interests me, “But,” he said, “it is more necessary”—an unusual expression—“it is more necessary that I remain in the flesh on your account.” Longing to depart and be one with Christ—because there’s only one Christ who is God the Father—but it is more necessary. And when I first read that it struck me as the most wonderful way of expressing something…that he remain in the flesh because it is essential for us that he remains and continues the instruction.

So tonight, you take this. It’s very practical. All that I have told you has been right down here. But I will not limit you as to your goal. You’re goal may be God, you’re goal may be anything, but whatever the goal is, take this and walk by faith and not by sight. Then take the one thing Paul said he did, the one thing that I do, and then he turns his back on anything that he’s ever accomplished, and then he goes forward. Doesn’t matter what he’s done before. He has a goal and now he walks by faith towards that goal. So you set it up in your mind’s eye. What would I see if it were true? How would I feel were it true? What would I do were it true? Now walk in that state and you cannot fail!

Now let us go.

* * *

Q: (inaudible)

A: The fairy tales? My dear, all the fairy tales are based upon vision. Well, I will some night.

But they really are all based upon vision. Not…I would say, they’ve taken the true vision and put it into the form of the fairy tale, for sometimes that’s the best way to get it over. But all the great classics are really true, and to sit down and read them and all of a sudden to see what they saw…for they’re telling the truth. The Bible is simply a story based upon vision, an actual experience. But man doesn’t know it, and he’ll fight to the death to protect his concept which is complete misinformation of who Jesus Christ really is. I tell you, Jesus Christ is the true identity of every man. You couldn’t breathe were it not that Jesus Christ became you. Actually, he is the true identity of every child born of woman, regardless of the nation, race, religious background, anything. He is the true identity of every being…that’s Jesus Christ. Were he not within you, buried within you, you couldn’t even breathe. One day he will awake within you, and when he does, you are he.

Goodnight.

Neville Goddard

6/16/1959

The Cup and the Cross

We firmly believe here that Imagination creates reality. We believe that man is all Imagination and that God and man are one. There is no difference in nature; the difference, which we recognise, is in the degree of intensity of the operative center of imagining itself. We are keyed low. When keyed high, an imaginative act on our part would be an immediate objective fact but keyed low it must be realised in a time process, but it cannot fail, if we remember the act and remain faithful to that act. A man can be what he wants to be in this world. No matter what you have done you are one with God, and you are all Imagination.

We will turn now to the Bible – Acts 5. Peter is made to say, "We must obey God and not man." And those present were angry to the point of which to do the disciples harm. But there was one among those who heard him – a teacher, a Pharisee, who said, "Do not kill them, for if this teaching or this work be of men it will come to naught, but if it be of God you cannot overthrow it and you may even find yourselves in the position of having to fight against God." (Name of the teacher: Gamaliel) Here we tell you that the Bible, which is the greatest book in the world, is completely misunderstood, for it is not history; it is a series of visions, which are acts of Grace. It is the unveiling of the great Reality that men call God.

Matthew 26: Oh my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. And he cometh unto the disciples and findeth them asleep, and saith unto Peter, "What, could ye not watch with me one hour?" And again he said, "If this cup may not pass away from me except I drink it, thy will be done." And he came and found them asleep again. You think that an individual, 2000 years ago, went through an agonising frightful experience to save the world. No. The story is all about you. You are the being spoken of. The central figure of the gospels is that presence in man, which is man's own wonderful Imagination. But at the very limit of opacity in which it functions in this world, it is called the "death" of God, for to make man alive, he had to completely forget that he is God. The awakening of man to the height that is God will come, and our purpose for being here is to learn how to awaken. "Cup" means "to imbibe," and He is called in the Bible "the wine bibber" – he who drains the cup. The man who said, "Do not touch them!" etc. was Gamaliel, which comes from a word meaning to wean, as a child is weaned, so now it is able to go out and feed on other food. We are here to mature and to be weaned from what we have formerly thought was true.

Years ago I was sent to do this work that I am doing. I was told, "Go! And down with the blue-bloods!" It means the traditional state. We speak of blue-blooded horses, blue-blooded people, meaning the fixed and accepted states. I was told to go out and tear down all the traditional misunderstandings of the greatest story ever told to man. It is not history. It did not take place in space or time. "Go and tell them the story of Christ Jesus in man." "If it be possible for this cup to pass from me, let it pass, but if I must drain the cup I will do so."

What is it I must do? I tell you that the story I have come to give you is the story of revision. You see a man and he looks as he should not look to anyone in this world. My senses reveal him as he appears to me and others. I am confronted with the cup. Must I accept that appearance and perpetuate it in the world, or must I revise it and nail myself on the revised image? I must. So, "I am crucified with Christ, yet not I, for Christ liveth in me, and the life I now live I live by the faith of the son of God who loved me and became man". So, each time I see another as he should not be, I am confronted with the cup, and I must now imbibe to the fullest and become the "wine bibber" and so yield to the image and so live by it that I see this man now as he should be. I must drain the cup.

I must crucify myself on that image, even if I do not live long enough to see it resurrected. For it will be resurrected. Crucifixion without resurrection would be the very triumph of tyranny. There must be resurrection, for I will awaken and so will you; not one will fail to awaken, and then we will take every being in this world and take the ideal of that being, and so yield to it that we nail ourselves to that imagined state, and remain faithful to it, so that no matter how long it takes, it will be done.

That is the cup you and I are called upon to drink. It is offered to you tonight, not 2000 years ago. You drink it for yourself or for a stranger. The man you want to be, that man you will be, if you will nail yourself to that state. That is reality. It seems crazy! Men reject the teaching of Christ and of Christianity, for the churches have no concept of this teaching. It has nothing to do with ritual. We conquer only by the sword of forgiveness. Identify the other with the ideal that he has failed to realise, and to the degree that you do it you have truly forgiven him. Though as yet no one sees him as you now see him, still if you walk faithful to it you will make it real in your world.

Do it for everyone. Everyone is immortal. He is not contained in this little body; I am not, you are not. I am scattered over all my Father's visible and invisible universe. So, reject me here and you will find me there. So I must in my mind's eye resurrect you, and you must in your mind's eye resurrect me. Not one can be left behind, for we are all scattered and we must gather that which is scattered into the perfect body that my Father saw when He became it. So he became alive by nailing Himself here on Golgotha – which means "the skull." Here is where He is crucified. And the measure of awakening is measured by my awakening you in me. So, no matter what anyone has done, it was only in a nightmare. I will represent each to myself as my Father saw him, and to the degree that I lift each up within me, will the veils be removed and God's eye will open and I will see the perfection of everyone in the world. There is no place that you are not and I am not, for you are infinite and scattered all over God's universe. I cannot run away from you, so I must face you here and see you as you should be seen. And, walking in that state, I lift it up. Now we can do it in other ways, the practical ways. What I am telling you now belongs to a higher level of being, but take it on a lower level if you wish: a job, or a home, or money, or health – whatever your need is. We are entitled to it, for God gave it to us. For you and I are citizens of heaven. I was actually sent to this sphere to tell you that no matter what your race or your background is, you are a child of God. "Down with the bluebloods" – the old traditional, fixed beliefs. No matter who tells you otherwise, their concept is completely wrong. Every man living is God made visible – black, white, red or yellow. Man goes through different stages of awakening. Do not think because you are wearing a light pigment that you are more awakened than one wearing a darker skin. "Listen to them" Gamaliel said. And it means to wean, to ripen. "If what they say is of men it will fail; if it is of God you cannot stop it and you may even find yourselves opposing God."

I know what I say is true. You can prove it. You can take anyone in your world and represent him to yourself, as he would like to be. Take an incorrigible child and bring him before your mind's eye and see him as you would like to see him and he will embody that state. Revision is the most practical thing in the world. The story of Christ is the story of revision. But the world does not understand because it was told in a parable. It is told in the story of the unjust steward, which I have given you before. I know what the day revealed to me. Change the day. Can you change it? I was just reading this master work on psychology which claims the past has ceased to be, but influences the present through memory. So it is said in this wonderful work that it has ceased to act save through the gathered experiences stored as memory. It cannot be acted upon. It has not ceased to be at all. The sentient are not now in these states. A man who went through a gas chamber is no longer going through it. The forms remain and the day will come when they will see that he never went through a gas chamber. There are many forms of the remembered past. Revise! Go back to your second year if you can remember that far and take any incident and change it and represent it to yourself as you wish it had been and living in it you will change your entire world now. For if the past is influencing the present by the memory of it, you change anything in the past and then change the present. If I miscreate something God gives me, I have the opportunity of finding how to change

it. I can stretch back in time and take any incident in my miscreated past and changing it, change my entire present.

God became man and he is in every being. There is no other way that God could become me but by giving Himself in that becoming. Though I call myself Neville, it is still God. You think that is blasphemy? I do not care what you think. Every child born of woman is God and that which became man is Christ Jesus. It bears this cross of man and this state is like a tomb, and as Blake says, "God himself enters death's door with them who enter it and lies down in the grave with them in visions of eternity until they awaken." God himself entered this "grave" when I jumped in my mother's womb. And he will never leave me, for if he should leave me I would cease to be. And then I awake by doing for the whole world what God did for man.

So take any man's dream and nail yourself mentally upon that cross by imagining he is that being he desires to be, and walk just as though it is true and live in the dream for the other as if it is true, and as it becomes true, you will lift him up. Man saves himself by – and only by – the saving of his fellow man. He who lifts up the world is lifting up the eye of God within himself, and when he is fully awake then he is God.

Do not ask another why he wants something. Give what he asks for. You persuade yourself that he has it as you witnessed it and to the degree that you persuade yourself that he has it, so will it become true. No reward: you want no reward. Whether a man is wonderful or horrible – do not condemn him. All are in states, which the soul falls into in its dreams of good and evil. You make it your business to see that everyone is already the ideal he wishes to embody, no matter what it is. For in this way you are opening up the eye of God. For this is the story of Christ. "If it really is of God, then you cannot stop it."

All He asks is that I try. Must I drink this cup? Yes. There is no other way than the way of the cross. I must cross one state to another state. We conquer by the cross. It is not a thing hanging on the wall, though as an object it is very beautiful. It is crossing from where you are to where you want to be, from seeing what you appear to see to seeing what you want to see. That is the Passover. I cross from one state to another. Is there any other way? "If it is possible, then let this cup pass from me; if not, then thy will be done." What is God's will? "All that You gave me I have kept and none have I lost." All that he gave me I must lift up again, and He gave me you and you. I meet you and you are a gift from my Father out of the nowhere. I must lift you up for I will meet you beyond all the veils, for you are an infinite Being. You have an Immortal Body and there is no place in God's universe that you are not. If I do not redeem you here in me, I will meet you elsewhere and still have to redeem you.

Well, the most practical teaching in the world is also the most profoundly spiritual. There is no transforming power in death. Think of your home right now. At this moment it is subjective to you as you are seated here. You do not see it with these physical eyes. It is subjective to this room. But really in your heart you do not think it is subjective as the world speaks of it. It is out of the range of your senses, but you know it is right where you left it. It is the same with all the worlds of my Father. Subjective and objective are determined by the level on which consciousness is focused. Everything is objective to my Father. And when I awake, my dream may seem unreal and therefore subjective, but it is not, if I am interested, for then it should become to me objective, for that is only defined by the level on which consciousness is focused. While my dream lasts is it not objective? I recently told the story that if you can touch something and hold on to it and awaken you will awaken in your dream world and find it completely objective. A lady wrote to tell me she tried it and proved it. I know from experience it cannot fail if you try it and you will prove that subjective and objective are just names.

To the psychologist "objective" is just you from the cradle to the grave. But think of this fantastic universe extending beyond a hundred million light years. It is estimated by a great scientist that if each star represented one tiny grain of sand and only those stars, which are visible to this world were included, this "sand" would cover England to a depth of several hundred yards! If you are only

on this little speck, then what are you? They spoke only of the stars, not including the planets. And then someone says they have 1000 acres! The common man, which means us, sees things about us as so solidly real. We feel it is real if we can touch it. But the scientist says it is not solidly real at all, but is only an aggregation of molecules and atoms and electrons moving rapidly in space. They say our experience of a solidly real object is actually what they call "electro magnetic fields" between my fingers and the object. But my finger is of the same material as the object! If both are "all space", then the one we spoke of just owns 1000 acres of "all space". Possessions mean nothing. What is important is the awakening of God in man. When man begins to awake he does not desire to possess the earth; he is the earth and he is heir to everything, for his Father gave it to him. Finally you awaken and claim it. Let no one tell you that this person is better than that one.

The sun shines on the just and the unjust. If you salute only your brother, if you love only those who love you, how are you better than another? You are doing nothing that all do not do. But it does not matter. It is only awakening that matters. So take every person in the world and try to awaken him in you by lifting him up. So crucify yourself for him, for that is a little death in the divine image. As you go through these little deaths, seeing what you should see and "dying" to what you formerly saw, then God sees, and then you find nothing to condemn, for no matter who the man is, it is God playing every part. So there is a complete misunderstanding of the greatest story in the world. The Gospel does not tell how Christ came at all, but how he comes. He must come in the mind of every being in the world. If he came 2000 years ago he is now gone, but if he comes in the mind of every man, that is important. He comes as God came to man by so loving him that he became man and "died" by believing that he was man. But man must do the same thing for his fellow man as God did for him, and he yields to the dream for another, and to the degree that he is faithful to it he will make it real in the world and then finally he awakens. Ask me how I know? I know.

Years ago, on a little freighter in the Caribbean I retired early. And then I found myself outside my body, which remained on my bed. I was in a lovely twilight and I found I radiated this twilight, for there was no sun or moon, only this light from myself. I floated in this state; I did not walk. And I heard this heavenly chorus singing, "He is risen!" and I knew they meant me. I found myself beside this vast sea of sick and malformed beings waiting – and I know they waited for me. And as I passed each was refolded and refashioned into the image of perfection. Missing eyes or limbs reappeared. All became perfection because it was so that I beheld it. Then I heard the voices say, "It is finished!" and then I became crystallised again into this opacity called Neville. So when man is lifted up all that is unlovely is lifted up and there is nothing unlovely on that higher level. Raise it up by revision.

For everyone is there and when you raise him within yourself to that level you will find he is completely perfect. On this level you see only scattered portions of his eternal body, but when you rise high enough you will find him perfect. I felt after the experience I have just spoken of that I had a fantastic fight with Death and I had been victorious. What formerly was unlovely I had overcome and in overcoming I had lifted every being with me. I know it is not a unique experience, for on a certain level every being is perfect. You rise to that level as you lift up another within you. For there are no strangers, there is only God. For God became man that man awakening may become God.

You can ignore any being here, call him your servant, whatever you like, but he is also immortal and you will meet him in God's fabulous universe and then you will understand John 17: "Now return unto me the glory that was mine before the world was. And of all that thou gavest me not one is lost save the son of perdition (the belief in loss), and they dwell in me and I in them, and we in Thee."

Now let us go into the silence.

QUESTION: What should I do after I have made the mental structure? Is there not something to be done on the outside, such as work, etc?

NEVILLE: Your dream compels physical changes if they are necessary to make it true in this world.

It is like a child growing toward the moment of birth; it exerts such pressure that it cannot be held back. For my dream is an unborn child and regardless that child will be born when the time is come. These pressures force physical transformations.

THE DIVINE BODY

Tonight's subject is "The Divine Body." The Bible speaks of two bodies: one belonging to this age and one belonging to That Age. It speaks of the body of this age as flesh and blood, and it speaks of the body of That Age as the body of Spirit.

Blake made the statement that: "Man has no body distinct from his soul. That called 'body' is a portion of soul discerned by the five senses, the chief inlets of soul in this age." (-- from "Marriage of Heaven and Hell" by William Blake)

I will share with you tonight my experiences of the two bodies, and then you can form your own conclusions. Metamorphosis is the central theme of the Bible, the transformation of man into God. Well, here we are in garments of flesh and blood -- garments that grow, they wax, they wane, and they vanish. We all reach that inevitable point where we say that they are "dead," and they turn to ash, turn to dust. Yet, I know from experience that man does not die. I do know from my own experience. This is not theory. I am not asking any person in the world to support it. I only know what I know from experience.

The wise men of this age will say, "No, that's stupid." One just died here recently; and on his 90th birthday, with all the honors that man can confer upon him, they gave a birthday party for him. His name is Bertrand Russell. And this lady friend of his sat next to him at the party and said, "Bertie, you know, undoubtedly you are the most famous atheist in the world; and after today, at ninety, you undoubtedly are the oldest atheist in the world. But, Bertie, suppose you are wrong. Suppose, -- and it can't be too far from now, -- when you depart this world you should meet Him. What would you say?"

And with a twinkle in his eye, pointing his finger toward the sky, he said, "Well, I would say: 'God, you gave us insufficient evidence.'" I can almost hear him say, "You gave us insufficient evidence," because as a brilliant mind, brilliant mathematician, philosopher, plus the fact of his rigid belief that there is no survival, he couldn't conceive of anything outside of the brain as a physical organ, and its activity made man; and its disintegration was the end of man.

But I have news for him: that man does not cease to be when men call him "dead." I know from my own experience with those who have gone beyond, many of them -- the majority of them -- do not even know of the transition; they do not evan recognize the fact that they have made the transition. So, let me share with you one experience of this -- a very close and very dear friend of mine. His name is Jack Butler. He was my secretary. When I came out here, either my second or my third year, he was just about 50 years of age. In fact, he would have been, the following December, but he departed in late August.

But the day I was leaving for New York City, I received a cable saying that Jack had been found on the floor, that Jack had a heart attack and was dead. So, I went back to New York

City and attended to his funeral. I took care of all the things for him. His sister wanted a Catholic funeral; so we gave him a Catholic funeral in Haverstraw, New York. I went up and took care of all the affairs and paid for the funeral.

My sister-in-law, -- I have two, -- and this sister-in-law of mine always said to me, "You know, I like you personally. I really do, Neville. I like you because you are very kind to my sister -- a good husband and a good father. But I don't believe one word that you teach, you know, for I am a Christian in the orthodox sense of the word."

She was a pillar, and still is a pillar, of the Christian Church in Summit, New Jersey. But she said, "I don't believe these things that you teach." It's perfectly all right. Now, Jack died in August, and she knew it.

In the month of January, the following year, -- say, almost now six months later, I am thoroughly awake, but I am not in this body. This body is on the bed, and I am fully aware of where the body is. I meet my sister-in-law in a world just as real as this -- just as real, just like this; and she said to me, "I still do not believe what you teach, you know." I said, "That's perfectly all right, Al; but look at Jack"; and she said, "What has Jack to do with it?" I said, "Don't you know that Jack died?" And she said to me, "Jack died?"

Before she could say anything further, Jack said to me, "Who is dead?" I said, "Jack, you are not dead; but you <u>died</u>, you know." "oh," he said, "you are stupid. I am not <u>dead</u>, but I <u>died</u>?"

Al recognized the fact that he had died, for she knew that I came back from California and had paid for his funeral and took care of the entire thing. I said to Jack, "I gave you a good, wonderful, Catholic funeral, Jack, in Haverstraw where you were. And your body was put down in a grave. By now, it's all decayed right in that little bit of earth. If it hasn't yet, it will soon decay and turn to dust; and here you are, solidly real." I said to Jack, "Come over here, Jack." He came over. I put my hand upon his thigh and squeezed it. It was solidly real, as it was Jack's thigh before he died!

Jack looked about 20 or 22 years of age. Now here is a man, 50 when he died; he never wore glasses, he never had any false teeth; he missed a few, naturally -- some were missing. But here is a man who could look into the mirror, see the reflection of his face, and not recognize the fact that something had happened. He was gone six months, and he did not know of the transition. He knew nothing about it.

My sister-in-law, Al, she knew he had gone; and the next day Al did not remember the experience, any more than 99 per cent of the people today remember these experiences; but Al changed from then on. She became hungry to learn more and more of God. She lessened her hold, as it were, on that orthodox concept, but Jack did not. He did not know.

And Bertrand Russell, at the age of 97 when he died, -- wearing glasses, wearing false teeth, wearing all the aids that a man of that age needs in order to function here, would look into the mirror and see a young Russell -- a young Bertie in his 20's, and not recognize the fact that he had departed this life.

You see, the wisdom of this world is foolishness in the eyes of God; and in this world of ours, we think ourselves so wise. He said, "Since, in the wisdom of God this world did not know God through wisdom, it has pleased God through the folly that we teach to save those who believe."

So, I meet them time and time again, and they are totally unaware. You know why? Because the world is just like this. You depart this world, and you are instantly restored in a body that is new -- unaccountably new -- in a world that is terrestrial just like this, in an environment best suited for the work yet to be done <u>in</u> you by He who started it. Your Father started that work in you. He is transforming <u>you</u> into Himself. He will not complete the work until He makes you Himself. So you are God the Father?

"He who began a good work in you will bring it to completion at the day of Jesus Christ." (Philippians 1:6, Revised Standard Version)

Jesus Christ is the image of the Invisible God. You are destined to be Jesus Christ; but until that day He unveils Himself in you as God the Father, you will be in a world just like this, doing what you do here. It may be an entirely different kind of work, but it's a terrestrial world. You suffer there as you suffer here. You go through all the experiences that you have here. And may I tell you? you die there, too! You reach the age when you die there and are restored to life in a world just like this, in bodies just like these, only the body is almost new -- not a baby or child -- new; always around 20, 22, 23 years of age. That's about the time that you pick it up.

Now, it's a mystery. How on earth does it work? Well, let me share another experience to see <u>how</u> it works.

Fifteen years ago in Beverly Hills, I am asleep in my bed, and yet I became aware; and I am seeing a bed that I should not see from the position that I am occupying on my bed. Here I am, looking at the interior of quite a plush hotel; and yet, on my bed no one in my room could see anything but the four walls and the things on the wall; the bureau, the little objects on the bureau. Not a thing could be seen concerning what I am describing. I am seeing the interior of a wonderful hotel. I am looking into a wonderful suite of rooms.

Consciousness follows vision, and I step into that room. my body is on the bed; I know exactly where it is. My wife is sharing the bed with me; it's a double bed. I went into that room and returned to my body on the bed. I did it, maybe, a dozen times. Then I said, "Now I will adventure. I will take the plunge and remain in this room, and then explore."

When I made my decision to remain as consciousness followed vision and I stepped into that place, the room closed upon me. Here I am, in a world just as real as this, in a body just as real as this; and then the world closed upon me, and I am completely shut out in body, but not in consciousness. I know exactly where a body is. This world calls me by a name called Neville. I am still aware that I am Neville. I know there's a body lying on that bed next to a woman bearing my name. She is Mrs. Goddard. I am Neville Goddard. And I'm going now to explore.

I see the entire room close upon me; and what seemed, from the bed, to be a 30 by 10 becomes now just a third of itself. It's now an anteroom, just a dressing room. I do not go through walls; I act there just as I act here. I went through the door into a hallway. I started down this lovely hallway, with plush carpets; and when I came into another hallway intersecting this, it is all lit -- beautifully lit with chandeliers -- perfect. Two ladies are walking down the hallway, and I say to them, "Ladies, this is a dream," because I knew exactly how it started; and I am telling them, "This is a dream," and they are afraid of me, as though I were stark mad. I hear something that seemed to float from the sky. It wasn't floating from the sky; it was attached to the ceiling. But I remembered something similar that I had seen in a friend's home that I had seen not more than six months before; so memory tells me, because I know where my body is, that this is only a dream; so I started there, and I heard it, and it seemed to me very solid, very real. But remembering that I encountered something similar in a friend's home in the hills of Hollywood, I said, "You see, this is a dream."

I thought at the moment that this would simply be gossamer -- just a shadow of what I had remembered. It wasn't any shadow; it was as solid as this (touching the podium). My hand could not go through it; it was solid. I am solid to myself, and the ladies that are walking down -- they are as solid as you are. They followed what I call the "duck file." One got in front of the other, and they got as close to that wall as they could, because they were afraid of me; and they hastened their step and kept on moving toward the end of the hallway. And, then, before they disappeared, they looked back to see if this thing is still in the hallway talking to them.

Then I realize, now there is no way back to my body. I can't go back to the room, and from the room go back. I am shut out! I am locked out completely from <u>this</u> world, and I am in a world just as real as this. That world was just as solidly real as this world; but here I am, shut out, with unfinished business. My business is, I have a wife. I have not provided for her adequately. I have an uneducated daughter. She hasn't yet gone through high school. She is qualified, I know, and she desires to go to college, and I have not made provisions for her college; and I have unfinished business in that section of a world that this seems to be but a section of it. If I do not return to that body and re-animate it, they will find the body and they will call it a "dead" body, and they will give some

reason for the dead body. They will say it is heart failure. They will find some way to account for it. They have to, first of all, operate on it, for I carried a small insurance policy. So, it is customary to open it up to see why it "died." I knew that that is simply the end of that body unless I got back.

I closed my eyes; held it for a few seconds. When I opened my eyes, I am still standing in the hallway. I close my eyes again, and I could see nothing any more than I can see anything now with my eyes shut. I open my lids, and I see you. I opened my lids, and I see that wonderful hallway, with lovely chandeliers and everything lit. And here I am, fully aware of what I did deliberately.

Then I remembered something I did many years before when I found myself awake in a dream. I wanted to experiment, and I held the object in my dream, and I wouldn't let it go; so I said to myself, "I know this is a dream. Now hold an object and don't let it go," -- something that is stationary; not a living animal that can move, but something stationary, which I did. And holding it, I compelled myself to remember what I did; and I awoke in the dream, -- and here I am, completely awake in my dream. I realized then that I awoke by feeling the solidity of that "world." I remembered that I returned to <u>this</u> world by feeling the solidity of this world. So, then, standing there, with my eyes shut now to the obvious, I <u>assumed</u> that my head was on a pillow -- the pillow that I knew I had placed my head upon before the whole thing started. I could <u>feel</u> the pillow. That's all that I did.

Then I felt myself, instead of standing vertically, -- I assumed I was lying horizontally; and then I could actually feel myself in a horizontal position with my head on the pillow, but I could not move. I was cataleptic. There I am, now, with a body that is as "dead" as bodies can be, and I am alive in a dead body. I couldn't move my finger. I couldn't open an eyelid. I could do nothing!

Now, I know exactly where I am. I am back in Beverly Hills, and the body is cataleptic and I can't move it. It seemed an eternal time; but after, maybe, about twenty-five or thirty seconds I could move the little finger, and then a few seconds later I could move some more; and then I could move the elbow. I pushed it out, and I could feel the warmth of my wife's body. And after tremendous effort, I could open the eyelid, and there I saw the familiar objects on the wall. I saw the bureau. I saw all the things return, now, to consciousness; and here is my body that I have shut out completely.

What is a body? Blake is right: "Man has no body distinct from his soul. That called 'body' is a portion of soul discerned by the five senses, the chief inlets of soul in this age." (William Blake from "The Marriage of Heaven and Hell")

The body I left on the bed is only a portion of this activity of my imagination, which is the <u>real</u> body; and the body that I

clothed myself in when the ladies passed by and I talked to them was only a portion of the soul, but still related to this world. That's not the Divine Body. These are the bodies of flesh and blood. That body would have bled as easily as this body would bleed if I cut it. It's a mystery. It's a miracle how you can produce that body and see it just as you see this reflected in a mirror; how that body can grow, as it grows here; how that body can suffer, as this suffers here; how that body is entangled with the relationships of men and women, as this body is entangled here.

Now, before we come to the Divine Body, let me give you a story taken from the Book of Luke. The wise men of that day are called, in the Bible, Sadducees. They are the scientists of their day. Like Bertrand Russell, they did not believe in the Resurrection; they did not believe in survival. If they kept the law outwardly, they kept it only for political reasons. It was wise to be seen in the Synagogue. It was wise, for business purposes, to be seen as a holy man keeping the laws of Moses; so they abided by the external law, and they observed the dietary law and all these things. But they did not believe in the Resurrection.

So, they turned to the central figure of Scripture, and they said to him: "Master, Moses in the law said that if a man marries and dies leaving no offspring, and he has a brother, the brother should marry the widow and raise up issue for his brother. Now, there were seven brothers, and the first one married and died, leaving no offspring. The second took her as his wife, and he died leaving no offspring, and the third; and eventually all married -- the seven married her. All died, leaving no issue, and then the widow died. Now, whose wife is she in the Resurrection?"

He answered and said, "In this age, the children of this age marry and are given in marriage; but those who are come to glory to attain to that age, they neither marry nor are they given in marriage, for they are Sons of the Resurrection, and they die no more. They are now Sons of God, being sons of the Resurrection."

Something entirely different when one reaches that age; the body differs completely, and he is above the organization of sex. He is neither male nor female there; he is Man, and "God is Man and exists in us and we in Him." (William Blake, from "Annotations to Berkeley")

The eternal body of man is the imagination, and that is the Divine Body of the Lord Jesus Christ. He is then the Lord Jesus Christ, functioning in an entirely different body. It's not this body that waxes, wanes, and disappears. It's not this body that needs the companionship of the opposite sex. It is not this body that , between this and the opposite, produces something similar and calls it a child. Well, it neither marries, nor is it given in marriage, -- not when it is in that body, which is the Body of the Resurrection.

They asked him no more questions. Now, what is "that body"? I will tell you my own experience, and you draw your own conclusions as to this Divine Body.

I was coming through the Caribbean Sea on a freighter -- my wife, my little girl and myself. We were bringing boxite. That is the ore from which we make aluminum. The ship is going to British Guiana, and they load up just a certain amount; and then they come down the river at high tide, and they can get over the bank. If they took a complete load, they could not get over the bank; so they put on just enough cargo that when the high tide comes, it floats them over the bank. Then they come to Port-of-Spain, Trinidad, and fill it to the gunnels, for they are bringing all the boxite from British Guiana and storing it in Trinidad, for these ships are taking just a certain amount of the load, come to the Port-of-Spain, and then fill it. We flew from Barbados to pick this boat up in Trinidad. The ship is down to the water's edge. I wonder how on earth this thing is going to take us to Mobile, Alabama, for that was the port. But we got aboard. They were only allowed to carry twelve passengers, on American freighters, unless you had a doctor. So, to avoid carrying a doctor, they only carry twelve. We had not a thing to do at sea.

The Captain called me in the very first morning. He was in an open shirt -- a khaki shirt. He said, "I am dressed for the entire voyage, Mr. Goddard. We have our breakfast between 8:00 and 9:00, our lunch between 12:00 and 1:00, and our dinner between 5:00 and 6:00. If you are hungry in between, in this little kitchen here you will find coffee 24 hours a day. There is milk in the refrigerator, cold cuts, cheese; the bread box is always full of bread, with butter. You've got everything you need if you are hungry in between. This is a union ship, and we do not serve before or after time. You see all the buttons in your stateroom; every one works. Every one is perfect, but don't push one of them, because no one is going to come; and if they do come, at the end of the voyage, I am going to get a huge, whopping bill for overtime. This is a union ship."

I said, "All right, Sir. I will not be pushing any buttons. I will go into the kitchen and get myself coffee if I need it. If my little gifl wants milk, there's milk. I have all it takes."

"If you drink," he said, "I hope you brought your own with you, because we don't have it aboard the ship. But the ice is there, and the setups are here; so you can have everything you want right here, but not alcohol, although you are allowed to have all you want if you have it already aboard." So, I thanked him and told him, Yes, I had my supply. So, the ship started. You could do nothing of an evening, -- just a small little deck. So, I retired quite early for my entire trip.

Well, this night in question, out of the blue, -- with the most thunderous suddenness it came, and I found myself fall like a spiral out of my head. And here I am, fully aware, and a heavenly chorus is singing, and they took just three words: "Neville is risen," and this heavenly chorus is singing, "Neville

is risen." And I found myself in a body of fire and air. It felt that way to me, and the body was self-luminous. I didn't need the sun, the moon, the stars. Wherever I wanted to go, I just simply floated, -- I glided. Here is a body that is fantasti I did not lose my identity; I am still Neville, but I am clothed in an entirely different body; and the body, though human, is a body of fire and air. And I am a little bit off the surface of the earth. And, then, as far as my eye could see, I saw this sea of human imperfection. There were the blind, lame, halt, withered shrunken, -- you name it! Here they were in this enormous sea of humanity. I had no compassion. I simply glided by, and I knew they were waiting for me. And the chorus is simply singing out. How they could take three little words, "Neville is risen," and play upon it as they played upon it, is beyond description, -- but the most heavenly music, only using three words: "Neville is risen."

As I glided by, eyes that were missing -- empty sockets; they came out of nowhere and these beautiful eyes reappeared in the sockets, seeing perfectly. Arms that were missing came back. Feet that were missing -- the lame jumped for joy. The deaf heard. Everything in this world was made perfect as I walked by! That is the Divine Body. I know now, from my own experience, that Heaven is not a realm. It is the Divine Body; for wherever you are, clothed in that Body, everything is perfect. Nothing can remain imperfect in your presence when you are clothed in the Divine Body.

Trees long dead, if you walk through the forest of dead trees -- petrified forests, -- they would all burst into blossom. Barren fields must erupt into lilies of the purest white. The blind saw, the deaf heard, the lame jumped; everything was perfect as I floated by! And when I came to the very end, and the end was made perfect and every one was perfect; then this heavenly chorus exulted, and it said, "It is finished." Well, I felt myself actually crystallize into this body that is really like, I would say, a strait jacket that you put the insane in. This body, to me now, having experienced that, is just like a strait jacket. I must wear it, and I must suffer in it, and I must take care of it like a slave.

I must feed it, water it; I must assimilate all that I put into it. And what I cannot assimilate, I myself must expel; and no one can do it for me. I am a slave of the garment that I wear here in the world of flesh and blood; but I have tasted of the power of that garment when the chorus sang out, "Neville is risen." That is the Divine Body that every one, one day, will wear! And that Divine Body is in you now.

It came out like a fiery serpent, but it came out of my head, and I was it. I was the body. I was not only wearing it; I am that body when I am clothed in it. It needs no substance from without. It needs nothing. It is self-sustained, and it's perfect. So, when you read in Scripture, "Be ye perfect as your Father in heaven is perfect" (Matthew 5:48), it is that body. And that is Heaven itself!

So, when we read in Milton, where Milton makes Satan say, "Wherever I fly is hell, for I myself am hell" (from "Paradise Lost"), -- this body is Heaven, and wherever it goes is Heaven, for I myself am Heaven! I cannot go any place clothed in that body and not find it perfect as the body is perfect. Nothing can be made imperfect in the presence of that body. It is Heaven!

So, Heaven is not a realm. Heaven is the Divine Body. It is waiting in every man to clothe that one when the work in him is finished. It will be finished. No one will be lost!

Tonight you may drop, this very moment, and find yourself not necessarily in the year 1970. You could find yourself in the year One Thousand, and be just as comfortably adjusted to the year One Thousand as you are now adjusted to the year 1970. You could find yourself adjusted to the year Three Thousand just as easily now as you are adjusted to the year 1970. But the work that is to be done in you will determine what section of time you will find yourself awake in; but the body in which you will awake will be just like this. And if marriage is in order because it is necessary for the work yet to be done, you'll be married. If something else is necessary, that's going to happen to you. You can drop now this very moment, and you could be the Queen of England and find yourself tomorrow the maid of the latrines. It hasn't a thing to do with your present position in this world. You could be now the biggest thing in the world in the eyes of the present world and find yourself tomorrow, if that is necessary, shining shoes for a living. "He who began a good work in you will bring it to completion at the day of Jesus Christ." (Philippians 1:6, Revised Standard Version) He does not judge any one from their present external position in the world. What you are is irrelevant.

It's what He is doing in you. And what is He doing? He is transforming you into Himself! Metamorphosis is the central theme of the Bible -- the transformation of man into God the Father. And when He has completed the work, because He is God the Father, His son stands before you and calls you, "Father." And then, and only then, do you know who the Father is, -- only when He, the Son of God, calls you, "Father"; for, "No one knows who the son is except the Father, and no one knows who the Father is except the Son and any one to whom the Son chooses to reveal it." (Luke 10:22, Revised Standard Version) So, when the Son reveals you and you are unveiled in the presence of the Son, you are God the Father. That is the end, the climax, the purpose of it all.

So, judge no one superficially. Judge no one by his position in this world, for you do not know how near he is to the unveiling of the purpose of God, which is to unveil him as Himself. It is God's purpose to give man Himself, actually and literally; so that, when the work is done, you are God the Father, and you will wear the body of the Lord Jesus Christ. And that body, -- I can't tell any one what it is to wear the body of the Lord

Jesus Christ, -- the Divine Body. It is perfect; and may I tell you? when I walked by this sea of human imperfection, I did not heal them by stopping to ask anything of them. I did not raise a finger in compassion. Where I am, everything must be perfect. If they are blind, they cannot remain blind. If they are dumb, they cannot remain dumb. If they are lame, they cannot remain lame. No matter what they are, they must be perfect in the presence of the Body that is perfect, and everything is made perfect. That is Heaven.

So, Heaven is not a realm. Heaven is the Divine Body of the Lord Jesus, and every one will be saved by being incorporated into that body. So, this is what I mean by the Divine Body.

If, in this world, you have to feel important, -- all right, feel important. It's far better than feeling unimportant! If in this world you've adjusted yourself to a way of living, and you must have a certain income, adjust yourself. Don't think for one moment that poverty is nearer to God. Don't think for one moment that wealth is nearer to God. None of these things have any indication as to the nearness to the end of the work that is being done in you. You can't judge by any outside picture as to how near you are to the unveiling of the work; but when the work is unveiled, you are Jesus Christ. You are the Divine Body of the Lord; and this is the great mystery that you find in Scripture when you have experienced it.

I can't tell any one the thrill in store for him -- laid up for him until that day when he experiences Scripture. When you actually, literally experience Scripture, it's the one true book in the world. It is not based upon theory. It's all reality. And the day will come, you will experience it.

So, behind the masks we now wear -- these garments of flesh and blood, -- the male and female garments and all their children -- male and female; but in the Resurrection we are above the organization of sex. We do not need any sex split into two in order to create. We create by being the Divine Body! And when we create, it's automatic, and it's perfect. Everything is perfect.

Now, you draw your own conclusions. Can it be that men who depart this world not yet resurrected, clothed in their broken bodies, are gathered together and wait for one who has been missing to walk by to set them into a new frame in new bodies? My Mother, when she died at the age of 61, looked about 90. She died wracked with cancer. She bore her twelve children. Nine boys and one girl survived, and one boy and one girl died at birth. And my dear Mother, -- and she was altogether precious -- a wonderful mother; at 61 she looked about 90, -- a thin, small, little, withered creature. Mother was always plump, blonde, blue-eyed -- a precious person. For the last two years of her life she came down with cancer -- riddled with cancer, and she was in constant pain. The pain showed upon her body. The day she died I was seated in my place in New York City, and she appeared before me, a girl of 20.

Mother was actually fond of flowers. She had a lovely garden. She had two gardeners always doing her bidding. I would see her in the morning, -- she didn't call it an umbrella; she called it a parasol, -- taking her parasol, giving orders to these two young gardeners: how to cut it, how to do it, what to do. In her garden, she was always with these two gardeners, telling them what to do.

She appeared before me, and she was under an arbor of flowers. There she had a brush in her hand, brushing this long, beautiful, blonde hair. She was very, very blonde. She had the lightest blue eyes. And there she was, brushing her hair; and she looked to me as a girl of 20.

Mother died in '41; I was born in 1905. So, you can see how much older I was than the girl who appeared before me; yet, there was my Mother! She appeared as a girl of 20, but she didn't talk to me. I spoke to her; she looked at me and smiled.

I sat right down and wrote my sister, Daphne, and told her what I had just experienced, in the hope that it meant -- it seemed beyond the wildest dreams that man could ever hope for -- that something had happened and Mother was released at that moment.

There is a difference of one hour in time between New York City and Barbados, where Mother died. And in that interval of one hour's difference, my sister wrote and told me that Mother had passed, and she gave me exactly the time.

You see, the war was on. There were no airplanes flying to Barbados, and you had to wait for an occasional ship; and they censored every cable. All things were censored. So Daphne wrote, and placed it into the normal mail; so I didn't get the letter for eight days -- eight or ten days; and she described the entire passing of Mother. And allowing for one hour's difference, that was the moment in time when my Mother passed, wracked with pain, looking like 90; and she appeared before me at 20!

The same thing happened with my father. He died at 85. And here was my young, wonderful, handsome father. He was a tall, strong, strapping man -- a man of my pigment. And here, my father appeared young.

Others I knew appeared in the distant future; but because they are in the year Three Thousand, it doesn't mean they are wiser than they were when they were here. In this 20th Century we've had the Einsteins; we had men in the 30's that could unlock the secret of the atom. And, yet, in the Twentieth Century, they are just as dumb people as they were in the Year One! They are just as stupid as they were then. You go all over the world, -- there are three and a half billion of us, and there are those who do not know how to come in out of the rain! And this is the Twentieth Century! They are just as foolish, -- don't think for one second that we are moving forward into some wonderful, progressive understanding. No! In the midst of stupidity you find Einsteins; you find the "this," you find the "that." So, to find

yourself tonight, should you depart this world, in the year Three Thousand, -- there is no transforming power in "death."

It is He who is doing the work in you that is important, and He is God the Father. And when He completes the work that He set out to do, you are God the Father. And, then, all wisdom is yours, and it's not the wisdom of man; for, "The wisdom of man is foolishness in the eyes of God." (First Corinthians 3:19) It is the Wisdom of God.

And what is the Wisdom of God? The Bible defines the Wisdom of God as Christ, in the first chapter of First Corinthians, the 24th verse: "Christ is the power of God and the wisdom of God." So, you find yourself in possession of the power and the wisdom of God. You don't need any wisdom of man, when the work is completed in you.

And may I tell you? all the world will not undo what your Father has done in you! He will not turn back until He completes the work. He said, "I will not turn back until I have executed and accomplished the intents of my Mind. In the latter days you will understand it perfectly." (Jeremiah 30:24) And the "latter days" are simply when He unveils Himself in you as Him.

So, this is what I mean by the "Divine Body." It's a real body. All I can say to you: it is simply the most glorious, luminous thing you've ever known. It is something that you are. You are the Body itself! Rather than wearing it; you are the Divine Body -- your Immortal Self, your Eternal Self. And wherever you are is Perfection. So, you could go right into "hell," and "hell" would cease to be where you are! You will transform "hell" instantly into the harmony that is Heaven; and if you are not clothed in that Body, you can go into Heaven and transform it into thd "hell" that you are.

So, this is the Divine Body that is housed within every one, and one day we will be awake in it; and the heavenly chorus will sing your praises too.

When I told the story in my little book called "The Search," I was persuaded by a dear friend of mine not to tell it in the first person, for people would think me arrogant and think it blasphemy; so I told it in the third person. I should not have listened, but I told it in the third person. I told it saying that they said, "He is risen." They did not say, "He is risen"; they said, "Neville is risen." When I said in the story I knew intuitively that they meant me, I did not have to know it intuitively, -- they were calling me by name. I knew I was the one who was risen. I knew I was the one of whom they sang and I was the one who wears the Body of the Risen Lord, and I was the one whose presence transformed the sick, the lame, the dying, the dumb into perfect states, and certainly once more in the world terrestrial just like this to continue the work that must be done in them. So, I have shared with you my own personal experience concerning the Divine Body; and my experiences with this body (indicating the physical body) are like a body within a body within a body, because this was on the bed in

Beverly Hills, and yet I was clothed in a body just like this, just as limited, just as weak.

Fortunately I remembered what once I did through feeling to return; and, so, with unfinished business, with a wife not yet provided for and a daughter not yet fully educated, I knew I had to return or I should return. So, I took the feeling that I once experienced, and I felt the pillow and returned through feeling to that body, to find it cataleptic, -- to find that I could not move it, and after a while I could move it, and then a little bit more and a little bit more; and then it came back to a normal state. So, I know that it is like bodies within bodies; that you seem to exude with them in this world terrestrial, until that Body, which is the Immortal Body, -- and it doesn't need anything but itself, -- and, clothed in that, you are Heaven itself! You are the Lord Jesus Christ.

Now, are there any questions?

A LADY IN THE AUDIENCE: I realize from what you said that the Father has no concept of time as we know it. Then, my question is: You made the remark that somebody would die now and wake up in the year Three Thousand. Will you explain that difference in time?

NEVILLE: Right, my Dear. The world is finished, but man will not believe it. The Book of Ecclesiastes is possibly the most discussed and the most critical book, possibly, in the 56 books of the Bible. Im the Bible you read in Ecclesiastes: "There is nothing new under the sun. Is there a thing of which it is said, 'See, this is new'? I tell you, it has been already in ages past, but we have no remembrance of former things, nor do we have any remembrance of things to come among those who will come after." (Ecclesiastes 1:9-11)

Then, we are told in this book: "There is a time to be born, and a time to die; . . . a time to weep, and a time to laugh; . . . and God has put eternity into the mind of man, yet so that man cannot find out what God has done from the beginning to the end." (Ecclesiastes 3:2,4,11)

It's like a play, and you can be inserted into any section of the play and find it perfectly natural, for you are not going to be inserted into an unnatural state. You are already rehearsed in the part that you will play.

A very dear friend of mine, who was born and raised a Roman Catholic, -- he, his father and mother and brother lived in a very small area in Iowa. They had 150 acres of corn, and that's all they had to support them. The two boys and the father drank heavily; in fact, they were alcoholics. What can you do with three men on a farm when they are not contributing? They were alcoholic.

Well, this chap in particular, he spent so many days and weeks of his life in jail through sheer drunkenness. Then he

joined AA. He hasn't had a drink now in possibly twelve years -- not one drop. You could not pour it down his throat; he knows he can't take it. But he's never had a vision, never had a mystical experience. He comes to all of my meetings, and one thing he wanted above everything else was an experience to prove to his own satisfaction, although he believes me, -- my experience are not satisfying to another; they want a similar experience for their own satisfaction.

He wanted to be assured that his mother survived. He knew what hell he, his brother and father gave her, -- if he could only be assured that his mother survived. Well, this night in question, he became fully awakened in a dream. He felt it a dream, but it was more than a dream; and there he saw his mother.

The mother knew the relationship of herself to this man -- this friend of mine. She said, "I am living. When I died, I found myself a girl of 20 years of age" -- now that was twelve years before he had the vision, -- "I felt myself 20, and I looked 20. I found myself in the year Three Thousand and Eight in the State of Pennsylvania."

Now, she never saw Pennsylvania before; she was born and raised in Iowa, and died there. Here she was 20 years of age; now she is 32. She has matured in the twelve years. He said, "I knew she was married, but I felt it was not to my father. I felt that she was married to some one else. My father followed her in death; and she is remarried, but not to my father. She spoke to me, and I said to her, 'You know, you sound like Neville. You are talking Neville's language.' She said, 'I never met him, never heard of him. Then I was rebuked, for we all know of him here. We know his teaching, and this is what I have experienced. I have found myself in the year Three Thousand and Eight, living in Pennsylvania. Here we marry, too; and here we are just as afraid of dying as we were when I was your mother,' -- just as afraid of dying!

There has been no change. She was a simple woman, a peasant, living on a small farm in Iowa. She is still a simple woman. The work -- the true work -- is still being done in her. Now she has become aware of a teaching that she did not know existed when she was here in the Twentieth Century. She was born and raised an ardent Catholic, as she raised her family, but she never heard it in Catholicism as she understood it. That was something entirely different. So, here is the evidence one person -- a simple person -- has concerning the change in time without a change in understanding.

But when I was born in 1905 my mother, so she told me years later, -- she said, "The church bells were ringing when I felt labor. You came at 9:15 on Sunday night in 1905, the 19th of February. And before you were born, I knew a bit of your destiny. I knew what you were going to do, only I interpreted it as a minister. I knew in some strange way you were sent to do the work of God, but I thought that you would be a minister in the Episcopal Church," -- which we then called the Church of England. Well, I

never became that, not in her eyes. In her eyes, I hadn't yet accomplished what she felt inwardly that I came to do.

I was three weeks old when she was walking the floor with the little child in her arms, and she said to me -- the babe, "What should I call you?" And she said, "I heard a voice, and the voice said, 'His name is Neville.'" Then she said, "I heard footsteps coming up the stairs, and I thought it was your father." My father's name was Joseph. And she said, "Joseph, is that you?" and the voice replied, "No, it is I, Rollo."

That was her brother, her younger brother, who lived with us. And he said to her, "What are you doing up so late?" and she said, "Well, I am waiting to name this boy. What name should I call him?" And she told me that Rollo closed his eyes as though he listened, and then he said to her, "Call him Neville." Then she said, "I went cold, and felt as if I dropped and the world came to an end, -- your name was Neville"; so she called me Neville.

And, then, when I was a boy of about seven, a very strange lady from England, who was out on some pension, lived in Barbados -- lived back in a wild, wild area where everything is blenced by the sea. All trees are bent by the sea winds as they come forward. And I sat with her one day, and she said, "You are going to leave Barbados, and you are not going to return, save to visit. You are going to be the first one of your family to get married, and you are going to have two children. You will be married more than once, and you will have two children."

Then she said, "You know, you are going to talk to unnumbered people, and you will be selling something. I don't know what it is, but you will be selling something. But centuries and centurie after you are gone, they will use your name and link it with two others who did similar work." She said, "Your name and two others"; she didn't tell me whether they preceded me, whether they would be contemporary, or if they would follow. But she told me that unnumbered years after I am gone and future generations were gone -- centuries afterward, "They will tell of the work that Neville did."

And I know I was in the presence of the Risen Lord. He sent me to do exactly what I am doing, and to tell my own personal experiences concerning God's work.

---oOo---

THE DWELLER ON THE THRESHOLD

14 June 1971

> Only that which has no right to live must die, and only that which has no right to exist must be brought to an end.

And that hasn't a thing to do with any child born of woman, or any flower that ever bloomed. It's something entirely different from what the world would suspect, for you and I have been given the greatest gift in the world.

> "God became as we are, that we may be as He is."
> [Wm. Blake, from "Jerusalem"]

In that, we were given complete freedom to misuse the gift of God! And that is His Power.

I will share with you this night an experience of mine, -- it happened years ago, -- to show you the <u>only</u> thing that had no right to live -- the only thing that had no right to exist, and must be brought to an end.

Suddenly I found myself confronted with these two creatures: one, the most monstrous thing you could ever conceive; and the other, the most angelic being that you could think of. The one that was the monster -- a hairy, monstrous being, -- I would almost be unfair to the "monkey" world to call him a guerrilla or a baboon; but that is the picture, only he was far more than that. And he spoke gutterally. He looked at this angelic being, and called her "Mother." It annoyed me, and I began to pommel him; and he gloated. He <u>loved</u> violence. Every blow made him stronger. He was the embodiment of every evil thought and act that I had ever entertained or expressed.

I was totally unaware of this creation of my own until that moment in time when I was strong enough to confront it; and I can't tell any one the emotion that permeated me when I saw what I had done. I created that that had no right to exist, and it <u>must</u> be brought to an end. I created that which had no right to live, and it <u>must</u> <u>die</u>. Blows could not kill it. It lived on blows; it lived on violence. As I looked at it, an emotion permeated my being that I had never felt prior to that that I remember: one of <u>compassion</u> -- infinite compassion, that if it took me Eternity to redeem this, I would do it. I pledged myself -- there was no one I could swear to; there was no witness. Something within me pledged itself to redeem this monster if it took me Eternity. It didn't take me more than a split second!

From the moment of the decision when I decided that I would redeem it because it had no right to exist, -- at that moment the whole thing withered before me. It got smaller and smaller; it only took a matter of seconds really. And that thing that was a monster thing one moment before now completely withered before me, but it was all energy -- mis-spent energy. It returned to me. I have never felt stronger than I did at that moment when all that energy that went to build and create this thing that had no right to exist returned to me; and here I am as powerful as I'd say the Universe.

And this wonderful creature that was the personification of every noble, lovely thought that I ever entertained, either expressed or unexpressed, -- she glowed like the sun. She had a right to exist. She was the personification of my use -- my wise and loving use -- of God's gift to me; and this monstrous thing was the personification of my mis-use of the same gift! That is what, one day, you will confront. That is your "dweller on the threshold."

Every one, at a moment in time, will actually meet him and meet her; and she will live and glow, and he -- in a second -- will simply wither before your eyes. There was no loss. He had no right to exist. But in our progress from the receipt of the gift of God to the full use of that gift lovingly, we make mistakes. There is no condemnation of the one who made the mistake. In fact, <u>there is no condemnation</u>. That is the only thing that will cease to live. It's the only thing that has no right to live.

So, man -- the most horrible creature in the world -- he has a right to live. All the Stalins in the world -- they have rights to live! All the Hitlers -- they have rights to live, and they will live; but one day they will confront the monster of their own creation, and they too will be filled with a compassion to redeem it, not knowing it is only the personification of their own mis-used energy. It will all return to them, and they will swell with power as the result of the return of that energy.

Now we are told in Scripture: "No one can say 'Jesus is Lord' except by the Holy Spirit" [I Corinthians 12:3]. That goes for every one that walks the face of the earth: "No one," -- you can say it in words and confess with your lips, but you <u>don't know it</u> until the Holy Spirit reveals it within you. Well now, <u>Who</u> is the Holy Spirit?

We turn to the Gospel of John. He said, "It is to your advantage that I go away, for if I do not go away, the Holy Spirit, who is the Spirit of Truth, cannot come to you. But if I go away, I will send him to you." [John 16:7]

Now remember his words: the Sender and the "sent" are one. He said, "He who sees me sees Him who sent me." [John 12:45]

"I came out from my Father, and I came into the world." [John 16:28]

I am never alone. The Father who "sent" me is always with me, but you do not know my Father and you do not know me, for the Sender and the "sent" are one. So, if I send the Holy Spirit, -- well then, you are also going to see me. But now, I will now disappear physically, -- that's what you are telling them. Not a man, but yo8r <u>concept</u> of Jesus Christ is of a man external to yourself. The day will come that that concept that you now hold of Jesus, so that when you hear the word "Jesus" it conjures in your mind's eye some presence external to yourself, -- that must come to an end. It's an awful moment in the life of one who calls himself a Christian!

When you see the story is not secular history -- that we have taken personifications for persons, we have taken the vehicle that conveyed the instruction for the instruction itself and the gross first sense for the ultimate sense intended; and when the non-historicity

of Scripture is revealed to man, and man accepts that so that the physical, visible concept of Jesus vanishes -- he vanishes. What an awful vacuum in your life at that moment! It will continue for a while; but now, because he now vanishes from you as an external being to whom you could turn and pray and now you can't, -- now the Spirit of Jesus will rise within you. It is then that the Spirit of Truth comes; and when will he rise? He comes "like a thief in the night" [I Thessalonians 5:2]. Suddenly he will rise within you as you, and then you will know who the Lord Jesus is! [See excerpts from "The Quest for the Historical Jesus" by Dr. Albert Schweitzer, added at the end of this transcript.]

When the Spirit of Truth unfolds himself within you as you, you will know the mystery of the Lord Jesus, and then you will know that the Lord Jesus is God! You will know from your own inner experience that Jesus is the Lord. And when you read these words: "And then the kingdom of this world will become the Kingdom of our Lord and of His Christ" [Revelation 11:15], you always thought that Jesus and Christ were one and the same. They are, in a sense; but here in the 11th Chapter of Revelation -- and we are warned over and ocer: "Add not one word to this book or take one word from it," with a threat as to what will happen if we do [see Revelation 22:18,19]. Yet not one book in the New Testament has been more violated than Revelation.

I have books at home concerning the Revelation of the Bible -- that is, the book called "Revelation." What stupid interpretations! Do not change it. It is all vision. Leave it just as it is, and it's going to unfold within you.

So, in the 11th Chapter of Revelation: "When the kingdom of this world becomes the Kingdom of our Lord and of His Christ," -- now Christ is the Messiah. I'll tell you who he is. The Messiah is David. That is the "Lord's Christ," for he said, "I am going to the Father. I am leaving the world and going to the Father."

I came out from the Farher, and I came into the world. Again I am leaving the world and going to the Father." [John 18:28]

When he returns to the Father, he is a father; and there must be a son to bear witness to his fatherhood, and that "son" is David. And David one day will stand before you and call you "Father." Then you will know the "Lord's Christ." Then you will know Humanity, for Humanity completely gelled together into one single being and personified comes out as David.

So, having played all the parts, I forgive all the parts. And having played them all, I reach the end and will say, with Paul: "I have fought the good fight. I have finished the race. I have kept the faith. Now there is laid up for me the Crown of Righteousness." [II Timothy 4:7,8]

"Let no one, now, bother me, for I bear on my body the marks of Jesus" [Galatians 6:17], -- not the little stigmata; no, -- the marks -- the great, wonderful, supernatural events through which the individual must pass. He must be "born not of blood, nor of the will of the flesh nor the will of man, but of God [John 1:13], -- "born from above," for: "Unless you are born from above, you cannot enter the Kingdom of

Heaven" [John 3:3], no matter how good you are in the eyes of yourself, -- and what man doesn't think himself good and worthy to enter? Read the 16th Chapter of the Book of Proverbs: "Every man's works are perfect in his own eyes, but God sees the heart" [Proverbs 16:2]. And so because of his social, intellectual, financial background, we think he's worthy, -- well certainly he would not have these things in the world; God must have loved him more than the others because of what he has in this world! And it must be, in some strange way, some demonstration of God's affection! It hasn't a thing to do with it.

So, here in the end, you will know the Lord, and you will not know Him as something external to yourself. You will know Him as your Self.

"God became as we are, that we may be as He is." [Blake, from "Jerusalem"] And He serves us, whether our will is good or evil. He waits on us just as quickly and as indifferently when the will in us is evil as when it is good.

Now, what will? Your imaginal acts. Your every imaginal act is a creative act; and one day you are going to see it. Long before you actually see it personfied, both in this lovely creature and this horrible monster, you will see the evidence of this truth by things that happen to you in the world. You will see things happen, and then you will remember: "I once imagined that. I once entertained that imaginal act, and lost myself in the belief that it was true." And to the degree that I actually accepted it as true, it projected itself on the screen of space and became a fact in my world. At first, I didn't quite relate it. I couldn't quite believe that I had the power to do that. Then I tried it, and tried it again, and then again, and these things became realities in my world. Then I realized who this Being is of whom they speak in Scripture.

Then we are told: "By Him all things were made, and without Him was not anything made that was made" [John 1:3]. So then, I found who this One is. He must be my own wonderful, human imagination! If the one spoken of is God, then my imagination must be God; and that's the Being that I have been mis-using morning, noon and night!

And then comes the end. When I reach the very end of the journey, -- and here I must, now, find that I am the Father, for the end is to find the Father, the cause of it all; and finding the Father, there must be a "son," and here David stands before me! And there is no uncertainty as to the relationship between the boy who stands before you and ypu who see him. He knows you are his father, and you know he is your won.

Every one is going to have this experience, I prophecy for you, regardless of your present sex. In the Resurrection, we are above the organization of sex. We are a Brotherhood. All of us are Brothers; and together, collectively, we form one Being, and that one Being is God the Father. And you, one day, will discover you are the Lord Jesus, and you will know who "His Christ" is, as spoken of in the 11th Chapter of Revelation: "Our Lord who is now king over all the earth and His Christ." And "His Christ" is spoken of in Scripture as the "Prince of them all"; that "I, the Lord, will be their God and King, and . . . . David will be their Prince." [Ezekiel 34:24 and 37:25]

Well, if he's a king, his son is a prince, and his son is David. Read it in the 34th and 37th Chapters of Ezekiel. He states it forever and forever; but man, seeing this thing as secular history, has completely missed the entire point. So, "No man can say that Jesus is Lord, except by the Holy Spirit"; and the "Holy Spirit" is the spirit of truth which comes to man <u>after</u> he loses the concept of an objective, visible, secular being called "Jesus." But --

"Truth embodied in a tale
Shall enter in at lowly doors."
[Tennyson]

It seems that man, on the present level, could not quite grasp this great truth; so it was told to him in the form of a story.

So Mother told me the story when I was a child, and told me of a Jesus, -- I can see a picture now on the wall of the living room. It was "The Slaughter of the Innocents." How Mother got it, I do not know; but many a day I stood before that picture and cried, that some one could be that cruel to take little innocent children and slaughter them to reach one child that they wanted to destroy. So, they took all the males under two years of age and destroyed them to reach the one they wanted to destroy because he was prophesied as the King of Kings. He was going to come to displace all the powers of the world. I can see that picture now -- some gruesome thing that Mother got. Where she got it, I don't know.

But not knowing it, having heard the story, I took it as Mother took it. We took it as secular history. The Bible is not secular history. <u>There is no secular history in the Bible</u>. They are still looking for the bones in the Near East. They are still trying to find pieces of the wood that he is supposed to have been crucified on. They are still trying to find the pieces of cloth that he wore. And what amazes one is that there are those in the world, supposedly intelligent people, who will give a listening ear to them and bring it out to justify their own strange, peculiar misunderstanding of Scripture.

I tell you, there is no burial ground of Jesus Christ, save in the skull of man. That's the only place where he is buried -- in every little child's skull. That's where he is buried. The little body that he "wears," -- <u>that</u> is the cross, and he will "wear" it as long as he wears a body of flesh and blood.

Physical death does not terminate the little body. It is renewed, as told in the 103d Psalm. "He renews our youth as the eagle" [Psalm 103:5] -- the young eagle. So, you drop it off here; and suddenly, you find yourself clothed. Though you've dropped off a 90-year-old body, you are clothed in a "garment" about 20 years of age, -- in a world just like this, with problems just like the problems that you thought you left behind; and 99 per cent of us who depart this world, who have not been awakened from the dream of life, do not even know they have departed. They are in a world just like this, and they do not know they are even gone. They can look into the mirror and see a youth instead of the 90-year-old, and still not recognize the fact that something must have happened. They look and see a lad of 20, and they knew they were without hair, without eyes, without teeth, without everything only a moment before; but they still do not recognize it. I meet them; so I know what I am talking about.

You call them "dead"? They are perfectly right in telling you that you are stupid because they know they are not dead. They are very much alive; so how can you call them "dead"? And if you say to them, "You died, you know. I was at your funeral," -- as I have said to those, -- "I went to your funeral. I conducted your funeral."

They say, "You're stupid! What funeral?" Here he is standing before me, and he is a strong, healthy, wonderful, young lad; and I am telling him I went to his funeral, gave him a nice Catholic funeral and put him in holy ground, and had the priest do all the little things for him as his sister demanded, and I paid the expenses. She didn't cough up one nickel, but she wanted all these things; but I loved my secretary, and I did all these things for his sister, not for Jackie. Jackie would not have wanted these things. So, I told him, "I took you up to Haverstraw, New York, and put you in a lovely little grave in a nice holy ground -- a Catholic ground. The priest came and he did all these things for you."

He looked at me and laughed, because Jack to me, although he was my secretary, we were as brothers. Jack died suddenly one day on a hot day in the month of August in New York City, and I went back east and took care of the funeral. And when I met him six months later, I turned to my sister-in-law and said, "How can you say there is no survival when you see Jack?"

She said, "What has that to do with it?"

I said, "Don't you know he died? He died six months ago; he died last August." This is now either late January or February of the following year; and she remembered he <u>did</u> die; and while on her face was just a peculiar look of astonishment, Jack said to me, "Who is dead?"

I said, "You aren't dead, Jack, but you died. And I came back from California, and I got a wonderful, lovely Catholic funeral for you."

Well, he thought that was the most stupid thing in the world. I said, "Come over here, Jack"; so he came over quite obediently. I said, "Watch this, Al," -- her name is Alice; I've always called her "Al." I said, "Watch this." So I put my hand on his thigh. I said, "You see, he's solid. He is real. This is flesh and blood. My hand doesn't go through it. This is not gossamer. It's real!"

And Jack did exactly what he would have done here. He did this (indicating): "Take your hand off me," -- just exactly . . . .

There is no transforming power in "death." If you are a thief here, you are one there. If you are an idiot here, you are one there. The only thing that differs is that if you are now blind, you aren't blind there; you are renewed, like the eagle. Your youth is renewed; so you do not go without the arm, without the teeth, without the hair, without these things. All these things are renewed by contemplating the Being that is Eternal. You actually contemplate, and in no time you are reclothed in a "garment" -- a solid, wonderful "garment" just like the one you had when you were 20 here. Not a thing is missing. But that still will not get you into the Kingdom of Heaven. You must be "born from above." For, "Unless you are born from above, you cannot

A delusion; but I know Thee, O Lord, when Thou arisest upon
My weary eyes, even in this dungeon and this iron mill . . .
Thou also sufferest with me, although I behold Thee not."

You can't behold the Being that is having the experience as you do objects in space, because the Being having the experience is that which is called "Imagination." You can't behold imagination. Imagination is the reality that is called this-thing-called-God. So, the Voice answers, -- and it's your own wonderful human imagination answering:

" . . . . . Fear not! . . . . . I am with you always,
Only believe in me, that I have power to raise from the dead
Your brother who sleeps in" -- this world called -- "Albion."
[from "Jerusalem"]

Every one will rise. Not one can stop -- they couldn't even stop it if they wanted to. There is no such thing as complete annihilation. There is no annihilation. You gave it up in the beginning to come here; and when you came here, you completely forgot -- total amnesia; you forgot Who-You-Were. Listen to the words:

"Return unto me the glory that was mine, the glory that I had with Thee before that the world was."

This is not new. You gave up the Fatherhood, and yourself came into the world as the Son -- the one that is "sent," -- the one that is now to be made a burnt offering. And you are the "burnt offering" in this world, and you pass through hell in this world; but you are still one with the Father!

"I and my Father are one," -- even though "My Father is greater than I," for I'll return to my Self, the Father, having experienced what I came out to experience; and I as Father will be enhanced by the experience of being man.

So, every one is going to have it. Not one will fail.

So, today if I really see it clearly, you'll see this peculiar mystery in the Bible. The whole vast world is yourself "pushed out," and all these characters are simply states of consciousness into which you can in one little moment vanish. You try to grasp him, and all of a sudden, he vanishes into this one, into that one. You can't quite put your hand upon Him. But you do, in the depths of your Being; and you bring back glimpses of it, and then you share it with your brothers, because in the end we are all one, and yet without loss of identity.

You'll be God the Father, the father of David. And I know I am God the Father, the father of David; and yet, we are the same father! We have the same son, and yet we have no loss of identity. That is something that is difficult to explain.

So, this comes to us -- this mystery called "Christ" -- he comes to us as "one unknown." Not from the outside; he's on the inside. He rises in us as "one unknown," in the most strange, wonderful, ineffable mystery. Yet, He is That One who lets us experience Who-He-Is. You

Raised as I was in a very wonderful Christian home, where Mother saw that we all had a solid foundation as to the story, because Mother firmly believed the story to be true as she was taught it; my father believed it to be true, and we all heard it from our Mother's knee, and we believed it to be true. And when I heard it was not history -- and when I heard of the non-historicity of the greatest story ever told, my world collapsed. I didn't know where to turn. I had no "god" then! I was without anything to whom I could turn and hold onto; and, oh, what an emptiness comes upon a man at that moment in time! So, you are told: "Now your hearts are distressed." Read it in the Book of John [14th Chapter]: "Although I have told you that I must go away, you are sad of heart; but if I do not go away, then the Spirit of Truth cannot come to you; but if I go away I will send him to you, because I am going to the Father," -- and the Sender is the Father, and the "sent" is one with the Father. So, He sends his Spirit to you.

When suddenly you have lost all external concepts of God, then the Spirit comes; and the Spirit unfolds Himself within you <u>as</u> you. And then you will know how true the Christian story is. And the Christian story is only the fulfillment of Judaism. It was all foretold in the Old Testament, but they could not understand it then any more than they understand it today, because when it happened in one and that one told it, -- that's not what they were looking for. They were looking for an external Savior who would come and destroy their physical enemies and set up Israel as a mighty power. And that's not the story at all.

When you lose all concepts of a secondary cause, then Israel has no "enemy." When a man has no other being to whom he can turn -- he can't turn to another -- then he is freed from the tyranny of second causes. But the first shock that comes to man when man actually discovers that it is not secular history, -- and yet more true than anything ever recorded in this world of Caesar, becauae all the history of the world is only an opinion written centuries after the event.

All of our historical events are written after the event. Even when they are written as contemporary works, they differ. We had the Second World War, and you and I only have to remember the Second World War. Read the books concerning the Second World War. If a Britisher wrote it, then Montgomery was the outstanding General. If an American wrote it, Eisenhower was. If a German wrote it, Rommel was. If a Russian wrote it, Stalin was. All these men wrote it, and yet it is the same facts. We are looking at the facts; and yet in trying to put the facts down on paper and calling it history, they are as far apart as the poles. If that happened in our generation, just imagine what happens after three, four or five hundred years.

I tell you, the Bible is not secular history; it's <u>salvation</u> history. The dream is taking place in Eternity, but they must be reproduced here in us while we are generated on earth, for "No one can attain to bliss except he be generated on earth."* [Wm. Blake, from "Jerusalem"]

So, here this is the most marvelous experience that you could ever have, to find yourself clothed in flesh and blood, because while

---

* The actual quote from "Jerusalem" reads:
"Nor can any consummate bliss without being Generated
On Earth, ... "

you walk the earth in flesh and blood which decays, this Immortal thing is going to happen within you; and then the Immortal You will rise, and you will know Who-You-Are. And you will know that you <u>are</u> the Lord Jesus.

Then in your world, you will tell it; and before you depart this world for the last time, -- for after the "birth from above," your physical "death" is the end of your journey. No more restoration; just once more, you are now one with the Father. And while it happens to you, you will tell it, and there are those in the world who will see you and know you to be the same being they know, but they know that you are God. They will know that you are Stanley, and yet know that Stanley is God. They will know that you are Jan, and know that Jan is God. There is only one God, and <u>that</u> God is every being who awakes! It is God expanding Himself, and it takes all together to form the one God.

So, "No one," -- but that means <u>no one</u>, -- "can say Jesus is Lord, except by the Holy Spirit." And that comes after the disillusionment; and then you realize there is no secular history in Scripture. And what an emptiness comes to the individual who makes the discovery! But it's only for a short while. Listen to the words:

"In a little while you will see me no more, and in a little while you will see me, because I go to the Father" [John 14:19]. And they wondered, What is he talking about? "In a little while you will see me no more; again in a little while you will see me, because I go to the Father." He goes back to the Source of it all; He is <u>one with</u> the Father.

But now you, who lost the physical vision of a Savior external to yourself will receive in his place the Spirit of Truth, for he defines himself as the Truth. So, if he sends the Spirit of Truth, he is sending Himself. Now, when the Spirit of Truth comes within you, then Jesus unfolds within you. And all that is said of him, you experience as yourself. Then you will know Who-You-Are. So, in the end there is Jesus only -- nothing but Jesus. And Jesus is the Lord God Jehovah "and His Christ," which is the sum total of all the experiences of humanity personified as a single youth, and that youth comes out as David.

So, when you read it: "Our Lord, who is now king of all <u>and His Christ</u>"; so the book ends -- the last book of the Bible -- ends on these words: "Come, Lord Jesus" [Revelation 22:20]. Let it come! "Come, Lord Jesus."

But a warning comes just before that: "Do not add to or take from the words of the prophecy of this Book" [See Revelation 22:18,19]. But in spite of the warning, they do it morning, noon and night. But I tell you, the most impossible thing recorded there, you are going to experience. I have experienced Scripture. I am only sharing with you my experiences. I am not theorizing; I am not speculating.

If I were told in the beginning of time, I must confess, I had forgotten it, for it is simply the return of memory. So, the Spirit of Truth is called the Comforter. He is called the Counselor. And then you are told, when he comes to you, "he will bring to your remembrance all that I have said unto you" [John 14:26]. So, he is a Remembrancer! So, man remembers.

So, when you actually confront David, it's not something that is taking place for the first time. You were always hie father; so you must have suffered from total amnesia, because it's like the return of memory.

Can you inagine some one in this world who looks right into his wife's face, who bore his children, and actually he cannot recognize her? Now, this is not a theory; theae are facts. There are people who have a little partial amnesia, but there are cases of total amnesia where he just does not know his father, mother, children, wife, friends; he knows no one. And you can hit him over the head and give him all the shocks in the world, and you can't bring back the memory. Well, "the Holy Spirit will bring to your remembrance all that I have said to you." And what I have said to you is: You are the Lord Jesus! You are the father of Humanity. Humanity collectively, personified as a single being, comes out as David. That's who you are.

Now, when your concept of a "god" external to yourself vanishes, and you have just a little interval of time not knowing where to go, like a ship without a rudder; but the Spirit will come in that interval. In that interval he will send the Spirit of Truth. Then the Spirit will stir within you, and then you will realize what I have told you, because you are going to experience it in the first-person-singular, in a present-tense experience. Experience what? The story of the Gospel! And you will know who Jesus is. But every one will! So, let me repeat what I said in the beginning:

> Only that which has no right to live must die; only that which has no right to exist must be brought to an end.

And it hasn't a thing to do with any child, no matter how vile he is in this world. That was done in Love! Everything in the world that you see round about you -- these are done in Love. Never would you have made anything if you had not loved it.

But you are creating something that has no right to exist, and one day you will confront it, and it's only the personification of your misspent energies -- energies that you were wanton about and threw it away as though you had it forever. And you do. He gave it to you. Yes, even to mis-spend, and so you mis-spend the energy; but you will confront it. But let me comfort you. It won't take more than a second to redeem it -- not Eternity. But you cannot monkey around with it. But, may I tell you? you won't. You'll make a pledge, not because there is some one listening -- no one is listening; it's all within yourself, and then you will know the words when the Lord swore to Abraham:

There was no one to whom he could swear; so he could not swear by another. So, he swore by himself. You will swear by yourself. No one is your peer. And you will take an oath that "I will redeem him if it takes me Eternity." And Eternity will collapse into a second; and the whole monstrous being will wither before your eyes. And the energy that made him alive returns to you. There is no loss of energy. And then she -- your glorious creation -- will glow like the sun. Then the whole thing will vanish.

So, here tonight, I hope that I have taken -- in the years that I have been talking to you -- your historical Jesus from you. If I haven't, well then he hasn't gone away. I hope I have. If perchance

I have succeeded in taking the historicity of Scripture from you and caused you a moment of blackness -- a moment of despair, I rejoice. Because in that absence when he goes, it's only for a little while, then he comes again; but now he comes as the Holy Spirit. And "no one" will know -- and "can know" -- and can say -- "that Jesus is Lord, except by the Holy Spirit." For, if he goes away, he will send the Holy Spirit. If he does <u>not</u> go away, the Holy Spirit cannot come to you.

So, as long as man holds onto his little external "Jesus" as a thing to whom he can turn -- make a little cross, put him on the cross, stick him on the wall, and cross themselves for luck, -- that's what they do; as long as you do that, you still hold something on the outside.

So, if I can say "God," "Lord," "Jesus," or any of these lovely names and in any way arouse within you the sense of <u>some thing</u> that exists external to yourself, then I have not succeeded in going away. But if I can mention these words and you do not jump on the outside, and you cannot turn to another then he has gone away; but only for a little while. Read it carefully. You will find the words that I have quoted tonight in the 16th Chapter of John. You will find them also in the 14th Chapter and the 15th Chapter:

"Unless I go away, the Comforter," -- he is called in one translation, and the Counselor in another; but he equates it with the Spirit of Truth: "I will send you the Counselor who is the Spirit of Truth."

And when he identifies himself with Truth, he is sending his spirit, and "the letter kills, the spirit makes alive" [II Corinthians 3:6]. So he will send that which will make Jesus alive within you -- alive in the sense that you become Jesus, <u>but you do not change your identity</u>. You are still the same being that you are; and those who have the privilege of seeing you while you are still walking this earth as God and yet as the being they know, -- and they can't deny the experience because they have seen it. It's something that is completely different from anything in this world. They see you and they know you are God! It's something out of this world. As he aaid, "I am not of this world. I am from above. You are from below. You are of this world; I am not of this world." [John 8:23]

So, when you <u>see</u> Him, He is not of this world; so you will see him as God, and still know him as your friend and your Brother. For, in the end, we are all Brothers and all friends, and all the same God and Father of One Being; who is David.

---oOo---

34/S2

THE FLOOD IS STILL UPON US*

[The tape commences in the middle of a sentence]: -- describing things that happened unnumbered years ago, but I tell you it's contemporary. You read about the Flood, and you think, "Well, certainly, that happened unnumbered -- if it ever did happen, it happened unnumbered yaars ago."

This morning, as is my custom, I turned on Channel KFAC. That is a radio station that plays through the day and night, 24 hours a day, only lovely classical music; so you can read to that music -- only a few interruptions. On the hour, you get a 5-minute bulletin and weather report. But between 9:00 and 10:00 there is always a lovely piano recital, as it were -- the great masterpieces played by great artists. So I can sit down with my Bible and read as I listen to the music. And the one interruption that came today was an ad from the Herald-Examiner. They were advertising this paper as the one paper in our city that gives the facts -- only facts, not embellished; no frills, just plain facts -- all facts. That's why we should buy that paper because it is simply filled with facts.

Well, facts have overflowed the world like the Flood. Man actually is "drowned" with facts, -- victimized by facts. It is in the imagination that everything lives, and not in its actuality -- not in the fact. Unless imagination penetrates the facts, the deluge remains a deluge. We are now in the deluge. This is the Flood!

A man is in jail. That's a fact. And he knows he's there for "X" number of years; that's a fact. And he simply waits and hopes that in some strange way he will get some early release from this confinement. He never uses his imagination, save in some violent way to get out, -- but not to penetrate the fact.

When in March of 1943, by using my imagination to penetrate the fact I, too, was in "prison" in the Army, but I didn't want any part of it. So, I simply penetrated the fact and saw myself in New York City, in my own apartment with my family. And in nine days I was out, honorably discharged, in my apartment in New York City.

I wrote a friend of mine who was in the Army. He was my age; he was a Freudian, -- a professional psychoanalyst, but Freud was his background. That was his schooling. When I wrote him in detail exactly what I had done, -- I didn't mince matters; I told him exactly what I did. As I physically slept on my little bed in the barracks, I imagined I was simply elsewhere. The "elsewhere" was a definite spot in space -- New York City in my apartment. I told him what I did.

I could "feel" the bed. I could "feel" the things in my house. I went about feeling all the familiar objects in my apartment; and I gave it all the tones of reality and all the sensory vividness to the best of my ability. I "touched" everything, and it felt real, and then I went back to sleep. Then I told exactly what happened to me that morning; and then nine days later, I was honorably discharged by the same man who had disallowed my application.

* Titled "[illegible]" (page 155) in [illegible]

He didn't answer my letter because in New York City he used to come to my meetings as a friend, because he was so convinced that the Freudian concept was true; but he said, "I come to your meetings for this reason, Neville," -- we knew each other well; he'd come home for dinner; I'd go to his place for dinner; but he said, "I come to your meetings because you turn my daily bread into the substance of fairy. I sort of like that," he said. "But when I listen to you, I hold the chair, and I put my feet right firmly on the ground to feel the reality and the profundity of things. You aren't going to take me away with you. You are going to leave me right here where things are solidly real; so I feel the place under my foot and I feel the things next to my hands. I hold on tightly, while you weave your story concerning moving off in one's imagination."

So, he would not penetrate the facts. So, when did he get out? When the other millions got out. So he remained with his facts for the next three years! I got out in March of '43; he came home to New York City in '46, demobilized as the other millions and millions of boys were. He could not let go the facts. This is the Flood; there is no <u>other</u> flood. This is the Flood. We are "drowned" with facts -- victimized by them.

Now, does the Bible teach this story of getting through the facts using my imagination? It certainly does. Let me take you into the 27th Chapter of the Book of Genesis, the first book -- the Book of the Beginnings. If you are not familiar with the story of Isaac and his two sons, -- they were twins; let me just refresh your memory if you have forgotten it. It is said in the story that Isaac had -- that is, his wife had the two sons -- Rebecca; but he was the father of the two sons, Esau and Jacob. It is said that Esau was a hairy one. He came first. And then Jacob came second, and he had <u>no</u> hair. He was completely hair-less, while Esau was covered in hair from head to foot; but he was the first. One was called Esau and one was called Jacob, because he came second and supplanted the other.

Now we are told that when the father Isaac was old and his eye was dim so that he could not see, -- in other words, he was blind, -- he said to his son Esau, "I cannot see, and my days are numbered. I want you to go into the fields and hunt and bring me some well-prepared, tasty venison as I like it -- savory venison." We are told that Rebecca, who loved her second son more than she did the first, overheard the conversation between Esau and his father; and then because she loved Jacob and wanted Jacob to get the blessing, -- for the father feels his days are numbered and he must now give his blessing to one of his sons, and the first one must get it.

So the mother told Jacob what she had heard, and then suggested that: "we take one of the kids from the flock and we kill it and take the skins of the kid and put it upon you, so that you will have the appearance of Esau."

Jacob thought otherwise. "Suppose my father discovers it?"

And the mother said, "Leave that to me. It will be on my shoulder <u>if</u> he discovers it," and sent Jacob into the field to bring the kid.

Well, he took that kid and brought it tastily prepared for his father. He came quickly into the presence of the father, and the father said to him, "Come near that I may feel you, my son -- whether you æ my son Esau or not."

So Jacob came near to Isaac, his father, who felt him; and then Isaac said to Jacob, "The voice is Jacob's voice, but the hands are the hands of Esau." And then he blessed him. He gave him his blessing.

He had no sooner left the presence of his father when Esau comes in now with the savory venison; and the father said, "Who was it that came? for I have already eaten? Who came?" And then he discovered that it was his son Jacob who came with guile and betrayed him. "But," said the father, "I have given <u>him</u> your blessing, and I cannot retract it, and blessed he is. All will serve him. Every one will serve him, because I gave him the blessing, and I cannot take it back."

On the surface you will say, Now what is the story trying to tell us? Well, in this same book, in an earlier passage [Genesis 6:14 and following], we are told about the Ark. "Build the ark with three decks: the lower, the second and the third deck." Well, you think it's a huge big building. Well, use your imagination. You cannot conceive of any building that could house all the animals of the world in pairs and all the socalled "good" ones, who will be in seven pairs, and enough food to feed them for forty days and forty nights. Well, you just simply could not conceive of it; nevertheless that's the story. But there are three decks. The obvious thing is the facts of life, then the psychological interpretation of these socalled stories, and then the spiritual consummation of the story. So you have the lower deck, the second deck, and then the third deck.

So, here is a perfect example of the second deck. This room, now, is a fact. We are all here in the room. It's a fact. But suppose I don't want to be here. Suppose it becomes a prison to me. Can I get out of it? If I know how to penetrate the fact -- if I know that <u>I</u> am the Ark: that "All things exist in the human imagination" [Wm. Blake, from "Jerusalem"], and the human imagination and God are one, -- they are one, not two, -- I can <u>in my imagination</u> penetrate any wall. I can now, without batting an eye, in the twinkle of an eye I can stand on the street and see this thing [indicating the podium] without a man standing before it. It is no problem whatsoever to assume I am on the street, and looking from the street to this platform.

But you may say, "Well, what would that do?"

Well, let me do it and feel the reality, feel the solidity, of the street under my foot and see this building <u>from</u> the street rather than looking <u>to</u> the street from here. If I do it and give it solidity -- give it reality, I'll be compelled to go there. This is what Scripture teaches. That is my "blessing." I can penetrate a fact; and penetrating a fact, I can stand wherever I want to stand in this world.

Then the promise is made [Deuteronomy 11:24]: "Wherever the sole of your foot shall stand, that I have given to you." I am not going to make you a promise and not fulfill it; I'll give it to you <u>if</u> you can stand upon it. So, I actually "stood" upon my apartment; I actually

stood upon that floor, and I felt the bed. I felt everything, and gave it reality. My friend wouldn't allow himself ro sleep in one place and assume that he was sleeping elsewhere, because that is a divided state of mind. He didn't want to become a split personality. So, he wanted to be completely coordinated. Well, he was coordinated all right for the next three years, all in one little spot in his barracks; and for three years he couldn't get out, because -- first of all -- he wouldn't try it, because I turned his "daily bread into the substance of fairy." So, he did not answer my letter. I have reminded him a few times since: "Why didn't you answer the letter?"

"Well, first of all, it didn't make sense; and I don't believe," said he, "that really what you did was the sole cause of your discharge."

He always questioned it. Then I'd repeat it another time and tell him again what happened this time. "Well, that would have happened anyway." Then you do it a third time and you do it a fourth time. Do you know? if you did it a thousand times, he would still say, "Do it once more."

It will always happen, as far as they are concerned. It just didn't happen <u>because</u> you did something; these things would have happened anyway. I asked, "Why do you analyze people then and let things happen?"

"We are not the creatures of circumstance," said a man who bears your name, for his first name is Israel; and Disraeli's name is simply "of Israel," -- Benjamin Disraeli. He said, "Man is not the creature of circumstances; circumstances are the creatures of men." He knew how to create things all in his imagination.

So, I said, "You bear the name of Israel, but you don't apply the story of Israel. If you'd only apply it, -- why, these things are taugh us in Scripture." Scripture is not secular history; this is contemporary. It didn't happen thousands of years ago. The Flood is on! This is the Flood. The whole vast world is inundated with "facts," like the prominent papers, -- the evening paper, the Examiner; and they are proud of the fact that they only print "facts." They don't embellish it; no frills, only the facts. Therefore buy the facts, and they go all over the world to find frightening facts. I am not denying that he didn't kill her; I am not denying that he did not receive a sentence of "X" number of years.

But when people ask anything of me, I am not concerned about why it happened. <u>What do you want</u>? And I will simply apply my imagination lovingly on behalf of that request. I don't care what brought you to that state; I am here to simply get you out of the state. What do you want? All through the Bible: <u>what do you want</u>? He didn't condemn any one. The woman taken in adultery, he didn't condemn her. What do you want? "Go and sin no more." He didn't call the act of adultery a sin. If she called it, or they called it, a sin, -- all right, call it a sin; therefore don't repeat it if you call it a sin.

"<u>Sin</u>" <u>is simply knowing what to do but not doing it</u>. That's sinning. So, if I discover what to do to penetrate a fact: to go beyond the fact and create a condition for myself and dwell <u>in</u> it and think <u>from</u> it instead of thinking <u>of</u> it, for the great fallacy of the world is perpetual construction -- deferred occupancy: to create and create

in my mind's eye all kinds of lovely things I would like to realize but never occupy them. I do not penetrate the state and go right into it and give it cubic reality. But I know -- and you know -- and it's not difficult to understand why the sense of touch is something we believe in more profoundly than we do in, say, the sense of sight or the sense of hearing or the sense of smell.

I stumbled upon this one day in a dream. In my dream I came upon this huge, big pillar -- a pile driven into the ocean, and the bridge that it formerly supported was gone now. Only the piles remained. And I knew I was dreaming, and I figured to myself, if I held that pile, and I could touch it, if it seemed to me solidly real; what I am going to do: I'm going to hold onto that pile in the dream. I know it's a dream, but I am going to hold that as solidly as I can and compel myself to awake holding the pile. Well, I did. I held the pile with all my might. I said, "Now, Neville, you know you are sleeping. You know that you are dreaming now. So awake!" And I awoke in the water, actually holding that pile; and I am standing up in what formerly I knew to be a dream. It ceased to be a dream; it's real.

I'm in a world just as real as this; and here I am, holding this enormous pile, and it's in the East Indies -- not the West Indies where I was born. It was in the East Indies, a very primitive area. And then some animal came down to the beach -- a strange-looking creature, and at that moment I was a little bit -- I was panicky. In that moment of shaking emotion I awoke on my bed in New York City.

But I discovered that secret of feeling. So, he said, "Come close, come near, that I may feel you, my son." He heard the voice; he said, "Your voice is the voice of Jacob. Come near and let me see really if you are Esau." And he did it by feeling.

So, lying on my bed one night right here in Beverly Hills many years ago, -- it must have been fourteen or fifteen years ago, -- I suddenly became aware that I am seeing what I shouldn't see. I am looking into the most marvelous interior of a plush hotel. It seemed that way to me. So, consciousness followed vision; and I found myself in the room, but I knew I was on the bed. So I came back to the bed. I am still seeing the interior of the room, and I went back into that room. I came back again. I must have done it twelve or twenty times. It was fun going into the room, and the room was just like this -- real, and then I came back to the bed.

Now I said, "I am now going to explore. Regardless of consequences I am going to explore." So I went into the room. It seemed like a room 30 by 20 from the bed; but when I entered it with the decision to explore, the room closed in upon me and became a third of itself. Say, it became ten by seven; and I found it was a dressing room for a huge, big suite, beautifully done, but it wasn't yet occupied. It was there to be occupied, but the room at the moment -- that is, the suite -- was not occupied. And I thought, "Well, now I will go through the door." I didn't go through like some gossamer; I opened the door with my hand, and I walked right through that doorway. I was solidly real to myself. Then I walked down the corridor, and the corridor that I walked down was intersected by the main corridor, and all the lights were on. And two ladies were coming down that corridor -- the main one. But I knew this

thing began as a dream. So, I knew that all ends run true to origins; therefore, if the origin is a dream, this is a dream. So I said to the ladies, "Ladies, this is a dream. This whole vast world is a dream." Then they were afraid of me.

Who wouldn't be afraid of a man who suddenly appears on a place where you are walking and tells you this whole vast world is a dream? You would think he's nuts -- he is insane. So, they thought I was insane, and they got just as far as they could from me and walked right next to the wall, duck-style -- one behind the other, looking at me very suspiciously.

Then I saw this object hanging from space. It reminded me of a similar object I had seen in a friend's home in North Hollywood. So, I said to them, "Look see this?" And I held it; and to my surprise, it isn't gossamer. This is not an after-image. This is not a memory image. This is real. The thing is solid. Well, I held it; and by this time, they were way down. They took one last look as they looked back at me and then darted into the main room. And here I am, standing alone holding onto this thing. I said to myself, "Neville, you know this is a dream. The origin is a dream; the end is a dream. Come on! Wake up!"

I closed my eyes to the obvious and held this thing here, and I couldn't -- I opened my eyes again; I am still standing there. I said, "How am I going to get back to my room in Beverly Hills?" I didn't know what -- there was no place I could go to take me back there, but I remembered: Feeling is the secret.

I am holding this here now, and it's real. It is solid. I am solid. They are solid. They heard my voice. And I walked down, and every step was solidly real as walking here now. So, I imagined that my head was on a pillow; and when I could feel a pillow under my head while I am standing, I suddenly felt myself in a horizontal position, and my head is on a pillow. Then all of a sudden, I could feel that pillow, but I was cataleptic. I couldn't open my eyes. I couldn't move a hand. I couldn't move a finger. Here I am, a living being in a dead body!

So, I said to myself, "They will find the body tomorrow morning, and they've got to cut it up," because I am insured for a little bit, and to prove that nobody took my life, they have to cut it up to find out why he died. They always have to ask that question, and they give it a name. If they can't find it, they have to give it a name anyway.

So, here I am. I couldn't open my eyes, I couldn't move my hand. In about fifteen or twenty seconds -- it seemed much longer than that -- my little finger, I could move it, and then I could move my hand a bit. I still couldn't open my eyes. We were sleeping in a double bed; so I pushed my hand out -- my left hand, and I could feel the warmth of my wife's body. At that, I knew I was back on my bed. In another fifteen or twenty seconds I could, with great effort, open the lids of my eyes, and here came all the familiar objects on the walls, on the bureau; everything returned to consciousness.

Now, I had stepped into a world just as real as this. I am telling you, there are worlds within worlds within worlds, and they are all here -- right here -- just like turning on a radio. You turn it ever so slightly, and you have a new wave length and a new station coming in, bringing in something entirely different. And they are not interfering with eath other! And these worlds are all here now, and they are peopled, just as we are peopling this world; and they are just as real as this world. It's terrestrial, and it doesn't -- you don't have to walk to it. I was on the bed. I seemed to walk into it, -- I would say what? ten feet away; but the same area permeated the bed, and the bed did not obstruct it, and that world into which I stepped did not obstruct the house that I lived in in Beverly Hills. It's all here -- the whole vast world -- worlds within worlds within worlds!

So, I tell you, "facts" are the Flood. That's the Deluge. There was no other kind of flood. We are actually inundated with the "facts of life." And these facts -- we change them every day. Today this is the cause of so-and-so. Tomorrow that's not so; it is another cause we have found, and the next day another cause; but while we haven't found the next cause, we believe that to be the fact, and we worship the facts. So I tell you, <u>all things are in the human imagination</u>.

"Man is all imagination; and God is man, and exists in us and we in Him." [Blake, from "Annotations to Berkeley]

"The Eternal Body of man is the imagination. And that is God Himself." [Blake, from "The Laocoon"]*

There is no other god! It's all your own wonderful <u>human</u> imagination. And the one thing the whole vast world aches for is the awakening of the imagination. And when it comes, it comes with the birth of the promised child which sets a man free from the horrors of this world we call "the world of nature." For <u>Nature is simply that principle on which depends the sameness of forms in transmitted light</u>. And so the thing goes, over and over.

Haven't you observed a year -- that at a certain time of the year -- money is tight? All of a sudden it flows and then at a cettain time of the year it stops. Why? It's a habit. It's a transmitted state. You fix that fact in your mind's eye; and if you got fifty thousand dollars today and say it's the month of December when money is always tight, -- you are going to loan the money out or give it away before December comes by; so when it comes by, you are going to be tight again. It's a peculiar -- I would say "slavery" -- this thing called "Nature," in the sameness of forms in transmitted light.

Now, you can penetrate the fact and break it; and that's what we are here to teach. "I come, not to abolish the law and the prophets," -- I come not to abolish them, -- "but to fulfill them" [Matthew 5:17], -- and to tell you the <u>real Law</u>. It's not washing your hands before meals, although that is a very nice, clean thing to do. It's not giving certain diets, doing this, that and the other. He explains that the entire Law is psychological. He takes one of the Commandments, which is a graphic one, to show you how everything must be interpreted psychologically.

---

* Neville often quotes both these passages from Blake together.

He said, "You have heard it said of old, You shall not commit adultery. But I say unto you, Any man who looks lustfully upon a woman has already committed the act in his heart with her." [Matthew 5:27,28]

Well, what man hasn't? What man has not violated that? So, he tells you the whole thing is a psychological thing. You cannot restrain the impulse. You may restrain it, based upon a thousand little reasons. Maybe you are afraid of the consequences. Maybe you are afraid that some one will find out. Maybe you are afraid of this, that and the other; but the impulse was there, and he tells you the impulse is the act. Well, if the impulse is the act, then creative acts are imaginal, for it was an imaginal act; so I have to observe my imaginal acts, for the imaginal act is a fact. It's going to actually become a fact, and then it will confront me.

There was a lady in San Francisco. She said, "My brother," -- and she said to me, "I think he's innocent, but I do not know the facts of the case; but he was given six months at hard labor. He is in the Army. And I don't think my brother should get six months' hard labor in the Army."

I said, "You want him out?"

She said, "Certainly I do."

I said, "I tell you what. You may try it, so that you may give all praise to yourself and not to me. You do it."

"Well, what must I do?"

"If he was out, would he come home?"

"Oh, yes, he'd comé straight to my place."

"All right. And if he came to your place, what would you do?"

"Well," she said, "I would throw my arms around him and kiss him, feel him."

I said, "All right, do that. When you go home tonight, sit where you would normally sit, and just imagine that your brother is there and that you have thrown your arms around him and you are holding him and hugging him, and kissing him."

The next Sunday morning in my meeting in San Francisco, that woman could rise and tell this story. She said, "I went home, and I imagined I heard the doorbell ring; and the doorbell is downstairs. I have to run down one flight of stairs to answer that door. So, I heard it ring and I ran downstairs, and I flung the doors open, and here stood my brother. I went back upstairs. There was no brother, but I did it so vividly that it was almost like a disappointment that I didn't actually see him standing there, because it seemed so real to me."

Well, a few days later she was sitting upstairs and the doorbell rang. She said, "I almost broke my neck to get downstairs. I knew what was going to happen." As she threw the door open, here was her brother!

She stood up in the audience and told that story to the thousand who were present that Sunday morning. They all saw her. No one, I presume, would go and verify it; I trusted her implicitly. If she lied to me, then it's entirely up to her; but I am convinced the whole thing was true.

I don't check on you. I believe you when you tell me that it happened. But the thing is to practice. We are the operant power. And the Flood is on. Let no one tell you the Flood is over. And the Flood is deeper and deeper, because we are more and more inclined for facts -- the "facts of life." Do you want the facts? Well, you had better make the prison walls all the thicker. But learn how to penetrate the facts.

As you penetrate the facts, you must go to a certain objective beyond the fact. What do you want now? Well then, you go into the state of the wish fulfilled. What is the state? You decide. You determine what you want in this world, and you go right into that state, and then ignore the facts.

Suppose the facts now still deny what you did. It doesn't matter. Let the facts remain; they will dissolve. They will all dissolve because you are going to remain faithful and you will occupy the state. No longer are you going to construct it and not occupy it. You are going to occupy the state. And as you occupy the state, it is going to work.

You can do that with a job. A friend of mine in New York City -- he came from out west. He was an engineer, and he said, "Neville, I want more money and I want more responsibility. I want to work for a certain firm."

I said, "Do you know where they are?

He said, "Yes, on Madison Avenue. They do international work. They build bridges, they build dams; they build things all over the world. And I would like a job that would send me away because I could get three times the salary."

I said, "Well now, go to the place and see where you would sit if you got the job there. Before they send you off, you would work in the home office first, wouldn't you?"

He said, "I think so."

"Well, go up there and just take a good look."

He walked into the place, picked out the desk, picked out the place; and then he assumed, when he got back home, he was seated at that desk, and that was his job, and he named the sum of money, which was a considerable sum of money. He and his wife and daughter used to come to my meetings. Within a month he was in that job, and within two weeks he was on his way to the Near East, building bridges.

Unfortunately in a way, he did not live very long. He was a young man. But in about three years he was gone. He had a heart attack, and he was gone. But he would have gone anyway, whether he was here or

there, for we come on time and we go on time. But at least, before he departed this world, he found the Principle, which he will carry with him into the next world, for there is no "death." He is restored to life in a world just like this, clothed in a body just like this, only young. Young as he was then, he'll be younger. But he has at least the memory of what he did to get what he wanted, and it worked. So, now he goes with the Principle in his mind's eye.

So, when you tell me of your dreams, and that you in your dreams are applying this Principle, like the lady tonight -- she is here. She told me her dream. I asked her to write it out for me. But right in the dream she is actually discussing with others this principle of imagining and how you imagine a certain state and you produce it in this world; and that there is nothing in this world that dies. All things are restored to life, and she is carrying on this conversation in her dream. Well, that's most flattering and very thrilling, when you can carry it beyond into what the world would tell you is a state where you are not in control of vision; that you are simply the slave of vision rather than its master. You don't direct it; you simply follow it. Well, she didn't follow it; she directed vision.

When you get to the point that you can direct in what they call a state called "dream," where you are not supposed to be in control but you are simply the victim of your vision, -- well, she is not the victim of her vision; she actually controlled the vision. So the day will come, -- it's inevitable, -- we all take off the garment. But I tell you that you are going to find yourself completely restored instantly -- not waiting for anything -- instantly restored -- in a terrestrial world with the problems that you have here, but you will know how to solve them. You will solve the problems because you know the Principle.

So, the Flood is on. The whole Bible, from beginning to end, is contemporary. Jesus is not something that died. He is something that lives within man, and he is dwelling in man.

God Himself came, and comes, into human history in the person of Jesus in you -- in me -- in every one in the world. And the day will come, you will know it when you are the Lord Jesus, but asleep to what you are. The day will come, you will be completely awake to the fact that you are the Father, and then you will know.

I have been asked, "Why do you express it all the time?" This is important. It is so important, -- the Father is the most important part of Scripture -- the most important part of Scripture. Oh, I can have all the power in the world and yet not know I am God! I can have a sense of awareness where there is not a thing in the world but myself, and yet not feel that I am God. But when the Father comes and I know that I am the father of that one and only Son of His, then I know I am God! There's no other way to know it.

If I had the power that I could destroy the universe, I still wouldn't know I am God. And if I was completely aware, as I was in 1926 while reading a book, it fell upon my chest, -- it must have been not more than 10:00 o'clock; when I woke next morning, it's 9:00, and I had not turned from left to right in the entire interval, because the book was still on my chest and the light was still on by my bed.

Usually in the course of the night, a man turns often from side to side. How often, I do not know, but they all do. No one goes to bed on his back and remains there for nine unbroken -- or, in this case, almost eleven unbroken hours.

So, I went right down into a deep, deep sleep in a trance; and in that state, I became Infinite Light. There was nothing but light, and I was It. There was no circumference. I was the center of it all, -- no light outside of this Light that I am. No sun, no moon, no stars; but nothing outside of the Being that I am. I was infinite, pulsing Light. But still, I did not bring back the feeling of being God. That evaded me. But when you see His Son, and that Son calls you "Father," then you know; and there is no doubt in your mind as to Who-You-Are. That's why I say this is the most important part of Scripture, and yet it's the one thing that people will question me on: "Why do you emphasize it? Why do you repeat it over and over?" Because it's the one thing in the world that you will -- one day -- experience which will convince you that you are God. Not a thing in the world will convince you outside of that.

But in the meanwhile, we can penetrate the facts. The man imprisoned need not be behind bars. We are imprisoned by the things that we do. All right, we can break them -- break anything in this world. A man can be imprisoned by gluttony. He can break it if he knows what he wants. Maybe he doesn't really want to give it up. If he wants to give it up, let him create within his mind's eye a scene -- a simple scene -- that if he had given it up, a friend or some relative would know. He doesn't brag about it; they simply know, and there is a normal discussion that he has no longing for it any more. He has no desire for it. He didn't take any drugs for it; he didn't do anything to feed it. Just simply -- it wasn't there. That certain taste that we have in this world -- all of a sudden -- you've had it; you are saturated with it, and you don't want it any more. All things are acquired.

Today, I like -- for instance -- a thing called an oyster. I love them, especially those lovely eastern oysters. But the first time I had an oyster, I thought I'd die.

I was a small boy. I must have been about nine or ten, and I went down to the -- it was then called the Virgin Islands -- owned by Denmark; they are now our islands, St. Thomas, St. John and Santa Cruz. And my mother said to me, "Now, Neville, you know, you are going to a strange place, and they speak Danske. You don't understand the language but you'll get by. You are going to a boarding house where there may be twenty or twenty-five boarding. You will all sit at one big table together. Now you are a boy, and you do not know their habits; so watch what the lady does; and whatever she does, you do it."

I sat down at the table, and here was this plate of oysters. I had never seen oysters in my life before, and then all the little things before it. I saw this lady take a little fork from the side; so I picked up my fork, and then she took a little horseradish, she took something else, then a little tabasco and did all these things to it; and then she stuck it into this oyster and dipped it into all that

she had done; she closed her eyes and ate it as though she had honey in her mouth. I expected the same thing; so I did the same thing. And when I got that thing in my mouth, -- Lord! It wouldn't go down, and I couldn't bring it up. I'm not supposed to bring it up, -- Mother told me that. So, here it stuck.

But the funny part about it, I not only had that one; I looked down to find there were five others, and they had to go down. Well, that was my introduction to oysters. But now today I love them. I have acquired the taste for oysters.

The first time I had a drink, I can't tell any one that it was something like honey to me; but I acquired the taste, and today I fairly enjoy a drink. I try not to go beyond a certain point, because I want to keep my faculties alive. But I enjoy a drink.

I've tried and tried and tried to acquire a taste for smoking, but I can't. Therefore I gave that up after I tried it for about six months, and I couldn't do it. I was then only twenty-one or twenty-two, and I couldn't seem to enjoy a cigarette, a cigar or anything. It made me sick. So, I gave it up; I never acquired it.

But all the other things we have acquired. We don't come into the world with these tastes; we acquire these tastes. You can acquire the taste of living in comfort. You can acquire the taste of living as a gentleman, or a lady. Acquire the taste. If you want to actually live like a lady, live like a gentleman, with no pressure to pay the rent, no pressure to do these things, -- all right. Assume that you are that lady, you are that gentleman. Penetrate the facts. The facts tell you that you are not; you don't have it. Penetrate the facts and live in the state as though you had it. And may I tell you from experience? you'll have it. You will actually have it! Don't ask me how. The ways and means are contained within the state that you enter.

So, you enter a state. It contains all that is necessary to externalize that state. So, pick out your state -- a lovely state -- and go right into that state and dwell in it. I call that "occupying the state" and thinking from it instead of thinking of it, just as you now think from your present state with all the facts around you to anchor you into it. Get into another state, all in your imagination, and the facts will appear to anchor you into that state. And the day you tire of it, you can get out of it and go into another state.

You know when you move into a new home or move to a new city, you have to actually adjust yourself to it. Well, you are the Pilgrim passing through unnumbered states. The states remain, but you -- the Pilgrim -- pass through them, like a traveler passing through a city. The city remains, but you -- the traveler -- pass through it. So, you go right into another city. You don't rub out the state. Poverty remains a state when a man who was once poor moves out of it. He moves out of the state of poverty into the state of affluence, but he doesn't destroy the state of poverty. Any one can fall into it.

As Blake said: "I do not consider the just or the unjust to be in a supreme state, but only to be in these states of sleep which the soul may fall into in its deadly dreams of good and evil."[from "A Vision of the Last Judgment"]

---oOo---

THE HIDDEN SECRET OF GOD

12 April 1971

The mysteries of God are mysterious in character, yet they are proclaimed to all who can understand them. Paul, in his letter to the Corinthians -- the First Letter; you read this in the 2d Chapter of First Corinthians. He is telling them a story that their faith may not rest in the wisdom of men, but in the power of God. Now, he speaks of a different wisdom altogether.

He said: "Yet, among the mature, we teach wisdom. It is not a wisdom of this age or of the rulers of this age, for they are doomed to pass away." [First Corinthians2:6] He speaks of an entirely different wisdom that he claims to be the secret -- "the hidden secret of God, which God decreed before the ages for our glorification." [First Corinthians 2:7] Then he said: "For what person knows the thoughts of a man except the spirit of the man which dwells in him? So also, no one comprehends the thoughts of God except the Spirit of God." [First Corinthians 2:11]

Now we are told, after the Resurrection those who were closest to him still did not understand him. For when he appeared, they said, "Lord, will you now, at this time, restore the kingdom to Israel?"

And he said to them, "It is not for you to know times and seasons which the Father has fixed by His own authority. But you wait until you receive the power which will come upon you when the Holy Spirit comes upon you."

That is the power of which I speak, when the Holy Spirit comes upon you. And then, with that power, you will be my witnesses, witnessing in Jerusalem and in all Judea and Samaria to the ends of the earth, but not until it comes upon you; and when it comes upon you, you are told, the Holy Spirit is one's remembrance. "He will bring to your remembrance all the things that I have told you." The whole will come back, and then you will actually reproduce within yourself my story, -- that's what he is telling them.

He now disappears. He has now revealed to them the true Exodus; that the Exodus of the Old Testament was an adumbration -- a foreshadowing. Resurrection followed by the "birth from above" is the true "Exodus" from this world of tears, this world of bondage. So, the Jews celebrate the Exodus, and they are still in bondage; and the Christians celebrated the Resurrection, and they haven't yet been resurrected. That whole thing is a drama.

When the Spirit comes upon you, which is the spirit of power, then "he will bring to your remembrance all that I have told you, which I have received from my Father." So, within the individual upon whom this power comes, which is the Holy Spirit, the whole thing will unfold within him.

They completely misunderstood it, and they thought the restoration of a national theocracy was what was intended with the coming of Messiah. They did not realize that the truest coming of Jesus was the manifest power of the Holy Spirit; that when this power comes, it lifts you up from <u>within</u> yourself, and then <u>you</u> actually are the Being that

the world yesterday celebrated about his Resurrection. You are that One spoken of in Scripture. But you will not know it and be a witness to this until the power comes upon you. And that power is the power of the Holy Spirit. Then the whole thing unfolds within you.

Now, you have heard of the story -- you all know the story. Did you ever dwell upon the character called "Judas"? Today we speak of a man who is a betrayer of a trust, -- he is a "Judas." He simply betrayed the trust -- any kind of a trust. A man just died in New York City in prison who betrayed the trust of the Maffia.* He was one of the leaders in the Maffia, and he gave to the FBI the true name, "Our Thing" -- Cosa Nostra. No one claimed his body. There he was; he died in prison because there was a price on his head -- a fabulous price to kill him. So, he was protected while he was in prison because he had revealed the secret of this thing that wormed its way into society called "Our Thing," where they made billions that you could not put a finger on it; therefore it wasn't taxable. But he betrayed it; so he was a "Judas."

Well, that is not the Judas of Scripture. But who is this Judas? We are told that at the Last Supper he said, "The one to whom I will give the sop, for my time has come," -- everything was done on order in the Gospel of John. He never moved. He resisted all action until the right moment. "My time has not yet come," beginning with the Second Chapter. He said to the brothers in the Seventh Chapter, "My hour has not yet come." He goes through the entire book stating that the time has not yet come; he is following a divine plan.

So here we find predestination in one, and we find free will both joined together in man. He teaches man to exercise free will, and shows them how to change the pattern of life; but he is under compulsion to fulfill the Father's will. Everything must be done on time. So, the moment of betrayal has come.

In the Oriental custom, two would sit on a divan or couch. The honored guest was always the one to whom the host gave the sop. He would take the sop, dip it into the dish, and then hand it to the honored guest. So, "The one to whom I give it, he will betray me." He turns and gives it to Judas, and Judas goes out quickly; and he said to him, "What you have to do, do quickly." It is perfectly told, may I tell you? I know from experience. "What you have to do, do quickly." And Judas goes out. Yet they do not understand who it is going to be who will betray him.

"Lord, is it I?"

"Lord, is it I?"

"Lord, is it I?"

Well, it is obvious the one to whom he gave it. Who, then, is Judas? He betrays the Messianic secret. Now, "No one knows the thoughts of God, but the Spirit of God." Is he not, then, the Spirit of God? If he betrays God, only the Spirit of God could betray God, "for no man knows the thoughts of a man but the spirit of man, which dwells in him, and no one knows or comprehends the thoughts of God but the Spirit of God." Then, is he not the Spirit of God? For, no one can betray me but the spirit of myself!

---

* Joseph M. Valachi died 3 April 1971, at age 67, having disclosed the workings of Cosa Nostra to 1963 Senate.

Now we are told there are two traditions as to his "death" in Scripture. Matthew tells it in the 27th Chapter that he went out and hanged himself. In other words, he committed suicide. Jesus is made to say, "No one takes away my life. I lay it down myself. I have the power to lay it down and the power to take it up again." So, here we find the suicide -- the parallel. But in the Book of Acts, it is said "He swelled up; and swelling up, he burst in the middle. Then all of his bowels came gushing out." [Acts 2:28] They were two entirely different traditions: one given us by Luke, for Luke wrote the Book of Acts; and then we have the one in Matthew.

Now a friend of mine, -- and he is here tonight, -- he said, "This happened to me a year ago. I didn't tell it because I didn't know -- it seemed so strange to me. But this weekend I was reading the 13th Chapter of the Book of John, reading of the Last Supper, reading all about the sop -- reading of these things; and I wondered, 'What nonsense! They saw where he gave the sop -- to whom he gave it. Why ask all these questions? Is it I? Is it I? and then one whispered to ask him who it is.'

"The honored guest could not be across the street; the honored guest would be right next to him -- the one whose head was on his bosom; and he dipped the sop and gave him, and said, 'What you have to do, do quickly.'"

Now he said, "A year ago I had a vision; and in my vision I saw you dead. You were dead. You were dressed in white -- radiant white; and your bowels were completely out. That was your death. Not understanding it, I hesitated to mention it because it struck me at the time that that would be Judas. And so, I saw you dressed in white -- radiant white, and you were dead; and your death was caused by the swelling up and the bursting in your middle, and out came all of your bowels, gushing out."

Here was Neville, and he was dead. He saw the perfect vision. I tell you, when it happens everything in you: "All you behold, though it <u>appears</u> without, it is within, in your own wonderful human imagination, of which this world of mortality is but a shadow." [Blake, from "Jerusalem"]

So, all these characters are within himself! And the nearest to him is the <u>Spirit</u> of himself, which is Judas. The word "Judas" is the same as "Judah," -- the one mentioned in the genealogy. And speak- of the genealogy, "Jacob [was] the father of Judah and his brothers." [Matthew 1:2] It didn't mention the first three brothers. It never mentioned the first three; it jumps over the first three and goes to to the fourth one, Judah. "Judah" means the "hand"; but it's the hand of God, the <u>power</u> of God. It's the creative power of God, the directive power of God that can fulfill His purpose. And <u>His purpose is to give Himself to man</u>.

The story of Jesus is the biography of God. That's God. Now, when that unfolds itself in man, God has succeeded in <u>giving</u> Himself to man. <u>That</u> man then tells it.

So, today here we single out an individual as though this thing happened on earth. It didn't happen on earth. This is God's plan. It is all written in Scripture. When it happens in you, you read Scripture

to find the parallel, but the whole thing is taking place in a supernatural world -- all within you. "He speaks to man through the medium of dreams, but He reveals Himself in vision." It is God unveiling Himself.

So, one who comes into my world, -- and no one comes unless the Father within me calls him, -- he has a vision. He hesitated for quite a while to tell me because of the tradition concerning Judas. He was the one whose bowels, as he swelled up he burst in the middle, and all of his bowels gushed out. He was the one who betrayed the secret, as I betray it every time I take this platform. I am telling you the secret of God every time I take this platform. I am playing the part of Judas every Monday and Friday night. I play it every time I talk to a friend. If they call me on the 'phone, I am betraying the secret. "I have come, not to abolish the law and the prophets, but to fulfill them." So, I tell you the Law. I reinterpret the Law psychologically, and tell you that: "An assumption, though false, if persisted in will harden into fact." [Sir Anthony Eden]

Two thousand years ago you heard that same statement told in this manner: "Whatever you desire, believe that you have received it, and you will." It's the identical thing told in a more modern form -- the same thing. If you dare to assume this, that or the other, and persist in your assumption, it will harden into fact and project itself on the screen of space. That is the Law. It's psychological.

Now the Prophets -- they predicted the sufferings of the coming One, and told of the glory that would be His. First, He wss chosen in Him before the foundation of the world. "Those whom He foreknew, He also predestined to be conformed to the image of His Son; and those whom He predestined, He also called; and those whom He called, He also justified; and those whom He justified, He also glorified."

Well, you can't take these five terms and come to any other conclusion than predestination. That is the Spirit-in-man fulfilling the Will of God, leading that man up to God Himself! For the story of the Gospel is God's biography. When that story unfolds itself in the individual in the first-person-singular and present-tense experience, now it's his biography; and if it's God's biography and it is his experience, then who is he? He is that Power. When that power comes upon him, he is power. And who is the power of God? Jesus Christ. "Christ the power of God and the wisdom of God."

When some one, now, puts his or her hand to the plow and turning back, he unfits himself tor the Kingdom of Heaven; but the One Who called him will not allow him, or allow her, to unfit himself, or herself, for that Kingdom. And so, if he appears to her or to him as sheer power, it is for a purpose.

As we are told, "If one will not believe, having been called and having been spoken to," as told us in the story of Gabriel [Luke 1:18-23]: "And Gabriel came into the presence of Zechariah and told Zechariah that the Lord had sent him," and then told Zechariah of the coming of the birth of John; and he said, "How will I know this? I am an old man, and my wife is advanced in years." And the Angel replied, "I am Gabriel. I stand in the presence of God," -- that is, wherever the messenger is sent, God is with him, fer the Sender and the "sent" are one. And the word "Gabriel" means either the "power" of God or the "man" of God. You can translate it in either way.

So, now you want a sign? "Well, this shall be your sign: you shall be silent and unable to speak until that day when this thing is fulfilled."And when he came out of the Temple, he could not speak; and those who waited on the outside in prayer while he lit the incense on the inside were dumbfounded because they knew something had happened when they saw him. He couldn't speak; he was dumb."

Then, when the child was born, and then on the 8th day, which was the day now to be circumcised, they wanted to know what to name the child; and they thought certainly "Zechariah," after his father. And he made signs, for he could not speak, to bring him a tablet, that he could write; and he wrote on the tablet: "His name is John*." And as he wrote, "His name is John," the whole thing was fulfilled, his mouth was opened, his tongue was loosed, and then he spoke.

That was sheer power. "Christ is the power of God and the wisdom of God." But in this world of ours, when I am put into the place of playing such a part, in His infinite mercy He takes from my conscious, reasoning mind that individual act that I am not left with it; that I will play in the depths of my own being -- I will play anything that my Father, who is one with my Self, commands me to play, that they who would now stray from the path will be brought back into it.

If that little thing was only for one moment that you are dumb, unable to speak, -- and here for one moment there was no speech; but I tell you, this play is the Eternal Play. It didn't close yesterday when the Bowl overflowed and all of a sudden they came out, when they reinterpreted the entire story and called it "positive thinking" or "positive decisions" and all this nonsense. This is the <u>eternal</u> story.

Wait until you receive power from on high, for the power will come and you will be overcome with the Spirit -- the Holy Spirit; and "when the Holy Spirit comes upon you, it will bring to your remembrance all that I have told you." And what have I told you? My life. I have told you exactly what happened to me supernaturally. That will then happen to you individually, and you will know that I told you the truth. That is the <u>eternal</u> story of the Gospel.

So when he said, "Among the mature, I too impart a wisdom; it is not the wisdom of this age or of the rulers of this age, for they are doomed to pass asay. I impart a secret and hidden wisdom of God which God decreed before the ages for our glorification."

That's what he imparted. Then he tells us in that same chapter, the 2d Chapter of First Corinthians, how it's impossible for any person to know a man's thoughts, except the spirit of that man which dwells in him; and therefore no one knows or comprehends the thoughts of God except the Spirit of God.

And so, He sends the Spirit upon you. So the real coming of Jesus -- the return of Jesus, in the truest sense, is simply the manifested power of the Holy Spirit. That's his "coming." He can't come in any other way. He becomes invisible. He departs this world, and then sends the Holy Spirit. Well, the Holy Spirit comes like the wind, may I tell you? -- just like the wind! And when you hear it, it's the most unearthly sound you have ever heard, but it's <u>wind</u>. It possesses you, and then you wake. And you wake to find yourself entombed, and

* John the Baptist

then you come out of that tomb where you have been buried; and then everything -- the entire story now -- unfolds within you, scene after scene without any deviation; and that's the Being that you are. And when it happens and it comes to the very end, you know Who-You-Are. You are God Himself!

You are the Power of God that is Jesus Christ, -- "the power of God and the wisdom of God." And now you know the true Exodus from bondage. What you read about in the Old Testament was only an adumbration -- a foreshadowing; but when it happens to you, this is the true Exodus when you are set free -- set free because you have found the Son. "If the Son sets you free, you are free indeed." And the Son stands before you, and you know exactly who he is, and he knows who you are.

So, don't close the book and wait for a year. "Set your hope fully upon the Grace that is coming to you at the unveiling and the revelation of Christ <u>in</u> you." For that's where He is! He is all buried within you.

In the meanwhile, use the Law psychologically. External observation means nothing. All the outside ceremonies mean nothing -- absolutely nothing. It's all just -- well, that was my command when I was "sent": "Down with the bluebloods!" -- all church protocol. That's what it means. Down with it completely. Pay no attention to it, -- even to the little simple thing, which is a very pleasant thing: When you sit down to dine and some one calls upon you to say grace, say grace. Don't be abusive about it; say it, but you know it means nothing. But do it if you are called upon to do it. We do not have it at home. We sit down and I thoroughly enjoy my meal that my wife prepared; and I thank <u>her</u> for preparing it. But if one calls upon you to do it, do it; but all outside ceremony means absolutely nothing. That was my command when I was "sent": "Down with the bluebloods," -- down with all church protocol.

So, the socalled "kissing of the feet"* that you saw in this picture the other day and the washing of the feet of these twelve elderly men and kissing the feet, -- that's out! It hasn't a thing to do with real, real Christianity.

I tell you what it is from experience. He will wake within you, and then you will know every one of those Disciples -- what aspect of your own being each represents. And that one who was closest to him, the one who was his friend, the one to whom he gave the honored piece, -- that was Judas, the "Hand" of God -- the directive hand that could fulfill his purposed end by <u>betraying</u> the secret, as I do every time I talk to you. I <u>betray</u> the secret of God. I can't betray it if I don't know it. No one can betray what he does not know; and so one must first know it to betray it. But I am betraying it. I am telling you exactly how it happens. It happens in the way that I have told you.

It will come suddenly upon you -- the Holy Spirit. It will come like a storm wind; and when it comes, you will wake to find yourself entombed, and then you will have the innate wisdom, -- for Christ is also the wisdom of God, not only the power of God, -- to move that stone from where it was. That was the "seal." Break it by pushing it from within; and you will come out, and you will find surrounding you the witnesses to the Great Event that God succeeded in His purpose, which

* "The Shoes of the Fisherman" by Morris West

was waking you as God. For this is the "birth" of God, "not born of blood or of the will of the flesh or the will of man, but of God." And you come out; and the sign of your "birth" is present, and here is the sign wrapped -- as you are told -- in swaddling clothes. And you pick it up and in the most endearing manner you say, "How is my sweetheart?" and the whole thing vanishes, including the three witnesses who witnessed the birth.

Then comes the second Great Event, when he stands before you, and you fulfill Scripture, the 89th Psalm: "I have found David, and he has cried unto me, 'Thou art my Father, my God, and the Rock of my Salvation.'" And then he stands before you. And this relationship is forever. It's the returning memory, for you do not have the feeling that it happens now. It's simply that your memory has returned, just as though you had suffered from total amnesia. It's not something that startles you; you have always known he was your "son." That's the feeling that I had. So, all of a sudden, he comes back. What comes back? Well, "the Holy Spirit is upon me." Well, who is the Holy Spirit? He "who brings to your remembrance all that I have told you."

"And did not David, in the spirit, call me 'my Lord'?" Well, when he calls you "my lord," -- which is the name of my Father, for all sons called their father and spoke of their father as "my lord," -- so: "David, in the spirit, called me 'my lord.'" He does it in spirit, not here on earth.

And then comes the grand severance of your body from top to bottom: and your ascent into heaven, separating the event called "Resurrection" from the "Ascension." And you can count them. It's not any forty days. You can count the whole thing up. It's between -- mine was on the 20th of July of '59, and the Ascent took place on the 8th day of April of 1960; and that's when one ascends -- ascends into Heaven. And the whole thing, as you are told, reverberates like thunder.

And then comes the Seal of Approval on the twelve hundred and sixtieth day. And that is the descent of the Holy Spirit in bodily form as a dove. And here he rests upon you. You bring him up, and he is smothering you with kisses when the whole thing fades. And then you come, and you tell it.

And so, the story of Judas, -- when he does betray, he does it quickly, I tell you. You are seated on the floor explaining the Word of God to those who are seated before you, and he is one of them. And suddenly he jumps up, and you know exactly what he is going to do. He is going to tell, -- you don't use the word "betray," -- he is going to tell exactly what he heard you say, you are speaking of the Kingdom of God. And he is going to tell that you are speaking of the Kingdom, and that you are the King; and he is going to tell the authorities concerning what you said. He has to betray the Kingdom, and he goes out and he tells it.

Then comes the "authority" in, and he unveils your arm, and his name who went out is the "Arm of God," the "Hand of God." He unveils it, and you see the relationship between the one who went out and yourself. Now you are completely unveiled when he nails into your shoulder that peg -- that wooden peg and hammers it in, and then takes off the sleeve and takes the arm and it's bare. And then you know the 53d

Chapter of Isaiah: "Who has believed our report, and to whom has the Arm of the Lord been revealed?" And as everything is placed upon that Being, he has then to bear the burden; but he will see the travail of his efforts -- of his labour, and he will rejoice. He will be satisfied when he knows that he got through.

So, you can say to any one, if they see me in any role that seems a harsh role, then know that I consciously am not aware of it while I played that part. I have to play it, for this is a supernatural world of which I speak; it is a supernatural Being of which I speak; it's a supernatural part that I am playing when I play those parts at night. And certain parts, I am relieved of the memory of them, for they have to be done, -- to "jack one up," -- "having put his hand to the plow and turning back, unfits himself for the Kingdom of Heaven." [Luke 9:62]

And what caused him to turn back? Doubt.

They questioned; and so when Zechariah said, "How will I know this? I am an old man, and my wife is advanced in years. How could she conceive and bear a son?" he said, "I stand in the presence of God." In other words, I am speaking for the One who sent me, and He never left me. Therefore he stands with me. Now sheer power is going to make you dumb; and so he said to him: "You will be silent, unable to speak, until that which I have foretold has come to pass, because you did not believe the words that He gave me to speak. I spoke them, but you did not believe my words."

So, you will see me in many roles. Many of you have seen me in different roles. Yet my conscious, reasoning mind has always been removed on my return from certain parts that I had to play, for I am under compulsion to play those parts, after being awakened. And my friend had to see me in that role to know who Judas really is. And I am Judas every time I betray the Messianic secret. And I am the one who told him to do it quickly.

That scene I recall vividly. "What you have to do, do quickly." He certainly did it quickly. There was no time between his departure and the arrival of the authority who came in and severed my sleeve and hammered into my shoulder that wooden peg, on which he then placed the burden.

So, I tell you, this play is an eternal play. It goes on forever and forever and forever; and each one makes his exit -- which is the Exodus -- from this world of tears into a blissful state; but only in that way does he ever make the Exodus. So when they sing the hymns of how they were led out of bondage in Egypt into a world of freedom -- and yet all are still as enslaved as they were thousands of years ago, then what are they commemorating? For when the real leader -- the new Moses -- comes, they would not recognize him.

The new Moses came and was called "Jesus," which means "Jehovah." God Himself came this time in the form of man. And that's the new Moses; and his life is the pattern that man will one day imitate -- actually experience; and therefore, it's his pattern. It is his, and it's the only way you will ever make an exit from this world. "Death" will not take you out of this world. You will "die" and be restored to life just as you are now, in a world just like this. It's terrestrial, and you will still be making your effort as you do it right now.

There is no transforming power whatsoever in the thing called "death." There is no transformation in death. You find yourself the same being. Young, yes; but that's not transformation, -- the same identity. But that of which I speak is a complete transfiguration -- a complete transformation of form. You are no longer this little garment. You are glorified, and you "wear" a glorified Body that doesn't have the needs of this body at all. And wherever you go clothed in that Body, everything is perfect. There is no place you could go. Walk through "hell"; it will become heaven. And some one clothed in <u>these</u> garments [indicating the physical body], walking through heaven, would turn it into "hell."

So, I tell you, you are in for the most glorious thing in the world And what I have told you, I tell you from my own personal experience. I am not theorizing, I am not speculating; I knew that some one had to see me in that role, and he had this vision a year ago; but because of custom and his association with the idea of Judas as the one whose bowels -- first of all, he swelled up, and swelling up he burst in the middle, and all of his bowels came gushing out.

And loving me as he does, and believing me as he does, he didn't know how to associate that with the one that he so loves and trusts to tell the truth. Well, I can tell you, they are the same being, for he is the spirit of the one -- the honored guest to whom he gave the sop. That is the honored position, not around a table as we have it here in da Vinci's picture. There was no table, not in the Oriental world. You sat on a divan -- not more than two at any one moment; and divans were around. And the host, if he ever dipped it, would take a piece of meat and dip it; and the one to whom he gave the meat or piece of bread -- that was the sop -- the one to whom he gave it, that was the honored guest. As we today, sitting around the table, we seat the honored guest to our right; and here that is the honored position. But there, the one whose head was on his breast, -- and he just simply said, "Who is it?" Who is nearest to you but your spirit? "So, no one knows or comprehends the thoughts of God but the Spirit of God."

So, if God was ever betrayed, He could only be betrayed by the Spirit of God. It had to be revealed. It could not be discovered by any philosophical reasoning. No man in this world, as you are told in Scripture, -- "Man could not find God." All the wisdom of man could not find God. God had to reveal Himself, and the revealing is the betrayal of God. He betrays Himself by unveiling Himself to man. And this is the story as it is written and told us in Scripture.

You set your hope fully upon that moment in time when it comes to you. It is called "Grace" in Scripture. "Set your hope fully upon the Grace that is coming to you at the revelation of Jesus Christ." Well, "Grace" is simply an unearned, unmerited gift of God to man; and that gift is God Himself. So you are raised from the level of being a Son to the level of being the Father.

---oOo---

THE IDENTICAL HARVEST

I am quite sure you are going to find this an interesting series. Tonight it is "The Law of the Identical Harvest." In the very beginning, God established the Law of the Identical Harvest.

"And God said, Let the earth put forth vegetation: Plants bearing seed and fruit trees bearing fruit in which is their seed, each according to its kind; and it was so." (Genesis 1:24)

Now we are warned: "Do not be deceived, for God is not mocked. As a man sows, so shall he reap." (Galatians 6:7)

So, do not try for one moment to deceive yourself. All that is taking place in <u>your</u> world, you planted. There is only one Planter in the world, and the Planter is God; but man looks for God outside of himself; and we are warned that He is within us.

We are told to examine ourselves. "Test yourselves. Do you not realize that Jesus Christ is in you? unless, of course, you fail to meet the test." (II Corinthians 13:5, Rev. Standard Ver)

So, within us is the Lord Jesus Christ! And we are told: "By him all things were made, and without Him was not anything made that was made." (John 1:3)

Now, <u>where</u> is He? <u>Who</u> is He? If He is in me and He is the cause of the phenomena of my life and everyone's life, then <u>where</u> is He? I should find Him. It's the most important search in the world, -- and I have found Him! Christ-in-you is your own wonderful human imagination. <u>That</u> is the Lord! Your every imaginal act is the planting of a seed, and the harvest is nothing more than the multiplication of the identical seed. You cannot change it.

How do I plant the seed? Well, I could plant it unwittingly, and most of us do. I read the morning's paper, and I react emotionally. At that moment, I planted a seed! You tell me a story, and I react emotionally. At that very moment I've planted a seed, and I am going to reap it -- the identical harvest.

Most of us do not remember. We do not remember the moment when we planted the seed; but every natural effect has a spiritual cause, and not a natural. A "natural" cause only <u>seems</u>; it is a delusion of the withering vegetable memory. We cannot quite relate the harvest to anything that we've done.

Let me now tell you just a simple little story. On March the 7th of this year, the Los Angeles Times printed a little story about a lost church organ. The minister called in the detectives and announced that the church organ was stolen. He gave a description of the organ, to the best of his ability. They found what they thought to be the organ that was lost, but all identification marks were removed. The serial number and everything about identifying it for ownership had been taken from the organ. The minister said to the detectives, "Look into the back of the

organ and see if you find a paperclip with a little piece of paper clipped to it and this number written on the paper." The detective said "Why?" and the minister said, "I placed it there." He said, "Why?" He said, "Just in case."

Now, he is preaching the story of Christ. "Just in case -- " That is when he planted loss: "Just in case." To tell him that he was the source of the loss of that organ, he would strike you if he was bigger. Really, he <u>was</u> the cause of that loss, but you couldn't tell him that. Yet he will repeat from the pulpit: "Be not deceived, for God is not mocked." He will even quote Job: "My fears have come upon me." (Job 4:14) For my imaginal acts, whether they be in love or in fear, they are seeds, and I must reap them.

I will give you one that is very personal. When I planted it, I do not know, but I <u>had</u> to have planted it. And I will show you that, even though you plant unlovely things unwittingly, you need not be the victim. You can revise it, and change it, even though you are confronted with a seemingly insoluble problem.

When I left here last year, in the month of July, I checked my two suitcases at the airport. When I arrived in Los Angeles, one was missing. The contents I could not replace for $1500. They were all the lovely dresses that my wife has, and all her dresses are made by a certain couturier in Beverly Hills, and not one is under $195. She has made these dresses over the years for her. They were not new, but I couldn't replace them -- any <u>one</u> -- under $195, -- plus other things in that suitcase. My suits were in another suitcase, perfectly all right. I recorded the loss. They said, "When we find it, if we find it, we will send it right over to you, Mr. Goddard."

After five days and not a word, we called; and they said, "It is lost. We've made every effort, and it cannot be found. Put in a claim and send it off to San Diego, the headquarters for the PSA office." My wife did the legitimate thing in the world of Caesar. She itemized the contents to the best of her ability and what it would take to replace the items in that suitcase.

That morning about 2:00 o'clock I awoke and said, "Now, look here. I teach this principle; and, so, I have brought about a loss in my own world. I will have none of it! I teach Revision. I heard what the man said over the telephone: 'The thing is lost. They cannot find it; we have looked high and low.'"

Then you read in the papers that hundreds of millions of dollars are stolen every year at our airports, depots, and the wharves across the country; and it's an inside job, as it were. So, at 2:00 o'clock in the morning I took in my hands my suitcase. I felt the weight of it; I could <u>feel</u> the weight. I could see in my mind's eye the grey bag with the black leather. I could actually <u>feel</u> it, and I felt it with the sense of relief, for of all the pleasures in the world, <u>relief</u> is the most keenly felt.

When you are expecting some one, and they are late -- some one you truly love, and they are late, and it gets later and later

and you get anxious, and then you hear the familiar voice; you know the relief that comes? Well, now, that's what you do when you feel that relief. And, then, I dropped it and got up and went into my living room and simply read my Bible.

It was early. We have a lovely apartment, and it was quiet. We have no neighbors. I turned on the lights and read my Bible. The next day, no report. The following day I received a letter postmarked San Francisco; a strange, peculiar hand printing my name: Neville Goddard. The address was correct. When I opened the letter, there was the little note in the same peculiar printing: "Your suitcase is in Box 524. Sorry. The Phantom," and enclosed a key. So, I called the security guards at the Los Angeles airport, and I told them the contents of the letter. I said, "I have the key."

"Well, we'll investigate immediately," which they did. They called back within a matter of five or ten minutes to tell me that there is no such box in Los Angeles. I reminded them that the letter came from San Francisco; so, he said, "All right, I'll call you back." He called San Francisco, and the security guards got the local police, and they opened 524, and there was my suitcase. They opened it up in the presence of the policemen, and the whole thing was ransacked -- completely ransacked, utterly turned inside out. They sealed it and flew it down, and asked me to come over with my wife; and in the presence of the security guards in L.A. they would open my suitcase in my presence, which they did.

Not a handkerchief was missing! Everything was turned inside out. The man was most apologetic, and he said, "Mr. Goddard, I am awfully sorry. We are sorry for the Company. These things happen. We do not know how they happen, but they happen. May we clean the things for you?"

I said, "No; that is something that my wife and I do every year. We travel for more than two weeks. Everything we wear is drycleaned. So, it is a little problem of ours, and we've always done it."

Then he gave me his personal card and said, "The next time you and Mrs. Goddard travel on PSA, you are our guests." I took the card and gave it to my wife; and now we are here and going back as the guests of PSA. But we did not lose one handkerchief -- not a thing; but it was a complete mess. What they were looking for, I do not know; but they found nothing there. However, that's done.

My friend Freedom Barry -- you all know Freedom.* About three months ago Freedom called me. He was distressed; he was in a panic. He said, "Neville, my most precious possession is my grand piano. I can't replace it for $4,000. It's only insured for two. Well, it needed certain repairs; so I sent it back to the factory for the repairs. When it was done, they called me and told me they would not deliver it until I came to the factory and tried it and saw the work done, and then agreed to the work. It was a $400 job."

---

* Discussed in somewhat more detail in the Los Angeles lecture "All-Powerful Human Words," dated 5 June 1970.

So, he made the trip to the factory, tested the piano, approved it; and they said they would send it off, and the date given was a Tuesday for delivery. He remained in all day on Tuesday, but no piano. He remained in on Wednesday, and no piano. On Thursday he called, and they said, "We were waiting for a full load. That's why we didn't get it off on time; but it is off now. But, unfortunately, we can't find either the truck or the driver. They have both disappeared."

At that point Freedom panicked. He said, "You know, I am so close to the picture, I can't do a thing. Were it another person, I could do it. But I can't do it for myself, and the one person in this world I can turn to in confidence happens to be you. Will you aid me in bringing back my piano?"

I thanked him for the confidence he had in me; and then, as I hung up the telephone, I went into my bedroom, and proceeded to put myself into the mood of hearing his voice -- I had just heard it -- telling me that he has the piano. That night a lovely piano concerto was on. Every night between 8:00 and 10:00 we have a station called KFAC, and they play two to three hours of lovely classical music. So, this night in particular they were playing beautiful piano concertos. So, I imagined it was Freedom. I sat there entranced with the beauty of this music, and I assumed it was Freedom playing; and then I turned it off just as it came to the end, so I would not hear who played it. I assumed it was Freedom. Then in my imagination I put my hands upon his shoulders and thanked him for the joy that he gave me and felt completely relieved in what I had done.

Two days later he 'phoned to say they had found the man. At first he would not reveal what he had done with the truck or its contents, but eventually he confessed, and they got the piano. So the piano is back in Freedom's house. All it needed was a tuning because of the long ride and the extreme heat through the day and the cold at night. Now he has his lovely piano, and he treasures that piano more today than he did prior to the loss of the piano. It's like a lost son coming home.

So, here we have a law. It's a principle; and morning, noon and night, you and I are operating this principle; and we can't stop it. If the world seems confused today, it's confused because <u>we</u>, the operant power, made it what it is. There is no power <u>outside</u> of man doing anything. Why? Because God became man, that man may become God! He actually <u>became</u> as I am, that I may be as He is! He's not <u>pretending</u> that He's Neville; He actually <u>became</u> Neville. He's not <u>pretending</u> that He is you; He actually <u>became</u> <u>you</u>. And in you, He is your own wonderful human imagination, and one day you will know it. You will know it beyond all doubts in the world. When He completely awakens within you and His Son calls you "Father," then you will know it. But until His Son calls you "Father," and you know that relationship, try it. Test yourself to see whether you are holding to the faith. What faith? People say, "The Christian faith." Well, what is the Christian faith? "I believe in the Lord Jesus Christ." Well, do you believe that He is <u>in</u> you? "No." Well, then, you don't believe in the Lord Jesus Christ! "Do you not realize that the Lord Jesus Christ is in you, and that there is no other lord?" So, as

Blake said: "Babel mocks, saying there is no God or Son of God;
That Thou, O Human Imagination, O Divine Body of the Lord Jesus
Christ art all
A delusion; but I know Thee, O Lord, when Thou arisest upon
My weary eyes, even in this dungeon and this iron mill. . . .
For Thou also sufferest with me, although I behold Thee not. . .
. . . . . And the Divine Voice answers:
. . . . . Fear not! Lo, I am with you always.
Only believe in me, that I have power to raise from death
Thy Brother who sleepeth in Albion." (From "Jerusalem")

That, I know from experience He can raise from death the One who sleeps in Universal Man, called Albion. One day you will experience it. You will actually experience the story of the Lord Jesus Christ! And when you experience it, you <u>are</u> the Lord Jesus Christ! You'll experience it in a first-person, singular, present-tense experience; and His Son calls you, "Father."

You say, "What! Jesus has a son?" "He <u>is</u> a son," the world will say. The world does not understand the mystery of the Lord Jesus Christ. He <u>is</u> the Father.

"Have I been so long with you, and yet you do not know me, Philip? He who has seen me has seen the Father. How, then, can you call me and ask me to tell you about the Father? I've been so long with you, and yet you do not know me."* "I and the Father are one." (John 10:30)

And then you will say, "But did he not also say, 'The Father is greater than I'?" **Yes; but the Lord is not inferior as to His Essential Being; only as to the <u>office</u>, as the one that He sent. But he tells us the Sender and the Sent are one. So, when you see me, you see Him who sent me; but in the office of the Sent, I am inferior as to my Essential Bding, the Sender who sent me.

And, so, he said his law holds good forever and forever. Well, what is his law? <u>Whatever you desire, believe that you have received it, and you will</u>. That's the law. Whoever believes that what he says will come to pass, it shall be done for him.

Can you believe that? Can you actually believe that you can put your hand upon a friend and tell the friend you've never seen him look better? or hear him say he's never felt better? Can you put your hand into his hand and congratulate him on his good fortune and have him tell you he's never had more?

Here is a simple story. A lady called me about eight months ago, all excited. She said, "Neville, will you hear for me that I have ten million dollars? I will give you one million if you will hear for me that I have ten million. Well, I have known this lady over the years. In fact, I gave her away to her husband. She had no father, and she said, "Will you give me away?" I said, "Willingly, gladly."

During the reception a lady came up to me and said to me, "Now, tell me, who are you?" I said, "I'm the bride's father." She said, "<u>You</u> are the bride's father?" I said, "Yes." She said, "<u>I</u> paid for the service, but I saw <u>you</u> give her away. But, tell me now, who are you?." I said, "I am the bride's father."

---

* John 14:9
** John 14:28

"Well," she said, "it so happens that I am the bride's sister!" What could you do? She was the bride's sister. But I did not know she had a sister.

However, she called and asked me to hear she had ten million dollars. About, I would say, two months ago she called up. She could hardly speak, with the excitement. She said, "You know, my brother -- " and this seems an incredible story -- "received from this lady -- a very, very elderly lady, the entire estate; and the estate is in excess of one hundred million dollars."

Well, I didn't ask her to hold her breath until an estate of that size was settled. The chances are she'll be gone, and others will follow her. In an estate of that enormous amount, you will find all sorts of people claiming they are the mother, or her brother, or this, that, and the other. So, I didn't say one word to her to in any way disillusion her. She was in the mood -- a mood of enormous wealth; and she walked in that state, waiting for the brother to have the estate settled. Undoubtedly he promised her ten million of the hundred million, for he knew the value of the estate. But forget that part of it, -- she was in the mood of wealth.

She called me one month ago, and this is her story; and this is, now, factual. She does not have to wait for this estate. She said, "You know, these two elderly ladies came into the meeting." Her husband has a little church -- not much bigger than this room, and these two elderly ladies in pants -- not well dressed at all, -- you wouldn't think that they could contribute a dime to the support of the little church. They said to her one day, " Do you have a mortgage on this place?" She confessed, "Yes, we have a mortgage." "How much?" She told them, and they said, "All right, we will take care of it."

They paid off the mortgage on the house and the church one hundred per cent, bought her a new car and gave her the pink slip, and set up a trust fund for one thousand dollars a month for the rest of her earthly days. You see, she was in the mood. She was in the mood of fantastic wealth. Whether that enormous estate is ever settled or not, or whether it is true or not, at least she was in the state that called in her, by that imaginal act, the same identical harvest.

If you would really believe in the Lord Jesus Christ, and pinpoint Him as your own wonderful human imagination, -- there is no other lord. He literally became as you are, that you may be as He is! The Incarnation took place at Calvary, not at Bethlehem. When God became man, that's Calvary. That is the Incarnation, and He is not pretending. He had to completely empty Himself of all wisdom and all knowledge, and all power to become us! At Bethlehem, we become as He is. That's the mystery.

And here tonight, if you know who He is and you trust Him one hundred per cent, you can turn to Him, for, "All things are possible to God," -- all things. There is no restriction placed upon the power of God, if you know who He is. But if you have

some little reservation, -- you will do this, but, -- well, then, don't call. If you will say simply, "Well, I will ask three or four people, in case one fails," you don't know Christ.

If Freedom had called me and then, as he hung up, called a second or a third or a fourth person, he would have no confidence in my teaching -- none whatsoever. But I know Freedom, or I would never have told him to come to this City and teach. But I felt in Freedom the man I wanted him to be. And Freedom came here, and he taught; and he is a wonderful teacher. He doesn't teach the Promise because he hasn't had the Promise. He has had the Law, and he knows the Law. Well, when you are so very close to it, you find it difficult to operate.

Well, here is a hand. If the back of this hand began to itch, it can't reach itself; but what's wrong with this (using the other hand to scratch)? Can't this come to its assistance and scratch it? There's only one body. We are told: "There is only one body, one spirit, one Lord, . . . one God and Father of all." (Ephesians 4:4-6)

So, as one Body, he turns to an aspect of himself, which is the one body; and he turned to the aspect of his Body in whom he had confidence, and he called me. Well, at that moment I heard him, and then dropped it. You don't do it day after day; you simply do it, and it's done! There's always an interval of time between a seed that is planted and the harvesting of that seed; so just drop it. You don't pick it up every day to see if it's really growing. You leave it, and the thing germinates, and then it comes into fruition in its own due time.

Unfortunately, we are not aware of the moment of the planting of the seed; and when the harvest appears, we deny our own harvest. We can't believe for one moment that we did it.

Recently I read an interview with Mrs. Martin Luther King, the widow of the great evangelist, and she said the day that the late President Kennedy was assassinated, "My husband turned to me and said, 'That is the way I am going to die. I, too, will be assassinated.'" He was a powerfully emotional being; he identified himself with that martyrdom. Whether he wanted to be a martyr for his own cause or not, I do not know. But her own words: "My husband said to me when he heard of the story of the assassination of Kennedy, 'That's the way I am going to be killed. I am going out just like that.'" Now, you tell that man that he did it, and the one who now serves 99 years was only the means by which his will was externalized, he would not believe it. There's always somebody ready, waiting to aid the externalization of my will; and my will is a simple imaginal act, -- that's all. And, then, you, if you can be used -- if you are not in that state that you can be used, you will not be used against your will. But there are those who are falling into all kinds of states in this world. There are those who feel at home being a thief! Well, if I feel that I have lost something, the states occupied by men who believe themselves to be thieves -- they will fulfill my will for me. If I feel that I am secure, there are those in the world who will play their part and aid the birth of my feeling that I am secure. It's entirely up to us. What are we doing?

Well, you cannot change this eternal Law of the Identical Harvest. You will find it in the very first chapter of the Book of Genesis, -- the first chapter, 11th verse: "And God said, Let the earth put forth vegetation, plants bearing seed, and fruit trees bearing fruit in which is their seed, each according to its kind. . . And so it was." And not a thing has happened in the world to change that. It's the same wonderful law.

So, whatever we are today, we are by reason of the fact that we are the Sower. People love to sow. But the comforting thing is this: that the Word of God has been sown, and no one can change it. And where is it sown? It's sown in you. And the Word cannot return void, but must accomplish that which He purposed. For, in every child born of woman the Word of God has been planted, and that Word, in the fulness of time, will erupt; and the story of God will unfold in the man in whom He has planted it. Then that man will know he is the Lord Jesus Christ. That's the most glorious thing in the world! If you suffer now because of your strange planting, all well and good; but bear in mind: the Word of God has been planted, and you cannot fail.

Not one child born of woman in this world can fail to one day realize that he is God the Father. If one failed, the whole thing would fail. Not one can fail, -- no, not even a Hitler, not even a Stalin; for behind the mask called a Stalin and the mask called Hitler, there is that Word of God that is perfect, and it will grow. And, one day, it will erupt. They have gone from this world only to our physical senses, but they haven't really gone. They are in a world just like this, terrestrial, in a body that is new -- unaccountably new, but a new body, in an environment best suited for the work yet to be done in them, for: "He who began a good work in you will bring it to completion at the revelation of Jesus Christ." So, the whole thing is the process of the unfolding of the Word in man. The day will come, and it comes with shocking suddenness.

Next Monday (July 20th) will be my eleventh birthday of my "birth from above." Eleven years ago the 20th of July, I was "born from above" in this City in the Sir Francis Drake Hotel. It's true! The story is perfectly true as you read it in the Gospel concerning Jesus christ.

He is buried in the holy sepulchre, which is the skull of man. One day man awakes within his skull to find himself completely sealed, and he knows it's a sepulchre. There he is, completely sealed! But he is the Wisdom of God and the Power of God, as Christ is defined in the story of the Bible. Because you are the Power of God, you have the power to come out; and because you are the wisdom of God, you have the wisdom to know what to do. And you do come out -- out of the tomb of your own skull! And all the imagery of Scripture surrounds you: the babe, the witnesses, -- everything; and there you are -- "born from above"!

And you are told: "You must be born from above; for unless you are born from above, you cannot enter the Kingdom of Heaven," which means the New Age. But while you are here in this age, if you are not "born from above" before the socalled "death"

takes place, -- "death" is only the passing through a door, but you do not die. Nothing dies! You pass through the door. Those who remain cannot see you beyond the door, but you aren't dead; you are just as alive as you are here: in a body like this, only it's young; not a babe, -- young, about 20 years of age, in an environment best suited for the work that you must still do. And, then, one day you are "born from above"; and from then on, you enter an entirely different world -- a New Age.

It's not an area; it's a body. And wherever you are, clothed in that body, everything is perfect. Nothing can remain imperfect in your presence, wherever you are! So, the Kingdom of Heaven is not an area. It's not a realm. It is a body! Wherever you are, nothing remains dead. Everything is made alive and perfect. Trees that are long dead and turned to stone burst into flower as you walk by. Things that are completely wrong are perfect as you walk by! Seeds that are not growing spring when you go by. It's a body.

So, the Kingdom of Heaven is a body! It's the Perfect Body. It is the body of the Risen Lord within you, which is the Lord Jesus Christ. So, nothing can remain imperfect when you are "born from above."

But tonight, in the practical world in which we live here, which will still be with you when you go through the gate called "death," -- it will be the practical world, -- you will find this Principle still operating. Everyone who is not "born from above" will still be looking for this principle to find out how to make things come into his world that he wants. It's a simple, simple principle.

You start knowing that your own wonderful human imagination is God. That's the Lord Jesus Christ. Though I do not now know from actual experience, I will believe it, and then put Him to the test. I will test Him; and then you take a goal in life for yourself or for a friend; and then persuade yourself that things are as you would like them to be. When you are self-persuaded that they are, you do nothing. The whole vast world aids in the birth of that assumption. All you need do is assume that things are as you want them to be, and in that state let it go; and all things move to aid the birth of your assumption. There's no need to go to any one.

First of all, the whole vast world is yourself "pushed out" anyway. There's no need to get even. Just go "about your Father's business" -- just forget it, doing good. You won't grow weary in the doing of good, for in due season you will reap if you do not grow weary

So, even though you feel you have been wronged, forget it. When I put my mind on the one who did it, or who I thought did it, -- who signs himself "The Phantom," I would still be looking for my suitcase. But I completely forgot that; and when Caesar called, I turned to the Only One Who Never Fails, and that is one's own imagination.

You see, we exist in physical bodies, but we live in imagination. You can't get away from it. That is your immortal body. So, you live in imagination; you only exist in physical bodies. And these bodies will turn to dust, but they will be restored quickly -- instantaneously, may I tell yoy? The world will say, "How do you know?"

Well, I know. I know from experience; I'm not speculating. I see my friends -- those who have gone, and they are in a world just like this. I meet them. They were not "born from above" while they were here; and they are not yet "born from above," now that they are there. And, so, I meet them, and I discuss with them and teach them this principle. But I cannot beyond this, for then I will not be functioning in that sphere.

Having gone through the four dramatic scenes as discussed in Scripture, I've reached the end of the drama. But only now, while I am still anchored to this body, can I meet them at night when I put this thing (indicating the physical body) down and go to sleep. I meet my father, my mother, my brothers; and I instruct them concerning this principle. Then they are instructing themselves; and I hope here in the world you, too, will become teachers and teach, even though the body sleeps on the bed.

For, what else should one learn? If you know there is a principle by which you can be what you want to be in this world, then what else is important? And you simply lead a nice, wonderful, free life, hurting no one, and just simply doing what you consider the good as you understand it, -- when you take it to heart and do not turn back.

Test yourself every day to see whether you are holding to the faith, and the faith is not: Do I believe in the Protestant faith or the Catholic faith or the Lutheran faith or the Jewish faith. No, -- do you believe in God? For God is in you. His name is in you, and He and His name are one, and His name is: "I AM." That's God.

So, when you say, "I am Mary," all right, you have put something on it. If you say, "I am Larry," you've put something on it. But His name is "I AM." Well, you can put: "I am wealthy," "I am secure," "I am wanted," "I am wealthy," "I am happy." You can put these attributes on it, and walk in the state of consciousness that you are actually this living state that "I am happy"; and in a way that you do not even know, you'll be happy. You will be happy here while you seemingly are awake and you are happy there while you seemingly are asleep.

The day that you really awake, -- what a shock! Because if you tell the whole vast world that they are sound asleep, they won't believe it. If I tell the whole vast world tonight, "You are sound, sound asleep, and the Dreamer in you is dreaming the dream, and the Dreamer is God," they would think I'm insane. I would have told any one who told me that, that they were insane too, until the day it happened to me. And when I, the Dreamer, awoke within my skull, I wondered, Who put me here? How long have I been here? And, here, all along, I had been dreaming, and the

dream seemed so objectively real -- so altogether real -- that I didn't realize it was all a dream, and that I find myself was the dreamer of the dream; and the whole vast world is simply playing the part they must play because of the nature of the dream that I was dreaming. Then I woke within myself to find who the Dreamer was. And the Dreamer was the Lord Jesus Christ!

We are told in Scripture to "leave everything and cleave to your wife until you become one"; and man things it means the woman that you marry. No. This is my emanation. This is "my wife." I must cleave to it until finally the Dreamer and the thing it's dreaming become one. But the Dreamer is the Lord Jesus Christ.

So, wherever there are two, you are one; and you can share what you've done as experience with others, but you don't go around talking about it, because if any one ever says to you: "Look, here He is," or "Look, there He is," don't believe it, for you will never really know Jesus Christ until He looks just like you. When you see Him, He's just like you, I tell you.

We are told, He is the Rock. "But of the Rock who begot you, you are unmindful and forgot the God who gave you birth." (Deuteronomy 32:18) And they ran from the supernatural rock, and the rock was Christ.

I tell you, that if the Rock of Christ is in you, -- and I know that it is, -- then the Rock is in you. And one day you will see that within that Rock there is a man; and when you see it, you will say, "Why, it is I!" You will actually see Him, and you will say, "Why it is I!"

The Rock became fragmented, and that Rock drew together all its different fragments and formed itself into the Human Form. And one day you will see it. It's a human form that is seated before you. As you look at it, it glows; it's alive, but with a face that you've never seen such a beautiful face like it before. You have never seen such strength of character with a face of majesty. You name it, -- the face has it in perfection. That is your face! It is you! And, then, the whole thing glows like the sun, and then explodes. That's the Man-in-you. And the man is the Lord Jesus Christ.

So, we're told in Scripture, if any man should say to you, "Lo, here is Christ," or "Lo, there he is," don't believe him. Why? Because when He appears, we will know Him. Why? Because He will be like you, -- just like you; your face, beautiful as it is, raised to the N^{th} degree of perfection, -- no blemish, and what character! You've never seen such strength of character as you will see on the face that is yours. You've never seen such majesty as you will see on the face that is yours, -- such beauty as on that face that is your face.

So, the Rock as told you in the 32d Chapter of Deuteronomy, is literally true. Sitting one day in the silence, contemplating nothing in particular, suddenly a rock of lovely quartz that size (indicating) came before me. I simply looked at it, not expecting anything; and suddenly it became fragmented -- broken into

numberless pieces, and then, like some magnet, drew all the pieces together into a man seated in the lotus posture. I looked at him, and suddenly I'm looking at myself; and then I realize: This thing is alive, and something I could not in eternity ever hope to be -- the beauty, the majesty, -- and I'm looking at myself! And then it began to glow, and it glows and it glows like the sun; and then it explodes, and you see the rock.

You might be familiar with that lovely poem of Robert Graves:

> Hold fast with both hands
> To that One Love which alone,
> As you search the earth, restores
> Fragmentation into True Being.

"That One Love which alone restores fragmentation into True Being." Yes, that Rock was fragmented; and every part of the world is but yourself fragmented; and when you reach the end, you will bring it all back into the One Being that became fragmented. And it's your being -- the Only Being.

Now, let us go into the Silence.

---oOo---

The Man Within

Wednesday, 24 July 1968
Marines' Memorial Club
San Francisco, California

-- by Neville

---oOo---

Tonight's subject is: The Man Within. This "Man Within" is Jesus Christ, the image of God, called in Scripture, "The Son of God." Now, unless this Christ in us is raised to ever higher and higher levels, then God cannot fulfill His purpose.

Now, listen to these words carefully, from "A Little Boy Lost" by William Blake. He said:

Nought loves another as itself,
Nor venerates another so,
Nor is it possible to Thought
A greater than itself to know

And Father, how can I love you
Or any of my brothers more?
I love you like the little bird
That picks up crumbs around the door.

If God wants me to know Him as He is, He will have to raise me to the level of His own being. I must become God to know God. If He would have me to venerate Him, He has to raise me to the level of Himself. If He would have me love Him, then He would have to bring me up to the level of God, -- and we are told: God is Love. So, I could not possibly know God, love God, venerate God unless I <u>am</u> God. If He leaves me as I am, "like the little bird around the door," that's the only love I can show for God. That's the only respect I can have for Him.

So, there's a man <u>in</u> man that is God, and that one has to be raised to the level of God, for God becomes man, that man may become God.

Now, here we are told we are destined in love to be His sons through Jesus Christ, according to the purpose of His will. So the office of Christ, in the Gospel, is that men may become the sons of God through grace, by union with Him who is the Son of God by nature. This is spoken of in Scripture as rebirth, -- not reincarnation, rebirth -- a higher level and a still higher level.

We have the discussion taking place in the Third Chapter of the Book of John. It's introduced out of the nowhere. Nothing leads up to it. He suddenly turns to a member of the Sanhedrin, the highest body in the Hebrew world, and he said to him, "You must be born again." The word translated " again" or "anew" mean literally "from above." It's An-o-ther, the Greek word an-o-ther. You must be born from above. Unless you are born from above, you cannot enter the Kingdom of God (John 3:3); and he heard it wondered, How can I, a man -- an old man, once more re-enter my mother's womb and be born again? And he said, "You a master of Israel, and yet you do not know that unless you are born from above, you cannot see the Kingdom of God?"

It was not explained, and when you hear it, -- and I have heard ministers and priests and rabbis discuss it, and they say, "Well, you mean, it's a change of attitude"--a change of this -- a change of that. May I tell you? It is literally true! You are born from above.

I speak from experience. I am not speculating; I am not theorizing. I had no idea this thing was so literally true, that man contains within himself this seed that is Christ. He is called the Word of God, and the Word is called the "seed." There are three stages in the history of a seed: there is the sowing, there is the dying, and then there is the quickening.

The seed is sown upon man. Man hears it with faith, and then it's planted -- it's sown. Man goes through the fires of hell in this world here; and that is the dying. A seed must fall into the ground and <u>die</u> before it is made alive. If it does not die, it remains alone; but if it dies, it brings forth much. This is the great mystery of life through death.

So, the seed falls; it's sown. Then it dies, and then it's raised; it's quickened. And this is the seed called the Word of God that is Jesus Christ. It's actually <u>in</u> man.

So, you've heard the story of God; you've heard the story of the Gospe You either accept or you reject, but unnumbered chances will be given you to hear it an to accept it because you must accept it eventually, that God's purpose be ful-

filled. So, every one will one day completely accept it; and the acceptance will then, in him, prove that he can be raised from the level where he accepted it up to the level where the seed will take him, which is God Himself. So, God becomes man, that man may become God.

Now, here I have told it in my own way. Every one will tell it as he himself experiences it. With different people it appears differently, as everything else does in this world. Now, here is one from the south, in L.A., -- how it came in his case. I'm very eager to get every one to share with me their visions and their dreams, because God speaks to man through the medium of the dream, and unveils Himself through the medium of a vision.

One finds himself at the base of a great tree, and then a winding road leading up; and here, at the top of this winding road is an enormous dog, and the dog is barking at him, but he knows the dog can't injure him and will not, because he is held by his friend. The "friend" has no outline of a man, but there's a radiant light -- a fiery light, and he <u>knows</u> it's his friend in the vision. The man takes the dog on the leash and brings him down and passes this man who is at the base of the tree. When he gets beyond, he looses the dog, but he himself returns to the man at the base of the tree and fuses with him. This radiant fiery being enters him and becomes him; and then <u>he</u>, still not quite sure of the dog, moves like lightning up this winding pathway; and when he arrives at the very top, he says, "At last I'm in the top room." The dog comes up and licks his face, and then he wakes.

This is also told us by a great poet, Francis Thompson, called "The Hound of Heaven."

I chased him down the nights and down the years,
Down through the arches of the years
Through the labyrinthine ways of my own mind.

and he paints this fantastic picture of the Hound, the pursuit of God. And when he comes to the end of the poem, he now takes a rest, and the Voice beside him speaks, and he says:

Ah, fondest, blindest, weakest,
I am He Whom thou seekest!
Thou dravest love from thee, who dravest Me.

Now, you and I are seeking God, and we go into unnumbered blind alleys. We think we can find Him through diet, through meditation, through joining a cer- -ism, through doing this, that and the other. All these are theblind alleys, for the One we are seeking is within. "Unless you believe that I am He, you die in your sins." (_____)

I can tell you from now to the end of time that when you say, "I am," that God, and K there never was another and never will be another; but can I persuade yo Can I persuade you to stop looking on the outside for what is within -- that Man Within, which is I Am. I can talk from now to the ends of time in the <u>hope</u> that I will get you at least to try it; but I can't say that I've succeeded. You, and you alone, -- like my friend who had this vision. He's been coming for years. Thi happened here recently. He suddenly t began to actually accept the fact that it really is within; and what seemed to come from without did penetrate him, and abides now within him. So the friend took up the place within himself. I call you "Friend." And, now, he's no longer a servant, seeking on the outside; now he's found Him on the inside.

So, here this man -- this Man Within that we speak of as Jesus Christ, -- can only be born from above if I am joined in supernatural union to Him Who is the Son of God by nature. So, when I stook in His presence, it's an actual union; and don't be embarrassed, -- we're all adults. It's not a sexual union; you feel no sexual act, but the most fantastic sexual act in the world is like as <u>nothing</u> compared to the ecstacy of the embrace of the Son of God when He embraces you. When you stand in His presence, and He asks you the simplest question in the world: to name the greatest thing in the world; and whether you knew it prior to that moment or not, you are going to answer automatically, for you are fulfilling Scripture. And you are going to say: "Faith, hope and Love, these three; but the greatest of these is Love." At that moment, He embraces you, and you fuse -- you actually come one body -- one spirit. At that moment, you have had union with he Risen Lor

Now, the seed that I contain within myself bears my image. Find the appro priate soil in which to plant it, and it will grow into the likeness of myself from which it was taken. You take a succor from a plant; try to take it from the plant.

It participates in the life of the plant, but you take it from the plant and transplant it; it becomes in its turn the parent. So the seed of God is planted in man, and that seed is called Jesus Christ. It bears the exp ress image of His person. So the seed comes to the Womb, which is man. By "man," I mean generic man. It comes in the form of a story, which is the story of the Gospel, which is the story of God. He desires to raise us to the level where we can appreciate Him, where we can venerate Him, where we can understand Him; but I can't understand Him on my present level as He ought to be understood. For, to go back to the poem ("Little Boy Lost" by William Blake):

"Nought loves another as itself."

I can't. I could sacrifice myself tonight for some one. I would willingly, for my daughter, my wife, my friends. At my age, what does it matter? If I was given no choice but, "either your life or her life," -- no, I don't think I could hesitate for a second to say, "Well, take this." But it doesn't mean because I gave my life to save my wife or my daughter or my friend that I really truly, in the depths of my soul, loved them more than I do myself. "Nought loves another as itself,

Nor venerates another so,
Nor is it possible to Thought
A greater than itself to know:

"And Father, how can I love you
Or any of my brothers more?"

~~How can I? I love~~ -- how can I? --
I love you like the little ~~bird~~
That picks up crumbs around the door."

You want me to venerate You? Well, then, raise me. If You want me to really understand You and know You?, well, then, raise me to the level of Your own Being. Then I can really love you, because I can't love anything in this fabulous world as I love myself. If we are big enough to admit it, we'll admit it. If you say, "Oh, no, I love God more than I love myself," then define Him for me. And you'll give me some monstrous thing that I know full well you couldn't possibly love. You are

going to paint something that is not God at all. For God reveals Himself to man within man as his own wonderful I-Am-ness.

"Go and tell them I AM has sent me unto you. That's my name forever, and by this name I shall be known throughout all generations." (_____)

Well, have you found Him truly as "I Am"? I tell you, the day will come you will find Him just as I Am. And His son will stand before you and call you "father." And when the son calls you "father," and you know the truth of this relationship, then you have found God. So, there is no other god. So, He sets up in the beginning that which, when it appears in <u>you</u>, reveals to you that <u>you</u> and the One you call God are one. Until it happens, you will not know truly that you are God.

And you will know the truth of the visions of these men like a Blake and a Thompson, and you will not be cynical about it -- you won't question it; you will admit it.

Now, you dwell upon it. Do you think it's possible for "Thought a grea than itself to know"? Can it? Do you really believe that <u>you</u> -- the individual here this night -- that you could venerate some one more than the thing that you really are? That it's possible to love another more than love self? I tell you, when you dwell upon it and you are brutally frank with yourself and honest, your answer is: "No, I can't."

Well, now, I admit that there is a Presence that created it all, and I am, relative to this Presence, like the little bird around the door. But I would like to know Him. I'd like to know Him so I can show my appreciation and my love. Well, then, raise me. Raise me up to Your level, that I may know You as You are. Raise me up to Your level, that I may venerate You as You ought to be venerated. Raise m up, that I may love You as you ought to be loved. And, so, He has a plan. God cho us in Him before the foundation of the world, and destined us in love to be his sons through Jesus Christ, according to the purpose of His will. "Through Jesu Christ," -- well, now, that's the seed. He tells us that this is the Word of God, and the Word is the seed, and the seed is planted on man; but man becomes the soil

to receive that seed, and he receives it; and then it dies -- it dies in him. He walks the earth wondering, Where is the one that I'm supposed to find? And suddenly it erupts within Him; and that moment of eruption, no one knows when it's going to happen. It's like a woman taken at the very last moment -- she doesn't know it, and suddenly she gives birth. And man is then "born from above." From that moment on, you see everything differently. You see God in an entirely different light, -- no longer on the outside. You've found Him, and you've found Him ~~within=and=you=can=tell=others~~ within; and you can tell others, and there are a few among the others that you speak to who will call you mad or call you blasphemous. It doesn't really matter to you. You only hope they will accept Him. They may turn from you and say, "He's the most arrogant person I've ever met." It's perfectly all right, because when you have the experience, you know in your heart that they are going to ~~xxxxx~~ have it, too. And when they have it, you'll be far removed from them in time and in space, but eventually you will meet. There will be no bragging, no boasting because you preceded them into the Kingdom, because in the Kingdom they all are equal. So, when they come, they come as brothers; and then you will know the words: "Nought loves a brother more." When he comes, because he's had the same experience that he has found God, and he has found himself in finding God, and you've found yourself in finding God, then you are one. And you know the words of John: "And I dwell in them, and they dwell in me, and we are one, Father, as you and I are one." ~~xxxxxxxxxxxxxxxx~~ And may they know that You have sent me, and love them as Thou lovest me." (_____) Only one.

So, here, this Man Within -- you actually feel Him, and you find Him, although you are clothed thereafter in the same garment of flesh, and you answer to the name they all know you by. So, they call you John, and you respond. But you know in your heart of hearts who you really are; but in the world of Caesar you bear a name, and the name is John or the name is Mary, or any other name, and to that name you respond. But within yourself, having had the experience, you know who you are!

And those who come to you, you know they couldn't possibly come unless the Father within you call them. And, so, you are calling one after one after one,

because they are all beginning to awake when they are coming to you. For if you have awakened, then those whom you are calling are on the verge of waking! So, I can say number down in L.A. that dozens and dozens are having the experience of ~ birth from above. Every Monday and Friday are my two nights; and in that audience dozens are having it, but they have it differently, as they have everything else differently. We all are unique in this world, though the birth is the same; but when it takes place, the symbolism alters somewhat. The imagery changes somewhat. But it's all towards the awakening and the unfolding of the God-Within-Us.

So, when we are told, "Christ in you is the hope of glory," it's an actual fact, --When I speak of Christ in you as the hope of glory.

Now, in Scripture, when I tell ministers and rabbis and priests the story, they look at me as though to say, "What on earth did you ever study? Where is your theology?" Did you go to any college to study it?" Well, I never heard <u>that</u> in school when I studied theology!" Well, as far as I'm concerned, it is not something I studied in a book. I never heard it from a man, never read it in a book. It ~ by revelation. If it doesn't fit what you have heard, I would ask you to consider it anyway, because you have heard it from a man. How do you know what you heard from man was revelation? Could it not be the traditions of men, where men sat down to conceive and compose what they consider a workable philosophy of life; and this they considered the right thing, and then they gave it out as vision. But it isn't a vision at all. I am telling you what I've actually had by revelation. By "revelation," I mean God unveiling Himself <u>in</u> me <u>as</u> me.

And, so, when I tell you that Jesus Christ is God the Father, you will say, "No, he is God the Son." I'm tell you, He is God the Father. And as G the Father, He has to have a son, for He would not be a father without a son. Then you say, "But Jesus Christ <u>has</u> no son. He is the Son of God." And I tell you, He is God Himself! And God being a father, He has to have a son.

Now, I'll tell you who His son is. And this always startles them. His is David. David of Biblical fame, that's the son of the Lord Jesus Christ. They'd go through the ceiling, they are so afraid of what I'm talking about.

Then I turn to Scripture and say, Now to whom are these words addressed?

They are taken from the Second Psalm. "And David said, I will tell of the decree of the Lord. He said unto me, Thou art my son. Today I have begotten thee." Do you want to know where you'll find it? In the Second Psalm, the 7th verse. There you'll find it, written one thousand years B.C. Ah Here is a blueprint of what man is going to experience, for the whole story is the story of Christ. So, the whole thing is foretold until the time is fulfilled when God begins to awake within man.

Well, if God is a father, then show me his son. It's stated in the Second Psalm who His son must be when he appears to reveal God to man, -- and he appears in man.

Now, in the Books of Luke and Matthew there was no reason to bring it up if you read the chapter carefully. Take the 20th Chapter of the Book of Luke, or the 22d of the Book of Matthew; and here they are discussing something entirely different. The Sadducees said to him, "Master, Moses Moses in the law said that if a man marries and dies leaving no offspring, and he has a brother, that the brother should marry the widow and raise up offspring for the brother. Now, there were seven brothers. One married. The first married, and he died leaving no offspring. The second took her; he died, leaving no offspring. Then the third took her, and eventually all married her, and finally all dies, and then she died, and there was no offspring. Tell me, whose wife is she in the resurrection?"

Now, the question was asked by the Sadducees. We are told, the Sadducees were of the ancient world what the modern agnostic or atheist, or the extreme scientist who is looking for tangible proof of the existence of God, or something in man that could survive cremation. You cremate the body, and you see it turn to dust. What on earth could survive that? So, the mind who entertains that thought is called the Sadducee in Scripture. Not believing in the resurrection, he asks the question; and this is the answer:

"The sone of this age marry, and they are given in marriage; but those who are accounted worthy to attain to That Age and to the Resurrection from the dead, they neither marry, nor are they given in marriage, for they can die no more. They are now sons of the resurrection, therefore sons of God," -- implying until that

takes place in man, man as he appears to die isn't really dead. He is restored to life to continue the journey, and he dies again; restored, continues the journey, and dies again. Not reincarnation, -- not what the world talks about reincarnation; but simply restoration, continuing in a body just like this, just as before, in a world, terrestrial just like this, aging just as we do here, making our departure from that world as we do here; but <u>that</u> world is part of <u>this</u> world. He only speaks of two <u>ages</u>.

So, my world here does not terminate at the point where my senses cease to register it. So, I meet some one at this very moment. They drop dead. I go to their funeral; I see the dust. They give me a little urn. She was turned into little ashes. But I can't touch her now, I can't talk to her, I can't see her; but that world does not end. It doesn't terminate at that point in time where my senses cease to register it. She is restored in a body just as before, new -- not a baby, but new -- young; not a thing missing. It's unaccountably new! She continues her journey, and she marries, as she did here; and she lives her life there as she lived it here; and she matures and grows old, and she dies there as she died here, to find herself restored once more to coontinue the journey, just as before. No loss of identity. Then comes this moment in time where man is "born from above." As he is born from above, he goes through the series of events leading up to the discovery of the Fatherhood of God, which is himself! Then he departs this age forever. He no longer is <u>restored</u> to life. When men call him "dead," he has entered the Kingdom of God, and his body is not the body of flesh and blood, for it cannot enter the Kingdom of God. <u>That</u> body is the body of Glory, his immortal body that cannot die. Every one has <u>that</u> body, awaiting the discovery of the Fatherhood of God, and he discovers it within himself when God's Son calls him, "father."

Now, after the discussion with the Sadducees, he brings up a point, and it's not at all related to the chapter, either the 22d of Matthew /t/ or the 20th of Luke, where you find the story. After he answers the Sadducees, he then asks the question: "What think ye of the Christ? Whose son is he?" For tradition had it that he was the son of David; so they answered, "The son of David." Then he comes back and says, "Why, then, did David in the spirit call him, Lord? If David thus calls him, My Lord, how can he be David's son?" So, he discounts the fact that he is David's son. He doesn't tell them, but he does tell them "David called him, My Lord." Well, the

ancient son always spoke of his father as "my lord," -- always referred to his father as "my lord."

So, he is telling you in his own wonderful mystical way who David is relative to him. David is his son! That is set up in the beginning in that Second Psalm: "David calls him, Father."

The 89th Psalm makes the statement: "I have found David," Ps. 89:20 "and" He has cried unto me, Thou art my father, my God and the Rock of my salvation." (Psalm 89:26) Now, these are mysteries, but the mysteries of Scripture are not matters to be kept secret. They are truths that are mysterious in character.

So, when you read it and you take it as secular history, you'll never get the point.

Read it carefully, dwell upon it, and try to understand, "hat is he trying to get at in this point? Well, he is trying to reveal who he is. He tells now in the Bood of John when some one said to him -- Philip said to him, "Master," -- or, he calls him "Lord," -- he said, "Show us the Father, and we will be satisfied. He said I have been so long with you, and yet you do not know me, Philip? He who has seen me has seen the Father. How, then, can you say, Show us the Father?" (John 14:8,9)

He tells you he's the Father. In spite of that, after two thousand years of theology, -- which is not really theology in the true sense of the word, which is the knowledge of God, what the word would imply, -- it is nothing more than the traditions of men. Man has a certain set concept of what God ought to have done, and he teaches it as theology, ordaining people, and out they go to continue the lie. For it's not based upon the truth of Scripture.

Some lady came to me once, about six weeks ago. At the end of the meeting she came forward; she said, "I will take your theories under consideration."

I said, "Well, thank you very much."

Then she said to me, "You know, I'm an ordained minister."

I said, "That's very nice."

She said, "Are you ordained?"

I said, "Not by man, no. Undoubtedly you were ordained by a man, weren't you?"

She said, "By a minister."

"Well, was he a man?"

"Oh, yes."

"Well, then, he was a man, and you call him a minister. Well, all right, he was a minister, and he's a man. Let me tell you, they are not theories. You say I will take my theories under consideration. I speak from experience. I'm not speculating. I'm not theorizing." ¶ I am telling you what I know from experience; and that which a man knows from experience he knows more thoroughly than he knows anything else in this world, or than he can know that same thing in any other way. Now, you've heard me tonight, and you call it a theory. You can't deny that you heard it; therefore, you can say, Well I know what he said; but you know it as hearsay. You don't know it from experience. The day will come, you will know what I'm saying to be true, because you will know it from experience. Until you have experienced it, it is still only to you theory, -- something that some one said, and it's hearsay. So, you are going to go home and take it under consideration. Well, you go and take it under consideration. ¶ Now, one day, in God's infinite mercy, He will unveil Himself within you; and you will find that you, in spite of your present sex, will be God the Father. And it will not embarrass you. Although you now wear the garment of a woman, you will find that you are really the Eternal Man, and that Eternal Man is God. God is man. And I'm telling you, I know that from experience. You stand in the presence of Infinite Love, and it's man. He wants me to know Him? All right, raise me as that same Man. Don't leave me on the level of the bird, where I can only see You through the eyes of the bird and be satisfied with the crumbs, -- not knowing that He will throw the crumbs out, that you were great (?) to get the crumbs, -- I'm not even grateful for them. I take them, because there they are, and you gave me the appetite as a to eat them; so I ate them; but I do not know where they came from, and I'm not concerned. I'm a bird.

So, we go into the field, and we reap our harvest; and we don't even know how it came into being. If we planted a little corn, we have an ear of corn. We do not know the mystery behind the growth of the corn; and so I cannot know You until You raise me to His level Who grew the corn, and then I will know. Until then, I am simply the bird "feeding on the crumbs around the door." For nought can know, and --

~~Nought can know and~~ Nought loves another as itself,
Or venerates another so,
Nor is it possible for Thought

A greater than itself to know."

So, Father, do You want me to know YOU? Lift me up.

Well, He has made a plan. The plan is contained in what He calls Jesus Christ. He has made known unto me the purpose -- His purpose -- which is set forth in Christ as a plan for the fulness of time. Well, if Christ is in us, then the plan is in us! For He said He set forth the plan in Christ for the fulness of time (_____) So, when that time comes, then it erupts and the shell is broken, and all that is contained in the plan comes forward in a first-person present-tense experience, and then we know who we are.

Then it doesn't matter after that <u>when</u> we depart this life. Whether we go this moment or ten years from now, it doesn't really matter. We feel L like Paul? "I wish I could, moment after moment, depart," said he. "I desire to depart and be with Christ. That's far, far better; but, for your sake, it is better that I remain, and tell you of the Word of God." But he desired to depart. Having fulfilled Scripture, what else can you do? There's not a thing in this world for man to do but to fulfill Scripture, -- not to build on the sands of time, for all things vanish, but to fulfill Scripture. So, when Scripture is fulfilled in man, he has not a thing left, but to tell it; and he will find those who are eager to hear it, those who will turn a deaf ear to it, but it doesn't really matter. In the fulness of time who don't turn their backs upon it will <u>eagerly</u> seek it, and then it will come. Some one else will carry on, and they will plant the seed and they will pick it up.

So, here, this Man Within is the same man spoken of in Scripture that carries the plan of God -- the pattern, and that is Christ Jesus. "Christ in us is the hope of glory."

And, so, he contains the pattern. He is the pattern man. Paul, in his letter to Timothy said, "Hold fast the pattern of the true word which you heard from me," for he told the story as he himself experienced it; and as he stated in Galatians, and said, "If any man changes one word of it, let him be accursed, for this is not something I composed; this is something that came through the revelation of Jesus Christ. I didn't hear it from a man; I wasn't taught it by a man. It came through the revelation of Jesus Christ."

So, I am telling you who you really are. You are God, keyed low -- to the level of the bird feeding on crumbs; but within you is a pattern, and that pattern is contained in the seed of God, and that seed is Jesus Christ. It is as much the seed of God, in the true sense of the word, as my sperm contains my image. And finding the proper womb in which to place it, my image will come out and be projected on the screen of space. But God found in us the proper womb, and He buried, through Jesus Christ, His pattern.

So, I say it is His purpose, His office, to actually turn men into sons of God by grace, through union with Him who is the Son of God by nature. Now, here is the perfect seed of God, called Jesus Christ. Buried in me, it sort of takes a graft; and like the little succor of the plant, although it lives upon the tree until detached, and partakes of the life of the tree, when once detached and transplanted, it becomes in its turn the parent. So, he takes his seed and transplants it, engrafts it, into man; and then that transplant in its good time becomes the parent, and the parent is God the Father; and, therefore, the same son that called Him "father," must call me "father." Then I will know that I am He; and there is no other way of knowing it.

"No one knows who the Father is but the Son, and no one knows who the Son is but the Father." Well, if no one in this world knows who the son is but the Father, then show me my son. Show me my Father, and when He comes, I'm He!

So, the Old Testament ends upon the note: "If a son honors his father, and I am a father, , where is my honor?" In other words, Where is my son? You read that in the First Chapter of the last book of the Old Testament, the Book of Malachi. "Where is my son?"

Now, you turn over the pages, and the New Testament gives the answer, for here is the Son and he comes; but the whole book is a sealed book -- completely sealed, and no one knew how to break the seal, for it's broken from within, it's not broken from without.

So this Being of whom I speak, which is the Being of whom you have heard time and time again as something external to yourself, is really the seed of God, the sperm God, planted in you. Therefore, if Mary carries the sperm of God to bear this Heavenly creature, then you must be Mary! For, you're carrying the sperm of God. So, in this very body, -- I don't mean this body of flesh and blood, but in that Something-Within, I

bear, and have borne, the Son of God. He came out and stood before me and called me, "Father."

Now, let us go into the silence. Good.

Now, are there any questions, please?

Question: Neville, is it necessary to understand all these things before we have the experience of them?

Answer: No, I wouldn't say that at all. The question was: Is it necessary to understand all these things intellectually before you have the experiences? No. I do know that a hunger comes upon man that only an experience of God can satisfy. When that hunger comes, nothing diverts you; and you will find an interest in God's book, called the Bible, that no one seems to see. Others carry it for show. You'll find these ladies on the street in their robes, belonging to a certain Order, -- they always have a Bible in their hand, but it is closed. In New York City, they are riding the subway and they have the Bible in their hands. They think that's the Word of God, and they carry it as you would a piece of paper. What do they know about a thing that is contained in the Book. If you don't carry it that way; you go home, and you read it. I spend six and seven hours a day, seven days a week, reading my Bible There are only 66 books in it, but I never tire of it. I <u>never</u> tire of it. I brought two books here. When I went to New York City last summer, I carried two books. When I went to Barbados for three months, I carried the same two books. One was the Bible, and one was the Complete Works of Blake. That's all that I carried, and I have found in these two a library. First of all, there are many books in the Complete Works of Blake, and there are sixty-six books in the Bible. Well, that's a nice library. But you don't have to know it intellectually, -- it just happens, it comes; and when it breaks upon you, the whole vast world could rise in opposition, and it makes no difference to you whatsoever, -- none. You know what has happened, and you can't undo it. And you also know that all the world could not undo what God has done in you, and you have assurance. It doesn't really matter what argument they give you; they can't undo -- not in Eternity -- what God has done in you. And you are told: "He who began a good work in you will bring it to completion." When? At the day of Jesus Christ, -- at the unveiling of Christ within you.

Any other questions, please?

Question: What would this indicate: a fish coming out of the water and em-

bracing someone?

Answe/r: A fish comigg out of the water and embraces some one? Well, first of all, the fish has always been the symbol of Christ. Water has been th symbol of truth !! psychological truth. And, so, if the fish comes out, man -- I wouldn't say has ceased to apply it psychologically, but he is going to turn it now into wine. As we are told in Timothy: "Drink no more water, but use a little wine for your stomach's sake," and your many infirmities." In other words, it doesn't mean, I will stop drinking water; but there are three symbols of truth. The first is the stone. That's the literal fact that is difficult to digest. Man can't understand it, for the stories are all parables, -- they are all allegories, and an allegory or a parable is a story told as if it were true, leaving the one who hears it or reads it to discover its fictitious character and learn its lesson. Well, the average person can't break that stone. He can't turn it into water and learn the lesson.

Now, if I should take a story and give you the psychological meaning so you can apply it towards the world of Caesar, I give you water. I offer you a s of water in the name of Christ by showing you the psychological meaning of the story. But don't stop there .

Take it and apply it, -- you are the operant power. As you apply it, you are turning the water into wine. So, it's stone, water, wine.

So, if the fish comes out, which is the symbol of Christ, and then embraces some one, -- well, he comes out of the water, which is his normal, natural habitat. Water being the psychological meaning, now he's coming out into the more living state. That's the interpretation I would give to that dream. God speaks to me, to you, and to the whole vast world through the medium of dreams, as told you in the Twelfth Chapter of the Book of Numbers.

Any other questions? We have plenty of time.

Question: What is the meaning of snakes in a dream? (most of questi is inaudible on the tape).

Answer: The lady dreamt that snakes were chasing her. I know that man

has a strange concept and feeling towards snakes, and it goes back to the story in the Third Chapter of Genesis where the snake, the wisest of all God's creatures, deceived woman -- deceived her into believing she would not die. That's the story that is told: "For the serpent said to her, Did God say to you that you would die? And she said, Yes, if I ate of a certain tree -- the fruit of a certain tree. And he said, Well, God knows you would not <u>really</u> die -- not surely die." You see, the snake did not deceive her at all, because if you read the story carefully, you will find that this is said: "And God said, The man has become like one of us, knowing good and evil"; so he did not deceive her. He said, You'll become of the gods, knowing good and evil if you did it. And, so, the snake is not really what the world has believed it to be. As you are told in the Third of John: "And as Moses lifted up the ~~snake~~ serpent in the wilderness, so must the son of man be lifted up." So, he identifies himself with the serpent, for he calls himself the Son of Man; and he must be lifted up in the same way that the serpent was lifted up in the wilderness, and that's an actual, literal fact. It's the symbol of the Son of Man. But the Son of Man, on a certain level, scares man.

If you thought this very moment that your every thought -- your every emotion -- was exposed to the eye of God, you'd be scared to death. You would not live. But knowing that He can't see you, or <u>thinking</u> that He can't see you, you can entertain all the unlovely thoughts of the world, -- thinking now that I am hidden from the eye of God. But if you actually knew that you are not hidden at all -- you are completely exposed -- your every thought, your every mood -- to the eye of God, -- a man wants a shelter from God; so he runs from the Serpent. But in the end, you will find that is the perfect symbol of the Son of Man.

Any other questions, please?

Question: Is there any special significance in having seven brothers marrying the widow?

Answer: Seven is the spiritual number of perfection -- spiritual perfection. All numbers have significance, and seven is spiritual perfection, be-

~~cause in seven days He finished~~

cause on the seventh day he finished; he rested, satisfied with all that was done. The eighth is a new beginning, the resurrection. So, seven -- here here is the work; it's done. Now, whose wife is she? You can't undo it; it's all done done, for they are all dead and she's dead. Now, give me the answer, and He tells them, You don do not understand Scripture. If you understood Scripture, you would not have asked, for only in this age do men marry and are they given in marriage; only in this age do they die. When they attain to <u>That</u> Age, -- which is the resurrection from the dead, -- they cannot marry, or are they given in marriage. They are creative beings, not split into two -- male and female; they are Man. Man differs from male, and man differs from female. Man is God, wearing garments of "male", "female." But Man, in the resurrection, is above the organization of sex; he's neither male nor female. He's Man.

Question: What of the unnumbered crowds in the world who are not seeking what we here are seeking?

Answer: Well, first of all, until the hunger is upon them, they cannot really seek Him. "No man comes unto Me, except my Father calls him." And when my Father calls him, I will not cast him away. Now, we are told in the Book of Amos: "I will send a hunger -- a famine upon the land. It will not be a hunger for bread or a thirst for water, but for the hearing of the word of God." (Amos 8:11) And when that hunger is upon you, not a thing in this world can satisfy that hunger but an experience of God. So, until that hunger is upon you, you can have all the things thrown at you of that nature and it doesn't appeal to you. Go into a restaurant and you have a complete hunger for a certain item, and not a thing else on the menu appeals; you want that item. Well, when the hunger of God is upon you, you only want to feast upon Him; and you are going to eat His body and drink His blood. The body, in a physical sense, is that book -- the Bible, and you extract it. When you extract the life of it, you are drinking His blood; and then comes an experience, and you'o'll have the experience of God. And you will know that every one is going to have it eventually; but He calls us all in His own good time, one by one by one, as He builds His living temple out of living stones, -- a <u>life-giving</u> spirit, not just animated body. But the world now, -- it's all an animate body. We are destined to be life-giving spirits, where there is life in <u>us</u>, for we are the Father. As the Father has life in Himself, so He has granted to the Son also to have life in himself. Then, you'll be the power animating the world, -- not being

animated by a power external to yourself.

May I suggest that my last book, -- it's called "Resurrection," -- that you read that book. I've told it just as it happened to me. I told it in the third person most of the time because I thought that people would accept it more readily than if I told it in the first person. I could have told the entire thing in the first person pk present; I only told snatches of it in the first person. But I told it in the third person, that a man picking it up for the first time, not knowing me, would be more -- I would say -- amenable to the story if he read it in the third person. But I wish you would read it. It's the true story of Christmas -- of the Resurrection -- of the discovery of the Fatherhood of God, -- of the ascent of the Son of Man into Heaven, as it actually takes place. I've told it from my own personal experience.

Well, until tomorrow night, thank you.

---oOo---

The Man Within

Wednesday, 24 July 1968
Marines' Memorial Club
San Francisco, California

by Neville

—oOo—

This "man within" is Jesus Christ, called in Scripture, "The Son of God."

Unless this "man" within us is awakened to ever greater awareness, God cannot fulfill His purpose.

"A Little Boy Lost" by William Blake (from "Songs of Experience")

"Nought loves another as itself,
Nor venerates another so,
Nor is it possible to Thought
A greater than itself to know:

"And Father, how can I love you
Or any of my brothers more?
I love you like the little bird
That picks up crumbs around the door."

* *

If God wants me to know Him as He is, He will have to raise me to His level.

If He will have me love Him, He will have to raise me to the level of God.

If He leaves me like I am, like the little bird at the door, then that is all I can show Him.

The office of Christ in the Gospels is that man may become Christ . . .

John 3:3. ". . . Except a man be born again, he cannot see the Kingdom of God."

You must be born again. (You must be born anew.) The Greek word for "again" and "anew" means "from above."

It is literally true that you will be born "from above."

Man contains within himself the seed of God.

A seed has three stages: Planting -- man's belief.
Dies -- man going through the furnaces of affliction he
Quickening

Unnumbered opportunities will be given you to hear and accept.

The acceptance in you proves that you can be raised to the level of God.

God speaks to man through the medium of dreams, and reveals Himself through the medium of visions.

"The Hound of Heaven" by Francis Thompson (English poet) is the way the vision appeared to me.

Unless you believe that I am He, you will die in your sins.

We must actually accept the fact that He is within and find Him as friend, inste

DUPLICATE? NOTES OF 7-24-68

The Man Within

Wednesday, 24 July 1968
Marines' Memorial Club
San Francisco, California

by Neville

—oOo—

This "man within" is Jesus Christ, called in Scripture, "The Son of God."
Unless this "man" within us is awakened to ever greater awareness, God cannot fulfill His purpose.

"A Little Boy Lost" by William Blake (from "Songs of Experience")

"Nought loves another as itself,
Nor venerates another so,
Nor is it possible to Thought
A greater than itself to know:

"And Father, how can I love you
Or any of my brothers more?
I love you like the little bird
That picks up crumbs around the door."

* *

√ If God wants me to know Him as He is, He will have to raise me to His level.
If He will have me love Him, He will have to raise me to the level of God.
If He leaves me like I am, like the little bird at the door, then that is all I can show Him.

The office of Christ in the Gospels is that man may become Christ . . .
John 3:3. ". . . Except a man be born again, he cannot see the Kingdom of God."
You must be born again. (/) The Greek word for "again" and "anew" means
You must be born anew. "from above."
It is literally true that you will be born "from above."
Man contains within himself the seed of God.
A seed has three stages: Planting -- man's belief.
Dies -- man going through the furnaces of affliction he
Quickening

√ Numbered opportunities will be given you to hear and accept.
The acceptance in you proves that you can be raised to the level of God.
God speaks to man through the medium of dreams, and reveals Himself through the medium of visions.
The [illegible] Thompson (English poet) is the way the [illegible]

√ Unless [illegible] you will die in your sins.

We must [illegible] that He is within and [illegible]

of searching for Him on the outside, as a servant.

First Corinthians 13:13. "And now abideth faith, hope, love; but the greatest these is love."

The moment you say this in a vision, you fuse with God.

The "seed" God planted in man is Jesus Christ. It comes in the form of a story.

I cannot love anything in this world more than I love myself.

Have you heard Him actually as "I Am"?

His son will stand before you and call you, "father."

✓ Don't be cynical about it, or doubt it; <u>believe</u> it.

It is not possible to love "another" more than yourself.

✓ Jesus Christ is the Word of God, and that is the "seed" which is planted within ma

Suddenly it erupts from within man, and from this moment you see everythin in an entirely different light.

You find yourself in finding God.

You actually <u>feel</u> this man within, and you find him; but in the world of Caesar yo seem to be the same.

Those who come to you, you know they couldn't possibly come, save the h er in you call them.

We are all unique in this world, but when it takes place, the birth is the same, but the symbolism is different with each one.

How do you know that what you have heard from within is revelation or tradition?

Jesus Christ is God the Father -- not God the Son.

He (Jesus Christ) has to have a son.

David is the son of the Lord Jesus Christ.

Psalm 2:7. "I will declare the decree: the Lord hath said unto me: Thou art my Son; this day have I begotten thee."

Written one thousand years B.C.

Luke 20/Matthew 22 :23. The Sadducees say there is no resurrection

Sadducees = modern agnostics, atheists or scientists who want to know what can survive the cremation of the body.

Not reincarnation, but restoration.

As man is born from above, he goes through a series of events leading to his discovery of the fatherhood of God.

Matthew 22:42. "What think ye of Christ? Whose son is? They say unto him, The son of David."

Psalm 89:20. "I have found David . . . "

The mysteries of Scripture are not matters to be kept secret; they are truths that are mysterious to us.

"Show us the Father," says Philip. (John 14:8)

One day God, in His infinite mercy, will unveil Himself to you, and you will find that you are God the Father (regardless of your present sex).

Until that time, , I am merely the little bird "eating the crumbs around the door."

God's purpose is set forth in ~~the fulness of Christ~~ Christ for the fulness of God.

This comes forth in the first-person-singular/present-tense experience.

There is not a thing in this world for man to do but to fulfill Scripture.

I Timothy 1:6 "Hold fast the pattern: . . ." → over

The same Son who calls Him Father must call me "father"; this is the only way I can know that I am ~~God~~ He.

Malachi, first verse of last chapter. Malachi 4:1 →

In answer to a question: It isn't necessary to understand all these things intelligently in order to have the experience.

When it happens within you, the whole vast world cannot undo what God has done in you.

Fish = the symbol of Christ
Water = symbol of truth

Question: What does a fish coming out of water.

Stone = literal truth

We have to discover the fictitious character.

Water = psychological truth.
Wine

~~Snake~~
Snake = symbol of the Son of Man; but on a certain level this frightens us.

Man wants a shelter from God as he runs from the snake or serpent.

7 = spiritual perfection.
8 = symbol of a new beginning

Man is God wearing the garments of "male" and "female," but he differs from a man or a woman.

When the hunger (spoken of in Amos 8:11) comes upon you, not a thing will satisfy you except the knowledge and experience of God. → over

You are the power animating the world, not a being animated by an outside power.

The Hound of Heaven

I fled Him, down the nights and down the days;
I fled Him down the arches of the years;
I fled Him down the labyrinthine ways
Of my own mind; and in the midst of tears
I hid from Him and under running laughter.
Up vistaed hopes I sped;
And shot, precipitated
Adown titanic glooms of chasmèd fears,
From those strong Feet that followed, followed after.
But with unhurrying chase
And unperturbèd pace,
Deliberate speed, majestic instancy,
They beat — and a Voice beat
More instant than the Feet —
"All things betray thee, who betrayest Me."

I pleaded, outlaw-wise,
By many a hearted casement, curtained red,
Trellised with intertwining charities;
(For, though I knew His love Who followèd,
Yet I was sore adread
Lest having Him I must have naught beside;)
But, if one little casement parted wide,
The gust of His approach would clash it to.
Fear wist not to evade as Love wist to pursue.
Across the margent of the world I fled,
And troubled the gold gateways of the stars,
Smiting for shelter on their clangèd bars;
Fretted to dulcet jars
And silvern chatter the pale ports o' the moon.
I said to dawn, Be sudden; to eve, Be soon;
With thy young skyey blossoms heap me over
From this tremendous Lover!
Float thy vague veil about me, lest He see!
I tempted all His servitors, but to find
My own betrayal in their constancy,
In faith to Him their fickleness to me,
Their traitorous trueness, and their loyal deceit.
To all swift things for swiftness did I sue;

Clung to the whistling mane of every wind.
But whether they swept, smoothly fleet,
The long savannahs of the blue;
Or, whether, thunder-driven,
They clanged His chariot 'thwart a heaven
Plashy with flying lightnings round the spurn o' their feet; --
Fear wist not to evade as Love wist to pursue.
Still with unhurrying chase
And unperturbèd pace,
Deliberate speed, majestic instancy,
Came on the following Feet,
And a Voice above their beat --
"Naught shelters thee, who wilt not shelter Me."

I sought no more that after which I strayed,
In face of man or maid;
But still within the little children's eyes
Seems something, something that replies;
They are at least for me, surely for me!
I turned me to them very wistfully;
But just as their young eyes grew sudden fair
With dawning answers there,
Their angel plucked them from me by the hair.
"Come, then, ye other children -- Nature's -- share
With me" (said I) "your delicate fellowship;
Let me greet you, lip to lip,
Let me twine you with caresses,
Wantoning
With our Lady Mother's vagrant tresses,
Underneath her azure dais,
Quaffing, as your taintless way is,
From a chalice
Lucent-weeping out of the dayspring."
So it was done:
I in their delicate fellowship was one --
Drew the belt of nature's secrecies.
I knew all the swift importings
Of the wilful face of the skies,
I knew how the clouds arise
Spumèd of the wild sea snortings;
All that's born or dies

Rose and drooped with -- made them shapers
Of mine own moods, or wailful or Divine --
With them joyed or was bereaven.
I was heavy with the even
When she lit her glimmering tapers
Round the day's dead sanctities.
I laughed in the morning's eyes.
I triumphed and I saddened with all weather,
Heaven and I wept together
And its sweet tears were salt with mortal mine;
Against the red throb of its insect-heart
I laid my own to beat,
And share commingling heat;
But not by that, by that, was eased my human smart.
In vain my tears were wet on Heaven's grey cheek.
For ah! we know not what each other says,
These things and I; in sound I speak --
Their sound is but their stir, they speak by silences.
Nature, poor stepdame, cannot slake my drouth;
Let her, if she would owe me,
Drop yon blue bosom-veil of sky, and show me
The breasts o' her tenderness:
Never did any milk of hers once bless
My trusting mouth.
Nigh and nigh draws the chase
With unperturbèd pace,
Deliberate speed, majestic instancy;
And past those noisèd Feet
A voice comes more fleet --
"Lo, naught contents thee, who content'st not Me."

Naked I wait thy love's uplifted stroke.
My harness, piece by piece, thou hast hewn from me.
And smitten me to my knee;
I am defenseless utterly.
I slept, methinks, and woke
And slowly gazing, find me stripped in sleep.
In the rash lustihood of my young powers,
I stood the pillaring hours
And pulled my life upon me; grimed with smears
I stand amid the dust o' the mounded years --

My mangled youth lies dead beneath the heap.
My days have crackled and gone up in smoke,
Have puffed and burst as as sun-starts on a stream.
    Yea, faileth now even dream
The dreamer, and the lute the lutanist;
Even the linked fantasies in whose blossomy twist
I swung the earth, a trinket at my wrist,
Are yielding; cords of all too weak account
For earth with heavy griefs so overplussed.
    Ah! is Thy love indeed
A weed, albeit an amaranthine weed,
Suffering no flowers except its own to mount?
    Ah! must —
    Designer Infinite! —
Ah, must Thou char the wood ere Thou canst limn with it?

My freshness spent its wavering shower i' the dust;
And now my heart is as a broken fount,
Wherein tear-droppings stagnate, spilt down ever
    From the dark thoughts that shiver
Upon the sughful branches of my mind.
    Such is; what is to be?
The pulp so bitter, how shall taste the rind?
I dimly guess what Time in mists confounds;
Yet ever and anon a trumpet sounds
From the hid battlements of Eternity;
Those shaken mists a space unsettle, then
Round the half-glimpsèd turrets slowly wash again.
    But not ere him who summoneth
    I first have seen, enwound
With glooming robes purpureal, cypress-crowned;
His name I know and what his trumpet saith.
Whether man's heart or life it be which yields
    Thee harvest, must Thy harvest fields
    Be dunged with rotten death?

        Now of that long pursuit
        Comes on at hand the bruit;
That Voice is round me like a bursting sea::
        "And is thy earth so marred,
        Shattered in shard on shard?

Lo, all things fly thee, for thou flyest Me!
Strange, piteous. futile thing,
Wherefore should any set thee love apart?
Seeing none but I makes much of naught" (He said),
"And human love needs human meriting:
How hast thou merited —
Of all man's clotted clay the the dingiest clot?
Alack, thou knowest not
How little worthy of any love thou art!
Whom wilt thou find to love ignoble thee
Save Me, save only Me?
All which I took from thee, I did not take
Not for thy harms,
But just that thou mightst seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home:
Rise, clasp My hand and come!"

Halts by me that footfall:
Is my gloom, after all,
Shade of His hand, outstretched caressingly?
"Ah, fondest, blindest, weakest,
I am He Whom thou seekest!
Thou dravest love from thee, who dravest Me."

— Francis Thompson

The Man Within

Wednesday, 24 July 1968
Marines' Memorial Club
San Francisco, California

by Neville

—oOo—

This "man within" is Jesus Christ, called in Scripture, "The Son of God."

Unless this "man" within us is awakened to ever greater awareness, God cannot fulfill His purpose.

"A Little Boy Lost" by William Blake (from "Songs of Experience")

"Nought loves another as itself,
Nor venerates another so,
Nor is it possible to Thought
A greater than itself to know:

"And Father, how can I love you
Or any of my brothers more?
I love you like the little bird
That picks up crumbs around the door."

* *

If God wants me to know Him as He is, He will have to raise me to His level.

If He will have me love Him, He will have to raise me to the level of God.

If He leaves me like I am, like the little bird at the door, then that is all I can show Him.

The office of Christ in the Gospels is that man may become Christ . . .

John 3:3. ". . . Except a man be born again, he cannot see the Kingdom of God."

You must be born again. (You must be born anew.) The Greek word for "again" and "anew" means "from above."

It is literally true that you will be born "from above."

Man contains within himself the seed of God.

A seed has three stages: Planting -- man's belief.
Dies -- man going through the furnaces of affliction he
Quickening

Unnumbered opportunities will be given you to hear and accept.

The acceptance in you proves that you can be raised to the level of God.

God speaks to man through the medium of dreams, and reveals Himself through the medium of visions.

"The Hound of Heaven" by Francis Thompson (English poet) is the way the vision appeared to me.

Unless you believe that I am He, you will die in your sins.

We must actually accept the fact that He is within and find Him as friend, inste

DUPLICATE? NOTES OF 7-24-68

The Man Within

Wednesday, 24 July 1968
Marines' Memorial Club
San Francisco, California

by Neville

—oOo—

This "man within" is Jesus Christ, called in Scripture, "The Son of God."
Unless this "man" within us is awakened to ever greater awareness, God cannot fulfill His purpose.

"A Little Boy Lost" by William Blake (from "Songs of Experience")

"Nought loves another as itself,
Nor venerates another so,
Nor is it possible to Thought
A greater than itself to know:

"And Father, how can I love you
Or any of my brothers more?
I love you like the little bird
That picks up crumbs around the door."

* *

√ If God wants me to know Him as He is, He will have to raise me to His level.
If He will have me love Him, He will have to raise me to the level of God.
If He leaves me like I am, like the little bird at the door, then that is all I can show Him.

The office of Christ in the Gospels is that man may become Christ . . .
John 3:3. ". . . Except a man be born again, he cannot see the Kingdom of God."
You must be born again. (/) The Greek word for "again" and "anew" means
You must be born anew. "from above."
It is literally true that you will be born "from above."
Man contains within himself the seed of God.
A seed has three stages: Planting -- man's belief.
Dies -- man going through the furnaces of affliction he
Quickening

√ Numbered opportunities will be given you to hear and accept.
The acceptance in you proves that you can be raised to the level of God.
God speaks to man through the medium of dreams, and reveals Himself through the medium of visions.
The [illegible] Thompson (English poet) is the way the [illegible]

√ Unless [illegible] you will die in your sins.

We must [illegible] that He is within and [illegible]

of searching for Him on the outside, as a servant.

First Corinthians 13:13. "And now abideth faith, hope, love; but the greatest these is love."

The moment you say this in a vision, you fuse with God.

The "seed" God planted in man is Jesus Christ. It comes in the form of a story.

I cannot love anything in this world more than I love myself.

Have you heard Him actually as "I Am"?

His son will stand before you and call you, "father."

✓ Don't be cynical about it, or doubt it; <u>believe</u> it.

It is not possible to love "another" more than yourself.

✓ Jesus Christ is the Word of God, and that is the "seed" which is planted within ma

Suddenly it erupts from within man, and from this moment you see everythin in an entirely different light.

You find yourself in finding God.

You actually <u>feel</u> this man within, and you find him; but in the world of Caesar yo seem to be the same.

Those who come to you, you know they couldn't possibly come, save the h er in you call them.

We are all unique in this world, but when it takes place, the birth is the same, but the symbolism is different with each one.

How do you know that what you have heard from within is revelation or tradition?

Jesus Christ is God the Father -- not God the Son.

He (Jesus Christ) has to have a son.

David is the son of the Lord Jesus Christ.

Psalm 2:7. "I will declare the decree: the Lord hath said unto me: Thou art my Son; this day have I begotten thee."

Written one thousand years B.C.

Luke 20/Matthew 22 :23. The Sadducees say there is no resurrection

Sadducees = modern agnostics, atheists or scientists who want to know what can survive the cremation of the body.

Not reincarnation, but restoration.

As man is born from above, he goes through a series of events leading to his discovery of the fatherhood of God.

Matthew 22:42. "What think ye of Christ? Whose son is? They say unto him, The son of David."

Psalm 89:20. "I have found David . . . "

The mysteries of Scripture are not matters to be kept secret; they are truths that are mysterious to us.

"Show us the Father," says Philip. (John 14:8)

One day God, in His infinite mercy, will unveil Himself to you, and you will find that you are God the Father (regardless of your present sex).

Until that time, , I am merely the little bird "eating the crumbs around the door."

God's purpose is set forth in ~~the fulness of Christ~~ Christ for the fulness of God.

This comes forth in the first-person-singular/present-tense experience.

There is not a thing in this world for man to do but to fulfill Scripture.

I Timothy 1:6 "Hold fast the pattern: . . ." → over

The same Son who calls Him Father must call me "father"; this is the only way I can know that I am ~~God~~ He.

Malachi, first verse of last chapter. Malachi 4:1 →

In answer to a question: It isn't necessary to understand all these things intelligently in order to have the experience.

When it happens within you, the whole vast world cannot undo what God has done in you.

Fish = the symbol of Christ
Water = symbol of truth

Question: What does a fish coming out of water.

Stone = literal truth

We have to discover the fictitious character.

Water = psychological truth.
Wine

~~Snake~~
Snake = symbol of the Son of Man; but on a certain level this frightens us.

Man wants a shelter from God as he runs from the snake or serpent.

7 = spiritual perfection.
8 = symbol of a new beginning

Man is God wearing the garments of "male" and "female," but he differs from a man or a woman.

When the hunger (spoken of in Amos 8:11) comes upon you, not a thing will satisfy you except the knowledge and experience of God. → over

You are the power animating the world, not a being animated by an outside power.

THE MOST PRECIOUS GIFT

Tonight's title is: "The Most Precious Gift." If He Who created the Universe and all within it gave it to you, and with the whole vast universe owned by you, you would consider that the greatest gift in the world. And, yet, He gave you something far greater than that. He gave you Himself! God actually became as you are, that <u>you</u> may be as He is.

If you owned the Universe and it slowly -- through unnumbered trillions of years -- should melt away and you could not recreate it, though it's a marvelous gift, it could not compare in any manner whatsoever to the gift of Himself to you that could recreate it. For, God actually became as we are, that we may be as He is. [See footnote.]

Now, how do we know this? Scripture reveals it -- literally tells us how it happens in us. It is revealed in Scripture that God is a father. That's the ultimate revelation of God to man. It started off as God Almighty.

"I made myself known unto Abraham and to Isaac and to Jacob as God Almighty [El Shaddai]; but by my name, the Lord [which means, 'I AM'] I did not make myself known to them" (Exodus 6:3).

Now, He is speaking to the character called "Moses," but ultimately He reveals Himself as God the Father.

If He gave Himself to me, and God is a father, then I, too, must be a father, -- but not just <u>a</u> father; I must be <u>the</u> Father -- the very father that God is! And if God is a father, there must be a child to bear witness to His fatherhood; and Scripture reveals the name of that son. We are told, in the Book of Samuel [see II Samuel 7:12] that He will actually raise up out of him a son, and he will be the father of that son. And the son, coming out of Samuel, will be His son, as we are told in the 7th chapter of II Samuel.

This is now confirmed in the last chapter of the New Testament: "And I Jesus" -- the Lord "have sent my angel to testify unto you to declare . . . I am the root" [being the Father] -- "I am the root and the offspring of David, the bright morning star" (Revelation 22:16, Revised Standard Version). He is both the father of David <u>and</u> David's son. He did not say he <u>was</u> David. He was the <u>father</u> of David and David's son; so the grandfather and the grandson are the same Being.

"David" is the symbol of Humanity. The whole vast world of man is symbolized in a single being, and his name is David. Jesus Christ is God the Father! "He who sees me," said he, "hath seen the Father." (John 14:9)

---

* "Therefore God becomes as we are, that we may be as He is" (Wm. Blake, from "There Is No Natural Religion").

"How then can you say, Show us the Father? Have I been so long with you that you do not know me, Philip? He who hath seen me hath seen the Father" (John 14:9).

Here is God the Father, the Creator of it all, Who actually gave Himself to us in the most literal sense; and He is the Father, and David in Scripture calls Him, "my father, my lord."

So, in the Second Psalm David said: "I will tell of the decree of the Lord: He said unto me, Thou art my son, today I have begotten thee" (Psalm 2:7). Here David tells us that the Lord said to him, "Thou art my son, today I have begotten thee."

So, the question is asked in the Book of Luke; and they answered when he asked, "What think ye of the Christ, whose son is he? and they said, The son of David; and then he answered, Why then did David in the spirit call him, my Lord? If David thus calls him, my Lord, how can he be David's son?" (Matthew 22:42,43) He is David's father! (Matthew 22:44 and Luke 20:41-44)

Now, if God succeeds in His purpose to give me Himself, I must be David's father. Am I david's father? Born in this Century, in the year 1905; and David, chronologically speaking -- if you take it as secular history, which it is not, -- it would be that I am the father of one born three thousand years before I was born, if you take it as secular history. But the Bible is theology. The Bible is <u>sacred</u> history. The Bible is the story of Salvation; it is not recording any records of things on earth. The whole thing takes place beyond the wildest dream of man on earth.

I speak from experience. Now, let me share with you my experiences, for this is my last night. I am giving you tonight what I personally have experienced. I did not know until it happened. I was born and raised in the Christian faith; I have never wavered from it. Nothing has ever turned me from the Christian faith. I was first taught it at my Mother's knee.

Then, where I was born, the Bible was taught in our school; it was compulsory, but we were taught it as secular history, as my Mother taught it to me, because she understood it as secular history. And I believed it just as she taught it to me. Then one day, without warning, with the most sudden, sudden shockingness, the story of Jesus unfolded itself within me, casting <u>me</u> in the central role. Then I knew He actually gives Himself to me! He is not <u>sharing</u> it. He <u>literally</u> died for me!

He is not pretending that He is I. He literally died. And all that is true of Him repeats itself in us individually; and because He <u>is</u> the Father of Humanity, and David is the symbol of Humanity, when the individual has gone through all the experiences of Humanity -- good, bad, and indifferent -- and he has been tried "furnaces of affliction," the Lord Jesus Christ -- the Father of it all -- brings him out, awakens him from the dream of life. Then the whole drama unfolds within him, and David calls him, "Father."

You are first awakened in the tomb where you are buried. "For God Himself enters Death's Door always with those who enter, and lays down in the very grave with them, in visions of eternity, till they awake (Wm. Blake, from "Milton"); and when they awaken, they see the garments that the female had woven for them -- that my Mother wove for me, this garment [indicating the physical body]. And here was a garment that Mother wove, born from the womb of my Mother.

But my Father -- Jesus Christ -- Who gave Himself to me, awoke within me as my very Being, from the skull of my Being, which is Golgotha. And then I came out of my skull; and here surrounding me is the imagery of Scripture: the child wrapped in swaddling clothes; and here are the witnesses to the event that is now taking place, three men -- they were my brothers in this world -- my older brothers. And, here, they heard exactly what I heard: this fantastic, unearthly storm of wind; and they were just as disturbed as I was disturbed. Then one of my brothers, Lawrence, went over to investigate the nature of the disturbance, and he announced, "It is Neville's baby." And my other two brothers, Cecil and Victor, asked, "How can Neville have a baby?" with the most incredulous voice. He didn't argue; he raised from the floor the evidence of what he had said, a little child wrapped in swaddling clothes. And going over to where I was, he placed it on the bed. I took that infant up and looked into its face, and I said, "How is my sweetheart?" It broke into the most heavenly smile, and the whole scene dissolved.

Then, a hundred and thirty-nine days later, a vibration similar to the one that started in me began; but now, it is centered, not at the base of my skull (which was the first), but at the top of my skull; and when it reached the apex of intensity, it seemed as though my head exploded. And when the whole thing gathered itself together, I found myself seated and looking at a lamp; and here is David of Biblical fame, leaning against the side of an open door and looking out at a pastoral scene. He is just as he is described in the Book of Samuel, the 16th chapter: fair, -- the blonde -- beautiful eyes. He is a blue-eyed blonde. You can't describe the beauty of David! No one could paint him. No one could make a sculpture and fashion the beauty of that lad -- a lad in his early teens; and here I am looking at David, and David calls me, "Father." And I <u>know</u> I am his father, and he <u>knows</u> he is my son! And here, the entire imagery of Scripture surrounds me: the very head that is spoken of in Scripture as the head of the giant that he brought down, meaning that when man has played all the parts, he has overcome the enemy within himself, for he has discovered that <u>the only enemy he ever had was his own thoughts that he entertained and harbored within himself</u>; and what he entertained within himself objectified itself among men, and men played the part of the "enemy," and they then injured him. They abused him, and it was all himself. He was the enemy of himself. When man brings down the enemy within himself, he brings down the enemy of Israel.

Here is the giant head right before me as my son stands and leans against the side of the open door, and this beautiful relationship between the two of us -- my son, who is God's son.

Then, and then only, I knew that God literally gave me Himself. He is not sharing His son with me; He is my son. He gave me His son. And I'm going to tell you, He has given you Himself! You are going to have this experience, and you will see David, and David will be your son. Therefore, you and I are one, for God is One!

The word "God" is a compound unity. The word is "Elohim." It is one made up of others. We are the Brotherhood. We are the "unnumbered sons of God" that God decided to give Himself to His sons and raise the sons to Himself -- the Father, as told us in the most difficult Psalm of the hundred and fifty. It is the 82d Psalm. Thomas Paine, who was the editor of the most scholarly criticism of the higher nature of Biblical works, -- for he was the editor of the Encyclopedia Biblica [it is still to this day considered the most scholarly of all the higher scholarship concerning the criticism of Scripture] says, "This is the most difficult of all the Psalms to decipher. And I hope my guess comes near the meaning of the one who wrote it." Well, listen to just a few passages:

"God has taken his place in the divine council;

in the midst of the gods he holds judgment -- "

-- Psalm 82:1

Now, the word translated "God" and "gods" is the same word there -- "Elohim." "Elohim" is a plural word, but it is first translated in the singular as: "God has taken his place in the divine council."

The first time that word appears in the Bible is in the very first verse of Genesis: "In the beginning God created the heavens and the earth" (Genesis 1:2). That word is "Elohim." It's a plural word, but translated there in the singular. Here [the 82d Psalm] it is translated both in the singular and in the plural.

"And God has taken his place in the divine council;

in the midst of the gods [Elohim] he holds judgment; -- "

Now God, collectively, speaks as a single Being, and speaks to all of us:

"I say, 'Ye are gods, -- [that's "Elohim"] --

sons of the Most High, all of you:

Nevertheless you shall die like men,

And you will fall as one man, O ye princes."

-- Psalm 82:6,7

We are the "gods" and -- in the beginning we are the brothers who actually form the One Man, the Lord Jesus Christ! And the Lord

Jesus Christ fell "as one man," carrying all that is within Him; and then came the fragmentation -- Humanity. And after He passed through the "furnaces of affliction" and experienced death, as we were told we would, "you will die like men"; then we are called back into the One Body, one by one by one, because you are too unique to be called in pairs, to be called as a nation, to be called as a group. You are so unique, no one can duplicate you; therefore you can't be lost in the Divine Body. If one is missing, the Body is not complete. So, every being in the universe will be redeemed, and they will be redeemed in only one manner. There is only one "play" that redeems you. It's the story of the Gospel.

"I am the way, the truth, the life; No one comes to the Father, except by me" (John 14:6). Read the story of the Being who is speaking. You are going to duplicate it, because He indwells in you; and because He indwells, He will repeat in you His story. Well, when He repeats it in you, you are not a spectator viewing it; you are cast in the central role. You are the Lord Jesus Christ. There is no other story worthwhile in the world. There is only God the Father, and God the Father is Jesus Christ.

So, when Paul said, "The truth of Christ is in me" (II Corinthians 11:10), then he said, "He has made known unto me," -- speaking now of the Lord, -- "the mystery of His will which, according to His purpose, He has set forth in Christ as a plan for the fulness of time" (Ephesians 1:9,10, Revised Standard Version), the plan is buried in us. You will go astray, yes; we've all gone astray. But you will never find the Heaven that you seek -- you will never find the Father that you seek, save through this way. There just is no other way. It doesn't come in any other way; there is only one way. God unfolds Himself within you. As He unfolds Himself within you, it begins with the Resurrection.

If I told you now that you are sound, sound asleep, you wouldn't believe me. I would not have believed it either if any one had told me on the night of the 19th day of July in the year 1959. I was in this City. If you had told me the night I went to bed, -- it was the 19th of July 1959, -- that I was sleeping, and the world was my dream, and that I was dreaming this dream of life, I would have laughed at you. And, yet, I've been telling this story of God's law since my first time on the 2d day of February 1938. I had been telling it week after week, and I did not know it! I only knew the Law. I knew nothing of God's Promise. I did not realize that His Promise really entails His Self, that He actually gave me Himself. I didn't know that.

I went to sleep here in the hotel -- the Sir Francis Drake; and had any one told me -- the greatest authority in the world, I would not have believed it. And, yet, on the morning of the 20th the whole drama erupted within me. It began with the Resurrection. I awoke within my own skull to find myself completely sealed within this sepulchre that is my skull. It is Golgotha, and I had been dreaming all along, and I didn't know it.

I have never been so amazed in my whole life. Here I am, completely sealed in my own skull, and I knew it to be a tomb; and I knew that some one placed me there. I did not know that God Himself entered death's door with me when I entered, and that He laid Himself down within the tomb with me and shared with me this dream of life. And then He actually broke down the dividing wall between the two, and fused with me, and we became one Being. And, then, He awoke <u>as</u> me. He actually awoke within me as my very Being.

Then I came out of that tomb like a child being born from the skull -- from the "tomb" -- of man, where God is buried. I can tell you now, the world is a dream, and you are The-Dreamer-of-the-Dream. You can change the dream if you know you are dreaming; but if you don't know you are dreaming, you can't change the dream. If you know it's a dream, you can dream, because the power of The Dreamer is in you. And that Dreamer is God.

You can bring before your mind's eye what the world would call a "daydream" -- it's still a dream -- and you can give reality to that daydream until it will objectify itself and beoome real in your world, but you are still dreaming. You are dreaming until that moment in time when God, Who is the Lord Jesus Christ, awakes within you. And, then, as He awakes within you, you are all alone, but He has the power to come out and break the seal of that tomb, and you do know exactly what you are doing, and <u>you</u> are breaking it. Another doesn't break it. <u>You</u> break it. No one on the outside rolls away the stone. <u>You</u> roll it away from within. You push the base of your skull, and something rolls. As it rolls, there is an opening -- not a very large opening; but you put your head there, and you push yourself out, inch by inch by inch, and then you pull the remaining portion of you out of that skull. And when you rise, you look back, and here is the body that your mother had woven for you, signified in Scripture as the "linen clothes."

And then the wind -- the unearthly wind spoken of in the 3d chapter of the Book of John [John 3:8, Revised Standard Version]. "You must be born from above; for unless you are born from above, you cannot enter the kingdom of heaven" (John 3:3). And, then, the wise man of the Sanhedrin -- and he asks, "How can this be? How can a man who is old enter once more into his mother's womb and be born? And he said, You, a master of Israel; yet you do not know? Unless you are born from above, you cannot enter the kingdom of heaven." (John 3:9,10)

Now he makes this marvelous statement: "No one has ascended into heaven but he who descended" (John 3:13, Revised Standard Version). But <u>no one but he who descended!</u> The One Being carries all of us within Him. And, then, in this stage we become That One Being, and now <u>we</u> ascend into Heaven. And this ishhow you ascend:

He tells us now -- He says, "No one has ascended into heaven, but He who has descended, the Son of Man" (John 3:13). That which came out of man is one with the Creator of man, which is Jesus Christ. He is the only one who can ascend. And he is called the Son of Man, and he refers to himself as the "Son of Man."

Now, he says in the next verse: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up" (John 3:14).

Now, a hundred and twenty-three days after David calls you, "Father," a bolt of lightning tears your body in two from the top of your head to the base of your spine. One blow, and you are cut, -- no pain, no pain whatsoever, -- just one sharp blow of a bolt of lightning and you look at the body, and it's torn from top to bottom, and it is separated about six inches. At the base of that spine is golden, pulsing, liquid light.

Now, we are told: "At this moment the curtain of the temple was torn in two from top to bottom" (Matthew 27:51, Revised Standard Version). People think it was a church made with human hands. No; it is the Temple of God; and we are told in First Corinthians, the 3d chapter, the 16th verse: "Ye are the temple of the living God, and the spirit of God dwells in you" (I Corinthians 3:16).

Well, if you are the Temple of the Living God, and the curtain of that temple is split in two, you are split in two from top to bottom! And you see this pulsing, golden, liquid light. It is the blood of God Himself. Now, you fuse with the blood of God. You are the blood of God. Now you ascend as a fiery serpent, like fire itself, spiraling up that spine right into heaven. And when you enter, you enter like thunder. As we are told in Scripture: "And those who enter, enter like thunder." *(See Matthew 11:12 and Luke 16:16, Revised Standard Version)*

The whole thing reverberates when you enter. And you are that fiery being that goes up. Only he who descended can ascend, and only Jesus Christ descended. He was the One Man who "chose us in Him before the foundation of the world" (Ephesians 1:4), and He was God the Father, and He chose all of us in Him, and then one man fell and became fragmented. We are the fragmented body of the Lord Jesus Christ.

There is only one way for the redemption, and He has mapped it out in Scripture. He played the part and brought it to its climax, and now the pattern of that play is buried in us. We receive it in us, and we simply go right up into the skull; and you are the Lord Jesus Christ, once more rebuilding the temple that He deliberately shattered.

Then, nine hundred and ninety-eight days later, completing the cycle of one thousand two hundred and sixty days, -- as told us in the 12th chapter of Daniel and the 12th chapter of Revelation, -- from the birth of the child; from the birth of the child, as told us in Revelation, when this miraculous child appears, it will take twelve hundred and sixty days; and on that twelve hundred and sixtieth day the heavens open, -- and Heaven is within you. Your skull opens. Everything becomes translucent. There is no circumference, but none whatsoever! It's not bounded by anything -- a complete infinity of translucence. Complete, -- well, you describe it; there is no boundary, and that's your skull. And then hovering over you, say about twenty feet above you, as though

floating, is a dove. This heavenly dove floating, -- it's not using its wings; it is simply floating. Therefore, it must be on fluid, for it's floating. And you look up, and its eye catches your eye. The most heavenly love is pouring from the eye right into your eye; and you do it automatically -- you raise your hand. In my case, I raised my left hand and protruded the index finger; and it simply descended. It descended and lit on my finger, and I brought it automatically to my face, and it smothered me with love, kissing me all over my face, all over my neck, all over my head; and while it is kissing me, a woman to my left made the statement: "They avoid man, for man gives off the most offensive odor. But to prove and demonstrate his love for you, he penetrated the ring of offense and came down to demonstrate his love for you." And while he was still kissing me, the scene dissolved.

The whole thing actually begins and ends in man, and that's the drama. Then you remain in this world, and you tell your story to the best of your ability. If you are a painter, you'll paint it. If you can write, you will tell it to the best of your ability in writing. If in some other way you could fashion it in the form of a sculpture, you will. If you cannot express it in some artistic manner, then you will tell it to the best of your ability to those who will listen. But the journey -- as far as you are concerned, the journey is over.

Then, in a moment when you do not expect it, He will call you back. Now, you do not find yourself as the world without this experience will find themselves, for every one in the world will be redeemed, but this is the plan of redemption; and if the plan has not yet unfolded within the individual, at what he calls "death," that individual is restored to life in a world just like this -- terrestrial, in a body just like this, only it is young -- unaccountably new. Nothing is missing; eyes are perfect, teeth perfect, the body is perfect. Everything is perfect; not a thing is missing, regardless of the condition of the body when we called it "dead," -- to continue a journey that started in this world, for it's the same world -- this identical world, and you will do there what you do here; and then what I am telling you now, when you least expect it, as it came to me so suddenly, -- it will come to you just as suddenly. As we are told in Scripture, "He comes like a thief in the night" (I Thessalonians 5:2).

You don't expect Him when He comes. He calls you from the dream of life, and you awake within the tomb where you were buried. So, all of us were buried in Golgotha, and Golgotha is your skull. But there is a Universal Skull. It's called "Zion" in Scripture. In the 87th Psalm, it says, "This one was born here and that one was born there, and these were born here"; and he points out within Zion, and Zion is the home of the Lord Jesus Christ. All are born at this one point within the Universal Skull; but your skull, individually, is but a replica of the Universal Skull. If I could pinpoint for you with my finger where, when I ascended, I actually reverberated, it would be a little bit left of the straight line, if I drew a straight line down my forehead. It was just a little bit left of my skull, right here [indicating].

So, then, we are called in Scripture, "the living stone of the New Temple." And here -- rooted here -- I entered. And with all of my force I tried to penetrate the skull and get out, but you don't, because this is the New Jerusalem. This is the New Temple. And every one is called back as a living stone to put into that New Jerusalem. You are individualized from then on forever and forever, and you are part of "the one body, the one spirit, . . . the one lord, . . . the one God and Father of us all" (Ephesians 4:4-6).

So, the greatest gift in the world could not be the thing created, but the Creator. God literally gave Himself, the Creator, to us, so that we become as He is. And He is the Father; and the sum total of Humanity, personified, comes out as David.* David is the one symbol that personifies the Will of God. Humanity has "played" His Will.

"I have found David, the son of Jesse," -- "Jesse" means "I am," -- "a man after my heart who will do <u>all</u> my will" (Acts 13:22). He's after my heart, and he will do all my will. That's Humanity! You have <u>done</u> the Father's Will.

In the end, you will forgive every being in the world and excuse all, for you've done the Father's Will. "How long, how vast, and how great the anguish 'ere we find the Father were long to tell" (Wm. Blake, from "Jerusalem." See footnote.), but you will find the Father; and when you find the Father, you find your Self. So, we came out and fell as one man, the Lord Jesus Christ, who descended; and then we are fragmented. Then we ascend as that One Man, in the same pattern that He sets for the world, back into the One Body. So we came out in search of God the Father, and return, having discovered our Self as God the Father. For, no one returns into that Body that is harmonious and perfect until he first finds the Father. And when you find the Father, it is not another; it is your Self! But it takes His son to reveal <u>you</u> as the Father, for: "No one knows who the Son is, except the Father; and no one knows who the Father is, except the Son and any one to whom the Son chooses to reveal it" (Luke 10:22, Revised Standard Version).

So, "No one has ever seen God; but the only Son, who is in the bosom of the Father, <u>he</u> has made him known" (John 1:18, Revised Standard Version).

So, I can tell you now, David one day will stand before you, and you <u>will know</u> he is your son. He will not deny it in time. <u>You</u> may deny it now; but when confronted with the evidence, you can't deny it. And there is David. And Jesus Christ is God the Father. There is no other God. There is no other Father. He is the Lord of Lords, but no one can say Jesus is Lord except by the Holy Spirit.

The Holy Spirit is what? In the 14th chapter of John he says: "I will send you the Holy Spirit, which is the spirit of truth, and he will bring to your remembrance all the things that I have told you" (John 14:26).

---

* Exact quotation: "How long, vast and severe the anguish e'er they knew their Father, were long to tell."

So, the Holy Spirit is the "remembrance" now. Memory returns, and you are God the Father! For when you meet Him, it is not something new. When you look at David, it is as though Eternity returns. You've always known it, but you must have suffered from amnesia, -- total amnesia, like a man looking into his mother's face and not recognizing his mother, and she is worried about her son who cannot recognize her.

We know amnesia in this world, either partial or total. We have all experienced it in some way with our friends. I have a friend of mine now -- a block of time is missing. He painted a picture recalling a pier in Trinidad; and then he went in there on the locks and painted another picture. It has been rumored that a friend of his who always despised him struck him. It has not been proved, but he is now away for the rest of his earthly days, one block completely missing. He knows that he came up on the surf in Trinidad, and now he thinks he was actually shot in the Island of Trinidad. And that block of time is completely rubbed out in his mind's eye; and he picked it up from there, but they can't let him out. He has completely dropped out. If the man did it or not, it really doesn't matter. In the end, all will be forgiven. His motive -- if jealousy could have prompted the act, I don't know. Nevertheless, my friend Walter is in this home for the rest of his earthly days with a large section of time completely missing.

So, this whole thing was "sown up" beforethe world was. We saw the play. I've been trying to remember it ever since, for we are the "gods" who formed the "God." We are the gods spoken of in Scripture. We are the Elohim who came down <u>deliberately</u> in a state of amnesia -- total amnesia, or we could not do what we are doing. If we are <u>pretending</u> that we are men, knowing all along that we are God, we could not do what we are doing. We had to <u>completely</u> forget who we are to do what we are doing. And that power, which is Christ-In-Us, -- the creative power of God, at the moment in time when we have done the work that we came to do, awakens. <u>We</u> awaken, for we <u>are</u> that power. And, then, the drama -- the only drama in Eternity that could ever take us back to the Source of all Being, which is Jesus Christ, is the Gospel! There is no other "play."

If you are tempted to follow some other road, remember these words: Don't do it. If some one tells you tonight that they know some one who has the most marvelous diet to keep you perfect, or some one who has all the yoga-ism to sit in meditation and do something for you, forget it. I am telling you what I know from experience: <u>the one and only true way to God the Father is through the Pattern Man that is Jesus Christ</u>. There is no other way. There is no other Lord. There is no other God. And Jesus Christ is but the fulfillment of the Old Testament. The whole thing was an adumbration, a foreshadowing in a not-altogether conclusive or immediately evident way; so they couldn't understand it.

So, when it happened in one and he interpreted it, based upon his own experience of Scripture, they rejected it. It was

not what they were expecting. They were expecting Redemption to come in an entirely different way, as the whole vast world today is expecting it. They think that Jesus Christ is going to come from the outside; and many who are now teaching millions of people on TV -- they hope to be still here in the body to go forward and greet Him and tell Him what marvelous work they are doing. He will never, in Eternity, come that way. He comes to you as one unknown, yet lets you experience who He is; and then when you experience who He is, you will discover Him in yourself, for He became you.

God literally became as you are, that you may become as God is. There is no other God but the Lord Jesus Christ. And do not look for Him to come from without. He deliberately died for you.

"Unless I die, thou canst not live; but if I die, I shall arise again, and thou with me" (John 12:24).

"Wouldst thou love one who never died for thee, or ever die for one who has not died for thee? And if God dieth not for man and giveth not Himself eternally for man, man could not exist. So God died literally and when He died, He entered Death's Door with you, and he layed down in a grave with you and shares with you the visions of Eternity until you awaken and see the linen clothes that the female wove for you" (Wm. Blake, from "Milton").

Then you come out of that grave as the Lord Jesus Christ, for the way he is born surrounds you; the babe to bear witness to the great event that has taken place, and the witnesses that see the babe -- not you; they can't see you, for you are the Lord, and Jesus Christ is invisible. They can't see you because God is Spirit. They can talk about you, but they cannot see you, because the day will come that other witnesses will talk about them and not see them, for they will be born, too, from above, and "born not of blood nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

So, they are all born of God as God. So, "I am the root of David and the offspring of David" (Revelation 22:16). For that which comes out of man, having buried Himself in man, is one with that which entered man. "I am the root," -- who is speaking? Jesus Christ. What did he say? "I am the root of David, and the offspring of David, the bright morning star" (Revelation 22:16). And, "to him that overcometh, . . . I will give the Morning Star" (Revelation 21:26,28). So, He gives you Himself!

Now, do not think that you have to labor to become it! This is Grace -- Grace -- Grace, and still more Grace! Let no one frighten you. It's an unmerited, unearned gift. You could not earn it in Eternity! Because you cannot earn it, it is given. And God gives you Himself. You cannot earn it. Your fitness for the Kingdom is the consequence, and not in any way the result, of things that you did. It's the consequence of Grace.

So, let no one frighten you and tell you that you've got to do this and do that and do the other. Believe the story. That's all you have to do. You've heard the Christian story. Believe

it. And one day, unexpectedly, suddenly the story will re-enact itself in you, casting you in the central role.

So, the greatest gift in the world -- the most precious gift -- was God's gift of Himself to man. And He was not giving a portion of Himself; He gave Himself. When He gave you Himself, He had to give you His Son. So, "God so loved the world" -- that is, Humanity -- "He gave His only son" (John 3:16), because if He gave me Himself and He is a father, He has to give me His son. And His son stands before me and calls me, "Father"; and I know I am his father, and he knows he is my son. So, God gave me, because of His love for me -- He gave me His son; and only the Son can reveal the father. "No one knows who the Father is, except the Son" (Luke 10:22, Revised Standard Version). So, when the son comes, then -- and only then -- do you know the Father.

---oOo---

X]1
S2

THE MYSTERY CALLED CHRIST

7 June 1971

In the letters of Blake, there is one where he wrote to the Reverend Trusler -- the Reverend Dr. Trusler, who had criticized him for his works, and said to Blake, "You need some one to elucidate your works."

So, Blake wrote him and said, "You ought to know that what can be made explicit to the idiot is not worth my care. And the wisest of the Ancients considered what was not too explicit the fittest for instruction, because it rouses the faculties to act." Then he went on to say to this Reverend, "Why is the Bible more instructive and entertaining than any book in the world? Is it not because it is addressed to the Imagination, which is Spiritual Sensation, and only but mediately to the Understanding or Reason?"

Well, of course, the Reverend did not understand that. Like all the teachers of the world -- the religious teachers, they treat it as secular history; and Blake knew from his own experience it was not. It was God's plan of Salvation. Man must experience Scripture for himself before he can begin to understand how altogether wonderful it is. It's altogether true, but not on this level. Eternity is actually within your Immortal Head; and that's where the entire drama unfolds.

Now, let us turn to this Book that Blake called "the greatest book in the world," -- and I will endorse that. I haven't read all the books, but I do not know of anything that could come near the Bible in revelation. It hasn't a thing to do with science. It's not teaching us anything about the stars, about anything in politics; it is all about God's plan of Salvation.

Here we turn, now, to the very first book of the New Testament, Matthew. "This is the book of the genealogy of Jesus Christ, <u>son</u> of David, <u>son</u> of Abraham." Here it establishes the three important characters of Scripture.

Now, we go back to Genesis, and start with the first one now, Abraham. "And the Lord tempted Abraham." One translates it "tested," which may be a better way, -- "And the Lord tested Abraham and said to him, Take your son -- your <u>only</u> son -- Isaac and offer him as a burnt offering." And Abraham took his son the very next day, with the fire and the wood and the knife, and two young men, and went up to Mt. Moriah. If you are familiar with the story, we need not tell you the entire thing, but that is the story.

The Lord intervened, Abraham having met the test. He said to him, "Do not lay your hand upon the lad, for you obeyed the voice of the Lord." And then he made him the "father of the multitudes," for the name "Abraham" means "father of the multitudes," -- and said to him, "They will be more numerous than the stars, more numerous than the sands of the beach." Well, just estimate that number, -- beyond the wildest dream of man. That will be his offspring, yet he only had one son.

Now we know that's a lie right away, if you take it historically, because twelve years before the birth of Isaac the Lord gave him a son whose name was Ishmael, born of a slave in the household of his wife Sarah, for she was barren and it was beyond -- well, bearing. "It had ceased to be with her after the affairs of women," -- after the nature of woman. So, finding herself barren and wanting a son and an heir, she sent her servant Hagar in to her husband Abraham, that he may "know" her, which, as the story is told, he did, and she bore him a son, and the Lord said, "Call him Ishmael," which means "God hears" or "God has heard." That's twelve years prior to the birth of Isaac. Yet we are told Isaac, -- and these are the words of the Lord, -- " Take your son, your only son, and offer him as a burnt offering."

How can the one who gave him a son called Ishmael now call this one his only son? The word translated "son and only son" appears only twelve times in the Bible, for the word "one" is "yaw-khad." This is translated and defined as "one, the only one; the unique one; my darling, my chosen one," -- any term of endearment. These are the definitions given to the word that is now translated "your son, your only son."

Now, here, we turn now to the 22d Psalm, which you find quoted all through the New Testament. It's the Psalm of David. It begins: "My God, my God, why hast Thou forsaken me?" This is the cry on the Cross. Yet, the words are the words of David.

We find the first verse, the 8th verse, the 18th verse all through the New Testament; and all these are the words of David. We find the same correspondence between the sufferings of Christ and the sufferings of David. The identical words are used, and they are all, now, in the words of David.

Now, in the 22d Psalm, David sings out to his father the cry of despair, and he said, "Defend me" or "Deliver me from the sword." "Deliver my soul from the sword and my life from the power of the dog." Why "my life"? That's the same word translated "your son, your only son"; so why do they now translate it "my life"? The Hebrew word is "yaw-khad," and it means, "your son, your only son." David is saying, "Deliver your son, your only son, from the power of the dog."

In the Second Psalm David has already declared, "The Lord said unto me, Thou art my son. Today I have begotten thee."

Now he calls upon the Lord, who seemingly has abandoned him, when he said, "My God, my God, why hast Thou forsaken me?" Now, "Deliver," -- not my life, -- "Deliver your son, your only son, from the power of the dog."

Now we come into the New Testament and we find that all the things said of David are now said of Jesus Christ. What is the secret?

Imagine this with me. Can you imagine a command that is absolute -- a thing to be done absolutely and continuously, something stated in the imperative passive mood, like this:

"Thy will must be being done.
Thy kingdom must be being restored."

It's the imperative passive mood. Think of the simple occurrence of an action, without reference to completeness or incompleteness; without reference to duration or repetition; without reference, specifically, to its position in time, but sometimes with reference to past time. Just imagine such an action taking place forever and forever, and there is no limit as to its duration. No one knows when the Father will stop the action, -- when God, who set the command in force, will stop it. So, we do not know the measure of the time. It has no reference to its position in time, whether it's the First Year B.C., the First Year A.D., or the year 1971. We do not know; there's no reference to position in time. So, think of such an action.

Now, you and I have to re-enact this eternal command. You and I will have the experience recorded in that 22d chapter of Psalms, when suddenly we are going to experience it, now, in the real way, for these are all adumbrations. The entire Old Testament is an adumbration, -- that is, a foreshadowing in a not-altogether conclusive or immediately evident way. It's a sketchy representation, omitting details, -- omitting all the little things that you could add into it and put into it and see the picgure. It's a very, very sketchy picture. .

Now we are coming to the story of David and it takes on more form now. "Say unto my servant David, When you lie down with your fathers," -- which is a euphemism for "death," -- when you die and sleep with your fathers, "I will raise up your son after you, who shall come forth from your body. I will be his Father, and he shall be my son."

That adumbration is taking on more fleshly states now. It's coming down to the story of Jesus Christ, who is coming out of David. Well, now, who is David? David is the symbol of humanity. Abraham is the symbol of the Father of Eternity, "the father of the multitudes." Who could that be, other than God?

So, here we have Abraham -- the symbol of the Father, David -- the symbol of humanity; and at the end of the journey something comes out of humanity which is the Son of God that is God. So, in the New Testament, the Son is made to say:

"I and my Father are one."

"He who sees me has seen the Father."

Yet, "The Father is greater than I."

He is telling us that I am not inferior to my Essential Being, the Father; only in my present capacity or office as the "sent," called the Son, am I inferior, but not as to my Essential Being, the Father.

When I am "sent," it's the Father who's sent. The Father sent me. Well, He had no one else to send but Himself; so He sent me. In the capacity -- in the office of the "sent" -- I seem inferior to my Self, the "Sender," but the "Sender" and the "sent" are one. That's what we are told in Scripture.

"He who sees me sees Him who sent me." So, if you knew my Father, you know Me; and if you know Me, you know my Father, for we are one. "I and my Father are one." So, here we find Abraham only the

symbol of God the Father, David the symbol of humanity, and Jesus Christ the symbol of the Son of God which is one with God. "I and my Father are one."

So, out of humanity God plays all the parts, may I tell you? There is not one part in the world that God isn't playing. And having played all the parts, He extracts from the experiences of humanity that which represents, now, the Son; and that Son is called "David," for David is the symbol of humanity.

Do you understand what Blake meant when he said it's the most entertaining book in the world, and not one book in the world compares to it? It's the most instructive book and the most entertaining book. It's like quicksilver. You are just about to grasp the Son, and he turns into the Father. You are about to grasp the feeling of the Father, and He turns into the Son, -- just like quicksilver. He simply loses Himself and eludes your grasp in His many metamorphoses. Suddenly He is not the Father; He is the Son.

So, now, "I say to you," said he at the very end of the story, "as the Father sent me, so send I you." He's playing the part, now, of the Father. He's no longer, now, the Son; He has departed the world, and has returned to Himself the Father. "I will leave the world and go unto the Father."

"I came out from the Father and came into the world. Again, I am leaving the world and going to the Father."

So, I return to my Self, who sent Himself as me; so He comes into the world as the Son; and while he's in the world as the Son, having the experiences of humanity, he seems inferior to Himself the Father, and He is, for He took upon Himself the restrictions and the limitations of humanity.

Now we are told, when he went towards the Cross, he carried his own wooden cross on his back. Now, Abraham placed upon Isaac the wood upon his back. Isaac wondered, Where is the lamb for the sacrifice? for he sees now the wood and he is carrying it on his back. His father has the knife to slay him and he has the fire to burn that wood. He is going to burn him. "Burning" is the experiences of man. Don't think you haven't been burned! I don't mean in flames. The experiences are the burnings that you have in this world. It's from innocence through experience back to God the Father as an Awakened Imagination. That's the whole story.

So, here, the father said to him, "God Himself will supply the lamb." He is the lamb -- the aymbol of the lamb.

Let's go back now to the 22d chapter of the Book of Psalms. Remember what we told you in the 22d chapter of the Book of Genesis. He took two young men, and he took the lad -- his son, his only son. Here now, the cry of David, "Deliver me," -- your son, your only son, -- "from the power of the dog." Now you read that, and you wonder, What on earth are they talking about?

I have many Bibles at home. I haven't found one Bible that comes near the experience because they are writing and speculating.

They are theorizing; they have not had the experience. But the day that you meet David, who reveals you as God the Father, is the most exciting moment in Eternity. And there are two young men, and they stand -- You are "in spirit," but you are all-wise at that moment. David is obvious, the most beautiful lad you could put your eyes on, a lad in his teens -- early teens, beautiful beyond description. He symbolizes humanity. You have passed through all that man could ever put upon you. You have borne the fardel the allotted time, and now they are going to restore your long-lost rank. You were God before you came down, and you are going to be God by going back, but you will be enhanced by reason of the experience of becoming man.

So, you are looking at David. And here, to your right, are the two young men. In the Bible, for reasons which might be obvious, they are spoken of as "dogs." Look up the word "dog" in the Concordance -- the Biblical Concordance, and you will see it means a "male harlot," homosexuals in the service of the priest in the temple. That's who they were. But this story was "before that the world was." It didn't develop. They were part of God's plan in the beginning of time; so here they are. You do not hurt them. You are the Father now, the father of David who symbolizes humanity.

You are looking at this beautiful creature, and they are looking at him, too. You are looking at him as a father to a son, "eating" him for his joy, his beauty, all that he means to you, his love; he is your darling, as the word also means "my darling." But they are looking at him concupiscently; they are looking at him in the most lustful manner and you warn them of his victory. He has never failed because the Lord was with him. The day the Lord anointed him "the spirit of the Lord came upon him mightily from that day forward, and never left David." So, David never lost a battle.

Here is the head of the giant before you -- this enormous head, severed from the body as David severed the head from the body. And there it is on a table right before you, and here are these two. You do not a thing about it; it's part of the "play."

This "play" has been taking place "before that the world was"; and no one knows when it is going to come to an end. I can't conceive of it coming to an end until every one of us experiences the play and becomes the father of David, for it is simply God returning to Himself. That's the story.

God came out from Himself into the world, penetrated these bodies, annexed these brains of ours, and made them a portion of Himself -- a temporary portion. So, while He "wears" the body, the body is a part of the soul of the one who wears it. He will take it off -- just drop it; it means nothing. But while he wears it in this world, it is a part of the soul of the one who wears it.

So, here, the "garment" is not the man. The garment is simply just what it is. It is a garment of flesh and blood "worn" while he is in the world of the experience of man.

But I tell you from experience, you won't have to wait a second when you take off that "garment" to see what it really is as against what you thought it was. And when they are crying and weeping because

you took it off, you can't believe that they could be so silly, but you were equally silly before you took it off. But nevertheless, you see it.

Before I came out tonight, this University student from U.C.L.A. -- he sits with my wife while I come to the lectures because we need some one to answer the 'phone and to be present; and before my friend arrived to bring me here, we got to talking about these things -- these matters. He is from Cairo; he's an Egyptian. And he said to me, "You know, my father had this dream. He dreamt that a friend of his was walking down the street with him; and as they were walking down the street, the friend fell, and there he died. He was dead, and many of the people came around and they began to cry and to weep. They were all looking at him, and they were weeping. A week later he dropped dead; and the identical thing my father saw -- he actually saw him saying to my father, 'What are they crying about?'"

Here was the garment; they were crying over the garment that he had taken off.

I have seen it time and time again. So, I cannot be disturbed when a man takes off his "garment." Yes, you miss the contact -- the little physical contact, but the Being who "wore" it is now clothed again in a garment just like it, but young -- altogether young and healthy. Whatever was missing before is not missing now. He is returned and restored to a healthy youth -- not a baby, -- young, -- I would say about twenty. If he died at a hundred, he's now twenty; and he goes through the same world of man -- the same terrestrial world -- to have the experiences that he must have in order to confront David.

These are the three characters, each as a symbol: Abraham the symbol of God the Father, David the symbol of humanity, and Jesus Christ the symbol of God the Father having gone through the experiences, because David, now, in the spirit, calls him, "Father."

"What think ye of the Christ?" he asked.

They said, "The son of David."

He said, "Well, how then in the spirit did David call him, My Lord?" If David calls him, "My lord," how can he be David's son?

So, he's telling you that David belongs here. It's the sum total of all the experiences of humanity; and it's a beautiful experience when the whole thing is over. Here it seems such a horrible thing, but when it's all over the result is transcendent, -- but that which comes out as the one who was "sent" to have the experience, because the Father sent Himself as the Son, and Jesus Christ is the one having the experience.

It is Christ-in-you that is the hope of glory. Were he not in you, you could not have the experience of being man; and so he suffers, and you call it that you are suffering. But as Blake said it so beautifully:

"Babel mocks, saying there is no God nor Son of God:
That Thou, O Human Imagination, O Divine Body . . . art all

A delusion; but I know Thee, O Lord, when Thou arisest upon
My weary eyes, even in this dungeon and this iron mill . . .
Thou also sufferest with me, although I behold Thee not."

You can't behold the Being that is having the experience as you do objects in space, because the Being having the experience is that which is called "Imagination." You can't behold imagination. Imagination is the reality that is called this-thing-called-God. So, the Voice answers, -- and it's your own wonderful human imagination answering:

" . . . . . Fear not! . . . . . I am with you always,
Only believe in me, that I have power to raise from the dead
Your brother who sleeps in" -- this world called -- "Albion."
[from "Jerusalem"]

Every one will rise. Not one can stop -- they couldn't even stop it if they wanted to. There is no such thing as complete annihilation. There is no annihilation. You gave it up in the beginning to come here; and when you came here, you completely forgot -- total amnesia; you forgot Who-You-Were. Listen to the words:

"Return unto me the glory that was mine, the glory that I had with Thee before that the world was."

This is not new. You gave up the Fatherhood, and yourself came into the world as the Son -- the one that is "sent," -- the one that is now to be made a burnt offering. And you are the "burnt offering" in this world, and you pass through hell in this world; but you are still one with the Father!

"I and my Father are one," -- even though "My Father is greater than I," for I'll return to my Self, the Father, having experienced what I came out to experience; and I as Father will be enhanced by the experience of being man.

So, every one is going to have it. Not one will fail.

So, today if I really see it clearly, you'll see this peculiar mystery in the Bible. The whole vast world is yourself "pushed out," and all these characters are simply states of consciousness into which you can in one little moment vanish. You try to grasp him, and all of a sudden, he vanishes into this one, into that one. You can't quite put your hand upon Him. But you do, in the depths of your Being; and you bring back glimpses of it, and then you share it with your brothers, because in the end we are all one, and yet without loss of identity.

You'll be God the Father, the father of David. And I know I am God the Father, the father of David; and yet, we are the same father! We have the same son, and yet we have no loss of identity. That is something that is difficult to explain.

So, this comes to us -- this mystery called "Christ" -- he comes to us as "one unknown." Not from the outside; he's on the inside. He rises in us as "one unknown," in the most strange, wonderful, ineffable mystery. Yet, He is That One who lets us experience Who-He-Is. You

don't see Him; you experience <u>being</u> Him, because He was called "Father" by David, and David is going to call <u>you</u> "father." And may I tell you? when he does, it's not a shock; it's only the returning of memory. You know that you have always been <u>That</u> that was taking place in the beginning of time; but no one could attain to that bliss, except he was generated on earth. So, man had to come down, -- that is, <u>God</u> had to come down and be generated on earth and re-enact the drama that is eternal, for that drama was simply an adumbration. It was a sketchy representation, omitting all the details.

We came down here, and we go through the "furnaces"; and having the experiences here on earth while we walk as man, it becomes a cubic reality. And now we know the meaning of these sketches that we read in the Bible. We see, now, what the two young men were that Abraham took with him up to Mt. Moriah. He took two young men, and he took his son.

Well, here was my son, and he wasn't called "Isaac"; he was called "David," and here were two young men. It does not describe what they were in the Bible. <u>I</u> know what they are. I know they are men who looked concupiscently at my darling -- at my son; and I simply warned them of the past. I warned them of what took place, because he won the battle against the giant; and he who wins that battle against the giant who would destroy Israel sets his own father free, for the promise is:

"The man who brings down the enemy of Israel, I will set his father free."

So, here is the giant's head severed from the body. And who is the father of the one who brought him down? Well, <u>I</u> am. What is the father's name in the Bible? The father's name is Jesse. Do you know what the word "Jesse" means? "Jehovah exists." That's what it means. It is any form of the verb "to be," -- in other words, the one who bears the name "I AM." But its true definition is "Jehovah exists."

And here, the father is looking at his son. Now you know Who-You-Are. When Blake said in a very cryptic manner:

<u>After</u> the death of Christ, he became Jehovah.*

He returned to Himself -- Jehovah. In the end, there is nothing but the Lord God, Jehovah. There's nothing but God!

So, He sends Himself into the world; and the thing "sent" is the Son. He comes bearing witness of his Father, and we speak of him in the Bible as "Jesus, the Lord" or "Jesus Christ." He is the Savior. Well, the only Savior in the Bible is Jehovah Himself, as told us in the 43d and the 45th chapters of the Book of Isaiah:

"I am the Lord your God, the Holy One of Israel, your Savior; and besides Me there is no Savior."

---

* In "The Marriage of Heaven and Hell," Blake writes: "Know that after Christ's death, he became Jehovah."

So, if He comes as Savior, He is Jehovah. And so, when He departs, He returns to Himself, the Lord God Jehovah. There is nothing but God in the world, in spite of all the horror. But this is the flame spoken of in Scripture. These are the burns.

"Father, I see the knife, I see the wood," -- I am carrying the wood, -- "I see the flame; but where is the lamb?"

See the imagery of the lamb, the symbol of the lamb? And in the end, the Father Himself really plays the part; but in playing the part, He appeared as the Son, because there is only God the Father.

So, every one is going to have the experience of Scripture, and I can't tell any one what a thrill it is when it begins to unfold within you. It comes so suddenly, without warning, and suddenly -- all within your head. That's why I started off by telling you Eternity dwells within your Immortal Head.

That is an immortal head. The whole "play" is taking place there; but in the fullness of time you'll experience it. It is taking place. It is a command that must be done absolutely and continuously, without reference to position in time, without any reference as to its completeness or incompleteness; but it is not completed until man-on-earth replays the drama. And he does it -- when he replays it within himself, it takes on the cubic reality, while as it is told through the medium of the Prophets, it is a sketchy representation, omitting all the details.

That's why the one who wrote the Epistle to the Hebrews could say that "in many and various ways God spoke of old to our fathers by the prophets, but in these last days He has spoken to us by a son."

There's no further revelation than when the Son appears, for then you know Who-You-Are. And what man is seeking in this world is the Father. Every one is seeking the Father, the Cause of the phenomena of life. There's only one Cause; and blessed is the man who is freed from the tyranny of second causes! So, there is only one Cause, and that is God the Father.

So, as God the Father tempted Abraham, He was tempting Himself, for he's only the symbol of Himself. Can I really go through hell and return? Can I die, and rise? And God took the challenge. He could die and rise! But in rising, He enhanced the brilliance of Himself -- the greatness of Himself, because there is no limit to expansion, -- no limit to His wonderful transcendency. He placed the limit upon opacity and upon contraction; and that limit is man. So, when He became man -- and He could not play that He is man -- He isn't pretending that He's man, -- He is man. He becomes man! Even though it's a temporary "garment" that He wears, while He "wears" it, He is so identified with it, He feels that "It's myself." You cut Him, and He hurts. You chop off a finger and He says, "I've lost my finger." He is so much a part of the "garment" that He "wears" that He can't separate Himself from it, seemingly. But the day will come, He will simply take it off and return to Himself, but He will be enhanced by reason of the experience in this journey as man.

But when the day comes for the individual, no one knows of that hour, of that day; only the Father knows. No one knows but the Father. Let no one tell you that they can tell you when it's going to happen. I know from my own experience it comes so suddenly. Little did I expect the night I went to bed in San Francisco that that night, on July the 20th, 1959, was the night. Nor on the 6th day of December of the same year, did I know that that night the Fatherhood of God would be revealed to me by His Son, who would call me "father." Little did I know of the Ascent into Heaven on the morning of the 8th of April of the following year, 1960; and then January the 1st, 1963, when the dove descended in bodily form and smothered me with kisses, which was the Descent of the Holy Spirit in the form of a dove. Therefore, that was the climax of it all. That was putting the seal of approval on the journey; and you simply, now, delay your departure to tell and encourage those who are ready to hear it.

So, those who are ready to hear it are hearing it. And you can then spread the word, and tell it. You will tell it first as hearsay; but eventually you will tell it from experience, for the Evangelists in writing the story in our Gospels -- they simply related their own experience. They were not telling it from hearsay. They told exactly what happened to them, but they told it for reasons known to them in the third person. So they spoke of "him" constantly, but they are really telling their own experience. But no one in my spirit world has curtailed my tongue; so I was not commanded to tell it in the third person. I was simply told to tell it, and so I tell it as I must tell it, in the first person, for I am telling and relating my own experience.

Everything spoken of in Scripture concerning the Lord Jesus Christ I have experienced. But I am limited while I "wear" this "garment" -- with all the weaknesses of the "garment," I have assumed it -- all the limitations of the "garment" of flesh and blood, I have assumed it, and must continue to assume it until that moment in time when I take it off, and take it off for the last time. Yet, I am one with those who have not yet taken it off, because there's only one Father. So, I cannot crow -- I cannot raise my voice and simply yell, "I did it," although the 22d Psalm does end on a note of that nature: Posterity will sing His praises, and they will all say the Lord has wrought it.

All the things -- the horrors of that 22d Psalm, beginning with the cry, "My God, my God, why hast Thou forsaken me?" and all the pleas that he makes to be delivered from all the things round about him; but in the end, the Lord wrought it, and unborn tomorrows will hear that it was done -- it was accomplished; and that will encourage them to go on through the "furnaces of affliction."

"But how long, how vast, how severe" these furnaces before man actually discovers himself as God the Father "were long to tell."

But he will discover it, and he will know he is God the Father; for there is only God.

Meanwhile, you take what I've told you so far concerning the Law, and apply it. Apply the Law. Your dreams, may I tell you? are most encouraging -- most encouraging. One who saw her husband encased in all kinds of limitations from the hips down, and before her eyes they all began to crack and break and fall apart, and then he jumped and

danced for joy. So, take it just as you saw it. He is released; he has been freed from the restrictions, whatever they were, in the immediate present -- completely freed. And many of you have these wonderful experiences.

Another one who sits next to her tonight, she had the dream of a wedding, and I was the only one -- seemingly -- that they would discuss. I sat to her right at a very long table, but across the table; and they all wondered why Neville is here, because this was a Jewish wedding. And yet, she knew that I was going to give the main speech of the evening. "Why is he here?" And so, I spoke in my own tongue, but each man heard me in his own tongue wherein he was born. And those who thought, because they were all Jewish, that they would not accept me -- all but one accepted me. The one who was controversial in the beginning -- he didn't understand one word that I said, but all the others that he thought would not accept me -- well, I thought that was the most marvelous vision that she had.

And many of them, one after the other, -- one has had one. I will tell her now from the platform that she and her husband -- In her dream, she saw a snake -- a rattlesnake, and the husband said, "I must take off the rattlers first"; so he began to take off the rattlers, and she handed him a hammer to beat it and to beat the snake to kill it. And in beating it, she awoke.

Now, that is a different kind of a dream. That's a symbol of sex. You cannot crush out sex on this level. It has to be something entirely different. You don't crush it out. You start to crush it out, and strange, peculiar dreams will possess you. It has to be transcended in the most normal, natural manner. It's not really transcended until you ascend into Heaven. That comes when your body is split from top to bottom, and you -- like a fiery serpent -- ascend into Heaven. When you see that golden, liquid light at the base of your spine, after your body is severed in two from top to bottom, and you see that pool of golden, living, liquid light, and you fuse with it and you become it, and like a fiery serpent, up you go into Heaven, and you take it by force. You take it violently.

Now the energies that went down into generation are now reversed up into regeneration. But while they are still down, if you try to kill it, as many people do, from the early church members of the Catholic Church, -- his name was Origen. He had himself castrated, that he would not be tempted by the women that he was teaching. He was one of the true early fathers of the church. He was born -- or, rather, he died one hundred years before Augustine was born. That's how early he was. He came in the Second Century A.D.; and he was one of the moving spirits in the formation of the early church which was the Catholic Church. And you read the story in the Encyclopedia Britannica. His name was Origen, and he castrated himself that he may not be disturbed when he had to face women and teach them the mystery of Christ. But he still could not cut it out that way. You can castrate the man, or woman, but it will still be in his imagination; and his dreams will still be of that nature. So, you cannot hit it and kill it. It's simply something that leaves you by a reversal of energies. It turns from generation into regeneration.

The Pattern Man

17 July 1968 by Neville

The Bible is a mystery, to be known only by revelation. You can sit down and think about it and rationalize from now to the ends of time; if it is not revealed in you, you will not know it. And the majority of the teachers of the world take the traditions of men and teach it as fact; and so we come, then, to one Bible with these preconceived misconceptions of the great revelation of God to man.

So tonight we are taking the Pattern Man. Every one who has heard of Jesus Christ thinks of him as a man. Jesus is not a man; he is the man -- the only man -- who is buried in every child born of woman, and who will rise in every child born of woman. And when he rises in us, then we and the Lord Jesus Christ are one. He comes only to fulfill Scripture. Man goes, building on this world of ours -- it's perfectly all right, -- let him do it, -- he's encouraged to do it; but the story of Jesus is to fulfill Scripture. He said, "I have come only to fulfill Scripture. Scripture must be fulfilled in me." (See Mark 14:49)

And beginning with Moses and the law and the prophets and the Psalms,, he interpreted to all, all the things concerning himself; for the Scripture was not the New Testament, -- it was only the Old. So, when you spoke of the Scriptures in that day, you only had one Scripture, and that was the Old Testament. So the Old Testament was a prophecy, and the New fulfills it; and He is the New. So, He is the Pattern Man in every child born of woman. So, he's not a man; he is the man, the perfect man; and this Perfect Pattern awakens and unfolds in us.

Now, we are told in the last chapter of Zechariah: "The lord will become king over all the earth, and in that day the Lord will be one, and his name one." (Zechariah 14:9)

If you are born into the family of the Browns, you automatically -- regardless of the name given you -- you are a Brown. So, you may be given the name of John, but nevertheless you are John Brown, if you are born into the family whose name is Brown. Well, all are being born into the one body whose name is Jesus. So, in the end, every one will be Jesus; for "in that day the Lord will be one, are His name one." (Zechariah 14:9)

You will not lose your identity. I will know you in this world of Caesar, and I will know you by your name, a friend of yours. But in the end, when you are born in the body of Jesus, you're still the John that I know here, but you are Jesus; and I will see you, and see you as Jesus, for there's only, in the end, only one man, -- the Perfect Man, the Pattern Man, and that man is Jesus. And Jesus and the Lord God Jehovah are One! They aren't two gods; they aren't two lords. It's only one God, -- "only one body, only one spirit, only one hope . . . . only one God and Father of all." (Ephesians 4:4-6)

I know it seems strange to many who have not had the experience, because they have been trained differently, and you can't blame any one. I came out of a family of Christians, -- at least, we think we are Christians; and I am quite sure that my family today would be shocked beyond measure to hear me say what I am now saying. I know this past year in Barbados, discussing it with my sister, and she is trained as I am trained, or was trained, -- but this is before the vision. And before the vision, certainly I believed in Jesus as a man -- trained as any Christian in the world, believed that he was a man, born of a woman who knew not a man in some strange miraculous manner; and then came the vision, the actual experience of the mystery of Christ.

As Paul tells us in his letter to Timothy: "Great indeed, we confess, is the mystery of our religion." (First Timothy 3:16, Revised Standard Version)

Well, if it's a mystery, then it isn't history; for history is certainly not a mystery, for history is based upon facts. So, there's no mystery to the facts of life. And if the Bible is based upon secular history, then it's not a mystery. But Paul, he said: "Great indeed, we confess, is the mystery of our religion!" (First Timothy 3:16, Revised Standard Version); and he uses the word "mystery" no less than twenty times in his letters. He said: "And God has made known unto us the mystery of his will, according to his purpose, which he set forth as a plan in Jesus Christ for the fulness of time." (Ephesians 1:9,10, Revised Standard Version)

So, when the time is full in you, in every one, that plan erupts. And everything said of Him in Scripture, which you were taught to believe was secular history, proves itself in you to be supernatural history. It's a history of salvation. You are "saved" by that Pattern -- that perfect pattern.

So, he was born in a supernatural manner. You'll be born in a supernatural manner. And if his name was Jesus, you remain the same -- John or Mary, whatever your name is -- but you are Jesus by reason of that "birth," for you are born supernaturally. It comes so suddenly, it comes so unexpectedly; you don't look forward to it because you were not taught to believe that it is going to happen this way. You were taught to believe that some time in Eternity, if you are a good person in the eyes of Him who is your Savior, that then He will decide whether He will save or not. While not a thing on the outside would help, nevertheless you depended upon His grace, whether He would save you, when all of a sudden you discover He was in you all along!

The whole story of Christ is wrapped in man as a pattern, but it can't erupt in man until a certain moment in time. At that moment nothing can stop it! You may be on a journey at the moment, and certainly not thinking of this, when suddenly the whole thing unfolds within you. And the drama takes the same time as mentioned in Scripture: it takes twelve hundred and sixty days, as told us in Scripture.

In the last chapter of Daniel, a book written six hundred years B.C., Daniel said, "How long to the end of these wonders?" (Daniel 12:6) Not a statement is made as to when you begin to count, but: "'How long will it be to the end of these wonders?' . . . and he who stood above the water, he said to him: 'A time, times, and half a time.'" (Daniel 12:6,7)

The Ancients counted a "time" as a year, and a year to the Ancients was three hundred and sixty days. They divided the three hundred and sixty days by twelve, making twelve periods of thirty days. Then a half of that would be a half of a time, which would be a hundred and eighty days. So, a time was a year; times, two moreyears; and then half a time. Well, you multiply it and add it up, and you will see it comes to one thousand two hundred and sixty days, as told us in Revelation -- the 11th chapter of Revelation: "And my witnesses will come and prophecy for one thousand two hundred and sixty days." (Revelation 11:3)

Well, this erupted in me on the 20th day of July 1959, in this City of San Francisco. On the 6th day of December was the second eruption of the same year '59. On the 8th day of April of 1960 was the third eruption. And then on the first day of January of 1963 for the fourth eruption. When you add from the 20th day of July 1959 to the first day of January 1963, you will see it comes to

1,260 days -- right to the day. I had no idea that Scripture was so literally true, but not on this level, for the birth was certainly not a physical birth. Yet, I was taught as a child to believe that Jesus' birth was a physical birth, and they came from some physical section of time and place to find a little physical child. But in reading Scripture after the event, you see the whole thing was a drama taking place, not on earth, but taking place in Heaven, for He is made to say: "I am not of this world. You are from below, I am from above. You are of this world, I am not of this world." (John 8:23)

So, he is telling you in the most graphic manner what takes place in man. He is the Pattern -- the pattern of a New Man that unfolds that takes the man from this world and puts him into an entirely different world called by men "The Kingdom of Heaven." Until you are "born from above," you cannot in any manner enter the Kingdom of God (John 3:3); and you don't acquire it. It's all by grace. But that grace was "in the beginning . . . " (John 1:1), "for He chose us in Him before the foundation of the world." (Ephesians 1:4)

So, we are all chosen in the one body. The one body fell for a deliberate purpose; and we continue within the one body when the time is fulfilled and the body begins to erupt to fulfill its purpose. You and I are "born" in this manner, and we discover the Fatherhood of God in this manner. We discover the section of the torn part of the Temple in this manner, and then we find the complete satisfaction of what has taken place in us when the Dove descends upon us individually. But you read it in the story as something that took place two thousand years ago, and there it stopped. Then we are on the outside, hoping in some strange way, through our efforts, that He will see our efforts and then add them all together and we will acquire merit, and that He will save us because of acquired merit. You cannot, by any effort on your part, bring about this birth or enter the Kingdom of God.

It's all grace, grace, grace, -- and still more grace! So, we are told that grace and truth come through Jesus Christ. Well, grace is God's gift of Himself to man. That's grace.

People think of grace as something else; but, actually, in the Scriptures the word "grace," of which so much is said today as "he has charisma"; they spoke of the Kennedys as charismatic. They were those who had charisma, meaning that a peculiar spiritual force seemed to have moved them. Well, "charis" is the root of the word "grace," meaning a gift from God. And God's gift to man is God Himself!

God becomes man, that man may become God. So, that's God's gift. What greater gift could He give me than Himself? Well, He gives me the ultimate, -- that's Himself. So He "dies" by becoming me. He has to empty Himself of His glory to take upon Himself the limitation of this slave; and He "wears" this slave throughout unnumbered generations, for I didn't begin in my mother's womb, and I do not end in the grave. You and I began unnumbered generations ago. But at a moment in time predetermined by Him Who gave Himself for us, we erupt; and erupting, we find that we are He!

So, God becomes as I am, with all my weaknesses -- all my limitations, that I may become as He is, without weakness, without limitation -- free beyond measure. And without this Pattern in us, it could not work. He could not mold us from without, and make us what He desires to make us. He had to enter us. So, we are the grave in which God is buried.

God Himself entered the tomb, which is man, and He lay down in that tomb with man and shared with me my visions of Eternity, until I awake and see Jesus. And Jesus is whom, then, I become! For everything said of Him, as they think, erupts within you, -- you experience. You don't hear it coming from without; y actually experience it; so you are talking then, from then on, from experience -- not from theory. You don't speculate. If He was born from above, and you are born from above; if the infant child is brought to you as the sign of your birth, as it was brought in the cave -- as we call it in Scripture; and if there are witnesses there to record this birth, -- the child was not the thing born; the child was the evidence of something that was born. God was born. So, you are told in Scripture: "And this shall be a sign unto you." (Luke 2:12) What sign? "You shall find a babe wrapped in swaddling clothes lying in a manger." (Luke 2: 12)

So, they went in haste, and they found just as it was told. They found what The sign of a birth. The child wasn't the thing that was born; that is the symbo of a birth. Well, what was born? Man was born as God!

For you are told: "and that thing -- " and the word is called "thing" -- "that thing which shall be born of you shall be called holy, the Son of God." (Luke 1:24). So when you are "born," then that is the thing.

Well, how do I know that I am "born from above"?

I felt the whole thing coming from inside, -- that is, from the whole head exploding; and something is coming out -- and I am coming out -- out of a grave. But, within a matter of moments, here comes the child; here comes this "infant wrapped in swaddling clothes," placed in your hands, with the same heavenly smile that is told in Scripture. And, then, the whole thing dissolves.

On the heels of that, a few months later, comes the discovery of the Father-hood of God. And this is the most fantastic thing, because when it happened to me, I could hardly believe this thing. Had I gone off my rocker?

I went to bed quite innocently in a normal manner, as I did night after night; and here, this night, my head begins to explode, -- and you feel you are exploding, and you wonder: "Is this the last moment in time for me? Is this what the world calls a 'massive hemorrhage'?"

Not having had anything wrong with my head prior to this, you entertain thi thought, because the whole thing is simply intensifying, and your head becomes more and more vibrant, and you cannot arrest it. You can't stop it, and it in-creases in intensity; and when it reaches the apex of intensity, there is an ex-plosion. And all of a sudden, standing before you is the David -- not a David, but the David of Biblical fame. And he looks at you, and you know he is your so and he knowsthat you are his father. Here you are, admiring and drinking in the beauty -- sheer beauty. You can't describe the beauty of David. People have tried to paint him. There is a sculpture called "The David"; it can't come near the David -- that living reality -- that comes before you!

Well, who is he? In Scripture, Jesus said, "He called me Father." (See Lu 20:44.) Well, Jesus tells us in the Scripture that: "I am the Father. He who sees me sees the Father." (John 14:9) "How can you say, Shaw us the Father? Have I been with you this long and you do not knowme, Philip? Hewho hath seen me hath seen the Father." (John 14:9)

And, if I am a father, there must be a son. And then, where is my son? And here comes David to fulfill Scripture, for he only comes to fulfill Scripture. For the prophecy was -- and these are the words in the mouth of David: "The Lord said unto me, Thou art my son. Today I have begotten thee." (Psalm 2:7) Read it in the Second Psalm, a psalm written one thousand years B.C.; and these are the words of David.

Now, in the 89th Psalm the Lord comes upon David: "I have found David, and he has called unto me, Thou art my father, my God, and the rock of my salvation." (Psalm 89:26) So, here you find yourself fulfilling Scripture; and here, as you read the Gospels, he says: "I am only here to fulfill Scripture." (See Mark 14:49) He didn't raise one finger to change the world of Caesar. He knew that every one born of woman was enslaved by the body that they wore.

You could be born in a castle or born in a hovel; you are a slave of the body that you "wear," because of the ambitions of that body, the desires of that body. So, if you wear it for ten years or a thousand years, you get up in the morning and you bathe it and you shave it and you feed it, and then you allow all the normal functions of nature to dictate. You are a slave of it! If it's in pain, you're in pain.

So, he knew that even though one calls himself a Pharoah or a King, and one a slave, all were slave of the body that they "wore." He made no effort to change the world of Caesar.

"Whose coin is this? Caesar's. Well, render unto Caesar the things that are Caesar's." (Matthew 22:21; Mark 12:17; Luke 20:25) He's not concerned about that. He's only concerned about the Kingdom of Heaven - the "new birth" that will set man free. For, no matter how long I live here, or how much I hold as things in this world, I am still a slave -- a slave of the things.

The day you buy a chair, you pay rent from then on. Let some one give you a table, and you accept the gift and from then on, you buy some place or pay rent for some place to house the table. You either give it away or, when you cannot use it any longer, you put it in storage and pay rent on it. You buy one thing in this world, and from then on you are a slave of it! And He knew that; and so brought freedom to the world, and the freedom comes with a "second birth"; and that "birth" is the "birth from above," not the birth from below.

Every one born from the womb of woman is a slave. Every one "born" from the skull of man -- by "man," I mean generic Man -- is set free; and that is told us in Paul's Letter to the Galatians. (See Galatians 4:22-27.) He said, We have two mothers; one is Hagar who bears children into slavery, and one is Jerusalem, called Sarah in Scripture (Old Testament), and she bears them into freedom. One is from above, and one is from below.

So, no matter who you are, how wealthy you are, how strong you are as a body, it's still a slave. But when you are "born from above" -- when you take off this "garment" for the last time, you immediately take on that immortal garment, the body of glory, for you're in the Body of Jesus. So, he is not a man, as the Christians believe and pray to a man on the outside; he is the Man, but the man who was crucified in us, and who rises in us individually, one after the other. Now, when he rises, you are set free! When he rises in me, and I am He, and my name must be One, for in the end the Lord's name is One, -- not two.

So, I will be of the Body of Jesus, one body, and of the name of Jesus; therefore the name Jesus; yet I'll be Neville. You'll know me, and know me as

Neville, but you will know me as Jesus. I will know you as Peter or Mary, or any other name; but I'll know you as Jesus after you are "born from above," because Scripture must be fulfilled, for the Word of God cannot be broken.

So, we are told: Do not add to the words of God, do not take from the words of God, (Deuteronomy 4:2) -- leave them just as they are. But throughout the centuries our scholars, in translating, they bring their own prejudice to the Bible, and they insert. That's why it is essential that year after year new editions must come out, to see where these zealous people have been carried away by their own preconceived misconceptions and incorporated that misconception into Scripture. And you'll find it time and again. So, it always calls for a new edition to delete these misconceptions. But even then, those who are called upon to do the job, they will bring their misconceptions too.

But after the eruption takes place in man, it's all by vision; so you don't really care what they say. It's what has taken place in you, and you didn't do it consciously. The whole thing happened. And, so, you didn't sit down to compose some workable philosophy of life. The thing just happened! Well, if it happens in this way, then you tell it, so you will relate your own experience. If it doesn't fit their concept, it's perfectly all right. You relate your own experience.

But you will find that the same pattern will be followed by every one "born from above." So, you are on very solid ground. You tell it; and if the whole, vast world rises up in opposition, it doesn't matter, -- you tell it. Record it, if you will; but leave it as a record and a witness, for we are all called upon witness the truth of Scripture.

Now, there must be two witnesses if my evidence is to "hold water." If there are not two, it's thrown out of court. Well, when two different persons agree in testimony, it's conclusive; and, so, if I tell my story and go on record, and put it into written form, and then you have an identified experience and see that then, you and I are the two witnesses. Can we find Scriptural support for our experience? I then search the Scriptures, and I find in Scripture support for what has happened to me. So, I have the external witness of the Word of God -- the written word of God; then I have the internal witness of the Living Word of God as it unfolded within me, paralleling that which is the external Word of God.

Then what does it matter what the world will tell me? What does it matter what any one will tell me? I can only say to every one: You wait. God is merciful and patient, and in His own good time He will unfold it within you. It may come this night. It may come before the evening goes. Who knows? "It comes like a thief in the night," (Second Peter 3:10) but it hasn't a thing to do with any external behaviour on the part of a man. You can go to church every day of your life. You can go to church and give to the poor, and do all the things on the outside, -- it hasn't a thing to do with the moment of eruption.

You could, this night, be coming from a bar and be drinking until you can't even see clearly, and that night may be the night that He Who doesn't judge your human behaviour erupts within you. Because in the end, all things are forgiven. The Lord cried on the cross: "Father, forgive them. They know not what they do (Luke 23:34)

But man is taught to believe, I must conform to what man believes is the right thing; and so, unless I do that, then I'm punished. They think of a God who punishes. They can't believe Scripture, that God is infinitely merciful. I mean, infinite mercy, not just a little bit of love. You stand in His presence,

the Risen Lord, and it's Infinite Love; and yet you know when you are drawn into His presence by a power that you could not resist that you are capable of the unnumbered, unlovely things that man is, and you know that you've done them, and you still feel you could continue to do them; and, yet, in His presence you ask one simple little question, -- that is, He asks it of you, and you answer as though you were divinely prompted. He embraces you, and you fuse with the Body of the Risen Lord, and become one body. From then on, you are that body; and those whose eyes are opened spiritually, when they meet you, they meet you and see you as that Being. I have had that experience unnumbered times from those whose eyes spiritually are opened.

On this level, -- yes, a little man, a weak man, capable of all the silly little things that men are capable of; yet, when the body sleeps and He Who is awake within me wakes, they see that man. And that's the man that I will, when this body drops for the last time, be -- the Immortal Being, for that Being has been awakened within me, -- and I am not unique. I am one of every child born of woman. Regardless of race, regardless of nation, regardless of anything, we are all one; in one body, and that body is the Man, the Pattern Man. And the Pattern Man is the Lord Jesus Christ, who is God Himself!

He is not some little thing. That is the Universal God, Who is crucified on man -- not on a little piece of wood, where the churches of the world are taking pieces of wood to show you the cross that was His. As the writer Mark Twain said, -- he traveled across the world and went to the different churches and all the priests showed him -- that is, the Protestant priests and the Catholic Priests, and all the others, -- pieces of wood that came from the cross. He said, If that was the cross, it could build a house. Yet a man carried it -- a man called Simon, a normal man, carried the cross, so we're told. If he carried that cross, he might just as well lift up this house, for every church that he visited as he crossed Europe had a piece of the wood from the cross! They also had a piece of the cloth that he wore -- the robe; put it all together, it would actually clothe an army -- a huge army. That was what he wore! So, every one with their silly little things to enslave the minds of man, --

Well, this is a mystery. This has not a thing to do with human history. It is divine history. It's the history of salvation. And God actually became man, and God's only name as told me in Scripture is "I Am." And the word "Jesus," if you break it down to its actual root, is "I Am." It begins: "Jod He Vau," which is the beginning of the name "Jehovah" -- Jod He Vau He; and that's how you spell Jesus in Hebrew. The word "Jesus" in Hebrew is "Joshua. "Jeshua," -- that is the name; and it is the same name that you spell "Jehovah." So, the Lord God Jehovah is "I Am."

"Go and tell them I Am has sent you. That is my name forever, and by this name I shall be known throughout all generations." (Exodus 3:14, 15)

So, can you say, "I am"? That's God, but you don't know it, because it has not erupted as yet, but that's God! That's God-in-man. As I walk the earth though I lose my memory, -- I do not know where I am -- who I am, but I know I am because I can't stop knowing I am; and that is God! And the day will come, the Pattern -- that perfect pattern -- that was buried and fused with me in the beginning -- will erupt like a seed erupts. But you are told in that mystery of the seed, -- he said, "A seed, except it fall into the ground and dies, it remains alone." (John 12:24) Well, if it dies, it brings forth much. So, He fell -- the Great Seed, the great Word of God, which is God Himself -- planted himself in us, containing within Himself the pattern -- the plan of salvation. And, so, as the plan comes to its fulness of time, it erupts, and erupting in us, it's now

something we are observing on the outside. We are experiencing it on the inside. We are actually going through the experience in the first person, present. We are the main actor in the drama.

Here, may I tell you, Jesus is the only reality; but every one you meet will one day know he is Jesus. In the sleep, he doesn't know it; and because he sleeps, he has a nightmare, and he kills his brother, he steals from his brother, and therefore he is stealing from himself, for there is no "other"!

Any time I plot and plan to take from a seeming "other" for my own personal gain, I am simply robbing myself, because there is no "other." There is no other, for there's only Jesus. So, in the end, when they looked up and their eyes were opened and the brain began to completely explode, they looked, and it was Jesus only, -- nothing but Jesus.

So, when people say, "I have another way to God," forget it. There's only one way to God. He said: "I am the way, I am the truth, I am the life. No man comes unto the Father except by me." (John 14:6)

You can't go to the Father and find the Father unless you go through the Pattern Man, which is Jesus. That Pattern either unfolds within you, or you'll never find the Father. And when it erupts within you, here, you know you are the Father, because the Father's only begotten son is calling you "Father." And, yet, you are a man walking this earth with all the weaknesses of man; but you will not in Eternity see the Father, for the Father is not seen by any one but the Son. No one has ever seen the Father; but the Son, who is in the bosom of the Father, he had made Him known. So, "No one knows who the Son is except the Father, and no one knows who the Father is except the Son and any one to whom the Son chooses to reveal it." (Luke 10:22)

So, when the Son explodes within you, and the dust settles and He stands before you, then you know who you are. You are the Father! For the Son calls you "Father." And you know the relationship; there is no doubt, no uncertainty, in your mind as to this relationship between you, the Father, and the Son called David. So, you see that David is not a physical being.

People expect that David is some physical being that lived one thousand years B.C., and that he had this, that, or the other. It isn't so. David is an eternal state, a spiritual state; and I am speaking of a spiritual drama -- not a physical drama.

We are passing through what we think is a real world. This is a shadow world -- a world where we are banished; but if one understood the symbolism of Scripture, we are banished for "four hundred years." Well, it's not four hundred years as you and I measure time. Four hundred is the numerical value of the 22d, which is the last letter of the Hebrew alphabet; and that last letter has the cross as its symbol. "Taw," that's the last letter; the 22d letter of the Hebrew alphabet is "taw." Its symbol is a cross; its numerical value is four hundred. So, I will banish you for four hundred years while you wear the cross. As long as we wear these crosses (indicating the body) that are slaves, we are on the journey. Then I'll bring you out and set you free, and give you bliss beyond your wildest dreams, because He is going to give you Himself. But you must first go into slavery.

That was shown me so vividly in a vision of mine. I came upon a scene, the most glorious scene of flowers. They were huge sunflowers; but the flower was

not a flower; it was a human face! They were all rooted in the ground, just beautiful sunflowers. If one moved, they all moved in concert. If one smiled, they all smiled. If one bent over, they all bent over. And I, walking among the -- I knew, in spite of my weakness and my limitations, that I at that moment enjoyed a greater sense of freedom than all of them put together. They had not gone out. They were in a state of infinite joy and peace and innocence. They had not gone through the story of experience. And the whole journey is from Innocence, through Experience to Awakened Imagination. That's the journey of man.

So, you must come out of the state of Innocence and enter this world of experience -- and it's a hellish world; it's a world of hell, where everything dies. No matter how long it lives, it dies. The stars die. Everything dies in this world. So, we enter the world of death wearing a cross, which is the cross of the slave; and then we are brought out by this Pattern Man erupting within us, and then having gone through the experience, we are immortal beings, -- but this time, fully awake -- not just all anchored like beautiful flowers who move in concert. We are individualized, and yet one body. We do not move in concert. We could agree to work in concert, but we are still individuals. Well, they are no individuals; they are all one grand being, moving together. I saw it so vividly this night.

So, you and I who came out, -- it's the story of the Prodigal Son. The first one didn't come out, but he didn't know he had all that the Father possesse The father said to him, "But, my son, all that is mine is yours," (Luke 15:31, Revised Standard Version) but he didn't know it. He was envious of the second one, who went out and wasted his money, and came back to find everything in abundance: the robe, the ring, the staff, and the fatted calf.

He said: "But this, your brother, was dead, and is alive; he was lost, and is found." (Luke 15:32) You have never left my house. You were never lost; you hadn't died. One must die to be made alive -- the mystery of life through death.

So, you and I were chosen in His Body in the beginning of time, before the foundation of the world. Then He fell, bringing all of us with Him -- a deliberate fall. And then we were fragmented, and started on our individualization. And when we have gone through all that we had to go through, then He **erupts** in us, and we and He **are** One.

Tonight you dwell upon it, and set your hope fully upon the eruption within you; and I hope that in the not-distant future it happens in you -- all of you, individually, because, no matter what you have heard in the past -- no matter what you have experienced in the past -- concerning the world of Caesar, it fades into nothing. It fades into nothing! And when people say to me, as some one called me today, a friend of mine I left at my last meeting, the night she was there. She was sitting in a little Mexican restaurant down in Laguna -- she and three others who were at the meeting that last night in Los Angeles. They had some Mexican dish and a glass of beer, and she had two cigarettes. Then all of a sudden she said, "Why, isn't this a strange feeling -- oh, what a strange feeling!" and she went over this way, and she was gone, -- just completely gone.

But she is awake! She was awake when she was here. So, she slips from mortality into immortality. All the others who will slip like that, or after painful exit, -- they are restored to life just as they were before, in a body the same as before, only young -- unbelievably, unaccountably young, in a world just like this, but not this one (Marta). She has gone into Heaven, because she was "born from above"; so she has immediate transition from a body of flesh and blood

to one of glory in the Body of God, which is the Body of the Lord Jesus Christ. So, I have no tears to shed for her -- none, because she has been released from a body. It was a nice body; it wasn't in pain. It was just that moment in time when she slipped, and she was gone.

To all the others, death is a blessing -- to every one who has not been "born from above." Do you know why? It compels every one who dies to modify and quite often to radically alter the ideas they championed while they were here on earth. They believe, because of their external efforts to be good, that suddenly some one is going to come and meet them at the grave. They find themselves restored to life and young -- unaccountably young and new, nothing missing — no teeth missing, hair not missing, arms not missing; everything is perfect, in a world just like this, to continue the journey. And, then, they wonder, What did that minister tell me? What did that Priest tell me about what follows? Why, he was a liar. No, -- he was a liar. only because he didn't know. The blind leading the blind.

No man can <u>ordain</u> you to do the work of God. You are either <u>sent</u> to do it, or you are simply going to have some little man-made religion and call it God-given. As you are told in the Book of Romans: "How can some one preach unless he is sent?" (Romans 10:15, Revised Standard Version) And who sends him? The Risen Christ sends him.

So, you stand in His presence, and you are sent! And when you speak, then you speak with the authority of experience. You are not rationalizing; you are not in any way speculating what ought to be. But all these leaders of different groups -- religious groups, they are telling God what He ought to do -- always what <u>He</u> ought to do, not what God has planned to do. So, they tell you that He is going to make you suffer, and they will not preach the God of Love.

God is Infinite Mercy, but man has to pass through the furnaces of experience -- not furnaces of fire, as they talk about it, but the furnace of experience.

Do you know any greater burning than to lose some one you love dearly -- a mother losing a child? It doesn't go off for the night or the day or the week, or the month, or even the year. That's burning, -- a separation between two who love each other. Isn't that burning? When you can't sleep; you are all carried away, -- that's burning. That's a fire. That's hell.

So, you are in hell right now. All day long, the loss of a business, the loss of face; a man has a business and he's so proud of it, he joins the best clubs, and he looks down on every one who can't get into that club. Then comes a blow and he loses the business and he can't afford to remain in the club, and he has to beg now for credit, and he has no credit. He goes to the grocer's, where he was so proud before, and the grocer considers whether he will give him credit or not. Now, isn't that hell?

So, all these are the hells, the furnaces, through which man passes right here on earth. And when he leaves <u>this</u> hell, unless he's been "born from above, he continues in hell until that cross is completely worn, and it's worn by Christ Jesus, because Christ Jesus is "I Am." That's His name. And He's wearing this cross. When it is turned to dust, he will still find himself on a cross just like this that bleeds if you cut it; and it's solid as this is solid, in a world as solid as this world is solid, and he continues; and if he passes through an

other stage called death, he finds himself restored to life and continues the journey until he resurrects.

There is a vast difference between restoration and resurrection. Resurrection is from above -- the "birth from above," and restoration is simply the passage through the gate called death to be restored into a similar body, but young, unaccountably new.

So, I tell you, the Pattern is in you. Don't beg for it, -- it's in you! The perfect pattern. And Jesus Christ is not a man. He is the man -- the only man -- that saves! He's in you as a Pattern -- the Pattern Man; and, when you least expect it, it's going to erupt like a seed, and then the flowers will take place in the most dramatic form, the flowers being these mystical dramatic acts: the birth; the discovery of the Fatherhood of God; the tearing of the curtain of the Temple, which is your own body, and the ascent of your own being into Heaven like a serpent; and then the descent of the dove upon you, smothering you with love and affection, which is the symbol of the Holy Spirit satisfied with the work that He has done. That's the seal of approval. So, the whole thing unfolds within you.

Now, let us go into the Silence; and in the Silence, on this level of Caesar, conjure a scene which will imply the fulfillment of your dream -- any dream. Its potency is in its implication -- the scene. What would you see if it were true? Well, conjure that scene, and try to believe in the reality of the scene that you have conjured. And when you open your eyes upon the world of Caesar, and it's not objectified, walk through the door as though it were true, in confidence that it will become true. Now, let us go. Good.

Now, are there any questions, please?

(Question is inaudible on the tape)

Neville: No, my dear; when you are awakened from above, there is no doubt whatsoever in your mind. If you saw some one who has made his departure from this world, that's not resurrection. That's restoration. The Bible speaks of two births and one death. But one death doesn't mean that when you depart from this world now, that is death, because you will continue in a world that also dies.

No; the death -- when Christ died for us, that was the death of which he spoke in the Bible. There's only one death. It's God's death! So, Christ took us all within His Body, and Christ fell for us. So, one Being dies; that is the death. The little departure from here is like some one leaving the stage, and you will find that he goes through this but he comes back at another scene. That's restoration. But death is simply the one death, and the only one who really died was the Lord Jesus Christ. He died.

(Several questions that are inaudible)

Neville: It's not a resurrection, but I will speak to those who are restored because I love them. They are not resurrected. I meet people night after night who were restored. I see my brother who died two years ago, my brother Lawrence. He's a young man now. When he died, he was painfully ill, and he looked old. He's only a year older than I am, but he looked much older, because he was in such pain for the last year and a half or two years of his life. But Lawrence, when I meet him, he's in his twenties, early twenties.

My mother, when she died at 61 was painfully ill and, oh, so very old looking when she died. I was sitting at home in New York City. At that moment, I felt so drowsy, I could not restrain the impulse to close my eyes; so I shut my eyes just because I couldn't hold them open. As I did, Mother appeared before me -- this blonde, blue-eyed beauty of about twenty years of age, brushing her hair, under an arbor of beautiful flowers. She was passionately fond of flowers, and had the most glorious rose bushes. I can see her now, morning after morning, with these two boys that were her little gardeners, giving them orders of what to do, especially with the roses. And she would graft her roses, and do all kinds of things. She loved them. I can see her in the garden now, with what she called a parasol. She wouldn't expose herself to the sun, as I do. I'm a sun fiend, and she loved to keep her lovely coconut skin, and she had a lovely, light skin, blue eyes, and blonde hair, and she didn't want it disfigured with the tropical sun; when we, the boys, -- you couldn't restrain us, -- were out in the sun, battered, coming in sunburnt. And, yet, to this day in my 60's, I am still in a way a worshipper of the sun. I love the sun.

But here was Mother, -- she came at that very moment. She was so alive and marvelous, I sat right down and wrote my sister Daphne and told her that Mother had recovered. She was so beautiful and so young. And Daphne sent me a wire saying, Mother has passed away. Then when she wrote me the letter a week later to give me the details of Mother's passage, it coincided with the hour that I saw her in New York City two thousand miles away. So, I know from experience that nothing dies. Mother wasn't resurrected; she was restored. And they marry there too, may I tell you; and they work there too, and they slave there, too, and they build their little castles on sand there, as they do it here.

Amundson, right now, is restored as a young man with the same drive that he left his seven hundred million dollars here last month. He couldn't take it with him, but he's going to rebuild it on the same sand, until that moment in time when he awakes and the <u>whole</u> is his; he doesn't have to do anything.

Are there any other questions?

(Question inaudible on the tape.)

Neville: Why, certainly, my dear. I have a family to support. I have to meet Caesar's demands upon me, paying taxes. I have no choice but to pay them. They don't ask me if they should raise them. You put a man in who promises you before you put him in that he's not going to raise taxes. He hasn't sat down in the seat before he puts another ten per cent on you, another twenty per cent on you; and he has four years, and you can't get him out, and he's going to put it on. And, so, I am in the world of Caesar. So, I go into a place -- last year I went in and bought something and it cost me so much; I go back expecting the same thing to find that they don't consult me, it's so much more. Don't keep a record of what you paid for flour and sugar and bread ten years ago, -- you'll go insane. You go in now and you buy the same items, and all of a sudden you don't have it. So, I am in the same world. As long as I am wearing this garment I am a slave, and I must be with all the slaves. When I take this garment off for the <u>last</u> time, which will be in this embodiment, I am immediately clothed in my body of glory in the Body of the Lord Jesus Christ, and I am one with Him, without loss of identity. But until then, man has to pass through the furnaces and play the world of Caesar, and Caesar isn't dead. They call him today, in our land, Johnson. In Russia they call him -- I don't know his name; it breaks my tongue even to pronounce it -- whatever the Russian name is. So, all these fellows are the Caesars of the world. Every head of a government is a Caesar. In Scripture, "Render unto Caesar the things that are Caesar's." (Luke 20:25)

And, so, I have pain, too. If I drink too many, who knows? I may have a headache. I am not given over because I have been "born from above" that I can violate the little things of Caesar. If I overeat because I like it, -- well, I pay the price. I am not exempt. This body is something that I am wearing; and as long as I wear it, I either take care of it or abuse it. If I abuse it, then it will get even. And that's the law under which we live.

(Inaudible question on tape)

Neville: My dear, every one is going to come to the Father through the Perfect Man, known as the Lord Jesus Christ. It's a Pattern Man. Don't look upon Jesus as a man, but the Pattern Man; and that pattern either will be followed, or he will never find the Father, for the Father's only son is David, and it isn't Buddha, and it isn't Krishna; and he isn't any other name in the world. That son is David. He either comes through that channel, or he doesn't find the Father, for David can't call any one but God, "Father." And he isn't going to call Buddha "father," Krishna "father" or any one else. He's going to call the One whose name is "I Am." And, so, you will come through the one pattern. "No one comes unto the Father, except by me. I am the way, I am the truth, I am the life." (John 14:6)

It's the true way, the living way, and the only way. And these things will erupt within you. So, when they come, giving me all kinds of ways to go to God, -- some try to sell me the idea of diets to go to God. Stop eating meat; all right, then you will purify yourself, and you will go to God. Stop doing this, -- don't wear red any more because that's a bad color. It disagrees with the spirit they'll say. One lady would only wear a certain color because it was becoming to her, some one told her. So, she made it a law, like some divine revelation. You couldn't wear red; you couldn't eat onions. Well, can you imagine cooking without onions? Just imagine having to cook without a piece of garlic -- without onions. Well, now, she can't wear red, and God has splattered red all over the skies. See a sunset -- what a beautiful picture! A sunset -- that mass of red. Go into any garden and see red. And God does with all the colors what the artist can't do; He blends all the colors into one flower, and it's beautiful. Well, we can't put red with this, and so-and-so with that; so they have all these little -isms. Yet the Bible warns you against this. When Peter said, "I cannot eat the unclean thing, he fell into a trance and a sheep came down bearing all manner of food, and the Lord said to him in vision, That which I have cleansed I have cleansed. Slay and eat." (See Acts 10:15 and Acts 11:9)

So, they can't eat this, they can't eat that. If it disagrees with you, all well and good; but don't say it is unspiritual. He made everything for the food of man. Some one said, "Why do you take a drink? You are a man, and you are supposed to be a man 'born from above,' and you take a drink." I said, "Because I enjoy it." "But," he said, "that's not spiritual." I said, "Who is to tell me what is spiritual? Didn't God make it" Who on earth made alcohol? Didn't He make it in the grain, and then gave man the intelligence to extract it? Didn't He make it in the grape, and then gave man the intelligence to take it out? And you tell me not to exercise the palate that He gave me? Oh, I can indulge; I can overdo anything in this world. There isn't a thing that one eats that is good for him, that he cannot go to the extreme and make it unwholesome for him. I suppose that almost everything is good in itself; but eat excessively, and see if it is. So, that goes for everything in this world. Learn to discriminate. I must become discriminating in all my thoughts in this world; but don't tell me that there are taboos on things that God made. He made everything for man, and He made man for His own satisfaction.

Well, the time is up.

---oOo---

#1
S2

THE PERFECT LAW OF LIBERTY

2 April 1971

You should find tonight a very practical night, -- something that you can test -- take it tonight and prove it. We'll take it from Scripture, but something first with which, I think, you are all familiar. If you took a piece of steel that is magnetized, it does not differ in substance from the demagnetized piece of steel -- only in the arrangement of its molecules.

The rich man, the poor man, the beggar man, the thief are not different minds, but simply different arrangements of the same mind. There is only God in this world. So, when you say, "I am," and I say, "I am," it's the same God, but we have arranged the structure of our mind differently. We have different concepts of Self, -- that's all. But not one is better because he is richer than the one who is poor; these are only different arrangements of the structure of the mind.

Now Scripture tells us, -- and I am quoting now the Book of James -- the Epistle of James. James is really a letter of Jacob. The words "James" and "Jacob" are identical in Hebrew, Greek and in the Arabic tongue -- the same word. So, when they begin: "James, a servant of God and the Lord Jesus Christ, to the twelve tribes in the dispersion," you can see at once it's simply a Christian revision of this Jewish letter. It's the letter of Jacob; and if you read it carefully, only twice do they insert and say "Jesus Christ, our Lord." All the others, -- there are eleven other times, -- it is simply "God." The Lord is God, not Christ. So, here it is really the servant of the Lord speaking; and he is giving us some fantastic instruction and very practical instruction. Now listen to it carefully. I am going to quote from the very first chapter of the Book of James:

"Be doers of the word, and not hearers only, for he who us a hearer and not a doer, is like a man who observes his natural face in the mirror; then goes his way, and at once forgets what he is like. But he who looks into the perfect law, the Law of Liberty, and perseveres, he will be blessed in his doing."

Now, how do I look into the law -- the perfect law which sets me free, the Law of Liberty? I look into my mind. I am now imprisoned. I have heard the sentence. I know exactly how long I'm supposed to serve. Now I look into the Law of Liberty in my mind, and I assume that I am free -- I am set free. How? I am not concerned. Who brought it about? I am not concerned. I simply look into the Perfect Law, the Law of Liberty, and I dare to assume that I am free.

If I dare to assume that I am free, I rearrange the structure of my mind -- the same mind that heard the sentence that I accepted when I heard it. Now I do not accept it. I look into the perfect law, the Law or Liberty; and if, as I am told in Scripture, I persevere, then I will actually receive that which I am doing. I must not forget what I have done and sleep this night as though I am in prison. For if I am now set free, where would I sleep? Let me know, -- exactly where would I sleep? Well, dare to assume that I am sleeping there now. If I sleep in the assumption that I am free, I am not in jail; even though the bars are there, I don't see them. I close my eyes against them.

#1
S2

As Blake tells us: "Man's perceptions are not bounded by organs of perception: he perceives more than sense (tho' ever so acute) can discover. And so Reason, or the ratio of all we have already known, is not the same that it shall be when we know more." [from "There Is No Natural Religion."]

If I take this tonight and test it, and it proves itself in the testing, then I have added to my knowledge; and so I know more than before I tested it. So, when I find myself up against something that seems beyond solution, I have found something that can solve it. All I have to do is to rearrange the structure of my mind.

So, I dare to assume that I <u>am</u> the man that I would be, and sleep as though I am. That is the rearrangement of that structure of the mind. I am the same being; I am Neville. I know exactly those that I knew before, but now I know them differently. I know them, now, as a freed man. But I must not be a hearer of what I heard in Scripture; I must be a <u>doer</u>. I must <u>do</u> it!

So, "Be not a hearer only," Be a doer in the full sense of the word so that actually I do it and persist, -- the word is "persevere" in Scripture.

The first chapter, the 22d through the 25th verses of the Epistle of James. So, I will simply <u>do</u> it; and though tomorrow I am confronted with the obvious facts of life that I am still in prison, it still doesn't matter. I did it, I am doing it, and I will continue to do it until that which I have done is perfectly externalized within my world. I am telling you this from experience. I know it.

If you go to jail and you stay five to ten years, -- all right, you know five years, and maybe you get off in six for good behavior; but when you are drafted into the Army, there is no date that you are promised where they let you out. You are "in" for the duration.

Well, I was drafted into the Army, seventeen millions of us. Well, I didn't ask the permission of any one; I only consulted myself. I looked around, and I knew what the world know: it was something that had to be done. But I must be honest with myself. I didn't want any part of it, but <u>no</u> part of it! Others would tell me, "Is that the act of a coward?" I didn't care what they said, -- "Is that being a good citizen?" I didn't care what they said. As I just said earlier, what we now know, which is called "Reason," -- it's a reasonable thing to do; we are at war, and we are all Americans. We should be going there because our country has declared war -- go in there and fight. And so, Reason tells us that should be done.

When I was drafted, I did not oppose it. They drafted me. They took me down to Camp Polk, Louisiana, for my basic training; and while I was there, I didn't want any part of it, and I dared to assume that I'm out of it. I made my normal, natural application as you have to do in the world of Caesar. Within 24 hours it came back, and it was simply rejected. It was signed, "<u>Dis</u>approved," and signed by my Colonel, a very nice gentleman. His name was Colonel Theodore Bilboe, Jr. His father was Senator from Mississippi. I said nothing.

My Captain said, "For your sake, Goddard, I am very, very sorry. I know exactly how you feel. You want to be with your wife and little

girl. Your son is in Guadalcanal with the Marines, and you are now almost 38; and so I know, but I would like to go through this war with a man just like you at my side. So, I can't say that I am sorry for myself; I am sorry only for you."

I didn't say one word to him, or to the Colone; I didn't oppose it. That was the decision of "Caesar." Now I looked into the perfect law, the Law of Liberty, and I persevered in that law; and I "slept" that night as though I slept in my own home in New York City on Washington Square, where I lived on the 7th floor. I lived on that floor; it was a very large apartment -- two bedrooms, a lovely big living room, a dining room, a huge kitchen, and the foyer; and I slept in that place just as though I were there and not in the Army. I fell asleep in that state, having done all the normal things that would make me feel this arrangement is perfect. I rearranged the structure of my mind. Instead of seeing 25 men around me sleeping upstairs and knowing that there were 25 down below in the next area, I "slept" in my own bed with my wife in her bed and my little girl in her crib in the corner. I felt everything in that place just as though it's taking place, and I rearranged the structure of my mind, and fell sound asleep in that state.

At 4:00 o'clock in the morning, here comes a sheet of paper before my eyes and a hand from here down [indicating], with a pen in its hand; and the pen scratched out the word "disapproved," and it wrote in, in a bold script, "Approved." And then I heard the words: "That which I have done, I have done. Do nothing!" And then I awoke.

It was too early to disturb the 25 other fellows sleeping there, and I waited until the very first moment that I could leave that room, and went down to the latrine and shaved and bathed early, and came up filled with a glow that the whole thing was done. I walked in that assumption for the next nine days.

Nine days later, the same Colonel that disapproved my request called me in. He said, "Close the door, Goddard." So, I closed the door. He said, "Take a seat." He never asked me to take a seat in his presence before. I was a Private. You always stood in his presence, and never took a seat. Then he gave me all the reasons in the world why I should still be in the Army. He said, "Do you still want to get out?"

I said, "Yes, Sir."

He gave me another reason. "Do you still want to get out?"

I said, "Yes, Sir."

Another one; and when he exhausted all the reasons why I should be in the Army, I was still saying, "Yes, Sir."

He said, "All right, bring me another application and have your Captain sign it," which I did. And that day I was honorably discharged and out of the Army. I didn't run away; I was honorably discharged.

"When vision breaks forth into speech, the presence of Deity is assured," and who can oppose God? He said, "That which I have done, I have done. Do nothing!"

So, he thought he initiated the urge to let me go free. I looked into the perfect law, the Law of Liberty, and I persevered in that law; and he played his part, for I rearranged the structure of my mind.

I was convinced I wanted out, and I didn't ask any one's permission. I did not discuss it with any one as to why I should want out when seventeen million are being drafted, plus numberless girls to make a tremendous effort against this monstrous thing that was going on in Europe. I still wanted out. I did not take any one into my confidence as to why I wanted out. I had my 13 weeks' basic training, and then when I came out, they gave me my citizenship papers. Back in 1922 I could have been an American, but I just didn't have the time or the urge to get around to become a citizen; so I drifted on and drifted on and drifted on until after this little episode. That's why I went into the Army, or I would still be drifting through, being a citizen of Britain. But now I'm an American by adoption. And they gave it to me because I did fulfill a 13-week training course in the American Army.

So, I tell you, I know from experience how true this statement in James is. Read it carefully.

"Be doers of the word, and not hearers only, deceiving yourself. For he who is a hearer of the word, and not a doer, he is like one who looks into the mirror and sees his natural face; and then he goes away and at once forgets what he looks like. But he who is a doer, he looks into the perfect law, the Law of Liberty, and perseveres. And when he does that, he is blessed in his doing."

That is, acting -- making the thing become alive within you. Now, he tells us in the same chapter: "Faith without works is dead; as the body apart from the spirit is dead, so faith without works is dead."

He is not proposing that I substitute works for faith. Works are the evidence whether the faith I profess is alive or dead. I say I believe the story of Scripture. Well then, if I believe it, then do it!

He said, "Whatever you desire, believe you have received, and you shall."

If I really believe that, -- I can't say I believe by quoting the Apostle's Creed. That's not belief. Going to church and genuflecting before some man-made little cross, -- that's not Scripture. Do you really believe the doctrines, the teachings, of Scripture? Not the traditions of men, not the rituals, not the outer ceremonies; but the teachings of Scripture, -- "When you pray, believe that you have received, and you will." And: "All things are possible to him who believes." Well, do I believe that? Well then, believe it!

If I really believe that I am out of the Army, what and where would I be? Well, I would be at home, in my place a thousand miles away, on Washington Square. If I looked through the window, I would see the Holly Apartments; if I looked to the left, I would see Washington Square; if I looked to the right, I would see Sixth Avenue, -- it's now called "the Avenue of the Americas"; but then -- and still is to me, raised as I was there, -- it's still Sixth Avenue to me. And there I would look at Sixth Avenue. Well, I did that, that night. I saw Sixth Avenue, I saw Washington Square; and then I went through the entire apartment and touched objects with my imaginary hands.

#1
S2

Now, was that rational? The world would say that was the most irrational thing that one can do. Now, what is reason? The office of reason is simply to extract conclusions from premises.

Must my premises always be based upon the evidence of my senses? Must they always dictate what is rational to me? Well, having done this, and proved it to be a fact, "reason" doesn't mean to me what it means to the world. For, they would sleep in the Army; and I wrote a friend of mine who was a Freudian, and he practiced psychiatry in New York City. He was drafted, -- he was an Englishman, too; and he was drafted, and he was off in Florida -- a man my age.

So, when I got out, knowing exactly what I did, I wrote him a detailed letter telling him what I did, and how to do it. No, -- he was a Freudian, and that was something that didn't make sense to him. To him, the whole thing was centered in sex, not in this use of the imagination. All right, he didn't answer my letter. I got out in 1943 in the spring, in the month of April -- March or April of 1943. They drafted me November the 19th, 1942, and I got out in March, 1943.

When the war was over and all the other fellows were being discharged, he was discharged; and he said to me afterwards, "You know, Neville, I love to come to your lectures and to hear you because it's interesting. It's fairy. You turn my daily bread into the substance of fairy; but while I listen to you, you know what I do? I put my feet right down into the carpet, and I hold onto the sides of the chair to keep my sense of the reality and the profundity of things."

Well, he kept on holding to his little cot in the Army for another three years because he couldn't let go and put himself where he wanted to be. So, I am telling you how it's done. I am telling you how it's done from my own experience: that my perceptions are not necessarily bounded by organs of perception. I perceive more than sense, no matter how acute they are, could discover. My senses couldn't discover what I am seeing. Only in my imagination could it be done. I'm seeing the Holly Apartments, I am seeing Sixth Avenue, I am seeing Washington Square; I am seeing the bed, my wife, my child. I hadn't seen them in three months, but they are all there. I didn't bring sex into it. No, -- I didn't go to bed with her. There she was -- the girl I loved; she was in her own bed, and I in my own bed. We have twin beds. And my little girl was then just over a year -- not quite a year. She was born in June of 1942; this wss not yet June of 1943, so she was not yet a year old. Here is my sweet little child, Vicki, in her bed.

And I walked through the entire thing and touched all the objects, and felt them so normal and so natural, and came back to my bed and slept in it.

If any one was sensitive in that room, they would have seen me sleeping there. I was so natural to myself, they would have seen me -- actually seen me there.

And then the next day, he had a change of mind but he couldn't act upon it. He was resisting the change, but: "That which I have done, I have done. Do nothing!" So, he resisted it for nine days, and then called me in and told me to bring a new application, which I did. And that day I was out.

#1
S2

So, I tell you how it works. This is the most practical Law in the world. "He looks into the perfect law, the Law of Liberty." Doesn't that liberate you, if you look into the Law of Liberty?

Now, what are you now? The man, the woman, you really want to be? Well then, you are in prison, though you are not behind bars. You are imprisoned by your present concept. You are not behind bars; you are going to go home tonight and sleep as the man, the woman, you really don't want to be; so you are in prison. Now, "look into the perfect law, the Law of Liberty, and persevere." Do not only be a hearer of what to do. Do it, and "you will be blessed in the doing." That's what Scripture teaches. Go home and read it. I am not misquoting. I am quoting accurately from the Epistle of James in the New Testament, and this is the story that I am trying to tell every one in the world.

He said, "I am not in prison."

No, you are not in prison, not physically; but you are in prison. You may today need money, and you say, "I'm still not like the fellows who are behind bars in Sing Sing." All right, you are not behind -- behind in that, behind in this, and in the dunning note from all the places where you charge, -- you are "behind bars." You can't seem to find the necessary sum to pay them. All right, look into the perfect law of liberty. That's the "perfect law."

How do I do it? Rearrange the structure of your mind. The demagnetized piece of steel does not differ from the magnetized, only the arrangement of its molecules. And then one lifts up enormous weights when it is completely one-pointed. When all these molecules face in one direction, it's a power house. The other is scattered.

So, "let not the double-minded man think that he will in any way receive from the Lord," you are told in the same first chapter.

"If the double-minded man comes, who is unstable in all his ways, let him not think he will receive anything from the Lord."

What can you give a man who doesn't know what he wants? I've gone into a restaurant just to prove this principle, sat down, said to the waiter, "What would you like for a tip?" and he is embarrassed.

I said to my friend, "I'll give him what he wants within reason. I'm not going to give him any hundred-dollar bill, but I will give him, if he says a $5 bill." I didn't order that which warranted a $5 bill, and he was embarrassed and embarrassed and embarrassed. All he expected was exactly what he got. He just didn't know. He just had no concept of putting something -- of course, he didn't know it; so how could he put it to the test?

So, I am telling you, you rearrange the structure of your mind. That is all you do. It doesn't differ from Einstein's mind. There is only one Mind. There is only one God. There is only one Lord. Listen to it:

"One body, one spirit, one hope, one lord, one faith, ane baptism, one God and Father of us all, Who is above all, through all, and in all."

#1
S2

If He is in you, that's the same One with the one body, the one spirit; so I am not using a different mind. It's the same mind, but differently arranged?

Go into one room, and you see that some one doesn't know what to do with their furniture. Bring some one in who knows how to set a room, come back an hour later after she is through with it, and you will think you are in an entirely different home. My wife used to "pull" that on me all the time! I'd come home and think I had stepped into an entirely strange apartment and wonder if I'm really at home. She was hiding some other place. She had completely rearranged the structure of the furniture. It looked like an entirely different home. But she has that sense, how to do it, and so she did it.

So, with what you have, -- all you need is exactly what you have, for you have the Mind of God! It's not a different mind -- the same mind. And you simply rearrange the mind by a mere assumption. What would the feeling be like, were it true that I am now the man I want to be, now the woman that I want to be? And it is added: "but persevere." You must persevere in it.

If I call you now and you answer, that's one thing. Would you respond an hour later to the same call? If you persevere, you will. If now, an hour later, you think of yourself as you now -- when you dare to assume that you are now the man that you want to be; an hour later, are you still assuming that state? If you're not, you are not persevering. You are "the hearer who looked into the mirror, whose natural face" -- he saw it; "then he went his way, and at once forgot what he looked like."

So, if one hour from now you are not still assuming that you are the man that you want to be, you have forgotten. You are the hearer and not the doer. And he warns us of the vast difference between being a hearer and being a doer. The doer acts.

"God only acts and is in existing beings or man." [Blake, from "The Marriage of Heaven and Hell"]

So, bear in mind that your wonderful world is not bounded by your senses. You perceive far, far more than your senses, no matter how acute they are, could discover. Your senses can't discover what now you are capable of assuming that you are. Your senses dictate what reason will allow; and your reason and your senses are bound together. Go beyond it for what you now know from experience. What you know from the past will not be what you will know when you know more than you now know. Having done it, and proved it, I know more than I did when I was bounded by my senses.

When I couldn't get out of a certain island on time to meet a commitment in Milwaukee, I knew what I did in the Army. I simply applied the identical thing, and I got out. There was a long, long waiting list -- thousands waiting from all the islands, and only two little ships -- not big ships, two little ships, one carrying not more than 60-odd passengers, one carrying 120, and thousand waiting, and they only came once a month into the island. One every 32 days, and one every three and a half weeks. How long would it take to get them all out?

I didn't ask any one a favor. I didn't ask my brother, who was a powerful businessman in that island. He criticized me for not arranging

passage back to America when I left America. He said, "That's the place where you should have done it. That's the power house of the world -- New York City, where all these things are done. And you dared to leave New York City when you could have arranged a round trip, and you came here on a one-way ticket?"

Well, I didn't ask any favors of him or any favors of any member of the family. I simply did exactly what I did in the Army; and in 24 hours I was called by the Alcoa Company and given my passage, over thousands who were waiting. It isn't my concern why she did it, or why some one else didn't get it in preference to me when my name was down at the very bottom. I wasn't at the top; I was at the bottom of the list. It isn't my concern. I looked into the perfect law, the Law of Liberty, and I persevered.

I sat in a chair in my hotel room, and there I sat in the chair and assumed I am next to the boat. I am climbing up the gangplank. That's before we had a deep-water harbor; so we had to go out to sea about maybe a half-mile or a mile out to sea on a little tender, and then take the gangplank and go up to the ship. I felt myself bobbing, as you would, on the ocean, and then moving up the gangplank. I smelled the rawness of the sea; got up to the top, -- my mind wandered. I brought it back again and did it all over again. If it wandered again, I brought it back again. I kept on doing it over and over until finally I did it, and fell sound asleep sitting in the chair in the act of doing it. The next day Alcoa calls me and gives me my passage for my wife and my little girl and myself

So, I am telling you from experience, it doesn't fail; but we must not simply "be hearers of the word; we must be doers of the word, for if you are a hearer and not a doer, you deceive yourself," he tells you, for we are the operant power. This Law doesn't operate itself. It doesn't care if you are good, bad or indifferent.

Look around the world. Who would think that tonight some one serving a life sentence in our jail, -- it's the same Mind that sits in the White House; who would think that the one who sits now in the Vatican, -- that mind of the Pope is the same Mind as the one who is groveling on his belly trying to kiss his hand?

So, on Sunday, -- it will be Palm Sunday, and they do all these things on Palm Sunday, -- the holy palms; and then comes Good Friday; then comes Sunday, and all this will go on and have all the show -- a real show. He who is now being borne on the backs of strong, strapping men does not differ from those who are his slaves bearing him -- the same Mind; but they have rearranged their mind to be slaves, and he has arranged his mind to be the Father, to be Pope, the great Pope. It's the same Mind!

There is only one Mind in the world. There aren't two minds. That's why I can tell you I know that when He stands before you, He will know you as His Father, and you will know Him as your Son. And because I know Him as my Son, are we not one Mind? Are we not one Being, when the same Being who called me "Father" will one day call you "Father"? Are we not the same Father, the same Mind, the same Spirit, the same Body, -- without loss of identity?

#1
S2

So, when you go home tonight, try it. Try it every moment of time. You know tonight what you want to be? I don't care what you want to be. It's simply a rearrangement of the mind; and you rearrange the mind, not through any study or any effort. It's simply a mere assumption. What do I want to be? Get it clear in my mind's eye. Well then, assume that I am it.

Listen to the words in the Book of Joel: "Let the weak man say, I am strong." "Let the weak man say, I am strong." That's in the Book of Joel. Jehovah-God, -- that's what the word would mean -- "Joel."

You are called upon, when you are down, to assume that you are exactly what you want to be; not down, because you don't want to be that. You want to be as free as the wind. Well, assume that you are. And may I tell you? in a way that no one knows, you'll become it, but you must persevere. And the word "perseverance" is true. If I don't believe it, well then one second later I've turned back to my former state and become once more Lot's wife, the pillar of salt. "Salt" is a preservative.

In the old days, the only way to preserve something was to salt it. Not so long ago, when I was a little boy, we caught fish -- an enormous quantity of fish, because we didn't have these anormous fleets catching our fish. We had "fish to burn," -- literally burn. If they didn't get in before, say, 3:00 o'clock in the afternoon, what did they have? They could either put it in the dungheap and make dung out of it, or clean it up and salt it. So they cleaned it up and salted it. It would keep indefinitely, for we had no refrigeration. So, you salted the fish. Now, we could have salt flying fish, if you wanted it that day; but fish that were not consumed by sundown was discarded, use it for bait the next day or use it in the dungheap and fertilize the fields with it.

So, salt is a preservative. So when Lot's wife was turned to salt, she turned back, and went back to her former state; and that is all that it means. She looked back and became a pillar of salt. You turn back to the state that you said you would leave behind you; and looking back, you were salted, you were preserved in it. So, if you turn away to what you really want to be; turn back, you are going to be "salted" in it.

So, I ask you to leave what you are, unless you like what you are. Just portions of what you are today that you like -- all right, wonderful. There are other portions that you do not like. Well, you don't have to give up everything in your living room when you rearrange the structure of it. There are certain pieces that you will keep. You say change its location, but you will keep it. The same is true with the structure of the mind: you keep certain things, and you let other things go.

Take friends in your world who are not doing well, and rearrange them in your mind's eye. Where they are doing well, put that part of the structure in your mind's eye. Rearrange the entire structure, and dare to assume that it's true, and walk in that assumption; and that assumption, though at the moment it is denied by reason and denied by your senses, if you persevere in it, it will harden into fact. This is the Law of Scripture.

He said, "I came not to abolish, but to fulfill the Jewish law and the Jewish prophets." For there was no other Scripture in the First

Century but the Jewish scriptures. So, the word "Jew" is not placed before it to qualify it, but it was the only scripture that he knew. He came to fulfill the Jewish law. He reinterpreted the law psychologically, and showed them exactly how it's done.

So, go out, and do not abolish anything. Simply fulfill it. Fulfill the Law, and fulfill the Prophets. The Prophets, when they are fulfilled, that is done by sheer Grace. That comes by Promise, and no one's going to stop it, may I tell you. But you can go on living in a state that you do not wish in this world; but in spite of that, you will still receive the Promise, because it isn't given to the one who is rich and denied the one who is poor. But why remain poor and bat your head off morning, noon and night against the inevitable blows in this world?

I hope you do not wish money for the sake of money; but if you need money, then apply this Law. What would the feeling be like if it were true that I was now free of this pressure -- <u>free</u> of it? Dare to assume that you are, and then persist in that assumption; and that assumption will harden into reality. So, this is my lesson tonight. I think you have found it a very practical one, but I must remind you, you can either be the hearer of what you've heard tonight and not the doer. It is my hope that you will be the doer of what you've heard tonight, so that when you leave here, you leave here in the assumption -- not wait until you get home; leave here in the assumption that you are already the man -- the woman -- that you want to be. And then, between here and home, think of the man that you have assumed that you are, and let that assumption spring in your mind constantly. You <u>are</u> that man! Go to bed in that assumption.

Maybe this night, as it did with me in the Army, something will come, and a voice will speak.

"When vision breaks forth into speech, the presence of Deity is assured"; and maybe you will have confirmation that what you have dared to assume is. I know in my case it came that way. But it will come whether it breaks forth into speech or not, if you persist in the assumption.

QUESTION BY A LADY: To "persevere," isn't that persevering to do it over?

NEVILLE: To persevere? No. Pat, if I said to you in China, -- Suppose you are running away from something that you did here, and I met you in China and I know that's the girl that I know, and you were ahead of me, and I said, "Oh, Pat," wouldn't you turn around? Well, if you didn't turn around because you are still running, a cold streak would go right down your spine, because you are still aware that you are Pat.

You must get so aware that you are the being that you want to be that you don't respond to "Pat," if you want to get away from Pat. In other words, you are just simply an entirely different being. A rearrangement of the structure of the mind is the rearrangement of the life that you live.

You take any one in this world -- what can they really claim? I mean the socalled physical descent. It's all nonsense. But you walk the earth. All right. What are you conscious of being? In your case, I would say, be conscious of being really wanted in this world -- really loved by one person who, when he comes home and you aren't home, the house is empty. When he comes home at night and you aren't there, the house is empty. That is what I would feel that every woman in this world would want.

I know in my own case, if my Bill isn't home and I had a party of twenty scheduled, I would wonder, Where is everybody? because without her it isn't to me a home. It has always been that way since I met her; and she fills my house. I don't have to have a third party in it. My daughter doesn't live with us; she lives in her own place. The door is always open to her, and she has her own key; and we always speak of her bedroom still as her bedroom and her bathroom as her bathroom, and her closet where she still has her overflow of clothes -- that's hers. So, she comes and goes when she feels like it; but the house, as far as I am concerned, -- when Bill is there, the house is full. When Bill is not there, -- she hasn't been there for quite a long while, on and off for the last year, -- I go home to an empty house -- really a completely empty house when she isn't there. So, I take her to the hospital and leave her sometimes -- the last one six weeks. I can't tell any one how empty that house was, because no one can take the place of one that you truly love. As Shakespeare said it so beautifully in his 116th Sonnet:

" . . . . Love is not love
Which alters when <u>it</u> alteration finds."

---oOo---

THE POTTER'S HOUSE

Tonight's title is "The Potter's House." This story is told in the 18th chapter of the Book of Jeremiah. "The Word of the Lord came to Jeremiah, 'Go down to the potter's house, and there I will let you hear my words.' So, I went down to the potter's house, and there he was working at his wheel. And the vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as it seemed good to the potter to do" [Jeremiah 18: 1-4].

Now, as we told you last week, these stories are parables. You have to extract the meaning from the story. In the 64th chapter of the Book of Isaiah you read: "O Lord, thou art our Father; we are the clay, and thou art our potter; we are all the work of thy hand." [Isaiah 64:8] Here he equates the Lord our Father with the potter; and it is stated quite clearly that we are the clay.

If I am to go down to the potter's house, I need not move from where I am. For am I not told, "We are the temple of God and the Spirit of God dwells in us"? [I Corinthians 3:16] So, where could I go, other than just where I am? So, this [indicating the body] is the "potter's house."

The word "potter" means by definition in the Bible -- if you take James Strong's Concordance -- it means "imagination." It means "to determine; to form a resolution." Well, now, I determine to be a certain man which, at the moment, reason tells me that I am not. My senses tell me that I am not. Nonetheless, I would like to be that.

If I am not the man that I would like to be, then the clay that I am using -- which is the being that I am, for I'm told we are clay -- then that vessel is spoiled in my own sight; but instead of discarding it, I should rework it into another vessel, as it seems good to me to do. Well, how will I go about reworking this clay?

First of all, I must know what I would like to be, for it means "to determine." I must make that decision. What would I like to be? I do not modify it. I know the Lord is going to do it. Well, I know exactly what I would like to be.

Let me ask a very simple question: Suppose it were true? How would I see the world? What would I feel like? What would I hear if it were true? Then let me assume that it is true, that I am the man that I would like to be. Then let me look for confirmation in my imagination and see my friends as I would have to see them, were it true. Let them see me as they would have to see me if it were true. Now I am reworking the vessel in my own imagination, for that is the potter.

Will it work? I know from experience it does work. All I ask others to do is to try it. Don't judge it; try it. And you will see that we are living in a world of imagination, that the human imagination is God.

When Blake said, "I know of no other Christianity and no other Gospel, other than the liberty of both body and mind to exercise the divine arts of imagination"; then he adds: "The Apostles knew of no other Gospel." [Wm. Blake, "Jerusalem - 'To the Christians'"]

This mystery has been told in the form of a tale because:

"Truth embodied in a tale
Shall enter in at lowly doors."

Man finds it difficult to think abstractly; so he takes the great truth and he tells it in the form of a story. You and I were told the story, but we haven't gotten beyond the story to discover exactly what they are trying to tell us. What they are trying to tell us is: Our own wonderful human imagination is God. Why stand we here trembling around, calling on God for help and not ourselves, in whom God dwells?

If He dwells within me, I've got to find out where He is. When I find that He is the only creative power in the world, I find that to be my imagination. I will not always be in control of my imagination. In the course of a day I am ashamed, possibly, of unnumbered things that I have imagined; but as I am told in Scripture: "I am the Lord, and there is no other god beside me; I kill and I make alive; I wound and I heal" [Deuteronomy 32:39]. I create the evil and I have formed the good, the weal and the woe; for there is no other creative power in the world!

I cannot turn to an evil being and call it God and turn to a good thing and call that another God. It is the same creative power. -- The light that illuminates the room, it could electrocute me if I misuse it, and yet it serves to illuminate the room. I can put it to a thousand purposes, or I could misuse it. That is the same thing that we do with our imagination. The human imagination is God.

"Man is all imagination, and God is man, and exists in us, and we in Him." [Wm. Blake, from "Annotations to Berkeley's 'Siris'"] "The Eternal Body of man is the imagination, and that is God Himself." [Blake, from "The Laocoon, 'The Angel of the Divine Presence'"] That is the Divine Body that we call Jesus; and Jesus is crucified upon man, and is buried in man, and is awakening in man as the human imagination that every man aches for. And when it awakes within man, man will know Who Jesus is! He will know Who God is.

So, here the "potter's house" is just where you are seated right now. You don't have to go any place to find it. In fact, because you are one with God, God could never be so far off even to be near, because nearness implies separation; and He is not separated from man. There is no place where you can go and separate yourself from your imagination.

You can divorce yourself from the body. You can separate yourself from the body, but you can't separate yourself from your imagination, because "God (literally) became as we are, that we may be as He is." [Wm. Blake, from "There Is No Natural Religion"] He's not pretending that he is us; he literally became as we are, and He is our own wonderful human imagination.

We are told: "By Him all things were made, and without Him was not anything made that was made" [John 1:3]. Well, you name some thing that was not first only imagined. There isn't a thing that you can name that was not first only imagined. And if "by Him all things were made, and without Him was not anything made that was made," then we have to find Him. And you will find Him as your own wonderful human imagination. That is God!

The worship of God is simply using His gift. His gift is Himself. He gave me Himself! That is the true and real worship of God, -- not to get before something that human hands made and put up on the wall and then crosses himself for luck; but that is what the world does. They make some little thing and then worship it -- that which is made with the human hand.

No; the God I worship, and the God that the whole vast world will worship, -- to worship Him is simply using His talent. He said, "To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away," as we are told in the 25th chapter of the Book of Matthew [Matthew 25:15]. He went away, -- in other words, He became invisible. We are told, He becomes invisible; so He is not objective for me to worship. He takes His residence in me. He became as I am; and I've got to actually use that talent, and use it wisely.

I use it wisely every time I exercise my imagination lovingly. I don't care whether I do it for myself or for myself pushed out. The whole vast world is myself pushed out; so if I encounter an aspect of myself -- a friend or a relative or a total stranger, and I see the need, without his consent I can simply exercise my imagination lovingly on behalf of him and see if I can take that, instead of discarding it, and remold it and shape it into a better form.

What do I think he would like to be? Well, I could ask him, Are you satisfied with life? Maybe he tells me, No, he would like more money, a greater income, security, more health, -- he names it. Then without raising a finger or asking any one to help me, I could, by the use of my talent which is my imagination, represent him to myself as he would be seen by me if it were true; and without waiting for confirmation, let me assume that it is true, knowing in my heart that "The vision [which is now my vision] has its own appointed hour. It ripens, and it will flower. If it seems long, then [I must] wait, for it is sure, and it will not be late." [Habakkuk 2:3] It will not be late for the thing that I have done, for all little seeds have their own appointed hour. A man comes forward in nine months, the horse in twelve months; how long the elephant takes, I don't know, but a chicken in twenty-one days. So, every little seed has its own appointed hour.

So, that peculiar seed that I have just planted for a friend or for myself, -- how long it is going to take, I don't know; but I must actually believe it. And when I believe it, I drop it. A seed must fall into the ground and rot if it is to be made alive. I cannot hold it in my mind's eye; if I take it and do not drop it, then it remains just a seed. I must drop it into the earth and let it rot. And when it rots, it means that I have dropped it from my

mind. I've done it. That's all I can do. And then, in its own wonderful appointed hour it will ripen.

Now you try it and see how it works. I will wager that it will work. It is working morning, noon and night anyway. We are totally unaware that we are doing it; but all day long you and I are harvesting what we have done! We've imagined it, and then the thing is done; but we do not recognize our own harvest when it comes up, because our memory is very faulty, and we can't remember when we ever did a thing like that. And,yet, it couldn't possibly come up unless, at some moment, some one imagined it.

So, "Go down to the potter's house," - I'm always in the potter's house,- "and there I will let you hear my words." [Jeremiah 18:2] In a vision -- in a dream of the night, a deep sleep falls upon a man while he is upon his bed, and He opens the ears of men and He seals their instructions. This you will read in the 33d chapter of the Book of Job [33:15,16].

Well, many years ago I had this vision. I was taken in spirit in what would be the turn of the Century in New York City on Fifth Avenue, when they had these huge palatial homes, fully staffed, for these great financial giants of the day. This was before income taxes took it from them. If you made ten million, you kept ten million. You spent it, but you didn't pay anything in income taxes. So, these palatial homes were all on Fifth Avenue, and they kept their stables on the West Side. They were enormous homes. A few were left when I came to New York City in 1922. The Vanderbilts and the Astors -- they were still there. But I was taken in spirit into the interior of one of these palatial places, and here there were three generations. The oldest of the generations was not present. The man speaking spoke of him as "Father"; but he was the grandfather of those addressed. There was the grandfather, the father who was speaking, and the children whom the father addressed; and he was telling the secret of his father to his children, and he said, "Father used to say, while standing on an empty lot, 'I remember when this was an empty lot.' Then he would paint a word picture so vivid that you could actually see it as he painted it, with the building standing upon it, although it was an empty lot. And he believed in the reality of what he did. And now you and I are enjoying the fortunes that he left behind. That was his secret: 'I remember when -- ' and then he painted the word picture. He knew exactly what he wanted for that lot."

Now, that was the secret. I awoke and wrote it down. Then I fell asleep again and redreamed the dream, but this time, instead of eavesdropping and hearing a man telling his children what his father did to become successful, I became the grandfather. I was not talking to others. I was simply communing with myself. And I was saying to myself, "I remember when this thing was only an empty lot. Well, look at it now!"

Well, you could take that same technique and do it concerning anything in the world. "I remember when I didn't have a job." "I remember when he had no money." If I say, "I remember when he had no money," that would imply that now he has money. "I remember

when he couldn't contribute to any charitable cause in the world. In fact, he was on the receiving end!" That would imply that today he can contribute and he is on the receiving end.

Well, that was a lesson that was revealed to me. For we are told, "In a dream, in a vision of the night, . . . he opens the ears of men, and sealeth their instruction" [Job 33:15,16] in the form of a vision. It was told me so vividly; so I share it with you. If you can stand perfectly still and assume that things are as you would like them to be, but at the moment they are not; well, then, you can say, "I remember when."

Now, remain faithful to the vision and forget the appearance of the moment. The appearance tells you it cannot be. Reason denies it, and your senses deny it. But if you take this revelation which was given to me as it is to every one -- because all these dreams come from the depths of a man's soul; it is speaking to the surface mind. The surface mind is now telling you what it heard in the depths of its own soul. And the depths of my soul is one with me. Your soul is one with you, for there is only one God.

But it seems to be fragmented when it comes to the surface because there are unnumbered individuals in my world. But in the depths of my being there is only God. In the depths of <u>your</u> being there is only God. And because God is one, and <u>only</u> one, that depth is speaking to the surface mind in all of us.

So, here you can try it. Be perfectly still, and just remember when -- "I remember <u>when</u> I couldn't go into that club," or " -- when I could not dine in that place," which implies I <u>can</u> go there now, and I can dine where I want to now because I have the means. Well, just do that.

Anything in this world that you desire, take that technique and try it. Here is the story concerning the potter: he is reshaping; he doesn't discard the vessel. Man will discard a friend if the friend cannot make it. He doesn't want a further friendship, because he is always asking to be helped. Well, instead of discarding the friend, you reshape the vessel. Instead of discarding <u>any</u> one in this world, you reshape it in your mind's eye; and you will be amazed, as time goes on. He finds himself -- in a lucrative manner, he finds himself doing all the things he couldn't do before; and he doesn't know that <u>you</u> did it. You need never tell him that you did it. It doesn't really matter.

What does it matter if he knows that you planted the seed for him? For in the end, we are one anyway. There is only really one body, one Spirit, one hope, one faith, one Lord, one baptism, one God and Father of all [See Ephesians 1:4]. In the end, when man discovers who he really is, he is going to find one body, and that one body is the one Lord. And we call that Lord "Jesus Christ." And Jesus Christ is your own wonderful human imagination, which is the Divine Body of God. But man beats it morning, noon and night by the misuse of his talent. He literally <u>gave</u> Himself to us, -- not in any uncertain manner. "He (literally) became as we are, that we may be as He is" (Wm. Blake, "There Is No Natural Religion"].

This is the story of the Bible as I read it; so when I see it, I do not see it as secular history. I cannot see it as secular history, for I have experienced Scripture. The more man experiences Scripture, the more he integrates within himself Jesus. He is eating of the body of Jesus and drinking the blood as he experiences Scripture, for it's all about this One Being. The One Being is crucified on Humanity and buried in man. He remains buried in man until He awakes in man; and when He awakes in man, He is the man in whom He awakes. He is not another coming from without, as the world thinks.

The great and popular evangelists of the day depict the Christ as coming from without in order to save the world. Well, they will wait forever. If they wait till the ends of time, He cannot come from without. Is he not within? Are we not told: "Test yourselves and see. Do you not realize that Jesus Christ is in you?" [II Corinthians 13:5] Well, if He is <u>in</u> me, what am I looking on the outside for?

What signs am I trying to find in the world for His coming? You could find all kinds of signs. He isn't coming by those signs. His signs are spelled out for us in the story of Jesus in Scripture. Everything said of Him is literally true, and you are going to experience it. But in the meanwhile, we can exercise the talent, for the one who had the five made five more, and he highly commended him and said, "Enter into the feast of the Lord" [Matthew 25:21], which is the glory of God. The one who had two doubled it; he made four, and he was highly commended.

But the one who buried it because he was afraid to use it -- he was condemned. The talent was taken from him. So, do not <u>bury</u> the talent and say, "Well, now, this may be stupid, but we'll try it." And when you try it, it will prove itself in the testing; and when it proves itself in the performance, what does it matter what others say, or how unsound it may seem to the rational mind? If it proves itself in the testing, then use it. But to bury it, as so many people do, -- they will not even <u>test</u> it. Well, I ask you to test it, and you will find Who God is.

He's not even nearer than hands and feet, for you can sever the hand; you can't sever God. You can sever the foot, but you can't sever God. You can take out all sort of parts of the body; you can take out a lung. You can take out all kinds of things. They have even taken out a heart and put another heart in; but you can't do that with God, because He is your actual being. He literally became as you are, that you may be as He is.

(As some one enters the room): Come right in. Be my guest. You're late. We are just discussing the technique here, and you'll catch up in just a moment. Blake claimed that God is man's human imagination, called in Scripture "the Father." And we are molding and molding within our own mind's eye everything that is happening in our world; that the world is simply man's imagination pushed out. And instead of discarding objects in our world, we simply remold it. And the object is simply a man, any man, anything at all in the world that is <u>our</u> world; and we don't discard them any more, but we

discover who we are. We take the vessel made of clay -- and we are the clay. We are the "potter." The potter is our own wonderful human imagination. And we simply reshape it. We don't discard it; we reshape it, and then let it, in its own good time, come into being. "The vision -- " as you and I have now reshaped it -- "has its own appointed hour, and it ripens and it will flower." If it seems to us a long time in coming, be patient, " -- it is sure, and it is not going to be late." [Habakkuk 2:3]

These things always work. If something is great, it may take two years or a year or even longer. What does it matter? It will come if I am confident that it will come. I'm telling you it does work this way.

Now, return to another aspect of Scripture. It is not strange to me, though it may be to others; but it's not strange if you and I seem to have a far greater confidence in the sense of touch. We are more thoroughly convinced by the sense of touch than we are with sight or hearing or smell. This is told us in the 27th chapter of the Book of Genesis. If you are not familiar with this story, let me just refresh your mind, if you've heard it once but you may have forgotten it. It is the story of Isaac and his sons. He is about to die, or he thinks he is.

He says, "I have very little time left, but I don't know the date of my death, and I am blind. My eye is dim, and I cannot see." And he wanted to taste some savory food; so he called his son Esau and sent him into the field to hunt, to get him some game and prepare it in the savory manner that he likes, that he may eat. Now here is food.

His wife overheard what he said to Esau, but she loved Jacob; so when Esau went hunting for game to prepare it for his father, she then turned to her son Jacob and told him what the father had said. Now she said, "You do what I tell you. You go into the flock, and you take two kids and prepare them for me. I'll do the cooking and make them savory as your father likes them, and I will give you a coat that belongs to Esau. When you come to him, he will feel the hair on it -- on you. I will take the skins from the kids and cover your hands and the smooth part of your neck."

So, when he came with the food prepared as his mother had prepared it for him, the father said to him, "Come near, my son, that I may feel you. Your voice is the voice of Jacob, but come near that I may feel you." And when he felt him, he said, "These are the hands of Esau"; and then he gave him the blessing. The whole thing was determined by touch. He could feel him. He heard the voice, but he wasn't trusting what he heard. He wanted to touch him.

We find that same sense of touch carried through the Bible. When Thomas doubted the resurrection, he said, "If I could but touch you." He said, "Put your hands in and feel." [See John 20:27] He heard the voice, but he didn't believe it. He saw, but he didn't believe it.

Then, when the girl touched Him, He said, "Who has touched me? For I perceive virtue has gone out of me," [See Luke 8:46] -- all based upon touch.

So, it isn't strange that you and I have a far greater confidence and more thoroughly believe in the sense of touch than we do in sight or hearing or smell. So, here is this story, and now in a simple way this is how we apply it:

Think of something that is distant -- anything, I don't care what it is. It could be a place, it could be a condition that you think is going to take time to do it. Now, draw near. He said, "Come near, my son." Well, if you think of something, that is your offspring -- your idea. You think of a trip, say, to New York City. It is three thousand miles away. How would I draw it and make it near? Well, I stand right here where I am, and then I "draw it near." I draw it nearer and nearer, and then I occupy it. Man's great weakness is that he is always building and building, but he doesn't occupy. Perpetual construction but no occupancy. He doesn't go in and occupy it and give it what I would call sensory vividness and a sort of cubic reality. It is always like a sketch to him in his mind's eye.

As you occupy it, it surrounds you. I can't be in San Francisco and New York at the same time; but to prove that I <u>am</u> in New York, then let me think of San Francisco. I <u>must</u> see it to the west of me by three thousand miles. I can't see it under me or around me. I must turn my mind's eye to the west -- three thousand miles to the west. Then I give this -- now New York -- all the sensory vividness, all the tones of reality that I can muster.

Then I open my eyes, and what happens? Well, San Francisco returns. Well, that is the story as told concerning Esau and Jacob. Suddenly he remembers, and Jacob now vanishes. This objective state that I have just appropriated when I returned to my conscious, rational mind, has vanished, and <u>this</u> seems the only reality; but I say I cannot take back my blessing. I gave that state my blessing, the right to be born; and I cannot take it back. It is called the birthright. So, he gave it the birthright, the right of birth.

So, when this "state" complains that he was robbed, then the father says, "I have given it the birthright and I cannot remove it; I cannot take it back." In other words, having actually felt myself <u>in</u> New York, when I opened my eyes in this room and find I am kidding myself, that whole thing was simply self-deception. I say to myself, having done it time and time again, "It doesn't matter." It seems that I am self-deceived, but I know from experience that now a bridge of incidents will start to be built. I do not consciously build it, but some series of events will occur, and I will pass over this bridge of incidents that will take me from where I am now to where I was in my imagination; and I cannot resist it.

I ask you not to try it unless you are serious, because it will work. And many a time you will try it in an idle moment not knowing this thing is going to work; and when you least expect it, when you've made plans for other things, you will have to cancel those plans because it is going to work.

I will tell you of an experience of mine. Back in 1941, it was the month of February, and I had come out with the book called "Your Faith Is Your Fortune." My audience in those days in New York City numbered, say, a thousand people three times a week. I thought I would have a fair audience, but that night it snowed and snowed. It started about noon, and kept on snowing. I began my lectures in those days around quarter of nine, and suddenly no one came. I had not more than a hundred people, when I was accustomed to a thousand people. They couldn't get through. We must have had between fourteen and sixteen inches of snow, and no one could get through. So, when I went home I was a little bit disappointed in the attendance because I brought my new book out, and I wanted to have at least a good-sized audience.

That night, this is what I did. In an idle moment -- I didn't intend it consciously, but I did it; I went to sleep in my bedroom, and I assumed that I was in Barbados, two thousand miles away across the water to the little island called Barbados. I dropped off to sleep feeling I was in my mother's home. I could hear the coconut leaves against the woodwork. I could smell the odor that comes only from the tropics. I could <u>feel</u> the entire atmosphere of Barbados, and I thought of New York City and saw it to the north of me, two thousand miles away; and I fell sound asleep in that assumption.

When I woke in the morning, the snow was still on the ground, say, fourteen or fifteen inches of snow. I made plans for my wife and myself to go to Maine in the month of August for a vacation and sent off a deposit to hold my place for me. In the month of August -- late August -- I got a cable from Barbados saying that Mother was desperately ill; and they didn't want to tell me anything about it because war was on. At least, England was at war. And there was no transportation, just a couple of ships moving out; and they did not want to disturb me. Mother was desperately ill, and it was terminal. There was no possibility of any recovery. And if it was at all possible to make the trip, she wanted to see me before she died. All the others were present. I was the only one who was missing.

In 24 hours my wife and I sailed for Barbados. The ship was leaving that night, and we couldn't have gotten together all the things necessary, but we sailed for Barbados instead of going to Maine. I had no plans to go Barbados; but here suddenly came the cable revealing the need to go to Barbados, and we went to Barbados, and we did not go to Maine.

What I did in February took approximately seven months to mature. I did it -- consciously did it, not thinking for one moment -- I did it only to relax and to put myself into that mood because I was disappointed that the crowd did not come out and get my new book, "Your Faith Is Your Fortune." So, I tell you from experience, <u>don't do it idly</u>, because when you plant something, that is still coming into being. It is going to come into being and disturb your socalled conscious plans. It works that way. So, I do know that when it comes back into this world, it doesn't really matter. I stand here just perfectly simply now and do something in my mind's eye and give it sensory vividness and give it the tones of reality, and then I open my eyes, and <u>this</u> shocks me, because this tells me that what I just did was self-deception. You deceive yourself. It

is all in your imagination. But I know now that my imagination is the only reality; that this world is still the world of imagination, and that all the things that I see as an objective fact in my world -- they are all "pushed out" because of my imaginal acts.

To try to change circumstances before I change my imaginal activity is to work against the very nature of things. It can't change of itself. It can only change as I change the imaginal activity. So, if I now actually know the man that I would like to be, though at the moment reason denies it and my senses deny it, -- if I really know what I'd like to be so that I could write it out, name it, state it, -- well, then, in my mind's eye assume that I am that man. And to prove that I am that man, look at my friends' faces, look at the people in my world and let them see me as they would have to see me if it were true. Then if I want to carry on a conversation with them, carry on the conversation from the premise of my wish fulfilled, and then have them say to me what they would have to say. And I say to them what I would say,were I such a man, and then see what happens. And you mold yourself into that being. For you are not discarding yourself. You do not jump off the bridge because you do not like yourself as you are; you simply remold yourself.

So, the vessel in the hand of the potter was spoiled, but he didn't discard the vessel. He reworked it into another vessel as it seemed good to the potter to do. And the "potter" was his own wonderful human imagination. And that is addressed in Scripture as God.

Thou art our Potter. We are the clay. And "Thou" we discover to be I AM. "Go and tell them that my name forever and forever is I AM." [Exodus 3:15] You can't get away from I AM. How are you going to get away from it? Where would you go that you are not aware of I AM? I don't care where you go, you cannot go any place and not be aware that you are. That is God's name forever and forever.

When you use the word "God," you might think of something other than I AM. Well, that's not His name. His name is I AM. We give it the name "God," we give it the name "Lord"; we give it all these names. As I said to you earlier last week, if the name "God" or the name "Lord" or the name "Jesus Christ" conveys to you some existent something outside of man, that is a false god. You have the false Jesus Christ in that case. If you think for one moment Jesus Christ is something other than your own wonderful human imagination, you have the false Jesus Christ.

That may seem sacrilegious, blasphemous; but I am telling you what I know from experience. One day He will awaken in you, and He'll awaken in you as you. Then you will know the truth of it. No longer will you look for Him as coming from without. He can only awake from within. He is already in you, and He is buried in you. The Crucifixion is over. As Paul said, "I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" [Galations 2:20]. He literally became me just as I am, with all my weaknesses, all of my limitations. He took upon Himself all of

these, and waits upon me just as quickly and as indifferently when the will in me is evil as when it is good. He became a slave, we are told in Scripture, and this [indicating the physical body] is the garment of a slave. He took upon Himself the garment of a slave -- emptied Himself of all that He truly is, and took upon Himself the garment of a slave. And this body is the garment of a slave, for you are enslaved by it. You have to feed it, bathe it, wash it, and perform all the normal, natural functions of that body. No matter how much money you have in the world, you can't pay any sum of money to another to perform the natural functions for you. You have to do them all by yourself. So, here, this is a slave, -- the garment that He wears. And one day you will take it off, when He awakes within it. Then He will take it off and return to the garment that was His "before that the world was." And when He does, you are told in Scripture, He transforms my lowly form to be one form with His glorious form. Don't try to even conceive what that form is. It is not this [indicating the body] at all. It hasn't a thing to do with the weaknesses and the limitations of this garment of flesh.

It is -- well, "fire," I could call it. It is human, I grant you that, -- at least, the face is, the voice is, the hands are. But do not try to even conceive of the body itself. I only know from experience that it is a fiery being of the night. That is the Being that it is.

Wherever you are, clothed in that body, is Heaven. In that body, if you walk through the petrified forest, it will burst into foliage. If you stood in the desert, it would bloom like the rose.

So, Heaven is not a location. It is not some area or realm; it is the Body that you wear. Wherever you go, clothed in that Body, everything is perfect. When you are not clothed in it, -- well, as Milton had his Satan say:

> "Which way I fly is hell; myself am hell."
> [Milton, "Paradise Lost"]

Wherever you are in this garment -- the Christ garment -- wherever you go, it is perfect. There is nothing inharmonious wherever you are.

That happened to me back in 1946. I was coming through the Caribbean Sea on the way to Mobile, Alabama, and suddenly this motion took place within my head, and I found myself actually clothed in this beautiful garment of light. I thought at the moment that I had overcome death, and a heavenly chorus was singing, "Neville is risen. Neville is risen." And then I saw this infinite sea of human imperfection, and I knew they were waiting for me. I glided -- I didn't walk; I simply glided. And when I got to this enormous crowd: the blind, the deaf, the halt, -- every one of them was transformed into perfect beings. Eyes that were missing came out of the nowhere and filled the empty sockets. Arms that were missing came out of the nowhere, and every one was perfectly marvelous. And, yet, I didn't raise a finger to make it so. I showed no compassion. No one asked anything of me. Just as I walked by, because Perfection was within me in its fullness, everything in my world had to be perfect! And when I got to the very end, that same

choral group that began by singing my praise, "Neville is risen. Neville is risen," -- when I got to the end it exulted and sang, "It is finished." And at that moment I crystallized and came back into this little body that was on the bunk on the ship.

That whole thing was altogether so vivid in my mind"s eye. I had a manuscript that would have been, say, a book of 300 pages. I tore it up and threw it away and wrote the little booklet called "The Search," based upon that experience. Out of the blue, it happened! So, I do know from my own experience that when you are clothed in that garment, as you will be one day, you are in Heaven. It is your Heavenly Body. It cannot die. It is your Immortal Self. Wherever you are, it's perfect. If you went into hell, hell would cease to be hell and it would be heaven. Wherever you go, everything is transformed in harmony with the Perfection that is springing within you.

So, Heaven is not a realm, as our evangelists are talking about. I went to a party last Saturday, and this man -- a retired gentleman -- has studied them all. He has them all catalogued: No. 3, No. 5, No. 2, No. 7; he has millions who will never get to heaven. He has some peculiar concept in his mind's eye. He's all there. Then this sweet lady with her two little girls -- she had one, I presume, five months old, and then one, I daresay, oh, a year and a half -- sweet little children; and he said to her, including the two of us who are here tonight -- a gentleman here was with me, and he knows exactly what was said. No one had asked anything of him, but he said, "You know, I have the virility and the sex life of a youth eighteen and a half years"; and this mother of these two little girls very innocently said to him, "But you look so old." What silence! Dead silence. No one had ever had the courage to tell that man before, "Why do you look so old if you are this virile thing that you are talking about?" Then, of course, he got up and walked away.

People go through this marvelous world of ours with the strangest concepts of heaven and hell. It's all within the man. When you are clothed in this wonderful garment, -- and I am speaking from my own experience, -- everything is perfect. Forget the so-called second heaven, third heaven, fourth heaven, -- just forget it. You are clothed in that garment; the garment is perfect, and wherever you go, it is perfect. There is no hell when you are clothed in that garment. There is no room for it. No man could be blind in your presence. No man could have an arm missing in your presence. Not a thing could be imperfect in the presence of the Perfect One. You are Life Itself! You are the Resurrection and the Life. You resurrect all things, -- yes, the petrified forest won't be petrified in your presence. The whole thing will burst into blossom. The desert would begin to bloom if you walked into it. That's Heaven!

So, you don't have to go to a place. You simply have to be reclothed. We are told, "He will transform our lowly bodies to be of one form with His Glorious Body," which is the Body of Christ

So, here tonight, you take me seriously and know that your own wonderful human imagination is the Divine Body of the Lord Jesus. Now, try to use it lovingly whenever you use it, and you

are using it morning, noon and night, whether you are conscious of it or not. Whenever you are in doubt, do the loving thing; then you have done the right thing. Whenever you are in doubt as to what you should do, do the loving thing, and it's the right thing.

So, let me now gather it together. If tonight you know what you would like to be but you are not that person, don't despair. Be honest with yourself, and ask yourself, What would I like to be? What sort of an income would I like? Where would I like to live? Don't do these things based upon what you think you are capable of doing. Just what would you <u>like</u> to be? Then <u>dare to assume that you are it</u>! And, then, <u>see</u> the world from that assumption. Dare to assume it, and then view the world <u>from</u> that, and try to give it sensory vividness and the tones of reality. And then believe what I told you: The vision that you have made so real in your mind"s eye has its own appointed hour; and it will definitely, in its own good time, appear in your world in a way that you do not consciously know. It builds itself the bridge of incidents, the bridge over which you walk to its fulfillment.

Now, we can go into the Silence.

Are there any questions, please? If you have never heard this before, it might have shocked you, but I wouldn't apologize. We grow by shocks anyway. No one in my audience at any time, I don't care who he is, can tell me that he is more -- I would say, "rooted" in the Christian faith than the speaker. I am rooted in the Christian faith. I was born and raised in a Christian home, and learned the story at my Mother's knee. If I was ever beaten in my life, I was beaten in a Bible class in school when I was a child. Corporal punishment was allowed in those days. And I quoted correctly, but I was asked to produce my Bible to verify the quote. The quote was: "Take up thy bed and walk"; and my sadistic head master asked me to produce the Bible. Well, I didn't have it with me. I am one of ten in the family, nine boys and a girl. We didn't have ten Bibles; So, when I couldn't produce the Bible, -- well, he was allowed by law to give me all the beating he wanted. He was a sadist. So, he brought out a long cane and tapped on a little bench for me to kneel on it, and he proceeded to simply cut me in half. When my father saw what he did to me, my father that night intended to kill him. It took the nextdoor neighbors to restrain my father from going straight to his home, and he would have killed him. I was just a lad. And the next day he took me out of that school. I was bleeding from my buttocks to my knees.

I had quoted the Bible correctly, but it had been changed from "bed" to "couch." He said his Bible said "couch." Of all the nonsense in the world! But he was a sadist, and he blew his brains out that year. He was simply a peculiar sadistic creature.

So, I know my Bible, for I have studied it. But it happened that the whole thing occurred to me, not as secular history, but salvation history. The whole thing is true, but it's not secular. It is salvation history.

Now, are there any questions?

MR. BYERS: [Not distinguishable on my tape.]

NEVILLE: Well, Ken, as far as I am concerned, I would not deny what I have said. I still would repeat it, because all day long, every moment of time we are creating; so one should be watchful as to what they are imagining. But some definite thing that you are working on now, -- if perchance this very moment I got a call from, say, my brother in Barbados, and he said, "Neville, I have just mailed you or wired X number of dollars," I would trust him -- trust him implicitly. If it doesn't come tomorrow -- the bank doesn't call me tomorrow, I am not going to be concerned. I would believe what he said. At the moment I have no evidence that it is true, but I believe it.

Well, now, I must believe in God even beyond that. Well, if I believe that God is my own imagination, and I have no doubts about that, I must believe in my imaginal act as an act of God. So, if I really believe it, I am not concerned about it or worried about it. If I assume now that things are as I desire them to be, and I believe that that assumption will harden into fact, I am not going to be concerned about it. I will go along believing that it does have its own appointed hour.

MR. BYERS: You are not worried about it?

NEVILLE: And you are not going to drop back, because you believe in it. You actually accept it. But I must still be watchful, not for it, or it's coming. I must be watchful as to what use I am going to make with my talent from then on. We must watch the use of that talent. If I bury it and do not use it, it's taken from me.

Take the talent of music, if I do not practice every day, -- well, I've heard it said of great musicians that if they do not practice every day, they can't give a concert. It may be all right as far as those who are not familiar with the music, but to himself he isn't all right. And those who really understand music will know he isn't right. Whether he has a concert schedule or not, -- Aldous Huxley told me that whether he had a commitment to write, he wrote. He wrote everything. He just couldn't let one day pass by, and he would get up early in the morning and write. He couldn't type because of his eyes. He was nearly blind. But he wrote; and he wrote and wrote and wrote, always every day. He could not get out of the habit of writing, whether he was committed or not.

In my own case, I read the Bible seven days a week. I don't think that I put in less than six hours a day in reading the Bible. And I don't read just the Bible; I read it with my Concordance. I have James Strong's Concordance, and I take nothing for granted. I read it, and then I take words that seem so familiar -- words change their meaning. So, I try to go back to the original meaning of the word, and not as it is now understood in the 20th Century. What was the meaning when they used that word? For, we have changed the meanings of words.

Any other questions, please?

A LADY: [Question not audible on tape.]

NEVILLE: We are told in the 12th chapter of the Book of Numbers, "God speaks to man through the medium of dreams, and makes Himself known in vision" [Numbers 12:6]. Therefore, every dream has its own significance, but we are past masters at misinterpretation, because most of them are highly symbolical; and everything in this world contains within itself the capacity for symbolic significance. So, you take it just as it is, and it won't make any sense. Even a simple little dream could be very, very significant if God speaks to me through the language of dreams. But man has completely forgotten this language of symbolism -- completely forgotten it.

For instance, here is a simple little dream that I had just about -- oh, it might have been, say, six or seven months ago. I saw a little dog -- it appeared to me to be a dog -- on a leash. Dogs in New York City are trained to be curbed; they go to the curb when you want to air the dog on the sidewalk. Here they run wild. Well, all dogs in New York are curbed. There are signs at every lamp post: "Curb your dog." And people do it. You put your dog on a leash and you take it into the street and you curb it.

Well, I saw this little dog with whoever had it on the leash. Well, then, the dog had to go, and right on the sidewalk. It moved not more than, say, three or four inches, and again it defecated. and then moved on and it defecated again.

Now, that seems to be a very silly little dream that would have no meaning to the average person who had it. But having had the dream, I said to my wife, "Darling, I am going to get an unexpected large sum of money, and right away." I told the dream to my wife, because in the 41st chapter of Genesis we read that if a dream repeats itself, it means the thing has been fixed by the Lord, and the Lord shall shortly bring it to pass if it repeats itself. Well, it repeated itself right on the sidewalk. It was a very startling thing.

Well, forty-eight hours later I got a call from the bank, asking me if I was expecting some money; and I said, "Well, I am always expecting money." She said, "Well, from whom would you expect it?" I said, "I don't know; it could come from my brother or sister." "Where would it come from?" I said, "Maybe Barbados." Then she said, "What reason would they have to give you money?" I said, "Well, the chances are they made more than they can spend, and they wanted to share it with their poor relatives." That amused her; so she said, "Come on down and get the money." Well, there was a check waiting for me for $3,000. I didn't request it. I didn't ask for it, and he sent me a check for $3,000. It was more than a dividend check. That symbolism meant a large, unexpected sum of money being sent in the immediate present.

Now, the average person would have said, "Wasn't that a horrible dream." And they would have been disgusted with themselves to have seen such a thing. Well, I look at my own dreams, using the language of symbolism, and it revealed my good fortune coming to me unexpectedly. I thought that was very nice news to receive. They can defecate all over the world now as far as I am concerned!

---oOo---

THE POWER AND THE WISDOM

Wisdom is revealed truth which cannot be logically proven. Knowledge is science; you can prove it. You can prove the theory that you had concerning going to the moon; that can be proved. Einstein's theories -- they were theories, but in time man could devise the means to test them and either prove or disprove them. So far they've been proved -- not completely, but they have been proved. That's knowledge. But visions are described in Scripture as wisdom. They are revelation of divine truths. In the end, all knowledge will cease to be; but wisdom will remain -- these visions that are eternal.

So Paul speaks of Christ as "the power of God and the wisdom of God." [I Corinthians 1:24]

Now, what do we mean by "power"? Certainly, I would say, the best definition of it would be effectiveness in achieving one's purposes. But these are the purposes of God; yet we can use power on this level to achieve a certain objective. But I am speaking, now, of the power of Christ. It's entirely different from anything known to man, unless he has had the experience. You taste it before the end; before you awaken from this dream, you will taste of this power. And, may I tell you? it is startling. It's not destructive in the sense that you blow up a city with a hydrogen bomb or many bombs. It has not a thing to do with that power.

Here is a taste of it. You come into a place just like this. When I first tasted of it many years ago, I found myself moving in time -- I would say, backwards in time, judged by the costumes -- judged by the clothes. I would say it was a hundred and fifty years ago in this land of ours, in the east. I would say it was in the New England states, looking at the people that I saw.

I was taken in spirit into this place. It was a wonderful restaurant of that day -- 150 years ago. It was a Sunday afternoon; I could tell by the atmosphere. It was afternoon. I saw a table of four; two young men in their early 20's, undoubtedly college students and then what would be their parents. Then came a lady -- she was the waitress -- bringing a tray of food to the table. She had already served the course of soup.

There was a huge, big bay window through which I could look; and through this window I could see the grass moving. The wind was blowing. It was Fall. I could see the leaves falling; they were dropping. I could see a bird in flight.

I saw other diners; and at that moment I knew that if I could arrest the activity that I felt in me, everything would stand still. I knew it! I no sooner knew it than I tried it, and I arrested not them. I arrested the activity in me -- all in my head. Everything stood still. The bird flying, flew not. The grass moving, moved not. The leaves falling, fell not. The waitress walking, walked not. The diners dining, dined not. Every one was as "dead" as things in the museum -- as though they were made of clay. I examined them all; they were all "dead." One moment before, they were all living, living beings, and everything was alive.

A bird in flight, if arrested, should fall, shouldn't it? if gravitation is a law that is absolute. If it is arrested in flight, that thing should fall. It didn't fall; it stood still, just as I had arrested it. Leaves I could see, but they did not fall. Everything stood still. The grass stood still. The waitress stood still. Well, that's understandable; if you stop her, she can't go through the floo

And here are these diners; and one facing me -- the young boy, about 22 years of age, -- he had the spoon almost to his mouth, and i was perfectly still. He could not move it. I looked at him; he looke like "death" itself!

Then I released that activity within me, and everything continued in its course. The bird continued in its flight. The leaves continue to fall. The waitress continued to bring the food to the table, and h brought the spoon that was here [indicating] to his mouth and completed the action. Then I knew that every thing was within me; that "All tha I beheld, though it appeared without, it was within -- in my own wonde ful human imagination, of which this world of mortality is but a shado [Blake, from "Jerusalem"] It is not taking place out there at all! That's tasting of the power.

So, he defines Christ -- you read it in the 1st chapter of his First Letter to the Corinthians, the 24th verse: "Christ the power of God and the wisdom of God."

"Wisdom" is now defined in Scripture as a "child"; it's personified. We speak of wisdom -- we do not think of it as a person; but may I tell you? man is everything in this world. So everything, really, can be personified.

The 8th chapter of Proverbs personifies wisdom; and now "Wisdom" is made to speak, and these are his words:

> "God possessed me at the beginning of His way,
> the first of His acts of old."
> [Proverbs 8:22]

> "When he laid out the foundations of the earth, . . .
> I was beside him, like a little child;
> I was daily his delight,
> rejoicing before him always,
> rejoicing in his inhabited world,
> delighting in the sons of men."
> [Proverbs 8:29-31]

Now he talks to the "sons of men," and he tells them:

> "He who finds me finds life
> and obtains favor from God;
> he who misses me injures himself;
> all who hate me love death."
> [Proverbs 8:35,39]

When you read it you say, What is he talking about? He's a litt child; this is the "wonder child" spoken of in Isaiah -- the personification of Wisdom. One day you will find the child. When you find the child, then you receive favor from God, for the child is but a

symbol of His Creative Power -- His Creative Wisdom. You'll find that child!

"Those who miss me injure themselves;
those who hate me," --

May I tell you? the majority of the world hate Him to the extent that they have no interest in Him -- none whatsoever. They do not wish to hear about Him. To them, it's stupid. It's folly to the Gentiles -- folly to the Greeks, and certainly a stumbling block to those who look for Him in some other form.

Who is the "child" personified in Scripture? It's called the "infant child" that one day will be placed in your hands, and you will see him as <u>your</u> child. But he also is a <u>youth</u>, as told us in the 9th chapter of Isaiah:

"To us a <u>child</u> is born,
to us a <u>son</u> is given."

The <u>son</u> is given, for: "No man knows the Father except the Son, and no one knows who the Son is except the Father, and any one to whom the Son chooses to reveal him."

So, "No man has ever <u>seen</u> God. The only Son, who is in the bosom of the Father, he has made <u>him</u> known."

So, unless the <u>Son</u> makes Him known, you will never know the Father! I'll tell you who He is. Now, this is only a symbol; but when you meet the symbol, it's a living, living thing as you are now, and it's David!

Robert Browning in his poem called "Saul," -- Now Saul was the demented king -- an insane man; and in this poem called "Saul" he has David, and David is about to tell the king of the coming of Messiah, of the coming of Christ. And standing in the presence of the king, Browning has him say:

"O Saul . . . . .
A face like my face shall receive thee; a man like unto me,
Thou shalt love, and be loved by for ever; a Hand like this hand
Shall open the gates of new life to thee! See the Christ stand!"

It takes the Christ to reveal the Father! He tells him, "Look at me, Saul, and see the Christ stand!" But Saul was demented, as we all are. He was suffering from total amnesia, and could not recognize the Son. So the Son is screaming out morning, noon and night to the Father in all; but we are sound asleep, and do not recognize the Son.

One day he stands before you, and then there is no uncertainty as to this relationship -- none whatsoever, and you'll recognize your "son." <u>Memory returns</u>, and then you realize the gift. God the Father actually -- literally -- became you, that you may become God! And you look at <u>His</u> Son -- His only begotten Son, and you know he is <u>your</u> son; and he knows you are his father; and then you realize the gift that was given and bestowed upon you.

He gave you His power, and He gave you His wisdom; and you will <u>taste</u> of these before you depart the world, <u>after</u> you have had these

experiences. And when you take off this garment, you'll be clothed in an entirely different form; but with all the identity of "person," I'll know you in Eternity. There is a radical transformation of form. Yet, I'll know you, but your form will be entirely different. I'll know that face raised to the N^{th} degree of beauty and majesty -- the same face, but oh! what a glorious face that was so distorted by the life you live while here.

And I am not speaking of any reincarnation, may I tell you? You are not reincarnated; you are individualized, and you tend forever towards ever greater and greater individualization. You are now completely individualized. I'll know that face, but the face is raised to the N^{th} degree of beauty and majesty, and a strength of character that you could not believe that Eternity would be long enough to produce. That's the Being that you are destined one day to encounter, and it's you; and I'll know you, but I will know you as the Risen Lord. I will know you as God Himself, and yet I'll know you as my friend -- my friend that I know and love. I'll know you as my friend; yet I will know you as God Himself.

So, he tells us in his wonderful chapter concerning Life; He is just talking: "You will not come to me. You search the Scriptures because you think in them you have Eternal Life. And it is they who bear witness to Me; yet you will not come to Me that you may have Life

You think "in them" you find it, and people will all day long search the Scripture. They search and search, and one comes upon the scene. It's not what they were looking for. Well, listen to the One who comes upon the scene. He is clad in a robe "dipped in blood," and the name by which he is called is the Word of God.

Are you dipped in a robe of blood? Are you not now wearing a body of flesh and blood? Is this [indicating the physical body] not something you are now clad in that is "dipped in blood"? Cut yourself and see if it's not blood. And who "wears" it? The Word of God. Well, who is the Word of God? Are we not told: "In the beginning was the Word, and the Word was with God, and the Word was God"? It's God Himself!

"God actually became as we are, that we may be as He is." [Blake, from "There Is No Natural Religion"]

That is the mystery. You are now "wearing" a garment "dipped in blood"; and the name by which you are called is the "Word of God." Now there is the great mystery. "And the Word became flesh and dwelt" -- now the translation is "among us," but the preposition is "within," it's not among, as you look over here. It is in us. "God can never be so far off as even to be near," for nearness implies separation. Well then, where is He? His name forever and forever is "I AM."

I can put the body out there and look at it, but I can't stick "I AM" out there and look at it. I am the observing Being. I can observe all the things round about me as objects, but I can't observe the Observer! I can see myself in the objects round about me, revealing all the activity within me; but I, the Observer, can't stick it out and look at it as another observer. So, God can never be so far off as even to be near, because nearness -- no matter how near -- implies

separation. And He is not separated from you. He actually is your very Being. The true identity of man is God!

Now, this mystery unfolds within you, and you will taste the pow -- a power unknown to mortal mind. You will taste of a wisdom. You will be able to interpret all the phenomena of life, for everything in the world contains within itself the capacity for some symbolic significance; and you will see something that means nothing to the mind as it walks by, but you will interpret the action. You will actually be able to interpret the dream -- the vision, because it's all the "language" of God.

Three men walk by; and to the average person, three men walk by. They are not just three men walking by to you when it begins to unfold. So, a woman gets upon the bus, followed by a man, followed by a woman, followed by a man; and you interpret the phenomenon that is unfolding before you. That's wisdom. Everything in the world is screaming at you and telling you what it represents in this world. But man is completely blind to it, and confuses Wisdom, which is revealed Truth, wit knowledge, which is science. Now he does not disparage science, -- no But in the end it will all fade as though it were never a part of the world.

So here, the Power and the Wisdom -- the gift that God gives to His Son. Now he delights in the sons of men. Well, who does he call himself in Scripture? He speaks of himself more often than with any other title as the "Son of Man." That's the singular of "sons of men. What does he mean by it? A "son of man" is that which comes out of man, as told us in the 7th chapter of the Book of Second Samuel.

"Go and tell my servant David" -- And who is David? "I have found in David, the son of Jesse, a man after my own heart who will do all my will."

Now the central figure in the Gospel speaks of Himself as the "Son of God," but he speaks of Himself more often as the "Son of Man"; and He tells you: "I have come to do the will of Him that sent me."

"Not my will, but Thine be done." Well, then who is that one? We are told -- David was the one that He chose, and called David "a man after my own heart, who will do all my will."

And who was David? He was the son of Jesse; and "Jesse" means "Jehovah Exists." That's what the word means -- any form of the verb "to be," -- in other words, "I AM." He is the son of "I AM." So, in the 7th chapter of Second Samuel, he turns to his prophet: "Go and tell my servant David that when his days are fulfilled and he lies dow with his fathers, I will raise up his son after him who shall come forth from his body, and I will be his father, and he shall be my son.

Something comes out of man. It is you -- your own identity -- not another. But what comes out? For all the identity of the "person" that you are, there's going to be a radical, radical transformation of form. It's not the same form. It's not the face, it's not the things that you have here, -- no. an entirely different being, but stil the same identity, but a form that is altogether different. It is a form that is Power. It's infinite power, and you do not have to exercise it in the sense of doing this or doing that.

This is what I mean by it. If clothed in that body, you found yourself in "hell," instantly "hell" would be transformed into Heaven without your raising one finger to transform it. I know this from experience. The year was 1946 when I tasted of the Wisdom of God and the Power of God.

I was on a ship coming through the Caribbean Sea from the Port of Spain, Trinidad, to Mobile, Alabama. We were seven days at sea. It was a freighter bringing boxite into the ovens in Alabama. They only carried twelve passengers. I had retired early. I had my wife and my little girl. Now the thing to do aboard a little ship like that was simply to enjoy the three meals, the sea breezes and then sleep. So, I turned in quite early; and in the wee hours of the morning I felt like a fiery being, being pulled out of my skull in the form of a serpent, like a spiral motion.

Here I am clothed, entirely different. I am fire and air! My body is simply one living, living body, something unlike anything I had ever experienced; and as far as my eye could see was a huge sea of human imperfection; the blind, the lame, the halt, the withered -- everything, all imperfect. I glided by in this body of light. I did not need the sun, I did not need the moon, the stars -- anything to illuminate my world. I was luminous enough. As I glided, I simply illuminated the area that I wanted to see. As I came by these, I knew theywere waiting to see me -- waiting for me. As I glided by, every one was transformed into the Perfection that I felt myself to be. I was "made perfect"; and as I walked by, every one had to be perfect in my presence. Eyes that were missing came out of nowhere and filled the empty sockets; the hands that were missing filled the empty sockets. Those who could not walk, they leaped for joy.

Everything was made perfect; and this heavenly chorus accompanied me and called me by my earthly name, Neville. They said, "Neville is risen," when they first came out. And then from then, that wonderful choral group sang my praises and only repeated the words, "Neville is risen." I can't describe how this heavenly chorus could take only those three words and use them in such a dramatic, wonderful way without changing the words. The music was fantastic, and these voices formed the music. I didn't hear instruments; I only heard the voices, and just the words, "Neville is risen." Well, they could take it and blend it into such beauty that at the very end of the journey when the very last one was made perfect, this heavenly chorus sang out, "It is finished."

And then I felt myself actually come down into this "garment," and this was like a straitjacket. This was something so cramping -- so completely cramping -- that no straitjacket in this world could be more confining than this body was when I came down into it.

So, I tasted of the Wisdom of God and the Power of God! I didn't have to do a thing to transform these people. My very presence transformed them. So, I know the Kingdom of Heaven is a "body"; and clothed in this Body, wherever you go is Heaven. As Milton said:

"If I make my bed in hell, Thou art there; make it in heaven, Thou are there. If I take my wings and fly," -- no matter where I fly -- and he puts the words into the mouth of Satan, -- "it is hell, for I myself am hell." [from "Paradise Lost"] If I am "hell," no matter

where I go -- put me into Heaven, it becomes "hell." It's confusion. Haven't you met people that, no matter where they go, they disturb the entire evening, the whole day? Bring them in -- it's like a plague.

A friend of mine in New York City -- his name was Milo. I loved the fun of him. Take him to Carnegie Hall and put Milo at the end of the aisle standing in the back, and have Milo walk down that aisle toward, say, the 3d or 4th row; he bumped into every one in this world. He could no more walk down an aisle and go without hitting some one. He struck thus one, struck that one, struck the other one.

One night at home he took my hand to say good-bye, opened the wrong door and went right into the closet. Milo could no more stop that -- he just simply confused everything. If he came home and dined -- well, I had to watch everything at the table. He would use everything that was wrong, and yet he was a delightful person; but Milo was so completely confused -- that was Milo's life.

Well now, this is Harmony beyond measure -- the Body that is yours when you wake to it! And wherever you are, it's perfect. If you stood in the petrified forest, the whole vast forest would burst into foliage. If you went through the desert, it would blossom like the rose. Things long dead would simply become alive because <u>you</u> are alive, for you are the Resurrection then. You are the God of the Living, not the dead; and so all things that seemingly are "dead" become alive in your presence. This is the Power and the Wisdom of which I speak; and I am not theorizing, I am not speculating. I have tasted of the Power.

By "taste" I mean I have experienced the Power and the Wisdom of God. And when this little "garment" comes off for the last time, in the not-distant future, I am clothed in that Body forever. And the day will come, <u>you</u> will be clothed in a similar body. He gives it a body as He has chosen.

So, let no one frighten you, that you've got to <u>earn</u> the Kingdom of Heaven. <u>You do not earn it</u>! It is the <u>consequence</u>, not the <u>condition</u>, of His choice. "It is your Father's good pleasure to give you the Kingdom."

So, when people tell you, you've got to do this and do that and do the other in order to earn it, forget it. Then it's not a gift if you earn it. It's something that is due you, like your wages. Don't tell me at the end of the week -- if I work by the week or by the month and you pay me what I've earned that you <u>gave</u> me something.

I recall once my publisher, at the end of six months when he gave me a very big check, his wife said, "You see how much I have <u>given</u> you!

I said, "You haven't <u>given</u> me anything. You have only now put into my hands what you've been using without interest for the last six months. If I come in here every day and say, 'What book did you sell today?' and you paid me that day, I didn't do that. You waited six months in the confidence that you would give me the accumulated monies. So at the end of six months, you used that money -- you put it in the bank; you didn't put it in the vault. You kept that money in the bank so that you did not have to borrow from the bank to run your business. It was <u>my</u> money; and because it accumulated, and it was a good, big

check, you now feel poor that you gave me so much. Just get that idea off your mind. You didn't give me one red penny; you just simply took what was mine that you accumulated and used without interest, and then put it into my hand."

Well, she never repeated that again!

So, I tell you, this is a gift! You don't earn the Kingdom. It is God's good pleasure to give it to you; and He has already given it to you, but the gift has not yet been realized. It is still to be realized in experience. So, I am sharing with you the experience. It comes suddenly, without warning, and then you "taste" of it. You tell it to the friends. Those who are not yet "called" to receive it will laugh at you, and say it's a hallucination. All right, let them be. They will, one day, get it. Even though today they laugh at you, one day they will get it. They will all get it.

But He calls us one by one, as told us in the 27th chapter of the Book of Isaiah: "I will call you one by one, O people of .Israel." Well, who are the "people of Israel"?

Let me quote you, now, the 8th verse, of the 32d chapter of Deuteronomy: "He has put bounds to the peoples according to the number of the sons of God." Not one child can be born in this world, but what it is a "garment" that a son of God wears!

But He's going to call His sons one by one, all in good time, each in his own order; and when He calls you, how does He call you? He sends "a famine upon the land." It's "not a famine for bread, not a hunger for bread nor a thirst for water, but for the hearing of the Word of God." [Amos 8:11]

When not a thing in this world can satisfy you but an experience of God, the "hunger" is on you. Yes, the fields may be bursting with wheat, and all the food in the world at your disposal and all the money to buy it; but if the hunger is for the Word of God, not a thing can satisfy you but an experience of God. That's when He calls you. He sends "a famine upon the land -- not a hunger for bread or a thirst for water, but for the hearing of the Word of God."

When that comes upon you, I don't care what the world will say, they can't turn you away from that experience because not a thing can satisfy you. There is not one temptation in the world -- offer you all the things in the world, it can't satisfy you. Offer you tonight the Presidency, a dictatorship of the world; it could not satisfy you. You wouldn't want it. You want to experience God. You don't want it as hearsay; you want it from something that actually takes place within you that you know from experience that God is; and you will never know Him unless His Son reveals Him. For, when His Son comes into your presence, then you know Who-God-Is. And in knowing Who-God-Is, you know Who-You-Are. Well, I'm telling you, you are God!

You are actually the only God, because in the end, there can be nothing but God. There is no room for another in the Universe. You brought this wonderful world into existence as a theater to manifest His power and His wisdom and His love for His sons, because He is going to give Himself to His sons, -- not loan Himself. He actually becomes His sons, that His sons may become the Father! That's the mystery.

So, this Power -- and there are in this audience tonight those who have tasted of the Power; there are those who have tasted, I hope, of the Wisdom, where you know you do nothing to make it so. It just is so because you are perfect. Therefore, you are told: "Be ye perfect, as your Father in Heaven is perfect." When that Perfection is yours, everything in the world is perfect.

No matter what happens to you and to those you love, you still cannot for one moment entertain the thought that God is cruel, even though you see what appears to be a horrible thing taking place in your most intimate world. Yet, you still maintain your conviction that God is Love. For, when you experience God as Infinite Love, not a thing in the world can turn you from that conviction. You know God is Love, -- that's all there is to it; and you stand in the presence of the Ancient of Days, and you can't think of anything but love. And the Ancient of Days embraces you, and you fuse and become one body. You are the Ancient of Days. And then you are "sent," and you do the job that you are "sent" to do. Then, as you are "sent," you are the Word. "And His name shall be called the Word of God."

And you are told: "My word that goes forth from my mouth shall not return unto me void, but it shall accomplish that which I purpose and prosper in the thing for which I sent it." It cannot come back void; so you will return to the Father, having accomplished the work that He gave you to do. And at that return, you are God Himself! You are the Father!

I'm not here to flatter you. I'm not here to change what you are doing now. If you feel that you have not completed the world of Caesar and you want something better in the world of Caesar, -- a bigger home or more homes and more money, more fame, more recognition, -- all right. If that's your hunger, may I tell you? you're entitled to it, and you can get it. You can get it by simply assuming the feeling of the wish fulfilled, and remaining faithful to that assumption. And if you remain faithful to that assumption, it will become a fact. He puts no limit on the power of belief -- none whatsoever. "Whatsoever you desire, believe that you have received it, and you will." That is the promise made in the 11th chapter of the Book of Mark.

It doesn't say if it's good for you or it is wrong, if you desire it. There is no restriction upon the limit -- upon the limit of belief -- none. So, if you know what you want, and you dare assume that you have it, and live as though you have it, and live in the end -- viewing the world from the end instead of thinking of the end, because God in becoming man does not think of man; He thinks from man. That's the secret.

So, "Be ye imitators of God as dear children." So, God in becoming me isn't thinking of Neville; He is Neville, and He's thinking from Neville. So, if I would imitate Him, I cannot think of what I want. I must think from it.

If I want to be this, that or the other, I assume the feeling of my wish fulfilled, and then think from it. That's the secret. And you'll become it. But I'm telling you, I cannot persuade you to want an experience of God. It comes from your own Father in the depths of your own Being. And when you really are ripe for that experience, He will send the hunger. And not a thing in this world can divert you but

an experience of God. You've got to have it! And you may go through a thousand and one blind alleys, but you're going to have it. And you'll come to the end, and you will realize that the Jewish-Christian faith is the one solid rock in this world.

There is no Christianity without Judaism; and Judaism without Christianity would be a tree without flowers, without fruit. Judaism is the tree; Christianity is its fulfillment; and a tree must .fulfill its purpose, -- if it's an apple tree, bear apples. And so, Christianity is the fulfillment of Judaism, and you can't divorce them. That is the solid foundation.

All these others come with their little strange concepts of life, taking you to some holy place in the country and changing your physical diets and all these things to earn the Kingdom. You don't earn it that way. You hear the story, and then you react. You either believe it, or you don't believe it.

So, Paul said he spent the last years of his life teaching Christ "from the Law of Moses and the Prophets and the Psalms, and some believed what they heard, while others disbelieved." There was no New Testament; he was only telling his own experiences based upon the Law and the Prophets and the Psalms. So he re-interpreted the old in the light of his own experience; and some believed it and others disbelieved it.

So, one day the tree will bloom, and you will know how true the Christian faith is. But it could not be unless there was first the great story of Judaism, for Judaism is the foundation stone; Christianity is the fruit -- its fulfillment. So, when you hear one little snide remark about the Jew or the Christian, don't react. They don't know what they are doing. Leave them alone. There could not be one without the other.

As the late Bishop Pike said when asked if he was a Jew, -- some person undoubtedly disliked what he said from the pulpit with the cross behind him; and he said, "Yes, I am a Jew. I am a Jew because I am a Christian. I could be a Jew and not be a Christian, but I cannot be a Christian and not be a Jew." He said, "I can be an apple tree and not bear an apple; but I can't have an apple and deny the apple tree."

---oOo---

X18
S2

THE PROMISE EXPLAINED

26 June 1970

The Bible tells the story of a promise -- of a dream that existed two thousand years only in the imagination of Israel; and when their dream came true, Israel did not recognize their own harvest, and rejected their own harvest -- denied it, for they were looking for it in an entirely different way. That is really the essence of the Bible a promise made to man, and then man believed it. It was to Abraham, and Abraham believed God, and it was reckoned unto him as righteousness. So, he had the faith to sustain it and pass it on to generations, and they all believed it; and they maintained, only in their imagination, for two thousand years the dream. Then the dream erupte within an individual -- within Israel; and he told the story, but they did not believe it.

Now we turn to the story. It's an old man, a hundred years old, and a wife ninety years old; and it is said that "it had ceased to be with her after the manner of women." In other words, it would be impossible for her to have a child. And the promise was made that she would have a child, and that child would be "your heir, and you will call him Isaac, which means he laughs." Abraham had, from a slave, a son called Ishmael. It was said of him that his hand was against every man, and every man's hand was against him.

This same story repeats itself all the way through. It begins with Abraham, and then the two -- Ishmael who came first and then Isaac. Isaac was the promise. Then the grandchildren: Esau and Jacob, and God said "Jacob I love; Esau I have hated," -- the same pattern following all through Scripture coming into the New Testament. And in man it erupted -- the story.

Now we find a wonderful story in the Book of John, the 3d Chapter of John. It is not repeated in the Bible; it is only in John. It is not mentioned in Matthew, Mark, or Luke, -- where a member of the Sanhedrin -- a Pharisee by the name of Nicodemus, -- a member of the Sanhedrin is the highest body of a religious order. And Israel was a theocracy; it was ruled by the Rabbis, and here was the highest of the Rabbis. He identified something from what he knew of his own scripture, but couldn't quite put the pieces together. So, he sought Jesus "in the night," we are told. He came during the night, seemingly in a furtive manner -- not to be identified or recognized by other members of the Sanhedrin.

He addressed him as "Rabbi," whence the fact that the man knows what others seemingly are not aware of. The conversation takes place in this manner:

He said, "I know that you are one that is sent, for no one who is not sent by God could do the things that you do"; and then a sudden break takes place in the conversation, and Jesus said to him:

"Unless one is born from above, he cannot see the Kingdom of God."

Nicodemus answered, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

And Jesus answered, "Truly, truly, I say unto you, unless one is born from above, he cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I have said unto you that you must be born from above, for I tell you that the wind blows where it wills, and you hear the sound of it, but you cannot tell whence it comes nor whither it goes. So is every one who is born of the spirit."

Nicodemus answered, "How can this be?"

And then Jesus answered him and said, "Are you a teacher of Israel and you do not understand this? I tell you -- I tell you what I know, and I bear witness to what I have seen, but you do not receive my testimony."

That is the story in essence. Man was looking for it to take place, as Nicodemus did, as all births take place, never having heard of an entirely different kind of a birth. Here, that which is born of the flesh is flesh; that which is born of the spirit is spirit; but he never heard before that Isaac represented that which is born of the spirit.

Now, when you read the Bible, the characters of the Bible are not persons as we are; they are eternal states of consciousness through which you and I -- the Immortal Being -- we pass through these states. The end of it -- the climax of it is simply Jesus Christ. Each is destined to awaken one day as Jesus Christ, who is nothing less than God Himself! Every one is destined to awaken <u>as</u> God!

The birth cannot be of the flesh, for flesh and blood cannot inherit the Kingdom of God. It cannot enter the Kingdom of God -- only Spirit, for God is Spirit. So this represents -- Isaac represents the birth of the spirit.

Nicodemus saw only physical birth. He could not understand any kind of a birth outside of a physical birth. Paul, now, explains in his 9th Chapter of his Letter to the Romans the difference between the two births, and he speaks of the descendants of Abraham after the flesh and that which comes out of Isaac -- and "we are named out of Isaac," he said.

Well, I will tell you now from my own experience which duplicates that recorded in Scripture. You could not find a more beautiful recording than that which I have just repeated for you from the 3d Chapter of John. It is accurate. It is perfect. When he uses the word "wind," some translators said he should have used the word "spirit"; but the words "spirit" and "wind" are identical, both in Hebrew and in Greek -- the same word. But he used the right word, for when it happens in you, you think only in terms of wind. When you are "born from above," and the child is placed in your hand -- this wonderful child actually laughs. You pick it up and you look into its face and say in the most endearing manner, "How is my sweetheart?" This heavenly smile breaks upon his face; but you hear a wind. It's an unearthly wind that I can't describe by anything known to my physical senses, and yet I heard it through, seemingly, senses, for I heard the wind. I heard it coming from within me and seemingly coming from without.

So, when one is "born from above," it is the moment when he is resurrected from the grave. This whole thing is dead -- just as dead as it can be, but we animate it because we are <u>in</u> it. We are the Dreamer <u>in</u> it dreaming and keeping alive the dream -- the promise that is made. May I ask you <u>not</u> to reject it.

A man -- a little man -- stands before you, with all the weaknesses, all the limitations of the flesh; but everything that you are heir to I am. I am still heir to it, in spite of what has happened to me; and yet I tell you it has happened to me, and plead with you not to reject it, but accept it, for the day is not long from now when this little thing [indicating his physical body] must be shed. That which has already happened within me, which is forever, just simply escapes. That is the Imprisoned Splendor waiting -- bursting to get out permanently. It gets out night after night on a certain work to be done; but it is waiting for that moment when, for the last time, it takes off this little garment, and the silver cord is snapped and the Imprisoned Splendor set free, that which is within a man. It comes when he is "born from above."

So, the conversation between is all about the Kingdom of Heaven and the <u>only</u> way that it can be entered. There is no other way you can enter it. So, until the "birth" takes place, you are still flesh and blood. You will "die" here -- yes, but you cannot <u>die</u>, may I tell you? It seems silly. It seems stupid to tell you when a man dies and you cremate the body and you scatter the ashes that <u>he is not dead</u>. Yet, I know from my own experience of many who have gone -- I have seen them. I have talked with them. I am talking to you. They don't even know they are "dead." They say to me, "Who is dead?"

I say, "You're not dead, but you 'died.' I was at your funeral. You are buried," -- and I tell them the cemetery where they are buried They can't believe it, because they are <u>not</u> dead. They are so alive to themselves, they can't believe for one moment. And you can bring back certain things: "You recall so-and-so?"

"Yes. Did he die?" they begin to think.

"Well, yes, he did die."

"Well then, look at him. Is he 'dead'? There he is -- he died. You went to his funeral, didn't you?" -- and then they begin to think.

"Yes, I did."

"Well then, look at him. He isn't dead, but he died."

"Well, you died, too, Jack; but you are not 'dead' because nothin dies in God's world, for God is the God of the living."

Every one that "dies" here is instantly restored in a body just like this, but young -- unaccountably new -- unaccountably young with nothing missing. If you had parts missing, they aren't missing then. If you were deaf, blind, dumb, you aren't deaf, -- none of these things happened. You are simply completely restored, and you are perfect. But you are still in a world just like this, and you will still go through all the things you do here. You will work. You will marry; you will do all the things you do here, just as you do it here, until that moment when you are "born from above."

When you are "born from above," you can die no more. That is behind you, as told you in the 20th Chapter of the Book of Luke, when they asked the question: "Tell me, in the Resurrection whose wife will that one be?" because she had married seven brothers.

And he said to those who questioned him, because they were all great scientists -- in those days they spoke of the Pharisee and the Sadducee; and the Sadducee was what we would call today the scientist -- the agnostic or even the atheist. He won't believe in survival because nothing could convince him that the body was not the reality -- that something could escape from this body. So they asked him the question, "In the Resurrection, whose wife will she be?" for she married seven.

And he said to the Sadducees, "The children of this age marry, and they are given in marriage; but those who are accounted worthy to attain to that Age and to the Resurrection from the dead, they neither marry, nor are they given in marriage, for they cannot die any more, being sons of the Resurrection."

So, the whole drama begins with the Resurrection, which is the "birth from above." They are two sides of the same coin; it happens only moments apart. You feel the most terrific vibration within your head. You feel -- as I did -- that "this is it!" meaning this is now a hemorrhage -- a brain hemorrhage that must be massive, and therefore they will find the body tomorrow morning on the bed, and Neville is gone from this world.

Instead of that, I felt myself waking -- waking from a dream. I had no idea it wasn't a normal dream; but when I awoke, I was not in this world. I was in my skull, and I knew instantly that my skull was a sepulchre and I had been placed there. How I got there, I did not know; but I only knew that somebody who put me there knew or thought I was "dead." So, I was buried as one that was dead, and you are now buried as one that is dead; and you are dreaming this dream of life in your skull. And that's where you are. Your Immortal Being is there.

When I awoke to find myself completely sealed, I had an intuitive knowledge -- as you are told, "The one who wakes is the wisdom of God, and he is the power of God," for that's how Christ is defined in Scripture: "the power of God and the wisdom of God." And I knew exactly what to do. I would push the base of the skull. May I tell you? all things being relative, I stood within my skull. This [indicating his head] is a little tiny thing. How could Neville, 5' 11", stand in a skull? I stood in my skull! It is the Immortal Skull -- the Immortal Head. I stood in it just like I stand here on the stage; and I went to the base of it, and I pushed from within. As I did so, something rolled away.

That stone rolled away, and then I came out, inch by inch, head first, just like a child being born; but I'm a man, and a whole man came out; and then when I was almost out, I pulled the remaining portion of me out of that body. And then the wind became even more intense -- "the wind blowing where it wills." I heard the sound thereof but I could not tell whence it came or whither it would go. So, I looked over to the corner, having just seen the body; I looked over and couldn't see anything that could be the cause of it, but still it

intensified like some enormous hurricane. I looked back to the body, and it was gone.

Then the three witnesses, as told us in the Book of Genesis, -- they then stand before -- you didn't see them approaching -- they stand before Abraham, to whom the promise was made. Now I am playing the part of Abraham, for here the promise is made; and these three witnesses sent from God, and one is not only the spokesman of God, it is God Himself! As he looks up, he doesn't see them approaching. There they are! I looked and I didn't see these three men approaching. There they sat where the body was, and they are discussing.

And in Scripture, whenever vision breaks into sound -- into speech, the presence of David is assured. They began to talk, discussing the wind; and then one is completely disturbed and walks towards the same direction where I thought the wind originated. He goes two steps and he sees the infant, the sign. As told us in Scripture, the child is only a sign of the "birth" of God. He announces the father of the child. They question his right. They say, "How can," -- calling me by name, -- "have a baby?" He doesn't argue the point; he lifts the child and presents it, and then I take the child. And then is when it smiles in my face.

Are we not asked in the 30th Chapter of the Book of Jeremiah, "And the Lord said unto Jeremiah," -- and the word "Jeremiah" means "Jehovah will rise." It is Jehovah who is buried in you. Jehovah will rise. And then Jehovah speaks to His prophet whose name, as I've just defined for you, is "Jehovah will rise," -- "Can a man bear a child?" Obviously the answer is, No. And then the Lord speaks:

"Why, then, do I see every man with his hands drawing himself out of himself just like a woman in labor? Why has every face turned pale?"

That is just as it happens. The face is ghastly pale like one in death practically, only it is moving, because the head moves, like one in recovery from a great ordeal.

But here, you draw your Self out of yourself, just as you are told. But the Old Testament is an adumbration; it is a forecasting in a not-altogether conclusive or immediately evident way. The whole thing is adumbrated. One reading it could not read the sketch. It's like a sketch. But when it actually happens in one as the cubic reality, and he reinterprets Scripture, taking you from the sketch to the reality of it, they would not accept it. They could not believe it.

Now, the Bible begins with the Self-revelation of God. He said to Moses, -- and this is the Lord speaking: "I speak unto my servant Moses. I appeared unto Abraham, to Isaac, and to Jacob as God Almighty, but by my name The Lord I did not make myself known unto them."

The word translated "the Lord" is"Yod-He-Vau-He," which means "I AM." It is to Moses that He reveals His intimate identity, which is I AM.

But Moses said, "When they ask me, What is his name, what must I say?"

"Say I AM has sent me unto you."

He didn't reveal this intimacy to the three states called Abraham, Isaac and Jacob. They saw Him purely as Power -- sheer power that was a destructive power, like the lightning, like the thunder, like the earthquake. They saw It only as power.

Now He comes into the more intimate revelation of Himself in one called Moses, and there He reveals Himself as I AM. It is an intimate relationship. You say, "I am." That's He! But the word "Moses" means "One to be born." So we are told in the story, Moses was not allowed to enter the Promised Land, because it was not yet born. The revelation of God came to that point of an intimate relatic ship of a presence being felt, which was I AM; but something more had to be born. So we are told he was not allowed to go into the Promised Land, but one called Joshua went into the Promised Land.

Well, the word "Joshua" is the same as the word "Jesus." It is the Hebrew form of the Anglicized form "Jesus," which means "Jehovah Saves," which is the same thing as "Jehovah." "Joshua" and "Jehovah" and "Jesus" are identical in meaning. So, Moses couldn't go because he was not yet born into the further unveiling of God.

What was the other unveiling of God? The final revelation of God-<u>in</u>-man is that of Father. When He unveils Himself as Father, that's the final revelation of God to man, for then he has completed His task in giving Himself to man. For it's God's purpose to actually give Himself to man. So, there's no two -- just you; and you and He are one. So, you can't say, "God <u>and</u> I," -- for <u>you</u> <u>are</u> <u>God</u>! You actually become God.

That is the story of the Bible. So, God as Father -- only when you find Him now as Father. How would I find Him as a father? To see a man standing before me that I know to be my father? No. I see <u>his</u> son standing before <u>me</u> who knows <u>me</u> as <u>his</u> father.

So, when I find God's only begotten son standing before me, -- and he doesn't even have to call me "Father"; I know he is my son, and he knows I am his father; but he does call me "Father." He calls me his lord, and I know I am his father. He stands before me, and who is he? He is the one mentioned in the Old Testament, for "I've come only to fulfill Scripture."

The only "scripture" spoken of in the New Testament is the Old Testament. So when he said, "I come only to fulfill Scripture. Scripture must be fulfilled in me; and beginning," -- not with the Gospels, not with the Letters, he begins with the Old Testament; he begins with the law of Moses, then he comes to the Prophets, he comes into the Psalms; and "he interprets to them in all the scriptures of the Old Testament the things concerning himself."

So, when one fulfills Scripture -- that is the <u>Old</u> scripture, -- then the story has come to its end, and in the fulfillment God unveils Himself, and that's the last unveiling, and that is "Father." So, he has come to make known the real name of God, and the name is "Father." So, he said, "I have made known Thy name, and I will make it known that the love with which Thou hast loved me may be in them and I in them." He begins the whole thing by calling upon the Father. Then he said, "I and my Father are one."

So, here He unveils Himself in man, and finally that man in whom He unveils Himself knows he is the Father, but he knows it only through the Son calling him "Father."

"For no one knows who the Father is, save the Son."

"No one has ever seen God. The only begotten Son who is in the bosom of the Father, he has made Him known."

So, when the Son calls you "Father," that's the climax. The story is over; but it begins with the fulfillment of a dream that existed two thousand years only in the imagination of Israel. And when it came to pass and the dream was fulfilled, Israel denied it because that is not what they were expecting. They could not see any birth, other than a normal, natural birth of the flesh. And the one in whom it took place explained Scripture for them and reinterpreted the Scripture in the light of his own experience. So, when he explains the whole thing, then he simply took the Law, the Prophets, the Psalms and he took passages all the way through and reinterpreted all that they said, to show that all was about himself.

When the Psalmist said, "In the volume of the book it is all about me," he then went back and took the entire series, and then, page after page, he explained to them: The whole thing is all about you, because it is God-in-you that must rise. That's the Jeremiah-in-you who heard the voice of God, but it was given to him in an adumbrated form -- as a sketch. It was not a cubic reality. How different the cubic reality from the plane of any depiction of it. No matter how beautiful the plane depiction of a cubic reality, you cannot compare it with the actual cube.

Well, the fulfillment of Scripture is like a cubic reality. It's more real than this room is now, but this is a cubic reality. When you see the three witnesses and when you hear the wind, and when the whole thing unfolds before you with the sign called the "child," -- is the child not called a "sign" in the second chapter of Luke: "And this shall be a sign unto you, and you shall find a babe wrapped in swaddling clothes"? And they go and they find the sign.

When Simeon comes in the spirit into the temple, he picks up the child -- the sign, and he said, "This," -- again he repeats the word "sign"; he says, "This child is a sign for the fall and the rising of many in Israel, for out of many hearts the truth will come."

In other words, your reaction to the story as actually re-interpreted for you will determine whether you accept it or reject it. I ask you to accept it, for in the -- I hope -- not-distant future, but no one knows that moment in time when it will happen in the individual. No one knows but the Father-in-you, for it's the Father-in-you unveiling Himself. When He finally and ultimately unveils Himself in the very end, you are the Father.

In the meanwhile, while we are here in the world of Caesar, let us apply the Law that he gave us while he was with us. And the Law is simple -- very, very simple.

The Law is: **IMAGINING CREATES REALITY.**

Just as they, for two thousand years, were faithful to the vision and kept that divine vision in time of trouble, -- through all the turmoil, through all the horror imposed upon Israel, they kept the divine vision. It wasn't quite what they expected when it happened, but they kept it even in its flat form -- in its adumbrated form. So, you today believe me, just as that imaginal state brought itself to pass.

IMAGINING CREATES REALITY.

You can imagine anything in this world for yourself, for a friend for any one. Do not waiver in your imaginal act. May I tell you? it will come to pass. It's not going to take any two thousand years, but it will depend upon your degree of intensity and your complete acceptance of it -- a complete acceptance of it, where you live this night and sleep this night as though it were already true, for behind you is something accomplished, and it rushes upon you, because the present -- by this Law -- does not recede into the past. It advances into the future. So, what I now dare to assume <u>with feeling</u> is advancing for me to confront it. Rather, it confronts me. I move forward only to simply encounter it. It is not receding into my past.

So, tonight in the interval while we are gone, you try it. Live by it, because no one really knows -- I say, while we are gone. Do I really know for sure that I will not take it off before I return? I have no assurance that I will be back. I am only following now the story of Caesar; so I signed my contract to be back. But have I any real assurance that I will ever be here again? I have none. None whatsoever! It could be in the immediate present that He says, You have done it and it's over, and you've left behind you what I said that you would do.

But I have no assurance -- real assurance -- that I will be back; but I took the steps of Caesar to have this place under contract should I be back to take up my role and continue teaching, for I want to do nothing but teach the Law as I was sent to teach it, and to teach the Promise as I was sent to teach it. For, back in 1929 I was "sent" to teach it. I didn't get under way until 1938, but I was "sent" in 1929.

It seemed almost like a preparation preceded that moment of courage to take the platform and tell it. And then it grew and grew and grew until finally in '59, then the whole drama of the Gospel unfolded within me in a first-person, singular, present-tense series of experiences. So, I ask you tonight to believe me. I have not enlarged it. I have not exaggerated it; I have told you exactly as it happened in me. It's identical with the story as told in Scripture; and so when they use these words that are confusing to the scholars, I know from my own experience they could use no better word than the word "wind." They could use no better word to draw oneself out of oneself; the word is "khawlawts" in Hebrew. It's mistranslated as "loins," -- "a man with his hands on his loins like a woman in labor." It hasn't a thing to do with any loins.

First of all, it doesn't come from that area of the body; it comes out of the skull. Take the Hebrew word and ignore the translation as to "loins." Look it up yourself in the Hebrew dictionary, and you will see it means taking your own hands and drawing Self out

of self. That is what the word means. Why couldn't they put that? Because to the scholars it didn't make sense; and they want everything to make sense.

This is not a rational book. In fact, quite often Truth is the very opposite of what is generally believed, especially Biblical truth. But Biblical truth cannot be logically proven, for man insists on some logical, rational statement concerning every statement of Scripture, but it can't be done.

So, the Lord asks the question, "Can a man bear a child?"

Man would say, "No, it can't be done. Only a woman can bear a child."

So, Nicodemus was caught in the same web; and so he asked him, "You, a master of Israel, you do not understand this? And you dare to teach Israel the story of God's word? And you think you must now, of all men, once more enter your mother's womb and be born again, in order to be born from above? No, you are born from above literally. It's from above; it's from the skull."

So, in Scripture truth is physical, but the words are figurative. So you say, "It is born. It is a birth." You come out just like a child coming out of the womb of a woman, only the womb in this case is your own skull, and you push yourself out, and ease yourself out, inch by inch by inch, just as the child comes out of the womb inch by inch; but there is one difference: the child doesn't help itself by pulling itself out. In this case you do; you do pull yourself out, as the word "khawlawts" means.

And so, if one would ignore the scholars' translations and get a good Concordance, a Biblical Concordance, and take not one word for granted, -- look it up and see what the original meaning of the word was as against what scholars think it ought to have meant. Then they always bring their own wisdom upon the book and distort it; but when man really believes it and beyond, when he experiences it, well then the whole vast world falls into its proper shape for him. He doesn't object to all the horrors of the world, for all these "furnaces" are essential to the shaping in man of that Being that is God the Father.

He said, "I tried you in the furnaces of affliction." Why? "For my own sake, for my own sake I do it, for how should my name be profaned? I will not give my name to another." And His name is "Father." He cannot give His name to you and have two fathers. There can only be <u>one</u> Father. So, to make you one with Himself, He shapes you through <u>the</u> furnaces of affliction, and we cry out; but as Paul said, "I consider the sufferings of this present time not really important compared to the glory that is to be revealed in us."

So there are sufferings? Yes; he suffered. We all suffer. Who in this world hasn't suffered? It need not be a physical suffering, but you suffer when some one departs the world that you love. You suffer; in a thousand ways you suffer, but we all still suffer physically too, or we hide it from others and share it with another. They have enough of their own burdens; so you don't share your own physical sufferings with them. We all at some time suffer physically.

And we certainly suffer, if we live long enough, emotionally when we say good-bye to those we love and cannot put the hand out and touch them. So, you suffer there, too, until the vision opens and you know they are not gone. They haven't gone any place. They are in a world terrestrial just like this, -- about their Father's business, and the Father-in-them is doing the work.

So, may I tell you? let no one scare you. Let no one frighten you. You can't fail because the Father would fail, and He isn't going to fail! "As I have planned, so shall it be. As I have purposed, so shall it stand. My will shall not turn back until I have executed and accomplished the intents of my mind. In the latter days you will understand it perfectly."

So, "He who began a good work in you, He will bring it to completion at the unveiling of Jesus Christ-in-you <u>as</u> you."

So, no one is going to fail. The most horrible character in the world is not going to fail. Eventually he will be transformed into the likeness of God the Father <u>as</u> God the Father, and there's only one Son that He has, and that Son is David, who will stand before you, and you will recognize David as <u>your</u> son.

So, let them all speculate as to all kinds of sons. There's only <u>one</u> Son, and the Lord Jesus is God the Father Himself. And the Son is David.

But you learn to discriminate as you read the story. In the position of the "sent" He feels Himself -- or rather, explains it to be something less than Himself, the Sender; but He still knows that "I and the Sender are one." The Sender and the "sent" are one; but in the capacity of the "sent" I seem to be inferior to my Self, the Sender, but only as to the office as "sent"; but as to my Essential Being I am the Sender. So, "I and my Father are one." And "He who sees me sees Him who sent me," for He has never left me. So, the Sender-<u>in</u>-you is God the Father. And He didn't <u>send</u> you while He remains; <u>He came with you</u>. But from within He directs it, and one day He will unfold and unfold and unfold; and eventually He reveals Himself in His ultimate state as Father.

You will pass through the stage known as "El Shaddai." That's behind you. You know now that which was revealed to Moses, which is I AM. That, you do know! In the last book attributed to Moses, -- and there is no Moses, any more than there is any other character in the Old Testament. These are all just eternal states of consciousness. But Moses, it is said, in the last book attributed to him called "Deuteronomy" in the very last chapter: And Moses died and he was buried, "and no one knows to this day the burial place of Moses." No one can find where he is buried, because the Lord buried him.

But the Lord Himself enters Death's door with those who enter, and He lays down in the grave with those who enter; and He shares with them their visions of Eternity until they awake and see the linen clothes lying which the females had woven for them. [paraphrased from Blake's poem "Milton"]

My mother, a female, -- she wove this "linen cloth" for me, this garment of flesh and blood; and when I awoke, I saw it. That's what the "females" had woven for me. But I awoke within the sepulchre where the Father had entered with me and shared my visions of Eternit with me until I awoke. And then, as I awoke, He began to unveil Himself, and revealed Himself in the final revelation as the Father, and I am He, still clothed in the little garment waiting for that moment in time when He takes it off for the last time, and I return to where I was when I came out from the Father.

"I came into the world. Again, I leave the world and I return to the Father."

So, you came out with me. We all "came out" from the Father, for we are the brothers known in Scripture as the "Elohim." It's a plural word. It is a compound unity, one made up of others. We are the "gods" spoken of in the 82d Psalm. "I say ye are gods, sons of The Most High, all of you; nevertheless, you will die like men, and fall as one man, O ye princes."

So, we fell as one man and became fragmented. Now we are gathered together, one by one by one, back into the One Man, for "there i only one body, one spirit, one lord, one GOd and Father of all." So, in the end there's only one. We shall all be gathered back together, but each in his own wonderful time; and when we go back, there is rejoicing of the other brothers who returned. We are told in the 32d Chapter of Deuteronomy that "God has put bounds to the peoples according to the number of the sons of God." Not one child can be born of woman that is not bearing the Prince, that Son of God. "He has put bounds to the peoples." We are concerned about the population explosion. Not one child can come in that isn't now animated by a son of God.

We have all the power, all the wisdom, all the intelligence, all the know-how to feed and clothe the entire world multiplied many, many many times. It is not a problem of population explosion. It's an economic problem, and I do not have the solution. I haven't the slightest concept about how dollars are made. I can spend them; but how to make them, I do not know. It has never been my interest.. But I do know, we have the know-how to feed and clothe and to shelter the entire world out of our own land without taking this fabulous world of ours into consideration. Out of our own country we can do it. But how to share it -- how to spread it -- I do not know. It's an economic problem. It's not any problem for our scientists concerning curtailing the birth rate!

In a twinkle of an eye thirty thousand were killed in Peru -- thirty thousand! And we have been in this crazy war in Southeast Asia for something now like what? -- seven or eight years; I think we have confessed to forty-five thousand killed. And over a matter o moments, thirty thousand wiped out!

The lemings go down in a certain area and destroy themselves whe they feel they are exhausted, and reproduce themselves. I saw in the paper that the Rhine River became stagnant with fish. Millions and m81lions of fish died. It is still supposed to be a mystery as to what caused the death of them. Now today, -- it's only a matter of

THE PROMISE FULFILLED

Tonight's subject is "The Promise Fulfilled." Now, here we are gathered together; and I daresay if I asked any one here, including myself, the speaker: Are we really known in the world? I think we would all admit, Only to a very small circle, our relatives; and then we could think of those who are so publicized the world over throughout the ages, and you might think that you are not really known, that not a thing is ever mentioned about you in any book ever written. But I want to tell you that the greatest book ever written is all about you. The Bible is <u>your</u> biography. It is also your <u>auto</u>biography, because you inspired it. It is you who dictated it, and it's <u>all</u> about you -- every word in it.

You came here for one purpose, and one purpose only: to fulfill it. You came into the world to fulfill your own prophecy! So, you are far better known than any one in this world, for when we speak of the "outer man," it vanishes and his little accomplishments; but your accomplishment is to come down into the world and conquer it, and actually rise out of the grave and return to the Being that you were, only enhanced by your victory over death. That's the thing that you really are.

Now, I am not making this up. I tell you what I know, for I have had the experience. I am not alone. The Bible is <u>my</u> biography, for I have fulfilled it. It is <u>your</u> biography; and if you have not yet fulfilled it, you will. That is the story of Scripture.

The One spoken of in Scripture -- he said, "All the promises of Scripture find their 'Yes' in Him." You might think this refers to some one other than yourself who lived two thousand years ago. It is said of Him, "He is clad in a robe, in blood; and the name by which He is called is "The Word of God.'"

"And the Word became flesh and dwelt within us" (John 1:14), -- "born not of blood, not of the will of the flesh, . . . but of God" (John 1:13).

The Bible speaks of two births in the world. It's told in the most glorious way. Paul tells it in the Book of Galatians. But we will go back to the Promise as we find it in Genesis, for this is the basic promise in Scripture, a promise made to Abraham. Now, the word "Abraham" means "the father of the multitudes." He was old. This is the story -- a hundred years old, and had no heir, although he did have a son, and the son was called Ishmael. It was said of Ishmael that he was a wild ass; his hand was against every man, and every man's hand against him. But he was born of a slave, Hagar, in the household of Sarah. Sarah was barren, and she was ninety and "it ceased to be with her after the manner of women" (Genesis 18:11), being ninety years of age; and Abraham was a hundred, and there was no offspring from that union. The word "Sarah" means "princess." And they prayed to the Lord for an heir, not one born of a slave; and the Lord granted their prayer, and said, You will have a son, and the son will be the heir, and you will call his name Isaac. "Isaac" means "he laughs." But they laughed at the very thought that at their age they could have a child. And then the question was asked: "Is anything too hard for the Lord?" (Genesis 18:14); and Abraham replied, No.

Abraham believed all things were possible to God. At the appointed hour the child was born; and they called him as the angel said, "Call him Isaac -- he laughs." That is the story.

Now the story, as explained to us in the Book of Galatians, which is considered the earliest book written in the New Testament, [it was written twenty-odd years before the earliest gospel, Mark]; and in this he tells the story. "The promise was made to Abraham and to his offspring. It does not say, 'offsprings,' referring to many; but, referring to one, 'And to your offspring,' which is Christ." (Galatians 3:16)

He states it clearly: "offspring." The offspring promised is Christ, and it was promised to Abraham. Then he states: "This is an allegory" (Galatians 4:24), as he goes on to explain the story of the birth. He said Abraham brought forth a son. We have only one son -- the offspring, which is Christ. He speaks now of two sons: one born of Hagar, which he likens to the present Jerusalem, and that son was "born from below"; another son came, born of a freewoman and "born from above." The one born of slavery brings her sons into slavery and is enslaved with them; and the one "born from above" is born of our Mother, Jerusalem, born into liberty. And again he states that this is an allegory.

Having experienced it, I can tell you a story. You and I are born of Hagar, Ishmael, as the garments of flesh go. All these garments of flesh and blood are "the sons of Hagar, born into slavery." You are enslaved by the bodies that you wear.

We are told in Scripture: They will go into a land and they will be sojourners there. They will be enslaved, and they will be oppressed for four hundred years. Then, afterwards, they will come out with great possessions.

"Four hundred" is not 400 years as we measure by the calendar. We are speaking now of the great mystery of Scripture. Every number has a symbolic significance. Four hundred is simply the numerical value of the last letter of the Hebrew alphabet. That letter is "tau," the 22d letter. They do have five other letters, but they are repetitions of five of the original twenty-two. The 22d letter is the last letter. Its numerical value is 400; its symbol is that of a cross. So, as long as we wear the cross -- this burden called the human form [indicating the physical body] -- we are "oppressed" in this world. We are enslaved by the cross that we wear.

When we "come out," we will receive "great possessions," Paul tells us in the fourth chapter of the Book of Romans. The possession that is ours is the world itself! Not a little section of the world, -- the world we inherit when we come out of this tribulation. We receive the Promise; and there's a difference between receiving the Promise and receiving what was promised. In receiving the Promise, we are declared heirs; in receiving what was promised, we will accept it and receive and obtain our inheritance.

In between receiving the Promise and receiving what was promised, so that we actually obtain the inheritance, lies the great tribulation of the "four hundred years." When it comes to the actual obtaining of the Promise -- with no warning whatsoever, suddenly you come into your inheritance. And you come into your inheritance by the "second birth." You are "born from above"! Born of the

Jerusalem from above, who is our Mother.

In the 87th Psalm it is said: "The Lord chose Zion. Zion is His perfect dwelling place." (Psalm 87)

The word "Jerusalem," the word "Zion," the word "Bethlehem," the word "City of David, and the word "City of God" are synonymous terms. In this 87th Psalm it is said: "The Lord records as he registers the peoples, and the Lord said, 'This one and that one were born here, and this one was born there.'" Born where? Born "above."

If I liken, now, this "above" to an Infinite Mind -- and you and I are Brain Cells in the Mind of the Dreamer, and every cell has to be born. And because it is one with the Dreamer, every cell as it unfolds and explodes, it is the Dreamer Himself. He is simply bringing into birth His Own Being! And <u>you</u> are that Being!

So, far from being unknown, you have the greatest biography in the world. The Bible, the most popular book in the world, -- they don't mention it when they speak week after week of the popular books; they put at the top of the list the fiction book that sells the most, or non-fiction, and they would pale into insignificance concerning the sale of <u>your</u> "biography."

Your "biography" has been translated into over twelve hundred languages, more or less. Take all the best sellers put together, and they pale into insignificance concerning the sale of <u>your</u> "biography," for <u>your</u> "biography" is the Bible.

"I have come to fulfill Scripture" (See Matthew 5:17).

"Scripture must be fulfilled in me" (Mark 14:49, King James).

And, then, beginning with Moses and the law, and all the prophets, with all the psalms, He interpreted to them all the scriptures and things concerning Himself.

And then He said, "In the volume of the book it is written of me" (Hebrews 10:7). It is all about Me.

I have no other book. Then comes the fulfillment of the Promise, and the Promise is: You will have a Son, named Isaac. It's like saying, name him "He laughs." Well, I can't tell you the thrill that is in store for you when that child appears; in spite of your age, in spite of your seeming barrenness, suddenly the child appears. Others find it. You hold it in your arms, and in the most endearing mood that possesses you, you look into the face of this wonderful infant and you say, "How is my sweetheart?" He will burst into the most heavenly smile. He laughs. Well, that's Isaac. Then you will know who Abraham really is! He is the son of Abraham in his old age.

I was only in my 50's when it happened, and still could have sired a child; but I had been coming through the tribulations for thousands of years. I reached the end of the journey, and the journey takes thousands of years, -- by implication, six thousand years, if you read Scripture carefully. For Peter said when they asked him, "Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as they were from the beginning of the world." (II Peter 3:4) And then Peter answered that

these wonders will come, but they do not know that one day of the Lord is equal to one thousand years. A thousand years here is but a day of the Lord. [See II Peter 3:8] So, "Let us make man . . . " (Genesis 1:26) on what day? On the sixth day. So, six thousand years you've been traveling. You actually came down and annexed these bodies called "men." You never were these bodies. These are garments that you wear, and you are enslaved by the garment that you wear. Yet only as you enter these garments and penetrate them and annex the brains of these garments, can you enter this world of "death." And by entering this world of "death," you experience death, or you could not have died! You are immortal -- you were immortal -- and you return to your immortality! You cannot die.

Although you seem to die, you cannot die, I assure you. My father and my mother are as alive to me today as they were before they made their departure from this world. My brother Lawrence, who took part in my drama of the finding of the child, departed four years ago; he's just as alive to me, only he is young. He was 62 when he departed. When I meet Lawrence now, he's young. And strangely enough, all the intelligence of my brother [he was a doctor] -- not a thing is lost. But he's young now, in his 20's. He knows what happened, and I prophesied with him, "Lawrence you will be the next member of our little family to have the experience, because you found Him. My other two brothers laughed when you said, 'It's Neville's baby,' and you found Him in that drama. You played the part of Simon. 'Oh, God, let me now depart according to thy word, for mine eyes have seen thy salvation' [Luke 2:30]; and you are entitled now for the unfolding within you.."

Every one in the whole world will have it. No one will fail. I don't care what you have ever done in this world. I don't care what you are planning to do; it could be the most unlovely act in te world, -- you are my brother before that the world was [see Ephesians 1:4]. You were God's Son "before that the world was." And you were addressed as His son and told that you would come down into this world and die -- what? "Like men" [see Psalm 82:7]. If you die like men, then it would have had no meaning whatsoever if you were a man when you were addressed. Obviously, if I am a man, and men die, why tell me I will die like a man if I am a man when you address me? But I was not a man and you were not a man. You sons of God. You were all sons of God; and only through the act of Crucifixion will we be exalted to God. Through the Crucifixion, the sons become the Father.

If I was not crucified on man, -- man [indicating the physical body with arms outstretched] is a cross, -- I could not be raised to the exaltation of the Father. And because in the end there is only God the Father, every one has to be raised to God the Father.

So, the Promise has already reached its climax, but it is taking place. If I could only get this idea over to the whole vast world that would listen! Think of a drama that is actually taking place written in the imperative passive mood, -- a command to be done absolutely and continuously, without any reference to completeness or incompleteness. It is taking place. The curtain doesn't come down on it. It is always taking place, with no reference whatsoever to its position in time, whether it be 1971 or the Year One, or the Year Three Thousand. It's always taking place. There is no reference to position in time, no reference to its duration or repetition.

So, in 1959 the drama repeated itself. Where? In me. What drama? The one recorded in Scripture in the First Century. How many times it took place? I can only believe it must have taken place unnumbered times in that interval, because there are billions of us to awaken; and I can't conceive for one moment that there are long intervals between times for all to awake. But not every one tells the story. The only one who tells it is the one who is called, and then sent. He is sent for a purpose; to get the barnacles off the wonderful story. Organized religion simply is stranded, really. It is stranded on form and vested interests. They have so much to take care of in the world of Caesar there is no time to tell the story.

So, once in a while He calls one who is about to have the experience. You are now going to be sent into the world to tell it. And every one who is called has the same sense of -- not guilt -- a sense of inadequacy. Moses said, "I have an impediment of speech. I cannot tell it; I cannot talk." He said, "I have sent you." He didn't volunteer; he was drafted! When Paul was called, Paul said, "I have a thorn in my side." He was inadequate. He didn't feel qualified to tell it. And He said, "My Grace is sufficient for you."

When I was called and sent, no one could have felt more inadequate than the speaker. I had had no formal education. I had no background, socially, intellectually, financially, or anything of that nature. Whatever I have today, it is quite current. My family made it in this generation. What they gave me is now; there is no background of wealth, and certainly no background that is social, prominent, and no intellectual background. So, I felt inadequate. How on earth could I face an audience? But I didn't know that He was coming, that He would unfold in me what the wise scholars of the world did not experience. When you face the wise scholars of the world, they are theorizing, but you are speaking from experience. So, you are not standing even on the same level. You don't make any apologies because they are not on the same level. They are speculating, and you are not speculating. You tell exactly how this thing has happened in you, and how it must happen to them. So, you are not making any excuses now for yourself, for no one could have foreseen that that would happen in me to give me the courage to speak, to give me that feeling of adequacy when inwardly I felt so inadequate.

So, I tell you, you have the greatest biography in the world! The Bible is your book. It's all about you from beginning to end. You are the Jesus Christ of Scripture! You are the Lord God Jehovah of Scripture! And all these characters of Scripture are phases of your being. Abraham, -- that represents a state. All these characters, the Disciples, -- all of them are only aspects of your own wonderful Being. You are the Lord Jesus Christ!

So, He only speaks of two: the Father and His Son. Jesus is the Father. His Son is Christ, and Christ is David! David is the sum total of humanity. If you take all the beings of the world, all of their experiences, and then fuse it into one grand whole, that concentrated time that represents humanity's history -- personify it now. It comes out as David, and that is your son! That is David, for David will call you, "Father." And then you know who you are. You are God the Father! Even though you are still a little man, weak with all the limitations of the flesh, you still have to play

the weakness of man until the very end when you take it [the body] off. In my own case, when this thing [body] drops -- tonight, tomorrow night, or any other night -- when it drops I am through with the drama. I can say with Paul, "I have fought the good fight, I have finished the race, I have kept the faith. Henceforth is laid out for me the crown of righteousness" [II Timothy 4:7,8]. The whole thing is over. All I can do from now on is to tell it. I tell it tonight with force because I have no premonition about it, but I am speaking to you tonight as if it were the last time that I will be addressing you.

I have no plans for my future. [NOTE: At this point there is a flaw in my tape, during which interim Neville explained that he normally makes plans, both in Los Angeles and San Francisco, for the following year's appearances, but he did not do it this year.] I made no plans for the fall in Los Angeles this year; I am not doing it here this year. I am speaking to you tonight just as though this is the last time that I will address you. I have no commitments whatsoever beyond tonight. I leave tomorrow morning; I am going back to L. A. to my wife and daughter, and that is it. So, I could be actually speaking to you for the last time, -- I do not know. I only know I have finished the work.

I have done everything that Scripture foretold that man must do. "I have finished the work thou gavest me to do. Return unto me the glory that was mine, the glory that I had with thee before that the world was," [John 17:4,5] for I was one with God the Father, and He detached me -- as He detached you -- for purposes of His own; and He actually implanted us His Word in this stock called "Humanity," that we may become as He is. For, while we are part of that wonder ful Eternal Tree, we partook of the nature of the tree -- yes. Our substance was supplied by the tree; we had no life in ourselves. We were part of the Life of that tree. By detachment and incorporation in the stock called "Humanity" we, the grafted bud, now bear the fruit from the parent tree from which we were taken. And now we bring forth everything of that parent tree. Well, He was a Father; I have to bring forth fatherhood.

In order to bring forth fatherhood, I must bring forth a son, because He was a Father of a Son. The same Son must come out when I begin to bear the fruit. I have borne the fruit. I have brought forth David, and David revealed me to myself as God the Father. And now it is coming into my world day after day; writing me the letters, telling me in visiion they saw me as the Being that I know that I am.

So, it has to take place just as we are told in Scripture! So, I am sharing it with you. Every one in this world will have it -- every one. What hour, I cannot tell you. That day no one knows but the Father. The Father-in-you knows the hour and the day, but no one else knows it. I tell you, when it comes, it comes like a thief in the night, -- unexpectedly. It comes with such shocking suddenness! Then, all of a sudden, you are The Being. And what an awe! What a feeling that you -- and you have a memory, remembering the weaknesses of your past, -- you know the things you did, things of which you are ashamed. What man walking this earth is not ashamed of things that he has done? Maybe he didn't have the courage to do them, but he did them in his thoughts. He wished he had the courage.

Maybe he didn't have the courage, but he still entertained such thoughts. And in spite of these weaknesses, God erupts within you, and the story of God becomes your story!

Here is a mingled mood: you know you are incapable of doing those glorious things, and yet those glorious things written in your biography you are now actually experiencing, for you know the story of the Bible is your story.

So, I tell you, no one ever walked the face of this earth whose history is written in the world of Caesar that is anywhere near your biography. I don't care who he is. I admire the great Lincoln. I have his biography by many who wrote it -- wrote the story of Lincoln. He fades into insignificance when you compare it to your biography, for your biography is the Bible! Can you get any greater biography in the world than that? It's all about you, written in the 40th Psalm.

Read it in the 40th Psalm [Psalm 40:7]. Everything said in that book, it's all about me. And when you hear it, you cannot restrain your enthusiasm. You tell it to the whole congregation, and tell it to the world, especially when it unfolds whthin you. Now you speak from experience. You aren't theorizing, and you aren't in any way speculating.

So, all the Promises of God find their "Yes" -- their affirmation in you. And The One spoken of is seated here in this audience tonight, clothed and clad in a robe of blood. You aren't clothed in a robe of blood? But you do not know your name, and the name by which He is called is "The Word of God."

Now go back to the first chapter of John: "In the beginning was the Word, and the Word was with God, and the Word was God." [John 1:1) Now the Word is detached from the Tree of Life. "The Word became flesh and dwelt within us" [John 1:14] He detaches it. God tears out of His own Being His Son, that they all may become as He is; and he actually engrafts them, as we are told in the Book of James. "Receive with meekness the implanted Word" [James 1:21 Revised Standard Version]. And, so, that's the Word, and you are that Word, that spore that is now engrafted into that wonderful stock called "Humanity."

And, now, when you come out, you do not bear the fruit of man; you bear the fruit of that Tree from which you were taken, and that was God Himself. And the Bible tells you the fruit; so you follow the pattern.

When you go home, if not tonight, in the not-distant future, take the Book of Hebrews. Every chapter quotes the Old Testament. Numberless verses all the way through quote the Old Testament. No other book is quoted -- only the Bible, and that "bible" is the Old Testament. It lays out the pattern for you, the most marvelous pattern all the way through. You will see, beginning with the very beginning "In many and various ways God spoke of old to our fathers by the prophets; but in these last days He has spoken to us by a Son" [Hebrews 1:1,2]. Then he tells you who that Son is. And the first quote that he makes after that, of whom did he say -- and he quotes that Second Psalm: "Thou art my Son, today I have begotten thee" [Hebrews 1:5]. There he is quoting the words mentioned by David. Then he goes on, and you receive it in faith.

Then he takes the entire 11th Chapter, which is a hymn in praise of faith, and goes forward into the 12th chapter; and shows you these characters who did not receive it, but still they are sustained by the faith of the Promise, and they are moving forward until that moment in time when the whole thing unfolds within them. He names all these wonderful characters in Scripture who had it, who accepted it on faith but not by works, because works cannot produce it. You either reject it, or you believe it

If you accept it, then it is engrafted, and that wonderful spore is engrafted by your acceptance in faith alone.

So, go and tell them, and keep on telling the same story over and over and over. Then it will be grafted, and the whole thing unfolds within you.

I can't tell you anything more wonderful than to tell you who you are. You may think you are Mr. Brown or you are Mrs. Smith, and that's lovely. You are important in your own community in the world of Caesar. But it fades to nothing compared to the Being that you really are! You may not have one dime tonight; but if you really believe what I am telling you, you are far richer for your inheritance in the 4th chapter, the 13th verse of Romans tells that you "inherit the world." That is the Promise. It's not just a little inheritance; you inherit the entire world. Well, the word translated "world" does not mean just the earth; it means Eternity! The same word translated "world" in the Old Testament is used to translate "eternity." The word is "olam." He puts "olam" into the mind of man, 'yet so that man cannot find out what He has done from the beginning to the end.' [Ecclesiastes 3:11] In the "end," he comes into his inheritance, and that is the Universe. He owns everything; he owns Eternity!

So, that is the glorious Being that you really are, and no one can paint it on earth. You can't paint the Being that you are. I could begin -- and how I would fail would be miserable -- to tell you how glorious you really are. To try to describe the glory of your body -- and it is a body, may I tell you? -- this is not some fable; it's a body, a living, living body that is so altogether right. it is perfect. You cannot improve upon perfection. As your Father in Heaven is perfect, you must be perfect; and clothed in that body wherever you go, it is perfect, and you don't raise a finger to make it so. There is no effort on your part. You do nothing. Everything transforms itself before you, and it's all perfect -- all unearthly beautiful. That's the Being that you are! And you dwell upon it. When you go to bed at night, dwell upon it, dwell upon what you really are, as against what your bank balance tells you. That's not the thing that you are.

You are destined to inherit the world; but there is an interval between receiving the Promise of the inheritance and then actually coming into possession of it. When you are given the Promise -- and we are all given the Promise -- we were declared heirs. When we actually obtain the Promise, we receive our inheritance. And that is the difference between Christ-in-us and we-in-Christ.

Christ-in-us is the universal gift of God. It means His Son buried in all. Therefore, sons. Now, We-in-Christ is when the individual comes out, and the individual is incorporated into the One Body, as told you in the 4th chapter of Ephesians: " . . one body . .

. . . one Spirit . . . one hope . . . one Lord . . . one faith, one baptism, one God and Father of all, who is above all, through all, and in all." [Ephesians 4:4-6] If He is above all, He is transcendant. If He is through all, He is omnipresent. And if He is in all, He is immanent. I can't turn any place to touch Him, because He is immanent -- He is in all. If He is through all, He is omnipresent; therefore He is present; and He is never so far off as even to be near," for nearness would imply separation. He is not separate. He is not only transcendant, He is omnipresent and He is immanent; and He is the Being you are destined to be.

In spite of the fact you have a body, yet you are omnipresent. You can't describe it in 3-dimensional terms, you can't describe it in the world of Caesar; but that is the Being that you are. And wherever you are, you are perfect, and the world is perfect.

So, I can tell you from my own experience that the Promise made in the beginning of time, before we started the journey, -- and if you read it carefully, you will read it in these words: "And a deep, deep sleep fell upon Abraham, and he slept. A darkness descended upon the earth, and a deep sleep fell upon him and he slept; and as he slept, then the Lord spoke -- " and gave that foreshadowing -- "'Your descendants will go into a land that is strange, a land that is not theirs; and they will be enslaved, and they will be oppressed four hundred years. Afterwards they will come out with great inheritance," -- and then comes the statement of the Promise of the child. How will I know it? He is going to laugh. And i can't describe the laugh of the child, any more than I can describe the beauty of David. I know great sculptors have tried their best to paint and to sculpt David. They can't! He is too beautiful. You cannot describe the beauty which is the essence of the experiences of being Man. It all comes out as one Being -- a youth, an eternal youth. He's not an old man. Eternity is youth, but man paints him as an old, old man; and yet Eternity is eternal youth, and it's David. And that is the result of your oppression in the world of Caesar. And having reached the end, I share it with you.

No one will crow. No one will be better than the other, because all will be God, and you can't transcend God. Every one is destined to be God! And there's nothing but God!

Now, this being the last night, -- and it may be my last night in a literal sense of the word -- let us, after the Silence, bring any question that is on your mind to clarify the evening or whatever you want from the last ten lectures. Now let us go into the Silence.

Now, are there any questions, please?

MRS. BERRYHILL: Will you please explain the meaning of the last verse of Hebrews 11, the 11th chapter where it tells that they should not be made perfect?

NEVILLE: That 11th chapter comes to its end in the 4th verse of the 12th chapter. It begins, as you know, with a definition of faith; and then it begins taking Enos and the characters all the way through who had not yet received the Promise. Yet they were sustained by faith because the whole chapter is a hymn in praise of faith. But go through to the 4th verse of the 12th chapter. In spite of their

not receiving the Promise, they still remained faithful. These characters are states of consciousness; they are not individuals as we are. These are states through which we pass. And in spite of all the wonderful things that the characters said, they still remained faithful but did not receive the Promise.

I hope that every one here tonight will go to their grave in faith, even if you do not, between now and that moment in time when you depart the world, actually experience what I have experienced. It is my hope that you will. Then you will be numbered among those named in the 11th chapter right up through the 4th verse of the 12th. Remain faithful even though it has not erupted.

There are those in my southern class down in L.A. and those in New York who write me of their experiences; but I do know they are all human enough to want to write me and tell me it has happened to them. Many of them have had marvelous adumbrations of the Word -- wonderful adumbrations. It is not the true Word, but it is a wonderful foreshadowing that should come in the not-distant future. It is not the Word, but it is a marvelous foreshadowing. Many of them are having it. So, I only ask every one to remain faithful like those mentioned in the 11th and into the 4th verse of the 12th. They remained faithful, although they had not yet received the Promise.

The Promise is the child. That is the beginning of all the Promises. "I will give you a Son that will be your own heir"; and the heir born into your house, which is now the son of the slave, won't be your heir. You will have your own heir when Sarah will conceive and have a child. And Sarah laughed, but so did Abraham laugh, but he wasn't criticized; Sarah was criticized. And he said, "Why did Sarah laugh?" when it is obviously stated that Abraham laughed too. It seems ludicrous if you take it on the literal side, in the secular sense. He was an old, old man, 100 years old; and Sarah was an old woman, 90 years old. The journey is so long, and after all these years, am I still going to have this child that was promised? Now, it comes to us at the <u>end</u> of the journey. That is when it comes to all.

When the child comes, it is the end of the journey. The word "telos" means end. It means, "Be ye perfect as your Father in Heaven is perfect." The word "perfect" is defined from the word "telos," meaning the end. When you reach the end, the child is born.

He had reached the end; and strangely enough, he was 100 years old. And a hundred is "qoph," and "qoph" is the back of the head. That is the symbol of the number "100," right at the back of the head, exactly where you find the vibration starting, and you feel your whole head is coming apart like in an earthquake. And it is from here that you come out. And you are 100 years old, and a hundred is the numerical value of the letter "qoph," the back of the head.

Are there any further questions? This is the last night; so take full advanta ge of it.

QUESTION BY A GENTLEMAN: Is there any way to hasten the process, -- say, by "good works"?

NEVILLE: No, Sir. We are warned in Scripture, it is not by good works; it's by faith. As we are told in Galatians, the 3d chapter:

"Oh foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh?" [Galatians 1:1-3]

So, they turned to the physical Jesus, and it was portrayed as you go to a play. I can go to a play tonight, and the same actor who is killed on the stage tonight -- a lot of tomato juice is running all over his vest as blood -- I can go back tomorrow night and see the same actor be killed again, and the next night, and the next night until the curtain comes down. So, it was a portrayal. It was not something that actually took place in a physical sense; it was portrayed. It took place in Eternity. This drama is actually taking place in Eternity! And here, we are living in a shadow world. And the evangelists were not writing history! they were writing "salvation" history when they wrote the story. They only related their own experience.

You cannot hasten it. And may I tell you, don't try to. Be kind, be loving, gentle. Be all the lovely things in this world. You will find it so much easier to be kind -- so much easier. If people would only realize how much easier it is to be -- well, civil. When you go into a restaurant, why must you be uncivil because he on she waits upon you? You are the same people. So they are playing the role of a waiter. Well, what's wrong with that? Why must they, because they are playing the part of a waiter, be treated as an inferior? Respect them; they respect you.

And, so, the whole vast world -- just be kind. If you are ever in doubt, do the loving thing, and you've done the right thing. But as to hastening this thing, -- may I tell you from my own experience, when I went to sleep in this City in 1959, on the night of the 19th of July, I hadn't the slightest idea of the literacy of the Promise of Scripture. I only knew the Law. Well, I taught the Law from the 2d day of February -- my wife's birthday, 1938. I taught it because I had experienced it. I tried it and it worked.

I found that if I assumed a state and remained faithful to that assumption, -- well, it would work. It would crystallize into fact. Well, I was so excited that it worked, I began to teach it! I had not the slightest ides of this glory of the Promise. It happened to me suddenly right in this City twelve years ago the last 20th of July; and I certainly did not work for it, because I didn't know it. It came like a shot out of the nowhere.

So, all the meditation in the world isn't going to produce it. All the diets in the world will not produce it. All the things you do will not produce it, because it was promised by God, and it is not contingent upon anything that one can do.

Man is the operant power. When it comes to the Law, he has to operate the Law; but when it comes to God's Promise, that will

come true, whether you believe it or not. Stalin may be the greatest atheist in the world; still it is going to prove itself in him!

But the Law, -- we are the operant power. We have to operate the Law. But when it comes to God's Promise, God made the Promise, and there was no one with whom He could agree when he swore; so He swore by Himself, as we are told in Genesis.[15:18]. Finding no peer -- He has no peer; so when He came to the point of swearing this testimony -- this covenant, finding no one, He swore by Himself. And, so, that is God's Promise to Himself! And God is faithful. Unlike man who goes astray and changes his loves, God does not change His Love.

Read it in the 136th Psalm. There are 26 verses, and every verse ends with: Thy faithful Love endures forever. "Thy steadfast love endures forever" [Psalm 136, last line of each verse]. Twenty-six times that line is repeated.

And Shakespeare said it so beautifully in his hundred and sixteenth Sonnet:

" -- Love is not love
Which alters when it alteration finds, -- "

Now, all of us are guilty of that violation. Things change in our world, and we modify what we call our "love." They grow old before our eyes, when we who fell in love with their youth and loved them dearly; and then because they grow old before our eyes as we before their eyes, we modify what we call our "love." That isn't Love.

" -- For love is not love
Which alters when it alteration finds, -- "

So, God never alters. His "steadfast love endures forever." Read it in the 116th Sonnet of Shakespeare. He was a very, very able man. We read all these marvelous things today. Go first to the Bible for the source; and if you don't find it there, go to Shakespeare. All these so-called "original thoughts" of men today, they are all plagiarized.

Yet, in the end, everything -- the most original thought in the world -- is divine plagiarism, because it's all God! So, the most original thought in the world is only divine plagiarism. When you make it yours by belief, it is yours. Anything I've ever said -- if you really believe it to the point where, in your dreams, you act upon it, it's yours. Don't say it is Neville's, -- it's yours.

When you actually, in your dreams, begin to think in the same manner with the same beliefs, the same convictions, it is yours. I quote the Bible, and you know what passage I am quoting; but it becomes so much a part of you, you feel as though you wrote it, that you dictated it. It is a part of you. It is all yours.

Any other questions, please?

QUESTION BY A LADY: Suppose you were creating some beautiful scene with a person involved in a loving situation, but over and over again this is broken by some unlovely memory. Is there any way to overcome that negative tendency?
NEVILLE: My Dear, that question was asked two thousand years ago

and answered in this manner: "Lord, how often must I forgive my brother? Seventy times seven?" [Matthew 17:21] You don't multiply 70 by 7. He answers, "Seventy times seven" [Matthew 17:22]. Well, if you take it, -- seven is the sword; Zion is the name. Seventy is the eye until the eye is single, and you cannot move from anything other than the vision. "He kept the divine vision in time of trouble." If you "keep the Divine Vision in time of trouble" [from "Jerusalem" by Wm. Blake], the eye becomes single. That is "seventy times seven."

THE LADY" No matter what he has done?

NEVILLE: Oh, yes; no matter. I cannot conceive of my daughter Vicki, -- I really can't concdive that she could do something that would ever cause me to turn from her. I can't. I watch her with a dog. She has a dog, an all-American dog. It has no pedigree or background. She took it to the obedience class where all the other dogs costing fortunes have wonderful pedigrees, but she didn't care. This was her dog. She walked with them, too. So, when it came to graduation, they had to give her some kind of a certificate. But what to give it? So, the man very sweetly said, "He's an all-American dog."

But, you know, I can't criticize that dog in the presence of Vicki for anything it does, because whatever it does, it's my fault. You cannot criticize the dog. She named it Stanley; and Stanley, if he comes home and for some reason or other misbehaves, -- well, if she be late in coming, I do the cleaning. And if I tell her when she comes what he did, it's my fault. "You didn't walk him when you should have walked him." "You left him too long before you walked him." I should have taken him out before I did, and he would not have done it.

It may have come from his front; maybe he ate something that disagreed with him, but it is my fault. And if it comes that way, she will say, "You shouldn't feed him so much." You cannot criticize Stanley to Vicki. That's love. She really should have a farm, a tremendous farm. She should marry some man who loves animals. That is her great passion. Now, that is really love.

She has a friend who shares her home. The other one cannot change the paper for the birds. She has birds. So, when Vicki goes away, the other one can't take care of the birds or the dog. What do they do? They bring them to my home. I have to take the little birds and change the paper and water them and give them feed; and then, of course, I have Stanley with me. And I live in a home where my contract says, No dogs. But that doesn't affect her at all!

That is what I mean by love. When we love some one, as you love a child if you have a daughter or a son, when you know that they have done something that -- well, you are not proud of it; on the other hand, you love them, and that's all that matters. Let no one else criticize them! You might say something tenderly, but you don't want any third person to pass any opinion. It is between the two of you, and that is how I feel about it.

When you love, -- well, you just love. That's all there is to it. When God loves, He never changes -- not in Eternity. He has fallen in love with His Son, and you are His Son, for in the

Resurrection, man is above the organization of sex, as told us in the book of Galatians. "There is no Greek, no Jew, no bond, no free, no male or female. We are all one in Christ" [Galatians 3:28_

And, so, He fell in love with His sons and called His sons from afar; and He is calling them, one after the other, and His love remains steadfast. He never changes His Love.

It was on that note that Shakespeare wrote his sonnet, for Shakespeare was a great student of the Bible. In fact, it was interpreted into English in the day of Shakespeare; that is why that King James version is so beautifully told. It is a monument to the English language because it came in the day of Elizabeth, when the great giants in the use of the tongue lived, Shakespeare for one. Oh, what a Book! And it's all <u>your</u> book; it is all your biography.

Well, the time is up. And thank you for coming. Thank you so much. Good night.

---oOo---

Neville Goddard

January 5 1965

The Real Man

I do hope we can make this the most productive session that we've ever had. If you apply it, I know we can. What I tell you is not speculation; it's all based upon experience. Tonight's subject is "The Real Man." If I tell you that the real man is your own wonderful human Imagination, would you believe it? If I speak of Imagination, you don't think of man, you think of, well, a faculty, a power, some creative productive power…but you don't really think of man. But if you ever hear the word "Jesus," you think of man don't you? One billion persons in the world call themselves Christians and they believe in Jesus Christ, and they believe in Jesus Christ as a man…a man that is God but man. But if I tell you that Jesus Christ is your own wonderful human Imagination, would you believe that? Would you really believe that Imagination is man? Well, tonight I hope I can in some way persuade you that Jesus Christ is your own wonderful human Imagination.

I do not know if you have seen the current issue of Life Magazine, it's a double issue. Well, in it the whole book is devoted, this coming issue, to the Bible. But one thought stands out, the thought of Albert Schweitzer. You must have heard of Albert Schweitzer. He is a great philosopher, theologian, musicologist and doctor of medicine. He made a concerted effort to find the historic Jesus; then he brought out his findings in a book called The Quest of the Historic Jesus. In the last chapter, we begin with, on the negative note, that the Jesus of Nazareth has never existed…never existed, the Jesus of Nazareth. But he ends the book on this note: "He comes to us as one unknown, without a name. He commands us, 'Follow me!' and to those who will obey him he will reveal himself." And how does he reveal himself? He reveals himself, as Schweitzer said, in an ineffable mystery. How? In this manner: To those who will follow him through the trials, the conflicts, the sufferings, as they must pass through them, he revealed himself in this strange manner: In their own experience, and then they will know who he is. That's how he comes to man. He had no existence and yet he comes to one as one unknown, one without a name, and yet in man's personal experience he reveals himself in this strange peculiar way. And then you have the experience, you know who he is.

We are told in scripture, "Be imitators of God as beloved children." In other words, experience the biography of God. Well, I can't induce it, it's not something that is self-engendered; it's something that comes out of the nowhere. But do set my hope fully upon this experience, this grace that is coming to me at the revelation of Jesus Christ (1 Pet. 1:13). Let me understand who he really is. Well, who is Jesus Christ? I said earlier it's your own wonderful human Imagination. Well, what in scripture tells me that Jesus Christ is my own Imagination? Turn to the first chapter of Paul's first letter to the Corinthians, and these are the words of his first letter: "The Jews demand signs and the Greeks seek wisdom, but we preach Christ crucified; to the Jews it's a stumbling block and to the Greeks it's folly, all foolishness, but to those who are called, Christ the power of God and the wisdom of God!" (1:22-24). So he takes Christ and makes it now the power of God, the wisdom of God. Well, you can't separate your own creative power from yourself. So "the power of God and the wisdom of God," you have to think in terms of God.

Well, is God man? Well, standing before you, yes, I can confess God is man. I stood in the presence of the risen Christ. I stood in the presence of man…not some huge force, not some strange, peculiar light, a man. Infinite Love was the presence that stood before me and asked me and talked to me, face to face, and asked me, "What is the greatest thing in the world?" I answered in the words of the one who wrote the words I've just quoted, whose words are the words of Paul, and I said, "Love." Infinite love embraced me, and I fused with Love, and we became one man; not two men, one man,

one body, one being. And then I was sent to tell you what I've been trying to tell you over the years; for to be called also means "to be sent." You can't be called and not be sent. Everyone that is called knows who he is, and to those who are called, Christ is the power of God and the wisdom of God. Then you come back into this world and you experiment, and you tell it, and you try it out. You try it out in a thousand ways and it proves itself in performance every time you try it…if you really get fired within yourself. You must be fired…you must want something, really want it. Sometimes you make mistakes, make a thousand mistakes, and you hurt; but, nevertheless, you are trying a power and the power is Christ. So, Christ is this wonderful power that is your own wonderful human Imagination.

Now, you might have read in the papers recently of the great meeting that took place in Montreal, Canada, the hundred and thirty-first anniversary of the American Association of the Advancement of Science. All of the great scientists of our land and from other lands came together and they all contributed what they had discovered in the past year…or maybe they had been trying for years and didn't quite discover something until now. But whatever they discovered they brought to this great convention in Montreal, which ended the last day of last year. So it's only a week ago. And here, one scientist made this strange statement, he said, "We have taken the body, we've dissected it, we've analyzed it, we know everything about the human body, but everything. We have put it under the microscope. We can see something beyond man's eye to see under the microscope. We've cut every little portion of it. We have seen it in operation. But one thing still remains a miracle." And he hated to use the word miracle because as a scientist there aren't any miracles; it appears to be a miracle until we find the cause behind the phenomena. But this is what he said, "The sperm somehow easily penetrates or passes through the surface of the shell, the egg, although on the surface of the egg there are no holes either before or after fertilization." The sperm passes through so easily the surface of the egg, and yet the surface of the egg has no holes either before or after.

In the Book of Ephesians, Paul's letter, he speaks of this, and he tells us how that which is the seed is Christ. The promise was made to Abraham and to his seed—-not to his seeds, referring to many, but to his seed, referring to one—-and the seed is Christ (Gal. 3:16). I say Christ is your own wonderful human Imagination. Can any power in this world stop you from imagining that you are in an egg? Could any power in this world seal something completely and make it hermetically sealed? Can any power in this world stop you from assuming that you are in it? No hole on the outside, none whatsoever. Well, may I tell you from my own personal experience, when I awoke within this skull of mine there were no openings. How did I get into it in the first place? Did someone put me there, or was I led there, was I enticed there? Listen to the words of Blake, "When weary man enters his cave, he meets his savior in the grave." This cavern, this cave suddenly becomes a grave. Well, who is this one that I meet? For when I woke I was alone, there was no one with me. So "When weary man enters his cave, he meets his savior in the grave. Some find a female garment there and some a male, woven with care."

So I go into this cave. How can I get into the cave? When I awoke in my skull, there was no opening whatsoever; it was completely sealed, hermetically sealed. And I broke it like a chicken coming out, and I broke it from the base of the skull and came out. But there was no opening, not one hole from without. Looking at my head now you see seven openings—-two eyes, two ears, two nostrils, and a mouth. But that's not the skull I entered. That's not the skull that you enter. This creative power that you are, you enter this sealed shell…he calls it the "mundane egg." When you enter the mundane egg, then you find a veil, he tells us, and you find veins of red blood woven into the scarlet robe; and the scarlet robe, which is like a sleeping veil, is really a funeral mantle…for you're dead. You enter that area and there you dream and dream for unnumbered years. This world, the whole world, is our dream because we are the creative power of God. We are all Imagination and Imagination is Jesus Christ, and Jesus Christ is the power and the wisdom of God. There is nothing but God, only God. So God became man deliberately, to what? To simply expand his creative power beyond what it was when he limited himself to this egg, this shell, this mundane shell, this mundane egg that is man.

So I say, everyone here you can prove it now. If this is not true you can disprove it in twenty-four hours. You can't disprove what I'll tell you later, but you can disprove the power, just in twenty-four hours. How would I disprove it? Well, here is one…he writes me a letter, I got it yesterday morning…I don't see him here tonight…he said, "I went to bed as I always do thinking of nothing in particular, and then I said, 'What am I doing? I have gone to Neville, I have his books, I believe him, but I don't apply what he teaches. So I'm going fishing, but literally fishing." He's a member of club that's called The Gun (and something else) Club, The Gun and something Club. I'm not familiar with these clubs, for I'm not a joiner, but he's a member of a club where it's called by some other hunting name, and he was going out fishing. Well, you cannot unless you bring back at least a six-and-a-half pound trout even be mentioned among the members. Well, he wanted to be the biggest aspidistra of them all. So in his Imagination he puts himself into this stream where he's fishing…and he calls it the silver head trout. So ___(??) goes with the crowd. No one is catching anything, but he caught one. It was only about six pounds and a little boy caught one that was something like almost nine pounds. Well, he threw his line in again…all in his Imagination, and before he went to this place he'd done it in his Imagination. And one little hook, and he thought he held some kind of a piece of timber. But it wasn't, it began to move and it buried itself, and he waded out to his waist and disengaged his hook, and here was a twelve-and-a-half pound trout, the biggest thing the club has ever had. All in his Imagination he did it first.

Now he goes out. He may forget it from that moment on…he'd be so lost in his twelve-and-a-half pound trout. He never tried to catch twelve thousand dollars. He never tried to catch a million dollars. You can catch anything in this world…they're all fish…everything is fish in this world, but everything in the world just like that. But he thought, "Alright, I'll try it, I'll try it tonight," so he tried it. And the very next day he goes out and he brings back his twelve-and-a-half pound trout, and a length beyond anything this club had ever received. I say, he may go sound asleep once more and completely forget the creative power that is his own wonderful human Imagination that is Jesus Christ.

Now in this world today there are one billion persons who call themselves Christians. And you say "Jesus" to them…"Oh, yes, we believe in Jesus" and they think of a man who lived and died 2,000 years ago. But they don't for one moment identify this Jesus Christ with their own wonderful human Imagination. Then what are these words, "Do you not realize that Jesus Christ is in you?" I am quoting from the 13th chapter of 2nd Corinthians: "Do you not realize that Jesus Christ is in you?" (verse 5). If he's in me, then where is he? I read from the same letter, but the 1st letter, that he's my power—-"Jesus Christ the power of God and the wisdom of God." Well, then who is God? I am told that his name forever and forever is I AM. His name is I AM…well, I am. Well, I can imagine and the act of imagining is power, it's a creative power…and that's Jesus Christ? Well, I hadn't thought of that. You mean that is true, that I AM is God? And the act of imagining, the creative power of God, that Jesus Christ? That's Jesus Christ.

Now here, let me show you. What is the greatest commandment in the world? This question is asked in the 22nd chapter of Matthew, and the answer is given, "Hear, O Israel: The Lord our God, the Lord is one" (Deut. 6:4). If you've ever gone to temple and you hear this chanted, it's glorious in the Hebraic tongue. When you hear it it's something fantastic…when you hear this peculiar sentence sounded (even in our English tongue)…but hear it in Hebrew it's fantastic. It's a sacred, the most sacred statement made or sentence in Hebrew. They will not even sound the word when it comes to "the Lord" they've changed it. So, instead of saying which is the Yod He Vau He, which, on the other hand, it's a word you can't even pronounce. It's almost…my old friend Abdullah in trying to show me how to pronounce it he would have to belch. It's a belch; it's something you can't pronounce, Yod He Vau He. But the Hebrew, the orthodox Hebrew will take the word and because it's too sacred to be sounded, they will take it and put another word in its place and call Adonay, Yah-Adonay…which is in the place of Yod He Vau He, which you can't really sound.

But it begins this way, "Shema" which is "hear." In the Hebrew text the last letter of the word Shema is enlarged [ShemA], several times the size of the other letters; and the last letter of the

entire sentence, Achad, which is "one," that's enlarged [AchaD]. So you take "Shema, Israel"—-"Hear, Israel"—-and then comes "The Lord our God, the Lord is one." That's the sentence. This word Achad, one, is a compound unity—one made up of others. We are the others, all of us; the whole vast world, we are the others. But this enlarged letter in the first word, or the last letter of the first word Shema (to hear) and the last letter of the last word, Achad (which is one), and you put them together and they form a Hebrew word meaning "witness." Everyone in this world will witness this greatest of all commandments: "The Lord our God the Lord is one." Everyone will witness that. You will stand in the presence of the risen Christ who is the Lord. He will embrace you and you're not two anymore, you're one. You are called one by one by one and we will answer correctly. As we answer that love is the greatest thing in the world, Love embraces us. That's the risen Lord, and one by one are gathered into one body. So the Lord our God, our I AM, the Lord is one I AM. So in the end all are one.

So I'm telling you this night who this power is. The power spoken of in scripture as Jesus Christ is your own wonderful human Imagination. "By him all things were made and without him there was nothing made that was made" (John 1:3). Well, you can test that…that's easy to test. You mean I can assume that I am where I want to be, without means to get there, without the time to get there, and find that things will so rearrange themselves that I will move across a bridge of incident and be compelled to move to fulfill that assumption? Yes! I've done it. You mean I can assume that I am in some other part of the world across water and have someone see me as a man? Yes, I've done that… where my sister came into the room. I just deliberately did it. I wanted her to see me as though I were there. She came into the room and came over to the bed, and instead of seeing her son who was desperately ill she saw her brother Neville.

Now, anyone who came into my room in New York City would have seen this [body] and thought that was Neville. Well, is this Neville? This isn't Neville. This is not the real being that I am; this is the garment that I found when I entered the cave. And so, "When weary man enters his cave he meets his Savior in the grave. Some find a female garment there and some a male, woven with care" (Blake, Gates of Paradise, Pg.771). When I entered I found a male garment, but I am not male, any more than anyone is male or female—-we are man and man is above the organization of sex. He finds garments and they're male and female garments that he finds when he enters the cave, which suddenly becomes a grave. Enters a cave and suddenly it's not a cave, it's a grave, and completely sealed. He entered it without going through any door. How could Imagination enter? Well, anyone could see that. How could I go to Barbados thousands of miles away and be seen, visibly seen, and my sister writes a letter telling me exactly what she saw which I told eight days in advance to my wife and to a friend what I had just done? So I told exactly what I had done, to have confirmation come eight days later by mail. How could I get there? You can get any place in this world in your Imagination, but any place. You could be anyone you want to be if you really believe in the power of God; and the power of God—-and don't bend your head when I tell you—-is Jesus Christ. And his power and himself are one: "I and my Father are one" (John 10:30).

And so when you really know who this real man is, suddenly the whole world takes on a different color. Everything changes in this world. And I am telling you, when you're told "Be imitators of God as beloved children" you're invited to experience the biography of God…and you will! Well, how will I experience it? Well, read the scripture, read the story of God, for the Bible is God's biography. The day will come you're going to have the experience of that biography. I've tried to express it in a little pamphlet called He Breaks the Shell. It's a true story. I could express it in the form…it's a confession of faith in terms of a series of experiences. I don't have any longer to believe in the story, for I've experienced the story. So no one can say do you believe it? I don't have to believe it, I know it. I've experienced the story and the story is true. For all that is said of the power of God, personified as a being called Jesus Christ, and all the experiences described in scripture concerning him, you will experience. Every one of you will.

I could take a bullet and put it right through your brain right now, but I can't touch that shell that you entered. This [skull] is not the shell; this is only a symbol, a shadow of the place that you are.

No power on earth…take an atomic bomb and disintegrate all of us here, they can't disintegrate that shell that you entered when you, the weary man, entered your cave and found your savior in the grave. That sealed shell cannot be touched by anything known by man. No power on earth could disintegrate it. You remain there until you from within break it. And you go from here to another state to another state until finally you ripen from within, like a chicken. As you ripen from within you break it and you come out, and you're born anew. Every one in this world will be born anew… and no one can stop it. No power in this world can, by decapitating you, by disintegrating you, in any way touch that shell that you entered.

So he made the statement, Those who will obey him and follow him, when they follow him then by an ineffable mystery…well, if he meant what the dictionary means by ineffable I wouldn't go along with it. Because as I looked it up to get the true definition of it, it mean's "that which is too sacred to be told." Well, I can't…I go along with Jeremiah: "If I say, 'I will not mention or speak any more in his name,' then there is in my heart as it were a burning fire shut up in my veins, and I'm tired with holding it in, and I cannot" (20:9). I just cannot. To say he mustn't talk about it because it's too…no, listen to these words, "And now I will tell you before it takes place, that when it does take place you may believe." So I will tell you before it takes place that when it does take place you will believe.

You will, right after the breaking of the shell and the coming out, finding all the imagery as told in scripture, you will find that only being in this world that could ever reveal you as God the Father. I can tell you from now 'til the ends of time, the whole vast world could tell you, you could read it in books, but you will never know it, actually know it, until God's only begotten Son stands before you and looks at you, and you know the relationship instantly. The relationship is father to son, and son to father. No power in this world can reveal you as God the Father but the Son. So we are told in scripture: "No one knows who the Son is but the Father; and no one knows who the Father is but the Son, and anyone to whom the Son chooses to reveal him" (Mat. 11:27). Well, that choice is automatic. And may I tell you, it happens just as you're told in scripture, just as it's described in scripture. And like a birth, it's an explosion. Your skull seems to contain many flowers, they're buds, and they burst into flower, and each flower is an experience. And so this bursting, it's really the most terrific explosion, your head simply explodes; and suddenly, when the whole thing gathers and collects itself, there stands David. And then you know, "You are my Son, today I have begotten you" (Ps. 2:7). I brought you home…and here this fantastic boy just as he's described in scripture. You never dreamed for one moment he was contained within the stem of Jesse. Who is Jesse?—-I AM. The word Jesse means "I AM." What is God's name? "I AM, this is my name forever, for all generations"…just I AM (Ex. 3:14). And contained within the stem of Jesse, here comes David. The 11th chapter of the Book of Isaiah: "Out of the stem of Jesse will come one" and he brings him out. To reveal what?—to reveal you as God the Father (verse 1). It seems strange, it seems fantastic to tell you this, but I can't restrain the impulse because it's true. I've experienced it.

Between now and our closing day I would like everyone to put it to the test, put it to the extreme test. I don't care what the test is; believe in the reality of your own wonderful imaginal act, for that's Christ in action. There's nothing but God and God is your own wonderful I AM. God in action is Christ and Christ is your own wonderful human Imagination, that's Christ, that's God. The day will come yes you will stand in the presence of the risen Christ, because it has been taking place now for quite awhile that God has been awakening. Everyone who is awake, awakened from this wonderful state, he's absorbed, without loss of identity, into this one being. We're all being gathered one by one until the end. All are one because all are the Father of the same Son. There aren't many sons, only one Son. You're gathered; and gathering yourself into this one being, you look out and here is this one Son calling you Father.

So here, regardless of the pigment of my skin I am wearing the scarlet robe. I could be this night as black as black coal; I am wearing the scarlet robe. I could be as white as snow; I'm wearing the scarlet robe. It's a veil. When I meet…in that cave I meet a veil, and the veil simply has veins of red blood and it weaves itself into the scarlet robe. Is it not a scarlet robe of blood? Cut any skin,

regardless of pigment, it's all blood, the same blood, same red blood, regardless of how we do it, and so all must wear the same scarlet robe. But it is not only a sleeping garment, for I entered that state for I'm weary—as Blake said, "When weary man enters his cave," so I'm tired—to find that it's not just that I sleep, the sleep is so profound the garment becomes a funeral mantle. There I am in this state wearing my funeral mantle until I awake. I awake to find myself completely sealed, but completely sealed. And then I break it, and breaking that shell, that egg, I come out, to be awake for the first time in unnumbered ages, and the whole drama unfolds before me. But it was all contained within that little stem of Jesse which is I AM.

So beginning tonight and through the weeks to come and the months to come we will show you how we would do it. How I would become, if I desire to be other than what I am, what I would do to realize it. It's very simple. It's generating within oneself a certain heat as it were of enthusiasm. I can tell you something and you can be repulsed by it…that's all cold. Or I can tell you something and you get all awake about it…that's enthusiasm and how to do it. The minute you become enthused about something it's easy. You can span almost infinity by being enthused about being something other than what you are. And so, that will be our technique from now on.

So this coming Friday, we'll tell you that a falsehood, an ordinary lie, is prophetic. And so, as Blake brought it, She took it in her left hand and she enticed the daughters of Albion (humanity) to believe what was a lie forgetting that falsehoods are prophetic. Everything became exactly what she told them. She completely forgot. She thought she would trap them with a lie, but a lie is not a lie because imagining creates reality. So you can imagine yourself to be other than what reason at the moment tells you that you are, what your senses dictate; but because imagining creates reality you can by the lie be very, very prophetic. And so, here one of the daughters of the twelve took in her left hand…and in Blake's symbolism the left side is always descending. So if you see in his pictures the left foot forward, he's descending; if the right foot is forward, he's ascending. If the right hand is up, he's ascending. So the left is always descent with Blake. And so, she's bringing them into the world of Babylon and bringing them here to entrap them, forgetting that falsehoods are prophetic. Then she cried out when she saw the whole thing coming to pass. Everything was taking place just as she had foretold in a deceitful manner.

So here, I want you to take this, and as we go through the weeks and months to come, take your every dream, which may be a lie when you begin. But you take it and apply it in the way that we'll try to explain it through the weeks and months to come and see if you can't bring it to pass in the immediate present. Then may I ask a favor of you? Share it with me, in the sense that you tell it to me that I in turn may tell it to those who are present—not only here but when I leave here in the summer to go north and then to go to New York City in the fall—that I can share with them your experiences. Because nothing encourages people more than proof that it does work. Does it really work? Well then, tell me about it. As someone said to the minister—-he was the head of this great, in fact, the oldest college at Oxford University—-and he said: "You ministers are making a great mistake. There you are in your pulpits trying to persuade man about Jesus Christ. You should be witnessing:: Does this thing work? Then share it with the rest of us. Don't try to tell us about some being who lived 2,000 years ago, some being that I must worship…does it work? If it works, then share it with the rest of us." And this was Lord Lindsay, who was Master at the oldest of the colleges of Oxford University.

And so, I want you to share with me that I in turn may share with others. So that I can tell everyone from here to the East Coast, to the north, as I travel, how this thing does work. Well, I may not have the desires, because my world is a simple world; it's not as complex as many, and so I have no real desire at the moment to transcend the way that I now live. The world in which I find myself seems quite nice, it's comfortable, and so there's no irritant in my world to make me want to transcend it. But maybe in your world there's an irritant and there's a reason for it. So if there's an irritant—-that you want to make more money or this, that or the other—well then, after applying this principle then tell me of the results that I may share your good fortune with others by telling them.

Now let us go into the Silence.

* * *

Now, first of all, may I call your attention to the book table. You'll find books there that will interest you and my little pamphlet that came off just about a week ago—-that's the week before I closed, which is about a month ago—-called He Breaks the Shell. It's simply, as I told you, a confession of faith in terms of a series of experiences. But the other books are there, and maybe you'd like to look over the table.

Now are there any questions, please? None? The night is young.

Q: Would you explain again about what you said about Kennedy putting on the ___(??) at the time of Kennedy's death. You explained about putting on the one coat…put on the coat without seams.

A: Tonight I said that?

Q: No, you didn't say it tonight. But I was wondering if you'd explain it again. You explained it at the time of Kennedy's death, and I tried to explain it and understand it.

A: Well, my dear, I don't recall ever having said that, really.

Q: Well, you said something about the garment that the people cast lots for his garment.

A: No…well, that is in the Book of John, but I don't recall having said that. You might have heard it from some other lecturer.

Q: Well, not tonight, but it was from another lecture night and I just wondered if you'd explain it again.

A: Well, the story of the casting of the lots, this garment here is the scarlet robe that Jesus Christ wears, because I can't divorce myself from my power of imagining. Imagining is God in action, and God in action is Jesus Christ. Infinite love in unthinkable origin is God the Father. Infinite love in creative expression is God the Son. And so, that creative expression is when man imagines. But man is not yet aware that it really is infinite love. He doesn't know that God is love. As Wells said, If I could only find a universal lover; and Albert Camus, who would join the Communist Party ___(??) as it were, if something could only prove to him that there was love in the universe…that the universe could love. But I can't share it with them. Wells is gone from the world and I can't share it with anyone who's still searching for such an answer. I can only tell you, if you believe me or not, I stood in the presence of infinite love, the risen Christ. When Paul speaks of Christ he always refers to the risen Christ, infinite love. Well, the garment that the risen Christ wears he wears before he rises; it's the scarlet robe. This [body] is a veil of veins of red blood, I can't deny that, and it's woven as a scarlet robe.

But, now what the speaker said when you heard him, I don't know what he said, or what he meant or she meant. I only know these are the garments, and you wear these robes and it really is, really, a funeral mantle. Because people do not realize, in this world that seems so alive, this is a world of death, this is death, we're moving towards immortality. This sleep is so profound that it appears to be to those who view the world of death to be eternal death. But we're waking…everyone will wake from within; and then you break the mundane shell where he entered, even though scientists cannot find out how the sperm gets through the egg. There is an egg; the egg you see on earth is only a symbol of that true egg. So, where the scientists will say this past week that the sperm somehow easily passes through the surface of the egg, although the outside of the egg has no holes either before or after fertilization, well, the true egg God penetrates, as God is all Imagination. "Man is all Imagination and God is man and exists in us and we in him. The eternal body of man is the Imagination; that is God himself."

So not a thing could stop Imagination penetrating the egg that has no holes, so with their telescopes and their microscopes and all these things they're trying to find out how the sperm gets through the egg. And sperm is life…and in him is life. But when you see the sperm under the microscope we're

only seeing a symbol of life…and that passes through without any hole on the surface of the egg. When the work is completed within the egg, he breaks it and comes out. When it comes out, this is God on an entirely different level. Everyone will come out, because no one by dying here or by being smashed here could smash that egg. That egg differs. Because there are openings, obvious openings, in my skull; but when I awoke within my skull there were no openings, it was sealed, completely sealed. And yet, if I awoke within this physical skull, I should find two eyes, two nostrils, two ears and a mouth, some one of seven exits. But there were none. I was completely sealed as though I were in an egg, the mundane shell, and I broke it from within, not from without. I came out. The caterpillar comes from within out. What comes out?—the butterfly. So something entirely different, a new creation takes place: the soul has been born. The soul must be born in everyone. Until it's born no one can break that egg. The egg is placed into another nest of time, and it keeps on moving from moments of time. Then suddenly within itself it breaks the shell, and it comes out, and it's God.

Any other questions, please?

Q: Can the shell be broken on this stage?

A: No, no one can break the shell save from within. So you can't be destroyed. These shells can never be destroyed by any physical power known to man. Atom bombs can't destroy it. If you're blown into pieces at this very moment, you can't die. You are still in that egg.

Q: That's not what I meant. I meant can we evolve out of this shell while in this state?

A: You have to break it within the wheel of recurrence.

Q: On this universal level at this stage?

A: This world is a very long time. It runs on for ages and ages, and it's all taking place now…the nest is finished.

Q: You've already broken it…will we be aware?

A: Certainly.

Q: Is the caterpillar aware that it has to become a butterfly?

A: The butterfly knows…

Q: The butterfly does know?

A: …that which it was and which it is.

Q: But the caterpillar shell doesn't…

A: The shell is totally unaware.

Q: Neville, will you talk briefly about this mystery of ___(??) with the shell or being enticed?

A: Well, my only experience is this. I had an experience one night several years ago. I was taken into a world where they had not yet entered the shell, and they do not believe it. I told them of my experiences on Earth and they did not believe one word I said. They thought I was lying, because to them Earth is death, it's a tomb. The whole world called Earth is really a tomb, and they didn't believe me. I was talking with them and I spoke with Heine the great German philosopher and he told me that they didn't believe one word I said. Well, I could see from their faces they didn't believe me. They don't call this world Earth at all, they called it a strange…it's Woodland to them. They spoke about this as Woodland. Stationary objects of trees in a woodland. As you're told in the 8th chapter of the Book of Mark, when the man's eye was opened he was asked, What do you see? (verse 24). He said, I see men like trees, walking. They call this world Woodland. But when his eye was opened it wasn't completely opened…he still saw only trees but they were walking, they were animated, they were in motion. Then one other little act was placed upon him and now he really saw man; for the first time he saw animated trees. But those that I saw only could see stationary trees,

things that were like death to them.

Not one would come with me. And when the moment for my departure came and the voice said, “Down to Woodland,” every one held back but the ancient woman, an old, old woman, she had to come with me, and I brought her down. And then you read Blake’s Mental Traveler and you know who the old woman is. He said, “I traveled through the world of men, a world of men and woman too, and heard and saw such dreadful things that cold Earth wanderers never knew. And there the child is born in joy that was begotten in pain,” he tells us. When this child comes in, I can’t describe the joy, the ecstasy that is yours when you see him and hold him. But that is begotten in pain. As he tells us, just as we reap in joy the fruit which we in, well, in pain did sew. I mean these are his thoughts behind it in his Mental Traveler. But he speaks of the old, old woman to whom the child is given. She had to come with me, and she came before I had the experience of the child. For I had the experience of the child in July of 1959. And my experience in this other world, where they wouldn’t come here at all, that was back at least five years before that. But she had to come, but no one else would come. So the child is given to the woman old who nails him down upon a rock, and then catches his shrieks in cups of gold. So she came, she had to come. The time was up, she had to come. She was the only one who came down with me, and, may I tell you, we descended. This is a descent, this whole world, this is really hell…and we don’t believe it. This is the world of death.

Neville Goddard

1/7/1964

The Shaping of the Unbegotten

Tonight's subject is "The Shaping of the Unbegotten." Naturally, we turn to the greatest book in the world to guide us in telling you what I feel about the shaping of the unbegotten, and that book is the Bible. The entire Bible is the word of God. No matter how far it may exceed the limits of our logic —there is much in it that doesn't make sense—-but don't tamper with it. Leave it just as it is and time will prove that it is true.

Here, the first decision, the first creative act, we find in the very first chapter of Genesis: "And God said, 'Let us make man in our image, after our likeness'…so God created man in his own image, in the image of God he created him" (Gen.1:26,27). Now, when you read it carefully what are the words "let us"? Let us, well, they could stand simply for the plural of majesty or God first consults with divine beings other than himself. You can take it as you want. But if I search the scriptures I must come to certain conclusions. He asked, "What's the greatest commandment in the world?" and the answer to that question was this, "Hear, O Israel, the Lord our God is one Lord" (Deut.6:4). The word translated "the Lord" by definition means "I AM." It is Yod He Vau He. The word translated "our God" is the word Elohim; it's a plural word, "gods." Then it ends on the note "I AM", again. But there's a little word in there "one Achad," one Lord. This is a compound unity, one made up of others. So we can put it into this statement, "Hear, O Israel, the I AM, our I AMs, is one I AM." So here is by this decision that man is to be made into the image of God. Well, who made it and who started the entire process? We say God.

Now let me share with you a vision of mine of just a week ago, a week ago today. I came out of it about 5 A.M. Here, I was taken in Spirit to read one passage, or one of God's eternal pages, in his divine history. For history is simply the unfolding of God's purpose, a movement of events from his Promise towards its fulfillment. So I was taken in Spirit and here I came upon a scene, a man about 6'5", a tall, majestic creature. He personified courage, and this courage was based upon his faith in God, his absolute trust in God's ability to execute his Promise. Here was this giant of a man, I would say, 6'5" looking off into space at an enormous distance. It was not only space, as I looked at his eyes, he as looking into time. Looking far, far away in time to that moment in time when the Promise would be fulfilled, as could be said when it was fulfilled, "Your father Abraham rejoiced that he was to see my day; he saw it and was glad" (Jn.8:56). He was standing under an oak tree. The oak tree wasn't very tall, maybe the height of this room, and it almost was bare of leaves, just a few leaves, so you could actually see the entire structure of the tree, all of the branches. They were twisted and curled, like the human brain. If I could have drawn a line around this tree, it would have been the perfect expression of the human brain with all of its convolutions. And in the tree a serpent with a human face; and I knew that that serpent was articulate, but it didn't speak. But there it was, alive, the personification of wisdom and power. It seemed infinitely wise, and it seemed omnipotent in its power, as I stood there looking at the man who simply looked off into time, and this tree, knotted and twisted like the human brain, and then coiled in the tree, a serpent with a human face… then the vision began to fade. As it faded, a book came before my eyes. It's the Bible, opened at the 17th chapter of the Book of Genesis, and I began to read it, all in my vision. I read the first verse and then it faded.

So I got out of my bed, went into my living room, and got the Bible and completed the chapter. The chapter begins this way, "When Abram was ninety-nine years old the Lord appeared unto Abram and said to him, 'I am God Almighty; walk before me and be blameless'" (Gen.17:1). In this chapter he makes a covenant with Abram. He first changes his name, and the change of name must be consummated and sealed by the act of circumcision. Every male on that day, including his son

Ishmael, at the age of thirteen must be circumcised. And Abraham, at ninety-nine, he had to be circumcised. Then he makes you a promise that this son Ishmael will not inherit your kingdom; but I will give you a son and you will call his name Isaac, and he shall be your heir. We are told he fell on the ground and laughed because it seemed to him ridiculous…or maybe he rejoiced at the good news. You can interpret as you will. I would say, he rejoiced at the good news. But it is said in the book, he prostrated himself and laughed, and said, "I, a hundred years old?" For the Promise was made, It would not be given you today; but next year I'll return in the spring, and your son will be born. It seemed summer to me when I saw the scene…it seemed summer. And so, it would be spring if you took it in the way that you and I measure time and pregnancy.

So I began to dwell upon this. I wondered, Why the serpent? So you search the scriptures again, and here, man begins his journey after being beguiled by a serpent. "The serpent beguiled me," said she, "and I ate of it." Then comes the banishment into a world that is a strange world. Well, who is the serpent? If I told you the serpent in the ancient world was called Jesus Christ, would you be shocked? The serpent is Jesus Christ. And yet, you are told, "He's our savior." Well, he who banished me also redeems me?—yes. Now listen to these words in the Book of Romans, the 11th chapter, the 32nd verse, "For God has consigned all men to disobedience that he may have mercy on all." It was God and only God who consigned men to disobedience. So the first fundamental sin recorded in scripture is the disobedience of man. And so, the disobedience was ordered by God that God could have mercy on all. If I were pure, never could I taste of the sweets of the forgiveness of sin. How could I? There would be no need for the forgiveness of sin. I would never know the sweetness of it, to forgive sin. If I were holy, could I ever behold the tears of him who loved me and still loves me, in the midst of his anger, as he puts me through the fire? For that is my destiny: to go through the fires of affliction that I may come out as his image, come out as God. So God actually becomes man that man may become God. That's not poetry, that's fact. And when Spirit possesses a man, he clothes himself with that man, puts him on as you would put on an outer garment. So God is wearing every garment in this room; every child born of woman is a garment, an outward garment that God is wearing. The day will come when he completes his work in man, and he unveils, takes it off and that man is God. That's the purpose. So God becomes as I am with all my limitations that I may become as he is without limitations.

Now, in the scriptures I read it there is not a slightest reference in the works of Paul speaking of the prenatal existence of Christ as a man. These are his words: "Jesus Christ, who, though in the form of God…emptied himself, taking the form of a slave, being born in the likeness of men. And being found in human form became obedient unto death, even death upon a cross" (Philip.2:6). His form was that of God, and he exchanged it for that of a slave; and so he is the slave, playing all these parts. When he completes it and we awake, we are he: "Christ in man is the hope of glory" (Col.1:27). Were he not in man he could not emerge from man. So Christ in man is putting us through all the paces, and he's doing all the suffering. For when he comes out, I am he. Therefore, "If any man should ever say to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it" (Mark 13:21). Do not believe it for the very simple reason, although it may not now appear to you what you shall be, know this much when he appears you will be like him (l John3:2). Therefore, if he does not look like you now, don't look at any man and think of that man "There is Christ." For when you see Christ, he's going to be just like you. He became you, and transformed you into his likeness by taking upon himself your likeness.

He puts himself through the paces, and when he has completed the work, and he unveils it, you are he. "For he who began a good work in you will bring it to completion at the day of Jesus Christ" (Philip.1:6). That day is called "the day of the Lord." It was shown me so clearly, when man comes into what is known as the eighth, the day of the Lord, he has entered into the kingdom of God. It's called by a strange name, which I've never used before, but I came across it recently "the ogdoad." I wondered, what is the ogdoad? Looking it up, it's simply the eighth number. That's all that it is called, the 8th number. He comes into the 8th, which is a new first day. At the end of the 7th day, then he rose on the first day after the Sabbath, which is a new first day or the 8th day. That's not

explained but it's implied. When one comes into the 8th number, in Hebrew it is a Cheth, and its symbolical value is "an enclosure, a protection, a completely protected area," called "the kingdom of God." An entirely new generation, an entirely new creation, and therefore a new body to function in a new world; and that's the body that he's working on and weaving in us, an immortal body.

Now, why the serpent? Why of all of the things of the world that should be the symbol of God, I do not know. I only tell you my vision; I saw it. Christ is defined in the scripture as "the wisdom and the power of God"; in the very first chapter of Paul's letters to the Corinthians, "Christ, the wisdom and the power of God" (1Cor.1:24). And looking at that face, all that you could think of was infinite wisdom and infinite power. At the moment you wonder, "Why a serpent, a human face?" And yet, not a thought crossed your mind but wisdom and power woven into that face. The eyes of the man, no. I did not catch his eye. I simply stood and looked…but his eye was away into the distance, both in time and in space. I knew then he was looking at the fulfillment of the Promise, and the words came back from the 8th chapter of the Book of John, "Abraham rejoiced that he was to see my day; he saw it and was glad" (verse 56). "You, not yet fifty and you know Abraham? Abraham saw you?" Yes, said he. "Before Abraham was, I AM." But how could he tell anyone in this world? That creature that symbolized him, who was the very cause of the so-called fall of man, it wasn't man's fall, God deliberately fell. You go back and you search it all over again, and the word translated God, Yod He Vau He, the verb is He Vau He, its original meaning was "to fall or to cause to fall; to blow or to cause the wind to blow." And the word "wind" and "spirit" are one in both Hebrew and in Greek. He caused it all; therefore in the very last he can forgive all.

So he actually clothes himself with every being born of woman. So don't look for him elsewhere, you aren't going to find him. He is closer than your breathing, closer than your hands and feet; he is your own wonderful human Imagination. That's God. Just as he clothed himself with you, you are called upon now to exercise that same power and clothe yourself with your noble concepts in this world. Everything that is lovely, everything that is of good report, clothe yourself with it and actually put it on like an outward garment. You can stand here now or sit here now and imagine that you are elsewhere; and clothe yourself with the reality of that elsewhere-ness. You can clothe yourself with the reality of success, of health, of anything in this world. You do the same thing that God did for you: He clothed himself with you. Put the human being upon himself like an outward garment and walks saying "I am." For that's his name. He has no other name: This is my name forever…the name by which all generations must know me. So as you are seated here you're saying "I am." But you don't stop there, you say "I am John, I am Mary" and so you come down and condition it when you know what John means to you in the world, and you let it remain there. You limit yourself by the evidence of your senses and what reason dictates, and there you remain.

But, the limitless is in you, and he asks you to exercise it. Exercise it by assuming that you are now the man that you want to be, remain faithful to that assumption, and live in it. It will come to pass; for the whole movement of events brings this promise, which is now God's promise to you, to fulfillment. You have a desire? That's God speaking to man. Clothe yourself with it, just as though it were true. And this is the shaping of the unbegotten. When the curtain goes up and you're exposed as he, you who began in time have no beginning, for God so completely became you. He has no parents, he has no origin; he's the origin of all. He has no ending of days; he's the beginning and end of all. And so, you will know how can this thing happen—I who began in time at the completion of God's work upon me, when he gives himself to me, that I did not begin in time. I am before and I am after. I am not something that began when he completes his work. And it's God's purpose to give himself to me as though there were no others in the world, just God and I, and the same to each person in the world.

So when he completes that purpose, we have no beginning…and that's called Melchizedek in scripture: without father, without mother, without beginning, without end of days. All enter into that same order of being: no beginning, no end. What a strange mystery! That here we are created in our image, and yet when the image is completed, image of the invisible God, that seal that was created and therefore began in time, doesn't. It is God—one with the gods who made the decision to

transform man into their image…and so becomes more and more, like the sands of the sea, said he, like the stars of the heaven. You cannot number that which is being created, and yet, though created, it is one with the creator, therefore, not created. It's God begetting himself, his actual self, individualizing himself as you, individualizing himself as every being in the world. When you see him one day, you see yourself. But you will see yourself with such beauty of features and such majesty of features and such strength of character that you would never dream in eternity that you could ever be that. And yet, that is exactly what you are moving toward. When one day he awakes, this whole thing will be as a dream to him, the God awake. But it took this entire dream to produce his purpose which was to give himself to you.

So when we see Isaac in the 17th chapter (verse 18), hereafter, do not see Isaac or think of him as the result of generation. See Isaac as the begetting of the unbegotten, the shaping of the unbegotten…that's Isaac. He's just as you are told, they said, he laughs or he will laugh, and he does when you see him one day and he'll be the symbol of your awakening. He will laugh, just as you are told: He beheld my day; he saw it and he was glad. He rejoiced that he would see it, and he saw it, and he was glad. The laughter is confirmed; he does laugh. So every little sign in that story is true, and day after day, men and women all over the universe are coming as witnesses to the truth of God's word. So the call has gone out since the first born took place and the call is "Call the next witness." Go and call him. He will come, when prepared, with his witness, because he must come to witness to the truth of God's word. And he's called, and God's word is true. So we have two witnesses, one is the external witness of scripture, and the second is the internal witness of the Spirit. So, bring me the witnesses, for if two different witnesses agree in principle it's conclusive. So bring the witnesses…and everyone will one day be a witness to the truth of God's word. For these things are eternal. They did not die and leave the world forever. They did not die; they live forever in an internal imaginative world. For that creature that I saw, that majestic man, is part of the story of the 17th chapter of the Book of Genesis. It was that that was starting a journey. When you read it carefully, he goes on a long, long journey into a land where he'll be mistreated and abused, but when he comes out his possessions are great. And so that's you. But that's the symbol of the journey. And you start with that courage, a courage based upon your faith in God, for there's no courage comparable to that which comes as a result of one's faith in God. So, if I heard this very moment the voice of God, and it said to me the most impossible thing in the world, I would not allow reason to tamper with the word of God. I would know that he who promised is capable of executing that which he promised. And so, that courage comes only from faith in God.

When you hear it one day, you never question it. You never question the voice, and though reason denies it, your senses deny it you are supported by what you heard. Memory hasn't faltered, you know what you heard, and having heard it you do nothing, just as in my case I was told, "Do nothing." I heard the voice speak in the very depths of my soul, "That which I have done I have done. Do nothing"…and then a wonderful picture before my eyes, where he had revised a decision of a superior of mine. God revised it and then told me to do nothing. So I did nothing, and nine days later that revision was an objective fact. My superior called me in, unasked by me, and then once more corrected his decision by completely revising it…just as I was told in the depth of my soul, "Do nothing." So that superior had no choice in the matter. He thought he had a change of heart, a change of attitude. He did have a change of attitude, but it was induced by God. God is playing all the parts in the world.

So when you know what you want this night, just assume that you have it, and put it on just as God put this garment on. Assume that you have it. Because all things by a law divine in one another's being mingle, all of us. Therefore, if I put it on I will influence every being in the world who can be of assistance in bringing to pass that which I have assumed. If you can be used, you'll be used, without your knowledge, without your consent. If it takes 10,000 to aid the birth of what I'm assuming, 10,000 will be used, for we are all one. And God has plotted it and planned it so that you will know, in the end, we are one. So, "Hear, O Israel, the Lord our God is one Lord" and that one Lord is simply a compound unity, the gods. Therefore, all will play their part in concert to produce

what was the decision in the beginning: “Let us make man in our image.”

And while man is being made in the image of God, man has been given the freedom to make mistakes; for he was invited in the beginning to disobey and yet forgiven for his disobedience. For he was actually invited to disobey, and made to disobey by God, who assumed the picture of a human face and that which could only be the human spine. So you look up the word tree in the biblical concordance and what do you see, “the spine, the back-bone, the carpenter, the gallows.” Therefore, who is on the gallows? You’re told in the 3rd chapter of Galatians it is Christ Jesus. He is cursed for man’s sake. We are told the serpent was cursed. Well, read the 3rd chapter of Galatians, “Cursed be every one who hangs upon a tree.” And Christ became the cursed for man, hanging upon the tree. What tree?—this tree. So all of the wise men of the world, “All of the gods of the earth and the sea sought through nature to find this tree, but their search was all in vain, there grows one in the human brain.” That’s where the tree is. That’s the tree of life.

And so, the very trunk of that tree, which would be the serpent that you saw, would be the human spine, that spinal cord. One day you’ll know it. And yet human…when you see the face it’s human. But what is the nature of that body? You can only hint at it. I’ll tell you that it is love. Love is the human form divine. Human face…but how would you describe a body made only of love, complete love? The fullness of love is the body, the human body divine, but you can’t describe it. How would I describe the beauty of it? How would I describe the color? You can’t describe it. But I’ll tell you, love is the human form divine. And that’s what is being formed in man, so he’ll be clothed in it and that will be his immortal body, his eternal body in an eternal world. That’s when the work is completed and that which has no beginning shapes itself, and you are that which he shapes, and you are immortal. And you and I are one.

Doesn’t seem to make sense, for I respond to one name and you respond to another, and without loss of identity we are still one. The gods are individualized and yet one God. There’s only one Jehovah, one Savior, and yet unnumbered gods, and altogether form one Jehovah. The proof that they are one: they all have the same son. Not many little sons running around, one son, and that son is God’s only begotten Son. Everyone will look right into the eyes of God’s only begotten Son and know without any uncertainty he’s my son. Therefore, then and only then do you really know who you are. It takes the Son to reveal the Father: “No one knows who the Son is except the Father, and no one knows who the Father is except the Son and any one to whom the Son chooses to reveal him” (Mat.11:27). So when that choice is made and the day of the Lord is upon you, the Son appears and calls you Father. Then you know who you are. You never knew it until then.

But you also know, at that very moment, everyone will be called Father by this same Son, this eternal youth. Then you know beyond all doubt there were never two of us, just a fragmented being, individualizing himself as unnumbered children, each like himself. For the Father and the Son are one. And so, if I emptied myself, the being who emptied himself to become me was in the form of God, then he’ll reclaim it. He became me by emptying himself of the form of God and took upon himself the slave form, and was born in the likeness of man. Being born in the likeness of man, then he became obedient unto death, even death upon the cross of man (Phil.2:7). This is that tree spoken of in scripture…the only tree. This is the tree on which he’s nailed.

When the drama is over there will be a rejoicing beyond the wildest dream of all of us here who go through the bath of pain. For, we are taken through these furnaces of affliction and you wonder “Why? What have I done?” There’s no one to tell you what you did. People speculate and they try to bring in all kinds of extraneous things and tell you that you must have been horrible in a last incarnation or something, that you did this, that, you did the other. Then they read your stars for you, then they read the teacup leaves for you, then they do numbers, all of these, trying to convince you that you did something of which you are totally unaware…can’t remember a thing that I have done. And yet, you haven’t done a thing, God did it. Read the 9th chapter of John: “Master, who sinned, this man or his parents that he was born blind?” “Neither this man, nor his parents, but that the works of God be made manifest” (verse 2). No past incarnation is the result that resulted now in

this act.

God is an infinite, merciful being. God is not a God of retribution; he forgives everything in the world. He's a God of love. Even though we form a garment that he wore and it was blind. Because the being wearing it will one day appear, and that being that seemingly now is going through hell with his blind state will be just like the wearer of that garment, and he won't be blind. I saw it. I saw it so clearly. For those who had no arms, no eyes, all members missing, and then as I walked by, out of some invisible storehouse every missing member came and fitted itself perfectly into what was empty sockets, or empty arm sockets, and they were made perfect. You could not improve upon them, everyone was perfect. So that in the end all are made perfect; for you are told, As your Father is perfect, be ye perfect. For he's actually begetting himself and he's perfect and he's holy. So everyone will be holy, everyone perfect.

But while it's taking place, it seems so difficult to believe in a God of love. I promise you that you will stand in his presence one day, and you can't think of anything but love. No other attribute in the world…you don't entertain the thought of might, of wisdom, of any other attribute, just love. You look right into his eyes and here is infinite love. You'll be embraced and be incorporated into his body, forever part of the one body that is God. And so, even though you are in the world and seemingly fragmented, you are still there in the body of God. For there's no place where one can go that he is not. After you are incorporated into the body of God, I can say truly, I am here in this room talking to you but I am still there. I have never left him since the incorporation. There's been no divorce, no separation, and so, you can be sent and still be one with the being who sent you.

That is a peculiar, strange statement to make but it's true. You are sent, and yet you haven't left the being who incorporated you into his body. So you are one with the one who sent you, so you can truly say, "He who sees me sees him who sent me." If you want to see the one who sent me, alright, look at me, he's the one who sent me. So when I saw him, he looked just like me. And so you'll say the same thing. I'll look at you, and if I'm curious who sent you, you can say, if you see me, you see the one who sent me. Only, when I see the one who really sent you, I will see you raised to the nth degree of perfection, the nth degree of all that is majestic in this world; that you could not improve upon it when I see the being who really sent you, but just like you. So there will be no loss of identity, and yet there will be a tremendous, how would you put it, increase. Because I inherit not only the kingdom, I inherit God. That is his purpose, that I inherit him. So without loss of identity I become something greater, one with the being who incorporated me, and I am he.

Now, if you are here for the first time tonight, I'm not apologizing, but this is more mystical than most people like to hear. Thursday night it's on a different level. It is on what we'll call the practical level. I'll show you a being who is far, far great than John. "John, the greatest born of woman, of all those born of woman, no one was greater than John; yet I say unto you, the least in the kingdom is greater than John" (Mat.11:11). And I'll show you that "least" in the kingdom. He's right where you are, but you don't know it…or maybe you do. But if you do know it and don't feed him, then I would say you don't know it. And so you must feed him by exercising him, and then you know it.

A friend of mine in San Francisco this past fall took the series of lectures; then he got married, and thought he would go off to Mexico City. He wrote me this past week. I got the letter I think it was on Saturday morning. He said, "I took your tapes with me, but then I didn't have a machine to play them. All over the City of Mexico I looked and couldn't find a machine. One who had one wanted an outrageous price for it, but was reluctant even then to sell it." Then he told me what he did, how he came into a border state to find one and looked all over for three or four days and couldn't find one. So he despaired and thought, "Well now, why did I make this 1,600 mile trip?" Then he said to himself, "Here, I'm not even applying the law. I haven't done a thing about finding a machine in my Imagination. I've gone looking through the eyes of man; I've done nothing about really getting it." He said, "I sat down and took that machine in my mental hand, at the border going into Mexico, where no one would question my right to have it. Everything in Mexico is actually taxed a hundred per cent. You paid a hundred dollars for it they'll tax you a hundred dollars for it, no matter what

you bring in. If you receive a gift from this country, when you go to receive it at the post office, they value it at a hundred per cent tax on it. And so, here I had my machine in my Imagination, going through the Customs without any difficulty and no tax on it.

"I was just about to depart, and I went downstairs. I went into a little jewelry store, and I said, "I don't suppose you would know of anyone in this city who would have"—and he mentioned the machine he wanted—"to play my tapes?" He said, "Isn't it strange, I have one here. I don't sell them, but a customer of mine left one here in the event I knew of someone who would be of interest." "Let me see it." It was exactly what he wanted to play the same speed. So with that, he asked the man what he wanted. He said, I'll bring him over. The man wanted $200 for it. "Well, he said, it's worth the $200, but I only have fifty on me, and my money is in Mexico, and there's not one person in this city of Nogales who knows of me. They don't know me, so I can't prove that I am the person that I tell you that I am. Will you take my fifty dollars and give me the machine and I'll send you the money?" The man shook on it and said yes. He said, "I went through Customs as though I didn't have it. I didn't hide it from the man; the Customs official did not question my right to have it. I told him the truth, I have tapes to be played, and I must have this machine. Not one penny tax on it. So I went back with my machine.

"Now," he said, "having done that, this is what happened to me. I've proved the law, now that I've proved the law I'll try it again. I had a little boat and I went to this little island. My wife and I went ashore, and we left the boat I thought safely anchored. There was no wind when I went ashore and suddenly we looked up and the boat is a quarter mile out to sea, and an enormous wind. So I started after the boat. I didn't think I could make it and I was getting more and more tired and the boat was going faster away with the wind. The tide is against me. So suddenly, where the wave came from I don't know, the wave lifted me up, an enormous wave. At the crest of the wave I could see a boat with three men in it. It was a little motor boat. I screamed and waved my hands on top of this wave, and they looked because the wind was going in their direction and they could hear me. They came towards me, took me aboard, went and got my boat for me, and brought me back to the shore.

"But, he said, before I jumped into that ocean, Neville, in my Imagination I took the little boat and anchored it on that beach again. I did the whole thing in my Imagination before I plunged into that water. I could never have made it physically, because I was getting more and more tired, and the boat was going faster away. On the heels of these two experiences, this is what I had, a dream, I dreamt this. I dreamt that I was in San Francisco in the sheriff's office and he tells me that I am named sheriff of the City of San Francisco. I told him I didn't want to be a sheriff, but he said, 'You are the sheriff.' So, he said, I didn't want to be the sheriff, so I woke and wrote down the dream. I went back to bed and I re-dreamed it; but this time a little change, I am the sheriff. I am wearing the uniform, I have my badge, and I am the sheriff, and there's a gun. I don't use a gun—wouldn't have one in my house—but there is the gun, part of my equipment. I have on my uniform; it's the sheriff of San Francisco. So I woke and wrote that down. Well, you told us the story of Joseph, and Joseph said to Pharaoh, the doubling of a dream means that God has fixed the thing and it will shortly come to pass. A double dream means a thing is…that no one can alter it."

So he had the double dream. Well, it's a symbolical dream. He has already proven the law. For the first time in his life he had to prove this law before he could be an operator of the law, a protector of the law. So he dreams that he now represents the law. His confidence is built now on faith in God. Before, it was faith in his position as a businessman, faith in the pigment of his skin (he's an Irishman), all these things. That was his faith. Now, these are not his faith any more. His faith is in God. He has proven God's law. So he has a dream where God speaks to him through the medium of dream, and in the dream he is wearing the uniform of law. So now you live by law, from now on.

So I ask every one to try it. What is the nature of the dream to prove to you that you accepted God's law, I don't know. He doesn't have to repeat himself. He can give you a dream this night if you really live by law that would convince you beyond all doubt when you wake tomorrow morning that you've accepted God's law. What better dream than this to prove to this man he really now has

accepted God's law? He's not going to try to get things the hard way; he's going to get things by God's way which is by God's law. So, all these things happen to us as we really pitch in and make his law our law.

Now we'll go into the Silence, and try to clothe ourselves in a noble concept of self, whatever it is. Don't limit it to what reason allows, just simply sit quietly and clothe yourself with it like an outward garment, and feel the reality of the thing that you are imagining. Now let us go.

THE SIGNS OF THE END

20 October 1967

Tonight's subject is: "The Signs of the End." We are told that as he sat on the Mount of Olives, the Disciples came to him privately saying, "What will be the sign of your coming and of the close of the age?"

This is a long chapter. You read it in the 24th Chapter of the Book of Matthew. I think most of us are familiar with it. It's in the 24th Chapter of Matthew and the 13th of Mark; but here are the highlights: He said, "Many will come in my name saying 'I am Christ.' There will be wars and rumors of wars. There will be famines. There will be earthquakes in various lands. They will come saying, 'Here is the Christ' or 'There he is.' I tell you, Believe them not. This is not the end. These are the sufferings, the tribulations, the sorrows that must precede the coming of the Son of Man."

The word translated for us, in the King James version, as "sorrows," -- and then "tribulations" and "sufferings" in the Revised Standard Version, -- means literally, "childbirth pains" -- the pangs of the birth of the Messiah. All these things must happen. In spite of all the organizations in the world trying to organize peace on earth, there are wars forever and forever. The conflicts in man produce conflicts in society.

Go home. Is there harmony in the house? Well, that added to another house, added to another house; multiply the conflicts in the individual's life; and you find the wars all over the world. There are "wars and rumors of wars," and there is never peace here on earth! Don't look for it. You'll never organize it. These are the birth-pains of the coming of the Son of Man.

But now, he gives them a sign. What is the sign? That's what they ask for. He said, "As the lightning comes out of the east and shines as far as the west, so shall be the coming of the Son of Man."

There will be no doubts in the minds of the man, or the men, in whom He has come. Just as a flash of lightning lights up the entire horizon, from one side to the other and exposes the entire landscape in one flash -- in an instant; so this comes just just like that. You don't expect it. It comes suddenly and lights up the entire landscape, and then you know who the Son of Man is. That's how He comes.

Now, the words translated "as he sat on the Mount of Olives," -- well, the Mount of Olives we find in the Old Testament. We find it in Numbers; we find it all over the Old Testament. But there is a prophecy in Zechariah, in the 14th Chapter that before the coming of the Lord, the Mount of Olives will be split in two from east to west, and a large valley -- a deep valley will divide it; and then one half will move northward, and the other half will move southward. [See Zechariah 14:4.] This must happen before the coming of the Son of Man.

Now, there is no such thing as any Mount of Olives, no matter where you look in the world. Oh, they will call a mount in the Near East the Mount of Olives; they will call some other place. The whole

drama takes place right here in us individually. You are unique, and every one contains the entire Bible right here. As he said, "He who rejects me has a judge. My word that I have spoken will be his judge on the last day." [John 12:48]

I tell you, the Book is contained in you; and you are here for one purpose: to fulfill Scripture. You are not here for any other purpose. You may be led to believe you are here to make a fortune, to become famous, to become great, to become some intellectual giant. You are here for one purpose: to fulfill Scripture. For when you fulfill Scripture, the Wisdom of God is yours, the Power of God is yours; everything that is God is yours, for it is God fulfilling His Word! You are His Word! The Word is called "Christ."

Now listen to these words carefully, as we come back eventually to the splitting of the great Mount of Olives. It must come first. It comes before the appearance of the Son of Man. It's such a shock to the man in whom it happens. It just comes suddenly, just like the flash of lightning.

"That is the Being? I am He?"

But it comes that way!

But now, let us show you for a moment who the Christ really is in Scripture. Christ is defined in Scripture as "the power of God and the wisdom of God." The power of man is in his "seed." That's his image. Therefore, Christ is the image of the Invisible God. He reflects the glory of God, and bears the very stamp of His image. The image of a man is in his seed.

Now we turn to the 3d Chapter, the 16th Verse, of Galatians:

"And the promises were made unto Abraham and his seed. It does not say 'seeds,' referring to many; but 'to his seed,' referring to one, which is Christ."

I am quoting Scripture. I am not elaborating; I am actually quoting the 16th Verse of the 3d Chapter of Galatians. The promise of God to His friend called Abraham, -- the father of the multitudes, -- "his offspring would exceed the stars of heaven and the sands of the sea" [Genesis 22:17]; but it's not to the physical descendants; it is to a seed, -- his only son. Not to the physical descendants, but to one to which He will give His promise. And He gave the promise of Himself to that one, and it said, "which is Christ." That is the actual quote in the 3d Chapter, the 16th Verse, of Galatians.

Now, we are told, "Christ in you is the hope of glory." So, Christ -- that same Christ, for there's only one -- is in you, the Seed of God, which is the image of God, which eventually will reflect the glory of God. It is the power and the wisdom of God. It is in man! It has to be brought forth. It must reach the point where it can expand and burst. It actually bursts.

To grow, one must outgrow; and it grows, and finally it bursts, and then the most amazing thing comes out. You don't realize until it happens that you are the one spoken of in Scripture as "Jesus Christ." You are the Son of Man!

Now, what is the splitting of the great mountain? It must first split right down from east to west and leave a large valley, and part, one moving northward, one moving southward. When you read that, you wonder, "Well, when is this mountain that they call "the Mount of Olives" going to split?" It is splitting all the time, because the whole thing is here. It happens just as told you in Scripture:

"As the lightning comes out of the east and shines as far as the west, so will it be with the coming of the Son of Man."

Just like that -- but, may I tell you? one moment <u>after</u> the Resurrection, for the whole thing is based upon the Resurrection. The solution, and the only solution, of "death" is Resurrection. There is no other solution.

Man first is raised from the "dead." He doesn't know he's dead. He hasn't the slightest concept that he is dead. He struggles to keep what he calls "alive." He insures himself; burdens himself with all insurances just to keep alive. He takes all the things in the world just to keep going. He calls this being "alive." But he doesn' know he's <u>dead</u>. He is actually dead, and it is for a purpose.

God actually "died" when He dropped Himself in me! He dropped Himself in me as his "seed," and His "seed" is Christ Jesus. And He has to "die" to be made alive. A seed must fall into the earth. Man is called the "red earth." "Adam" means "red earth." So, he falls into the earth and "dies" in order to be made alive.

"Unless the seed falls into the ground and dies, it remains alone but if it dies, it brings forth much." [John 12:24]

And so, it comes in and drops into the mind of man. It's the Word of God. The story is all about <u>you</u> individually -- not collectively.

Now, on this day when the mountain is split, may I tell you from my own personal experience, -- I never read it in a book; it is foreshadowed in Scripture, but it is not explained. All the things that I have told you in the last chapter of my last book* I have experience I have not read them in books. They are all in the Bible, but they are only foreshadowed. They are adumbrated. In other words, they are so presented -- symbolically and in a figurative manner -- that it leaves much to man's mind about what is happening. In other words, it is not a conclusive thing. It dpesn't etch it; it simply foreshadows the event, and when it happens you wonder, "Well, this is what it meant?" You stand startled. But, one night, <u>after</u> you are resurrected, you will find yourself suddenly -- you go to bed, and it's a normal night, the day was normal; and suddenly you are split by a bolt of lightning "from east to west" -- from the top of your skull to the base of your spine, and the body parts just like this [indicating].

The two sides actually move this way -- come apart; and at the base of your spine is the golden, liquid light that is alive; and as you look at it -- without any one prompting you -- you know, "It is I." You are actually looking at your Self, and yet it's golden,

*"Resurrection," published in 1967.

liquid light. It's the blood of God! The living blood of Bod -- and you are that blood! And you fuse with it; and then, like a serpent, you move up the severed body and tie it together once more, right into your skull. That's how the Son of Man comes. He started that way and he ends as a fiery serpent -- the wisest of all God's creatures. It was It that fell. It is It that moves up, this time with light in Himself, -- not a living body, but a life-giving Spirit. And you move up and reverberate the entire heaven, which is your skull! The whole thing is unfolding right within man.

So, when they speak of the "signs of the end," don't look outside of yourself for any sign. There will be wars, rumors of wars, earthquakes, famine -- every conceivable horror in the world, but that is not it. When it comes, it comes suddenly, just like the flash of lightning, and man experiences all the things that are said of Jesus Christ.

Make no claim that you are Christ, for the simple reason no one in eternity will ever believe it, any more than they believed it when it was first said. It is said, his brothers did not believe in him. His own people rejected him. And so he said, "He who rejects me has a judge; and the words I have spoken will be his judge on the last day," -- because he is going to experience the same thing that I have told him. When it is explained to him by Revelation Who-He-Is, he will know I did not lie, because we are all members of a body that share in the one grand experience -- all of us! We are all the one Christ! There are not a billion of little "christs" running around. The same seed -- only one seed. Listen to it carefully:

"The promise was made unto Abraham and to his sees. It does not say 'seeds,' referring to many, but referring to one; and to your see which is Christ."

And so, in every one is buried Christ! I am the tomb -- you are the tomb -- in which Christ is buried. And "Christ is the power of God and the wisdom of God." It's a deliberate plan -- not some afterthought.

He said, "He made clear to me the mystery of His will according to His purpose, which He set forth in Christ as a plan for the fullness of time to unite all things in Him, both in heaven and on earth."

So, here is a plan. Well, the plan is contained in that seed which is contained in man. It's a plan. At a certain "fullness of time" the seed -- like all seeds -- bursts; and the first bursting of it is the Resurrection. The seed bursts. It's his skull. That is where it is buried; and then the man finds he himself has been buried there. He doesn't realize it until then. He didn't even think of it.

When I was told the story by my mother, -- she was the first one to tell me the story of Christ; then in Sunday School they repeated what Mother told me, only they elaborated it. I went to school, and they did the same thing there. Then I read the Bible myself when I could read -- the same story. It never occurred to me that it referred in any way -- even in the most remote way -- to me. I thought it was all related to a being who lived two thousand years ago. I hadn't the slightest idea that the whole drama was all about me. As I now know, it's all about you -- about every child born of woman.

Every one is that story, but it's not told that way. It is told in a way that we have made an idol of something, and we have forgotten the meat of the story. The instrument that conveys the instruction -- we are worshiping the instrument rather than the instruction. The first gross sense we have accepted as the fact for what the ultimate sense intended.

So, it's a story. It is an epic. That is what Christianity is, and it's based upon Resurrection. If there is no resurrection, there is no Christianity. So, it <u>begins</u> with that. And you are told, "At the last trumpet, He awakens the dead." Well, the word "trumpet" means "reverberation." That's true. You go to sleep and suddenly there is a reverberation in your head. You have never felt anything like it before; it's unlike anything you've ever known before.

Oh, I have held things -- magnets -- in my hand and my whole body goes this way. I have touched something inadvertently, and all of a sudden I am shocked; but that's not what I am talking about. This is something entirely different. It's a vibration centered in your skull, and suddenly you begin to vibrate, and you can't stop it. You don't know how it started, but you can't stop it. Then as you <u>can</u> stop it, you begin to awake. And you wake in a way you've never been awake before, and you find yourself sealed in your own skull; and out of your skull you come, just as a child out of the womb of a woman. And you are "born from above."

You are not yet clothed, but no one can see you with the mortal eye. You are invisible to the mortal eye; they can't see you, but <u>you</u> can see everything they are thinking about. Their thoughts are as objective to you as you are to me now. Every thought, whether they express it in words or just simply think it, -- it's all "heard" by you. You "hear" it. And everything round about you <u>is</u> so vividly clear, and you've never had such clarity before. And there you are, -- "born from above."

Then comes the great revelation, which I would consider it the greatest, when ypu discover yourself as the Father -- when God's only begotten Son calls you "Father." And you look right into his eyes; and then, and only then, do you really know Who-You-Are. Yet, the Son of Man hasn't come! He doesn't come until the <u>next</u> experience; and when the next one comes, then you move up like lightning into your skull

Following that comes, now, the sign given in Scripture, and "the one on whom you see the dove descend," -- that is He. And so, I was told by the Most High God, the one on whom I saw the Holy Spirit descend, "That is He. Anoint Him." And so I saw the Holy Spirit descend in bodily form as a dove; and it rested upon me, and there it remained. As you are told, it must remain; it mustn't fly away. It remains, and the vision breaks while the dove is still upon you, smothering you with kisses. That is when the "seal" is placed uppn you. And the drama is over.

You only linger in the world for a few short years to tell it to the few who will hear it. What does it matter how few hear it? You will never have a billion to hear it. How many heard it when it first happened? We didn't have TV then or radio, or books printed. It was all hand written in script. How few heard it at first, and yet it has spread all over the world!

So, it doesn't matter if tonight this small number hear me. This is a larger number than those who heard it the first time. And some one will tell it in the same wonderful form, but they don't have to change our wonderful script. It is there for Eternity in the Bible But you could tell it in detail, how it really happened, and not simply foreshadow it, for the Scripture only foreshadows it and prefigures; but it doesn't give the detail as to actually how it happens. Now you have heard how it happens.

And so, no larger number than this heard it, and it will go on forever, for the Word cannot return unto God void, but it must accomplish that which He purposes, and accomplish that for which it was sent, -- it must. It cannot be void, for the Word is in man as the "seed" of God, which is Jesus Christ.

So, the signs of the end have nothing to do with anything on the outside. If tomorrow you read a headline that Russia has moved on Europe, that's not the end; that's part of the sufferings of the birth of Christ. If tomorrow you hear of some set-back in Vietnam, that hasn't a thing to do with any "end." These things go on and on. You may tomorrow hear of the most violent quake and get horrible stories of friends of yours who made their exit, as a result. That is not the end. They don't "die"; they are restored to life instantly, but they have not been resurrected.

Man must be clothed, after his resurrection, in his Immortal Body. That is his body, -- it's already waiting for him. It's not something that you manufacture out of this [indicating the physical body]. It's not the result of a natural development out of the physical body. It's already part of the plan of God; and so, you have your garment. I have my garment, and I will know you by your garment.

Now, there will be false prophets in the world who will appropriate that garment -- not appropriate it, but will tell you. So, you are warned in Scripture to test every spirit, whether it be of God, for you are told in the 11th Chapter of Second Corinthians that Satan will claim he is the Angel of Light. You are told in the 8th Chapter of John that he is "a liar and the father of lies"; and he will come through sensitive souls and distort them, try to disillusion them, try to get them to falter along the way by claiming he is that which has been revealed otherwise of another. You will see it in Scripture, and so don't for one moment think it's not all within us.

The "devil" is not another. It is all within us -- the doubter. He causes man to doubt. He is the liar in man. He cannot believe the truth when he hears it; and if the ear is open as it should be in all of us, he comes through; but you are told, "Test him." Ask him a simple question: "Now you've told me that you are this light, and not the one of whom you heard. Well now, tell me a simple thing: What will I do tomorrow?" Ask him, -- he knows so much! Ask him the simple little question: "Tell me now: he that you've just denied that it's his garment, what will he be doing, say, next Friday?" Not standing on the platform, for that I know, and therefore you will know it, too. But, "What will he be doing, say, on Thursday?" Give him that. Test the Spirit, whether he be from God. If they can't answer how, well then, they are liars and the father of lies, as told us in the 8th Chapter of John. So, in the 11th Chapter of Second Corinthians

he is declared the liar, for he claims that he is the Angel of Light; and he is not light, he is darkness. He is all "death." He is all doubting. He is the liar. So, test every one who comes inwardly, either in your dream, your vision, or when you are really beginning to awaken and the voice is being heard by you from within.

But I tell you, all these things happen to you. They will. You have a garment prepared, eternal in the heavens. You are first resurrected, invisible to those who see the sign of your "birth," but they cannot see you. Then comes your discovery of the Fatherhood of God; and you are He, for His Son calls you "Father." That's a sign. Then comes the great splitting of your body -- this "Mount of Olives" -- from top to bottom; and the great valley is formed and the division: one moves to the northward, one moves to the southward; and you move up as the very blood of God Himself, for life, now, is in the blood, we are told in Scripture. "Drink not the blood, for life is in the blood." Then he tells you, "Unless you drink my blood and eat my flesh, you have no part of me." So, you actually absorb it like a blot of ink -- some little blob of ink on a blotter. It is absorbed. You look at it, and you are absorbed by it, and you are it; and you move up like the spiral being of light.

Then comes -- after this -- the descent of the dove; and then your nakedness is now clothed, for we are told in Scripture, "Unless we are clothed from on high, we are naked." Man remains spiritually naked until he is clothed with his Risen Body. And so these are garments of skin. You are told it all the way back in Genesis: "He made for man garments of skin to clothe and to hide their nakedness." The garment itself, -- not this [indicating the physical body]; but the garment itself is the skin that He made me, for I am Spirit.

Now we are told in the same Book of Genesis, the 37th Chapter: "And Israel made for the one he loved most," -- the one called Joseph, -- "a gown of many colors."

The same argument comes all the way through. It is the Father who makes it. God made it for the first coats of skin. Now "Israel," -- which means by definition, "one who rules as God," -- not like a god, but as God, -- all the difference in the world. He is God. So, here is Israel, and he makes for his son -- the one he loves most, -- he makes him a "coat of many colors."

We come all the way down to the wedding garment, and finally we find here this garment that God has already made for every one of us awaiting our resurrection. It's the garment that we will wear in the Resurrection; and I will know you by the garment that you wear, as you know me now by this garment that I wear [indicating the physical body]. If I take off this garment of flesh, you wouldn't know me. You know me here by reason of the fact you know this garment of flesh that God made me -- this skin. You will know me tomorrow by my heavenly garment without any uncertainty. There is no uncertainty when it comes from the Wisdom from above -- none whatsoever.

The Disciples knew the Risen Lord by his garment that he wore. He could not have worn flesh and blood; so they would not have seen it. They knew him from his Risen Garment -- the eternal garment. So, they'll know every one. I'll know you, just as my friend spotted me and knew me without any uncertainty, "That is Neville." She didn't

see the form, and she never encountered a man called "Paul," but she knew him with the same certainty that she knew me. So, let no one cast doubt upon such knowledge. These garments we know each other by, and they all form the one Garment -- the one Body.

As we are told in Ephesians: "There is but one body, one spirit, one hope, one lord, one faith," -- just one all the way through to -- "one God and Father of us all, who is above all, through all, and in all."

And so, we are all sharers in this one Body, and all will experience it; and eventually all will be clothed in their Eternal Garments. And just as you know me by reason of the fact that I "wear" this physical garment, you will know me by reason of the fact that I "wear" my Eternal Garment. You'll know me just as you know me now, -- in fact, more intimately; for then you will know that we are one, though we have not lost our individuality. We have not lost any such thing as the being that I know myself to be.

So, these are the signs of the end. The sign may come this night to you, -- I do not know. As you are told: When? He said, "No one knows the hour or the day; only the Father." So let no one tell you that he can -- from your horoscope or teacup leaves or your aura, or anything else, -- tell you anything about the great mysteries of being. He can't! That's all nonsense.

And so, tonight it may be that He will come to you; and when He comes, you can't stop it. You'll begin to vibrate; and, may I tell you? if it happens to you as it did to me, you will think, "This is it!" meaning tomorrow they will find the body dead because you can't see how you can survive it. The vibration is so great, you do not believe you can survive it. But far from just surviving it, you awaken! And you didn't realize until then that you had been asleep; and because you awaken in a tomb, -- well then, you not only were asleep, but the sleep was so profound you must have been dead, for they thought you dead.

So, the seed was alive when it was planted in the ground, but it had to "die" to be made alive. So, we are told: "Unless the seed falls into the ground and dies, it remains alone; but if it dies, then it bears much fruit." It cannot remain dead. It's alive first, it falls, and it dies. So, Christ literally -- the Seed of God -- it's called "sperma" in Scripture. It's the sperm. Literally translated, it means "the seed" -- the actual seed from the Creative Power of God, buried in man; and then it comes out as man.

So God becomes as I am, that I may be as He is. [paraphraseed from Blake's "Jerusalem"] And forever, I am simply expanding and expanding forever in the bosom of God. Who is expanding? My own wonderful human imagination. That is the Being that is expanding -- expanding forever in the bosom of God, clothed in my Heavenly Garment.

So here, after it happens to an individual, he is "sent" into the world to tell it, and he tells it to the best of his ability. Some reject him, some will not believe him; but I say, "He who rejects me has a judge, and the judge is the Word that I have spoken to him," -- that will be his judge, -- "on the last day." He may be a year away from it; he may be a thousand years away from it. But because these words are spoken, he will remember it -- how he rejected it when he first heard it, if he heard it and rejected it.

So, do not look for any other -ism. There is no other -ism. It is all right here in our wonderful Bible. The Old Testament is the plot; the New is its fulfillment, but it's not clarified. It is not given to us in detail; it's simply foreshadowed. But having experienced Scripture, I am sharing with you what I have experienced. I have experienced the entire story as told in our New Testament concerning the character called "Jesus Christ." And I am just as weak as you are, just as fragile as you are -- as fragile as the charactrr personified there was, for not a thing is said in that story concerning his strong physical being or his beauty. No description is given of the man. He simply is denied by all who knew him. He is interpreting Scripture within himself, and no one believed when they heard it. That's the way it ought to be.

They had their own preconceived notions as to what Scripture should mean; and when it didn't fit their preconceived misconceptions, they rejected him. He should come from without, like some great leader on a white horse, and lead us to victory over our socalled enemies. And we have no enemies outside of ourself! There's not a thing outside of man! So, all the conflicts raging in my world simply mirror the conflicts raging in me. That's all there is.

So, he expects some one to come from without, but he doesn't come from without. He suddenly awakens. He erupts from within. And here I am. And you stand amazed, may I tell you? when it happens to you. You will be the most strained, amazed, awe-struck person who walks the earth. You can't believe it. How could something so glorious happen to me, a sinner, -- not only one who has sinned, but is still capable of sinning, -- with all the weaknesses of the flesh. You haven't overcome them. And with all of these things it came to you!

Then you realize the mercy of God: that our fitness for the Kingdom of Heaven is the consequence -- not the condition -- of His choice. So, He chose me in Him before the foundation of the world -- before He brought forth the Universe, for He brings forth the Universe as a theater wherein He manifests the power of His purpose and the wisdom of His purpose. He brings it forth, but before He brought forth the Universe, He chose me in Him! Therefore, my fitness for the Kingdom is not the consequence of anything that I did -- not the result of anything I did; it's simply His gift. He gave it to me before the world, but He had to send me through the trials; but when He sent me through the trials, because He sent Christ-in-me as Himself, who suffered but Christ-in-me? for Christ-in-me is I AM. That's the Christ-in-me, for that's the God-in-me.

So, every one is moving forward through the frightful tribulations of the world; and suddenly, when he least expects it, -- the night it happened to me, on the 20th day of July of 1959 -- eight years ago -- in the City of San Francisco, I hadn't the slightest idea that this was in store for me that night. I went to sleep normally. I called my wife and daughter in Beverly Hills and had a little chat. I read a few passages of the Bible, I read a bit of Blake, and retired. In the wee hours of the morning here comes this uncontrollable vibration in my skull, waking me from my eternal sleep; but it presented me in my skull sealed; therefore I knew it was a tomb, and only the "dead" are in tombs. So, I knew whoever put me there thought me dead. But in this case, He planted Himself there; but He planted Himself in such

a way that He had to completely forget Himself. That's "death." A complete amnesia is death. He had to completely empty Himself of His glory to become us, which He did!

And so, I walked this earth believing I was awake -- believing I was alive, not knowing that the Being who is dreaming the whole thing was sound asleep within me. And that night He woke in me as my Self; and I came out to find the same symbolism as told in Scripture surrounding: the babe wrapped in swaddling clothes, and three men to witness the event, two to deny it because how coudd Neville ever have a baby? and the third agreeing to it and just presenting the evidence. And then, taking that infant in my own arms and becoming ecstatic in my love for this Christ child -- and as I am holding the child, it smiles this heavenly smile, and the whole thing dissolves. So, that's the first sign, which is the Resurrection and Birth. Then come the others and all the others are signs of the end. So, the end does not mean this world is coming to an end. This is a cradle to bring to birth God-in-man!

So, this whole vast world is only -- I would say -- <u>educative darkness</u>. It's a cradle. And when man is brought to birth here, it means that <u>his world here is at an end</u>. It's the close of <u>this</u> Age to him, but it goes on to all the others who have not yet been brought to birth. So, we continue forever in this world until we are brought to birth, because "death" does not end it.

When one "dies," don't think for one second that he has ceased to be. This world does not come to an end where our senses cease to register it. We know that much. Therefore, why should something come to an end because we can't touch it? They are clothed instantly in the same "dream" body -- this bodily form that bleeds if you cut it, that hurts if it is wounded; and it struggles, and it struggles here; and it marries there as it marries here, and goes through a life just like this until it is awakened; and after the awakening, then it's the close of <u>this</u> Age and the entrance into <u>another</u> Age, which is called in Scripture "the Kingdom of Heaven." And don't try to picture it from anything you know here, any more than that which was never a butterfly could ever conceive itself a butterfly if it only knew itself to be a caterpillar. It could never, in Eternity, conceive of that transformation.

So, the Transformed You cannot be judged by anything you know here -- only the few who have been gifted and blessed to ascend the mountain of Transfiguration to behold the beauty of that form know what that form is like, and to know the Being who is "wearing" the form without seeing face, hands or any part that it knew here. Because you are <u>known</u> by the Form there, as you are <u>known</u> by the form here. But it's an entirely different Being; and all will be gathered into <u>one</u> body; and in the end, there is only <u>one</u> body, and <u>that</u> Body is the Risen Lord Jesus Christ. We are all sharers in the <u>one</u> Body.

---oOo---

The Signs of the End

Friday, 26 July 1968
Marines' Memorial Club
San Francisco, California

-- by Neville

---oOo---

Truth can never be told so as to be understood, and not be believed. But to unravel from the truth of Scripture the interpretations placed upon it is really quit a task, for people think in terms of the end of the world when they think of the end. That is not what Scripture teaches. When I speak tonight of the end, I mean <u>your</u> end the individual's end, in the journey, when he leaves this world of death and enters the world of Eternal Life.

Tonight I will share with you what I have experienced -- what I <u>know</u> from experience. I am not theorizing. I am not speculating. If it is in conflict with what you've been taught, I will not apologize. It doesn't really matter. If you've been taught to believe that there will be an end, and the whole world will blow up, then that's your problem at the moment. That is not my vision.

My vision is that God became humanity -- every child born of woman; and no one can fail, but no one. And God rises in man individually, and there are signs of the end of His journey through this world of eternal death.

The Old Testament is a prophetic blueprint of the life of Christ. When I use the word "Christ," I am not speaking of a little Christ on the outside of you. If there be any other Christ, other than <u>that</u> Christ who is crucified within <u>us</u>, who no and continues to rise in us individually, he is a false Christ. And blind teachers speak of Him as coming from without. I tell you, He comes from within. And when He arises from within, He rises <u>as</u> you, -- not something coming from without, -- He rise <u>as</u> you, and you will know that <u>you</u> are Christ. And Christ is God the Father.

There are signs, but it comes suddenly upon you -- no shadow to let you know it's going to happen tonight or tomorrow. No, it comes like a thief in the night. You never know. No one knows the other, no one knows the day, -- only the Father, the One who is rising within you. But <u>no</u> one knows, other than He who is rising. He erupts within you suddenly, and you are He.

Now, here we are told, in the last chapter of the Book of Daniel. The voice is speaking to him, and it tells him: "If your name is written in the book, all those

whose names are written in the book, they are the redeemed." Daniel asks the question: "How long to the end of these wonders? and he answered, a time, two times, and half a time." When he tells Daniel, Daniel says, "I heard, but I did not understand; and he said to Daniel, Close up the book and seal it until the end." So the book is sealed -- completely sealed -- until it erupts within us. Now, what on earth? -- he doesn't tell him when he starts to count. It is "a time, two times, and half a time." The Ancients looked upon a year as a time, and the Ancients thought a year to be 360 days. So, three times three hundred and sixty, and a half of a time, which would be a hundred and eighty, comes to one thousand two hundred and sixty days. We find that in the 11th chapter of the Book of Revelation. When the witness comes into the world, he will prophesy for one thousand two hundred and sixty days (Revelation 11:d) But it begins, as we are told in that chapter, with the birth of the Child. "And she brought forth the child, and the child was caught up to the throne of God, and she fled into the wilderness, and all things were prepared for her by God for one thousand two hundred and sixty days!" The Old Testament does not tell us when the count begins; the New tells us when it begins. It begins with the birth of the Child.

Now, believe me, I am telling you what I have experienced. I had no knowledge that this thing was so literally true. I was born and raised in a Christian environment -- a Protestant environment. I was taught to believe, as every Christian in this world undoubtedly is taught to believe, that almost two thousand years ago a unique experience took place, and they tell it as secular history, -- that a woman called Mary, not knowing a man, conceived by the Holy Spirit and brought forth a physical child. That's what they tell you. The child rose and became a teacher and taught in the world. That's what I was taught, at least. And his name was Jesus. May I tell you? it is not true!

I will tell you the story as it actually takes place, as I experienced it. May I tell you that <u>you</u> individually, male or female, <u>you</u> are Mary, and birth to Christ must give if you in blessedness for now and evermore would live (Wm. Blake?) Until Christ be formed <u>in</u> you, well, then, you remain a man of flesh and blood, going through all the horrors of the world in this world of death.

You are _ to bring forth God, and that is the sign of your own birth as God; for "unless you be born from above, you cannot enter the Kingdom of God." No one can. And this birth, which I was taught as a child took place two thousand years ago, -- yes, it took place two thousand years ago, but not as I was taught it. I'll tell you exactly how it takes place.

You are walking this earth as you did this day. You least expect it, because you were taught -- as I was taught -- it took place two thousand years ago. And you go to sleep as I did in 1959 in this City across the street at the hotel called the Sir Francis Drake. I spoke in the morning to an audience of maybe a thousand people. It was an open meeting -- no charge, a voluntary effort; and so a thousand came. The morning of July the 20th, 1959, this is what happened:

On ~~the~~ Sunday ~~morning~~, -- this was the 19th, -- a friend of mine joined me for a early dinner at the hotel at 5:00 o'clock. We went upstairs and I called Beverly Hills to speak to my wife and daughter, and he was a friend of my wife and daughter; and we simply spoke. He was working at the Fairmont as a checker. He sais, "I have to go early because I ha ve to be up early to check the waiters in and the food in." So, he left early, and I retired. I must have been in bed -- oh, before eleven. It was a normal day, just like today; and at four o'clock in the morning a vibration is in my head that I have never felt before -- the strangest vibration. Every bone in my head is rattling, and I entertained this thought: I thought, Well, now, this is it, -- meaning, This is my exit from this world. This must be a massive hemmorhage as they describe a massive hemmorhage.

Instead of that, I found myself waking. Here I am, ~~wk~~ waking -- waking; but when I completely awoke, I am in my skull, and my skull is a tomb. It is an actual tomb, and I am in my skull, and the skull is sealed. There is no opening. I am full awake, as I have never been awake before, -- as though I had been sleeping for unnumbered centuries, and now for the first time in this long, long sleep I am awake. I arose, believe it or not, -- I am not a little tiny thing; I am the same being that I know myself to be, and I rise, and I stand within my skull. Here is this little thing, -- I only wear a seven hat; so it's not this. It's a skull; it's my skull,

but I awake within it. I am fully standing in my skull, and I know I am sealed in. But I also have an innate knowledge, and I know that if I could push the base of my h skull, something would give; and I did. I pushed itk, and something rolled aw leaving a little opening, and I took my head and pushed it at the opening and squeeze it through, and I squeezed it through, inch by inch by inch; and when I got this much out, I then pulled the remaining portion of me out of my skull.

And, here, when I got out, for a few seconds I was on the ground; then I rose and looked back at that from whichI had emerged. It was this body. It was ghastly pale, and the head was turning from side to side as one in recovery from a great ordeal. I looked ~~at~~ it, and here I am standing, and then the most unearthly wind -- you can't describe it; it's a peculiar wind. You hear it; it sounds likea hurricane. It sounds like some peculiar storm. For a moment I thought it originated to my left; so I turned from the body that was going this way -- just the head, and looked over to the ~~same~~ corner. As I did so, thinking, Is it coming from there? it is still in my head, but it is divided. It is ~~stillxinxmyxhead~~ here, and ~~still~~ it's still in the corner.

I looked back, --I could not have been diverted more than a few seconds, -- and the body is gone . It disappeared, but in its place sat my three elder brothers. My oldest brother, Cecil, sat where the head was. My second brother, Victor, sat where the right foot was. My third brother, Lawrence, sat where the left foot was. They do not see me. I not only see them, I can read their thoughts. Their thoughts are objective to me. They are as objective as you are. Whatever they think, I can see it; I hear it and see it. But. to them, I am invisible; I am not present.

My brother Lawrence, he was the most disturbed by this peculiar, unearthly wind He got off the bed where the body was -- but the body's gone now; he started towards the same corner because he thought it came from there. He made not more than one or two steps when his attention is attracted by something on the floor; and, looking down, he announced, "It is Neville's baby." My brothers Cecil and Victor said, "How can Neville have a baby?" He doesn't argue the point. He lifts the infant wrapped in swaddling clothes from the floor and places it on the bed. I am still invisible to them, and I lift that infant wrapped in swaddling clothes -- lift it up in my in-

visible hands, far more powerful than any hand in this world, and this heavenly smile breaks upon its face, as I ask it, "How is my sweetheart?" To me, it was the most glorious infant ever conceived, and I said, "How is my sweetheart?" And it broke into the heavenly smile, and the whole thing dissolved.

That is the sign -- the first sign. You start counting from there now. This happened on the morning of the 20th of July, 1959, when the woman in me -- which is the woman in every one, which is called in Scripture "Jerusalem from above," Zion, this is the Great Mother that brings forth to freedom. You start counting from that day.

I'll give you the next event. It was the sixth day of December of the same year 1959. This time I'm back in my home in Beverly Hills. A vibration similar to this started; but, strangely enough, it is not at the base of my skull -- it's at the top of my skull. It increases in intensity; and when it reaches the apex of intensity, I felt my head explode. As it exploded, here I am, seated in a modestly furnished room; and there, leaning against the side of an open door and looking out on a pastoral scene, is my son David of Biblical fame. There is David! And there is no uncertainty as to the relationship between David and myself, -- it's David, and I am his father; and he knows I am his father, and he also knows he is my son. I am looking at him, drinking him in. You've never seen such beauty -- well, you can't describe the beauty of David. And while I am feasting upon my son, a lad of about 12 or 13 -- the whole thing dissolves.

Turn the calendar, now, into the 8th day of April of 1960. Again, I retire without any thought in mind that something is going to happen this night. I didn't know what the next sign was. I knew these two had happened, but I didn't anticipate them because I was never taught them. I didn't see them in Scripture. Only after they happened, could I find them in Scripture. But I didn't foresee it; it just happened.

On the morning of the 8th day of April, a bolt of lightning -- out of the blue, it struck me, and split me in two from the top of my head to the base of my spine; and here I am, parted. Two halves of the being called Neville; his whole body is

parted
~~parted~~ right down the entire spine -- every little thing is split in two. At the base of my spine is a body of golden, ~~xxxxxx~~ liquid, living light. I contemplat it. As I contemplate it, I fuse with it; and then, like a serpent of spiral light, I actually moved up my entire body right into my skull. I went up like a spiral of lightning into my skull. My head vibrated as no one could conceive. It was just simply that everything shook as I got into that head. Every bone began to rattle. That's the 8th.

Then for two years and nine months, no vision, -- a few, but not the important ones. Then came the morning of the 1st day of January 1963. On that morning, suddenly my head became luminous. There was no circumference; there was no limit -- complete luminosity. And floating above me about twenty feet is a dove -- a beautif beige dove. But it's floating; it's not flying. There is no motion of wings, no motion of the body -- just floating as a duck would float on water. And here it is above me about twenty feet. Why I did it, I do not know, but automatically I raised my left hand and held this index finger. As I did this, the dove slowly descend upon my finger. I brought it to my face, and it smothered me with kisses, all over my face, my neck, my head.

To my left was a lady -- a lady, I would say, in her thirties, -- I would say, dressed in the Arab costume, and she said to me, "The bird," -- didn't call him a do -- "The bird -- they avoid man, because man gives off the most offensive odor; but t demonstrate his love for you, he penetrated the ring of offense to show his love for you." And, then, he came down to demonstrate it. Here is the woman talking, and this bird is still kissing me, remaining upon me; and then the whole thing comes to an end.

Now, go home and compute it. The 20th day of July 1959, to the first day of January, 1963; and it comes out to one thousand two hundred and sixty days. No matter how you try it, you cannot bring it out to one thousand two hundred and sixty-o or one thousand two hundred and fifty-nine, -- one thousand two hundred and six days. And this was written in Scripture one thousand years B. C. in the Book of Daniel! confirmed and told us in the 11th chapter of Revelation when you begin the

count. You begin to count the one thousand two hundred and sixty days on the day of the Birth of the Child

Now, what is the child? The child is only a symbol of your birth from above. "And this h shall be a sign unto you: you shall find a child wrapped in swaddling clothes and lying on the floor." A sign! You didn't bring forth a child, -- that a sign; and the witnesses come to bear witness to the child. Now, Scripture does not state that they were brothers. Tradition has it that they were brothers. You will find in the Encyclopaedia Biblica that the three kings were brothers; they were brothers called the king of India, king of Persia, king of Arabia: Casper, Melchior and ~~Balthazar~~ Belshazzar. I do not say that every one has to have three brothers in order to have them as witnesses, for I know from my own experience down south that many have had it who do not have brothers, but they have had their witnesses to the event. Only, in my own case, I was sent, and therefore I had to fulfill the pattern because back thirty years before it happened, back in 1929, I was taken in spirit into the Divine Assembly. P I was first taken before one ~~who~~, with a quill in her han and a huge ledger, -- it was a woman -- an angelic being. She asked me no questions She simply looked at me. As she looked at me, she turned to the ledger and with thi quill in her hand she either wrote my name in or she checked it off, or she wrote something. That's all that I could see. From there, I was taken before the Risen Lord -- Infinite Love. As I stood in His presence, He asked me the simplest questio in the world: "What is the greatest thing in the world?" and I answered in the word of Paul: "Faith, hope and love, these three; but the greatest of these is love." At that moment, Infinite Love embraced me. Our bodies fused, and we became one body one spirit. He who is united with the Lord becomes one spirit with Him. At that moment I was one with Him; then I was taken before Infinite Might -- the same being, a protean being, -- it's God, but God Almighty. And here, He said to me, "Time to act," as He sent me into the world. I had no idea that it would take thirty years between that moment in July of 1929 and July 1959.

Again we are told: "And at the age of thirty he began his ministry," and you think it's a man. No, -- the one taken into the body -- incorporated into the body

and sent, must fulfill that pattern. He is the Pattern Man sent into the world. He tells it as it unfolds in him. Others then follow. It doesn't have to be the identical pattern. From that pattern, you unfold. Every one unfolds. I've recorded it just as it happened to me.

So, I tell you, these are the signs of the end. It hasn't a thing to do with the world coming to an end. You and I entered this world, the world of death, and God in His Infinite Might, Who became us, awakes within us; and these are the signs of our departure from this world.

For God was, in the beginning, a father. If God was a father, and God became in for the purpose of actually becoming me -- giving Himself to me, -- well, then, I must be a father! Then, where is my son?

Where is my son?, if I am a father? It's David. That is what I've been sent to tell the whole vast world: that they have been misinformed as to the Son of God. Jesus Christ is God the Father. He's not God the Son; he is God the Father. David is his son. David is set up in the beginning of time and actually inwoven in the skull of man. One day it explodes, and he who was inwoven in man stands before him and calls him, "father," in fulfillment of Scripture -- the 89th Psalm. "I have found David, and he has cried unto me, Thou art my father, My God, and the Rock of my Salvation.." In fulfillment of the second Psalm: "And I will tell of the decree of the Lord," -- this is David speaking, -- "He said unto me, Thou art my son. Today I have begotten thee."

Now b we are told in the most fantastic chapter possibly in Scripture, -- and this is the third chapter of the Book of Ecclesiastes; and the eleventh verse is considered the most difficult for any scholar to unravel. Now, listen to it carefully: "And God has put eternity into the mind of man, yet so that man cannot find out what God has done from the beginning to the end." He has put eternity into the mind of man. Well, then, what is this that He has put into the mind of man?

The word in Hebrew is Olam. We can spell it in English: O-l-a-m. You go these cemeteries in the Hebrew world and you'dl see "Beth-olam," the House of Eternity, -- no hope of resurrection, the House of Eternity -- eternal house. Some call

it "the world." The King James version translates the word 'Olam" as "the world." The Revised Standard Version translates it as "eternity." But here is the meaning of the word.

In the 17th chapter of the First Book of Samuel, the word appears three times, verse after verse. And here comes King Saul, the choice of man. Here comes David, who is the choice of God; and David appears, and the king is enamored with the beaut and the courage of this youth. So he turns to his lieutenant, Abner; he said, "Abner, whose son is that youth? and Abner replies, As your soul liveth O ~~king~~ King, I cannot tell. He said, Inquire whose son the stripling is." No one knows. Now come the stripling, youth, David, with the head of Goliath in his hands, and he stands before the king; and he turns to the youth David, and he said, "Whose son are you, young man?"

Now the words "youth," "stripling," and "young man" are defined from the Hebrew word "Olam." The word "Olam" means a youth; it means a stripling; it means the young man.

What did God put into the mind of man? Did He not put David? Did He not put His son? "He so loved you, He gave His only begotten son." He put David into the mind of man, that youth; and when your journey is at an end, and you depart this world of eternal death, there's an explosion within you, and ~~David~~ only in the end do you know what God did. He so loved you, He gave you Himself! For Davis is His son.

Now, when David, God's son, calls you "father," then you are God! There's nothing in this world but God -- nothing but God.

So, here concealed -- God put it into the mind of man, but so that man could not find out from the beginning to the end what God had done. Only at the end will he know what God has done. And, then, the brain explodes, and before him stands this heavenly, heavenly youth -- David.

Now, who would tell me a man born in 1905, in this year that I am the father of one that Scripture describes as having been born and lived one thousand years B.C.? Now, isn't that nonsense? Now, listen to the words in Scripture: "And Christ said

to those who listened to him, 'What think ye of the Christ? Whose son is he? And they answered, the son of David. And he said, Why, then, did David in the spirit -- Listen to it carefully: "--in the spirit call him, My Lord? If David thus cal him, My Lord? how can he be David's son?"

"My Lord" is the term used by every son of his father; he always referred to hi father as "my Lord." He is telling you in the same, wonderful, mysterious way who he is. He is God the Father, and His only son is David, and David called Him "father." He found him. Every one who finds David is God the Father.

I don't care what pigment of skin you have this night, -- I tell you, you will find David, and he's a blonde, blue-eyed lad. The blackest man that I know in this world, -- and I was born and raised among Negroes, -- tonight is the father of Davic and he lives in Los Angeles, and his name is Benny Gould. He had the identical experience that I have had. I said, "Benny, be honest with me. Tell me, What does he look like? Define him for me." Benny painted the most wonderful word picture of his son David.

So, I am telling you, It's a mystery. God wove into the brain -- into the skull of every man -- Now, you could take this skull of mine tomorrow, in the not-distant future this little thing is going to die. It could come tonight, come tomorrow. What does it matter when it comes? It will die. They will turn it into dust. But, now, having had the last signs, I no longer am restored to life to continue the journey. I will instantly wear my body of glory -- that heavenly body. Those who have not had the experience will be restored to life, in spite of the fac that their body has been reduced to dust. I can describe it, but I can't explai the mystery.

There is no death. A man drops here. He is instantly restored in a body just like what he was before, in a world just like this -- terrestrial, to continue the journey, until he reaches the Signs of the End. And he matures there as he doe here. He grows old there as he does here, and he dies there as he dies here, to fi himself once more restored to life to continue the journey. And he continues until the Signs of the End; and when the Signs of the End come -- I have just described t

them to you -- these are the Signs of the End.

No, the stars will not fall. You are told in the 24th chapter of Matthew ~~that~~ and the 13th of Mark, when they asked him concerning: "What is the sign of your coming?" And he tells them: "As the lightning comes from the east and goes as far as the west, so will the coming of the Son of Man."

Now, you read that and you think: What is this? Is it going to burn the earth up? No. That was foretold in the Old Testament, but not explained, any more than he explains it there.

The 14th chapter, the 4th verse of Zechariah: He stands upon the Mount of ~~the~~ Olives; he's on the Mount of Olives. It only appears twice in the Old Testament: ~~but~~ in the 14th of Zechariah and the 15th of Samuel; and he tells you that the Mount of Olives will be split in two from east to west, and the one side will move northward, and the other side will move southward; and that is the coming of the Son of Man. That is the day of the Lord, when you are split right down. The whole drama takes place in us. This is the Mount of Olives, and the Mount of Olives is split from the top to the bottom, from east to west. One moves northward and one moves southward, and then the Son of Man is raised up, like the serpent in the wilderness, right into Zion -- right into Heaven.

Well, who would have understood it until it happened in some one? So, he said, "Seal the book -- close it up until the time of the end." And the time for the wonders to come to an end will be one time, two times, and half a time; A add them together: one thousand two hundred and sixty days. Who would have thought that this unfolding within a man -- and this is told centuries and centuries ago -- tha even though we have changed our calendar, -- for we have a ~~30-day~~ 31-day month and a 30-da month, and a 28-day month and a 29day month. But in spite of the change of the ca endar, it comes at the one thousand two hundred and sixty days. And, yet, the ~~ancients~~ Ancients did not have this calendar. They took a year as twelve times thirty. There were thirty days to a month. So, three times three hundred and sixty days, a then a half of a year -- a hundred and eighty days comes to one thousand two hundre and sixty days.

We changed the calendar. We have January with 31; and, depending upon the so-

called year -- every four years there is leap year, we have a 28- or 29-day month. We go back to March the 31st; then we have April, thirty; May thirty-one, and so on. But in spite of the division, and the change of the calendar, mine came out in two century to one thousand two hundred and sixty days. Put it down. Make a note of it and then go home and check it. It is the 20th day of July, 1959, and it ended on th first day of January, 1963. If you add it up: one thousand two hundred and sixty days.

So, He sent me into the world as the Pattern Man to unfold it and tell it, and tell every one, These are the signs of the end of your journey. When these signs ap pear, you've come to the end. Until they appear, you cannot die. The world will call you dead, but nothing dies. At this very moment, if you turn into dust, you still do not die. You are restored to life, and strangely enough, in a world terrestrial just like this, in a body that is new, but <u>unaccountably</u> new. If eyes are missin, or arms are missing or feet are missing, they are not missing; they are restored, and you are new, -- not reborn, no, not reborn -- just new, about twenty years of age, and you continue the journey in a world just like this. marrying, growing older and dying, just as you do here, until the end when these signs appear.

When they appear, you are at the end. So the appearance of the signs -- no matter when you drop, you are clothed then in your heavenly body. It's a body of glory. Last night I described it to those who were here. It's the most glorious bo that one could conceive. You can't even envision it. I can tell you what I felt like. When I clothed myself in it only for that fleeting moment in '46, before the event I was given the privilege of tasting of the body I would wear when this little garment falls. It's a body of light. It's a body that has life in itself. And strangely enough, you don't have to ask any one how to use it. It's innate knowled

I didn't walk; I glided. I didn't need the sun, the moon, or the stars, any e ernal light. It was light unto itself. It illuminated as much as I wanted of the world that I wanted to observe. You could have increased the intensity. It is power. It is simply a body that is alive in itself. You are not on automation. You are not some body that is animated from without; you are a life-giving spirit. A d as I walked by, these who were waiting for me -- blind, lame, halt, withered --

Neville - July 24, 1969

The Son Revealed

Tonight's subject is: "The Son Revealed." Many have said to me -- in fact, only a few minutes ago -- the same question is asked over and over: But surely you believe that Jesus Christ lived? Surely you believe in Jesus Christ?

May I tell you, Jesus Christ is the only reality. But man does not understand the mystery of Jesus Christ. If you think when I use the word "Christ," that it's a man who lived two thousand years ago, who was born supernaturally, as told us in scripture, -- that the mother knew no man, that he was born of the Holy Spirit; if you think that is something other than yourself, then you do not know the mystery of Christ.

Are we not told: "I will be in labor with you until Christ be formed in you"? (Galatians 4:19) If Christ was formed once and for all two thousand years ago, -- and that is to you Christ; then you do not know Christ.

It takes Christ, who is the Son of God, to reveal God. Jesus is the Lord. When you say, "I am," that's He, -- that's Jesus, the same as the word "Jehovah."

"Let us make man in our image." (Genesis 1:26) Well the Lord has to bring forth His image. The image is called "His Christ." We speak of the lord and his Christ -- His Son, who radiates Him; so until Christ be formed in us, we do not know who we are. When we bring forth the Son, the Son reveals us and we are the Lord. We are the ones who said, "Let us make man in our image, after our likeness." We are the Elohim. We are the Lord God, called in scripture, "Jehovah." In the New Testament, "Jesus," born, -- we bring forth this Son born not of blood, not of the will of the flesh, not of the will of man, but of God.

We know where this man came from; but when Christ appears, no one will know where Christ comes from. And how are you speaking of him as Christ, seeing no one as Christ? Christ is the Son of God, and it's not Jesus. Jesus is God. Jesus is Lord. Jesus is your own wonderful human imagination. When you say, "I am," that's God.

You entered death's door -- this world; and you are playing all the parts man could ever play. At the very end, you bring forth the result of your experience as man; and when you bring forth, that which comes forward and confronts you is David. David is the Christ. He is the Lord's anointed; begotten not of blood, not of the will of the flesh, not of the will of man, but of God. He confronts you; and then, for the first time after the long journey, you know who you are. You'll never know who you are, -- I could tell you from now to the ends of time; but until he is formed in you and comes forward to confront you, then you know who He is. Here you see your son and this is without any uncertainty when you look right into the face of your son; and you know his name, and his name is David. It never was another name, -- your Beloved. And David is the result of the long journey through this long, dark night of time. It comes at the end of the journey to reveal you; and then, when He appears, He sets you free.

The Father is set free through the Son. "Whose son are you, young man?" for I have promised to set the father free. (First Samuel 17:58; also see First Samuel 17:25, end) So when the son comes forward, he who the Son makes free is free indeed, (See John 8:33) we are told in the Eighth of John.

So if any man should even say, "Look, this is Christ," or, "Look, there he is," do not believe it. (See Matthew 24:23) There is no being in this world you could even point to and say, "There is the Christ."

So when people speak of waiting for the coming of Christ as something external to themselves, as the Billy Graham said the other day -- and he is waiting because now the time is on us and this is the end; he hasn't the slightest idea of the mystery of Jesus Christ. Because while he is highly publicized, does it mean that you know; when you spend fifteen and twenty million dollars a year publicizing yourself and telling the world how holy you are and he's waiting for the coming of Christ? He hasn't the slightest concept of the mystery of Christ.

And to remain silent when we should protest makes cowards of us all. So if I use the name, -- I am not criticizing him; he's blind to it all, he doesn't know. He's not alone. All the so-called great leaders are equally blind concerning this great mystery.

"No one knows who the Son is, except the Father; and no one knows who the Father is, except the Son, and anyone to whom the Son chooses to reveal it." (Luke 10:22, Revised Standard Version)

So the Son reveals the Father. He didn't even know he was the Father until the Son appears, for he had promised himself and he had promised the brothers, -- for the word "Elohim" is a plural word, -- it's a compound unity, one made up of others. We are the God who said, "Let us make man in our image."(Genesis 1:26) Now we couldn't pretend that we were; we had to completely forget who we really are, and enter into the world of darkness, the world of death, called Man, and then play all the parts; and at the very end, having played all the parts, the result comes forward.

So David comes forward as a youth, as an eternal youth, the result of the Father's journey through death; and He forms him in himself and brings Him out at the very end to reveal Him -- the Father -- to Himself. So when Christ is formed in man, that man in whom He is formed, when he beholds Him, he is set free; and he's freed from the world of death. He kept his promise. He kept the Divine Vision in times of darkness, in times of trouble; and having seen his Son, which he formed within him, -- well then, he is set free. So if the Son sets you free, you are free indeed.

So this is the story. Do I believe in Christ? There is no other reality. Do I believe in God? There is no other reality. God is your own wonderful, human imagination. When you say, "I am," that's God. That's the Lord. And you and I agreed to dream this dream of life and dream it in concert, and not to break it until the end, and produce within us the Son, bearing witness to a long journey. And may I tell you? He is just like you; but you are not like the thing that you now see when you look into the mirror.

Man becomes what he beholds. Prior to this "end," you will stand in the presence of the Risen Lord, who is made up of everyone who has gone to the very end of the journey. You are called into His presence. There's only one body, only one spirit, only one Lord, only one God and Father of all. (See Ephesians 4:4-6) So as you are approaching the end, you are called into the presence of the Risen Lord; and because man becomes what he beholds, you are looking into the face of Infinite Love. And you are embraced and fused with Infinite Love, and you are one with Infinite Love. You know exactly what He looks like, and you know exactly what it feels like to be Infinite Love. That's your body, a body of glory.

When you bring forth the Son, whose name is David, -- if you could take this Being that you saw and became and bring it back to you, it would be David. Only you are the mature father, the Infinite Father. You can't put age upon it; but it is Father, and David is the eternal youth who resembles his father.

When I look into the face of David and recall the face which I saw which was Infinite Love, they resemble each other; only one is infinite youth and one is Eternity itself. And that is the body that everybody, one day will wear, because in the end there's only one body, there's only one spirit, there is

only one Lord, there's only one faith, one hope, one baptism, one God and Father of us all (see Ephesians 4:4-6); and you step right into that picture.

So, do I believe in Jesus Christ? Really, I believe in nothing else; for in the end what is it but the one body, the one Lord who pledged to go through the world of death and overcome it, and bring out a Son, -- "Let us make him in our own image," -- bring out the Son, and the Son reveals you to yourself. You will never awake from this world until the Son confronts you. When the Son confronts you, you know who you are.

So I can tell you from now to the end of time that you are God, but I can't persuade you to the point of conviction. When He stands before you, you can speak with an assured "I know." -- not "I believe," not "I think," but I know, because I brought Him forward. He came out of me. He was formed within me. And then, you will use the words of Isaiah: "To us now a child is born and a son is given" (Isaiah 9:16); and here the four great titles are placed upon Him. These mighty powers are all yours, for you are the gods, -- and all the gods who in the beginning, to expand yourself, said, "Let us make man in our image."

So when the Son is revealed, the Father is set free, as told us in the Book of Samuel (First Samuel 17:25). David is the sum total of all the generations of men and their experiences. If you could take all the generations of me -- but everything; good, bad, and indifferent -- all the experiences of humanity, and fuse it into one grand whole, and personify it, it would come out as David. So let no one condemn another, for in the end you have played all the parts; and if today you have not yet played all the parts, may I tell you, you will, because you can't fashion Him and say, as you must say, "Forgive them; the know not what they do." (Luke 23:34)

Only when at the very end you can forgive every part in the world, have you played all the parts.

So, "God alone acts, and is, in all existing beings or men." (Wm Blake) So, He plays the part of the harlot, -- I played that part; plays the part of the thief, -- I played that part. I played every part in the world, or I could not have brought forth David, for David is the sum total of all the experiences of humanity. He represents humanity, and that is the Son of God. He comes down into the human race and plays all the parts. How could anyone animate the human body, -- it's dead -- but God? So He actually enters the human form and plays it, animates it; it becomes a living being. In the very end, when He brings forth the Christ, who is the anointed of the Lord, who is David; then He Himself has returned to His glory, which is the Life-giving Spirit. He had to give that up and empty Himself of all that was His to become man, -- just a living, animated being; and in the very end He returns to His glory, and that glory is a Life-giving Spirit, which He was prior to His descent into this world.

So do I believe in the Lord Jesus Christ? I believe in nothing but the Lord Jesus Christ. There is only the Lord. That is God Himself, and that is Jesus of scripture; and His Christ is His anointed, is David.

"Rise and anoint Him; this is he" (First Samuel 16:12); and so Nathan, who was sent, anointed him (First Kings 1:34). This is my anointed.

In the Second Psalm, here are the words of David: "I will tell of the decree of the Lord. He said unto me, 'Thou art my son, today I have begotten thee'" (Psalm 2:7). Well, that day was not three thousand years ago or ten thousand years ago or a thousand years ago; it is happening at every moment in time when you bring forth the Son. "Today I have begotten thee." And its David! And the lovely part about it: there is no uncertainty as to what you are seeing and who he is. The identity is so indelibly impressed upon you. You don't guess it; you don't think, well, could this be it? No. You know exactly who he is and he

knows who you are and that relationship is forever. You kept your promise, and you brought forth the image, which now reflects you and radiates you. And then, you simply remain long enough to tell the story, and you tell it to those who will listen. Not everyone will believe it, because they have been taught to believe in some little, external being who lived two thousand years ago. So I can't blame anyone when they ask a question of that nature, because they believe in some little, historical Christ -- some little thing that happened two thousand years ago, -- when Christ is the contemporary, -- that which is being formed in man as the result of the experiences of humanity, and He is playing all the parts. Who is playing them? God is playing them.

So when I am told: "If any man should ever say to you, 'Look, here is the Christ, or there he is,'" don't believe him (Matthew 24:23). Let no man point to anyone and say, He is the Christ. Christ is the Son -- the result of your journey, and you are the Lord spoken of in scripture, -- your journey through death; and when you have conquered it and overcome death, you bring out of all the experiences that which is the result -- that which now reveals you to yourself.

So when He is formed in man, the man in whom He is formed, is shown who that man really is. And he is God the Father.

It seems an incredible story, and it is. It seems the most incredible thing in the world. It's the truest story in the world; the one great story is the story of Jesus Christ. There is nothing but the Lord Jesus Christ, and the Lord is your own wonderful human imagination. That's the Lord. That is Jehovah. That is Jesus. And because of your experiences in this world, you are forming in yourself the Christ. So we speak of the Lord and of His Christ, well, we put the words together and say, "Jesus Christ." It is the Lord and his Son when we speak of Jesus Christ.

So Christ is the Anointed, the Messiah. The Messiah comes because He is formed in you; and when He is begotten in you, He is begotten certainly not of the will of the flesh or the will of man or blood, but of God. But you didn't know you were God forming this being until you formed it. And when He stands before you and calls you "Father," then you are fulfilling your own word, for you dictated the words through the Prophet: "I have found David, and he has cried unto me, 'Thou art my Father, my God, and the Rock of my salvation.'" (Psalm 89:20,26) So you bring out the result of your long, long journey. This is the Christ of scripture; and man is forming that Christ within him.

As we are told in that one letter to the Galatians: "My little children with whom I am again in travail until Christ be formed in you." (Galatians 4:1) And when He is formed in you, like reaching the point of birth, He has to come forward. He can't be delayed beyond the point of being completely formed; and when He is formed in you, then you give birth to Christ, and you can say"

"I am Mary, and birth to God must give,

If I in blessedness for now and evermore shall live."

"Though Christ in Bethlehem a thousand times be born

If He is not born within you, your soul is still forlorn."

And the cross on Golgotha thou lookest to in vain,

Unless within thyself it be set up again."

Johan Scheffler?

Humanity is the “cross” that God wears; and on this cross, -- and it’s a painful load to bear, -- He forms His Son within you. And He doesn’t need anyone else, only the experiences of humanity. And every conceivable thing that man could ever experience, you -- prior to the actual forming in the very end -- you must have played. When you bring Him forward, there isn’t one part that you have not played.

You have played the giant man -- so important in the eyes of yourself and the world. You’ve played the bum. You’ve played the intelligent person; you have played the fool; the rich man, the poor man; the known, the unknown, -- you’ve played every part in the world. If you haven’t, you’re going to, because until you play all the parts you can’t being forth the One who is called the Perfect Reflection of you. You promised to play it all, and bring forth all, and forgive all.

So here, -- do I believe in the Lord Jesus? Do I? I believe in nothing but. What part you are playing at the moment doesn’t mean a thing to me. I know who is playing the part. The actor in the part means all to me; but the part you are playing -- that doesn’t mean a thing to me.

So tonight you will be playing a part that is so wonderful in the eyes of humanity. They will think, “Isn’t she wonderful?”, “Isn’t he wonderful?” That is all right; that’s the little character. But who is the actor hiding behind the mask? That means all to me. The character behind the mask is Jesus; and when you say, “I am,” that’s He. That is the Lord Jesus. That’s Jehovah -- the only God.

So tonight He’s waiting on you at the table, and you may think that he isn’t clean or she isn’t clean, and you wonder about the service and you cut down your gift because of the little part that he or she is playing as the waiter, -- not knowing that God is waiting on you, that God is playing that part; and there never was anyone in the world capable of playing that part but God. He wrote it, and He plays in. He plays all the parts.

So in the end, when you bring Him forward, what does it matter? You will vanish from this world; but when you bring Him forward, you don’t remain in the world. Everyone remains in a world just like this: it’s terrestrial; it is real, just like this, until Christ is formed in him. If one drops tonight, instantly he is restored to life in a body just like the body that dropped. Let them destroy that body, cremate it, -- it doesn’t make any difference; he is restored. He is a young person about 20 years of age; and he is to himself the same being. He knows he hasn’t died, Those here, who can’t touch him, who can’t hear him, who can’t see him, -- they say he’s died; he is dead. But he is restored.

Restoration goes on and on and on in the dream of God until the end; and in the end when He brings forth the Christ, who is David, -- who reflects him, who is the image of his being; then he is not restored anymore. When he now takes off the garment, it’s for the last time; and he returns to the Being that he was prior to his entrance into the world of death, only he is enhanced by the experience. Whatever he was before, it is expanded. His vision is expanded, his power expanded, his wisdom is expanded, because God is ever increasing. Truth is an ever-increasing illumination, and God is truth.

So when you think of Jesus, don’t think of some being who was born two thousand years ago. Think of humanity and the occupant in humanity. That is Jesus. That is the Lord. That is the Lord, who is wearing the “cross” of humanity. Humanity is the cross. And that Being, through the experiences of man, is forming in Himself that which is not born of flesh, that which is not born of the will of man, born of blood; but born of God, for you are God, and your experiences are forming this Being. When He comes out, -- well, the Book of Samuel describes Him better than anyone could, but even that cannot quite describe the beauty of David. No artist could paint him. No one can really describe him in words -- the

beauty that is David.

When you know that you have stood in the presence of Love -- Infinite Love, and Love embraced you, and "man becomes what he beholds," -- you actually become the Being that you see. You are that Being. And when you see David, David is the young one of this one, -- just like him, only one is eternally young, and the other -- you can't call him "old" -- he is just matured. Infinite Love matured, and David reflects Him. He's the image of Him; but David is eternal youth, and that is the Christ.

The word "Christ" simply means "messiah," and messiah means the "Lord's anointed." That's what the word means. He has chosen His anointed; that is what He brings out; it's the image of Himself.

So, here if I told the story, as I've told it -- tried to tell it, it may vary somewhat because scripture tells it to the best of the ability of the one who wrote the scripture. You take the beginning of Luke. "Inasmuch as man have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who . . . were eye witnesses and ministers of the word, from the very beginning, it seemed good to me also, having followed all things carefully . . ., to write an orderly account for you, most dearly beloved Theophilus, that you may know the truth concerning the things of which you have been informed." (Luke

1:1-4)

Now, he doesn't claim for one moment that his is anymore accurate than those who preceded him, for he admits that many tried to tell it: "Inasmuch as many have undertaken to compile a narrative"; so he's not the only one who has attempted it, and this is Luke; but he feels that his is a far better arrangement of the source material, for he followed it accurately from the very beginning.

Well I have told you the story. I have written the story; so if you try to tell it, -- well, you have heard someone who has experienced the story. Now you can tell it. I've told it in a chronological order, just as it happened to me. And here in this wonderful story, the whole story begins with the crucifixion. Now how can you tell a story of the nature that is told in the gospel, and begin with death? And yet, this is the mystery of life through death. Unless the seed falls into the ground and dies, it remains alone. But if it dies, it brings forth much. So, "unless I die, thou canst not live; but if I die, I shall arise again." (John 12:24)

So I must die. I empty myself of all that I am in order to take upon myself the weaknesses, the limitations of man and become man. And I must be completely forgetful of the Being that I am. I can't pretend that I am. If I pretend that I am, I am simply masquerading in the flesh. I have to completely die; and that is the beginning of the drama, -- a complete amnesia as to who I am. And only in the end, having formed within me that which is called Christ, which is David, does David awaken me by standing before me. And then, memory returns. Then I know who I am.

So if the Son sets me free, I am free indeed; but until He appears I can't be set free. Money can't set me free. Intelligence of man can't set me free. Not a thing that man can give me in this world could set me free from being crucified on the cross of man; but when David appears, -- and he is my son and he calls me "father," he sets me free. So you are told: He sets the father of David free.

David overcame the enemy of Israel; and when he brought the giant down, he promises Seth, the father of the one who brought down the enemy of Israel -- and so he brought down the giant; and when he brought him down, he sets the father free. (First Samuel 17:25)

So when He appears before you, you are set free. So this is the Son revealed. Now you dwell upon it. Don't try to force it into something. You "die" to all your former beliefs as you awaken to the truth.

If man insists on holding onto the little things -- the traditions of men, then he denies God. Blame no one. We are all born into the same restrictions. I was born into a restricted environment, believing in the historicity of scripture; believing that these characters lived; and all of a sudden, like Paul, -- Paul could say, "From now on, I regard no one from the human point of view; even though I once regarded Christ from the human point of view, I regard him thus no longer." (Second Corinthians 5:16, Revised Standard Version) He was speaking of the characters of scripture -- not you, not me, but the characters of scripture; and he saw them all, not as human, but as personifications of the eternal states of the spirit through which man must pass, as he comes to the very end; the climax of it all as Jesus the Father, who is God the Father. And if he is a father, there must be a son, or he is not a father; and the Son is what He brought forward, -- His anointed One called David.

Now you take it and dwell upon it; and may I tell you, you will not in eternity disprove it. No one will disprove it. I am not speculating; I am not theorizing. I am sharing with you my own personal, mystical experiences. It is true. There is only God in the world and His Christ; and His Christ is what He formed within Him, having experienced humanity, -- coming right down into the world of "death" and taking upon Himself the cross of death, which is man, and playing all the parts; and coming out at the very end. And what He brings out -- and only as He brings it out will He ever awaken from it. He could not awaken from the dream until He brings forward the image of Himself and the image stands before Him, and it is His Son, and the Son is David. So He has been seeking for David, and cries out in the 89th Psalm: "I have found David, ... and he has cried unto me, 'Thou art my Father, my God, and the Rock of my salvation.'" (Psalm 89:20,26)

So, here, the son revealed is what you will form in yourself; and when He comes forward, He will be David -- not a David -- the David, the only David. It is the one that is mentioned in scripture, "And he said unto me, 'Thou art my Son, today I have begotten thee.'" (Psalm 2:7)

Now I know there are many who have said, now this is Jesus of whom he speaks. The Father and the Son are the same image -- the same one. But the Bible is not written in some simple little way. When they criticized Blake – it was a Reverend who did it, the Reverend Dr. Custer (?). He said, "You need someone to interpret, to elucidate your experiences, your visions, and your poems." And Blake said, "You ought to know that that which can be made explicit to the idiot isn't worth my care. The Ancients knew, and they said, that what was not too explicit was fittest for instruction because it rouses the faculties to act."

So don't expect to open up the Bible and find it written as some little book; it is not written for that purpose. It is written to rouse the faculties to act, to search the scriptures, and then to compare any actual vision of yours to scripture, for there must be two witnesses: the external witness of the written word and the internal witness of the spirit. So when you have an experience that is now recorded in scripture, then you have the two. And there must be two if you would come into the council. You can't bring one witness. Two must come; and if two different witnesses agree in principle -- agree in their testimony, then it is conclusive. But there must be two. So here is the external witness of scripture -- the written word. Now you must have it; and when you've experienced scripture, then you are brought into the council. No question is asked. It is so obvious that you have experienced scripture, and now you return to the Being that you really were, and that Being is the Elohim -- one of the gods.

So, we came down, as told us in the 82nd Psalm: "I say, 'You are gods, sons of the Most High, all of you; nevertheless you will die like men, and fall as one man, O Princes.'" (Psalm 82:6,7, Revised Standard Edition)

One man falls carrying all, for there's only one body, one spirit, containing the Elohim. And then the one fell and became scattered, diversified. All of us, then, are collected one by one back into the one Body, the one Spirit, the one Lord (see Ephesians 4:4-6), but only as you bring forth the One that can awaken us. We can't awaken until we bring forth the Christ, -- and Christ is David.

Now let us go into the Silence. Good

Now, are there any questions, please?

Question from a man dint he audience: Would you say that process is a little bit like seeing the first moon on our earth, -- that is, if you were located at some point on our globe where there was nothing you could possibly do to see it, you were on that part of the globe where it is passing over; if you opened your eyes, you will see it?

Neville: Well, I don't know if I quite understand the relationship.

The questioner: I mean, there is no straining or anything that the individual can do to hasten the process?

Neville: No, there's not a thing one can do. There is no merit. There's one thing that I stress constantly when people try to persuade me that there must be a way that a man can do better than the other man and earn the kingdom through merit. You can't earn the kingdom because it is grace, grace and still more grace. Grace is the unmerited gift of God. And the gift of God is Himself. He simply awakens within us. I am not saying that it is not nicer and easier to live a clean, wholesome, decent life. I find it easier being kind than being unkind. I find it much easier to live with myself if I am gracious, if I am generous, than to be ungenerous and ungracious. I find it easier, but it doesn't mean that I am acquiring merit because I find it easier. And certainly, not a thing that man can do in the outer world will in any way aid this structure within him which is being formed as Christ. You will play the part. Everything that you are doing now, you are doing for a purpose. It's a hidden purpose, but the purpose is to form Christ within you. So when I find the "holy man" in the world, I turn my back upon them. When people come and tell me they are holy, or someone talks about some holy person, it means nothing to me. I've gone through that.

You are told in, I think it is the 89th chapter of Corinthians that: "Food will not commend us to God. We are no worse off if we do not eat, and no better if we do." (First Corinthian 8:8, Revised Standard Version) Yet, there are those who think by being vegetarians they are better off, -- not physically, but spiritually. Yet we are told that "food will not commend us to God."

And then we are also told: "I know, and I am persuaded by the Lord that there is nothing unclean in itself; but any man who sees anything to be unclean to him it is unclean." (Romans 8:8) So when they come and tell me this thing is unclean or that is unclean, -- all right, I won't argue the point. Let them go through that little prison for themselves, for it's a prison.

I would encourage all people to live decently. That's what I would do. I would encourage everyone in this world, -- I find it easier, just because it is easier. I don't have the regrets at the end of the day if I am kind; but if I am unkind, I find that it's difficult to live with myself.

Are there any other questions, please? Yes Ma'am.

A Lady in the audience: The Book, "Living Time" by Maurice Nicoll -- would restoration mean that we move into another time sequence?

Neville: You could easily move from tonight -- if you dropped tonight, in the year 1969, -- you could find yourself tonight restored to life in the year three thousand, or the year one thousand. It's a closed circuit. The play is finished. A friend of mine met his mother; she died in 1952, and she was a young lady of 30, and she had been gone eleven years; and he knew his mother and she knew him. She had aged ten years in that interval; but she was living in the year, as she told him, 3008. She dropped in the year 1952 to find herself in the year 3008 in Pennsylvania. And the man who won the Nobel prize last year Richard Feinman: he won it for a paper that he wrote back in 1949. He said that we've got to change our concept of space and time; that with today's knowledge of the structure of the atom, we must now begin to accept the fact that the entire space-time history of the world is laid out, and we only become aware of increasing portions of it successively; and it doesn't matter what portion of time presents itself to us. I would go back to a thousand years before, and it's just as real as it was then, for that section is done. I've played it; I've played all these. Then comes the One who awakens me, who is the Christ that was formed in me, and He is my son David. So you could drop tonight and find yourself in the year three thousand. Now we are thinking about what we are going to do in the year two thousand, and all these wise men coming forth with their opinions; yet they forget that only last year Richard Feinman who was at Cal-Tech -- and he is considered one of the greatest theoretical physicists in the world today, and he won the Nobel prize in physics for a paper he wrote in 1949; and that paper said that no longer can man believe that the future is a slow development of the past; that the future is not the unfolding of the past. The entire space-time history of the world is already laid out, and we only become aware of increasing portions of that which already is. So the play is finished. God's playing everything as it will be consummated, as told us in Scripture. "As I have planned, so shall it be. As I have planned, so shall it stand." (Isaiah 14:24) And it is simply coming through the entire play; and after having played all the parts, you come out.

People say to me, she's a very wealthy lady, or a very wealthy man; they must have been very kind in the past. They can't see the play. So someone is a queen, and therefore she must have been, in the past, worthy of this position of being honored as a queen. Well do you honor the actor who plays the part of Hamlet's mother -- the actress? She's only an actress playing a part. Shakespeare wrote the entire thing. Before the curtain goes up, the final curtain is down anyway. And so, all the parts are played, and all the parts are written; and I cannot tell anyone the order in which the actor plays the parts. I do not know. You could be awakened, as told you in the fourth chapter of Daniel, -- "He gives the kingdom to the least among men." It seems that in the end you are playing a very small part, as you are told in the fourth chapter of the book of Daniel: "The time is seven times the role of a man until he knows that the Kingdom of God," which is going to be given to man, "He will give it to the lowliest of men." (Daniel 4:17)

So someone is shining shoes, and you feel sorry for the poor little boy, or the poor little man; and yet, that night he may have the experience of being confronted by the Son that he has formed within himself, who is the Christ -- who is David. And the man whose shoe was shined that day has many parts to play yet! "He gives it to whom He will." (Daniel 4:25) So no one can look at a part and say because of that part in the eyes of humanity, it may be a more dignified part, -- it doesn't mean he has played other parts.

Any other questions, please?

A Lady in the audience: I don't know quite how to word this, but will we experience in exact sequence those things in the life of Jesus?

Neville: You will play the entire story in yourself. It never took place in flesh and blood in the sense that a man, but it takes place in the man while he wears the garment of flesh and blood. It takes place on a supernatural level. You will be cast in the role of Jesus, still with your present identity. They won't call

you “Jesus”, but everything said of Him, you will experience of yourself; and you will experience God in a first-person, singular, present-tense experience. His birth, His resurrection, -- all will take place in you by you.. You won’t see another being resurrected; you will awaken in the tomb, and the tomb is your skull; and you will come out of that tomb, and that’s your “birth from above.” He said: “Unless you are born from above, you cannot enter the Kingdom of Heaven.” (John 3:5) It’s essential! There’s no possibility of getting around it. You must be “born from above.” Unless you are, you cannot enter the Kingdom of God. You will actually come out of your skull; that’s the sepulcher in which Jesus is buried, and you are Jesus. You are actually the Lord Jesus, and you are dreaming the dream of Life; and one day you’ll bring out a Son, for He is the Father. “When you see me, you see the Father.” (John 14:9)

“Philip said to him, ‘Show us the Father, and we will be satisfied.’ He said, ‘I have been so long time with you, Philip, and yet you do not know me. He who hath seen me hath seen the Father.” (John 14:8,9) “I and the Father are one.” (John 10:30) So, Jesus is the Father.

Well, if he is the Father, then where is his Son? I tell you who the Son is from my own personal experience; but you’re not going to find it on the surface of the pages. It comes by revelation; and then you’ll find it when you go back and search scripture, and there it was all along, but so concealed that only after the experience can you find it. And then you can share it with your friends and tell it. If they can follow you, all well and good; if they don’t it’s perfectly all right. They will have the experience anyway because you and I know each other in eternity, and we know each other as gods. We are the sons of God, all of us. And no one in this world can be born, were it not that the Son of God is within him. That’s told you in the32nd chapter of the Book of Deuteronomy.

“He has set bounds to the peoples according to the number of the sons of God.” (Deuteronomy 32:8) So they are trying to limit the population of the world because we can’t feed them, we say; and yet not one child could be born were it not that the Elohim -- one of the Elohim, the Son of God, was in him. And they want to limit God’s power to produce enough to feed them. It is not overproduction that is the problem; it is our economic system at the moment.

The year that the great scientist died, George Washington Carver, I heard him in New York City at the Waldorf Astoria; and he said to the scientists and to the leaders in society and the leaders in the different professions, -- they were all gathered -- oh maybe fifteen hundred or two thousand of them at the Waldorf. He said to them, “I stand before you in the clothes that I wear, the pigment of my tie; everything I am wearing here, I have brought out of the peanut. I have brought three hundred by-products out of the peanut. I have brought an equal number out of the southern pine.” Then said he, “From this new kingdom, called the synthetic kingdom, we could clothe and feed the entire world, using only the southern states of America to do it. Leave the northern states out completely,” he said. “Give me just the Mason-Dixon line, and all the states south of that line I can grow, and extract from what I can grow enough to feed and clothe the entire world.”

But our economic system will not allow it. Today we are spending billions storing grain that is rotting, and people are starving. We are paying people not to grow.

Here, a man, -- he’s a Senator; he gets three hundred thousand dollars from our government -- which is from our pockets, for we are the government; the government has no money, the taxpayer has the money, and he gets three hundred thousand dollars a year not to grow on his land certain products; and he is sitting on the agricultural board, mind you. He doesn’t want to change that law -- for not growing, they are paying him three hundred thousand. And curtailing every year we find a better way of growing wheat or corn or something else, -- producing more from the same acreage, and limiting the acreage. All right; so it’s not who, it is the economic set-up. I have no answer for it; I have nothing. I am not an economist. I haven’t the slightest idea about money. I don’t know anything about money -- but nothing.

But I know, here is this man who said we can grow to feed and clothe enough for the entire world out of the southern states; and he spoke of the peanut, and he spoke of the southern pine, -- or anything, for that land is a fabulous land. And we know today by new fertilization, we can make land grow more than it ever did before. So it's not a problem concerning over-population. That was stated in the 32nd chapter of the Book of Deuteronomy: "He has put bounds to the peoples according to the number of the sons of God." (Deuteronomy 32:8) So no child can come into the world and breathe were it not actually occupied by a son of God, who is one of the Elohim. And you are going to take that mentality that is God, and say it can't feed itself. It's the system under which we live, and I have no solution to it because I am not an economist. I haven't the slightest idea how we can change it. I only know that we haven't storerooms enough for all the things that we grow, and every year it rots; and we pay people not to grow, not to use their soil. You must have a friend who has a few acres that he's not to supposed to plant, and then every year he gets a small check for the acreage that he doesn't plant, and yet they tell us that we can't feed the world. Certainly we can feed the world, clothe the world, shelter the world. But how to distribute our abundance -- we don't know how to distribute it and still maintain the same system. I have no answer because I do not understand economics. I haven't the slightest idea how this whole thing operates; but I do know the production is here and know-how is here.

Haven't we just put a man on the moon and brought him back? Just imagine that wonderful feat, all conceived in the imagination. It had to be conceived in the imagination before it could be done in the so-called "fact." Well here I tell you, you can do anything in this world because God is in this world and God is in you. He's your own wonderful human imagination. That's God! That is the Lord Jesus, and "all things are possible to God." (Matthew 19:26) So don't limit God.

Here we have a man with a billion dollars, and he still wants another billion; and he looks at the calendar and sees that he's already pushing 86, but he still wants another billion dollars. It's a peculiar mentality that a man with all that money still wants more. I read the story of -- I think his name was Davis. He was 86 years old, and I think he held something like seven or eight percent of all the Alcoa stock. And he was 86 years old, and he saw this man working in the field with the fabulous acreage that he had, and he stopped the man -- the chauffeur stopped the car, and he said to the man, "What are you doing?" The man was resting at the time; it was a hot day. And he said, "Look here, no one works for me unless he sweats. So keep on digging." Here's a man of 86, with eight percent of all the Alcoa stock. It went on to tell the story of him; that when he was interviewed by this reporter, the reporter asked him some question. He said, "Look here, get out of my way, you are stopping me from making money. My only interest is making money." Eighty six years old! Well he had the presence of mind to die the next year. He didn't take it with him. Undoubtedly he left it to some lovely nieces and nephews who would spend it beautifully for him and give him the fin of seeing them spend it. He only invested; they will spend it.

But I'm not an economist. I could not tell anyone tonight, -- I've had people come to me because they trust me, and they would say, "I am a widow. I have so-much money. What should I do?" I say, "Don't come to me. And take my advice; don't go to anyone else. Go to your bank; go and ask the bank. Get a good bank, and got to the banker. Say that you have X number of dollars, and you would like so much brought in from your investment, and ask them to guide you; but please don't go to anyone like me. I couldn't give you any advice worth a penny." And multiply me by millions of people. Don't go to them. Go to a bank, a reputable bank, and ask for the boss. Don't go to the little fellow; always ask to see the president or the chairman of the board, and then he will set you wise as to what you should do with what you have to bring in what you think you need for the rest of your days. But I couldn't advise you. I have done nothing but spend the money that I've earned, whatever it is. I have no backlog. I believe in God

A Lady in the audience: Can you imagine the "birth from above" and it happens?

Neville: My dear, if I were you, I would. We are told to imagine anything. You are going to have it

anyway. I don't think anyone is going to force it, anymore than they can force a normal birth. A normal birth comes on time. We are told in the Book Habakkuh:

"The vision has its own appointed hour,

it ripens, it will flower;

if it be long, then wait,

for it is sure, and it will not be late."

(-- Habakkuh 2:3, Moffatt translation)

So it will not be late, and it was stated at a certain moment in eternity; and that will come to its fulfillment after playing all the parts. And you are playing all the parts beautifully. Everyone is. But to play the part, you must completely forget that you are the author. As a good actor, he must feel himself into the part and really play it. If tonight I walk out of here masquerading that I am a bum, knowing all along that I am not -- I'm not playing the part of a bum. You see that in the social world, and they all come dressed up in all kinds of things, but they don't feel that at all. They know, behind that mask they are Mrs. Jones or Mrs. Brown or Mrs. Someone-else, and they are putting on their little mask. But these masks here (indicating the body) -- we don't realize that they are masks. This is a mask; while I wear it, I must actually feel that I am Neville, the part that I am playing. But the Being playing it is one with the Risen Lord, for I have brought forth the Son. I know exactly what I look like, but no mortal eye can see it. No mortal eye can see the body that I wear, but I know exactly what it looks like, and how it feels to wear it. It's infinite love, the "human form divine" (Wm Blake).

Well, the time is up.

Neville Goddard

January 29 1965

The Womb of the Universe

Tonight's subject is "The Womb of the Universe." You and I are called upon to experience scripture. Every word of scripture is true, every word. I know the great scholars of the world look upon it as myth, and they say the entire story is simply a myth. I tell you it is true, every word is true.

Tonight we will take two words of scripture. A word of scripture is not necessarily a word; it's a thought that might take fifty words to express. You can say, "Jesus wept." Now, there are two words…but that is called a word. Take any passage, when you get to the end of the thought, and it's clear, that's considered a word in scripture. So we are told not to alter the words, leave them just as they are, and when you are ripe, you will experience the word and be a witness to the truth of God's word. So let us take two words. We go back to the 2nd chapter of the Book of Genesis, "And the Lord God caused a deep sleep to fall upon the man, and he slept" (verse 21). Then we are told, while he was in this profound sleep that something was taken from him and from that something was formed, a woman. That's what we're told, a woman came out of man; called woman because she came out of man. And then, the man was told to leave father and mother and cleave to the woman and they become one person. Now, there is a word, there is a thought, a clear thought. Well, every scholar in the world believes that to be just a simple little story that is a myth, told and recorded in scripture to in some way aid the mind and focus it as it were. Suppose I told you that that is literally true and tonight I hope to explain what I mean by being literally true. It doesn't make any sense at all, does it?

Now we'll take another word. That was from the 2nd chapter of the Book of Genesis. We'll take one from the 54th chapter of the Book of Isaiah and put them together: "Your Maker is your husband; the Lord of hosts is his name; the Holy One of Israel is your Redeemer, the God of the whole earth he is called. For a brief moment, just a brief moment, I forsook you, but with great compassion I will gather you. With overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the Lord, your Redeemer" (verses 5-8).

Now we are told, "In the volume of the book it is written about me" (Ps. 40:7). Well, the reader, anyone reading the book, as he reads it, it's written about me. So everyone present here, in the volume of the book it's all about you. So regardless of your present sex now, your Maker is your husband. So regardless of sex here everyone is the wife, the bride of God. Can that be true? Everyone is truly the woman called Eve in scripture. Is anyone here, I would say, able to testify to the truth of that? I can testify to it, but I would rather call upon another witness. And so, the other witness that I call upon is here tonight. I asked you when I opened last fall to share with me your experiences. Nothing thrills me more than when you have a goal and you apply this technique and realize your objectives in this world. Whether it be an increase of business, increase of finances, a settlement of some problem at home, some family problems, all these things thrill me. But nothing thrills me comparable to that which is testifying to the word of God. So when someone comes here and they have an experience of this nature, and they are big enough to share with me that experience that I in turn may share it with you, nothing thrills me more than that!

Now let me tell you a story as told me in a letter last Tuesday night. When I got home I had the letter with me and before I retired I read it. I can't tell you my thrill! I know that he, the one who had the experience, is now in spiritual shock, just as I was in spiritual shock and remain there since 1959. For when these things happen to you you're not the same person. You're not the being that your friends think you are; something entirely different has happened. You walk as though you were

the same person, but you're not the same person. You can't be the same person. So I know that he is now in, really, spiritual shock. Let me tell you the story. Remember the two passages—-one from Genesis and one from Isaiah. Here, out of a man…and you may think a man is this little thing standing before you…this is not "the man" spoken of in Genesis. That man spoken of in Genesis is God. There's nothing but God. The real man is God and God is man. I mean a person who imposes upon himself a profound sleep, and while that sleep is on, comes an emanation of God: His emanation yet his wife 'til the sleep of death is past. And he cannot leave her. It comes out for a creative purpose, and he cleaves to her; and when the death has come to its end and he awakens from his long self-imposed sleep, they are not two, they are one. He cleaves to her and they become one being; the same God only infinitely greater for the experience which the self-imposed sleep aided him to perform.

This is what he writes. He said, "I was lying on my bed in a semi-trance, and then I allowed myself to fall into a deeper state of my own being. Then suddenly, like lightning, I made a journey that seemed like a million miles, and I discovered that I, my very being, that I am the womb of the universe." He discovered himself to be the womb of the universe…the womb of a universe which encompasses the universe, enfolds it. "That I was that, the womb." He said, "I used the word in this sense: I contained a female element I have never in any sense of the word been aware of before. I discovered that the sexual act on earth is denser and gross compared to this creative act on these higher intensities. I actually was the creative function itself. I cannot describe it, he said, the nearest term that I could use would be self-contemplation." "But," said he, "that is completely inadequate, because it doesn't take into consideration these incredible intensities, compared to which the sexual act on earth would be like a couple of out-of-season slugs. I actually experienced that creative act as the womb of the universe.

"And I also discovered the fantastic levels of intensities. I saw numberless vortices, the vortices by which we are nailed to our bodies; but aside from that, vortices that cram creation, infinite vortices cramming creation. A vortex as an imaginal act…all these vortices…Imagination in action. I saw these vortices gathering density to become apparent to the senses." He said, "I saw many other things that I cannot describe, for the very simple reason there are no such words to describe them. I saw many things I can't remember. I feel as though I must have been a traveler moving rapidly through a foreign land and on my return only bringing back the highlights. Try as I can and I do, this memory eludes me, and yet it slips in; from time to time more and more of it returns, and I discover that I experienced more than I had realized."

Now here is one who can stand before the whole vast world and say, I can testify to the truth of that statement in the 54th of Isaiah: "My Maker is my husband, the Lord of hosts is his name; the Holy One of Israel is my Redeemer." Now, I can promise him from that experience he will know that act of redemption, as given us in the 2nd chapter of Paul's first letter to Timothy. He describes, first of all, Adam and Eve, and then he turns from the word Eve and now he calls it woman, just as we do in the 2nd chapter of Genesis. He said, "The woman will be saved by the birth of the child." Here, I am told in Isaiah that I forsook you just for a brief interval, just a short, short time I hid my face from you; but I will redeem you. And here is man, generic man, this whole vast world, the womb of God. Here is a man, a normal man, not ashamed to make the confession in print of the experience of being the bride of God. But this bride of God, in the end, there is only God, because he cleaves to her, and when he awakes there's only God. Infinitely greater than he was prior to that act, because he cleaves to his bride and they become one person.

Now the word translated "husband" in that passage in Isaiah, "Your Maker is your husband," look it up in your Concordance, it also means "dreamer, person." Your Maker is your dreamer. He is dreaming me and when he awakes I am he. He's dreaming me; I saw him. I saw the dreamer and I knew he was dreaming me. But what beauty, what radiance, what strength of character on the face of that dreamer, in a profound state of sleep, sitting in a lotus posture, and there I'm looking at him. And suddenly I am looking at myself. But I've never seen myself with such strength of character, such beauty of form, such radiance. So you couldn't improve upon the beauty of that dreamer. He is

dreaming you. Who? My husband. Then if he is my husband, well then, I must be his bride. I'm not ashamed to say I am his bride…and here I am a man, the father of children. Yet the Spirit of this being that is wearing this garment—-which is only a garment—-is the emanation. I am his emanation yet I am his wife 'til the sleep of death is past. When the death is past and he awakens from the great self-imposed sleep, I am he.

So the scholars laugh at it and they think now this whole thing is completely insane. How could this story as told in Genesis really be factual? It doesn't take place on this level at all. He saw these intensities, he saw these vortices. If you've never seen them you can't quite appreciate it. Today, I saw in the papers that two scientists have just, so they claim, brought to successful conclusion the great task that Einstein set for himself: the unification of the great field. That everything is being ___(??), it all makes sense, the unified field theory. They feel they've found it, everything whirling, spinning in its orbit within the atom, but everything. Nothing is stationary, all alive, and all unified, and all with a reason, so they claim. My friend saw it. He saw the entire world whirling around, numberless vortices, and every imaginal act is a vortex. And here it is gathering density that it may make its appearance to the senses in this world.

So I think of you, and I imagine anything in this world about you, and I set in motion by that act a vortex. The vortex in this world is gathering density to make itself apparent to the world. So I bring before my mind's eye you or others and imagine you as I would like you to be. Then I try to find out how I set it in motion, by speculating, by experimenting. And I found one little thing that I'll share with you and you'll find it very, very successful. We are told, to make it alive he breathed into it. Well, if I breathe into something you may think I'm exhaling, wouldn't you? It's just the opposite. He breathed into it and it became something alive, a living soul. But it's not breathing into something outside of himself, because God can't get outside of himself. It's inhalation in which you breathe. You don't exhale, you inhale. So you think of someone and you get yourself worked up to a certain state—-just like the creative act—and when you bring them to a certain pitch within yourself, then a deep inhalation. At that moment every atom of your body tingles and you feel as though something has gone out of you. Then you'll know the words, "Don't touch me, for I perceive virtue has gone out of me" (Luke 8:46). Something alive seems to go out at that moment when you bring it right straight to a certain focus, and then with one deep inhalation you explode your whole body. Now, what do you do after that? Nothing! That is a self-impregnation. There is nothing, as he saw, nothing but himself. He was the womb of the universe. All these things he saw taking place here and the whole "here" was contained within himself, so where could he go? He can't go outside of himself. So then Blake said: "All that you behold, though it appears without, it is within, in your Imagination, of which this world of mortality is but a shadow" (Jer., Plt.71).

So here, you look at it and you breathe with a certain rhythm. Try it, experiment, costs you nothing. Then when you reach a certain apex of intensity—just like a creative act, that explosion is from within—you inhale deeply. That one deep inhalation explodes your entire body, and everything tingles. And you have no desire, just like a creative act, to repeat it, it's done. And just like a creative act you leave it just as it is, for that's pregnancy now. Just let it unfold in its own wonderful way. You can do nothing about it. You try it; try it just like that, for that's how it works.

But here is this man, a normal man, an intelligent man, a successful man, with this experience. And may I tell you, these experiences belong to a region that is much deeper and far more real and vital than that which the intellect inhabits. For this reason the experience remains indestructible by all the intellectual arguments and criticisms in the world. Tonight, in his spiritual shock, there is no great scholar in the world that could persuade him that that was hallucination. When you have these experiences, may I tell you, and they are confirmed by God's word in scripture—-and I've just shown you the two passages that confirms it for you—-all the arguments, let them come, they will make no difference whatsoever. In his present state of spiritual shock…as you're told, "How could this thing be, seeing that I know not a man?" (Luke 1:34). Well, he found himself to be the womb of the universe; for the man is that man spoken of in Genesis, and that man is God.

Now listen to these words from the 8th chapter of the Book of Psalms, “When I behold thy heavens and the works of thy fingers, the moon and the stars; what is man that thou art mindful of him, and the son of man that thou carest for him? Thou made him a little less than God” (verses 4,5). If you have a Bible called the King James Version, it’s going to read “You made him a little less than the angels.” But the word translated angels in the King James Version is the Hebrew word Elohim. In no other passage in the entire Bible is it translated in any other way other than God. It’s the first time it appears in the Bible, in the very first verse: “In the beginning God created the heavens and the earth” (Gen. 1:1). That word God is Elohim. And “God said, ‘Let us make man in our image’”—-that word God is Elohim. The translator comes to the 8th chapter of the Book of Psalms and he sees the same word, spelt the same way, Elohim, but he can’t bring himself to believe, or they can’t bring themselves to believe, of the greatness that is man. Because the words read, “What is man that thou art mindful of him? Thou made him a little less”…and they can’t believe for one second it is God so they say angels. Hasn’t a thing to do with angels, it’s all to do with God. God imposed a restriction upon himself, so he’s a little less than himself…that’s man. So this is that profound state called man: The sleep of God, for a creative purpose. So this is the man that is God that is the husband out of which comes the emanation, like a womb. So you’re going to create. And that womb is the womb of the universe. It contains the whole within it…there’s nothing outside of it. He cleaves to it, he falls in love with his own emanation, and his emanation is his wife, his bride ‘til the sleep of death is past. When he awakens, he and it are one, they aren’t two. So, “In that day, the Lord is one and his name one,” not two (Zech. 14:9). And so, you bear his name and that name, call it by any name, the name is I AM (Ex. 3:14).

So you could not in any way disturb this experience of this man, any more than you could take the speaker and disturb any experience he’s had. Because when you have these experiences, it’s simply something entirely different. It’s truth unmodified by the conceptual mind. Can’t reason with it; it’s outside of this thing altogether. So when you see—if you have this experience and you will—and you see yourself in profound meditation, so deep you could never awaken it, it’s so deep, and you’re looking at yourself. So you are told, “Your Maker is your husband” and the word husband is dreamer. I saw the dreamer and he looked just like me. Then you will understand the words, “It does not now appear what we shall be, but we know when he appears we shall be like him” (I John 3:2)…when he appears just like you.

And then you see this one being with unnumbered facets, and yet only one because he contains all. All these vortices were contained within himself and he was the womb of the universe. And every imaginal act of a man is a vortex, and every vortex, which is an imaginal act, is gathering density for one purpose only: to become apparent to the senses. So it may take a little while, and you don’t recognize your own harvest when it appears because you don’t remember what you did in an idle moment. You disliked that one, or you disliked it, or you reacted to the morning’s paper. Then you went about your business, completely forgetful about what you did in that short interval of reading the paper. Or reading the morning’s mail when it came and you reacted to the letter, and before you answered the letter you answered it mentally. You may modify it when you sit down to write the letter in answer, but before that as you read the letter you are reacting. Every reaction is an imaginal act, and all these are gathering density for the purpose of becoming apparent into the world of sense.

But here are the higher intensities. He said, “I actually experienced the creative act.” Well, can you imagine the thrill? I know what he’s had, because I know the thrill. What a thrill! Of course, I never had the use of words as he has, to liken the earthly act to a couple of out-of-season slugs. It’s just about that, too. Just imagine two slugs that are not in the mood. Even if they are in the mood, just imagine slugs! But they are out of season, two slugs that are out of season. And that’s exactly…if you want to compare it, this creative act on higher intensities to the most intense physical act, the physical act is simply a couple of out-of-season slugs. That’s what is in store for everyone.

But we are the selves that imposed this upon ourselves. So when we are told that “The Lord God caused a profound sleep to fall upon the man,” that is, generic man, the pneumana, it is to himself.

God became man that man may become God. So that is God in man. So in that state comes the dream and the dream is his womb. He has to create. And here is a man who's actually had the experience and he uses the word advisedly, for that's what woman really means in the true sense of the word. Isha—ish comes first, that's man—and Isha in Hebrew they call it woman. That all you're having there is a little "b" that is missing in the word. It's the womb of man, that's what it really is; that's what woman really is, the womb of man. So he brings out his womb; out of himself he brings out the womb, and he goes in unto his own being, and knows it, and creates. And to feel that creative act on high intensities, well, you can't find any analogy on earth that you could use that vaguely suggests the thrill that is yours when it happens.

But until it happens, I tell you every word of scripture is true. And here tonight, in my gathering here, there is a man who can stand in the presence of the whole vast world and say, "That passage in the 2nd chapter of Genesis is true, I experienced it. That passage in the 54th chapter of Isaiah is true." So I promise him he will also stand… because the promise is that the Holy One of Israel is your Redeemer, and he redeems you, the woman, because he is the womb now. He knows he is the womb of the universe; and the womb, or woman, is redeemed by the birth of the child (1 Tim. 2:15). That is the true translation of the original Greek. But again our translators can't bring themselves to believe that's how man is redeemed, so they say woman is redeemed by bearing children. Hasn't a thing to do with bearing children; it's the birth of the child, the Christ child. So everyone is the womb of God.

So standing before you a man, every atom of my being is male, I've never known any other sensation in the physical world. But the sensation of which he speaks, yes, in the spiritual world, to feel and know you are the womb of God, and that you truly are the very being that is your husband, and create in that manner. And so I know how true his experience is. I can promise him, having had that experience, he is about to be redeemed, and he's redeemed by giving birth to the child. For that's how man is redeemed. Everyone has to bring forth the child, for everyone is the womb of God. It's only a sign of what he really has done that is now, in a merciful manner, remaining hidden from him. As you're told, it's called only a moment in the 54th chapter of Isaiah, "For a brief moment I forsook you"; again, "For a moment I hid my face from you, only for a moment." But that moment in our measure of time is six thousand years. Six thousand years was his moment when he put us through all of the furnaces of affliction and then redeemed us by making us bring forth his creative act, and that was the Christ child. By then we became one flesh; we became one person; we became one being. And then you take off the garment that you put on for the purpose of sleeping; and when we take off the garment after bringing forth the child we don't put on any more sleeping garments. You are one with infinity, one with God…and you see everything is perfect, everything is ordered.

So here, you can tell everyone, the minute they imagine they set in motion a vortex, and that vortex having been set free by their imaginal act is gathering density. It may take a little while, and when it gathers enough density to become apparent to the senses, you who gave birth to it don't even recognize it. Let me give you a very vivid story. It happened only yesterday. I went to the window in my apartment; I live on the second floor, a duplex apartment. Looking out towards a little side street I saw a car come quickly, it turned into our street. Our street is a very short little interval; it only runs a block, from Sunset to Phyllis. And this lady turned in and she saw a parking space on the left side. Well, the left side of the street they are all parked diagonally. She is coming at this direction and a gentleman is coming down in this direction, and he saw it, and she cut right in front of him. But she could never make it that way…she almost caused an accident. But she turned right in front of him, and then he said something to her, what I couldn't hear, I was in my place, and she undoubtedly answered him too. So he backed up and pulled around and went down Phyllis and turned towards Doheny.

She knew she couldn't get in that angle so she was struggling. Backed out and backed out and backed in, and finally she got all the way out, and then backed out. Another car is coming down now and sees the open spot and goes right into it. This one honks and honks, and then she jumps out

of her car and she was tearing her hair apart she was so annoyed at this lady who came in. The lady got out. I can see her now, flaming red hair, and she had on the little outfit of a waitress, and I'm quite sure she works at the Cock and Bull. I think she's waited on me there, because we go in quite often and I'm quite sure I've seen her there. But this one, she came right in quite normally and parked the car. The two of them had their little words. The waitress just looked at her, slammed the door, waved at her, kept on going up to Sunset. And this one was burnt beyond measure. She knew she did the wrong thing in the first place. But now does she really know that she set that in motion? She got the better of the man, but she didn't get the better of the woman. I saw it, I was standing at the window and I could hardly believe my eyes.

Well, here was an imaginal act gathering density so rapidly that it could become apparent to the senses. Now, if it had not happened that quickly and happened to the same lady, say, a month from now she may never relate it…even if she relates it now. She may know nothing of the law of cause and effect, and causation is mental. What she saw that ___(??) on the outside, these solid, crystallized states, are only effects bearing witness to our own imaginal acts. For here was this perfect answer to what she had done. Maybe she's totally unaware…maybe she'll go home and say this horrible redhead that did this horrible thing to her and never mention the fact what she did to the man. It's always what the other fellow did to me.

So I say, every imaginal act in this world is gathering—as he saw it so clearly—gathering density; and he said in his letter to me, "Right here on earth, which I contain within myself." He wasn't outside of the earth; he saw it gathering on earth, all these vortices, on earth, which, said he, I contain within myself. Up to that very end he was still the womb of the universe, and the whole vast world and worlds were contained within the womb, and it's the womb of the universe. He was not ashamed to admit being a man that for the first time he had any knowledge of there was a feminine element that he had never before experienced. And he experienced the creative act on the highest intensities. Then his analogy was beautiful, to compare it to anything here, the creative act, well, you can't. What he did pull out of the bag to use as an analogy I think very, very graphic…if you make a mental picture of a couple of out-of-season slugs. For here is this story of the womb of the universe. You are…don't be ashamed to admit it…whether you are ashamed or not you are the bride of God. So the book comes to an end, you read it in the end of Revelation: "And I saw the new Jerusalem, adorned as a bride, descending out of heaven, for her groom" (Rev. 21:2). The new Jerusalem…the very end of the book. There are sixty-six books in the Bible, and the very end, when the whole thing is done, she becomes adorned as a bride and coming down out of the heavens for her groom. And so they become one; they aren't two any more.

In this world we have shadows of it. In the Western world, a girl gives up her name and takes the name of her husband. So she becomes from that moment on while she still remains a wife she bears his name. But that is not close enough. In the very end you will bear his name but you will be the very being himself. There won't be two of you, only one, and that one is God. So, "Not one will be lost, not one in my holy mountain; all will be redeemed by the Holy One of Israel. The God of the whole world he is called." If these little moments seem trying and frightening, go back and read the scripture: "I hid my face for a moment, and only for a very brief moment did I actually forsake you. But I forsook you for a purpose." We seem lost, that no one cares. I'm being dispossessed for want of money. I can't pay my bills and they are going to repossess the things that I got, and all these things…I feel forsaken. He tells me he forsook me and he loves me? Yes, he forsook me for a brief moment. But it seems so long.

But he's asking me now to create, to actually create. I'm a womb, let the womb create and bring forth all kinds of lovely things in this world. But in the end, he will redeem me; he redeems me by the birth of the child. When that child comes into the world, you will know the mystery of Simeon: He holds the child in his hands and he said, "Now let thy servant depart according to thy word" (Luke 2:29). He saw it! He heard of this child, but he hadn't seen him. And now that he sees the Christ child, "Let thy servant depart according to thy word." As Job said, "I've heard of thee with the hearing of the ear but now my eye sees thee" (Job 42:5). Then you see exactly what was foretold

you, but you couldn't believe it (Gal. 3:1). I, at my age, an hundred…when it's long ceased to be after the manner of woman, that I would bear a child? And so she laughed (Gen. 18:11). But the child came. It's not a physical child, it's a spiritual child.

We must always think of Isaac not as the result of generation but of the fashioning of the unbegotten. God forms himself: God is the unbegotten. He forms himself, the unbegotten, called Melchizedek in scripture; and then you, his bride, bring forth the unbegotten. Then you hold it in your hands, for you are the bride. You are man, as far as you are concerned, but you may say with the poet, "I am Mary and birth to Christ must give if I in blessedness for now and evermore would live."

Then Blake has a wonderful thought concerning this being called a womb, he calls it The Virginity of the Virgin. This is what he said: "What ere is done to her she cannot know, and if you ask her she'll swear it's so. Whether it is good or ill, there's no one to blame, no one to take the pride, no one the shame." We don't know what is being done to us. But in the end we know. So if you ask her why she ___(??) all this, we don't know. Why am I doing all these things? Why are all these things happening to me? So, what ere is done to her she cannot know; if you ask her, she'll swear it's so. Ask her, ask anyone, they don't know. And whether it's good or ill, there's none to blame. No one to take the pride—no one can claim they did it—and no one the shame. Because the whole thing is being done by your husband, and your husband is your Maker, and your Maker is the Holy One of Israel. Your Maker is Jehovah: "I am the Lord your God, the Holy One of Israel, your Savior; and besides me there is no Savior" (Is. 43:11). So man is saved at that moment in time when he gives birth to the child.

Now let us go into the Silence.

* * *

Q: The word Hebrew, can it be interpreted as being earth bound?

A: The word Hebrew? No, I would never give that interpretation to Hebrew. As we're told "Salvation is of the Jews." That's told in the Book of John, the gospel of John. But I know there are all kinds of arguments in the world that it is a materialistic philosophy. It's not materialistic at all. There would be no Christianity without the Hebrew. The Hebrew is the plant, it's the tree of life, then Christianity is simply the fruit that appears upon it. For the purpose of the tree is to bear fruit, or to flower. And so, they are waiting eagerly for the appearance of the promises that are the buds upon this tree that is God's tree.

I know that many people say, After all, there are many kinds of religions in the world—-you have your Oriental religions, you have this religion, the other religion. I still maintain from my own visions that the true vision is the whole Old Testament and the New Testament. When we have the experiences and we go back into the great scriptures and fit it here, here you have the Word of God confirmed by your own experience. You didn't induce it, it just happened as promised. Just imagine that small…there are only about eleven or twelve million Jews in the world and they just slaughtered six million. There were still only twelve million then and there are still twelve million today. So no matter how they try to slaughter them and exterminate them, God's remnant remains in this world. Without that as a backbone in the world, we really wouldn't have a world. That seems crazy, rub them out and you wouldn't have any world, really. It's a peculiar mystery. Right in that great Hebraic scholar you find it. Oh, we find rascals all over the world; there are rascals in the Jewish faith too. But I mean as faith, as a belief. Don't try to rub it out; you'll never succeed in rubbing it out. It's there forever…until God's purpose is fulfilled.

There is no Christianity without Judaism. Where would you stand as a Christian? He said, "I've come only to fulfill the scriptures." Well, there wasn't any such thing as a New Testament when these words were voiced. And ___(??) in the New Testament did he quote. He quoted none, because there was no New Testament. He said, "All that Moses and the law wrote about me and the prophets and the psalms…and I have come only to fulfill scripture." Well, the only scripture that he spoke of

was the scripture of the Old Testament and that's what he fulfilled. These things began to unfold within him…the buds came to fulfillment. Just as my friend tonight can sit in here and hear me discuss his letter to me of last Tuesday; for he fulfilled the Old Testament. That's the testament that he fulfilled. That story in the 2nd chapter of Genesis and the 54th of Isaiah, he actually fulfilled it. He knows he is the womb of the universe. Well, the womb of the universe is the bride of the Lord: "Your Maker is your husband"—-that's the 54th of Isaiah. You tell that to some great scholar, he'd laugh at you. Let them laugh…doesn't really make any difference what they think.

Tomorrow, the whole vast world, hundreds of millions, are going to be glued to the TV set to watch that which is not. A great man, no question about it, a wonderful man; played a marvelous part, I'm all for it. But what pageantry tomorrow, I'll look at it too. At seven in the morning I'll be looking at it, seeing this thing come before me, for I love pageantry, I love the theater. That's all that it is. And some simply little soul walking the street, who is too busy to look at the TV tomorrow because he has a little errand, he might be aware through personal experience of being the womb of the Lord. He might have already given birth to the Christ child and therefore he's on his last lap, the 6,000 years are over. And the one that we'll pay homage to tomorrow—and 400 million will glue their eyes to the box to look at him—-may this very moment be now inserted in an entirely new part. Because you will be; you're restored to life and inserted into a section of time best suited for the work that is being done on you as the womb of the Lord. And who knows how long he has to go before he gives birth to the Christ child? But God in his infinite mercy has hidden from us the painful memory of our past. But you know you're at the end of the road when you hold him in your hands and look into that smiling, heavenly face.

Q: Neville, would you interpret this scripture for me, please? "He stayeth his rough wind in the day of the east wind."

A: I don't know. Where did you get it?

Q: It's in the Daily Light…well, it looks…if I interpret it right, Isaiah 27:8.

A: Well, I couldn't answer, I don't know. I'll dwell on it for you and when I get it, I'll give it to you.

Q: At the end of King Solomon's reign when they started to split up the kingdom, ten tribes of Israel were sold into captivity and one other tribe was mentioned but not the twelve. Can you explain a little bit of that?

A: No, there are twelve tribes. Even to this very day they are still trying to put England into the lost tribe of Israel. There is no lost tribe if I read the Bible correctly. You come down to the end of Revelation and the twelve are named by name, and each is multiplied by twelve, bringing the total to 144,000…those that are saved…meaning the whole of man is saved. For it comes to the same numerical value of the name Adam. If I spell Adam out, which is the one grand man out of which all come, then Aleph is one, Daleth is four, and Mem is forty, and so one plus four plus four plus zero…you can add as many zeros as you want. So in this great picture, it's the saving of the whole of man, so nothing is lost. He told us in the Book of Isaiah: Not one is lost in all my holy mountain. So there is no lost tribe, really. In the pattern of the unfolding picture, he did pick the fourth tribe, Judah, as a door through which he would start. But that's the one through which all would start; all would move through it…even though in the end it's just the perfect pattern, as predetermined.

Q: What about the people who take the Bible literally…144,000, just a certain few…

A: Well, I know they do, sir, no question about it. There are many people who take it that way, 144,000. In fact, my doorbell rang about a year ago, two nice little ladies were out front with their Bibles; three were on the sidewalk watching the reaction, and then they asked me if I would like to be saved. ___(??) they had the power to save me. So they told me only 144,000. But I knew instantly the denomination that they represent, the ism that they represent. ___(??) they gave me a little magazine so I gave her a quarter, and she said, "No, it's only a dime." So she would only take a dime, gave me back fifteen cents, and then she said she would like to come inside and talk to me. I

said, “No, I don’t have the time…you’re interfering right now with a lovely martini.” That was simply such a shock to her, because they don’t go for that at all. They don’t go for any blood injections, don’t want any martinis, don’t want any of these things at all. So I just said to her, “Well, sorry but I’m already saved.” Her eyes bulged like that and then she started on 144,000. I said, “You know, I just read here recently that an enormous crowd came to the Yankee Stadium and they claimed 250,000 people.” Now how you could get 250,000 people in, I don’t know. ‘Course you could use the entire field, but the place itself seats only 66,000. You could get 70,000 in the stands, but you could, on the field itself possibly put in a remaining number to make it 250-odd thousand. And she said, “Yes, we did that.” I said, “Well now, isn’t that a number far in excess of 144,000? You better start saving your own fellows.” Know what she said to me? “Are you a Mormon or something?” Well, I didn’t answer her, why argue the point? Well, she thought because I said that I must be a Mormon or something. Whatever “something” meant, I don’t know.

But I say, the 144,000 represents humanity, and these are only garments. We are Spirit, God is Spirit, so don’t confuse the man with the garment that he wears. As Blake said, “Oh, my Satan, thou art really but a dunce, and canst not tell the garment from the man.”

Goodnight.

Neville 05-19-1969

THE ARTIST IS GOD

God is the great artist, and there is no artistry so lovely as that which perfects itself in the making of its image. God has but one consuming objective and that is to make you into his image, that you may reflect and radiate his glory. On this level however God exists as the human imagination, for the human imagination is the divine body called the Lord Jesus.

On the highest level God's great artistry is concentrated on the making of his image; on this level he - as you - can do the same. A friend may say he would like to be a doctor; another friend wants to be a successful businessman, or a dancer. Every desire is an image. As the artist, lowered to this level, you can form images of your friends. And if you persist in your assumption, in time your friends will radiate and reflect your artistry.

God is the great dreamer in man, bound in a deadly dream until he forms the image called Christ, in himself. Only when Christ is formed in man will he awaken from his dream of life. Now, on this level you can be bound in a dream, too. Perhaps you would like to be a great artist. That is your dream, your image. How would you feel right now if you were? Can you believe your assumption is true even though your reason and senses deny it? Can you persist in your imagination, as the highest level of your being persists in his image?

We are told: "When you pray, believe you have received it and you will." Prayer is not a lot of empty words, but imagination braced in feeling. Every Sunday people go to church, say the Lord's Prayer, and come out of the building just the same as they were when they went in. Their words were empty, as no prayer was answered. Now they are going to stop praying to their demoted mythological saints, for that is all saints are. The 115th Psalm describes these so-called saints, and tells us that those who believe in them are just as stupid as those who make and sell them.

While here in this world, I asked myself how I would go about being the artist who could make myself into the image of a successful minister of the word of God. I knew I would have to start on the highest level by assuming I had finished what I was starting to do, and I knew I would have to remain faithful to that end, that image. This I have done.

The most creative thing in us is to believe a thing into objective existence. Can you believe that something is already objective to you, even though your mortal eyes cannot see it? Can you walk, drenched in the feeling that it is an objective fact, until it becomes so? That's how everything is brought into being, for all things exist in the human imagination, who is God himself. Imagination is the divine body called Jesus, the Lord. If you are willing to step out, asking no one if it is right or wrong, and dare to walk in the assumption your image is true, it will come to pass.

Let me share with you a simple story. A very dear friend of mine who lives in New York City was born in Russia of a very poor Jewish family. He knew what it was like to be frightened when he heard the Cossacks were coming, for they burned homes and caused pain for the sheer joy of frightening people. Joseph was the eldest of a family of five, a boy not more than nine or ten when his mother died, leaving his father to maintain his family alone. Little Joseph found a job taking money from a store to the bank and having it changed into smaller denominations. He had never known what it was like to wear shoes, but wrapped his feet in newspapers or whatever he could find to keep them warm. His clothes had always come from charity, but he - like all men - brought his innate knowledge with him when he came into this world.

So, one day, as he watched the cashier changing the money he brought, he noticed that the big copper coins, when rolled in paper, resembled the silver coins, even though their value was widely separated. Then he said to himself: "Wouldn't it be wonderful if he made a mistake?" and in his imagination Joseph took the money rolled through the window to him in the assumption that the mistake was already made. He then walked back to the shop, filled with the sense of joy. Reason told him no mistake was made, but he thought of all the things he could buy if he had the money. He would buy a pair of slacks, a pair of shoes, and eat until it came out of his ears - a thing he had never experienced before. He had the satisfaction of walking those many blocks in the mood of having what he wanted.

The next day, when Joseph returned to the same teller, the man made the mistake. As Joseph left the bank he wrestled with himself, but his poverty and embarrassment were greater than his ethical code; so he went to another bank and changed the money into the correct denominations and kept the overage. That night he bought himself a pair of slacks, new shoes, and ate at a restaurant until he could eat no more. He told me that although he wrestled with his conscience all night, he could not justify his act; but he learned a lesson. He learned that Sir Anthony Eden was right when he said: "An assumption, though false, if persisted in will harden into fact."

Sir Anthony did not need position or money, but he knew a law which undoubtedly he used through his years. Today my friend Joseph is a multi-millionaire. I am quite sure he is far, far richer in Caesar's dollars and cents than Anthony Eden, for Joseph learned and lived by this knowledge. He never duns his customers. When they are long overdue in payment, Joseph sits alone and mentally writes a letter thanking the man for the receipt of his check - and within four days he receives it. If poverty would teach this lesson to everyone, all should be born equally poor. Joseph now lives in an apartment in New York City where he pays $12,000 a year in rent as well as $45,000 a year rent for his street business. He now has businesses in Paris, Puerto Rico, and Brazil, for he learned how to move. Leaving Russia at the age of sixteen, Joseph found a job driving a garbage truck in France, where - seemingly by accident - he met the great dancer, Anna Pavlova. She suggested he follow in his father's footsteps and make undergarments for women, which he did and is now famous for.

I am asking you to do as Joseph did, for I am teaching you a principle, and leave you to your choice and its risk. I have told this story in the past and there has always been someone in the audience who has criticized me for telling it, claiming I am leading people astray. I have always had a suspicion, however, that those who are most vocal in their criticism are justifying their own behavior. I am not urging you to forget all these so-called codes, but to tell you that we all ate of the tree of good and evil, and have suffered ever since. I am not suggesting you go out and steal from anyone, or that Joseph should - as some have suggested - pay the

money back. If he did, to whom would he send it, to Stalin? Well, Stalin stole the entire country, not just a few coins as Joseph did. No, Joseph has given tens of thousands of dollars to help friends and charities, not to justify his act as a child, but out of the goodness of his heart.

Tonight I give you a principle: God is the great artist, who - as your own wonderful human imagination - is perfecting his work through the ages in the making of his own image in you. Do you have an image? Name it. Now, are you willing to simply assume that you have it, and wait for its objectification? Every image has its own appointed hour to ripen and flower. If it be long, wait, for its appearance is sure and will not be late. Are you willing to wait for the happiness you now seek, or are you going to try to go on the outside and make it so? If you are willing to apply this principle and let it happen, you will become the successful businessman, doctor, minister, or whatever you desire to be. If you will assume your desire and live there as though it were true, no power on earth can stop it from becoming a fact, because you are God and your only opponent is yourself.

There is nothing but God, but man - not knowing this - creates opposition and calls it Satan or the devil, both of which are just as nonexistent as St. Christopher. Millions believe in them and give them power they do not possess. But I urge you to believe in nothing but God, who is your own wonderful human Imagination.

In time you will depart this world, certainly. This is a world of death, so why remain here forever? You will play your part here, while God forms his image in you. And when that image is complete, you will awaken to be born from above. Then the child will appear to signal your birth and fulfill the promise recorded in the Book of Isaiah: "Unto us a child is born." Five months later, God's son is given to you as a sign that the image is now perfect. When you look into the face of your son, David, you will see yourself as the eternal youth. You are now God the Father, and he is your Son who glorifies you. If you could see yourself matured, you would see the Ancient of Days, whose son is his image yet eternally young. That image is now being formed in you and in time will become objectified. So have faith, which is nothing more than the subjective appropriation of your objective hope. Set your hope fully upon the grace that is coming to you when the Christ Spirit stands before you and calls you Father.

In the 4th chapter of Galatians, Paul tells of Christ's formation, and questions himself, saying: "I see you are worshiping days and months, seasons and years; I'm afraid I have labored over you in vain." When I see a man I thought had outgrown these little concepts, turn back to images and days, months, seasons, and years, and call them holy - when there is no such thing in God's kingdom - I feel like Paul, that my labor has been in vain. Every moment of time is holy and wherever you stand is holy. It may be a bar, but it is a holy place, because you are there. Others may say it is wrong, but I ask you: who is standing there? God, and wherever God is, is holy ground. This is true of every person in the world, but they do not know it.

They think they must leave those they love and rush off to church on Sunday morning, and if they don't make it on time they have violated God's wish. But God wishes you would stay home and love your family, and if that one day you could ease the burden of your wife with the children, do it. If you can't do it as well as she does through the week, do it to the best of your ability. She will understand and be blessed for your trying to ease her burden for the moment. That is far better than rushing off to some church and praying to gods which do not exist. I am not telling you not to go to church; some people enjoy the comfort and the friendships found there. They enjoy the coffee hour after the meeting - perhaps more than the service. Many hope to meet a mate there, but that is not what I am talking about. I am telling you of the great artist. His name is I

AM, for he is your own wonderful awareness of being.

On this level of Caesar, follow the same pattern the highest level of our awareness of being is doing. As the collective unity, together we had an image. Our image was to make man like us. Then we became enslaved in this deadly dream and now suffer amnesia.

But the Heavenly Man that we truly are will not break his pledge. He remains bound by his deadly dreams of good and evil until he forms his image in himself. Every state you choose to enter will be recorded and added up, while He remains faithful to that divine image; and when the image appears, you will see David - the anointed, Christed one.

I have found my anointed, my chosen one, my first-born, and he has called me Father. He has called me God, the Rock of his salvation. This is true, for I brought him into being. Now I can depart in peace, for I have done exactly what I promised myself to do in the beginning of time.

It has been taught us from the primal state, that he which is, was wish until he were. I wished to make man in my own image. I did not deviate from my wish but kept that vision before me constantly, no matter what I did in the lower levels of my being. I made it all add up, for all things work for good to him who loves the Lord, who is the individual's highest being. Tonight, every wish of your heart is possible to attain. Let no one tell you what you ought to wish, for all things are yours to appropriate now.

A friend shared a series of her visions with me. She wants to be a composer and I will tell her right now: you can be as great as you wish to be. In one of her visions she found herself in the company of Chopin, who was showing her how to compose. They seemed to be walking above a body of water, and as she looked, the water was not only the subject but the inspiration of the composition. This young girl, now only in her teens, shared this fantastic vision with me. In another dream she was told to read the Book of Numbers. Well, it is in the 12th chapter of Numbers that we are told that God speaks to you in dreams and makes himself known in vision. When vision breaks out into speech, the presence of deity is affirmed. In her vision the spirit of Chopin was telling her (even though she did not see his face) how to compose.

You do not see the face right away. In fact, the real face you will not see until the son appears. Just prior to that you will see the Risen Lord and fuse with him. And when his son appears, you will see yourself, made young. David is the image of the being who fuses with you, only young. He - an eternal youth - is your son, who has always done your will.

In my friend's vision she is with Chopin. Being by nature a pianist, what better instructor could she have? She is being spiritually instructed, for she is the spirit of Chopin, as in the depth of her soul they are one. Whatever your inspiration may be, you will draw to yourself that which you have assumed you want to be. If in your mind's eye a certain person is great and you want to be as great as he is, you will draw him out of yourself to instruct you. You are only instructing yourself, however, for every vision takes place within the human imagination. "All that you behold, though it appears without, it is within your imagination of which this world of mortality is but a shadow."

Choose an image you would like to express. Feel you are that image. So appropriate it that it must come forth in your world of shadows. Do that and you are praying, for prayer is your own wonderful human

imagination, drenched with feeling. I could tell you story after story after story of those who have drenched themselves with the feeling of having their desire, and getting it. Feel the wedding ring, if that is your desire. Feel the thrill of applause, or the joy of a child in your arms. Anything is possible if you can feel it; but if you are going to use reason it will never happen, because failure becomes your image. You don't realize it but there are two of you, and it is your deeper self that tells you it can't happen. But no real belief can ever be suppressed for long, for your inward conviction must find some external objective habitation, and it will.

What is your deep conviction tonight? What is the true image you believe yourself to be? Is it that you are a failure or a success? If you believe the headlines of the paper you will be frightened, for they thrive on crisis. Do you know there are people who only write headlines? Good news is always put on the tenth page, but if the news is frightening it will find front page print. Our boys are on their way to the moon tonight. Their trip made the first page today, but if something violent happens tomorrow, the violent act will get the headlines and not our exciting trip to the moon. Ignore the headlines and remain faithful to your image. What do you really want? Don't try to tell me that it is going to be difficult, because your very words block its fulfillment. Can you believe all things are possible to God? No one would have bet one nickel on me when I left the little island of Barbados at the age of seventeen, having voiced a desire to be a minister of the word of God.

Unschooled as I was (and still am, in the formal sense of the word) who would believe the word of God would be revealed to me? But my one consuming desire was to have a true vision, because I knew that a man becomes what he beholds. I didn't want the vision to be false, even if it was given to me by some giant with many degrees, because I would be accepting the vision he follows. I wanted truth to be revealed to me, for if it is true that a man becomes what he beholds, then I wanted to behold truth, that I would become it - and I have.

When I tell you of David, I speak from revealed truth, and not from something I found in a book. Rabbis, ministers, and priests deny my words, because they are not what they were taught. They bring their own prefabricated misconceptions of scripture to scripture, and cannot understand the words of one who has witnessed the truth of God's word.

I found the truth, as Paul did. It did not come from a man nor was I taught it by a man, but it came through a revelation, which was the unveiling of God within me. That unveiling occurred when I was confronted by and fused with the Risen Lord.

While you are here do not neglect Caesar's world. You have to pay rent, buy food and clothing. Don't let anyone tell you this is sordid; you must do it while you are here. You must render unto Caesar that which is Caesar's. Forget the concept that Jesus got food from out of the air, for it is not true. The man in whom the pattern awoke labored as you and I do; and if you think I am being foolish about it, read the first two verses of the 8th chapter of Luke, where it states that he was supported by three women "from their own substance."

When Paul began to tell the visions as they unfolded in him, he said: "I earn my own bread." He didn't get any bread out of the atmosphere, but labored as a man, while he tried to persuade everyone that they would awaken to discover they were God, and all that is said of Him in the gospel they would personally experience.

I am telling you what I know from experience. I am not theorizing. I am not speculating. I hope you will so believe me, that when I depart this world, you will not forget my message. May I tell you: you may think you have wavered in the forming of that image you set out to do in the beginning, but you have not; for the depth of your being and my being are one, and that brotherhood has never once faltered. He agreed in the beginning to dream this dream of life, in concert. This we have done and will continue to do until the image is formed in each one of us.

Now let us go into the silence.

Neville 11-28-1969

THE AWAKENING OF FAITH

Those who experience the Christian mystery are charged with the responsibility of telling others. Their aim is the awakening of faith in God. For, as Paul, I ask the question: "How can men call upon him in whom they have not believed? And how can they believe in him of whom they have never heard? And how can they hear unless there is a preacher? And how can men preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach good news!' But not all have heeded the gospel, for Isaiah says, 'Who, O Lord, has believed what he has heard from us?' So, faith comes from what is heard, and what is heard comes from the preaching of Christ."

Now Christ is not a person outside of you who lived 2,000 years ago. Christ is the cosmic being who became humanity by burying himself in every child born of woman. Ask the average person if they believe in God and many of them will say, Yes. But when asked to define Him, they will describe someone other than themselves. So, "How can men call upon one in whom they do not believe?"

I tell you: the only God in the universe is your own wonderful human imagination. When you say: "I am," that is God. There is no other God other than he who is encased in the limitation of your little garment of flesh. How can you call upon him, when you do not believe you are he? And how can you believe in him of whom you have never heard? What preacher ever told you that your own wonderful human imagination is God? They paint a word picture of a god outside of you, but that is not the true God. And when someone comes and tells you who He really is, the idea is blasphemous. No one wants to believe that he is creating the conditions of his life; but God is the only causative power, as there is nothing but God. Everything is caused by Imagination. He is the only reality. So, how can you believe in him of whom you have never heard? And how can you hear of him unless there is a preacher? And how can there be a preacher unless he is sent?

This morning's paper contained an article saying that scientists have discovered that the so-called throne Peter was to have sat upon 2,000 years ago is only 900 years old. They have now taken the chair out of its encasement, but are keeping it as a holy relic, when it was never any more than a piece of wood upon which some self-appointed nut sat while calling himself the emperor, the pope, or holy one. But now after a thousand years of nonsense the truth has been revealed. What are we going to do when man does not want to hear the truth that he is responsible for his own life, that his imagination is the only God?

When you look out on the world you may think you had nothing to do with its creation, but you did. You do not know it yet, because its purpose has not been revealed to you. But by the restriction and limitation of your own creative power, you became your created world that you may expand beyond it and create a still greater world for even further expansion of yourself. God is ever expanding his illumination. He took upon himself the limit of contraction called man, the limit of opacity called man, that he may break the limitation and

expand. That's the glory of it all.

I have experienced scripture and am under an obligation to tell it. Like Jeremiah, "If I say, 'I will not mention him or speak any more in his name,' there is in my heart as it were a burning fire shut up in my being, and I am weary with holding it in and I cannot." I must share my experience with others to encourage all to believe in God, but it is my responsibility to tell them who God is.

When men believe the characters of scripture to be historically true, they are taking truth and modifying it to the limitation of the weakness of the human soul. They are not characters of history, but personifications of the aspects of the human mind. This is true from Jesus, down. Jesus is the personification of the fulfillment of the plan that you set up in the beginning of time. Having created the plan before the world came into being, you and I entered our creation. Jesus is the fulfillment of our plan. When his story fulfills itself in you, you must tell your brothers who are sound asleep, to wean them from the nonsense told year after year of some external God to whom they must pay homage, when there is no external God. It is Christ in Man who is his hope of glory, and Christ is God's plan of redemption which was set up before that the world was. That plan is in the depth of every being, waiting to be awakened and fulfilled.

Now we are told that the Pattern Man said: "Unless you believe that I am he, you will die in your sins." Put the little word "is" in this sentence as: "Unless you believe that 'I am' is he, you will die in your sins." Those who heard that statement did not know that he was speaking of the Father, but the Father is the cause. Just as your father is the cause of you - for without a father you could not be, so must all life be fathered. So I say to you: "Unless you believe that your I am is the father of your life, you will continue to miss your goals in life." Your I AMness is the Lord Jesus Christ and there is no other. How do I know this to be true? Read his story as told in the gospels.

Having been born from above, he said: "I am from above and you are from below. Where I am going you cannot now come." Why? Because, having fulfilled scripture he is returning to the source with the knowledge that he is the source. It isn't that you will not come, but that you cannot come until you have fulfilled what you agreed to fulfill before that the world was.

You and I agreed to dream in concert and we will not break our pledge to each other. We came down from heaven and descended right into our creation, where we are playing the parts we agreed to play, and as long as we think of God as another we are sound asleep. But when the time is fulfilled, one is sent to awaken his sleeping brothers, saying: "He who sees me, sees him who sent me, for I sent myself." And who am I? I am the one you call God. I call him Father, for, having found him I know that He and I are one.

We are told that the one who was sent was called Paul. It was Paul who spent his days from morning to evening testifying to the kingdom of heaven and trying to convince all to whom he spoke about Jesus, both from the law of Moses and the prophets. Some were convinced by what he said, while others disbelieved. But he welcomed everyone who came. That's all I can do.

Having had the same experiences as Paul, all I can tell you is what I have experienced. I know that Jesus Christ is the only reality. He is God the Father, housed in you as your awareness of being. You will know this to be true the day you are possessed by a peculiar vibration which scripture calls "wind", saying: "The wind blows where it will and you hear the sound of it, but you cannot tell whence it comes or whether it goes. So it

is with everyone who is born of the Spirit." When the wind possesses you, your entire body will vibrate and you will awaken in the tomb where you buried yourself, to realize that no man took your life; you laid it down yourself. That you have the power to lay it down and the power to lift it up again. You laid your creative power down within your own creation (which is Man), for "Eternity exists and all things in Eternity independent of Creation which was an act of Mercy." Man is part of the eternal structure of the universe and you laid yourself down within Man. That was your act of mercy.

Now, I would like to change the word "creation" to "re-creation", for it is a transcending of one's own creation. I, Divine Imagination, came down into my own creation, and by recreating it I transcend it to awaken myself from this body of death. One day you, too, will awaken within your skull to find yourself entombed. You will come out to find the symbolism of scripture concerning the birth of Jesus Christ surrounding you. But it's all about you, not another, for you are Jesus Christ, coming out of Golgotha - your own skull. The babe wrapped in swaddling clothes will be there and those who witness your birth are there; but they cannot see you, as you are now God's begotten and God is Spirit. Jesus Christ is a pattern, buried in you, which you will experience one day; then you will know that the Bible is your own personal, spiritual biography.

Let men have their so-called holy relics and all the other things, and forgive them as they do not know what they are doing. They are the blind leaders of the blind. The other day someone asked me if the Bible was all I ever talked about. They thought it was very limited and monotonous, but I find it a never-ending mystery.

I preach Christ crucified on humanity, not on some little piece of wood in the Near East 2,000 years ago. There never was any man who was crucified in that manner. Oh, we have insane men, like our Hitlers and Stalins, who will crucify a man because of his belief. In our own land men have hung other men on trees thinking they are doing God's business; but that's not the story of Christ, for he became humanity that humanity may become God.

Now, no one ascends into heaven but he who first descended from heaven, the son of man. Buried in you is that son, who is going to come out of you; and, coming out of you, he is the son of man, one with the one who descended from heaven, who is God. Listen carefully: "I am the root and the offspring of David, the bright morning star." Yes, I am the root, the father of David; yet I am David's offspring. So the father of David and the offspring of David are one and the same being. David, the symbol of humanity, always does the Father's will. Everyone and everything here is doing the Father's will. Say "I am." That's the Father. Condition your "I am" by saying "I am prosperous" and you are doing the Father's will.

In the 3rd chapter of the Book of Samuel (the word "Samuel" in Hebrew means, "his name is God" (Sam-u-el), the Lord spoke to the boy Samuel, saying: "Those who honor me I will honor and those who despise me, they shall be lightly esteemed." In other words, your concept of yourself is either your honor or your dishonor. If you feel little when you meet someone, you are dishonoring God. Have you ever met anyone you thought more important than you? He may be richer, bigger, stronger, or more handsome. He may be everything you think you are not; but if you felt small in his presence because he had more money, was wiser, stronger, or better dressed than you, you are dishonoring God, as God's name is I AM. And "He who honors me, I will honor, and he who despises me shall be lightly esteemed."

The boy Samuel, believing God to be another, heard a voice seemingly coming from without; so he went to

the prophet Elijah (which means "My God") and he was told to go back and dream again. This he did only to repeat the dream. Three times he heard the voice calling him, until he knew who the Lord was and grew into his oneness to become the great prophet.

The Samuel in you speaks, saying: "Those who honor me I will honor, and those who despise me will be lightly esteemed." If you feel inferior towards anyone you are despising the name of God, which is "I am." Don't let anyone make you feel little. They may try to do it, but only if you feel small already. If you don't feel little it does not matter what or who they are. You may not have a nickel in your pocket, but you won't feel little when you know that God is your imagination. You can't be more than God, so you are God. Do not walk the earth in an arrogant way, but never let anyone put you down.

I was born on a little island called Barbados. The island is just like a large farm, where everything is planted in order to produce a dollar. We planted sugar cane from which we received its produce of molasses, rum, etc. When I was a child we had no chemical fertilizers. The animal products called manure were used to put life back into the fields. When we would scatter this on the field to fertilize it, we would call it broadcasting. (This was long before telephones, radio, or television.) Now we have a broadcasting industry which tells us that we will lose our hair, teeth, and everything, if we don't buy a certain product. Isn't that BS? And then from BS they go to MS (that's more of the same thing as it's piled higher and higher). That's the world, so let no one here make you feel little. You are God! He is buried in you as your own wonderful human imagination.

In the 13th chapter of 2 Corinthians, Paul invites you to test God, saying: "Come, test yourself. Do you not realize that Jesus Christ is in you?" That's quite a challenge. If Jesus Christ is in you and you know he is your human imagination, which you believe creates reality, you can test him by imagining that you are what - at the moment - your reason denies and your senses deny. Now, can you believe in your imagination? Can you awaken your faith in the true God who is your human imagination? Try it. Walk as though you were the person you desire to be. Ask yourself how you would feel if it were true, for feeling creates life. This is brought out in scripture. We are told that Isaac was blind when he said: "Come close, my son, that I may feel you." He could not see what he was assuming, so he sought the feeling. Throughout scripture you find the blind father calling his son to be felt and touched. When Joseph placed his sons before Jacob (who admitted being blind), he crossed his hands as he blessed the boys, then justified his act.

Now I ask you: what would the feeling be like if your desire could be felt? How would you feel now if you were the man you want to be? Catch the feeling and believe in Jesus Christ, knowing he is your imagination. Everything is possible to imagine, but it takes faith to create its reality. Just as I said earlier: first you must hear then acceptance will come through faith.

How can men call upon him in whom they have not believed? The average person does not believe in himself. Before I wrote the first chapter in my book, Your Faith is Your Fortune, I wrote one little line saying: "Man's faith in God is measured by his confidence in himself." I can't tell you what criticism I have had because of that statement; but it's still there, for I know it is true. Your faith in God is measured by your confidence in yourself, because your true self is God. So, how could a man call upon himself when he does not believe in himself? And how can he believe when he has never been told? And how can he be told unless there is a preacher? And how can there be a preacher unless he is sent? So one who has experienced scripture is sent, as I have been sent.

So I say to you: you don't owe anything to anyone because God Himself became you. Even though you can't pay rent and you haven't eaten much today, within you is the being who owns the universe, who created and sustains it. His name is "I am." Rather than calling upon his name, call with his name, by saying: "I am free, I am wealthy; I am rich, and I am healthy." The "I am" that you are is the creative power of the universe.

I have personally experienced the story of Jesus Christ in detail, so I know what I am talking about. I am not theorizing. Christ in you is God's plan of salvation and God in you is your "I am." When you experience the story of Jesus Christ it will be in the first person, singular, present tense. You don't see another. You are the one who first resurrects and is born, as scripture unfolds itself within you. I stand before you as a witness and, like Paul, I spend my last days from morning to night testifying to the kingdom of God and trying to convince everyone that Jesus Christ is the fulfillment of the law and the prophets. You came here only to fulfill scripture. Christ is in you and must fulfill himself in you, so let no one make you feel little, and don't you feel arrogant.

I cannot meet anyone I do not respect. He may be the one who shines my shoes but he is God. I am shining my own shoes in the being who is doing it and I respect him. He has to pay rent, buy food and clothing. Just because he plays the part of shining shoes doesn't mean he is less than. Behind these masks we are all brothers. I knew you before that the world was. At that time we were one being who is God. We are made up of a brotherhood of infinite brothers. Yet, in spite of the number we will all know each other individually and distinctly, as we return to the one being. We came down and became fragmented into our own creation. We are going back to the one being we really are, who is God the Father. You are He and one day you are going to know it from experience.

Now let us go into the silence.

Neville 05-06-1969

THE BATTLE OF ARMAGEDDON

Your true environment is in your imagination! All that you behold, though it appears without, it is within, in your imagination - of which this world of mortality is but a shadow. No matter what is taking place on the outside, it is but a symbol telling you what is taking place within; for the world is nothing more than yourself pushed out. Its image, alive in your imagination, overwhelms you.

Tonight let us turn to the greatest of all books, the Bible. In it we are told that at the end of the world there would be a great war whose final battle is called “Armageddon”. You may have been taught that this battle will take place on the outside, as races battle races, and nations battle nations. It doesn't mean communism against democracy or socialism against capitalism. There will always be wars and conflicts; but the battle of Armageddon is the battle of ideology. This battle does not take place on the outside, but within each and every individual.

If you really understood what was taking place and knew your scripture, you would rejoice at the unrest on the outside. "Do not think that I have come to bring peace on earth. I have come not to bring peace but a sword; to set a man against his father; a daughter against her mother and a daughter-in-law against her mother-in-law, for a man's foes are those of his own household." This certainly does not mean our children will be pitted against us, but that the true understanding of the Word of God is pitted against the traditions of men. Living by structures built by tradition, we have believed that by them we could earn the kingdom of heaven and acquire merit. But when one who has experienced the story of God tells you that the life of Jesus Christ is everyone's spiritual autobiography, this truth causes a conflict within the individual - and that is the battle of Armageddon.

Neutrality is impossible. You cannot attach the new cloth to the old; it is all or nothing. You cannot put the new wine you are receiving into the old bottle, by being willing to go along with this new idea to a certain point, but not being willing to give up your belief in an external God, to whom you bend your knee and cross your body when you stand before what represents him on the wall. So the battle rages until the story of Jesus Christ unfolds within you; and then the war is over, for from that moment on you will have no other god, only he whose name is I AM. I tell you: the story of Jesus Christ is your spiritual autobiography. One day his story will unfold within you and you will know there is no other, only God.

Today when you see the disturbance the young people are causing - not only in our country but all over the world - see it as a symbol of the tremendous eruption of truth taking place in the hearts of men. It is not just confined to this platform, for the picture is worldwide. There is an enormous eruption of truth against the entrenched traditions of men going on right now, even in atheistic Russia and in lands which are not considered Christian; but truth is not confined to space or time. Truth is only confined to God.

Religion, in the true sense of the word, is devotion, and at times an exalted reality for the one experiencing it. When you have experienced scripture, you will never again return to your little bottle. Our world is filled with men who are supposed to speak the word of God, yet are deeply involved in the shadow world. They are telling our government what to do and how to do it, not telling the individual about God's promise to give himself to the individual in a literal sense. I tell you: God is going to give his son to you; and because he and his son are one, he gives you himself. Believe me and hope for your eruption now, for when it comes, you will realize that everything which appears to be taking place on the outside, is nothing more than a shadow, cast by God. So when you see the young pitted against the old, rejoice, for they are fulfilling scripture. We may resent being taxed to rebuild the buildings the young burn down, but the eruption is taking place in us as the new idea replaces the old.

No more will I be bound to an external God. I no longer believe in an external Jesus Christ, for the Christ in me who is my hope of glory, awoke and unfolded his story - not as another for me to observe, but as myself. He redeemed me by becoming me, to the point where everything said of him I have experienced. That is the new idea which has replaced my old concept that I learned from my mother, Sunday school, and church. I lived by that structure until one day I knew it was not truth. Then the battle between truth and error began. It may seem to be on the outside, but it is all taking place within.

He comes, not to bring peace but a sword, and he is followed by the armies of heaven. From his mouth a sharp sword is issued. It is the sword of the Spirit, which is the Word of God. He does not bring a sword to chop people’s heads off with. The sword is only a symbol. When John the Baptist was beheaded, John - wearing everything that is external to man - died, and the Lord Jesus Christ rose in his place. When your head is symbolically removed, you have received the sign that you no longer give power to external things. Then the inner you will rise and supplant your outer self. The rising of this inner you has a disturbing influence, for everything you believed in and bowed to on the outside must die.

Formerly I worshiped a man because he was known, rich, or intelligent; then I discovered that the one who is the Being of beings, the God of gods, was my very self. Then He began to awaken in me, as I learned to overcome everything external to myself. And as I did, I realized that I was the cause of the phenomena of my life. I accepted this fact one-hundred percent and he fulfilled his promise: "To him who conquers I will give the Morning Star." Then he identified himself as the morning star, saying: "I am the root and the offspring of David. I am the bright morning star," the symbol of the new day and immortality. When God reveals himself to you, as you, your world changes; and when your little garment which has housed the old beliefs, is taken off, it will be for the last time. Then you will be clothed in the new man, as the man who rose from within and repeated the entire story of the Lord Jesus Christ, in detail.

Armageddon is not a place in the battlefields of the world. Battles are fought as the new supplants the old. America is a new nation compared to Europe and has now supplanted the old powers. That was one grand eruption. Today, America is the mightiest power in the world of Caesar; but in the midst of it we find the young pitted against the old. In the 10th chapter of the Book of Matthew, he begins with a man against his father, then a daughter against her mother, and a daughter-in-law against her mother-in-law, as the young try to dislodge the old. As this happens in you, the world will reflect your conflict.

Everything must be interpreted as a symbol, in this world as well as in your dream world. A lady shared this

dream with me recently. In it she had a twin sister who died. Loving her twin so much, she pretended she was her; thereby receiving her mother's affection; yet she knew the role she had assumed. This is a perfect story of scripture. Jacob supplanted his brother Esau in the affection of his father. Coming second, Jacob thought his father would love the first-born most, not knowing (as the world does not know) that the first-born of every creature is the same first-born, but the firstborn from the dead is seen in the order of events, rather than in time.

Everyone within whom the story of Jesus Christ erupts is the firstborn. No one comes before you, because Christ is first. He is the head, and if Christ unfolds within you, he supplants the body you wear, which came into the world first. The physical is first. The spiritual comes second and supplants Esau - the outer man. Jacob - the inner, smooth-skinned man - is spirit. And the Lord loved Jacob and hated Esau. The outer man must be discarded, because flesh and blood cannot enter the kingdom; so the inner man must be born. And when he does, he is the first-born from the dead in the order, rather than in time.

The one who is to be born of the spirit must first be awakened. Coming out, he is the one the lord loves, because he is one with him and is given the bright morning star. God, himself, is the bright morning star who gives it - so God gives himself! And there is no one but God from then on, as you control all; and when you take off this garment of flesh, you are one with the God who runs the entire show. Seen from above, this conflict is not disturbing; rather it is a time for rejoicing, for the eruption of truth has begun in the hearts of men. But on this level, as a tax payer, you may resent the burning of buildings and the inability of those who desire an education to get it, because of a small group who do not know what they are doing.
They are only symbols, playing their little games; so Father forgives them; they are only a symbol of the eruption which is taking place in the hearts of men. There is always a remnant erupting, and the symbol of this eruption appears on the outside.

Now another lady wrote of a dream which disturbed her. In the dream she was leaving her husband and moving to a new apartment two miles away. Then the scene changed and she found herself in the new apartment, completely furnished with all of her possessions. As she awoke she realized that the apartment - although having appeared to be three-dimensional and real - was only a dream. This is a wonderful experience. The dream does not mean you are going to leave the man you love here. Take the symbolism of it: Your true husband is God. You are told in the second [chapter] of Genesis: "A man shall leave everything and cleave to his wife until they become one flesh." That's what you did. You moved into an entirely different state.

The first creative act was motion: "The Spirit of God moved upon the face of the deep." As God moved, everything erupted, and the world became visible. You moved into the awareness of your true husband, which is the Lord God Almighty, whose symbol is your earthly husband, who you love and share your world with. You moved within yourself into the real union with God, who is your husband - as told us in the Book of Isaiah: "Your Maker is your husband, the Lord of Host is his name." You have now moved into a real relationship with the God within you, who left everything to cleave to you. And you have discovered the great secret of moving from state to state. You will find that your love for your earthly husband will grow stronger. When you first met, you were fired by sex, and - if the love has maintained as it was prior to the union - when sex fades, you will find your relationship growing deeper. You will be more concerned for each other, as a deeper love takes over. Now, the motion took place within you, and you have moved from what is a relationship in this world, to a spiritual relationship, as the story of Jesus becomes your spiritual

autobiography.

Do not look at the conflict on the outside as terrible; rather see it as a symbol. Rejoice when you see the youth pitted against the old, as it signifies that the Word - which is the sword of the Spirit - has erupted; and the armies of heaven are on the march, as the Living Word which unfolds within man, interprets the external word of the letter. The outer world - like the letters in the Bible - is dead, and remains so until something that is alive gives it life. Only when that which is life itself erupts, does the Bible's dead letter become alive. I have experienced scripture, and when I see the conflict, I know that many have accepted my words and are experiencing them. As long as I wear this mask I do not know where they are, but I do know they are telling the story of salvation from experience. That is the only thing that can inflame the mind.

The traditions of men are only dead letters. Our clergy are not telling the word of God, they are too involved in politics, thinking they can buy off the eruption with money. You can't stop ransom or blackmail, but you can tell the story of Jesus Christ from experience - but the clergy do not know it. If they heard what you have tonight, they would think my words were blasphemy; yet I am telling you what I have experienced, while they speak from theory. That is all right, for they are part of the story. "For the sake of the traditions of your fathers you have made void the word of God." Religion has created saints out of nothing, for they never existed. Now something is happening to force them to confess to their nonexistence, even though they have made hundreds of millions of dollars in the selling of these little icons. They will still sell them, because there are people who will still want their little so-called protection based upon the outside. But you don't want them; that's why you are here. You are willing to believe the drama is unfolding in you and not on the outside. So when a horrible blow hits your heart, try to see its symbolism, as everything in the outer world is a symbol. Why and how did it happen and what does it mean? What is the significance of the thing that happened? Just like a dream, everything has some significance, for God is speaking; therefore you would listen attentively and try to understand what he is saying in symbolism.

I received another lovely letter with about twenty or twenty-five dreams in it. I couldn't even summarize the dreams because they differ, but I can tell her that they are perfectly marvelous. They are all adumbrations, foreshadowings of the story that will erupt within her when she discovers that she is Jesus Christ. In her dreams, Jesus still seems to be another, and that's an adumbration, like the story in 2 Kings concerning Elisha, who said: "Give me a double portion of your spirit" and the Lord replied: "When I depart from you, if you see me you will get what you ask for. If you do not, you shall not have it." Then fire separated them and Elijah went up in a whirlwind. That's an adumbration, for the Word must erupt within you first, before you can understand the story of Elijah. It is said that fire separated them. May I tell you: it is a fire. In the 14th chapter of Zachariah we read that the Lord stands on the Mount of Olives, as it is split from east to west, with one-half moving northward and the other half southward. You are the Mount of Olives the Lord is standing on, when you are split to discover your true identity as golden, liquid light. Fusing with that light, you will go up into heaven in a whirlwind motion as a fiery serpent. The fire that separates you is the bolt of lightening which cuts you in two from your head to the base of your spine; but who could understand this until it was experienced and dramatized as the evangelists did.

It is still a closed book to those who have not experienced scripture, but it will be understood by those who are drawn by the one who had the experience. I have shared my experiences with you, in the hope that in the not distant future you will individually experience the entire story of Jesus Christ. So when you see the unrest today, rejoice that the young is now pitted against the old. And remember: the conflict is in your imagination.

Although I have overcome the world, as the drama has proved, I may find myself listening to the radio or watching television and get involved. I do it by forgetting and coming down into the nonsense in this world. Then I must get back up on the mountain and see it as symbolism, telling me what is happening within.

The eruption will not go on forever. It only lasts for a certain length of time and then the door to heaven is closed once more. The door does not remain open, but only opens at intervals of time. Blake says it is every two hundred years, but how long it remains ajar he does not say. Now you see why the conflict rages - because the door is still ajar.

What I am telling you tonight could not be printed in tomorrow's paper as it doesn't make sense, but it is true. People may doubt my words and say; "Why listen to him, the man is mad and has a devil." But I say to you: "I am not mad and I do not have a devil, for what I tell you is true. I speak not of my own accord, but as the Father speaks to me." I have actually experienced the entire drama recorded in scripture, and have shared my experiences with you. With my limited background, you may question how I have such learning; but the words are not mine, they are the words of him who sent me - and he who sent me is God. He is my Father. I know my Father and you know not your God. I may be considered mad by some, because my background can be checked; yet I dare to claim I am the son of God and I and my Father are one. So when you see me you see him who sent me. I was sent by my Father, and - knowing the Old Testament - I have shared with you my spiritual interpretation of its dead letter; for the entire scripture has unfolded in me.

Armageddon is the battle of ideologies, where belief is pitted against belief. I can't tell you how shocked I was to discover that the Christ to whom I prayed was within me. Scripture teaches, "Christ in you is the hope of glory," but I didn't take that statement literally, for I was taught to look for Christ on the outside. I could find no conflict in that Christ.

I was seventeen when I left Barbados, and every night during those seventeen years I did not have the guts to go to bed without getting down on my knees and praying, as my mother had taught me. I could not break that habit for quite a while after I came to this country. Can you imagine the shock I felt, having been trained to kneel and pray to an external God, to find he was within me as me? I could hardly believe it. I know my past and am well aware of how unlovely much of it was. I knew the thoughts I had entertained, the emotions that were mine, the words that I uttered; and to think that all that could be the house in which the perfect one who was never tarnished has unfolded, was a shock beyond measure. But now I know I am He, although I still possess the memory of the outer garment I wear, which clothes me while I am here.

I cannot tell you of the shock that comes when all of the beliefs by which you have lived come tumbling down. You will no longer be able to turn to anyone on the outside to praise or blame for what is taking place in your world. If it is unlovely, you are its cause. If it is lovely, you are its cause. Everything unfolds within you, and you are detached from what takes issue; yet you know you are its cause, for as the word of truth erupts within you, it sets one against the other. The word is not confined; but when it comes - as it has in me - I bring the new wine which the old bottle cannot contain. The old garment of belief is ripped and you cannot put a new patch on an old garment. As the world erupts around us, we may wonder what is taking place and ask ourselves if we have lost control of our children, as they are so different now.

We can say all kinds of things, justify our actions and beliefs - that is our right. On occasion I find myself sucked into the same stream and pass an opinion not based upon the truth that has erupted within me; so I

can't judge another. I can only say; when you see these things, rejoice, for He has come. His coming brings a new idea, which will disturb the traditions of men; and - living by man's traditions - you will see the disturbance on the outside, but it is in you.

The world reflects this disturbance, and those in the world are being led like sheep to the slaughter. Yet in the hearts of those who observe it from above, it is cause for rejoicing, as they wait only for the eruption of God's immortal plan. Jesus Christ is this immortal pattern of salvation. Its eruption in man causes an eruption in the outer world, as the young is set against the old, and the new conflicts with the traditions of men.

In the meanwhile, take what you know of this law, and use it towards your own personal good fortune in the world of Caesar. It's simple. Go to the end and assume the feeling of the wish fulfilled. Don't ask anyone to help you. Ask no one if it is right. If you like it, assume you have it. Remain faithful to your assumption, and that Being who is going to erupt in you will take you to that end. If you find yourself moving from your fulfilled desire, go back to it, and once more assume the feeling of the wish fulfilled. Do this and your assumption will harden into fact.

Now let us go into the silence.

Neville 02-05-1963

THE BIBLE – YOUR BIOGRAPHY

When I tell you the Bible is your biography, I am actually saying that you are God, and I mean it. We are told in the 82nd Psalm: "I say, 'You are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall like any prince.'" So I mean exactly what the psalmist said: that you are gods. But man has such a strange concept of the word "God."

This morning's mail brought me a letter. I do not know the lady – she claims she is eighty-two. She said: "I am returning your latest book, The Law and the Promise." She can't be returning it to me because I did not sell [it to] her. She may have returned it to my publisher or to some store who sold her the book. She said: "I read the 156 pages, the forty stories told about the promise, and no credit was given to God; not one who received the answer to their prayers thanked God, and so it is a Godless book." So she is returning it to someone. Do not criticize her. She is eighty-two and undoubtedly like my own mother and father, who had strange and wonderful concepts of God, but God on the outside of themselves. God was on the outside to whom they turned, and she undoubtedly turned to some external creative father and that is her God. If she feels that way about it you can't blame her when she reads in this, as I have brought the two together and identify God with human imagination. By identifying the two and making them one, I rubbed out the vision that has plagued man. For we are told: "All things were made by him, and without him was not made anything that was made." Then we discovered that we could imagine ourselves to be what we want to be and – remaining faithful, remaining loyal to that assumption – it became an external fact in our world. If "all things were made by him, and without him was not anything made that was made," and we did this as an experiment and it worked, well then – we discovered God! And he wasn't some being in space who would return. We found him in ourselves as our wonderful human imagination. That we failed many times – certainly, we are still torn between the concept of God, the father of David, and what we ourselves discovered, so we are still under that influence of an ancient concept of God. So she is going to return the book…and let us all feel that tomorrow she will see who God really is, but don't judge her – not harshly anyway. Leave her exactly as she is, because at least she believes in God, which is far greater than not to believe in some power that is creative in this world.

Now we turn to the Book of Books. You can't read it by saying: well, I opened the book and read from Genesis to Revelation. There are sixty-six books in what we call the Bible. It's a library. The Old Testament is something you almost can't believe – certainly not with sense – without the key given us in the New. The New is completely hidden in the Old and the Old is made manifest in the New. So we turn to the first book, the book of beginning, the Book of Genesis and – listen carefully –we are dealing with a mystery. When I speak of a mystery I am not speaking of a matter that must be kept secret, but a truth that is mysterious in character. And the Book of Genesis has a strange reversal of order right through it: "The first shall be last and the last first." This reversal of order begins right in the very beginning.

Let us see what is first stated in the book. "In the beginning God" – that is the beginning. The end of the book: "In a coffin in Egypt." "In the beginning God – in a coffin in Egypt." And the one placed in a coffin is

man. Then [he] was called Joseph, and Joseph died. He was 110 years old and he was embalmed and placed in a coffin in Egypt. So here we find the beginning and the end. "I am the beginning and the end. The alpha and omega, the first and the last."

Let us see how the thing unfolds for us. In the first chapter, God's purpose is stated: "Let us make man in our image, after our likeness; and let them have dominion over the fish in the sea, the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps over the earth." Let us give him dominion – that is God's purpose, not his creative act as yet. His creative act comes in the second chapter, but that is God's purpose, stated: he is going to make man in his own image and give him complete dominion over all things.

In the second chapter comes the creative act, and God from the very "dust of the ground made man and breathed into his nostrils the breath of life; and man became a living being." Now jump from the second chapter, 7th verse, to the 21st verse: there you will find the creative act. He states this in the 7th verse and then completes the creative act from the 21st through the 24th verse. "And God caused a deep sleep to fall upon man and he slept," and then comes the creative act of the division of man. Male-female he now makes it.

Man is not a male; man is not a female – man is the image of God, a being above the organization of sex. But he is destined to be that being, he is not yet completed. To arrive at that level where everything is subject to his creative power, he passes through this divided image of himself, called male-female. Then we are told: in the divided state he is led up into a world of experience. Here was a world of innocence, because here he is dead, so the dead could not in any way be tempted, the grave could not violate anything – it is dead. Yet he is made alive, he is made alive by the sinking of God in himself, for God – don't forget the last verse: "In a coffin in Egypt"… But the story is, having made the image of himself, the image has no power in itself. It only becomes animate and alive and responsive if God sinks himself in his image. So God sinks himself in his image and in that state the image becomes divided, male-female, as we are. And then comes the most horrible story in the world: that God is in it, that image of himself, the very torment of eternity.

It is necessary to take the image that was dead and just made responsive, made alive – but only made alive (which is a responsive state) – and then to turn it into a life-giving being, just by God. So it took the entire story of 6,000 years (called "six days") to complete the act of God. Here, you and I are the beings.

I am not speaking from theory tonight; I am speaking from experience. I tell you the story is true from beginning to end, and if I cannot stand here before you and demonstrate for your own satisfaction the might that is God, it is only because I am still wearing this garment of flesh. And so as long as I am wearing it, the glory of the heavenly inheritance cannot be actualized by me, or at least is not fully realized in me while I wear and continue to wear this garment of flesh. But everything said in the Bible I have experienced. I have experienced the depths of my soul and it is all true from beginning to end.

A few years ago William Blake – he died in 1827, and I met him in these heavenly spheres, the majestic patriarch, and he said to me: "Stand still. Now fall backwards and let yourself go – no restraint, just fall." I obeyed him and I fell like some interstellar star falling through infinite space. When I came to, I looked and I saw this scintillating being, this heavenly creature, human and yet not human – human yes, but it was all light, all fire and the heart was like living ruby. As I looked at it, I was looking at myself. Here I was looking at my

very being. I came closer to discover the whole vast world of man was encased within me. Humanity in its fullness was encased within that one being, and I am it. All the nations, all the races in the world were right in that body. As I looked at the bit of myself containing it all, I then felt myself crystallize, and here I am in this world of shadows once more. That story is true of every being in the world. And then Blake revealed to me what he meant when he said: "All that you behold, though it appears without it is within, in your imagination, of which this world of mortality is but a shadow." I never fully understood those words before, but then with this vision I understood it. Then I understood more clearly than ever before his vision called the "Vision of the Last Judgment," where all the characters of the Bible are not characters at all, but only states of consciousness.

When we speak of Abraham, and Isaac, and Jacob, and all these characters – they aren't persons as we are; they are states of consciousness, and the individuals are only representative or visions of these eternal states as they were revealed to mortal man (as we are) in the series of divine visions as they were recorded for us in our Bible. I have seen them in my vision and you and I can be in any one of these states any time – a certain pattern that we pass through. But we can be any state and to do it. Who does it? Don't you say: God can do it? God can do anything? But I would change the word – if you would not be offended – and that means: what I formerly called "God," (and still do, because I like the name) I call "divine imagining," and divine imagining and human imagining are one, they aren't two.

An imaginal act is an immediate objective fact. Functioning on low intensities as we are, an imaginal act is realized in a time process. And so every vision as it stands there I assume that I am; but at the moment reason denies and my senses deny, but I assume that I am. And if I assume it and it seems to me real and natural, when I break the spell I know I have planted it, and then it has its own appointed hour. Every vision has its own period of gestation, as we are told by the prophet: "It has its own appointed hour, it ripens, it will flower, if it seems slow then wait, it is sure, it will not be late." If you see it clearly in your mind's eye, if you were really in the image, it will become just as objective as this room is now – and again I am speaking from experience. Sitting in my chair at home or reclining on a couch or in my bed, suddenly – without my eyes being physically open – I see a world that I would not see if I know where I am physically, and I can't deny it. It's just as real as you are. It's objective, it is seemingly solidly real, and consciousness follows vision and I step into the world that I am observing. And stepping into my image it closes around me, and this world which is seemingly the only world I should know is shut out, and I am part of the world I contemplated, I am in it. I explore that world and it is just as solidly real as this world, and I can't find my way back to this world.

Then I discovered the way back, and the way was feeling. Standing in that world with no street leading to this world, I assumed my head was on a pillow on the bed in the room, in the house, in the city that I knew so well; and feeling it I suddenly found myself as though standing vertically. I felt myself in a horizontal position and I am back, but I am cataleptic – I can't move the body. It is just as frozen as this little instrument here on the table, just as solid, just as stiff. Within say, a half minute, I could move my finger and then my elbow, and then after great effort I could move an eyelid and open my eyelid. As I opened the eyelid I looked at the familiar objects on the wall that I knew so well. I am back in this world and now this world has shut out that world. I tell you: there are worlds within worlds.

Here you can take an image – the image of your success if you want success, the image of your awakening if you want it – any image, and then you contemplate it. And maybe you will see it as I am seeing you now, and then consciousness may (and I hope it will) follow your vision, and you will walk right into that image and it

will close around you, closing around you just as I did this. And you have planted it. You entered that age, as it were, and fertilized it; and bear in mind it is the image, and the vision has its own appointed hour. Don't try to hasten it – it ripens, it will flower. But if for you – because you were impatient – it seems slow, then wait, it will not be late, not for itself nor to a world, unless they are the same species and would ripen in the same interval of time. A chicken hatches out in twenty-one days, some things come out in five months, some things come out in a year and some come out in two years. And so we plant things in this world and each has its own period of gestation. Don't think for one moment in the world as we know it and as we are, that you are going to think it now and then force ripening as it were. Leave it – it will come as you wish in its own full time.

God is real. You may not question it – I don't – but in 1963, the scientific world would question it. I don't know all the uses of the word, "God," but I like it. But if it will help you any, I use the word I use most: "imagination," because to me when I think of God I mean the same as when I say "divine imagination." When I speak of Christ I mean divine imagining, God in action. We are told: "God is Christ reconciling the world to himself." Imagining is Christ, which is God in action. So imagination in Christ with his imagination, imagining, is reconciling the whole vast world to himself. But if it offends you, go back to the word, "God," but don't put God on the outside of something separated from you, because he is not.

God's revealed name to this world is "I AM." That is his great name. Can you say, "I am?" That is God. What am I doing? I am thinking you are no good – well, that is what you're doing, that is God in action. And do you know: you will live to see the day you are right. So "I am" doing what? Anything in this world, all things are possible to God. When you say: "I don't believe so and so." Perfectly all right, that's your privilege, but who is not believing it? "I am," you say – well, that is God. Don't believe it. "I am no good, I can't make a living." Well that is your privilege; believe it and may I tell you how true God is: he'll prove it. Finally you are relieved and you will say to me: "I told you it's no good." Can't you realize that you are setting it in motion and you were fertilizing it in your world, for God's only revealed name is "I AM." So, what are you imagining?

Today in the New York Times, Brook Atkinson has this article. He just returned from Leningrad. They were not concerned, when he started through, to examine his baggage concerning liquor or tobacco, which is the item they all look for, for it brings in revenue. They were only concerned about ideas. They said: "Do you have any magazines?" He said "No, none." "Do you have the Bible?" He said, "No." That is the only thing they questioned the second time. "Do you really mean that? Do you have a Bible?" It is the only thing they really wanted to prove beyond doubt he did not bring into Russia. And they could read – they know the Hebrew tongue, the Greek tongue; they have the different concordances. They could look back and find the true meaning of God and find it really means "imagination." That is exactly what the word means. The word "potter" in Hebrew means imagination. And who makes anything? If God made me out of the clay, out of the dust, was he not a potter? And I – the made, and he – the maker. The maker was the imagination, and then imagination sunk himself in the thing made and then gave me himself.

Take that "book of falsehood" [across] "The Border," that man may discover who God really is, that he does exist, and they will now – without the consent of Mr. Khrushchev – assume they have a different form of government, and no power in the world can stop it from externalizing itself in the world if they do it. So, not cigarettes, not liquor, not anything – furs, diamonds, bring them all in, they are all part of our way of living, but don't bring in the Bible.

In this country of ours we aren't teaching the Bible. We're teaching ritual and ceremony and it's all vague, it hasn't a thing to do with the Bible. The Bible is God's revelation of himself to man. If you never saw the inside of a church it makes no difference. In fact we are told in the Bible not to build a church, but man insists on building churches. "Build no temple for me, I will build one for you." This is what he builds, but don't you build one for me. (Second Samuel 7) Do not build me any tabernacle in this world — I'll build one for you, and some scribe to justify the building of tabernacles inserted the 13th verse, which all scholars agree is an insertion. It is not found in the ancient manuscript.

I tell you the drama begins in this manner: God made us and we are dead and there is no way to make us alive and creative as he is, unless he buries himself in us, and this is the mystery of life through death. John 12:24: "A grain of wheat unless it falls into the ground and dies it remains alone, but if it falls and dies it brings forth much." So he plants himself in us and is crucified on us. Listen to the crucifixion. "The crucifixion is over." (Romans 6:5) You aren't going to be crucified again, you are already crucified. "If we have been united with Christ in a death like his we shall certainly be united with him in a resurrection like his." The resurrection is to be; it takes place individually. And may I tell you from experience: it is true. God's mightiest act is the resurrection, and each individual will be resurrected, and the day that you are, you will be the most startled being in the world, because until that moment you had no idea that you were dead; you had no idea that you were entombed, it seemed so natural to walk this earth and play the part that you are playing and think you are alive. You move from the cradle to the grave thinking you are alive, and in this moment in time you are suddenly resurrected. At the moment of resurrection you become awake, aware of it in your being startled.

Joseph was 110 years old when he left. In Hebrew every letter, every number has a certain meaning. 100 is the letter with its symbolical value of the back of the skull, qoph [pron. "koof"]. Ten is the hand, the yod and the yod begins the name of God. If you could sever the hand from man, he would not be creative, just simply nothing. The hand fashions, the hand molds, it is a symbol of creativity – and so in the back of man's skull a creative act is going on, as we are told in Philippians: "He who began a good work in me will bring it to completion at the day of Jesus Christ." He started it in you, he initiated it, he will complete it, and a work is going on in man of which man is totally unaware. He is being fashioned into the image of God.
When that image is complete to the satisfaction of God – divine imagining – he awakens. He awakens him where he started the work: he started it in the back of his skull; he awakens in his skull to find he is entombed. There is one moment of panic and then you make an effort to get out of this fabulous sepulcher, and you come out of your skull like someone being born, and that is your spiritual self. You don't know a thing about it; it is being done for you – forget it. You were born physically by the action of a power not your own. You will be born spiritually by the action of powers beyond your own.

Don't try to be holy. God isn't making good people, holy people. God is making creators, just like himself. If you think you are holy, that is not the key in to paradise. No matter how good you are, no matter how holy you think you are, holiness is not the key that allows you to enter that special grace, your creativity. God is doing it for you, working on you, bringing you to complete fruition and fulfillment. Try this principal of imagining, and if there is one thing I think man could do to aid – as something within a shell could aid the bird – the key is given to us in the Book of Job. He complained and complained of all the things that were happening to him, but his captivity was lifted when he prayed for his friends. If you would use your imagination lovingly on behalf of another and rejoice in his good fortune without any reward to you, you will see how this thing will begin to unfold within you.

So here is this book of ours, the beginning of all, truly. It is divine imagining and divine imagining buries itself in man, in a coffin in Egypt. The word "coffin" is the same as the word "ark." The letter qoph is this, and you and I have no idea – I know I had none. I thought I was still alive. I thought everyone was alive or dying. They became either filled with dreams or visions, or unconsciousness, but when I awoke, then I was alive, awake. I didn't realize it was a dream within a dream. Here we are dreaming the most fantastic nightmares in the world. The day will come you will awake and you will see, as Blake describes it: "I behold the Visions of my deadly Sleep of Six thousand Years Dazzling around thy skirts like a Serpent of precious stones and gold. I know it is my Self, O Divine Creator and Redeemer." He had no idea that he had slept for 6,000 years in his strange dream. One day he was resurrected and he beheld this redeemer of his as a serpent of precious stones and gold and knew it was himself.

God has so transferred himself to the individual that he became the being who was taken out of the state of innocence into the world of experience, and now awoke in a world completely subject to the imaginative power. When I saw it I had no idea that I was it. I hadn't the slightest idea that the spell truly brought me out of a state of innocence for his own purpose, and although he took me through these frightening nightmares of 6,000 years, he took me through as the only way he could awaken and bring me to the state where I was not only responsive, but I became a creator and prepared to live on a higher level, one with the gods. Everyone in the world will pass through the same state, for the Bible is your biography. The only subject in the Bible is about God, and because it is your biography it is all about you, and you are God. So stop looking for God on the outside. He sunk himself in you. Now test it. "Test yourselves. Do you not realize that Jesus Christ is in you? – unless indeed you fail to meet the test!" (Second Corinthians 13:5)

I tell you that I know Blake hasn't died, because I meet him. He died seemingly to the world, leaving behind him only the works he gave us in the printed form. I talked with him. It was he who actually told me what to do to see what he wrote in his "Jerusalem," how to see one man containing the whole vast world. I had no idea when he told me, that when I came to a rest I would see myself as that man. I simply obeyed him and fell backwards and came hurtling through space like some meteor, and then when I came to a rest, here is this heavenly being, radiant being, that is all aflame, and I saw it was myself. As I approached it, it contained all the nations in the world – I actually see myself containing all the nations in the world – and then he explained to me: "All that you behold, though it appears without, it is within, in your imagination of which this world of mortality is but a shadow." Take any image in the world and enter it, and the image becomes objectively real within your world. It is all contained within you. Take out poverty – it's there; take out wealth – it's there; take out recognition – it's there, take out the unknown state – it's there; everything is there and each state is personified. So you approach a state and the state is personified, and as you encounter the state you enter the state, and then you externalize it into your world. "You are living in a world of shadows," says he, until that day when you are resurrected. You will continue your journey for a little while, telling the story as you encountered it to those who will listen, and then when you take off your garment this time, you take it off for the last time. You will never put it on again. There is no garment of flesh in the resurrection.

Now let us go into the silence.

Neville 3-14-1969

THE BIBLE'S MYSTERY

Think of this fabulous world as a play filled with horrors, violence, and fear, from which there seems to be no escape. Then think of the play as coming to its end as one man is called, incorporated into the body of the play's author and sent back to tell what he heard, what he saw and felt. This is the story of salvation.

Our New Testament finds each author claiming to be an apostle, to be one who is sent - yet they are all anonymous. Matthew, Mark, Luke, and John are not mentioned in any contemporary work of the time these gospels were supposed to have been written; but each author, although unknown physically, claims to have had the experience of being called and sent. And they shared with us what they heard, what they saw and experienced.

Paul tells his experience as: "I will now tell of visions and revelations. I know a man in Christ who, fourteen years ago was caught up into the third heaven. Whether in body or out of the body I do not know, but he heard that which cannot be told, which man may not utter." Personally I have had no restraint of that nature. I feel like the unknown author of the Book of Jeremiah: "If I say that I will not mention or speak any more in his name then there is in my heart as it were a burning fire shut up in my bones and I am weary with holding it in and cannot." I cannot restrain the impulse to share my experiences with by brothers for I, too, was sent.

No one knows that secret of selectivity or when one will be called. It certainly is not based upon any code known to man or any aristocracy or revelation. You don't have to have great intellect; in fact you could be unlettered in the eyes of the world, for there is no standard by which one is elected and called, but it does happen while he is in this world.

I was called out of this body and I seemed to possess a body there because I could see. I could touch, hear, and observe. I saw the body which incorporated me into it and it was solidly real. I felt the embrace. I felt the complete fusion of the two of us and know I now wear the garment of love, yet I was sent back into the world as the power and the wisdom of God.

I am not speaking of the wisdom or power of man, for I no longer need man's expressions of power. His power of wealth, social or political standing, are part of this age. But I was called out of this age, and while in that age I assumed the body of love. Now a protean being I can assume any form instantly, so I assumed the form of power and hurled myself back into my physical body. And when I returned, my room was filled with light from a source unknown, where it lingered for the longest time. Since that day I have gone through life playing the part of Neville as I did before the experience, while scripture awoke in me and my work began. It took thirty years for the eruption to occur which caused my resurrection from within myself.

I tell you: we are the gods who descended in consciousness in order to take upon ourselves these dead bodies of weighted nerves. We animate them and suffer every pain, every disappointment they are capable of experiencing. It seems as though we will never escape this world of hell, then one is called out of this world and returns as Jesus.

Everyone who is called and sent is Jesus, the pattern of redemption, which is a series of supernatural experiences. Having been called and sent, this pattern has unfolded in me. Now I know that when I depart this section of time it will be for the last time. I have left a record of my experiences to encourage those who hear and abide in my words, that they can remain in them.

I have often wondered how many have understood my story to the point of acceptance. Many times I felt there were those who did, only to discover they did not. I visited one such friend today. He has lovely home in Beverly Hills, with a comfortable income. He and his wife listen ever night to the Joe Pines of the world and are afraid to remain in California because they think it is going to sink. So they have decided to move to Arizona and wait out the interval of time they have left here, which shouldn't be too long as they are both in their late seventies.

Here is one I thought understood my message, yet his behavior belies his acceptance. They know Neville, the garment I wear, but they do not know the one who sent me. They may know my mother and father, my brothers and sisters, but when I tell them of my spiritual birth they cannot believe me. They cannot understand, for if they could it would change their entire outlook on life.

We all came down into this world of death, not for punishment but for an experiment. We are all princes, sons of the Most High, who - dying like men - fell as one Man. At a certain moment in time one is called, then another, and eventually everyone will be called and incorporated into the one body of the Risen Lord. In that day the Lord will be king over all the world; his name shall be one and the Lord one, and David will be their prince forever and ever.

I was born under the British crown and when the queen had a son he was a prince, but he was not mine. Only if I am the king can my son be a prince. If David is my prince I must be the one spoken of as the Lord, who is king over all. I know that I am, and I can tell you from experience that you are destined to know that you are. When you will be called I do not know, but I do know that as the Father sent me, even so I send you. He who sent me is one with me, as he has never left me alone. I, the sent, was called and incorporated into the body of the sender, who sent me as himself. When I return I will be the sender and I will call you; we will embrace and become one body, then I will send you as I have been sent.

I have told you His name is Father. I have made it known and I will continue to make it known that the love with which He has loved me may be in you and you in me and I in you, that we may be one. On my return I will be God the Father, capable of embracing you into my body of love. Then, clothed in the garment of the Almighty, you will be sent to tell your story, knowing you and I are one. And when your time is fulfilled you, too, will be able to say: "I have finished the work you gave me to do. Now return unto me the ecstasy I knew with you when you incorporated me into that one body of love. May I tell you: the beauty of that body and the glory of that body are indescribable, for words cannot describe infinite love.

As love, power whirled me back into this world. Now I know Paul was right when he described Christ as the power of God and the wisdom of God. Paul knew, for he was telling his own story when he said he knew a man in Christ. When you are caught up in Christ you wear a garment which belongs to a cosmic world in an entirely different age. At the time it happened to me I was caught up in a body, but it never occurred to me to examine it, as it was a spiritual, living body I wore. I could see the recording angel who checked off my name. I could hear the voice of the one who questioned me and when we embraced I felt his body as he felt mine. Then I was told it was time to act, and the only action I could think of was to tell what I had just experienced. My ministry began thirty years later with my resurrection, followed by my birth from above. Then, fulfilling the prophecy of Zechariah, I discovered the eternal prince who called me Father and revealed me as the King. On that day I, the Lord, became king over all the world as I became one with the only God and Father of all. You are destined to know you, too, are that one God and Father of all.

Let these words abide in you. No matter what problems you encounter here, hold this divine vision in time of trouble. Lean against it and don't listen to the Joe Pines of the world, for their only purpose is to sell products. That is a commercial venture and hasn't a thing to do with the true vision of God.

Paul has been criticized for saying he was an apostle, and - knowing those who criticized him, he called them a thorn in his side. He started his 12th chapter of Second Corinthians with these words: "I do not boast." Then, rather than telling exactly what happened to him, he claimed he was not allowed to tell it. But when it happens to you I urge you to tell it. Don't elaborate or exaggerate, just tell your visions and how they conform to scripture. We are called to be witnesses - or martyrs, for the words mean the same in scripture. It does not mean to have your head chopped off or to be stoned to death, but that you are the internal, spiritual witness to the external letter which is scripture. The vision must conform to what is written by the prophets. Only if your vision is recorded in scripture is your testimony acceptable, for the testimony of two must agree in order to be conclusive. The Bible's testimony is one. That is external. When you as spirit have experiences which dovetail those records in scripture, there are two witnesses - the external witness of scripture and the internal witness of the spirit. Then and only then will you return to the sender.

People cannot look at the mask I wear and see Him who sent me, but the one who sent me is the being described in the Book of Daniel as the Ancient of Days. As I stood in the presence of Infinite Love, the Ancient of Days incorporated me into his body and I became the one body, the one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. Now I walk still wearing my mask until that moment in time when I will take it off for the last time. What is it I will take off? Weighted nerves without a mind. I have suffered because I am animating it, as nerves allow me to experience this world of death. Without wearing a garment that could be animated into suffering, into joy and woe, I could not know them, for without me my body is dead. One day soon I will take it off and return to be one with the sender who sent me.

Now, no one comes to me while I am here in this world of Caesar unless my Father draws them, and I will not lose one. Those who come to me, accept my experiences of scripture, and abide in my words, I will call, and no one will be lost. Every one my Father gave me will be consciously incorporated into my living body of love then whirled back into their mortal body with the knowledge of being called and sent. They will then tell of their experience without restraining the impulse.

This fantastic story cannot be told once and expect to be accepted; it's too profound. When you tell it, those who hear you will see the garment of flesh you wear and say: "But we know you." But they will not know

you, for they do not know the one speaking to them came from the third heaven, which is the resurrected world of the New Jerusalem.

While in this world I was incorporated into the body of love and sent. Paul mentioned fourteen years. I go back forty. It was 1929 when I was called and sent, but it was not until 1959 (thirty years later) that my ministry began in the true sense of the word. Prior to that I spoke only of the law. You know what you want, believe that you have it. Persist in that assumption and it will harden into fact. So I was only talking about the law, as I knew nothing of the promise until 1959, when all the promises of God found their "yes" in me.

There is only one being in whom the promises can be fulfilled. That being is the one who is called and sent, and he always calls and sends his pattern - who is Jesus, so in the end there is Jesus only. He is the one man who is housed in every man, waiting to be called out of this world and fertilized by entering the body of love, then sent back into the world; and when the pattern erupts in him, he is the one spoken of in scripture. So, "Father, as thou hast sent me, even so I send them, that he who sees me sees he who sent me, and he who sent me has never left me alone. I have finished the work thou gavest me to do. Now, return the glory that I had with thee." When this garment is taken off I will return to the glory that was mine when He incorporated me into his body of love. Then I will be the Lord, the one Spirit, the one God and Father of all.

Let no one frighten you about the world coming to an end, only your journey will end. When scripture mentions the buildings falling, that's all symbolic. I experienced that back in 1960 when I watched all of the buildings fall, but they were not buildings here but beliefs by which I lived. After my visions I could no longer believe in the little historical Jesus or what my mother taught me in the Christian faith, so all of the structures of my mind by which I lived had to fall. Then I had to build a new foundation from scratch, and the only foundation is the Christ.

This Cosmic Christ is buried in every child born of woman. And in the fullness of time Christ - now an individual - is called, clothed in love, and sent back into the world to wear his same earthly body. Then he confronts those who know his physical origin and they will challenge his story. I tell you: I have been spiritually born, but I cannot share this experience with you save in words. Will you believe me? The chances are you will not, if you believe scripture is secular history. But the authors of our gospels were not historians. Their one consuming desire was to transmit the message of salvation to man. They were already saved, as they had been called and sent before they were apostles.

If one is sent by God the Father as God the Father, and he sends you, then you are one with God the Father. If what you hear from me abides in you, the day is not far off when you will be called. But if you want to run away to save your little skin (which can be taken from you before you reach the plane) the word has not abided in you. I promise you, however, that if you abide in me and my words abide in you, whatever you ask will be done for you.

Those who do not hear my words with understanding would never hear what the professor at Cal Tec said about the quake, as it would be in conflict with what they heard this ignoramus say on the radio. So he makes $50 thousand a year, so what. My father used to say: "Money doesn't care who owns it." In Barbados we had a leper colony. Whatever went into the colony never came out again, except money. You could send in food and your plates were never returned, but if you had a friend in there you could send him money and he could go to the top of the wall and shop. He was allowed to buy candy, syrup, or anything he could not get

on the inside when the hustlers came by. If the syrup was in a can, the can never came out again, but money didn't care whether it was owned by one in the leper colony or on the outside.

If a coin could talk you would be amazed to learn of the hands it has touched: the miser's hand, the spendthrift's hand, and the thief's hand - to name but a few. So if a man makes a fortune selling nonsense that's perfectly all right. No man can come unto me except my Father calls him and I will not lose him. I can tell those who are really abiding in my words, for they will lean against the experiences I shared with them while in the third heaven when things got rough. These visions will support them in the time of need. And when I depart this world I am the sender and I will call them back into the world, where their body waits for them. They will bring back the memory of the experience and then tell it. That's how the world is redeemed.

The greatest story ever told is the least understood. It is the story of the gospel. Every individual must experience it before he can begin to understand how perfectly marvelous it is. The Bible is written about every child born of woman, yet in the end there will not be a bunch of Lords, only one; for we all come back into the one body to know we are the one Spirit, who is the Lord. It's like a beautiful play which did not exist for itself but for its author. Desiring to have it exist for itself, the author had to enter and animate it. Having made every part alive and individualized, the author returns to himself, having fulfilled his desire, for now the play exists not only for the author but for itself. That is the glory of this marvelous play called life.

Now let us go into the silence.

Neville 02-01-1963

THE BOOK OF JOB

Tonight we will speak on the Book of Job, possibly the most misquoted book in the world. I dare say all day long you use passages, and you aren't aware you are misquoting this Book of Job. For no one knows who wrote the book. It bears the title of its hero, as do so many books of the Bible: the Book of Joshua, Nehemiah, Ezra, Daniel, Ruth – so many bear the name of the hero of the volume. That is the Book of Job. The word "Job," so claim the famous scholars, by analysis means: "Where is my father?" You and I have heard it as "the persecuted one," but the central point of the narrative is that Job was completely innocent – not guilty of any offense, but simply the victim of the most cruel experiment by God. The very last chapter reveals that it was all by God. Some scholar along the way, or some scribe, inserted some little story in the first chapter which is suspect, because they couldn't believe that God could do that to man. So they claim that a pact was made between Satan and God, and God allowed Satan to do it: Satan the accuser, Satan the doubter. But Satan disappears in the very first chapter and never reappears. He does in the second chapter just for a moment, but he doesn't in the forty-two chapters thereafter, not even in the epilogue. And so we know that the cruel experiment was by God.

Now, you are Job, I am Job, the world is Job – the world of humanity. And to approach it as if it were an object lesson in patience – patience under stress, under trial – is to go astray at the very start. That is not the purpose of the story. I hope I can get it over to you as I see it. If I were to place it in the Bible, I would place it at the very end of the Old Testament, for it seems to lead right into the revelation of the New Testament. But I am not rewriting the Bible or rearranging it – but were I to place it, that is where I would put it. It simply leads right into the unfolding of the vision as we find it in the gospels and the epistles.

First, if you are not familiar with it, let me just tell you a few of the highlights of Job. The scene is laid in Edom and all the characters are Edomites, renowned for their wisdom, semi-nomads. Job, as the story tells us, was an upright and very rich Arab sheikh, owning thousands of sheep, thousands of camels, hundreds of she-asses and oxen, numbers of servants and ten children – seven boys and three perfectly beautiful girls. So we are told in the story. It's a prologue to tell us this much of the great hero who was Job.

Then come the four woes, based upon the pact between Satan and Jehovah. The first one comes in and announces the fact that the Sabeans came suddenly and slaughtered all the servants who were taking care of the sheep and took away all the sheep. While he was yet speaking, the second woe appeared and he said that they took away all the camels and slaughtered all the servants. Then comes the third woe: they took away all the oxen, the she-asses, and slaughtered all the servants. Then comes the fourth woe, that his children –all of them –were dining in the house of the oldest son, and while they were all together there came this mighty wind and crushed the four corners and the house collapsed and they were all killed, and he was the only one who escaped to come and bring the news to Job.

And Job rent his robe, shaved his head, threw himself upon the floor, and then said: "Naked I came into the world, naked I came from my mother's womb, and naked I shall return." Then he blamed himself – not for

the act, but for having said: "Naked I came into the world and naked I shall return."
He saw nothing to condemn in God, and so he did not see anything wrong that God had done.

And then, after the four woes, and everything is taken from him – all the children, all his possessions, everything – then starts the physical destruction of the man called Job, and it started with the boils. And that's when Satan disappears from the scene and all these things followed one after the other – the boils from the sole of his feet to the crown of his head. And then his wife said to him: "Are you still going to be honest about it? Your integrity is unshaken? Curse God and die." And he said to her: "You have spoken like a foolish woman. Shall God who gave us the good not give us the evil?" And so nothing came from his lips that could in any way be condemnation of God.

Then came his comforters. They're spoken of as "Job's comforters." There were three friends. They came to comfort Job. They heard of his plight. He lost everything, being the richest sheikh in all of Edom, and they couldn't recognize him, he was such a horrible-looking creature. When they saw him, they too rent their robes and sat with him for five days and five nights without speaking in mourning for their friend. Job breaks the silence and he breaks it with the claim that the very day should disappear from the calendar year. "Let the day perish wherein I was born and the night which said a male boy is conceived." And then he has this tirade against being brought into this world. He didn't ask to be brought, he was brought. And he finds himself now without any guilt and all these things happening to him. And after he makes the terrific defense of himself, then comes the first comforter, who doesn't comfort at all.

For he is trained – as Job was trained, as you and I are trained – to believe in divine justice. So we all believe in divine justice, in retribution. For we look at a person like a Hitler, who lived to the very last moment in his fifteen gloating years; or a Stalin, for his thirty-odd years – how they slaughtered millions. And what happened to Stalin? He died as you, as I will die – a little brain hemorrhage and in no time he was unconscious, after having slaughtered millions. Where is the retribution? Man wants retribution. Where is Stalin's retribution, where is Hitler's retribution, where is any tyrant's? They live just as we live – they live on the fat of the land, murdering unnumbered millions, and they simply die as we die. And so priesthoods will tell us they will have their day. God will punish them beyond the grave – or in some future embodiment, if you believe in reincarnation. How could you live and how long would you have to live to repay the debt of thirteen million, when you burned them alive and you slaughtered them – how long would you live?

And so they bring argument after argument after argument to persuade Job he, in some way had violated this code. Maybe in his youth, maybe in the past – and he can't think of what he has done. Maybe as a child, said he, some little infraction. But this is far beyond the proportion of anything I could have done, this judgment of God. What has he done to me now? This far transcends anything that any just judge would put upon me for anything I might have done in my youth. They still try to persuade him. And so, as the Father said: "Even-handed is the justice of God. Even-handed."

Then come the three comforters – who aren't comforters at all, like all of our friends. May I tell you: may you not have something physically wrong with you after having confessed you believe what I talk about. May you never be financially embarrassed after having once gone out on a limb and confessed to everyone you believe it. They will come like this Uriah Heap, and all will lament. "It shouldn't happen to you," they will say, "certainly not to you. You mean you who know that the states are real and all you need to do is to get into a state and the state blossoms in your world – and you?" These are the comforters of Job. And so they come

to comfort Job.

And he said: "Merciful comforters you are, and so were I in your soul rather than in my soul I would not say to you what you said to me." But they persisted. Each had three chances to deflate him and each time that they tried he comes back with a direct answer. But he is so self-righteous. He showed all the things he did: he never turned away any infant, any fatherless child, any widow, any stranger from comfort, from shelter, from food. He was fabulously wealthy, but he never once turned away anyone in need. And he itemizes them all, all the way down. But he never understood what I hope you understand – which comes in the flower called the New Testament of "grace" – that no one in this world can build a way to God. You can't be good enough to earn coming into the presence of God – no man in the world. It comes by "grace," this strange elective love. And he calls us one by one. So he did not know there is no such thing in this world as divine justice. He didn't know it. The fathers didn't teach that. And they still – in all orthodoxy the world over – they teach and preach divine justice, retribution. And it isn't. There is no such thing!

My child – were I the father of one born demented, where not only the child but the mother suffers, I suffer, the brothers suffer, and the whole vast circle suffered – then should I suffer because of it? And that is divine justice? And you try to justify it by telling me that in some past embodiment he did this, that, and the other; that is why he is; and we were related in some strange way in the past and that is why today we all have fallen into the same net?

That was answered for us in the 9th [chapter] of John: "Master, who sinned, this man or his parents, that he was born blind?" The answer given: "Neither this man sinned or his parents, but that the works of God might be made manifest in him." No retribution whatsoever. There is something entirely different: that God as we now see him is the God of grace, the God of mercy. Were I pure I would never know that there was such a thing as a God of mercy. And God has consigned all men to disobedience that he may have mercy on all of them, that not one can crow and boast of his own purity.

So, to the very end Job is still giving arguments of his own self-righteousness – how good he is, how kind he has been, and all these things – that this thing should not have happened to him. And that's Job's arguments, while all these so-called comforters are still giving it back to him. And then at the very end he is demanding that God will appear. He wants to meet God, to confront him. He says: "I know he will slay me, I have no hope, but I will present my case to his face." And then he makes this statement: "This shall be my salvation. For the godless shall not stand before him, and so if I can so persuade him to see me, to present my case, then I stand before him, and only the pure in heart can stand before him. So if I stand before him, that is my salvation."

To the end, he still justified himself. He never heard of the great story of vicarious suffering, never heard of it. Or the author of the book never heard of it, for Job didn't write it. He is simply the hero of the narrative, of the story. So the very end, by demanding that you listen to my case, how righteous I am (he still believes – although it is not stated – he still believes in retribution and is demanding by his own self-righteousness that a verdict be brought in his favor because he is self-righteous) he feels he should be acquitted, that this thing should not go on as it has gone on for so long in his life. So you see: he has not yet abandoned the belief in retribution, though he denies it when the friends argue the point of retribution. The friends try to prove to him that he was wrong at some time in the past, because there is such a thing as divine justice, and therefore he could not possibly have these sores, and lose his kingdom, lose his family, lose everything – were it not that at

some time he had earned this judgment.

And so he brings in his righteousness. And then comes the voice of God. For the first time God speaks. God refuses to answer all the arguments of the men. He refuses to answer the arguments and requests of Job. Job is fuming in his own self-righteousness, for in hell the only voice is the voice of self-righteousness. In heaven all is forgiven and the voice of heaven is complete forgiveness – complete forgiveness no matter what a man has ever done. In heaven the voice is complete forgiveness. In hell all is self-righteousness. He was in hell though walking on earth, as we are in hell if we are filled with self-righteousness.

Then God answers him out of the whirlwind. And may I tell you: it is a perfect expression: the "whirlwind." That is how he comes. When he comes, he comes through the medium of a whirlwind. You hear it and you feel it and you think it is the most frightening storm you have ever encountered, that any man could experience. When you hear it and you feel it, you'll know by the wind it's the whirlwind, then God is about to speak. Either you hear the words or you have the scene, and it begins to unfold the most fantastic vision, more real than this room now – when you hear the voice of the whirlwind. So God answered Job out of the whirlwind and he asked all the questions concerning creation. Where were you when I created the universe? He asked one question after the other, all pertaining to creativity, and Job cannot answer. And then God shows himself, he displays himself.

In the 42nd chapter he now repents and covers himself in ash when he sees how audacious he had been in the past demanding that God answer him. Then he said: "I have heard of thee with the hearing of the ear, but now my eyes see thee."

His religion, like our religion before the experience, was inherited. The oral traditions of the fathers and churches. And then I heard it, I didn't experience it, I only heard it. Mother told me and took me to church, and the minister or the rabbi told me – and so I heard it from seeming authority and so my religion was inherited. Thus I expected to find a different kind of a God – a God that man made in his own image down here, a God that he called a just God – an eye for an eye, a tooth for a tooth. I couldn't conceive of another kind of a God – of infinite love, where there is grace, that it doesn't matter what a man has ever done in this world – no, not even a Hitler or a Stalin. So everything in the world will be forgiven. "Though your sins be like scarlet they shall be white as snow." "And so I heard of thee with the hearing of the ear, but now my eye sees thee."

Now Job turns to his friends, and Jehovah calls the friends and he tells them to sacrifice, because: "You lied about me. Everything you said of me was false and what Job said about me was true." Job's rebellion was against orthodoxy. His rebellion was against all ecclesiasticism, all rituals that said this is the way to God. He did them all, yet he suffered. He kept every law of the ancient church: he sacrificed, he did everything – and yet in the end he suffered as no man has suffered. And he knew it wasn't true. So he commended Job, for what he said of Jehovah was true, and what the righteous ones said of Jehovah was false. He made them sacrifice and told them to go to Job and ask Job to pray for them. If Job would pray for them, then they would be set free – it would depend upon Job. And Job prayed for his friends and his own captivity was lifted.

Now that is where you come in: to completely forget yourselves in the love of a friend who is in need. Without raising a finger, you lift him mentally out of one state and put him into another. No matter what he has

been in the past, forget it and put him in another. He was only expressing in a state, he was never the state that he expressed. We condemned him thinking he was the state, but Job prayed for his friends, lifting them out of that state of self-righteousness and divine justice, and he saw them in the state of grace. It doesn't matter what they have ever done in the past. It is now what he sees them to be – and at that moment Job's captivity was lifted. And so the whole thing hinged upon man's ability to forgive.

We are told in the 13th [chapter] of Luke, when they came to him and said Pilate slaughtered the Galileans and mingled their blood with their sacrifices, he said to them: "Do you think that they were worse sinners than those who escaped? I tell you: no. Unless you repent you shall meet a like fate. Do you think that when the tower fell in Jerusalem and crushed eighteen that they were greater offenders than those it did not crush? I tell you: no. But unless you repent you shall meet a similar fate." So when you hear someone is hurt, don't gloat that God is getting even. God doesn't get even. If you hear of anyone being hurt tonight, don't gloat: "It serves him right." No retribution at all, not in this revelation.

Simply a man unknowingly falls into a state; falling into a state it could be a good state or an evil state, but he reaps the fruit of the state. He is neither good nor evil. So Blake said: "I do not consider either the just or the wicked to be in a Supreme State, but to be every one of them States which the Soul may fall into in its deadly dreams of Good and Evil when it leaves Paradise following the Serpent." Who's that serpent? God himself! For he consigned me, consigned you, every being in the world, to disobedience, and we left through disobedience, for he stated: "You shall not surely die." And who told me that? The serpent, and who is the serpent? Just a symbol of God himself.

So he told me I wouldn't die after first telling me if I ate a certain thing, did a certain thing, I would die. Then he tells me I will not really die, but my eyes will open and I will become as wise as the gods. And so he enticed me into disobeying him and so I left the state of innocence for a world of experience where I fall headlong into different states. After unnumbered experiences falling into states and redeeming myself from these states, he redeems me from it all and lifts me into a world completely subject to my imaginative power, where I completely awake. Here, I am in a state of sleep, so I don't know I am in a state and I think this is my very being.

Blake made the statement: "Do not let yourself be intimidated by the horrors of the world. Everything is ordered and correct and must fulfill its destiny in order to attain perfection. Seek this path and you will attain from your own Soul an even deeper perception of the eternal beauty of creation. You will attain an ever increasing release from that which now seems so sad and terrible." Not a thing to be judged in this world, not a thing to be condemned, only to be redeemed. So you and I play the part of redeeming individuals here, and at that moment of God's own good grace he lifts us out of the whole vast world of states. But until then we can redeem each other.

You don't feel well? All right, I will persuade myself you have never felt better. I'll persuade myself you never felt better and to the degree I am persuaded I am pulling you out of one state into another. Don't try to pinpoint why he is not feeling well. It's a state. Don't try to pinpoint it and say it serves him right, I knew he was no good. Forget that! The being that was never any good at a certain time, you pull him out of that state into another, so that though his sins are like scarlet, because of you they become white as snow. And then you keep on redeeming people, one after the other. Regardless of how many times you fail, try it anyway and you pull them out.

Then one day when you least expect it, God will reveal himself to you and you will say: "I have heard of you. I really didn't know you existed. I believed and hoped you did, but I heard of you with the hearing of the ear – that is, the oral tradition. My teacher in school talked about you, and my father, the churches – all the people who believed in you talked about you, but now my eyes see you." It doesn't matter what the whole vast world will say. I see something entirely different. You are not at all what they told me you were. You are not a judge. There is no such thing as righteous judgment with you, no divine justice – only grace. "The law came through Moses but grace and truth came through Jesus Christ." So, now I see. I don't have to be taught any more who you are. I see you. And then, may I tell you, he is going to embrace you, because when he asks you, he answers in you.

Now, what do I mean by vicarious suffering (mentioned earlier)? It is the most difficult concept in the world for man to grasp. Every time I have used it with someone who at the moment suffered, I invariably got the same reply. Someone said to me recently in San Francisco: "I am suffering. You said God suffers for me? Well, maybe he is suffering somewhere in eternity but I am in pain, I am suffering." I said: "What is his name?" "God" "No, that is not his name. His name is 'I AM.' Who is suffering?" "Well, I am. " "Good, that's God." "No God here, I am suffering."

It's the most impossible thing to get over to man, that man who seems to be alive, is alive only by reason of the fact that God became him – that God became man, that man become God. He sunk himself in man, that man could say: "I am," for that is God's name, and that all things are done by God to God, to individualize you, me, all of us. When in his eyes the work is done, after unnumbered ages of pain – it takes pain like putting gold in the raw state of ore into the furnace and bringing out molten gold, pure gold, nothing but pure gold. It takes heat, it takes fire. These are the furnaces of experience, and we are put into the world of experiences and brought out as pure gold. When we are brought out, in his presence we are just like him. "It does not yet appear what we shall be, but we know when he appears, we shall be like him." For we become what we behold. I must behold it to become it.

So, "I have heard of thee with the hearing of the ear but now my eye sees thee." And as you see him you are stamped with the image of eternity. You are one with him, one with God, as God. It is he – doing it in you, in man, and when he has completed the task, we are told: "He who began a good work in me will bring it to completion at the day of Jesus Christ." He will bring it to completion. He initiated it and he will complete it. He took eternity and put it into this clay that is man, that is himself, and he works upon it, brings it out, and individualizes you. You become one like the being that created you.

That is the story of Job. It is the most glorious story, but I think if not the most misunderstood, it is not far from it. You and I have quoted it and we have misquoted it. We speak of the patience of Job. There was no patience of Job – he rebelled. We start from the very third chapter and it is a rebellion, and there are only forty-two chapters. The first is only an introduction, the prologue, and it starts in the second part of the second chapter where the prologue comes to an end. By then the four woes have been accomplished. The whole kingdom and his family are gone. Then come the sores on himself. The boils appear suddenly on the soles of his feet to the crown of his head. Now you find rebellion: "Let this day perish wherein I was born and the night that said a man, a male child, is conceived. Let it be so hidden that God cannot even find this day."

Job doesn't stop the rebellion until he hears the voice of Jehovah out of the whirlwind. That comes at the end of the great narrative. Then he repents. He repents and sees Him, for the first time really sees Him – a God of

grace, a God of love. He sees why he went through what he did. It was his own voice in hell of self-righteousness.

If I can this night reflect upon any good thing I think was good that I did, that is self-righteousness. It doesn't earn me one little step towards where I am going. Do something because you want to do it, but to feel you are adding up and putting something in the bank for yourself – forget it. And so he was so good, he was so self-righteous, he never once turned anyone away from his place, no widows, no fatherless, no strangers. And he always abided by the law. He made all the sacrifices designated by the law. At the end of this special feast, Job not knowing what might have happened in the home of the individual brothers where the feast met today, each in a different home – he went and he sacrificed generously, that should they in any way have violated even in their inner will that which Jehovah designated, then he by his sacrifice would atone for them. So he atoned for his sins. He did everything that the law demanded. But still he broke out in all the boils and then he learned that you can't be good enough to earn God's gift. Self-righteousness is only the voice in hell. So you were right, Job: there is no such thing as divine justice, no retribution at all, none.

Did he not say: "O the Assyrian, the rod of my anger, the staff in their hands is my indignation"? [Is. 10:5] So I will use him, for I have made everything for its purpose, even the wicked for the day of trouble.

And so, just as I have planned it so shall it be, as I have purposed so shall it stand. I will not turn back – "[The anger of] the Lord will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand it clearly." (Jeremiah 23:20) Only in the latter days will he reveal himself. You will see that all the sufferings that you went through, the God of love put you through. Just like the great artists who are putting ore through the heat to extract the gold, he wasn't concerned about the heat, just extracting pure gold for his labor, for his work – any more than the great sculptor is concerned about the clay. And Job said: "You made me of clay, are you going to return me to the dust?" What does the potter think of the clay when he puts it through every form to fulfill his purpose or what he purposes for it? He isn't concerned. So you and I are the clay in the potter's hand and he is bringing us out into his own image.

I heard someone gloat in NYC when these lovely little children, in their early twenties and teens, on the eightieth-odd floor of the Empire State Building, and this plane came too low. He was simply showing off because they were warned time and again not to fly over NYC low, and here was this 102-story building plus this enormous antenna that goes way beyond that, and the chap coming through with one aboard, and two passengers that were not supposed to be there, showing what he could do, and he couldn't maneuver the plane. He went right into that building and he snuffed out the lives of something like thirty-four or forty young girls in a Catholic charity. And if someone, like this one who spoke to me, is anti-Catholic, he would then say that is what God did. Well you have to be silent, because they express complete stupidity. What can you do? If my daughter were among them and he said it, chances are he would be in the hospital. He could judge that God did that because he was against this charity work of some Catholic. These sweet little children, all Catholic, work in the organization (or maybe they were not all Catholic). And he dared to say that. They could have been a Jewish organization and some anti-Jew would have said the same thing, etc.

Here, this is the story of Job. There is no such thing as divine justice. We are all coming out, and when we all come to the end we will all see it and then we will understand. But don't tell me the six million Jews who were walked right into the furnaces of Germany, that that was divine justice. Job didn't see it, or the author of the book didn't see it. They did not understand the mystery of vicarious suffering, because the Father said it and

then the three friends who came, they echoed it, and then he said, "Nonsense, it's a lie." That's what Job said.

But still in the last confession in the end when he rehearsed all of his good qualities, all of his virtues, expecting to be exonerated by this rehearsal of virtues, that surely an acquittal must be brought in that must be the only verdict that could be brought in. That was his last soliloquy. And then comes the voice and then he realizes that all the so-called good things that he did don't mean a thing in the eyes of God. God started it and God is going to complete it and God is working us into the image of himself. He has to put us through these experiences, but he has laid the foundation of infinite states. So when you see someone who is unlovely in the world by his actions, he is only expressing a state into which he has fallen, and chances are unwittingly. Not deliberately, but unknowingly and he has to occupy it while he is in it and then because he is alive he simply radiates it, it grows and bears the fruit of itself. So know that you can forgive every being by simply pulling him out. This is the supreme test of one's ability to forgive. To identify the one you would forgive with the ideal that so far he has failed to express. To the degree that you can become self-persuaded that he is that ideal, to that degree he will express it, and then you deliver him, you save him – you forgive him by putting him into another state altogether.

Job didn't see that. Job thought if he gave things and was kind and generous – but he did nothing to change them. The orphan remains an orphan, the widow remains the widow and they all remained as they were. They were fed from this generous table, but all remained what they were before they were fed. Don't let anyone remain what he was after you see his need. You see him differently — pull him out of his state and put him in another. Poor man, it is so easy to put your hand in your pocket and say: "Here's a dollar." It's so easy, but to see him gainfully employed and to persuade yourself that he is, that he really doesn't need that dollar, is difficult. If you give him the dollar, like Job you will recount your virtues: the day you once gave a man a dollar — he didn't earn it, you gave it. So He said: I the Lord, who gave from his hand the good, also gave the evil. Who gave it? And so I say: you can forgive forever.

It's fun giving, but it's far better if you still give to him by transforming him in your mind's eye and see him not in need. If men were not in need, what a balloon would be broken, starting with our government. Just imagine if they were not in need, for then their own claims to us, across the face of our country, and on radio and TV, how generous they are because they are giving balloons away. So, suppose we were not in need of balloons, what deflation of balloon personalities! If you meet someone on the street that really is in need of your dollar, switch it around that they are not in need of any of your dollars. And now you have the power, greater than the dollar, to take them from where they are and put them where they would like to be, in your mind's eye.

And now, in closing, when you read the book in the future, see the whole drama taking place in the mind of Job. It didn't take place between three friends and the fourth one who was brought in and Jehovah and all the others. The whole thing takes place in Job. This argument portrays Job himself as the accuser and the accused. So as you read it in the future, see only one being playing all the parts, and it is Job – you – and he is in conflict with himself, and at the very end he is integrated. He is torn apart between the one accusing him and the one defending his rights, but suddenly he becomes an integrated soul. At that moment of complete integration where there is no one but himself, he finds God. For God becomes him that he may become God, who is sunk in us. The confusion goes on until finally there is no other to whom we can turn.

The whole thing was contained within us, and at that moment of perfection he appears seemingly coming from

without. He doesn't come from without at all, for when you look at him he looks just like you, and so you see, he really isn't coming from without. He appears to, but really he is coming from within and gives the appearance of coming from without that you may see what you look like. "I have heard of thee with the hearing of the ear, but now my eyes have seen Thee."

Now let us go into the silence.

Question & Answer Period

Q. What would have happened to Job if he had not prayed for his friends?

A. Then he would not have known concerning the state. He would not have known he was only in a state at any moment of time when he was complaining. He could deliver those from their state, but it wasn't Jehovah who did the praying. Jehovah said to them: "Ask Job to pray for you." So who is Jehovah? As Blake said: "When Jesus Christ arose from the dead he became Jehovah."

See the Bible through the eyes of Blake. In Blake's engravings, when the left foot is forward, he uses the devil. And in the state of love it becomes a man, but the foot becomes a cloven hoof. When God is speaking in the most marvelous way, the right foot is forward; the other place, the left foot is forward. The left foot is the state which is doubt. So the symbolism is perfect with Blake in his illustration. But for sheer beauty of English, read the book. What English! Carlyle said it is the greatest piece of literature of all time. Tennyson said of it: "It is the greatest poem ever written." Luther – who gave us a great religion when he broke away at the beginning of the reformation – claims it is the most magnificent book of all scripture. So, he makes extravagant claims for the Book of Job. But for sheer beauty of English read the book. You are Job. I am Job, and when you ask these things: "Why did it happen to me?" – not only physical things but the loss of a friend, loss of a child. What is more heart-breaking than a father who has raised a child and loved that child, and hopes he will transcend him in time, and will leave an estate for him – to go to the graveside and bury him? And he buries him, the same way Job lost his estate, lost everything, and his ten children all snuffed out. But the play is taking place in him. In the very last chapter, not only they all came in the very end after he was redeemed – his brothers and sisters, all of his friends of old came to sympathize and to comfort him for the evil that the Lord had brought upon him. His seven sons and his three daughters were there, yet in the first chapter they were dead. In the last chapter they were there.

He lived 140 years. Every letter of the Hebrew alphabet has a numerical value and symbolical name. In symbolism, 100 has the letter "qoph" [pron. "koof"] – "the back of the head." The hundred is simply this, and forty is "mem" whose symbolical value is "womb." So, here is the womb where he lived (the back of the head). In the back of the head this womb becomes man's tomb. It infers that man is actually buried but doesn't know it, and one day he will awake. He will awake within himself to find he is entombed. He never knew before that he was entombed; he thought he was walking the earth. He didn't realize all this was like a dream unfolding, until one day he awakes and the tomb is his own skull. Mem-Qoph. Here is the mem and here is the forty, the womb. It is here that he is begotten by God himself. And so he lived 140 years. Qoph-Mem.

Neville Goddard 1954

THE COIN OF HEAVEN

This being my last Sunday for a year, I wish to leave no doubt in your mind of what I tried to tell you in the last nineteen lectures. So I am going to ask a question which you can silently answer yourself. Have you lived this life of yours in such a way that you desire to live it again? Well, if you haven't, you'd better listen very carefully to what I will say this morning, if you have not already started, for may I tell you the next life is this life. When the eye is opened you will see it, that man unless he awakes and changes the tracks of this life he walks them forever. So if you have not lived this life in such a way that you really desire to live it again, you start now to interfere with these tracks and laying new tracks.

Let me give you just one simple little vision; these are all true visions of the speaker. Lying on my bed, suddenly the eye opened, the inner eye opened, and I saw a man casually dressed in working clothes walking the sidewalks of a major city. As he came to a hole that was open to receive coal, in fact the coal had just been delivered, he dropped something from his hand and bending down instead of picking up the thing dropped, he picked up huge hunks of coal that were scattered around the hole, and then my vision relaxed. When I re-concentrated the vision it was on the early part of that scene of the man walking down the sidewalk. He came to the manhole, he dropped, as he had in the previous state, bending down he picked up the coal as he had done before. Everything was in detail. As I saw it for the second time, I said "Now that scene hasn't changed one iota." My attention again relaxed; when I re-concentrated it, it was on the early part of the scene. Now I could prophesy for that man; I knew exactly what he would do every moment of time right up to that manhole; that he would drop his package and not pick it up but pick up the coal. I knew he would look into that manhole and then change his mind either because someone below saw him pick it up and he didn't want the consequences of his action or else he had a change of heart, but I knew in detail what that man would do.

We are walking tracks and the tracks are forever, and by the mere curvature of time your next life is this life. You simply replay it: so if you have not so played it that you are proud of it, you start now and you start the change today.

We have given you a system by which you change it. For those who haven't heard why I say you walk tracks, you are standing forever in the presence of an infinite and eternal energy, and from this energy all things proceed, but they proceed according to pattern. Energy is moving in a certain pattern and you determine the pattern that it takes, for you actually lay down these tracks within you that energy flows over by the use of your inner conversations. This energy, I call it now mind, follows the tracks laid down in a man's own inner talking. So if your inner conversations are not what they should be, I ask you today to start carrying on conversations within yourself from premises of fulfilled ideals; the man you want to be, the woman you want to be, if you have failed so far to embody it, now you begin to assume that you are that man, that you are that woman, and inwardly carry on conversations with your friends, those that respect you, or those you want to respect you, and carry on these conversations from the premises that they see in you the man and the woman that you want the world to see, just as though you were, and these words, inner words,

which are really the breeding ground of future action will lay down new tracks and then the energy which is always flowing will flow over these tracks and the conditions and the circumstances of life will change. If you do not lay new tracks, I will prophesy for you you will find your self repeating it but you will not know you've done it before.

If I could only take you now into the inner vision with me and show you this room rising, everything rising in detail like a three dimensional curtain ascending, but everything is moving up and yet it remains. It is so altogether automatic that it ascends every moment of time the whole world is ascending, and as it ascends the world remains the same. It's almost as though not a thing has happened, and so you can't see it, but if the inner eye opens you see it ascend and as it leaves off that which begins is the duplicate, the perfect duplicate of the thing that rose and it rises in a three dimensional manner, so that when a man goes over these tracks he is totally unaware that he has walked them forever.

So I bring you a message to make you conscious: man must awake from the dream where he is simply an automaton. He moves like a machine, then he begins to awake and when he awakes then he is not that man at all that he seemingly in the past played for eternity. He awakes into a new being, a new man.

Now, the new man is a man of new conversations, as told you in Ephesians "Put off the former conversations, they belong to the old man that is corrupt, and put on the new man by a transformation of mind", and the new man is identified with completely new words. He speaks only the kind things; he is incapable of any unlovely thought in the world; he is incapable of even listening to the unlovely for inwardly he speaks only the kind, only the loving things of the world. Then he finds himself awakening a man within that was asleep; he awakens the second man which is called Christ Jesus in the Bible, which I tell you now is your own wonderful, loving imagination. When imagination awakes it is incapable of being exercised in any way outside of the loving way. So every time you use your imagination lovingly, you are literally awakening this inner man and you're mediating God to man. If I think of anyone in a loving way, I'm in contact with that being and God flows toward him.

Now because this is my last Sunday I will give you what I gave the class last Friday. Do not see it just as some metaphorical picture; see it as an actual picture. Imagine yourself at the very base of a wonderful waterfall and that water is flowing beautifully on you and imagine it's flowing through you and now from you and flowing towards someone you think of. I make this statement because it's a true statement; we are now in Eden but we are asleep as told you in the second of Genesis; man went sound asleep when he was placed to dress it and to keep it.

To awake, do this--just imagine yourself the center through which water radiates and everyone in this world is rooted in me and ends in me as I am rooted in and end in God: so I am in God's garden, it's Eden, but in God's garden every man in the world has a plot, a little garden. In that garden there are trees that grow, you can see them; if I look at this man now and inwardly look at his plot in my garden I will see the trees, some will be called health, some I call wealth, the tree of dignity, the tree of nobility, the tree of being wanted--they may be withered, they will never really die but they may be withered, they are in need of water. Just imagine that you are watering that plant and see in your mind's eye the leaves appear on what formerly was a barren plant. See the fruit appear and wherever he is in the world as you water his garden, which really is your own garden, as you water it he will embody the very qualities that the tree is now beginning to bear and radiate. You name the tree; whatever you name it, that it is: and you name this one if you know he is unwanted: he

wants to be wanted. You name it and let the water flow towards it. Imagine it's growing healthily in that garden and see it put out its leaves and see it put out its fruit. Wherever he is in the world he will begin to be wanted by people in his world. If he is unemployed, it's a tree of employment and see it radiate its leaves and radiate its fruit; he will be wanted and he will be gainfully employed.

I tell you this is not just an idle statement, everyone here can do it and everyone should do it, and when ever you water the tree in anyone's garden at the same time you are watering your own garden in the eternal one of God. For "I am the vine and ye are the branches", every man can say the same thing. So as you rise here, there are 2600 of you, you individually are the central vine of God's garden and everyone in your world is a branch in that vine. So when I, as a central vine, water a branch in my garden, at that same moment I am being watered and my garden is being watered in your wonderful garden. I don't have to water my own, just by taking care of the many gardens in God's Eden I take care of my own garden that is in the vine of everyone in the world.

You try it, and you can bless everyone in the world and then eventually the eye opens, the ear opens, the inner man awakes and you see the most glorious world which is always here to be seen, only we in our sleep had shut it out. We shut the whole wonderful golden world out by going to sleep and becoming an automaton; but take me seriously for your next life is this life. You make this life what you want to make it because if you don't you will find yourself automatically and you won't even know it, because as a sleeping person you don't know you are walking the same track, but if I could only take you within me and let you see with the eye of the inner eye and watch these automatons in the world, sleeping people; yes, the eye is open and they seem to be awake, but they're really sound asleep for they're repeating the same thing.

Now become conscious; as you become conscious you enter the most glorious circle of awakened humanity. I call it the conscious circle of humanity, or as my old teacher used to call it "The Brothers". It simply means the awakened man and when he awakes they're all glorious beings for they are all the image of the Divine One. So try it, try it today with the art of revision. At the end of this day, review today. If some unlovely thing in the day, don't allow it, you rewrite it. Take that same scene and rewrite it, and having rewritten it replay it. In your imagination you imagine the action to be unfolding and you replay everything in the world; as you replay it as you ought to have played it the first time you've changed it. And the moment is never receding as people think, the moment is advancing.

Now this may seem an insane statement to tell you- -that yesterday is today's future: it seems insane you think it's not, it's past: but by the curvature of time you will discover but you will not know it, because you will be asleep unless you begin to awaken, and you will come upon what is yesteryear in your future, for the moment is never receding, it is always advancing into the future to confront us. And so if you don't change it, you will simply find yourself repeating over and over what luckily in God's infinite mercy that sleep shuts out the memory of it, so you are doing it and you think you're doing it for the first time. But I ask you to awake for the purpose of this platform is to awaken everyone who comes here that we may all enter this brotherhood of awakened humanity.

Now we are told there were 'two gifts given to man at birth'--it doesn't mean this little birth when I left my mother's womb but when I left the womb of my Father that is the grand womb, the womb of creation when, before the world was, He created me and made me perfect and set me in this world for a purpose, educative purpose, but He gave me two gifts; He gave me His own mind and He gave me the gift of speech, the very

thing He used to create a world. So He spoke the world into being and then gave me the gift by which he spoke the world into being; so He gave me mind and speech. If I use the gift wisely, and do it rightly, I will be led into the realization, into the fulfillment of my every desire; not one is beyond my ability to realize. If I continually use it wisely when I quit the body, as the world calls a man dead, when I leave this into another dimension by the wise use of the same two gifts, I will be brought into the company of the blessed, if I awake. If I don't use it wisely, I continue my circle of sleep; if I use it wisely, I will break the circle of recurrence and rise beyond it into eternity. If I don't, I continue on the curved line of time and repeat it over and over until some day I awake, for I am destined to be conformed to the image of His son.

So I have no doubt that everyone will awake but why not start the awakening process now? And you start it by practicing the art of revision. You try it; don't treat it idly. I ask you and I beg you to read and read over and over again the chapter "The Pruning Shears of Revision" and take it day after day, and never let the sun descend upon your wrath--any vexation, or any problem of the day. Resolve it before you sleep and carry that resolved picture into sleep and you will find the inner man awakening. But you try it with your friends and that you are the grand waterfall.

The Bible speaks of water, the mystic knows it does not mean water, it means truth, and so when I see anyone in my mind's eye and see him free, I am giving him the only truth that will set him free. So if I water his plant, imagine the water is really going to it and I see the leaves begin to appear and that man becoming free: he becomes healthy, he becomes secure, he becomes loved, then those trees are growing beautifully in my garden, and so as I do that, not only will he benefit from my watering his plant but I will benefit, I will begin to awaken.

So I ask everyone here to really try it. Now I know today the title was "The Coin of Heaven", but this being the last day, I thought I would simply give a sort of quick summary of what I have tried to tell you, for the purpose behind the nineteen lectures was to stimulate you to interfere with your time track that you may do something about it for the passage of time cannot change it. If you wait, thinking there is going to be some change beyond the grave, I tell you you will wait in vain. There is no transforming power beyond the grave. All transforming power is in man now to interfere with his time track and you interfere with it by simply changing one moment in the course of a day, not accepting it as final no matter how factual the day. You know you did have that experience, don't allow the day to descend upon it and say "Well, I did have it". Go back to that moment in time. rewrite it, replay it in the revised version, and do it over and over in your imagination until that takes on the tones of reality. As it takes on the tones of reality you have changed your future. Take another incident and change it and keep on changing all the little episodes, all the little experiences and make them conform to a more idealistic experience and relive it.

If anyone is here for the first time, you might think, well that's fooling yourself, but you try it. Try it and see if the inner man will not awaken and when he awakens you will see a world that is automatic. You will see a world that's a machine and the whole vast world playing their parts that they've played forever, and will continue to play on the curvature of time forever until he snaps out of it and rises from the dead. As you are told, "Awake, you that sleep and rise from the dead."

The state called sleep now, is likened unto death where the son has died, so we are told the second son, the prodigal, that when he returned from that cycle and he was met, the father said: "He that was lost is found, and he that was dead is alive again". So this state of lost-ness is likened unto death and the only purpose

now is to rise; not to amass a fortune, although you are entitled to it, not to become famous, although you are entitled to it, but simply to awake from the state of sleep. And I know of no other way to awaken a man unless I can show him how mechanical he is and if you will take and practice seriously the art of revision, the eye will open and you will have the experiences the speaker spoke of. You, too, lying on your bed will find the eye peering into a city that may be 2000 miles away and there you will see more clearly than I see you now and you will watch the tracks of a man, and then disinterest and all of a sudden you decide to once more to be interested and you don't have a memory image of the man, you see the whole thing all over again. You see the man walk the same sidewalk, he does everything he did a moment before. Then take it back again, that track is laid forever and he will walk it forever until he awakes.

So I ask everyone here to take me seriously. If this seems a bit too mystical for you, I don't apologize; it's the only thing I can give you, for as I begin to awake I've got to give you the food on which then my father feeds me. He feeds me on new ideas; he changes my values, he changes all my meanings in the world. I don't have the same meaning I had last year; I don't have the same values I had last year; for the motives I had last year might have been along a different line; but then all of a sudden things change and you can't place value where formerly you placed it. You can't place it on wealth, you can't place it on names, you can't place it on recognition. All your values change and then you begin to inwardly see a new wonderful world.

So I tell you this garden of which I speak is a true garden, this you call the world. Don't believe for one moment you are in exile; this wonderful visible objective world of ours is not a place of exile, it's the living garment of my father. It really is his living garment but it needs interpreters. Individual men come as they begin to awaken and they will interpret for you this strange discordant harmony, for to you if I tell you, everything in your world is related by affinity to your own mental activity, you can't see it and so you can't quite see this discord as related to you if you didn't think that way that you know of, you weren't conscious of it. If you were conscious of the activity within you, you would see everything related to yourself, your own being. What you do not now see you will still know it is still related, so interpreters come because the interpreter as he begins to awaken, he knows this wonderful world has a voice for him that speaks of things behind the veil, behind the veil of your own mind, for behind your face right now there's an activity, an activity of your own imagination, and that activity, could you see it you would see it projected as the conditions and circumstances of your life. Not one thing is out of order, change the activity and you change the world in which you live, and you change that activity by the changing of your inner speech, for speech mirrors your mind and your mind mirrors God. If you don't change the speech you haven't changed the activity, and if you don't change the activity you can't change the conditions of life, for they only come bearing witness of this inner action of your mind.

So you want to change--I hope you do; but if you can now reflect upon your life, be it ten years, or be it sixty years, and you can't say within yourself "I would want to live this again if I had the freedom of choice", then you better start right now changing it, because I make you a prophesy, I make you a promise, your next life is this life. So if you cannot now in reflection say "I desire to live it again", then start today to lay down new tracks because if you don't you're going to live it again, and living it again you won't even know you are living it again. It is so altogether automatic, it's so effortless as you walk the tracks, for you stand in the presence of energy and you can't stop walking; you've laid them and you will walk them, and the curvature of time will bring you back and back and back forever and forever until you break it and you begin to awaken and when you awaken you enter a circle of awakened humanity. And I'll tell you you know them more intimately than anyone you now know in the state of sleep. There is not a person on earth that you know as intimately as

those who have awakened when you awake.

When you go into their presence and you mingle with them you become one. You do not lose your identity: in fact you tend ever toward greater and greater individualization. You never become absorbed and lose your identity, but as you awaken you awaken to the being that you always were but you had forgotten it and went sound asleep. There is a beauty in the inner man that the outer has never touched, never scarred, and so as you awaken and they will be there to meet you because they are awaiting eagerly for the breaking of the circle of recurrence. So you try it.

We have told you many things this year, many things that seemed too mystical, but I warned you, when I took it four Sundays ago, this year I would give you the end of a golden string and I called upon you to roll it into a ball, and if you did it would lead you in at heaven's gate built in Jerusalem's wall.

Well, I felt I have given you that string but I cannot roll it into a ball for you. I promise you I will water your garden but it won't awaken you, it will awaken you only to lovelier things in a way, but it will not really break the circle for you, so I offer you now this day again the end of the golden string but I call upon you to wind it and roll it into a ball by the daily application of the principle of revision, by daily watching your inner actions and see if they correspond to the actions you desire to perform in the outer world.

Watch your conversations carefully; are they from premises of fulfilled ideas? If they're not, go back and make them and make them actually correspond to the ideal you want to embody in this world. Start, that is winding it into a ball and it will lead you in at heaven's gate built in Jerusalem's wall. I have no doubt in my mind for I know from experience that's how I opened up that wall; I opened it up by application. So I warned you every time I have taken the platform that the knowledge you have now is of no avail unless it's applied. A little knowledge if carried out in action is more profitable than much knowledge which you neglect to carry out in action. If you had all the knowledge in the world and you didn't put it into practice, you wouldn't awaken.

Now here this morning everyone has heard it; you take it today and start this day revising, and watch the circle begin to snap, watch the eye begin to open, and I tell you there isn't a gift on earth, there isn't a possession in the world that you would want more than the opening of the eye when the eye opens. That's why I say your values change, the meaning of life changes, for you wouldn't sell the eye that opens for all the wealth of the world; you wouldn't exchange it for any recognition in the world now conferred upon the so-called great. You see the so called great all equally sound asleep playing their parts walking curved lines, and then you snap it and move into a wonderful world of awakened humanity and there you see these glorified beings, but really glorified beings, who preceded you into the conscious circle of humanity.

And now my time is up.

Neville 11-17-1967

THE CORE OF MAN

The last chapter of William Blake's poem, "Jerusalem," (Plate 77), is addressed to the Christians. In it he says: "Devils are false religions. I know of no other Christianity and no other gospel, than the liberty both of body and mind to exercise the divine arts of Imagination. Imagination, the real and eternal world of which this vegetable universe is but a faint shadow, and in which we shall live in our eternal or imaginative bodies when these vegetable, mortal bodies are no more. The apostles knew of no other gospel. What is that talent which is a curse to hide? What are the treasures of heaven which we are to lay up for ourselves? Are they any other than mental studies and performances?"

This is the only Christianity Blake could affirm. He never knew any other gospel, or Christ, other than his own wonderful human imagination! If you will accept your human imagination as Christ, and practice the divine art of imagining, called repentance, Christ will rise in you and you will experience scripture. When you repent, a radical change of thinking must occur. If life is bad, and you practice this divine art of imagining, you will think that life is good.

Imagination can see, touch, hear, taste and feel things other than what your senses are experiencing right now. If you persist in acknowledging what your inner senses are telling you until you are persuaded of their reality, you will see their evidence. Then you will know from experience who Christ really is. Imagination is the only Christ Blake ever heard of. The apostles knew of no other, and any other belief was a false religion Blake called the devil. When you believe in someone on the outside, you have put him in conflict with the Second Commandment. You have made a graven image, yet [you were] told to "Make no graven image unto me." And when you think that someone other than yourself is Christ, your religion is false and you have a devil.

Now let me share this perfectly marvelous experience with you. A friend writes: "At the office I was confronted with a problem; so - believing that imagination creates reality - I took two words that would be written by a certain person if the problem was solved, and formed them in my imagination. During the day, however, these words would rearrange themselves into a negative thought and I would have to correct them time after time.

"That night I fell asleep seeing these words, and in my dream they once again rearranged themselves to indicate the continuity of the problem. As I tried to correct them, a white-robed arm appeared and wrote the two words in the identical handwriting of the one who would write the script - were it true. "Seeing it, I fell into a deep sleep and when I awoke, remembering the experience, I moved through the day like a sleepwalker. That night upon retiring, as I thought of these words, I felt an energy build within me so fierce I could not return to the state of doubt. I took this feeling as a wonderful answer, and dropped all desire to review the words once more.

I do not know whether the event has come to pass or not, but I do know that it will, for imagining creates reality. The human imagination - buried in all - is Christ Jesus, and there is no other. Christ must awaken in you; and when he does, you - individually - will experience Christ.

Everyone suffers! You may live in a healthy state and not know physical suffering, but you will suffer at the loss of a friend. The shortest verse in scripture is, "Jesus wept." Here is God shedding a tear. When someone leaves your life and you can no longer touch him physically, you suffer in your imagination; therefore Christ suffers. Like Blake, I know of no other Christianity, or other gospel. If you believe in any other, you have a false religion which is a devil.

Now let me share another experience of my friend. He said: "I found myself in the Near East, in a primitive, yet commercial and intellectual, community of its time. I was there for the sole purpose of listening to you speak to the crowd from a grain store. Wanting to hear every word you said, even the chance involuntary remarks, I asked the villagers to quote anything they had ever heard you say. It seemed to take me weeks to listen to you and the villagers' reports. Then my earthly parents came, troubled about my dwelling place, and I was completely indifferent to them. But as my father sat on a bag of grain and listened to you, I realized that he, too, was beginning to understand. "Then I encountered you on a side street. You were wearing a long, white robe. As I told you of my experiences, I felt great joy as you assured me that I had done them all."

He saw correctly. Now let me show you where he is in scripture. In the Book of Luke, Jesus - at the age of twelve - was taken to the Passover in Jerusalem. (Now, twelve is the age of puberty, when a man can create.) When his parents returned to Galilee, they discovered that Jesus was missing and searched for him three days. Finding him in the temple, questioning the teachers, his mother said: "Son, how can you do this to us? Do you not know that your father and I have sought you anxiously?" Then Jesus replied: "Why do you seek me? Do you not know I must be in my Father's house?"

The King James Version translates this phrase as "about my Father's business," but the question asked implies space or location. If Jesus is being sought, it must be some place; so the Revised Standard Version translates it as a place, calling it “my Father's house”. But do not dismiss the King James Version, for I have come to do the will of him who sent me and that is to accomplish his work. Speaking of something entirely different now, Jesus ignored any physical parentage and said: "I must be about my Father's business." Then it is said: "They did not understand the saying which he spoke to them."

My friend has reached his journey's end. He did not conjure up this experience, it just happened. And when scripture unfolds from within, it cannot be denied. We are here to fulfill scripture - the word of God, not to build monuments to ourselves or have books written about us; for what is not recorded in scripture is nonexistent. In the spirit, I told him he was playing the part of Christ at the age of twelve. He is now moving towards the inevitable end, when he knows the truth that all he beholds: though it appears without it is within his imagination, of which this world of mortality is but a shadow.

This morning I awoke too early to rise, so I remained in bed and eventually drifted off into a certain state of sleep where I was with my wife, my brothers, friends, and many of you. While there, I told you it was a dream, and that if I awoke I would vanish and you would cease to be - to me. Then I awoke, and as far as I was concerned, you were gone and I had vanished from your sight.

At this moment my body is elsewhere. If I awoke right now, I would vanish from your sight and awaken there. And if I awoke from the greater depth where I am talking now, I would vanish there, also. You see, the whole vast world is man pushed out, as there is nothing but God - who is your own wonderful human imagination!

Take me at my word and test yourself. Take a sentence as my friend did, or a picture that would imply the fulfillment of your desire. Hold it in your mind's eye. Don't tell anyone, but persuade yourself of its truth and drop into a deep sleep. If you do this, no power on earth can stop your desire from objectifying itself.

Now, Amos tells us: "I will send a famine upon man. It will not be a hunger for bread or a thirst for water, but for the hearing of the word of God." When this hunger comes, it is so intense that nothing will satisfy you but an experience of God. And when nothing else enters your mind, you have reached the end of the road.

We are told: "He read from the book, the law of God with interpretation, so that those who heard it understood the reading." On the surface the Bible is a closed book, read with the eyes veiled. But when one comes whose eyes have been opened by experiencing scripture, he shares the book's deeper meaning and interprets its reading from revelation. In the Book of John, the question is asked: "How did this man receive such learning when he has not studied?" Scripture cannot be intellectually discerned. It is understood only through revelation. Only when the drama of Jesus Christ unfolded within me, did I understand the Christian mystery.

Now, with Blake I know from experience that the human imagination is Christ, the Father of all life. Man is forever looking for the cause of the phenomena of life, called "God" in the Old Testament and "Father" in the New. But man will only find its cause at his journey's end, when David reveals him as the one and only God. It is said that Jesus opened the eyes of the blind, but who are they? Are they not those who cannot see the truth of scripture? If I tell you that your human imagination is God, the Father of all life, and [if] you do not believe me to the point of testing your imagination - you are the blind. But if you try it, your eyes will be opened to the cause of all life.

My friend saw me teaching in a grain house, sowing my grain (the word of God) on four different types of soil. Some fell upon the busy highway of life, some among rocks, others, among thorns, as well as soil that had been prepared to receive it. Although my friend traveled half way around the world to find me, and see his earthly father beginning to understand, his interest now is in finding his heavenly Father as his human imagination. He is now putting his imagination to the test and proving it beyond measure. He knows that every moment of time he must plant and harvest, plant and harvest.

He conjured me, from himself, as a teacher he trusts. Although I stand before you as another, if I am not in you, this drama would not be true. If everything in my world is in me, then everything in your world is in you. And if I am in your world, then I am in you.

Every dream is egocentric. When he saw me in the grain house, he was looking at a projection of himself. Everything is coming out of Christ, the core of your being. My friend pulled me out of himself to tell him he is at the end of his journey. He and I are not two, but one. I am in you and you are in me, mutual in love divine. Although there seems to be many of us - each imagining - the word "Elohim" is a compound unity of one

made up of others; therefore I am in everyone and everyone is in me.

Everyone will fulfill scripture, for life is not finished until this happens. No man is going to come from outer space, or from some holy womb, and save you! Christ comes to you from within you, because that is where he is buried. Your body is his sepulcher, from which he rises and unfolds. And only when this happens will you know the truth and be set free.

Now, you either believe me, and use your imagination - consciously, or you do not. If you do not act now, you will eventually, as no one will be lost. If you die tonight your belief will not be transformed, but you will be restored to life in a world just as real as this one. You will know the same limitations as you know here. You will suffer, be deceived, betray and be betrayed, until you believe to the point of action. Then scripture will unfold within you, and you will depart this age of death to enter the age of life by controlling your own wonderful human imagination.

My friend so believed the two words he heard as he fell asleep, that he carried them into a dream and saw the hand write them in script. This is what I am asking everyone to do.

You sent yourself into the world for a purpose and you will not return until you have accomplished the work you came to do. Death does not finish the work God began in you, for the world does not terminate at the point where your senses cease to register it. You may no longer hear, touch, or see, the one you love; but when you leave this body you are instantly restored to one which is as solid and real as the one you now wear. You will be about twenty years old, in an environment best suited to the work yet to be done in you. While there, you will hear these words and you may still refuse them; but God is not mocked, he will try again and again until you hear them with understanding. Then you will begin to live by God's word and awaken to discover that you are He. That you are the one spoken of in scripture, and all the promises of God find their Yes in you.

The promises made to Abraham, David, and the prophets, are fulfilled in Christ, as your imagination is your hope of glory. "He has made known unto me the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in heaven and in earth." Everything is brought back, and redeemed in you, and in the end we are all one.

The Cosmic Christ is not someone who was born two thousand years ago, but a pattern of salvation which is buried in every child born of woman. His story is laid out in scripture as a pattern to spiritually follow.

My friend was taken in spirit half way across the world - not to hear a person called Neville, but to hear the Father within him. Turning his back upon his earthly father, he has found the heavenly Father he trusts. He has now reached the point of realizing that he is the Father, projecting and instructing himself. But the only way he will ever know this is through God's only begotten son David, the David of Biblical fame.

When David stood before me there was no uncertainty as to the relationship. I knew he was my son and he knew I was his father. You may be uncertain as to someone you pass on the street, but when David stands before you, there is no uncertainty whatsoever. You will know David, your son who was lost because you fell asleep to dream the dream of life. He was dead and is alive again. David never lost a battle, because the Lord was with him. And when the whole of life is over and you are at the end of the journey, David - a man

after your heart who does all of your will - will appear and call you Father. Then you will leave this world, no longer to be restored to life; for you will be aware of being its life-giving force.

Scripture must be experienced to be understood. It is not secular history, but the history of salvation. It is the story of God, who died and buried himself in humanity. The story of how He rises, individually, from the state of death, to become the one Father of the one and only son. If I know I am the father of David and you know you are his father, are we not one father? As impossible as it seems to be, without loss of identity, we will have the same son and know we are the same father.

Would it make any difference to you if you owned the world - but did not know it? You created the world and all that is in it, but have fallen asleep and are dreaming you are limited, poor, sick, and hungry. And you will continue your dream in the world of time, until you hear me in the grain store and believe me to the point of action!

Now let us go into the silence.

Neville 10-27-1969

THE CREATOR

You will find tonight to be a very practical and yet a very spiritual hour, for I am going to speak to you of the Creator.

In Paul's letter to the Romans he said: "All the invisible things of God are clearly seen, being understood by the things that are made." Man is called upon to look at the made, in order to discover the invisible God.

How? By questioning himself. Look around you and try to remember when there was nothing to support your belief in the present, but you had a thought and dreamed a dream that one day you would have what is now yours. If you can remember, you have found the Creator to be your own wonderful human imagination. Could that be God?

Now, in the very next verse Paul claims: "Although they knew God they did not honor him as God." Having found the relationship between the things seen and the imaginal act, do you honor your imagination as God? Or do you turn to images resembling mortal man, birds, animals, or reptiles and believe that they are the cause because they seemed to aid in bringing your unseen act into being?

If you turn and think something on the outside is the cause of your good fortune (or your misfortune) you are giving up the truth about God for a lie, and worshiping the thing created instead of the Creator. Rather, you should relate your outer world to an imaginal activity within. If you do not accept the fact that God is the cause of everything in your outer world, then you do not honor your imagination as God. Read this wonderful revelation in the 1st chapter of Paul's letter to the Romans, verses 20 through 25.

Stop for a moment and see if you cannot relate the world round about you to an imaginal act. Then honor your imagination as God. Do not continue to simply acknowledge that your thoughts create your reality, but accept those thoughts for what they are, and that is God in action. And do not give your creative power over to a mortal man, believing he was the cause of your good fortune (or misfortune). Man is God's image - the created, and not your imagination - the Creator.

The Bible begins on this note: "In the beginning God created the heavens and the earth." Here we see that God created the within, (for we are told that heaven is within and God is in his heaven) and he created the earth, which is without. How did God bring the earth into existence if it is on the outside and He is in heaven on the inside? By the act of movement: "The spirit of God moved upon the face of the waters." Here we find that motion is the cause, that without motion it is impossible to bring forth anything. And how does God move? Through the act of imagining.

Now, motion can only be detected by a change relative to a fixed frame of reference. What would you do to move from where you are now and what you are now, to where you want to be? Would your friends see a change in you? Would your outside world look different? Take time to sort out your desire, and when it is clearly defined move in your imagination. How do you know you have moved? By mentally looking at your world and seeing its change.

While sitting here in the Women's Club in Los Angeles, you can put yourself on Union Square in San Francisco, where you will see the St. Francis Hotel. Turn around and look at the other side of the square. Then walk down Market Street, and as you look in the shop windows feel you are there by thinking of Los Angeles as 500 miles to the south. If you are seeing the familiar objects of San Francisco, and Los Angeles is 500 miles away, are you not there?

Now, you can't be double-minded. "Let not the man think he will receive anything from the Lord if he is double-minded, for he is nothing more than a wave of the sea that is driven and tossed by the wind." If my desire is to be in San Francisco, I must sleep this night as though I were already there. And as I am falling off to sleep, I must think of the place which I formerly knew to be my home (which is Los Angeles) as 500 miles to the south of me. That is a motion, and without motion it is impossible to bring anything forward into this world. This is true of everything, for in the beginning God created the inner and the outer, then He moved and creation began.

Everything is within you and can be brought into being by this simple technique. Desiring to visit my family in Barbados, I slept in New York City as though I were in Barbados and thought of New York City as 2,000 miles to the north. Then I received a letter from my brother justifying the trip and enclosing a draft to cover my personal expenses. I had not written my brother to ask him for this money, but while I was physically sleeping in New York City and imagining myself in Barbados, my brother had the impulse to write and give me reasons why I should come home. I hadn't been there in twelve years and the family needed me to complete the link. He justified his letter; justified the draft and justified the expenses he would incur, while I - without a nickel - simply imagined I was already in Barbados.

I knew exactly what I had done, and I believe that all things are made by God and without him is not a thing made that is made; so I have found God to be my human imagination. Now, am I going to fall into the trap and not honor him as God but turn to an image resembling a human being and say he was the cause of my trip? Am I going to give credit to my brother who sent me the draft and notified the steamship company to issue me a ticket? Or am I going to remember the God that I discovered? This is what Paul is asking everyone who reads his letter. Having found God, are you going to honor him as God? Or are you going to exchange the truth about God for a lie?

Nothing has ever happened to you that you did not set in motion in your imagination. I tell you: you can be anything you want to be, but when you voice your request, your desire must be genuine. You must so want it that you are willing to remain faithful to your change in position. You cannot assume you have your desire for one little moment and then return to your former state, for if you do you are a double-minded man and will not receive anything from the Lord (as told us in the Book of James). If you want to be successful in business, you can. I don't care how many creditors you owe, or what the bank says you have; if you assume success and persist in that assumption you cannot fail. This is the law by which everyone lives.

Take my message to heart. The God spoken of in scripture is seated right here. He is in everyone as their wonderful human imagination. When you say, "I am," that's God. If, right now you are assuming that you are other than what reason says you are and I ask you, "Who is imagining?" you would say, "I am."

At that very moment you have spoken God's name and all things are possible to God. So without the consent of anyone you can move from where you are to where you would like to be by a simple change of attitude. But your move must be fixed so that when you wake or sleep you remain in that attitude, for the state to which your thoughts constantly return constitutes your dwelling place, and your world is forever externalizing your dwelling place.

Now, all the invisible things of him from the creation of the world are clearly seen by the things that are made, so when they come into your world you can recognize your own harvest. You will bring it in anyway, but - unaware of what you have been doing you have exchanged the truth about God for a lie. How? By exchanging the immortal God who is your own wonderful human imagination, for an image of a mortal man. Because a man was instrumental in aiding you to bring your desire to pass, you think he is the one who caused it, when that is a lie. If tonight you inherit a fortune don't think that the one from whom it seemed to come was the cause. No. Preceding that event you assumed wealth. He was only the instrument, the actor playing his part in giving you the money. It could have come from a total stranger. You don't need a wealthy uncle, aunt, or grandfather.

In my own family, my brother Victor befriended a man who, at the end of his life, left a very large sum of money to him. Victor had a consuming desire to have money and he never had a divided mind. He wanted wealth more than anything and believed that money was power. He was tired of poverty and, dreaming wealth, his world was populated with people bringing opportunities to make more and more money. Now if Victor forgets the cause, he will turn from the immortal God to an image resembling a man and claim that he was the cause of his fortune, when it is not so at all.

I say to everyone: you can be anything you want to be, but you cannot be double-minded. You are told, "Let no one believe that - having looked into the mirror, turns away and forgets what he looks like - that he will receive anything from the Lord, for the double-minded man is unstable in all his ways."

Many a person will say they want something today, but forget about it a week later. I am not speaking about some little magical thing where you can wave a wand and your desire will suddenly appear. This law is based upon a principle. If you want something, you can have it, but you must be willing to give up what you are now in order to be what you want to be. That is the only price you pay. No sacrifice is required outside of giving up the state in which you find yourself and moving into the state where you want to be, for they are only states.

Remember, without motion it is impossible to bring anything forth, for everything lives in an invisible world. Do you know someone who would congratulate you if they heard good news about you? Bring them into your mind and allow them to congratulate you.

Now, the power of any imaginal act is in its implication. If he is congratulating you on your good fortune, then you must have already received it, so accept his congratulation as a fact. Do that and you have subjectively

appropriated your objective hope. Hoping that one day he will know of your good fortune and congratulate you, you have gone ahead in time, entered the state and allowed him to congratulate you.

Now, go about your business and when you think of him, let him know (in your imagination) that he knows of your good fortune and that the day will come when it will be externalized. And when it does (and he will know of it) he will congratulate you on your good fortune on the outside, just as he did first on the inside.

In the Book of Romans, the 4th chapter, the 17th verse, Paul tells us: "God calls things that are not seen as though they were seen and the unseen becomes seen." How does he do it? By the act of movement. I move and that which was invisible becomes visible. I see you now, but you have told me your desire. It is invisible, but by the act of movement I can see your face radiantly happy because your desire has now taken on life and substance. I have moved, and in so doing I see you differently.

Now, if I move from that I am into what I would like to be, you will still be my friend; so in my imagination I let you see me as you would have to see me if things were as I want them to be, and there I remain. I can't be double-minded and let you see me in my former state, but must persist in my new state until it becomes natural and outpictures itself in my world.

This is true of everything you do, I don't care what it is. If you want to be known, you will be, regardless of the fact that you start your assumption with nothing to support your claim. Simply dare to assume that you are, for your assumptions - although denied by your senses - if persisted in will become externalized facts in your life.

A friend recently told me that he started his little restaurant in Oahu with only $180 in the bank and many debtors. This was just a few years ago. Tonight the estimated value of his business is over $100,000, and he is contemplating expanding into San Francisco. I know this gentleman well. Born and raised an ardent Catholic, in his mind he is still a Christian, but he does not follow Catholicism any more. When he heard my words he believed them, applied them, and things worked. Then he forgot and remembered again and forgot again.

Now he is remembering, and I hope this time that the memory is permanent. He started his business in a very small manner, maintaining his conviction that it was a success, and things happened to make it so; but they were not the cause. His success was caused by his imagination. When things were beginning to go slow he would remember the law. He remembered that the negative things which were happening were caused by his thoughts so he changed them, and now has this wonderful opportunity for expansion.

I say: everything is possible to anyone who knows who he is. The average person does not know God, for if he did he would honor his imagination as God. Those who know God have discovered that when they imagine a state something happens and it takes form in their world. You might have read in yesterday's paper about this young lady who had watched television, read the papers, and listened intently to the radio tell of the many murders which were taking place around her and she became frightened.

For two months she slept with a knife under her pillow, resolving to use it if necessary. Then, one night, she heard a sound coming from the kitchen. She saw a shadow and felt a knife at her throat. A tall blonde man, about 6'2" with hair to his shoulders and was about 190 pounds said: "Take off your pajamas."

As she got out of bed all of the thoughts she had imagined came into her mind. She reached under her pillow, grabbed the knife and began to stab him all over his back until he ran for his life. Everything she had imagined came to pass. She may not relate it, but not a thing happens by accident. This is a world of law. The most horrible events must be imagined first. This is also true for the most beautiful things, as everything is first imagined, be it good, bad, or indifferent.

Paul tells you that God is found by seeing the phenomena. "All of the invisible things of him are clearly seen from the beginning of time." How? By the things that are made. The lady made her scene. Could that be God? Yes. Did God not say: "I kill, I make alive, I wound, I heal. I do all things and none can deliver out of my hands?" This is not a being on the outside speaking, but the imagination who is the Lord and there is no other God. Don't you say: "I am?" That's He. So now that you have found God, honor him as God. When what you have imagined happens, honor your imagination as God.

At the present time you may think of God as someone up in the sky, but not in your imagination. You know you are capable of unlovely acts, but cannot believe God could do such a thing; yet I say God - your imagination - is capable of killing, making alive, wounding, and healing.

Ask the lady who was stabbing the man and she would answer: "I am." That's His name. And who held the knife to her throat? Would not the man reply: "I am?" He had to imagine that, too, for the drama took place with a knife, not a gun. The man had to imagine what the consequences would be if he was not successful and so the drama, which took place in the world was caused by God within Man, and there is only one God.

If you have a genuine desire, voice it then move mentally. You can move on the outside many times and not change. You must move within and view the world from already being the person you want to be. If you do, you have moved from where you were to your desire's fulfillment.

The motion is mental, all in your imagination. Now, if the desire is genuine, regardless of what the world will do, remain in that state and you will bring it into visibility. It is impossible, however, without motion, to bring anything from an invisible state into an outer, visible one. Everyone can do it because everyone has an imagination which is God, and without him not a thing is created, and whatever is created is done by God whether it be good, indifferent, or evil.

Take me at my word. I have introduced you to the creator of your life. Now that you know him don't be like the Romans Paul spoke of, who knew God yet did not honor him as God, but exchanged the immortal God for an image resembling [Him], and the true knowledge of God for a lie therein, serving the creature rather than the creator, who is the imagination.

If you will but control what you are imagining, not a thing is impossible to you. And you will discover that when you find God, your values change. You will no longer worship things, rather you will worship God, the creator of the things. It is so thrilling to imagine something for a friend and watch it come into being, then to give thanks to the one who did it within you.

When you thank God, you worship God and serve God. When your friend gives you the good news that he has what you had imagined for him, thank him for telling you; but your real thanks will go to God, for - having

found him, you now honor him, knowing he will never let you down.

You don't have to burst a blood vessel when you imagine. Just let it be so. Knowing your request is genuine, imagine it as already accomplished and then trust him implicitly. This has nothing to do with any moral or ethical code, but your trust in God. Knowing that when you imagine, God is acting and God is faith, trust him to bring it to pass for he will, and in a way you could never devise.

If you want something don't ask yourself if you are qualified, but is your request genuine. Do not concern yourself as to how and when it will happen, simply assume that you are there already and in a way that no one knows it will take place. Your business will grow, your family will grow, everything will be as you have imagined.

You can stand perfectly still and so move that you can be seen at the point in space where you have imagined you are. I have done it. Wanting my sister in Barbados to see me although I was physically 2,000 miles away, I moved in my imagination, and when she entered the room of her son she saw me lying on the bed. She wrote me that very day and told me of her experience, so I know that all things are possible, for you and God are one.

Take me at my word. It is impossible without motion to bring anything into being, and the motion is within you. Knowing exactly what you want, view the world from the premise that you have it. If the world remains the same you haven't moved. Only when it can be seen after the change, can you know you have moved.

Now, continue thinking from the new state, for motion can be detected only by a change of position relative to another object. A friend is a good frame of reference. Looking at his face, let him see you as he would if your desire were fulfilled. He would see you differently, would he not? If he is one who would congratulate you, accept his congratulations. Extend your hand mentally and feel the reality of his hand. Listen and hear the reality of his words of congratulations. Then have faith in your unseen reality, for if you do, no power can stop it from coming into your world.

Now let us go into the silence.

Neville 4-9-1963

THE CRUCIFIXION

The crucifixion is the history of man. Our human history begins with birth and ends with death. In Divine history it begins with death and ends with birth. There is a complete reversal of these histories. Here we begin in the womb and end in the tomb: but in Divine history we begin in the tomb and awaken in the womb where we are born. Now here in this fantastic drama I think we have misconceived the part of Jesus Christ and made of him an idol, and having made of him an idol he hides from us the true God.

Let us turn to the Book of Luke 18:31-34: "And taking the twelve he said to them; 'Behold, we are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished. For he will be delivered to the Gentiles, and will be mocked and shamefully treated and spit upon; they will scourged him and kill him, and on the third day he will rise.' But they understood none of these things; this saying was hid from them, and they did not grasp what was said." We are told that no one understood him. Now believe this; I am speaking to you, as I have tried every night, from experience. I am not theorizing. I have no interest whatsoever in trying to set up some workable philosophy of life, I really haven't. If I made my exit tonight it would make no difference to me personally, maybe to my wife and my child, my family, - but not to me.

This drama begins with the crucifixion.

"Unless I die thou canst not live;
But if I die I shall arise again and thou with me.
Wouldest thou die for one who never died
For thee, or ever die for one who had not died for thee."
(Blake Jer. Plate 96)

This is the story of every being born of woman. No child in the world could cross the threshold that admits to conscious life unaided by the death of God. It is God's purpose to give us himself as though there were no others in the world. Just God and you, God and I. Believe this, really. If you believe it then the most unbelievable Gospel in the world becomes possible and believable; and it takes the son to reveal it to be true.

Now this is the story as revealed to me. You may think, - well now that was just a simple, wonderful, - exciting, - yes! – just a dream. May I tell you it was not a dream. It was an experience more vivid than this moment here in this room. For true vision is far more alive than anything you have ever experienced in this world, - but anything. This night in question I was walking with an enormous number as though the whole humanity walked in a certain direction; and I was one of the unnumbered. As I walked with them, - they were all dressed in this very colorful Arabic colors; and a voice shouted out of the blue and the voice said: "And God walks with them." A woman to my right, I would say in her thirties, maybe forty, a most attractive Arab; and she asked the voice: "If God walks with us where is he?" And the voice answered from the blue, - "At your side." She took it as the whole vast world takes these things, - literally. And turning to her side she looked into my eyes and became hysterical, it struck her so funny. It was the funniest thing she had ever

heard. "God walks with us?" And she turned to a simple man with all of his frailties, all of his weaknesses, one she knew well; and having looked into his face, having heard the voice, - she said: "What! – Neville God?" And the voice replied: "God laid himself down within you to sleep and as he slept he dreamed a dream, he dreamed" – and I completed the sentence: "He was dreaming he was me. How else would I be in this world if he didn't dream? And you awake from sheer emotionalism.

And may I tell you this is the sensation of the crucifixion. It's the most delightful sensation in the world; it is not painful. My hands became vortexes; my head a vortex; my feet vortexes; my side a vortex. And here I was driven into this body on the bed through my emotionalism, held by six vortexes; my hand, my feet, my head and my side. And the delight, the sheer joy of being driven upon this cross, this body! So I speak from experience; it is not a painful act. But it happened in the beginning of time. This was only a memory image returning; when I was about to awake. But in that interval, - how long, - who knows? The Bible speaks of three days between the crucifixion and the resurrection; but that is all symbolism. Blake calls it six thousand years. He said:

"I behold the Visions of my deadly Sleep of Six Thousand Years
Dazzling around thy skirts like a Serpent of precious stones and gold.
I know it is my Self, O my Divine Creator and Redeemer."
(Jer. Plate 96)

Here we turn to the drama of this coming Friday all of Christian churches will re-enact; and they differ. Matthew 27:46 and Mark 15:34 gave the last cry on the cross as the quotation from Psalms 22:1 "My God, my God, why hast thou forsaken me?" John 19:20 gives it in the cry "It is finished." Luke 23:46 substitutes the 31st Psalm, 5th verse for the 22nd Psalm: because he was using Mark's script. But he elaborates on Mark's script and he substituted Psalm 31:5 for Psalm 22:1, and this is what he quotes: "Father, into thy hands I commit my spirit!" This is the verse: "Into thy hand I commit my spirit; thou hast redeemed me, O Lord, faithful God." He kept his faith, for he told me:

"Unless I die thou canst not live;
But if I die I shall arise again and thou with me."

There came the very act of crucifixion that was in itself resurrection. Yes, - an interval of time in between, no question about it.

But may I tell you, no one in this world can fail. As quoted in Romans 6:5: "For if we have been united with Christ in a death like his, we shall certainly be united with him in a resurrection like his." Everyone in this world will be resurrected; but it takes an interval of time with all the blows in the world to make the immortal garment.

Now listen to this carefully. It has been given to me and you take it for what it is worth. The promise of this begins in Genesis 17:19, the promise of an infant called Isaac: and the whole vast world has the strangest concept of Isaac. The Lord begat Isaac. Isaac is to be bought, not as the result of generation but the shaping of the begotten. Here is God the unbegotten shaping himself upon us; and when he completes that shape and it is perfect in his eyes then we are born from Above. So Isaac is the shaping of the unbegot, but God is not begotten, he is begetting himself on man, the individual man. And when he begot himself in me to his

satisfaction, I was born from Above and went through the entire series in the interval of nine months, - judged by Caesar's calendar. How many thousands of years prior to that I do not know, I cannot tell you. I would if I knew for I have no secrets; when I get it I tell you, but I do not know, the veil has not been lifted to that extent. But I do know that when it pleased him, that which he begot in me, then it took nine months for the entire series of these mystical experiences as described in Scripture to completely unfold within me. So I can tell you it is going to happen to you. And so there's no time. It took nine months from the moment of the Birth but when that Birth takes place it is all in God's keeping and you and I are put through the furnace of affliction. Let no one tell you that you are not going to, Isaiah 14:24: "As I have planned, so shall it be, as I have purposed, so shall it stand." And no one will thwart it, - but no one. I am inclined to believe that in spite of the pain, in spite of all the things that man plots and plans in this world, there is a definite period. The Book of Habakkuk tells me it is, but they won't tell me what the period is. He says: "The vision has it's own appointed hour; it ripens, it will flower. If it be long then wait for it is sure, it will not be late." If it will not be late and the vision has it's own appointed hour, well then, whether Blake is right or someone else is right, I do not know. But I assure you the last section takes only nine months, even though you linger for years beyond that nine months.

For you came into your inheritance at that third experience; but the glory of your heavenly inheritance cannot become actual, or is fully realized in the individual, so long as he is still in the body. The moment he takes off that veil, called the body, he is clothed in that garment that God, and God alone, made. God was actually shaping himself upon this garment, without my consent, without my knowledge; molding that unbegotten Being that He is and giving me Himself. So when He succeeded in giving me Himself, it satisfied Him, that immortal garment that He would wear; so He wears it for his name is "I AM".

And may I tell you in all of my experiences I never had a change of identity, - never. I have always been aware of being "I am." I have never had any feeling of being other than who I am. And some thing was taking place in me, and it was God. As we are told: Phil: 1:6: "He who began a good work in me will bring it to completion at the day of Jesus Christ." Jesus Christ is a profession that is God and he will not stop it until he brings it to Jesus Christ in you. But we have taken Jesus Christ and made of him an image, an idol; and having made of him an idol he now hides from us the true God.

It is God, the only God, that is actually shaping himself upon you. And when that is shaped upon you, - this is a form, a mold, - but this cannot inherit the kingdom of heaven; this is flesh and blood. It takes this to mold it upon it, for what is being molded upon it is God, the unbegotten, and God being Spirit he is molding himself as spirit, the immortal you. And then you, God, are clothed. Well, how could you clothe God in form? He is clothing himself in a shape and that is you, - so he begets us. But it began with the crucifixion. The crucifixion does not end the drama, it begins the drama. So every one becomes a breathing, living, conscious being because God died for him.

It's the mystery of life through death, as told us in John 12:24: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." It has to fall into the earth and die, and this is the earth (the body) in God's kingdom. And God falls into this earth and dies, he forgets that He is God in His belief that He is man. God actually becomes man that man may become God; and molds Himself; this Unbegotten Being upon man. And when He is satisfied with that molding process, it is in the eye of God that it's perfect; therefore, if it is perfect, then God is born in man. So God actually gives Himself to us, to each of, as if there were no others in the world, - just God and you, God and I. Believe it. The whole story of the Gospel is this

story.

So the crucifixion, from my own personal experience, is not as the churches depict it. The sorrow comes in between; that interval be it 6000 years, I do not know. But in that interval we have to be molded, as we are told in Isaiah 48:10,11. "I have tried you in the furnace of affliction. For my own sake, for my own sake, I do it." For there is no other way in the world to bring me into that state of perfection and to weave me into an immortal body to receive God Himself as my own being. So I went through all the fires of affliction, and these fiery, fiery ordeals. So don't be concerned.

"Whom God has afflicted for Secret Ends.
He comforts and Heals and calls them Friends."
(E. Gospel) Blake

When you and I enter God's Golgotha, as we are told: "And when they came to the place which is called 'The skull', there they crucified him." (Luke 23:33) The word "skull", which is translated in the definition of Golgotha, - another definition is the "Holy Sepulcher". So now we know what the Holy Sepulcher is. It is our own wonderful human skull, that's where he is crucified. But he is also nailed upon the cross. He is nailed through the feet and pierced on the side. Now here John gives so much time to the piercing of the side. He does not give the cry of dereliction: "My God, my God, why hast thou forsaken me." John only claims: "It is finished" and then the soldiers shaft into the right side and out came blood and water. And down through the centuries they are trying in some way to explain it. They can't explain it on anything that is biological, save that a birth always has the phenomena of blood and water. When a child is born the water is broken and there is a flowing of blood and water.

This is birth. To understand it we go back to the 31st Psalm: "Into thy hand I commit my spirit; thou hast redeemed me, O Lord, faithful God." He promised it and He did it. That is only a symbol of one's birth, which is redemption. So I say to you, don't weep when you see it, rejoice, it was God's sacrifice of himself because he desired to individualize himself in unnumbered garments, in all of us. God can't beget anything other than God, so we are told in the 82nd Psalm: "God has taken his place in the divine council in the midst of the gods he holds judgment." On God in the midst of gods – all is God. He is asking and begetting this Unbegotten Being. The cue is given us in the Book of Hebrews 5:6. It is called by a different name, it is called Melchizedek. He has no father, no mother, no genealogy. He is telling you who he is. Everyone who is Born from Above, - because God succeeded in giving Himself to that individual, - that individual has no genealogy. He is God the father. Believe me.

How could he give himself without knowing His son? I tell you the whole vast world of humanity is symbolized in a single youth, - called David. David is the whole world of humanity, in the language of symbolism. And the day will come in the second mystical experience in the nine month period, and here you look at David; and David is you r son and you know it more surely then you know anything in the world. There is no uncertainty when you look into his eyes and you see David and he calls you "My Lord, my father." You know for the first time who you really are. And you turn to the world and you tell them what happened. But you are told, as I quoted earlier from Luke 18:34: "They understood none of these things; this saying was hid from them, and they did not grasp what was said."

How can you persuade the individual that the day will come that even this very moment I could take the most

orthodox Jew in the world, - if I went to Israel tonight, - and talked to the head Rabbi and asked him if he feels any relationship to David. He would say: "Only as the greatest of the kings of Israel; but relationship as to myself, No." But he respects the great king of Israel, and hopes some day to rebuild the dynasty that is now gone. But he could not feel a relationship. And if I, in his eye, a total stranger, a gentile, would tell him I am his father he would spit in my face. To him that would be blasphemous; and yet I could tell him I am his father. I'll go further, I'll tell you, you are his father, and the day is coming it will be revealed to you. And when the whole vast world is completed and God's work is finished; and he has given himself to every being in the world, - because he is the father of David.

To give me himself He has to give me fatherhood of David, - not just fatherhood. There is no need to give me fatherhood and not the father of his son. His son, yes. Psalm 2:7 "Thou art my son, today I have begotten thee." Then he takes this only begotten son to prove his gift to us by giving us that son as our son. And you look right into his eyes and he calls you "father," he calls you "Adonai, my lord."

I tell you the day will come when you and I will be the same father of the same child, everlasting eternal youth; that God in the beginning put into the mind of man and molded man into the likeness of himself. Read it in Eccl. 3:11. "God has put eternity into man's mind; yet so that he cannot find out what God has done from the beginning to the end." The word translated "eternity" is the Hebrew word Olam. The Olam is translated, youth, lad, stripling. Listen to the words and see how we know who he is. The king wants to find out the identity of this fantastic youth that conquered the entire enemy of Israel, - he brings down the giant. So the king says to his lieutenant: "'Abner, whose son is that youth?' And Abner said, 'As your soul lives, O king, I cannot tell.' And the king said, 'Inquire whose son the stripling is.'" No one knows. Now the stripling comes in with the head of the giant in his hands, the head of Goliath, the enemy of Israel. And the king said to him: "'Whose son are you, young man?' And David answered, 'I am the son of your servant Jesse, the Bethlehemite.'"

Now prophecy was made in I Samuel 17:2.5. "That the father of such a lad would be set free in Israel." Not the lad; the lad is buried in every being in the world. But the father of that lad, who knows he is the father, he is set free in heaven, free in the New Israel. So when one knows he is the father by actual experience; at that moment he is free in Israel. The 6000 years of turmoil is over for him; but David is still to be redeemed, to be discovered in the minds of all. And everyone is going to find him, and finding him they will find the relationship of himself to that lad; and we all will be one and our name one when the curtain comes down on the final act of this marvelous play.

Blake said: "Do not let yourself be intimidated by the horror of the world. Everything is ordered and correct and must fulfill its destiny in order to attain perfection."

Everything is ordered, everything is perfect. God planned it just as it has come out and as he willed it, it will be consummated, and no tyrant in the world is going to stop it. He will take all the tyrants in the world and use them in the fulfillment of his purpose, as we are told in Proverbs 16:4: "The LORD has made everything for its purpose, even the wicked for the day of trouble." Everything, not just a few. For it takes the wicked being to cross your path to add a little more fire to bring you closer into the image of God. If it takes many to cross it, they will cross your path.

What man looking at this garment we are wearing now could ever see him in the image of God. But this is not

what is molded; this is only a form on which he is molding himself. When he has finished the molding then comes this fantastic experience in you; and you awake in a tomb. And the tomb all along was a womb; that was where you were crucified and you didn't know it. And one day you awake in a tomb and the tomb is your own wonderful skull; and that is the holy sepulcher.

This week thousands of pilgrims will go to Jerusalem, to the holy sepulcher. And some priests, quite innocently, will point out a place and say "That's it, that's where he was buried." He wasn't buried there at all. There is no holy place in Jerusalem. The holy place is your own wonderful skull; that is the holy sepulcher, that is where he is buried. And that is where he is sound asleep dreaming with you these visions of eternity until you awake. When you awake you are he and he is your very own being. It is his purpose to give you himself, and there is no way in eternity that God can give you himself and prove it, unless he also gives me his most precious possession in the world, - and that is his son. He doesn't give me his son to walk the street with me as a companion; he gives me his son as my son. So I look right into the eyes of the son of God and know him to be my son.

Then I wonder, how could this be? Here a man a few years old, weak, limited, with all the frailties of the world, all the weaknesses of the flesh, and yet, God so succeeded in his purpose for me, that he, the unbegotten gave me himself; therefore, I am unbegotten. Though I seemingly had a beginning in time, with the gift of God, the unbegotten, I now cease to be begotten. I have no genealogy; I have no father, - I am father, - the father of his only begotten son. I tell you this is a mystery. But mysteries of this nature are not matters to be kept secret but truths that are mysterious in nature. They are not things to be hidden. The minute they happen to you, you tell them to encourage every being in the world that in spite of the furnaces of the moment to continue, keep on moving, for you are moving anyway. But the end: - listen to the words: "O God, faithful Lord." He has kept his faith, he promised me in the beginning he would do it. "Thou hast redeemed me." And then sent me through furnaces without my consent, without my permission.

Take the story of Job. Here is one subjected to all the most horrible experiments in the world produced by God. And in the end he said (Job 42:5), "I heard of thee by the hearing of the ear, but now my eye sees thee." He sees the only thing in the world is reveal God to himself, because God is invisible to the world; but his son reveals God. "No one knows who the Son is except the Father, or who the Father is except the Son, and any one to whom the Son chooses to reveal him." So, how will I ever know God? When his son comes in to my world and looks me in the face and calls me "father", then I know God.

And yet in spite of this may I tell you, the day will come you will still be taken into the presence of Infinite Love. And you don't have to ask who you are or anyone in the world who he is. As you stand in the presence of Infinite Love he embraces you; and you know who he is and who you are; for at that moment of the embrace you become one with the body of Infinite Love. Yes, that God is Almighty we know. But almightiness and omniscience are but aptitudes of God. God himself is Love, absolute Love, and I can't describe it except to tell you it is man. When you look at him, Infinite Love, and he embraces you and you are lost in the body of God again, one with it, it is your body. And then he comes to the final journey. "And now I have told you before it takes place, so that when it does take place, you may believe." (John 14:29)

So I share with you my experience; and remember it because it is going to happen to you. When it happens to you, you will not differ from any other being in the world to whom it has not yet happened. But it is going to happen to every being in the world, but you will be one with those to whom it has already happened. And

when it happens, - it may happen to you tonight, - you'll wear the garment for a little while and then in the normal process of time you will take it off. Then at that moment of the discarding of this mold that God used to mold Himself, you will be one with the gods. Your entire inheritance is to inherit the kingdom of heaven. Believe me.

What that garment looks like, I can't describe it. I can describe the sensation, but it doesn't make sense to anyone in the world. But the final act, when he ascends into heaven, and you ascend and live, - I can only describe it as the seraphim. A golden, golden liquid being – and you ascend as a serpent. It doesn't make sense does it? A human serpent, as described in Isaiah 6:2. The face, the hands, the feet were human but he couldn't describe the glory of the body. It is simply golden liquid light. Because in the resurrection man is above the organization of sex. This garment he used to mold himself and to give man himself.

Blake brought it out in his wonderful poem called "The Gates of Paradise"

"When weary man enters his cave, he meets his savior in the grave;
some find a female garment there, and some a male, woven with care,
Lest the Sexual Garments sweet should grow a devouring winding sheet.
One Dies! Alas! The Living and the Dead, One is slain, and One is fled."

If this is slain, the mold, it is over. No need for the mold anymore, for he wove among this divided image, male and female, the garment that is immortal, which is above the organization of sex. So he discards then this divided image as far as that individual goes. He is now clothed in his immortal eternal body and no need for the divided image on which God molded himself and gave Himself to us; that being, being Jesse, which means "I AM". The same name as Jehovah, which is "I AM". The same name as Jesus, which is "I AM".

So I tell you that fantastic mystery of crucifixion. It is true. It begins the play of God. If I went to a play tonight and saw a three hour movie before me on the screen, - I could, as many people do, misconstrue the role of the actor and make of him, as people do here of a movie actor or stage actor, - make of him an idol, ask him for his signature. Do all kinds of things that make of him an idol. And then, making of him an idol, he hides from me the message of the play. Here is a play condensed into a few hours that took six thousand years to unfold. And so man's misconception of Jesus Christ has made of Jesus Christ in the eyes of all Christians, an idol; and that idol hides from that man who holds him up as an idol, the true message of God.

God's purpose is to give himself to us without an intermediary. No intermediary between God and you. Actually he is begetting himself; on you, because He is without origin, the unbegotten. When he begets himself in you and gives himself to you, completely individualized as you, - and you have no origin, and the reason you have no origin is the child, and you see God's son as your son. Then you will know who you are: the being without father, without mother.

It's a strange thing to say that I a little thing a few years old, - that some fantastic mystery could take place there and here is this garment which began 58 years ago; and yet on this garment, and the garment which undoubtedly began that preceded it, something was being molded that was unbegotten! And when it was completely knitted to its perfection, and then I wore the garment that was molded on me, with all the pain that I went through; that I was the being who molded it. And the being who molded it is unbegotten. So the garment I wear, the immortal garment, though begotten, it is being worn now by the unbegotten, God the

father. You dwell upon it.

If what I have told you this night seems strange, - if you are here for the first time, or maybe you are here for the hundredth time, it still seems strange, - but it is true. Everything I have told you is true, I have spoken to you from my own spiritual experiences. We are all on a fabulous pilgrimage moving towards some invisible shrine and God is awakening in us. The world round about us will go on in their journey; and when we are singled out one by one they will laugh at the very thought that he who died a normal death as any other man was that exit, - his final exit; and she by that experience, - do they talk about it, eternalize it? They smile and continue the journey. Perfectly all right. But I tell you, you too will be called out of the pilgrimage and the voice will speak out of the vast sky: "God walks with them." And someone will question the voice, and the voice will answer, "Yes" and they will turn to you and they will be just as hysterical as they were with me. And the voice in the depths of your own soul will tell you: "God laid himself down within you to sleep, and as he slept he dreamed a dream, he is dreaming that he is you.

And then you will feel the wonderful thrill of being nailed upon this body. But O what a thrill! These whirling vortexes, no pain just joy, ecstatic joy. And then you are on the bed alone and the journey in the soul continues, but they are moving on, but you cannot rest from that moment on. Everything changes. You see people as you saw them and still they are different. You know their future, you know what they are destined to be; that everyone is destined to have the experience; and to remember in that ecstatic moment where unnumbered ages before he was nailed upon the cross through God's love.

"Unless I die thou canst not live;
But if I die I shall arise again and thou with me
And if God dieth not for Man and giveth not himself
Eternally for Man, Man could not exist."

And this is the wonderful mystery of life through death. Now here is our story for you this night.

Neville 10-27-1967

THE CUP OF EXPERIENCE

All things exist in the human imagination, and I mean that literally. No one can know of imagination who has not tasted the cup of experience!

In the Psalms we are told that in the hand of the Lord there is a cup that is bubbling over with wine which has been well mixed. And John asks: "Shall I not drink of the cup of salvation which the Father has given me, and call upon his name?" When we read these words we wonder what it is all about. Well, let me share with you a vision of mine of about thirty years ago.

This night I found myself in an infinite field of beautiful sunflowers. Each flower had a human face and each was perfect. If one smiled, all smiled. If one bent over, all bent over. What one did, they all did. As I stood there observing this fantastic display of beauty, I knew that I - singled out as I was - expressed a greater liberty and freedom than all of these human flowers put together. And when I returned to my body on the bed, I knew that in some strange way I was separated from that which I once had formed a part. Then I understood these words from the 8th chapter of Romans: "We were made subject unto futility, not by our own will, but by the will of him who subjected us in hope that we will be set free from this bondage to decay and obtain the glorious liberty of the sons of God."

You and I here in this world are detached from that field of beauty, that chorus where everyone moves in unison. But we are separated, completely incarnated, which is essential to individuality. This incarnation involves separation from the Father, death, and descent into hell. You may not know it, but this world is hell. Here we are separated from the Father, and there is a fear in the heart of man that he may never again see the Father, who from all eternity was built into himself. But may I assure you, having realized the Father, that your fear need not continue. You will find the Father and when you do you will find him as yourself.

You are separated from the Father for a divine purpose. And without instantly assuming this garment of flesh and blood, thereby becoming completely incarnated, you would never find him. Instead you would forever remain a part of the field of sunflowers. I can't describe the beauty of each flower, each a beautiful human face moving in perfect harmony. But now you are no longer part of the chorus but completely individualized, you will tend forever towards greater and greater individualization. You were subjected to this world and completely incarnated in it for a divine purpose. That purpose is to create within yourself the Spirit of Jesus, which is continual forgiveness of sin.

Believe me when I tell you that God is love, for I stood in his presence and he embraced me. But do you know that love, divided from imagination, is eternal death? I'll show you why. I have a friend who is unemployed, without funds, and burdened beyond measure. I can't deny I love him, and when I think of him

my memory tells me how poor he is, that he is unemployed, without funds and burdened. I will keep him in that state forever, through love, unless I know how to use my imagination. So, no one can ever know imagination who has not tasted the cup of experience. Entering this world we love our mothers, fathers, husbands, wives, children, and friends, but do not know how to change them from what they are into what they ought to be, unless we drink the cup of experience and practice the great secret of imagining. That is why I say: love divided from imagination is eternal death.

Imagination is God's great gift. He is love, yes. He is infinite power and wisdom, but his creative power is imagination. Giving you his creative power, he gives you his Son Christ, defined in the second chapter of Paul's letter to the Corinthians as "The power of God and the wisdom of God." And because of this great gift, when you see one that you love dearly as unemployed, without funds and in great need, embarrassed and unclothed, you can represent him to yourself as gainfully employed, beautifully clothed, happy, and debt-free. Then as you persist in exercising your imagination concerning your friend, the world will remold itself and shape him in the likeness of one who is gainfully employed, debt-free and happy. All this is possible because of God's great gift to you.

Remember the story of the prodigal son? The first son did not leave his Father, but the second - asking to be given what was his - went into the world and wasted all. When the second one, having experienced the world of death, remembered his Father, he turned around and the Father gave him the robe, the ring and prepared a fatted calf for a merry reception in honor of his son who had returned.

When the first son complained, the Father said: "Son, you are always with me. You never detached yourself, but have always remained here and all that is mine is yours." Because of this the first son knew nothing of the power of imagination. Everything was his, but he didn't know how to appropriate it. Tonight you could have a billion dollars in the bank and die of starvation if you didn't know it was there. All that the Father has is yours, but you will never know it until you use your imagination to appropriate it!

You and I have departed from the Father. It was his will to subject us to this world of futility. He did it in the hope that we would be set free from this world of decay where everything dies, and obtain the glorious liberty of the sons of God - those who exercise their power of imagination lovingly.

Now, the parable of the prodigal son is followed by the story of the unjust steward. (You will find these stories in the 15th and 16th chapters of the Book of Luke). Now, parables are wonderful stories told in the hope that man will discover their fictitious nature and extract its meaning. In this story the unjust steward is commended for his actions. (The original meaning of the word "steward" is "the keeper of the pig" and the pig is the universal symbol of the savior of the world.) In other words, when the steward (the keeper of the pig) tells you his story, will you eat it? Will you believe what he has experienced? Millions of people today will not accept the story of salvation, so they refuse the pig as food. But, "Unless you eat my body and drink my blood you have no life in you."

In the story, the unjust steward is accused of not keeping a proper record and is called to give an accounting. Summoning his master's debtors one by one, the steward said to the first: "How much do you owe my master?" He said: "A hundred measures of oil." And he said to him, "Take your bill, sit down quickly and write fifty." Then he said to another: "And how much do you owe?" He replied: "A hundred measures of wheat." He said to him: "Take your bill and quickly write eighty." Going through the entire list, the steward

falsified each record. And when the master heard what his servant was doing, he commended him highly for his action.

Now, you cannot conceive of anyone commending a dishonest employee, so what is the parable telling you? That there is a record being kept in you! Who is keeping it? Your memory! You know what you saw today, what you heard, what the mail brought, and how you felt because of the recording being in you. Perhaps someone called to tell you they were having marital problems. Now, you are called upon to falsify the record. Having heard their message of distress must you live with it? No, not if you are an unjust steward! Called upon to give an accounting of your day at its end, have you falsified the records? Or are you going to let the curtain fall upon this day without changing the record regarding the person in distress? Told to sit down quickly and modify the conversation - if not 100%, then 50%, then 20% - but change your memory of the conversation, for although we are detached, we are one in the human imagination!

I see it all so clearly now. After thirty odd years I still see that scene more vividly than I see the flowers my mother grew. Being passionately fond of flowers, every day mother would take her parasol and walk in her garden. But my vision of the sunflowers transcends any memory of my mother's lovely garden. Every sunflower a face, and every face so distinct. Like a chorus, when one moved, all moved in the same direction. No one violated the unseen or unheard order. If one smiled, they all smiled. As I watched I realized I was freer than all of them put together. Then I knew that this division had to take place. We had to be made subject unto futility, for separation from the Father involves death. We had to die to what we were and descend into the world of hell in order to create in us the Spirit of Jesus, which is the continual forgiveness of sin.

Forever justifying our world - claiming he slapped me first, or she pushed me - we speak with the voice of hell, the voice of self-justification. But in heaven it is all forgiveness of sin, because all things exist in heaven, the human imagination! Nothing happens on the outside that did not first take place in you, so you must forgive by changing the cause. If you try to justify or condemn, you live in the state of hell, for everything is taking place in you!

Now seemingly separated from the Father, don't despair; for he was built in you from eternity. And you will find him when David stands before you and calls you "Father." He will not be a David, but the David, the eternal David who was put into the mind of man before that the world was.

Although it doesn't seem possible, you and I were detached from that infinite field of beauty by an act of love. We were made subject unto futility, not by our own will but by the will of him who intended to give himself to us. But in order to do it we had to be individualized by complete incarnation, complete insulation where we think we are human. Being a member of a family, having friends, and living in a world of people, you are insulated and completely separated. This incarnation is essential to your individuality, and when you begin to awake you awaken to the realization that you are he who subjected yourself, for you become the very being the world calls God the Father. This is the great story as I understand it from my visions, which have paralleled scripture.

So tonight I ask you to exercise your own wonderful human imagination. Since your friends are only yourself outpictured, put them in a glorious light. Don't justify their actions by saying: "It serves them right", because all things exist in you. There is no one out there, but all in you! So if you fail a thousand times, saying: "How

often Lord must I forgive my brother who sinned against me?" the answer will come: "Seventy times seven." May I tell you: you can't say "sin" in any other way than as recorded in the 51st Psalm, the 4th verse: "Against thee, O Lord, thee only have I sinned and done that which is evil in they sight; therefore thy justification is in order."

Who is this being in whom I have sinned? His name is I AM! How have I sinned against thee and thee only? By seeing someone in my world that is in need and allowing them to remain there, for I cannot sin against another as I am the one seeing it. So I must change and represent him to myself as someone I desire to see. And I must persist in that belief until he conforms to the image I have created. That is what you are called upon to do, for you were made subject unto vanity and live alone in your world, so if you desire it to change, you alone must change it and live in the state of the desired change. I know this from experience, because the night that I was lifted up to the state of perfection I came upon this infinite sea of human imperfection, and as I glided by all were made perfect in harmony with that state to which I was lifted. So you must lift yourself to the state you desire your world to reflect, because everything in it is yourself made visible. The whole vast world is projecting God, and God's name is I am! Believe my visions, for they have never betrayed me. I may betray my vision by not accepting its message, but when I was lifted up I was shown that everyone I encounter is myself. And when I represent that seeming other to myself as I would like him to be, to the degree I persist in that assumption, he conforms to that state.

Now, in the Lord's hand there is a cup with foaming wine, all mixed. Shall I not take the cup which the Father has given to me? Tonight I can truly say I have drunk the cup to the very dregs. I have played the white, the black, the yellow, the pink, the gray, the honored, and the dishonored. I have played them all, this I know. Everyone will play all the characters expressed in the world, but let me assure you who are here that no man comes unto me save my Father calls him. You are here because you have reached the end of the road and I have called you to play your part as the Lord God Jehovah.

Start now to mold every being in your world into the form of love. But love, divided from imagination, is eternal death. If you do not know you are dealing with a state, you can love someone dearly yet keep him forever in an unlovely state. But you can take him out by the use of your imagination. We are here in this world of experience for a divine purpose: to know imagination. The world is dead but you can begin now to overcome the last enemy of the world - the enemy of death - by imagining your friend is noble, wanted, and loved, and watch him become it. Save your friend from the state of poverty and you are saving yourself! Don't be concerned as to how and when it will happen; it will happen, for the world is yours and all within it. The first son did not know this because he wasn't detached. He was never separated from the Father so he didn't know that all that his Father possessed was his to appropriate. Yet you who separated yourself from God were dead and are now alive. You were lost and are now found.

Like the seed, you have to be detached from the Father and fall into the ground to be made alive; for unless a seed falls into the ground it remains alone, but if it falls into the ground and dies it brings forth much. The creative power of your human imagination is the seed which falls into your fleshly body (the red earth called Adam). Hearing the word and applying its truth, your seed is made alive and begins to awake, and you realize who you really are.

You are infinite love, but without the power of imagination, love itself is eternal death. Start now to change your world to conform to your acts of love, but you cannot do it without imagination. Begin with self! Change

your world and prove God's power is within you. Then you will know what it is to drink the cup which the Father has given you. It was God's infinite love that detached and allowed you to fall, for this separation is a fall and yet a beginning of a new creation. Just as the seed falls from man and a new creation begins, you fell and began a new creation, for God came with you as your human imagination!

Tonight ask yourself: "Who am I? Where am I?" If you do not like your answers, assume you are the person you would like to be, living where you would like to live. Persist in this assumption and - although denied by your senses and reason - if you persist your desires will harden into fact. Start now to take God's gift of his creative power and create!

God detached and dropped you in love, for God is love. And when he did, he buried the gift of his creative power - called Jesus Christ - in you. So now, like him, you can create, and as you do, your creation comes to life. Then you know that you no longer have to argue with the world, but can instantly change it to conform to the ideal that is in your being.

We left that enormous field of perfection to be incarnated, isolated, and feel separated from everything, in order to be individualized. This incarnation involves separation from the Father, death, and descent into hell. From that moment on, you seek the Father - the cause of all that is going on in your world - and despair, fearing you will never find Him who was built into you from all eternity. Then one day you will find David, the only one who can reveal you to yourself. When David appears and calls you Father, you will be looking right into the eyes of the one who was put into the mind of man, yet so that man could not find out what God had done from the beginning until the end.

You are detached and subjected unto futility in order to obtain the glorious liberty of the sons of the resurrection, being sons of God. But you cannot be a Son of God until you are resurrected, born from above, and encounter the great David who stands before you and calls you Father.

Now let us go into the silence.

Neville 09-23-1968

THE FATHER

The Bible begins with Abram, a character whose name means "exalted father." Abram was placed in a profound sleep, told of the trials and tribulations he would pass through, and the length of time which he would suffer. Then the Lord God said to him: "Behold my covenant is with you. No longer shall your name be Abram, but Abraham for I have made you the father of a multitude of nations." The insertion of the letter "he" [pron. "hey"] (the fifth letter of the Hebrew alphabet, which is "grace") changed the name from Abram to Abraham. Now, grace is Jesus Christ, for we are told: "Grace and truth came by Jesus Christ." So into the name of Abram goes the letter "he" and grace is inserted into the exalted father. Then the journey begins.

Scripture tells us that God speaks to man through the language of dream and makes himself known in a vision. If God speaks to me in a dream and makes himself known to me in a vision, there is nothing more important than to record that vision. Here is a vision I had in 1934. I was alone in my living room. My eyes were closed and I was meditating, but not on anything in particular. I love to just turn my eyes inward and watch the liquid, golden clouds form. (If you try it you will find it very easy to do. Simply turn your eyes inward, close the lids as though asleep, and suddenly all of the dark convolutions of the brain will grow luminous. They will pulse and form themselves into clouds around your head.)

Here I am, not thinking of anything in particular, simply observing these golden forms, when suddenly before my vision appears a large, rough quartz. As I watch, it fragments itself into numberless little pieces. Then some magnetic hand or invisible force took all of these pieces, and gathering them together, molded them into the human form. Here is a man seated in the lotus posture in deep, deep meditation. As I looked at him I saw myself. Here I am observing myself meditating myself. As I watched, it began to pulse with life. Then it began to glow like the sun, and when it reached the limit of intensity it exploded. I broke the silence and returned once again to the normal state in this world.

That was an adumbration, a forecasting of my last days in this age. I saw my exit. When the moment comes for this garment to be taken off for the last time in this age (which will be this present little stretch of time) I will explode into eternity. There was no form. The form preceded it. That meditating figure in the lotus posture was perfect. It could not be improved upon. It's difficult to conceive such perfection, yet I was looking at myself. I knew he was meditating me, and that I do his will. I came to do the will of him who sent me and to accomplish his work, which is to fulfill scripture. And when that is completed he will explode and we will be one.

We are told: "Call no man on earth Father, for you have but one Father who is in heaven, and the kingdom of heaven is within." You have a being just like yourself, meditating you! What you think is an original thought, an original desire, is nothing more than the will of your Father, the one meditating you. So in the end no matter

what you have done, you are forgiven because you only played the part he willed you to play. To him you are David, the son of Jesse (I am) a man after his own heart who will do all his will. You have always done his will and you will always do it, and in the last days, to you alone he will appear.

We are told: "Scoffers will come in the last days scoffing and saying, 'Where is the promise of his coming, for ever since the fathers fell asleep all things have continued as they were from the creation of the world." Man is looking for the Father to come from without and not to resemble the one who is looking for him, but when he finds him he finds himself. You are God the Father meditating your projection for the experience of this world, and you will redeem yourself in the last days.

Let me show you how scripture reveals this. Bear in mind the Bible is a mystery, not as something to be kept secret, but mysterious in character. You must search the scripture to find the Father. When the letter "he" [pron. "hey"] was placed in the name of the exalted Father, he became Abraham, the father of a multitude of nations. "And the scriptures, foreseeing that God would justify the heathen, preached the gospel beforehand to Abraham." The gospel is the play.

Let us see how this is revealed to us. At the end of the journey, one that should know better said: "Master, show us the Father and we will be satisfied." He then replied: "I have been so long with you and yet you do not know me, Philip? He who has seen me has seen the Father. How then can you say, 'Show us the Father?'" They do not believe he took upon himself the form of Man and became obedient unto death upon the cross of Man. But I know that the being I saw meditating me as my very self was Christ, who is God the Father.

Now, if God is a father he must have a son, and if he was the Father before he began to meditate this projection of himself, then he had a son before he began this projection. So he asks the question: "What think ye of the Christ? Whose Son is he?" And when they answered, "The son of David," he said, "Why then did David, in the Spirit, call him my Father?"

(The word "adonai" is translated "Lord," as every son referred to his father as "my lord"). But David called him Father in the Spirit, and not in the flesh! Here he reveals who the Father is and who the Son is, but no one understood it. The evangelists recorded it. I read it over and over, but didn't see it until I experienced it. Not until David stood before me and I experienced the relationship of Father/Son did I really understand that passage. I have talked to priests, rabbis, ministers, and truth teachers, but none see it, and because of their fixed belief they will not see it. They do not believe that the character in scripture called Jesus Christ is God the Father, and the character in scripture called David is the Son of God, even when they read the 2nd Psalm, where David says: "I will tell of the decree of the Lord, he said unto me, 'Thou art my Son, today I have begotten thee." In spite of that, they still cannot see it.

Now, I say the Bible is completely consistent in imagery and symbolism. I saw the rock, and the meditating figure who is the cause of my behavior. The thing that is cause is Father, for he is the source of all. I saw a man who did not just resemble me but was me, raised to the nth degree of perfection - alive, breathing and radiating until it exploded like the sun. We find the same symbolism in the 89th Psalm: "I have found David, he cried unto me, 'Thou art my Father, my God and the Rock of my salvation!" The Rock, the Father, and God. This meditating being has me in his power. There is not a thing I can do but fulfill his will. And in the end when he explodes we are one, and he has gathered, from the experiences he has put me through, that which

was necessary for his own personal expansion, his own personal luminosity, going beyond what he was prior to the deep sleep into which Abram, the exalted Father, was placed.

So a deep sleep fell upon Abram, and as he slept the Lord God said to him: "Your descendants shall be sojourners in a land that is not theirs and they will be slaves there for four hundred years." In the Hebrew world (especially in the mysteries) every letter was a numerical value as well as a symbolical value. The last letter, tau [pron "taf"] has a numerical value of four hundred. Its symbol is the cross. Four hundred does not mean years as you and I count them. It means as long as you wear the cross of Man. At the very end, when you take off the cross, you will explode into a new being - a new body, a new age, a new world. The exalted Father had to take upon himself the limitation of Man to enter the world of three dimensions, but when he has completed his journey, he and his projection which he put through hell explode, and they are one.

We are told: "No one comes unto me unless my Father calls him, and I will raise him up at the last days." Now, this is a difficult passage for anyone to understand. No one comes to me unless my Father calls him. Well, I saw my Father, and he calls everyone into my world; but he is calling a certain remnant in the last days and these, with my explosion, will be raised. The day you hear Neville is dead, far from being dead I will be in an entirely new age, and I will raise with me those that my Father designates. I cannot name one of them. When they said: "John and James, let them sit at your right hand," he said: "It is not mine to give, but my Father's who is in heaven." He knows who he is calling. And when the real end comes, far from being restored into a world just like this with my Father still in meditation, still putting me through the paces, I will explode and return to the Father, expanded, greater than that which I was before that the world was. I came out from the Father and came into the world. Again I am leaving the world and returning to the Father, taking with me everyone my Father calls.

The Father is not something you are going to find in some cathedral, some retreat, or holy place; he is wherever you are. The Father is within you, and one day you will be sitting quietly, not thinking of anything in particular, when the symbolism will take place. The rock (the quartz) will shatter into pieces, then reassemble itself into the perfect statue of you as a meditating Buddha. Then it will begin to glow like the sun, brighter and brighter, until it explodes and you return to the awareness you were when the vision possessed you.

So do not go beyond where you are in search of the Father. When you see a picture drawn by an artist who claims it is a picture of Christ and it doesn't resemble you, don't believe him. Every Sunday morning sculptures and paintings are sold in all the churches in the world claiming they are in the likeness of Christ, yet they don't look like anyone you know - or like anyone in this world, for that matter. Those who buy them have forgotten that Christ is God's Power and Wisdom which was put into the Father as the Father when he fell asleep to dream the sons of God into being.

Carl Jung had a vision similar to mine about ten years after I did, but it frightened him, which indicates to me that he is not at the end of the journey. When he saw himself in the lotus posture he was afraid, because he knew when he awoke he, Carl Jung, would be no more. But the Father does not see the projection that is the dream of himself, the real self who could not enter the sphere. He must dream it and make it real. He cannot pretend, for complete incarnation is essential to individualization. It's a tragedy, yes. It's a separation from the Father, for I was looking at him. It's a fall into decay and death, for that is what this world is. It's a fall into hell, for this world is hell, but the end will justify the means. Paul said: "I do not consider the sufferings of the present time worth comparing to the glory that is to be revealed in us." No matter what you have gone

through and still have the memory of, or what you are going through, or may go through, no suffering can compare to the glory that will one day be yours. That glory is the unveiling of God within you as you. You are not going to see him as another. You are God.

But the one passage I quoted earlier is still puzzling, for I tell you: your Father is meditating you and yet here is a passage saying that my Father has called a certain number which I will raise at the last moment. Are they to be exempt? Will they be freed by reason of the fact that I will raise them up? I do not know. I only know that scripture cannot be broken. We are told: "You must be born again, for unless you are born again you cannot enter the kingdom of God." The same one who made that statement claims that when he is raised, he will raise all that his Father (which is himself) calls in the last days.

But while he, the Christ in you who has come only to fulfill scripture, projects himself on the screen of space, he has no choice but simply executes his Father's will. "My meat is to do the will of him who sent me and to accomplish his work" and the only work he came to accomplish was to fulfill scripture. He never attempted to change Caesar's world. If there was slavery he left it in slavery. All of the things that are happening today, you and I think never happened before, but it has always happened. Cruelty there, cruelty here, slavery there, slavery here, and he never attempted to change one thing. He said: "You want to pay taxes? Give me the coin. Whose inscription is this? Caesar's? Then render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Now this happened to me in 1934, and the mighty acts of God did not start to awaken me until 1959, so my Father knows all. He knew in '34 that regardless of what happened (wars or rumors of wars) I would be here in a garment of flesh and blood in '59, for in the interval of time between '59 and '63 he knew what he was going to do to his projected image. He also knows the moment of my departure. I only know it is this interval of time, for I have finished the race. I have fought the good fight and I have kept the faith, but the day of my departure I do not know. That hour only he knows. Whenever it comes I know an explosion awaits me and I will awaken as the very being that I saw, only it will not be man as we know man, but an entirely different being.

Your Father resembles you. He looks like you and is in love with you because you do his will. If you did horrible things in the past it is because he willed it. If today you do lovely things, he wills it, but you will not escape the doing of one thing in the play. Before we fell asleep we all agreed to dream in concert, that we may enter this world of three-dimension, this world of dream.

May I tell you: the dreamer cannot be destroyed by his dream because he is dreaming in a remote region of the soul. Not a thing that happens in this world can ever touch him. If you blew the whole earth apart you couldn't touch the Father who is dreaming, and because he can restore the dream, he will restore the earth. He will restore anything. His projected self dies at the age of eighty. She looks old and is old, when suddenly she is formed into a lovely girl of twenty. She is totally unaware of how it happens, but her Father is doing it. He is all powerful. Having dreamed and projected her, his dream for eighty years, he simply restores her to youth with everything in place. Nothing is missing and she is twenty and no longer eighty. Now, isn't that a miracle?

I see this constantly. They are not babies or children, but young men and ladies, twenty years of age. They procreate there and have their children too. They work there as they do here. The world is terrestrial just like

this and solid just like this, and they do not know the Father. So he said: "If you knew me you would know my Father also, but because you know not my Father, you do not know me." If you only knew me you would not kill, but you kill because you do not know me or the Father. That's what he is saying. That's the one who is dreaming us into being.

I hope that this will be your experience in the not distant future, for you can mark it down. From '34 to '59 was the time allotted in my case. Then from '59 to '63 the four mighty acts unfold. The first is your resurrection and birth from above. The second is the discovery of David, who calls you Father. The splitting of the temple (which is your body) from top to bottom and your ascent like a serpent into heaven is the third. The descent of the dove which smothers you with love is the fourth and final mighty act of God.

Now the first word uttered by the figure called Jesus Christ was when he was twelve years old. Appearing in the temple he turned to his earthly parents and said: "Do you not know that I must be about my Father's business?" At the end of the journey he is still speaking of the Father when he announces: "Father, into thy hands I commit my Spirit. Thou hast redeemed me." (If he completes the verse of the 31st Psalm which he is quoting he would add: "O Lord, faithful God.") Then he commits himself into the hands of himself, for he has withdrawn and the race is over.

Tonight, don't even feel the nearness of the Father, for the Father is never so far off as even to be near, as nearness implies separation. When you fall asleep this night remember his name is "I AM." That's the one on the pillow. And may it be this night that he will seem to be another, but that's the way it has to be done in the language of symbolism and imagery.

Now let us go into the silence.

Neville 06-09-1969

THE FIRST PRINCIPLE

Do not accept any statement from scripture, the church, or an individual (including the speaker) as true until you have found God or a living truth in what is being said. What I tell you I know from experience, but I ask you not to accept my words without questioning them within yourself. It is silly to accept something simply because the church said it, or you read it in the Bible, or heard it from Neville. You must pursue the thought ceaselessly by questioning yourself.

Why do I stress this? Because among the spirit world there are many Babel's where no two speak with the same tongue. One may tell you to give up meat, while another will tell you something entirely different. This we are told in the 11th chapter of the Book of Genesis. I am not speaking of multiple tongues as the many languages we have today. We can overcome those with an interpreter; but if someone tells you: "This is the way," and another says: "No. This is the way," and they don't agree - you are in Babel, a city of confusion in the pathway of the spirit.

So tonight I want to talk to you about the first principle, which you can always fall back on when in doubt. This first principle is: "Be still and know that I am God." No matter what happens turn within and be still. Know that your awareness is God and that all things are possible to you. Test yourself and you will prove this statement in the testing; then you will be free from your former limitations of belief. No matter what is happening on the outside turn to the first principle. Start by being still, then claiming: "I am God." Ask yourself: "Is this true?" You will never know the truth until you test it.

Let us now look at some of the "I am" statements of scripture. I am the resurrection. I am the life. I am the way. I am the truth. Are these statements really true? Yes, I have stilled myself and know that every statement is true, from experience. Being human I wanted things in the world of Caesar, as undoubtedly you do, too.

I wanted a trip I could not afford, yet I traveled over 5,000 miles by being still and saying to myself: "My awareness is God and all things are possible to him. therefore what I am imagining will come to pass." Then I began to imagine I was on a ship sailing towards Barbados. I remained faithful to that act, when suddenly - after twelve years - I received a letter from the family saying they would take care of all of my expenses if I would come home for Christmas. So I proved it. Then I tried it again and again, and the more I tried it the more I realized that the statement in the 46th Psalm was true: that God really is my own wonderful consciousness, for I learned to be still and know that I am God.

I couldn't prove the other fantastic "I am" claims by taking the same action. I had to wait, and then one day I proved that I am the life. That night I moved in spirit into an environment where I intuitively knew that,

although what I was seeing seemed to be independent of my perception, if I arrested that feeling within me everything would stand still. I did it and discovered that not only the animate, but the so-called inanimate objects stood still. The falling leaves stopped in mid-flight. The blades of grass ceased to move. The bird in flight, the diners as well as the waitress - all were frozen as I stopped the feeling within me. Then I knew the truth of the statement: "I am the life."

After proving to myself that I am the life of a state, I questioned the statement: "I am the resurrection." Then came the day when I felt myself resurrect within the grave of my own skull. I proved that I am the Father, when my son came in the Spirit and called me "Father." I discovered that I am the one who was sacrificed, for - knowing I am the Father - my spiritual body was split from top to bottom. Then I discovered that I was the one upon whom the Holy Spirit descended in bodily form as a dove.

These things I now know to be true from experience, therefore I speak with authority. But I say to everyone: whether you hear it from me, a church, or the Bible - question yourself ceaselessly until you have found the living truth in that which was said. Accept the words but then go back to first principle and ask these eternal questions to the only one who can answer them: your own wonderful I AMness.

Relax. Be still and question yourself, saying: "Are you really God?" Address yourself as though you were two. "If you are God and can do all things, prove it to me by giving me my desire so I can feel its presence now." See if he will prove himself in performance and when he does, do it again. Keep on asking and when he proves himself here on this level, then let these things which can't be put to the test come through, for they will.

Now, the Bible tells us that Christ is in us and that we are in Christ. On the surface it seems to mean the same thing, but there is all the difference in the world. Christ in us is our hope of glory. That's a universal assumption, for Christ has assumed the body of every child born of woman. But when you are in Christ you are a new creature.

Christ in you does not make you new. Christ in you is your life, for in him is life and his life is your consciousness of faith. But when you are in Christ you are called and incorporated into the body of the Risen Lord. Because Christ is in you, you are a son of God; but when you are elected - called into the presence of the Risen Lord and incorporated into his body - you are in Christ. There is all the difference in the world, for from then on scripture begins to fulfill itself within you.

If you question everything you hear from any pulpit, the speaker, or the Bible, you will find God or the living truth in what you have heard or read. I hope that you trust me, but even though you do, question everything I tell you. Don't question me or some priest or rabbi, but turn to the first principle. Be still and say to yourself: "I am God. I heard this statement tonight - is it true?"

I tell you: although it is difficult to believe, we are living in a fabulous world of shadows. This past Thursday morning as I was returning to the surface, I saw the finish of the Triple Crown race at Belmont in detail. Now this was Thursday and the race was not to be run until Saturday, but I saw the finish so clearly that if I had a million dollars I would not have hesitated to bet it all on the one I knew to be the winner. In fact I knew the race could not be reversed. It was fixed and finished. Then I asked myself: "What is this world? Is it not a school of educated darkness?"

Man thinks that in some strange way he is going to improve this world, but it is a schoolroom and will remain just that. The kingdom of heaven is not interested in improving this world; it is only interested in taking people out of this world by drawing them into itself - which is an entirely different world. But we can change the events in this schoolroom through the act of revision.

I had no desire to revise that race. I could have, and that which was completely finished, in detail, would have been changed. In scripture the word is "repentance," which means "a radical change in thinking." Tomorrow morning as you come to the surface mind, observe and record what you are seeing, for you are observing that which will take place tomorrow or next week in this world of shadows. And if you don't like what you see, change it. Don't do as you normally do, by jumping out of bed, washing your face, and once again find yourself locked in this world of shadows; take a moment and observe your future.

I urge you to question everything that I tell you, everything you read in the Bible, and everything you hear from some pulpit, ceaselessly. Keep on questioning and questioning until you find God or the living truth in what is being said. I am telling you what I know from experience. It is true. One day you will discover that you are the life of the world, that everything you think of as permanent and independent of your perception is within you. You will know that the world reflects your thoughts.

It is a shadow and you are its life. You will realize that its activity is not out there, but in you; and you will stop it and start it again, all within yourself. So when you read: "In him was life, and his life was the light of men," you will know its truth. God is in you, yet you know him not. But when he begins to stir in you, as you, you will say: "I am the way, the truth and the life, and besides me there is no other."

Then comes that moment in time when you know the truth of the statement recorded in the 11th chapter of John as: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

Knowing you are the life, you will resurrect from the dead to die no more. You will still not know you are the one the angels spoke of, when they told the shepherds they would find a babe wrapped in swaddling clothes, until you hold that sign in your arms. God's son, David, will call you Father, and your spiritual body will be split in two from top to bottom. Then you will know you are the sacrificed one. And finally, you will discover you are the one upon whom the Holy Spirit descended in bodily form as a dove; then you, too, will have found the truth.

I know scripture is true, because I questioned it. I started questioning the law because I was interested in things. Having no money, I wanted a trip and I got it. Then I began to tell others, as I wanted to see them take the same principle and test it. As they proved it they told others. I invite you to prove the truth on this level, and have faith that the truth is equally true on the higher level of your being. Continue to test the law for things in this world and accept God's promises on faith, based upon what you have proved by the law.

Do you know what you want? I will tell you a simple way to get it. Simply catch the feeling that you have it and sustain that feeling. Persist in acknowledging the joy of fulfillment. In your imagination tell your friends your good news. Hear their congratulations, then allow him who heard your friends and felt your joy of fulfillment, bring it into your world, for he who can do all these things is within you as your own wonderful I

AMness, your Imagination, your consciousness. That is God.

Test God, for he will not fail you. Then, when he proves himself in performance, tell a friend, and continue telling others as you exercise this law. And walk knowing all the other I am statements are yours. Prove this in the world of shadows and you will prove the other in the world of reality.

Your I AMness is the true eternal reality. Living in a world of shadows, as you declare your I AMness you are declaring eternal truth. When you say, "I am the resurrection," that is eternal truth. "I am the life" is eternal truth, as well as "I am the way." All of these bold certainties preceded with the "I am" are eternal truths.

So, do not listen to anyone who screams at you from their tower of Babel and tells you of another way, for there is no other way. You don't have to give up meat or only eat fish on Friday in order to enter the way, for the way to the cause of all life is within you. Believe in your I AMness for there is no other God.

In First Timothy, we are told that it is God's desire that every man be saved. If it is God's desire and God is in every man, then God is saving himself. This I know to be true, for I have proved to myself that I am God. I know I am the life, the resurrection, and God the Father; yet I do not differ in any way from any other. I have shared my experiences with you in the hope that you will test my words and prove them in the testing.

Ceaselessly question yourself. Don't go to a priest and ask him if I am telling the truth, for he is Babel, screaming his belief, as is the rabbi. Do not go to another; turn within and apply the first principle by being still and claiming: "I am God."

The 46th Psalm is truly a beautiful psalm. I have read where certain people in their little jokes, claim Shakespeare wrote it, incorporating himself into the chapter by making the 26th word "shake" and the 46th word from the end "spear." Others claim it was Rufus' song. Living in the 16th century, Rufus did claim that this psalm inspired his majestic hymn, which moves everyone who hears it, but he certainly did not lay claim to the psalm itself. It is "A Psalm of the Sons of Korah." Who knows who the Sons of Korah are; I do not know. The word "Korah" means "a shaved head." But you and I know it is a fantastic psalm; and in the 10th verse it is said: "Be still and know that I am God."

Tonight when you go to bed just say: "I am." Add any condition you want to that I am and believe it. Speak to your imagination as though you are speaking to the God who created the universe and sustains it, for you are. When you imagine something ask yourself who is imagining it, and you will say: "I am." That's God's name forever and ever.

Imagine and fall asleep imagining. Believe that all things are possible to your own wonderful human I AMness. Test yourself! You don't need to get down on your knees and pray to anyone on the outside. There is no need to cross yourself before any icon, for the Lord is your human imagination, your consciousness, your own wonderful I AMness.

Nothing can ever cease to be, for God - he who is in you as your consciousness - created it in love. At the present time Christ is in you, making you a son of God. But one day scripture will unfold within you and you will be in Christ, knowing yourself to be God the Father.

Do not take anything on face value. I have proved that the Bible is true, but you prove it to yourself. Ask yourself what is meant by the statement: I am the resurrection. I am the life. I am the truth. I am the way. Question yourself and you will discover the answers unfolding within you.

In the 25th chapter of Matthew, the story is told of ten virgins. Five, having no oil, are told there is none to spare, so they must go get their own. Ask yourself why they did not give to those who had nothing and it will be revealed to you that, prior to the coming of the bridegroom (who is the Lord), you thought there was a limit to that which you could give; but when you have union with the true bridegroom - who is all love - you know no limits, for everything is possible to you.

In his Book, Mark speaks of the adulteress generation. Do you know what an adulteress is? One who turns away from the truth, for when you turn from the truth you turn from the Lord. Anyone who has heard the truth and still looks for an outside cause, rather than to his inner thoughts, has committed adultery. He has turned from his spouse, whose name is "I am." It's just as simple as that.

If you watched the race last night, you would have heard all these wise men tell of what should have happened, yet the race was perfect. Not one person on that field could have done anything other than what he did. I could have told them, but who would listen to one who can't even ride a horse, let alone train one. Having seen the race prior to its running, I couldn't get excited when I watched it on television, for I knew exactly who was going to win. Then I realized that if everyone knew the end there would be no excitement.

We live in a wonderful world, thinking we are going to change things, but nothing is changed on the outside. They can only be changed from within. I had no desire to change the race, so I saw it just as it would have to come out unless someone who knows the law had changed it from within.

I ask you to apply the law and change the seemingly inevitable ends - from within. I am telling you the truth based upon my own experiences. Your I AMness is God, he who is the resurrection in you. He is the life of your physical body, the life of the bird in the air and the leaf on the tree. One day you will feel a vibration within you and know that if you arrest it everything you perceive will die, yet not vanish. It will not decay, but will remain frozen in time and space forever, for it has no life. You - life itself - animate it. Then you will release that vibration and everything will become animated once more.

In the 4th chapter of the Book of Luke, we read the statement made in the 61st chapter of Isaiah: "The Spirit of the Lord God is upon me." This statement I know to be true, yet I ask you not to accept my experiences, but to question them by questioning the one being who can give you all the answers. He will, when he feels himself in you. Then he will reveal himself to you in the first person singular in a present tense experience.

Everyone is going to have these experiences, but when I do not know. Don't let anyone tell you that you have so many days, months, years, or lifetimes to come. Challenge it now! I have experienced scripture. Take my words and ask yourself to prove them to you now. Then let him unfold within you, and when he does, this world will lose its value to you. You will wonder what the fighting is all about. Why should anyone fight over shadows? Don't criticize anyone. If those who have a billion want two - so that they can be the richest dummy in the grave - pray for them by asking the only being who can grant your prayer, and that being is your own wonderful human imagination.

Don't struggle doing it. Ask yourself who is hearing the good news you just heard and you will answer: "I am." That's God. That's the being who heard the request. Now grant it and let it happen. God heard it when you heard it because God is your own wonderful I Amness, and remember: all that you ask in your Father's name he will grant you and your Father's name is I AM.

Now let us go into the silence.

Neville 06-23-1969

THE FORMING OF CHRIST IN YOU

That which is profoundly spiritual is in reality most directly practical. Tonight I will tell you a story from scripture which is profoundly spiritual. It is misunderstood in the world, but I know its inner meaning and will show you how altogether practical it is.

In all the revelations which await you, there is none so fundamental as the forming of Christ in you. How is it formed? By whom and where is the sphere of the forming? In order to answer these questions we will turn to scripture.

In the 9th chapter of Romans, Paul takes an old story whose chronological time is placed at 1856 BC. He ties it in with another story, which time has placed at 400 BC, then gives his interpretation of what took place in the first century AD. Here we find a stretch of 2000 years.

Paul tells the story of the twins in the womb of Rebecca. Having prayed for a child, the Lord heard Rebecca's prayers and answered them. Then there was a conflict within her, and as the two began to form there was a struggle and she asked the Lord why she should live; and the Lord replied: "Two nations are in your womb and two peoples born of you shall be divided. One shall be stronger than the other and the elder shall serve the younger." And when the twins were born, the first one was covered with hair and named Esau. The second, smooth-skinned lad was called Jacob, and later renamed Israel by the Lord.

In telling the story, Paul speaks of predestination - not of the outer man, but of the inner man. Listen to his words carefully: "Though they were not yet born and had done nothing either bad or good, in order that God's election should continue, not because of works but because of his calling, he made one he loved and one he hated saying, 'Jacob I love and Esau I hate.'" They had not yet been born and had done nothing that was either good or bad, but in order for God's election to continue he loves the one he calls and hates the other.

Now Jacob, he who is called and loved by God, becomes Israel; so you see, Israel cannot be those who are descended from Abraham in a physical state. Israel is the inner man, the feminine part of your nature. I have seen that inner man and know he is my own wonderful human imagination. That inner man is he who is loved by and wedded to God. "Your Maker is your husband, the Lord of hosts is his name. The Holy One of Israel is your Redeemer. The God of the whole earth he is called."

Your human imagination is the Israel of scripture. That's your inner man, the feminine part of your nature, to whom God is wed. It is to your imagination that God cleaves, and leaves all until the two of you become one. It is in this sphere that Christ is formed. He is the son, bearing witness to the union of your human imagination

and the creator of the universe.

Your imagination is God's emanation, yet his wife, till the sleep of death is past. But how will he know that this union is productive? By the forming of Christ in you, for your son is your hope of glory!

Paul tied the 25th chapter of Genesis with the 1st chapter of Malachi (a separation of over fourteen centuries). Then he began to show the predestined you, not the outer you - for it is not loved by your Father, but the inner you - who is your human imagination.

God hates Esau - the outer man whose senses anchor him to his financial, social, and educational world; but he loves the one within - who can, in the midst of hell, visualize harmony, health, and success.

The Lord of the whole earth is omnificent, with unlimited sperm. He so loves you - his wife, that if you dare to assume anything that Esau - the outer you - denies, he will accept your vision and give it to you; for your Maker is your husband, the Lord of hosts is his name. The Holy One of Israel is your Redeemer, the God of the whole earth he is called.

Your human imagination is God's emanation, his wife that he cleaves to until you become one reality. Desiring your union to be productive, the Lord asks you this question: "If a son honors his father and I am a father, where is my honor?" When that son is completely formed there will be an explosion and he will come out. But by then he is not the son of a little bride and the fabulous Lord of Lords. No. Your son appears, to show you that you are now the one being that man worships as the Lord.

Now the Risen Lord, I appear to individuals according to their sensitivity and needs. I may appear as the spirit of holiness, the spirit of truth, the spirit of power, or the servant of the Lord. You may not believe my words on this level because you see the weaknesses and limitations of the outward man the Lord hates, for you cannot see the inner man that is now one with the body of the Risen Lord.

But you will meet me in spirit according to your needs, because I have been sent to help the universe and I am a protean being. Whether I am proclaiming the word of God or implanting the seed of God, I appear as power most of the time, but I am not confined to that appearance.

One lady here tonight still thinks of an historical Christ, and - because of her need to believe that I am telling the truth, she saw me crucified on a cross. She saw me in that position to encourage her to believe me, even though she cannot understand my words.

Being protean in that dimension of myself, I can appear to fill a need; but after fusing with love I was sent back into the world by power. Whether I am speaking the word of God in this other dimension of my being, or implanting the word through union, most of the time I am seen clothed in power.

So, in this world that profound story of the twins is not understood because it does not make sense, but it is so very practical. The outer world may tell you that you can't have what you want, that you do not have the necessary education, experience, or means to achieve your goal. But your husband hates that outer you, and loving his bride (your human imagination), he gives you whatever you want.

He will give you a home if that is your desire. Today I don't want the responsibility of owning a home. I like living as we do in an apartment owned and cared for by someone else, and my wife agrees. She has no feeling that a home will give her security. She knows that she either finds security in what I am talking about or she will not have it. I could give her monetary security, but a revolution in our little island could wipe out the family fortune - so where is the security?

You may think you are secure because you own property or have money in the bank; but your only security is in your Maker, who is your husband. He is the Lord of the universe and loves his emanation, your human imagination (who is clothed in outer flesh) called Esau. He hates Esau and loves his Jacob, his Israel, who will one day rule as God.

So carefully define what you want, then trust your lover - who is the Lord of the universe - by accepting his gift of it as a completed fact. Walk in the assumption you have what you want, and let your husband give it to you.

Now, you will discover that Christ is not only formed in you, but by you, for - being united with the Lord - you are one with him. If the Lord forms his son in his bride by cleaving to you until you become one being, and he is forming Christ, are you not forming Christ, too? He is formed in you and by you in that one body, the human imagination. In all the revelations that await you, none is so fundamental as the revelation of Christ in you. His beauty is indescribable, and you will know that he is your eternal son who now honors his Father.

If you are a man, don't be ashamed of speaking of this being in you as feminine, for it is more you than what you see reflected in the mirror. Your awareness is the bride of the Lord. She can't conceive without the embrace and seed of her husband. So Israel owes his uniqueness to his covenant marriage. Christ is formed from that union and a new state is born. Jacob (desire) becomes Israel (fulfillment) when David reveals himself as your son.

The story told in the 25th chapter of Genesis - which doesn't make sense to the outer, reasonable you - is understood perfectly by your inner, powerful imagination. Rebecca struggled within herself, just as you do and I do; and she was told of the conflict between the outer reasonable mind (called the elder) and the human imagination (called the younger).

Now, make the elder serve the younger. Your elder, reasonable power will say it can't be done, it's impossible; but when it is done he adjusts to it. Esau will tell you that you cannot own a certain home because it is beyond your means. But your imaginal power moves in and so occupies the home, the outer one sleeps in it and adjusts very nicely to the change. Esau will resist everything Jacob desires because he can't believe it is possible. He does not know that Jacob - the feminine part of your nature - is wedded to the Lord, and the Lord so loves his wife that he has left all thoughts of another and is making the two of them one.

This is the most practical thing you would ever hear. Test your Self, he who is forming Christ in you, by conceiving a scene which would imply the fulfillment of your dream. What would you see if it were true? What would you hear? What would you do? Now, begin to look, hear, and do it all in your imagination; and when you go to bed tonight, sleep as though it had already come to pass.

Always bear in mind that God is a protean being. He can appear in many forms. A friend and father of five

children came to see me the other day. One of his little girls has a pet rabbit, a doe, who was sick. She asked her father to ask me to pray for it. This I did. The following week the vet treated the rabbit and it is now home and well.

The following morning, the father saw a tall man standing at the foot of his bed, whose head was that of a rabbit. Then he spoke saying: "Thank you for helping my people." The vision was so real the father said to himself: "This must be "Midsummer Night's Dream", but I am seeing a rabbit instead of a donkey."

Now, who do you think wore the form? God. He sends himself in everyone that he sends, and the one sent is one with the sender. He too then is protean, and can assume any shape or form. My friend asked for help and received it, and is now encouraged to believe all the more.

Like all fathers he could use more money to buy clothes, food, and pay for an education for his children. Now he knows what happened and will not forget it. He saw the one sent, clothed as a rabbit, but it was in the form of Man, for God is Man and he was thanked for helping his people.

This is how God speaks to all to encourage faith, for by faith all things are made and faith is simply loyalty to unseen reality. If you imagine a state, it is unseen by others, but if you assume it is true, your husband - who is a god of truth - will give it to you. He so loved you he became you, and when you imagine, he imagines. Then one day the fusion will be complete and then there will no longer be you and God: you will know yourself to be God, who actually became you that you might become God. This is the story of scripture.

Now, God does not become this body of flesh. It is Esau - the hairy outer form - he hates. He is in love with Jacob - the human imagination - who is the subjective, feminine part of your nature. So don't be ashamed to admit there is in you that which is feminine and loved by God, for only by fusion with this feminine part of your nature can Christ be formed.

Start now to use your talent, which is your imagination. Use it consciously every day, for any time you use your imagination you are pleasing God; and when you do not use it God is displeased. You don't have to sit down and burst a blood vessel pounding out the details of your desire. You can imagine as you walk down the street.

A simple assumption is easy and can be lots of fun. A friend called today to thank me for aiding her in the selling of her home. It was an enormous house in Highland Park, which had been empty for sometime. She had hired a lady to go to the house and do some cleaning there, when a man came to the door and asked to buy it. Two weeks later the house was sold. What did I do? I imagined hearing her tell me the house was sold. That's all I did. There was nothing else I needed to do; for all things are possible to God, and he so loves me he abides by any request I make of him.

Try it. You will never disprove God's law; and the more you consciously use your imagination, the more you please your husband, for you are wedded to the God of the universe - He who is omnificent to achieve any purpose, be it the sale of a house or the health of a rabbit. Certainly it matters little to me if the rabbit lived or died, but the child wanted me to pray for it. I know there are many rabbits and she could have had another had this one died; but she wanted this one, so I didn't modify her request. Do not modify the request of another if it is within your ethical code, and certainly her request came within my ethical code.

So, the Risen Lord can appear as the Spirit of Holiness or the Spirit of Love. When my Father fused himself with me he appeared as the Spirit of Love, but he sent me wearing the form of power. That is the part I have played most of the time. Martha, who has now gone from this sphere, saw me as power. That, too, was done for a purpose, so that Martha would know the power of truth. But on this level of my being I am just a normal man with the human weaknesses of any outer man. Money doesn't give you power. They just buried a man who possessed millions. He left behind $500 million, and could not take one million of it with him. He is now probably the richest spirit in the graveyard.

Now, the story of Paul begins in the 8th chapter of the Book of Acts, but his name does not appear until the beginning of the 9th. In the 8th, a eunuch is reading the 53rd chapter of the Book of Isaiah, when Philip approached him, and said: "Do you understand what you are reading?" and he answered: "How can I without a guide?" Then Philip interpreted the chapter on the suffering servant, and the eunuch - not understanding - asked: "Is the prophet writing about himself or another?"

Isaiah was not writing about a man of flesh, but was telling an eternal, immortal story. God himself is the suffering servant. He so loves you, he will not alter your imagination. If you imagine some horrible thing he will fulfill it, and because you have to experience all that you imagine he will suffer with you. Always allowing you to imagine, be it wisely or unwisely, he fulfills it with you. That is your suffering servant. But in the end, having gone through hell with you - the one he loves most - he rejoices, for when he comes out he and his emanation are one. This story makes no sense if seen only on the page of a book. It must be experienced to be understood.

Let me put this in a simple way: Tonight, when you look in the mirror, you will see Esau. The one who is looking in the mirror is Jacob. The word "Jacob" means "to supplant." Jacob can supplant his physical reflection by replacing the one there with one he desires to experience. Loving Jacob, the Lord will mold Jacob into the likeness of what he is seeing, and you will become what you have been beholding.

Now, I have told you that when a man dies he finds himself in a terrestrial, solid, and real world like this one. The lady who saw me in the crucified form told me of seeing her mother (who has been gone from this world many years) as a young girl. Her mother spoke and introduced her to her present husband. Now this lady knows from experience that there is no death, but worlds within worlds, where people marry, grow old, and are just as afraid to die there as they are here, until the union is complete. Then there is no need for any marriage, for they are married to the Lord and are one with God. When the two become one flesh, there is no need for any marriages. But until the son of God bears witness to this union, man leaves this world to enter another, to marry and continue the struggle, just as it is done here.

I am telling you the truth. I take the Bible and let my intuition play upon it, then the meaning comes to the surface. Scripture will last forever in the form in which it is written because of its simplicity. But its revelations will not come unless you dig for the words' deeper meaning.

One day you will know why I am telling you about the forming of Christ in you, for of all the revelations this is the most fundamental. There is no other way for you to know that you are God. You can be split in two from top to bottom, come out of the grave of your skull, and find the little child who symbolizes your birth from above - but you will still not know you are God the Father.

Only when you find the Christ which was formed in you will you know who you really are. Then you too will decree to David: "Thou art my son. Today I have begotten thee." No one has ever seen God, but the son who is in the bosom of the Father, he has made him known. When Christ appears it is because he has been formed in you, by you, because by then you have been born - not of blood, or of the will of the flesh, or of the will of man - but of God. You will know you are Spirit and your son is Spirit, and together you form the Lord Jesus Christ.

There isn't one nth part of one per cent who will accept this, but I will not change it one iota because I know the day will come when everyone will experience it. Then their married state will be over. They will know they have only one husband, who is their very self. This coming of marriage is your redeeming power, for your husband - the God of the whole earth - is your redeemer. He has been so long with you, yet you have not seen him; but I tell you, when you see me you have seen the Father.

God the Father is Spirit, Imagination - which can take on any form. You meet him, and his outer form is a faint resemblance; but he is the inner one and perfect - while the outer man is only a faint shadow that can never reach perfection.

Bear in mind the sphere in which Christ is formed. It is the inward man - the feminine part of your nature, for it takes woman to conceive. Imagination is the great power and that is the bride of the Lord.

So let every one be bold enough to claim that within him is an eternal woman, who is his bride. He left everything for her, and brought her into himself to make the two one flesh. And to prove that they are mated and one in love, their son appears, bearing witness to that union.

Christ is being formed in you, by you; and when your journey is over you will take off your garment of flesh for the last time and return to the heavenly sphere as God the Father.

Now let us go into the silence.

Neville Goddard 12-1-1959

THE FOUNDATION STONE - IMAGINATION

We believe that man can create anything he desires. We believe the Universe is infinite response and the one who causes it is the individual perceiver. Nothing is independent of your perception of it. We are so interwoven we are part of the machine, but as we awake we detach ourselves from this machine and make life as we wish it to be. "For man is all Imagination and God is man and exists in us and we in him." "The eternal body of man is the Imagination: that is God himself." You can imagine and I can imagine, and if we can be faithful to the state imagined it must appear in our world. This is not new. This was given centuries ago, for we have it in the Bible; but people do not know how to read the Bible, so they got together and organized it into an "ism." It is not an "ism," but it is the great plan to free man. The Bible shows this plan in detail. We will turn to a few passages and show you what those who wrote it intended we should see.

Isaiah 28:16: "Thus says the Lord God, 'Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation: He who believes will not be in haste.'" Now, we are told in the Book of Psalms that the world rejected the stone. "The stone which the builders rejected has become the head of the corner." "You cannot lay any other stone." "On this stone you may build gold, silver, hay, or stubble…and the day will reveal it." I tell you that this stone is your Imagination, and it is called in the Bible: Christ Jesus, or God, or the Lord. It is your Imagination, which is one with the Divine Imagination which created, sustains, changes, and even destroys parts of the creation. This is the stone that is tested and it is a sure foundation, and he who believes in it will not be in haste. If I can but imagine and know that imagining creates reality I will not be impatient or lead a superficial life. When a man does not live in his Imagination he will become impatient of the outcome of what he desires, and finally he will become violent in his effort to get things.

Here is one who asks the question: "Who do men say that the Son of Man is?" Some said this and some that, but again he asked: "But who do you say that I am?" (Matthew 16:13) "And Simon Peter replied, 'You are the Christ, the Son of the Living God.' And Jesus answered him, 'Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in Heaven. And I tell you, you are Peter, and on this rock I will build my church."

The churches tell you that it means a man called Peter. It is not an individual. The whole thing takes place in the mind of you the individual. You imagine a certain state and it is called Peter. If it were a man called Peter, you would not find what you find six verses later. For there he turns to the same character, Peter, and says to him: "Get behind me Satan: You are a hindrance to me; for you are not on the side of God, but of men." That is what every man in the world does. He gets a revelation and he realizes the foundation stone is Imagining. He sees a friend who needs help and he imagines he has what he wants. If he believes it, he is not in haste. He is imagining what he wants and he is not violent, and he is not concerned, and he does not give suggestions to the friend as to what to do physically to bring his desire to pass. If the foundation stone is true, there is only one power to support it. If he knows that, he will not allow himself to be turned; he will remain faithful to his assumption. But we are told in the Bible story that the one who had been commended, Peter, turned and became violent, and then Jesus said to him, "Get behind me, Satan." You turn back to the ways of men to get things to go as you want them to go. You pull all the wires and therefore you have turned from the

only foundation in the world, and that is Christ Jesus, which is human Imagination. If you believe this you will not reject the stone.

"Stone" is "even" [in Hebrew] and it means to create, or build, or beget children. Here is a stone in "Zion" (which means a high pinnacle or a barren place). That is man, before the stone is sunk in him. He is the waste, the desert. Sunk in man as his Imagination is the only foundation stone, for [there is] no other foundation of the living God and he has sunk himself in me. Therefore, I am the son of the living God, for there is only one and I Am he. If I believe this, I will not be impatient. "He who believes it will not be in haste." This is the Lord's way. I ask you to test it. Bring before your mind's eye what you want to see in this world. It may be business or a friend's good fortune. It can be anything, for on this foundation you can put stubble, or wood, or hay. You are building with hay when you say of someone: "I know - he was no good." They lived in that state concerning another and then it came to pass - and they say: "I always thought he was like that." Some of us build strange things for another. We were imagining on the only foundation, but we have put stubble on it instead of gold or silver, and the day revealed it, and then we cannot relate what happens to anything we have done.

The Hebrew meaning of the "stone" is to beget children. All the events of my life are my children. Everyone can build on this one foundation. "I am laying in Zion a stone." What stone? God is burying himself in everyone in the world. It is a true stone, a precious cornerstone, and one who believes will not be in haste. I have seen an imaginal act take two years to come forth, but when it appeared - what a giant! I have seen it come in an hour. But do not be in haste or think there is any other foundation and - like Peter - turn to another foundation, growing violent toward those who would lead Jesus to the cross. But Christ said: "I came to move toward the cross. Get behind me, Satan. You are a hindrance to me."

If I am still in the machine, I think the good things come only by accident or chance. Let the wheel turn, for each must go through all the furnaces until he awakens and sees the whole universe as infinite response. The day will come when every person, at a certain degree of awakening, will freeze an activity within himself, and as it comes to a stop within him, that whole section is "dead." The laws of nature are only free action, repeated until they become accepted as a law. Yet you will see leaves in mid-air not falling, and people moving in space will cease to move but will not fall, for as you stopped the action within yourself the whole thing stopped. And you will see the whole thing as Zion - the desert - and the only thing that makes it alive is the stone buried in it. But man becomes lost in the things he has made and gives to them the power. For example, through the use of his Imagination he brings money into his world; then he forgets that it was the activity of his mind that did this, and he sees in the money itself the power to get what he desires. But when he awakes he will no longer lose himself in his own creation.

I say to everyone here: there is only one stone. If tonight there is someone very ill who needs your help and you imagine the best for him and then you get news that he is worse tomorrow, do not be impatient, but remain faithful to the one stone laid in Zion. What more can you do after you have imagined? Someone writes to you about a problem. Imagine for them what they desire and then do not turn aside to do anything to make it come true. You remain faithful, and it will create the conditions necessary to bring fulfillment.

You can look at someone with deep concern and want a change. You do not voice it, but lock it in, and then forty-eight hours later there is initiated what you set in motion. And they wonder: "Could my problem be traced to so-and-so?" Just the very thing you had been thinking! You entertained their problem with deep concern, and then you will ask: "Did you influence me or did I influence you? When did you entertain this thought?" And they say: "Just now," and then you say: "Forty-eight hours ago I entertained this thought, but I did not say it aloud." That makes no difference. All things by a law divine in one another's beings mingle. We all influence each other. We are all interpenetrated, and the more one is deeply concerned for another, the more he is penetrated by another.

I say the universe is infinite response, but it also gives back more than you imagine. It is pressed down and running over. Therefore, to be negative can be frightening. The good will come back a thousandfold, but so will the negative. But if I am optimistic and do not waver, I will bring that also pressed down and running over. It is something wonderful; it will come like a gusher. The world responds more than it takes, and it gives to the individual more than he imagines - good or bad.

I say to everyone that the greatest of books is the Bible, but people have organized it, and even say they have found the remains of Peter or some other Biblical character. Peter is not a man, but a state. You rise up to the crown of it all and that is Christ. States are permanent but I am not fixed; I am a living moving being. I can be praised for one state and then I see a morning headline, say, and move from that true foundation, and then the power rebukes me as Satan, for I reacted instead of acted. Would you like to be in the state called Peter, the one addressed in Matthew 16? How? Let me say, and mean it: "My Imagination is God and there is no other." It is one with the supreme power and let me live in that state, and then I am being addressed: "You are blessed, Simon Bar-Jona." It means the depth of my being is giving it to me. Can I do it? The day that you do it and remember you did it, at that moment you are relating that story. When Peter confessed: "Thou art the Christ," that is the stone on which the whole thing rests, but when he got away from that and reacted, then he was called Satan, or the re-actor.

God is begetting sons by means of the stone. He buries himself in every man in the world, but he is rejected. I can tell you these things here, but if I told them across the airways I would be immediately turned off. People cannot believe they are responsible for their imaginal acts. They do not want to believe it. I cannot be free of the results of what I imagine. Go out determined to prove it, and having proved it, keep the stone alive. There is no other stone. "No other can any man lay, which is Christ Jesus," But on this build anything - but build gold, do not build hay or stubble. I want everyone here to test it. Take someone who is really distressed, and if you believe in the foundation you will leave here tonight without any concern for them, even if you receive wires stating things are worse. It might take a week or a month, but that which you have imagined, if you remain faithful to the stone, will come.

I have seen a man looking at a building - which is an inanimate thing - and you would say it could not respond. How can he look at it and see his name on it when he does not have a nickel? But he did it. I know the man. [Neville's brother] and in a way he could not have devised, the building became his. Let no one tell you that something cannot respond, but when we are still part of the machine, we cannot quite see that we are the cause of everything in our world, and we hope good fortune will smile on us. Then when you set something bad in motion, as the machine turns you cannot see what caused it, but when you become awake you can control the machine. It responds to the imaginal acts of the awakened man, for the awakened man is in control.

A thrill is in store for you when you can finally stop all activity and the whole thing will freeze. You will know what the so-called wise men say, but you will hear only these words: "I thank you Father that you have hid these things from the wise and pious and revealed them unto babes." For you will know that it is the perceiver who is making everything alive. For you will find that nothing is independent of the mind of the perceiver. A truly awakened teacher could freeze certain sections for the edification of his students if he chose. By normal standards everything would die if you suspended activity; but it does not die, for there is nothing outside of your perception of it. Take your boss or an employee and represent them to yourself as you want them to be, and believe in the reality of the foundation stone, and then you will not make haste to bring it to pass. For Imagination is creating reality, and in a way no one knows it will be brought to pass if you remain faithf uis to be brought up by his wife's sister. This man had tried for seven years to get enough ahead to take a trip to St. Louis to see the child. He constantly tried to see himself getting a job with more money so he could make the trip. He was told that by the right use of this law he should only see himself with his child and let the way be left to God. Following this he was given a job that took him from Los Angeles to New Orleans. But that was not near St. Louis. He took the job and persisted in his dream, and in three months

he was transferred to the St. Louis run and given a twenty-four hour layover there every week.

The best thing that ever happened to me was when I was fired from Macy's during the depression. I might be captain of the elevators if I had stayed there. My father lost everything he owned, and that proved to be the beginning of the great dream he brought to pass. One person believed in him and he started on that, and when he made his exit last October, he had given to his community much that no one had ever given before. The blackest day of his life turned out to be the bright day of his life. No matter what you have done, forget it. You are God and God is untarnished, for he is all imagining.

Now, you start to imagine and make it something of which you can be proud. Make it big. If it is truly the stone being laid in Zion, do not turn to any argument of man. You be faithful, and whatever you put on the stone as an imaginal activity will come into your world. Of course, you may go back to the world of men, like Peter. He denied the stone three times but he did then return to it again. You may do that, but in the end you will learn, for in the depth of your being the words are being said: "Get behind me, Satan." But I have seen people forget. I have seen them rise from nothing to great heights and then say: "It would have happened anyway." They do not believe that their imaginal activity was the foundation on which they built that structure. There is only one stone and that is your wonderful Imagination.

This works better if you do not try to aid it on the outside, for it is not flesh and blood that revealed it to you. You got it from the Christ.

Now let us go into the silence.

- - - - - - - - - -

Notes by the Transcriber:

The "Stone" is Jesus or the Foundation, your Imagination
Laws of nature are only habits of Imagination.
Only one stone laid in Zion.
Look with deep concern but don't show concern.
The more one is deeply concerned for another the more he is penetrated by another.
We must not be impatient or waver from the stone.

Concept of being Awake:

The awake man is in control. Now you can leave a state and cancel out the furnace process.
The more awake the man, the less he needs to use political, social, or economic pressures.
As you awaken more and more, you go more and more into detail.

Neville Goddard 1956

THE FOUR MIGHTY ONES

This morning's subject is "The Four Mighty Ones".

The history of humanity is little else than a long struggle with this infinite riddle - the riddle of the Four Mighty Ones. When Origen, one of the early church fathers, was asked why are there four Gospels, why not one, he answered and said because there are four quarters of the Heavens, north, south, east and west and, therefore, four quarters of the human soul. The Bible speaks of this riddle which we will quote from the Book of Proverbs, and I will tell you the promises made to the individual and to the nation who can answer or un-riddle the riddle.

It is veiled throughout from Genesis to the Book of Revelations; the four rivers, the four horsemen, the four creatures around the throne of God, the four men loose and walking in the fire; and the form of the fourth was like the Son of God; and they parted his raiment into four parts, and throughout, they speak of the four, but man cannot seem to un-riddle the riddle. This morning I hope to do it, and if I do it to your satisfaction so you walk in it, then certain things should happen to you. Now, let us see what should happen to us.

First, let me quote the riddle. It is from the 30th chapter of the Book of Proverbs: "Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name and what is His son's name? Cans't thou tell?" For that is the riddle. Can we tell it? Do we know the name of the one who did it? Do we know the son's name, and you follow it, closely. The first is Spirit, the second is Water, and the third is Earth. That is the question asked.

The first one is about the wind; well, the wind in all languages, in all ages, has been used as a synonym for spirit - the breath.

He speaks of water second. The mystic knows water in the Bible, and all scriptures, symbolized psychological truth. The ideas that men entertain as Truth; either true or false, if he accepts it and consents to it, he weaves this into a garment so he wonders who has actually gathered or bound the waters in a garment.

And the third, - who has established all the ends of the earth ? Who made it fixed? Who could take this liquid state, that is only a moving state, that is unseen, and objectify it, actually establish a something that is solidly real and make it to others a fact ? Do you know the name ? What is his name and what is his son's name? Canst thou tell?

Now, let us now turn to the promises. "I will set him on high because he hath known my name", which you read in the 9lst Psalm, which all of us love to recite. "I will set him on high." When I am set on high does it mean I am made a king, a president, a dictator, a great giant of industry? It hasn't a thing to do with such exalted positions on earth, for the real journey of a man is up the ladder of awareness, ever increasing

awareness, an awareness of objects of increasing significance; but I am set on high because I know the name. A bird will not be merely a feathered creature. A bird will be to me what it was to Blake, simply a wonderful delight, a heavenly delight, bringing me a message.

Birds will talk to me, not as you understand language, but their very flight will reveal to me God's intent. They will speak to me; not only trees, birds; everything in the world is the language of God. When man is lifted up, they cease to be objects - they are expressions of meaning - as a book is lifted up in consciousness from merely an object in space to a series of marks on paper, to finally an expression of meaning. As I ascend in consciousness, I lift an object, but if I am lifted up because I know the name, then every object in space ceases to be objects. They have meaning and they are expressing meaning. So I can read the open book of God. A tree now becomes a message; birds in flight, why two and not three, or why three and not ten? Why in the form in which they did fly; there is no accident - everything is the unfolding pages of God's book to the man who is set on high because he knows the name. The name then becomes, we are told, "a strong tower and the righteous runeth into it and is saved."

Now, let us take one more promise and you answer whether nations know the name. If our priests and our rabbis and our leaders, who should know the Name, really know the Name: - for this is the promise that the Prophet gives us in the Book of Micah. "All the people will walk, everyone, in the name of his god, and we will all walk in the name of the Lord our God", and in that day all the nations will beat their swords into plowshares and their spears into pruning hooks and no nation shall lift a sword against a nation and they shall learn war no more; and the history of humanity has been the history of war and crime, and these words were penned hundreds and hundreds of years before our era - hundreds of years B.C. Only the individual has found the name and become one who took his own sword and turned it into a plowshare. He escaped from the turmoil, the individual mystic, the individually awakened man or woman who found the Name in the midst of the struggle he goes in and finds a savior in the Name. It is a strong tower to him and now he goes in and he rests. He is lifted up on high and he sees the unfolding of the times.

Now, if nations really knew it, if the word uttered by the priests really was the Name, if the rabbi pronouncing the so-called holy word was the Name, we would not have war, so the Name as sounded by the priesthoods of the world cannot be the Name, so what is the Name ?

Let us go back now to the riddle. "Who hath gathered the wind in his fist?" What imagery! - What is the fist? The fist is the symbol of the first letter in the great mystery name of God. The fist is Jod. Now, what is a fist? The hand is the one organ of the human body that sets him completely apart from the whole of creation; so it begins the name of God, for without a hand, if I were simply an Einstein multiplied by the nth number, I would only be a smart monkey. I could not build, I could not fashion, I could not mold, I could not create; I could have all the ideas in the world but without a hand I would not be a creator.

So here that very first question asked is about the creative being, for the wind is spirit - I am speaking now of the creative spirit - and so it puts it into the form of a fist. Who has taken it and gathered all the wind in its fist? So we find the first letter that is, in the language of the mystic, to be aware. Can you conceive of being any place in this world and not being aware ? You may not know who you are, you may not know where you are, you may suffer from total amnesia, but you can never in eternity not know that you are. It is the one thing of which man is sure - I AM. He knows that he is, and he doesn't know who he is and where he is and what he is, but he cannot stop knowing that he is, so that is the very first question asked; that creative spirit

which is the JOD, which is simply being aware.

The second one, now. Who bound the waters in a garment? When I speak of garments in the scriptures, they symbolize what the mind wears. When a man is clothed in soft raiment, we are told he is in the King's house and the Kingdom is within. He does not have teachings concerning external life. When a man comes clothed in camel's hair or a leather girdle, these are made from external objects, made from skin, made from hair, the most external thing on a man, so that man's teaching is represented by external things, therefore, he speaks externally. He does not speak of the kingdom within, he speaks of the things without that man should do. You have two coats ? Give one to one who has not any. You have more than you can eat? Give some to one who is hungry, but when one comes wearing soft raiment, he doesn't tell you anything to do on the outside, for he is now clothed with the clothing of the King, and the King is in the Kingdom and the Kingdom is within. So we speak now of a garment; a garment simply represents the intelligence of the individual or what the individual has accepted as true.

Now where we speak of water - he gathers water into a garment and water is psychological truth. Now, who can take a mere assumption and gather it into something that is altogether real to him, that no one sees, as you would take say the cloud and gather it and form it.

And then the third one, who can solidify it? Who has established all the ends of the earth. What is His name ? Go back to the name. We found that the hand was JOD and the second letter in the great creative Power, (known as JOD HE VAU HE) is HE. HE is symbolized as a window. The window of the man is his mind. With my mind I see. With my imagination I see in fashion so I will now gather in my imagination, what I want to be in this world, so I will gather it without the aid of any external force. When I see clearly in my mind's eye what I would like to be, I have gathered this state into a garment.

Now, how to solidify it! What is the third letter in the name, this mystery name ? The third letter is VAU and VAU is symbolized as a nail. A nail binds together, it joins things together, so I can stand here and first I am aware, just simply aware. Then I become aware of something and I become very discriminating, very selective. There are numberless things of which I am aware but I need not single out one to become identified with it but I will simply let them all pass through the mind, as it were. Then I will hold upon one - I will arrest one - the kind of man that I would like to be. Well, I will fashion that into a garment.

The next step is now bringing it into solidity, which is the VAU. But how do I apply the name to the point where I can use the VAU in my name? I will assume that I am that man. When I walk in the assumption, I am walking in his Name. We are told in this state all will walk in the name of his God. I have found the Name - found it within myself as, first, my awareness, my ability to become aware of something, my ability to become not only aware of it but to become aware of being it, so I walk as though I am the man that I want to be, so I solidify it, and the last letter only bears witness of the internal imagery, for the last letter is another HE, so there are two HE's in the name, a JOD and a VAU. You cannot sound it - Jehovah is not the name - roughly translated it is I AM, but you have got to tear it apart and know what you mean by "I AM" for to say "GO and tell them "I AM" has sent you unto them." When I go to Israel and they ask me who sent you, what is your thought? Just say "I AM" has sent me unto you and then complete it and tell them I AM that I AM. What does it mean - I AM That? Yes, that is as it is because I AM as I AM. Were I different that would have to be different, so I am that that mirrors the being that I am, for what I see the world to be is a measure of my own level of consciousness, for whatever it is seen to be is a direct index to the level of consciousness

of the observer of the world. It's not the world - I am that - I really am,- and that could not be other than what it is, while I remain as I am.

The slightest change in my level of consciousness, the slightest change in the feeling of I am this, results in a corresponding change in that, which is the world round about me. Let me now desire peace and actually walk in the name of peace, that there is peace in my world, and I will look upon a world and I will see peace where others see conflict, for I am only seeing that at all times: so what is my authority? My authority is "I AM has sent me unto you" and I AM that I AM. Do I know it? If I know it I will never complain. If I broke my neck I would know you could not have done it unto me: I did it unto myself. If I find myself in any state in the world I could not complain for I have found the Law, I have found the Name by which all these things are gathered together.

All the creative spirit in the world is gathered in the Name and the Name is I AM. But the Name must be torn apart and be shown as Four Mighty Ones, and not just the single. It is all one, but there are four distinct functions of the one. There are not four fingers or four separate beings living in man. God is one and his Name is one, but there are four distinct functions, and you can call them the four Gospels, call them the four garments that he wore, call them the four rivers flowing out of Eden, call them the four creatures surrounding the great throne of God; call them four but understand what you mean by the four.

So when you walk the earth can you walk in his Name? If I can walk in his Name, then I know what built the world, what keeps it sustained and establishes every end of this fabulous wonderful universe. It is the Name, and the Name is simply I AM. It is not Jehovah, it is not Christ Jesus, it isn't the Lord, it's not a thing you utter, it's a thing you keep in the silence of the heart, because you know you are and you don't have to affirm I AM in order to be. You simply know that you are, and the one sure thing in this world that everyone knows, he knows that he is, but he doesn't know sometimes who he is. He doesn't know sometime where he is and sometimes he doesn't know what he is, but at all times he knows that he is - that is the one deep conviction in the heart of every man, so he walks in that but he has to tear it apart and get understanding of the Four Mighty Ones within him given to us in a symbolical way in the JOD HE VAU HE.

Those not understanding it within themselves treat it so sacredly they will even cover the name as they unfold the scroll to read it. Have you ever gone to these wonderful churches and seen them reading a scroll that man himself wrote, for some rabbi wrote that down, yet when he comes to read it he will cover it, because he must not look upon the name of God. It's a holy name. It's not on paper. It's not on the scroll. He can't even utter it. It's within him as his awareness, his ability to become aware of things, his ability to become aware of being the state of which formerly he was only aware of, and he walks as it and then he objectifies it and it becomes that, so I AM that I AM. So when a world is described from observation, it is always, as described, revealing the level of consciousness of the describing being. It is not the world - that changes automatically - if I, in one little way, change within myself.

Now, today test it - test the Name. He said I have kept everything you gave me in your Name, and your Name and my Name are one. We have the same Name, so when you spell the son's Name strangely enough you start off JOD HE VAU. When you spell Jesus in Hebrew it begins JOD HE VAU. You don't have to go further - that is the Creative Power - to be aware, to be aware of, and to be aware of being the state decided on and then, but it's not Jesus, you don't sound Jesus, it's simply in the being's own heart - that's the Name.

Now, the day we really believe it and are bold enough to walk in that Name, there will be peace in the world. If we turn on the outside to an external God, there will be war in the world. For you have denied me and when you deny the real God there is confusion and conflict in the world. So any man who turns to a power outside of himself and bows before it as some sacred relic or some sacred object, or in any other way turns to it, he worships idols, for the living God is within you. Ye are the temple of the living God. He's not outside and to look on the outside is to be led astray, and when you are led astray, you are led into confusion and nothing but confusion would result and, therefore, conflict and war.

When a man finds the Name and answers the riddle he is "set on high." I can promise you a thrill beyond your wildest dreams when you begin to toy with it and test it, and if you are lifted up even one little level beyond where you now stand, so meaning begins to reveal itself, a world of meaning, there isn't a thing in the world without meaning. There is no accident - not one little thing in the world is without significance and when you lift in consciousness to the level of meaning, where things take on greater and greater significance, what a world into which man then rises.

So the whole thing begins in that 4th verse of the 30th chapter of the Book of Proverbs. He asked first who hath ascended into Heaven and who hath descended; then he puts the riddle, and the same being that descended is the one that first ascended, and the one that ascended was the one that descended - so this is the great ladder of life, the ladder of consciousness on which the individual descends here to discover his own being - the Four Mighty Ones within him, and when he finds himself completely shut out from that knowledge and he starts the conflict within himself and discovers within himself the cause of all the phenomena of the world, then he starts to ascend, and the same being that is going to ascend is the one that descended in consciousness to the level of complete and utter confusion.

Now, today, to make it practical, as we did in the 2nd chapter of my latest book - I treated it as a drama and the Four Mighty Ones in you - play with it. Call yourself a producer. You are going to produce a play - and the producer in man only suggests the theme. He goes no further. Wouldn't it be wonderful, (and you name it), were I, (and you name it,) successful, happy, and you name a certain state, but you go no further as the JOD: he only suggests the spirit for he just takes the wind and that he binds in his fist. He only recommends the motive, the little theme.

The second one, now, in man that works out that theme is the author, and the author in man is man's wonderful inner creative power that can take the theme of success and work out the last scene, which implies the theme is realized. What would I do were I successful? What would I see ? What would I say? How would I act? Well, then construct one little theme or little scene which implies the fulfillment of my desire. That is now the second mighty one's work.

The third Mighty One's work in man is the director. The director in man is man's controlled attention so that my attention must be completely absorbed in the single idea, the idea which implies the fulfillment of my wish.

Now, the fourth one is the one whose form is like unto the son of God. Now, who is the fourth one in man that will now do it? Man's Imagination. Man's real being is a splendid Imagination. An Imagination has form but man does not understand it and man doesn't believe it, but the real being is Imagination. It can be anything in this world, and so he puts himself through the paces by simply inwardly enacting the drama that he himself has constructed, and whatever it would be that he has constructed, which drama implies the fulfillment of his

theme, he inwardly acts it over and over and over again until it takes on the tones of reality. When inwardly he feels natural in the part that in which he is now se1f-rehearsed, the curtain will rise and he will see it there. He will cast the inner drama on the screen of space and he will see moving on the screen of space all the characters necessary to complete the play.

He doesn't have to consciously direct one of them. They become relevant to his theme, and because they are relevant they are drawn into the drama without their knowledge, without their consent. Any change in the drama must take place within him and not them, so he never appeals to one on the outside to change. He leaves them just as they are and he re-writes the play within himself and changes the end. As he changes the end, the whole cast are cast in different roles and have moved back into his world to complete his play.

So the Four Mighty Ones in man may be likened to the producer, the author, the director and the actor - the four most important members in the production of a play, and this is a play. The whole vast world is a play - this is a stage - but this actual movement and the actual drama is not taking place out there. It has been conceived, dramatized, rehearsed and completely enacted elsewhere. When you see it here it is as much a screen as when you see a picture on this screen later on today. You cannot appeal to the actress to change, they cannot even hear you. Any change in the script must take place where it first originated, not here. This is only a screen, so as Blake said, "All that you behold, though it appears without, it is within, in your imagination, of which this world of mortality is but a shadow."

So when you find the Four Mighty Ones, you have found the Name and when you find the Name you will be set on high. You will run into it like a strong tower and be saved and there will be peace in your world. If a nation finds it, there will be complete peace in the world. If the individual finds it, it is peace in his world though the whole vast world rages, in his world there shall be peace. Not a thing will touch him for he has found the Name, and the purpose of this whole vast journey is to find the Name and the son's Name. If I find the Father's Name, His Name is just like mine, so I have found my Name and the Name ceases then to be Neville. It ceases to be John, to be Mary, but you never utter it. It is your sacred trust. You tell it to no one, you keep everything in the Name but you don't tell it. In other words, you will call yourself by some other tag but the real name is covered from sight because you, yourself, cover it. You walk in the Name.

Now you can try it and see if I have told you the truth this morning. See if you cannot conceive of things today and identify yourself with it. Remain faithful to that association and see if that association will not result in a corresponding state in the outer world. Boldly assume that you are the one that you want to be. Remain faithful to the assumption and see if it will not establish itself and become hardened into fact, and you will know then the one who really establishes all the ends of the earth, for your earth will be anchored down and bearing witness of the man, the woman, that you have conceived yourself to be. Then you will be free of the greatest tyranny in the world, and the greatest tyranny in the world is the belief in the secondary cause. There is no second cause. There is only first cause, and the cause of everything is the Name, but when you don't know it, well then, you blame another and I cannot conceive of a greater tyranny than the belief in a second cause. There is only one God, expressing himself as Four Mighty Ones within the individual.

So think now of your personality as something that is informed by this mighty selfhood but informed by it, in respect to its level of consciousness in varying degrees. On one level I am informed as to the language of birds. On another level the language of trees, and on another level the language of the motion of clouds; every little formed cloud is telling me something. Every little ripple is telling me something. On a certain level the

language is revealed. On a lower level it is simply an object moving in space. Lift up the object only, any object, and it takes on increasing significance - and what a thrill when man so lifts himself that everything is talking and telling him of the kingdom within himself that not one little thing is by accident - that the bird that seemingly is wild and simply lit in your yard just for a moment, on its way south or north, did not by accident light, it brought a message - and every little thing in the world is telling you something when you rise in consciousness, and you rise in consciousness the day you find the Name and walk in it for "I will set him on high because he hath found my Name." He knows my name. The only reason for the lifting up was the knowledge of the Name.

So you take this morning's drama, enact it within yourself and see if you, yourself, cannot prove to your own satisfaction, you have found the Name by changes in consciousness not only here but your dreams will change, your visions will change, everything will change: for you have changed, and the success or rather the change or the cause of all change is you. No other cause. If you change. everything will change.

And now my time is up.

Neville 3-5-1963

THE FOURFOLD GOSPEL

As you know, and I think you do, the Bible is a mystery. A mystery to be known only by revelation. As I told you in the past, a mystery is not a matter to be kept secret but a truth which is mysterious in character. The four Gospels are the flower of the entire Bible. Everything that was promised Israel, as we have it recorded in the 39 books of the Old Testament, came into flower – in the fulfillment of the four Gospels. But even to this day, 2000 years later, many women came seeking, - in the Bible, - for the Christ of whom the prophets spoke and whose coming is told. As we are told, the prophets who prophesied of the grace that was to be yours inquired and searched about that salvation. They inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory, but they could not find him. They are all looking for a man, and today the whole vast Christian world turns to a man. Those who deny it think in terms of a man that they deny, but they do not know the Christian mystery.

Paul makes the statement: "From now on we will regard no one from the human point of view, even though we once regarded Christ from a human point of view we regard him thus no longer." Yes, even though I once thought of Christ from a human point of view I think of him so no longer. It is something entirely different.

To understand this mystery we have to find the root, and that is in the Old Testament. What did they promise? They found it in the Messianic Book, - Isaiah 11:1-3, - one of the many chapters – but this one is prominent. "There shall come forth a stem from the stump of Jesse and a Branch will go out of that root, and the Spirit of the Lord shall be upon him: The imagery turns from a root, - from a Branch, from a stem, into a man. "And the Spirit of the Lord shall rest upon him; the Spirit of understanding, the Spirit of Knowledge, the Spirit of Counsel, the Spirit of the fear of the Lord." All these will be upon him. "And he shall not judge by what his eyes see, or desire by what his ears hear." So here, something is said about a Branch, something is said about a stump out of which the Branch will come. We search the Scripture and we find in the Book of Daniel: "And the king said: 'I beheld in the visions of my head as I lay in bed, and behold, a watcher, a holy one, came down from heaven. He cried aloud and said this,' 'Hew the tree down, cut off its branches, strip off its leaves and scatter its fruit. But leave the stump.'" Do not disturb the stump. And now he turns from the imagery of the tree with its branches, leaves and stump, to that of a man. "Let him be watered with the dew of heaven," speaking now of the stump, - and it becomes now a man. "Let him dwell with the beasts of the field. Take from him the mind of a man and give to him the mind of a beast. And let seven times pass over him until he knows that the Kingdom of Heaven, or the Most High rules the kingdom of men, and gives it to whom he will." And you ask: "What is it all about?" This is the prophecy that is fulfilled in our Gospel.

The word Jesse means "I AM". It is called "The stump of Jesse." The word "I AM" which we call Jehovah, - the name of God. In its root meaning means "to fall" or "To cause to fall." The only Being that fell, - this tree of life, - is God Himself, and for us God fell. He sacrificed Himself to redeem us, to give us life in ourselves. The mystery of life through death, - the death of God, - is that stump. So I am this branch. Now we turn and study the word "Branch". The stump is "I AM". The Branch comes out of the stump of Jesse.

The first presentation is in Matthew. Matthew presents the Lord as a king. So where is the Branch identified in the Bible as a king? You find it in Jeremiah 23:5: "Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king." So here we find the presentation of this Branch, which is not a tree, - we see now it is a man. Here he is presented as a king. So Matthew gives him the genealogy of a king. He comes down through the royal line. Matthew begins the book: "This is the book of the genealogy of Jesus Christ, the son of David." David is the source of the dynasty. The first king of Israel was Saul, chosen by the people, but Jehovah rejected Saul and chose David, and David is the first king of Israel, as chosen by God.

This is the book of the genealogy of Jesus Christ, son of David. When I trace the genealogy of a king I must always begin at the source of the dynasty and come down and finish with the king. When I trace the genealogy of a man, I begin with his father and go back as far as I may; but not with a king. You do not say: "This is king so and so, the son of so and so." You go right back to the source of the dynasty then you bring it forward and it culminates in the king himself. That is how we get the genealogy of a king. That is what Matthew does in presenting the Lord as king to fulfill Jeremiah 23:5.

Mark presents him as a servant, therefore there is no need for a genealogy. The perfect, the ideal servant. So God is now presented as a servant. And here, - where is the branch of the servant? Zech. 3:8. "Behold I will bring forth my servant, the Branch. All this is prophecy, it hasn't brought him forth, he is bringing him forth. So, Mark does not have a genealogy. Who are you? "I am the servant of the Lord." Well, that's good enough. If you are the servant of the Lord there is no need for any further credentials. So his credentials are simply his position in life as the ideal servant, - that's Mark. In Mark 10:5 he makes this statement: "I come not to be served but to serve." He is the servant.

Luke presents him as the ideal man, - Jehovah's man. Where is the Branch concerning it? Read Zech. 6:12. First of all Isaiah claims it in the 40th Chapter: "Behold the man". He doesn't use the word Branch, but Zechariah to fulfill the prophecy brings in the Branch: "Behold, the man whose name is the Branch." So, Luke presents him the ideal man and should have a genealogy. When you read the two genealogies in Matthew and Luke they differ.

At the beginning of David, the king, they part, and David's older son, Nathan becomes the line through which Luke takes Jesus Christ. His younger son Solomon becomes the one he takes bringing him into a king. Here you find a complete different genealogy for fourteen generations and another fourteen following them. Here you have these many generations where they are entirely different background and people think you can't be telling the story of the same person, but people don't know the mystery. You are presenting not a person, you are presenting, not a man, you are presenting something altogether different. Christ is not a man, a king, a servant. Christ that saying, is a series of mystical experiences through which God reveals Himself for the salvation of man, - that is Christ.

The whole vast New Testament is based upon the assumption that a certain series of events happened in which God revealed Himself in action for the salvation of man. Did they happen? We are told in the Scripture they did happen. I claim the evangelists were telling their own story, as told us in the end of Luke: "And they told what had happened." Moffitt takes that phrase and describes it and translates it; 'They related their own experience." They are relating a series of mystical happenings in the soul of the individual where God revealed

Himself in these actions for the salvation of that individual. So, Luke presents God as the ideal man: "Behold, the man whose name is the Branch." He must have a genealogy and this goes all the way back unbroken to Adam, the son of God.

John, on the other hand, presents him as God Himself, - no need of a genealogy. Now, this you find is Isaiah 4:2. "And the day is coming," it's always in the future, it's all prophecy, - "When the Branch of Jehovah will be beautiful and glorious." And men are still looking for this Branch to flower in some mighty conqueror who will come and save humanity from the tyrants who are loose in the world. He doesn't come that way. They denied he was a king because they did not read carefully. "My kingdom is not of this world." They are still expecting him in some way to entrench himself in the world and establish a kingdom; and reveal what they believe to be David's kingdom, - and all these must be spiritualized.

All the characters mentioned as his background, his genealogy, are states of consciousness. Here it begins: "This is the book of the genealogy of Jesus Christ, the son of David." The very end of the genealogy Joseph's father is called Jacob. Matthew 1:17 and two verses on the 20th verse: "The angel of the Lord appears unto Joseph in a dream and says: "Joseph, son of David, do not fear to take Mary your wife." Three verses before it is said in the genealogy that his father was Jacob, and just a few verses down the angel of the Lord addresses him as "Joseph, son of David." Here in the genealogy Joseph is called the father, and the genealogy begins with "Jesus Christ, son of David." Don't you see it? You have to spiritualize all of these characters. They are states of consciousness. They are not persons any more than Jesus Christ is a person. Jesus Christ is that series of events unfolding like a tree in man for the salvation of that man in whom this series unfolds. But man cannot think that way if he wants to personify it and put it in a wall, or in some little hole and do something with it. And it isn't that.

So, here in Mathew we find the presentation of God as a king. In Mark he is presented as the ideal servant. In Luke God is presented as the ideal man and in John – God Himself. So in John he speaks and calls Himself constantly "I AM". "I am the vine; I am the way; I am the truth; I am the resurrection; I am the door." All through he is emphasizing who He really is, the Being that you are. But the series of events, I promise you, will unfold within you. When they unfold within you, you know who you are, and you could no more keep it to yourself than the evangelist who experienced Christ could have kept it to himself. They couldn't. Having experienced Christ, they could not keep their experience of Christ to themselves, so they told it.

Now let us show you what Luke tells us in his own words. Why they translated it this way I do not know. Luke begins his book: "Inasmuch as many have undertaken to encircle a narrative of the thing which have been accomplished among us, as it was revealed to us by those who were eye witnesses from the beginning, it seemed good to me also, having observed closely for sometime past." Now that phrase, "For sometime past", is a translation of the Greek word Zecharias, which means "from above". When it is used in the 3rd chapter of John it is used "From above", when he said to Nicodemus: "You must be born from above. Except you be born from above you cannot enter the Kingdom of Heaven." Yet here in the book of Luke the same words, no alteration, the identical word is translated in this phase: "For sometime past." So he is telling you if you go back to the original tongue where he got it. "Having observed all things closely from above it seems good to me also to write an orderly account to you Theophilus, - a lover of God, one who seeks God, - and he is telling him where he got it. He is not making any claims that his arrangement is a greater chronological arrangement of the false material. What he is telling us is he got it from above and he is going to write it in an orderly arrangement which he claims is a better arrangement, better understood by man. So he

begins with a birth and he ends, for man's sake, with a crucifixion.

That is not the way in which Luke got it, for Luke is not his name. All this is anonymous. Whoever calls himself Luke did not receive it in that order. But he thinks it is a better arrangement to be understood by mortal mind, until they themselves have the experience. So, what the Gospels are telling us, believe it. Believe it for the works' sake.

Now he tells us how to prove the Law of God and in proving the Law of God you may believe his Promise. Then he tells us what to do about the Law of God: "Ask anything in my name" – don't forget the name, - the name is "I AM", - "And it will be done unto you." Don't call it by any other name, and when you call upon my name, call with my name. Don't say: "In the name of 'I AM'" Just declare yourself to be "I AM". I am what? You name it. Whatever you want to be just name it, but call with my name. So, call "I am healthy, I am lovely, I am loved, I am anything you think lovely in your world, call upon it by calling with the name.

Then he tells them: "I come to testify of things that I know and that I have seen. If you will not receive the testimony that I bring from things of earth, how will you receive the testimony of mine if I tell you of things of Heaven."

Let me give you a vision of mine that happened many years ago to show you how it was revealed to me long before it began to awaken in me. Just like the vision of the 4th of Daniel, only in my case it wasn't a tree. But just as he starts off the vision: "The visions of my head as I lay in bed." Suddenly I saw this fabulous field, and consciousness followed vision and I entered the field. It had no limit, it was infinite. At first I thought them to be flowers, long tall flowers like sunflowers. As I approached them they were not flowers, they were all rooted like a flower into the earth; but they were human faces, everyone was a face. As I came upon them they moved in concert as though someone led them in some orchestra, and they all moved and bent over. If one smiled they all smiled. They all did everything in concert. While I walked among them admiring these beautiful human faces, that were anchored like a flower, I realized right at that moment that I, - not comparable to them in beauty, - nothing in that rhythm and yet I enjoyed greater freedom, limited as I was, than all of them put together. They moved in concert and I had freedom of movement even though my motion was not in harmony. I had freedom of choice even if I made the wrong choice. I could choose evil, they could do nothing. They could do nothing of themselves. And I realized that with all of my limitations, I was greater. I could make a mistake and they couldn't. I could actually move without the consent of another; they couldn't. And beautiful as they were, I realized how much infinitely greater I was, limited as I was, because I was detached from that field. And I thought in the depths of me that at one time I must have been one of that orchestra. And God in his infinite mercy, fell with me, and then took up residence in me.

Then seven times had to pass over me, the fiery ordeal. I had to be given a human face, - "Take the mind of man from him and give him the mind of a beast." Let him know this was the beast of the field. "Sever everything from him; cut off the branches, strip the leaves, scatter the fruit but don't disturb the roots," – and the root is God Himself. That is Jesse. But, "Seven times must pass over him until he knows that the Most High rules the kingdom of men and gives it to whom He will." And He gives it in that moment that He gives us Christ; and Christ is that series of mystical experiences taking place in the individual soul, for the soul's salvation.

I can see that field of flowers now, perfectly beautiful human faces, - not a blemish, everything perfect,

everything in perfect rhythm as if some invisible director directed them. You and I were once part of that harmony and then the harmony became broken for our salvation, and we descended because God descended with us. He didn't push us out. The word He Vau He means "to fall" and that is the root of the verb Yod He Vau He, which we call Jehovah, the great sacred name. The name by which all things are made.

So, Matthew, Mark, Luke and John presents this mystery of the Branch. I tell you it grows in us. As Blake said: "The Gods of the Earth and the Sea sought through Nature to find this Tree, but their search was all in vain, there grows one in the human brain." And that tree is turned down. If you saw the human being and take off the skin and see just the nervous system, it is just like an inverted tree. Where the brain is, is the root, and the whole tree grows down. But that tree is going to be turned up, and one day you will see it turned up and there will be a complete severance of your being, called the "Curtain of the temple", - and then you, that was living down not even knowing it, will be turned right up and all the currents of eternity are now reversed in you, and from then you grow up.

The vision I had of this many years ago startled people. I first told it in San Francisco. Why the reaction was horrible. Yet the Book of Mark, speaking of the servant of the Lord, who is the Branch, speaks of it. When the Lord opened the eyes of the blind man and said: "What do you see?" He said: "I see men like trees walking." There it is: "I see men like trees walking." That night I had this vision of the majesty of man when he is turned up. You will think, "How can I be a tree?" The beauty, the joy when you see it, - something altogether different; but how can you describe it? You can't describe it to the satisfaction of anyone because who wants to be a tree? And yet, here inverted, - and we are called the Branch. Don't forget it. "And there shall come forth from a stem from the stump of Jesse," from the stump of "I AM", "and a branch will grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. (Isaiah 11:1-3) "Fear" means "the reverence of the Lord."

Again these same four, Matthew, Mark, Luke and John is revealed to us in a strange way when the child is given a name. Isaiah 9:6. "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called Wonderful Counselor." Two entirely different experiences; - a child is born, a son is given. Don't put a comma between Wonderful and Counselor as so many Bibles have. Bear in mind there were no punctuation marks in the ancient Hebrew, not even breaks or paragraphs, it is all continuous. There are four names given in keeping with the fourfold Gospel. "His name shall be called; Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." There are four titles.

Wonderful Counselor, - that is Omniscience itself. You can add nothing to a Being who is completely awake; they would not have the automatic answer. So, here is Omniscience. Mighty God, - Divine Omnipotence. That is when the third title comes. Then, Prince of Peace, that is at the very end when you are about to take off the garment for the very last time, as told us in the book of John. "My peace I leave with you, not as the world giveth, give I unto you." He gives us peace that is beyond understanding. You can't disturb that peace for he is the "Prince of Peace." He is an "Everlasting Father", - he is Father forever. "When you see me you see the Father." "Almighty God." – A might beyond the wildest dreams of anything you have ever seen. And when you see that Might you see it personified as a man. You look into his eyes and you see might as you have never known it before – and it is a man. Then "Wonderful Counselor". He promises he will send the Counselor. When he withdraws he will send the servants who have the understanding to follow him as he

reveals what happened to him.

So when you read the Gospels, whether it be Matthew, Mark, Luke or John, do not see a man walking through the pages, see the magnificence of Christ the Branch unfolding in you, and it takes root. There will come out a root from that stump. How does it take root? Well, you first hear the story and you believe it. Then the Word is planted. When one believes it, he has accepted the Word. The Word as translated in the Book of John is called Logos. "In the beginning was the Word," that is the Greek Logos: "And the Word was with God and the Word was God." That is really the translation of the Hebrew which means "The word of God, which contains within itself the power of it's own expression." That "Word" in the first verse of the Book of John is Christ. "In the beginning was the Word and the Word was with God and the Word was God."

Now turn to Isaiah 55:11. "So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purposed and fulfill that where I sent it." So the word when it comes is The Word called Christ. I tell you the story, believe it. The minute you believe it you have accepted it, it has fallen on fertile ground. It will then take root; and the word contains within itself the power of it's own expression. The whole vast program of God for man's salvation is contained in that Word, "the seed", and it falls upon man and man hears it. He either believes it or he rejects it.

Here we move across the world and seven times pass over us until one day we hear it with acceptance and then the little root takes place in that stump of Jesse, the stump of "I AM." Then out of it comes the Branch, and then the Spirit of the Lord descends upon him. From then on he moves and you can't stop him. You can't earn it, - accept it. Believe the story as it was intended when you first listened; completely misunderstood through the centuries.

He tells it of a certain individual who was born in a strange way; raised in a strange way and died a horrible death. That's not the story at all. If I would comfort you with the death it is Romans 6:5: Here we are told: "If we have been united with Christ in a death like his, we shall be united with him in a resurrection like his." He uses the past tense when it comes to death, the future when it comes to resurrection. So the unity took place in his death, or He fell, and all of us are in it and now he is asking us for acceptance of the Word. We have union with him in a death like His, we shall have union with him in a resurrection like His. And He resurrects us one after the other by a series of fantastic, wonderful mythical experiences one after the other. We can't contrive them, they come like a thief in the night when least expected. Everything said in the Gospel concerning the central figure is all about you, from beginning to end.

I tell you the death has already taken place, even though the death took place to free us all. It has been felled. You downed the tree, cut off the branches, that is all over. Stripped the leaves, scattered the fruit, given the mind of a beast. Well, haven't we the mind of a beast? Go back 20 years. What beast in the world would have conceived by ovens to burn innocent people by the millions? Isn't that the mind of a beast? Have you read here recently the current stories of Stalin, the things the man did with those even in the most intimate circles? That no one felt at ease in his presence? From Molotov down, all like little children shaking, everyone of them. It came out last Sunday in the Times, in yesterday's Observer, in today's New York Times. All these stories because today is the tenth anniversary of his death. There is no beast that would have done the things the man did to his own people. He hated everything in the world and so did Hitler. So, "Take the man's mind from him and give him the mind of a beast." Who gave the order? God. And this is the order

from on high.

Now in the eyes of the world they seemed to be so far advanced because they were so powerful. In the exercise and misuse of power they are on the down, they are descended. Seven times must pass over the mind of the beast before they could accept the story of Christianity. Both rejected it, both called it foolish, said the whole thing was stupid, the opium of humanity, said one, quoting his master, Karl Marx. The other looked upon Christianity as the weakest thing in the world. The Christ to him was nothing but a weakling because he couldn't kill. He said "Put up the sword" and "Turn the other cheek" and "Father forgive them they know not what they do." So here you see the beast of beasts and all at God's command. "Take from him the mind of a man and give him the mind of a beast, and let his lot be among the beasts, but do not disturb the root, leave the stump and let it be watered with the dew of Heaven."

And then there is a reversal and all of a sudden the stump puts out a shoot. It can't put out the shoot until it first heard the Word of God. We must all go and tell the world and it must start in Jerusalem and spread to Judea, to Samaria, to the ends of the earth. Go and tell it. And some will accept it and some will reject it. Those that reject it, alright, because seven times must pass over. And what are the seven times/ Read the 3rd Chapter of the Book of Daniel. "And heat the furnaces seven times more than they were wont to be." Then comes the three Hebrew boys and they are put into the furnace, clothed. Then the king said: "Were there not three?" They answered "Yes". "But I see four and the fourth has the form of the Son of God." Three were put in, the three-fold man, the three dimensional man, but goes with them the fourth, God Himself. For the fourth is God Himself. When they came out, "Their hair was not singed, nor even the smell of fire upon their garments." Then he, Nebuchadnezzar, worshipped the God of Israel, worshipped the God of Shadrach, Meshach and Abednego.

The whole thing is a mystery to be unfolded in the simple way it began by telling you of Christ of the Scripture. He is unfolding in you in a series of events, revealing to you your salvation. Peter in his Epistle said: "The prophets told how they searched and inquired about the grace that was to be yours: and how they inquired about their salvation, asking what person, what time was indicated by the Spirit of Christ within him when prophesying and predicting of the sufferings of Christ and the subsequent glory." But they didn't find it. They couldn't find the Christ of whom they wrote and whose coming they foretold, because they were looking for a man. Today they are still looking for a man, and looking for a time. They think maybe 1963 will bring it, or 1964. All through the ages people have thought a certain moment in time was the coming of Christ, or the coming of a person; but he doesn't come that way. He comes in you and when you have him, you share him with everyone who will listen. Many will say, because they know you so well: "Don't I know him? Isn't he Mary's child? Isn't his father named George? Doesn't he work in the factory with me. I know him so what is he talking about?" They expect an entirely different kind of person to come. They don't expect the garment to have in it an experience that no mortal man could possibly have. It all happens in the depths of the soul of a man. Then he goes back and he sees where it was all foretold but: "Naught could he himself foresee."

It's all there but he couldn't dig it out anymore than the scholars can until it happens. And after it comes to the surface in him he is bewildered. When the dust settles so that he really can talk about it without excitement, a few will listen and the majority will turn their backs. They say: "He's talking about a Christ I never heard of before. I'd rather have my old Christ, because to him I can kneel, to him I can say a prayer in the hope that he will have compassion on me and respond; but this Christ." A series of mystical experiences in the soul of

man where the whole tree has fallen, and suddenly the tree that was felled and downed turns around? And then the whole thing goes back into the stump itself, the skull of man, and from then on it begins to really grow; and then he knows what the glory is Paul spoke of?" "For there is laid up for me in Heaven a crown of glory." He himself grows it, no one puts it upon him. It is a living crown, not a crown as the human eye sees when they see the queens crown. Do you know of any crown comparable to the antlers of a stag? Did you ever see such majesty in your life when you see this beautiful thing. Did you ever see such majesty as a tree in full bloom? No. Don't even try to visualize it, because it frightens people. The writer of the Book of Mark could see it correctly. What do you see now with the eye open: "I see men like trees walking."

Believe the story as I told you this night concerning Matthew, Mark, Luke and John. You are the fourfold man. One presents you with a king to fulfill the 23rd Chapter of Jeremiah. He said: "I have come to fulfill the Scripture. Scripture must be fulfilled in me. "And beginning with Moses and all the prophets he interprets with them in all the Scriptures the things concerning Himself." It was all about this being that you are.

Then comes the presentation of the ideal servant. Zech. 3:8 "Behold, I will bring my servant the Branch." (6:12) "Behold, the man whose name is the Branch." Then comes the fulfillment of the 4th of Isaiah. All must be fulfilled. So, these four branches must take root and all grow and mature in man. We have king, servant, the ideal man and God Himself.

Neville 10-13-1969

THE FREE MAN

Paul was the first man in history to be set free. His letters, forming a quarter of the New Testament, were written approximately thirty years prior to the four gospels, Matthew, Mark, Luke, and John. His 1st letter, chronologically speaking, was to the Galatians and began in this manner: "Paul, an apostle - not from men nor through man, but through Jesus Christ and God the Father who raised him from the dead." That statement, if understood, tells the entire story of salvation.

An apostle is one who is sent on a mission. Paul's mission was to tell the story of salvation from experience. In this same first chapter he makes this confession: "I will have you know, brethren, that I did not receive this from man, it came through a revelation of Jesus Christ."

Paul doesn't deny that he heard the story from others, just as you and I have. My mother taught me the story of Jesus Christ as secular history. She died believing that one little individual lived and died two thousand years ago. That's how she was taught by her mother. Throughout the ages men have heard the story told in that manner. So Paul heard it from others, but questioned if that was what the prophets intended, because the only scripture was the Old Testament.

When told of a miraculous birth, a resurrection, and ascension of one who dared to claim he was God the Father, Paul rebelled against the idea - until one day, in shocking suddenness, the mystery of Jesus Christ unfolded in him. Having experienced this pattern of salvation, Paul insisted in defending his interpretation of the story.

Paul tells you who he is, by saying: "When it pleased God to reveal his Son in me..." Some translations record the preposition as "to," but it is not "to," but "in" - for Luke tells us that "No one knows who the Son is except the Father and no one knows who the Father is except the Son and anyone to whom the Son chooses to reveal him." Paul confessed that God revealed his Son in him, therefore he must be God, for only God the Father knows his Son.

John tells us that: "No one has ever seen God, but the only begotten Son who is in the bosom of the Father, he has made him known." Knowing who he is because of his revelations, Paul claims: "Am I not free? Am I not an apostle? Have I not seen Jesus, our Lord?" Now, you can take that statement two ways. Paul actually saw the Risen Lord and became what he beheld when the union took place. And because of his experience he could say: "I will tell you a mystery which has been hidden for ages and generations." It is the mystery of Christ - the image of the invisible God in you - that is your hope of glory.

When Paul wrote his words there was only the one scripture, which was the Old Testament; so we turn to

the 17th Psalm and read these words David spoke to the Lord, saying: "Keep me as the apple of the eye and when I awake I will be satisfied in seeing your form." The phrase translated "the apple of the eye" literally means "the little man of the eye." Look into the pupil of any man's eye - be he good or evil - and you will not see the man, but yourself. So the Lord, looking into your eye, sees his own reflection.

Having hollowed out the eye to form a pupil that could reflect, God can only see himself in its darkness. Now, be faithful, O Lord, to the vision you saw when you said: "Let us make man in our image." Looking into your eye, God sees only himself, and keeps the heavenly vision, no matter what furnaces he puts you through in order to bring himself out as a living being.

Paul realized after the experience what David meant when he said: "Keep me as the apple of the eye." God, forever beholding himself, does not see the outer you. He sees only the inner man, the same image he saw when he looked at me. No matter what color your outer skin may be, when God looks into your eye he sees only that which he is going to bring out. Having buried himself in you, he will bring out of you the being that he is, endowed with all the power and wisdom that he is and clothed in his body of infinite love.

You may be a violent, horrible creature here; but when that one is awakened within you, you will come out as God, and God is love! This I know from experience.

Now, Paul does not tell you that, having had the experience, the remaining years will be pleasant. No. His story is one of horror. He was imprisoned, shipwrecked, beaten, and left for dead. Don't think that once you have experienced scripture you are in any way set free from the horrors of the world, for you are not.

You will still go through them until the very end, but you will know that when you take off your garment of flesh (your cross) you are set free to radiate and reflect the glory of God, knowing yourself to be the express image of his person. Everyone, individualized without loss of identity, will wear the form of God and possess the power of God, the power to assume any shape or form. Then you will be called and sent on a mission as Paul, an apostle and a free man.

Paul was first known as Saul, which means "ask for," as Saul was seeking the cause of the phenomena of life. His name was changed to Paul, which means "the little one." He is the Jacob who is so small you question how he can stand. Look into the pupil of the eye of anyone and your reflection is so small you wonder how it can stand. But Jacob is changed to Israel, which means "the man who rules as God." Not like a god, but as God. Seeing only himself, Jacob - the supplanter - awakens as Israel and rules as God.

God's purpose cannot fail, for "He has made known unto me the mystery of his will according to his purpose which he set forth in Christ as a plan for the fullness of time." Paul discovered through revelation that Jesus Christ is a plan which is contained in man. The plan is not outside of you, but within; and when it unfolds it is man, for you are man. Paul shared his revelations to the best of his ability. We only have thirteen of his letters. There may have been more, or he may have taken those into his confidence who did not record his words; but I am quite sure that he had the identical plan which unfolded in me. It's the same story, for there is only one plan. And when the time is fulfilled, that plan will erupt in you, and you will discover you are the Lord God Jehovah.

Paul as a person is not named in any non-biblical source in the first century; yet it is recorded in the Book of

Acts and in his letters that Paul was charged, brought before the governor, and imprisoned. Speaking to King Agrippa, Paul said: "I was not disobedient to the heavenly vision." Then he asked the question: "Why should any of you think it incredible that God raises the dead? Now I stand on trial for hope in the promise made by God to our fathers through his prophets." Yet Paul is not recorded in any works of the first century outside of the Bible. So, you see, Paul is no more a person than Jesus Christ, Abraham, Isaac, or Jacob. These are simply names of eternal states of consciousness; and when you reach the state of Paul, the mystery of Jesus Christ will unfold within you and you will be set free.

At the present time you are Jacob, the little one - the image God sees reflected in the pupil of your eye as he beholds himself. God does not see the outer you. He only sees the heart, the inner man who is himself. It is that inner man who is born - not of blood, nor of the will of the flesh, nor of the will of man - but of God. And what is born? A savior who is Christ the Lord. "I am the Lord, your God and besides me there is no savior." So when a savior is born it has to be the Lord God Jehovah, whose name forever and ever is I AM.

When I had the experience, I felt myself waking to find myself in a holy sepulcher, the skull where I was buried. I came out without loss of identity to find the symbol of my birth before me. I have now experienced everything recorded in scripture and am sharing my experiences with the world, to encourage those who will listen to believe in the eternal story and repudiate all authorities, institutions, customs, or laws that might interfere with their direct access to their God. No one can aid you towards that image, for it is already in you. That is what God is beholding. You don't need any authority, be he called a pope, archbishop, rabbi, or priest to lead you to yourself. One day you will awaken as God, and since there is only God in the world everyone will have the experience of knowing that he is God

This eternal story is true. It is planted in you and its eruption will interpret the Old Testament, which is an adumbration - a foreshadowing which cannot be understood until it happens in you. Paul never understood the Old Testament until its promises fulfilled themselves in him. He thought he had to abide by the dietary laws and ceremonies externally, when it does not matter what is done on the outside. If you never see the inside of a church or meet any so-called holy man, it will not matter; for nothing must come between you and your God, and when you find your God you find yourself.

Now God has a son called David, who is the result of his journey through the fires of experience in this world of death. When you see David you will know how true the words are, when he said: "I will tell of the decree of the Lord. He said unto me, 'Thou art my son, today I have begotten thee,'" for when David stands before you there will be no uncertainty as to your relationship. And you will say, with Paul: "When it pleased God to reveal his son in me I conferred not with flesh and blood."

To whom would you turn for an interpretation of an experience, when there was no uncertainty in you as to what had happened? So Paul went into Arabia and contacting no one, he communed with self on his fantastic revelation. Here is one who was of the seed of Abraham, the tribe of Benjamin, a Pharisee of the Pharisees. Paul kept all the laws externally but did not understand them until it pleased God to reveal his Son in him. And because no one knows the Son but the Father, when the Son appears the one beholding him is his Father and knows it.

When I saw David, I knew him more surely than I do my physical children. In this world a father is told that he sired a child. He believes his wife, and maybe the child resembles him, but he has no certainty that it is

really his. And the woman, if she is asleep during delivery, doesn't know whether the child she takes from the hospital is hers or some one else's. But there is no uncertainty as to the relationship between God the Father and his Son David. None whatsoever.

When it pleased God to reveal his son in me, I knew who I really was. Prior to that moment I did not know. I thought I was a little man, born of a certain woman, sired by a certain father in this world. I was taught to believe in the historicity of Jesus - first by my mother, then my teachers and the traditions of the church.

I thought it happened two thousand years ago and was not related to this age, yet I tell you the story of Jesus Christ is contemporary. It is taking place, for God came and comes into human history in the person of Jesus Christ, who is the pattern of salvation. This pattern was buried in Man the moment God beheld himself as the apple of the eye. He is going through the furnaces now and may be kind or unkind. "How long, vast and severe the furnaces before he finds the Father are long to tell." No one knows how long it will be before that moment in time when David will appear to reveal the Father to himself.

It is the Father's memory which returns when he awakens from the dream of this world. God is dreaming here, caught up in a reality that is his own creation, be it good, bad, or indifferent. "Arouse thyself, why sleepest thou, O Lord! Awake! Do not cast us off forever." God is the sole author of your world and all within it, although what is happening may frighten you, as it appears to be outside and beyond your control; for you are the dreamer, dreaming your life into being. You are God, conjuring everything in your world, and everything has a symbolic significance for you if you could interpret it.

The story of the Bible begins as a vision of Isaiah, Obadiah, and Ezekiel. These are all visions, spelling out how God became Man that Man may become God. Everything is the unfolding of God, and he is unfolding in you, as you. You are not some little thing on the outside that is cast away, but God himself, dreaming both horrible and lovely dreams while clothed in your bodies of flesh. But one day you will awaken from the dream to find yourself clothed in the human form divine, the immortal form of love, which is God himself.

Yes, you are human and God is Man. Let no one tell you he is not. "Thou art a Man, God is no more. Thine own Humanity learn to adore." Humanity is the cross God wears. There never was a cross of wood made from a tree, for the tree is in Man. Let our scientists search through nature to find that tree, for their search will be in vain, as the tree where God is crucified is in the human brain.

That's where God will rise as you, and where his only begotten Son will stand and call you Father. This heavenly, eternal youth has no mother, for in the resurrection there is no Greek, no Jew, no bond, no free, no male, no female. As a male or female you are a divided image. But as Man you will fulfill scripture.

Now, the basis of Paul's authority is experience. He experienced scripture. The Bible makes no sense when read as secular history, but it is an open book when experienced. Man is capable of doing, has done, is doing, and will continue to do everything recorded there until he awakens from the dream of life. And - as he promised himself - one day he will awaken as God the Father, yet he will continue to be in bondage to his little garment of flesh and blood. Then he, too, will cry out: "O King Agrippa, why should it be thought incredible that God raises the dead?
Is this not the promise that God made to our fathers through the prophets? Why am I standing before you chained as I am? Would that you were all as I am, minus the chains." Although knowing what he had

experienced, Paul continued to wear the body of limitation and weakness upon which he was still crucified. But he knew that when it was taken off it would be for the last time. Then he would come into his glory by radiating and reflecting God, knowing he was the express image of His person.

Paul, like all the other characters of scripture, is an eternal state through which Man passes. In the beginning of time you heard the gospel and entered the state of faith called Abraham. Paul makes this statement: "The scriptures, foreseeing that God would save the Gentiles (called heathen) through faith, preached the gospel beforehand to Abraham." Then he makes this comment: "The story of Abraham is an allegory."

Now an allegory is a story told as if it were true, leaving the one who hears it to discover its fictitious character, learn and apply its lesson. Paul continues by saying: "Abraham had two sons, one born into slavery and one born into freedom."

If Abraham's story is an allegory, and the Book of Matthew begins with these words: "This is the genealogy of Jesus Christ, the son of David, the son of Abraham," - what is the story of Jesus Christ and David, but an allegory! You cannot begin with an allegory and arrive at something called reality, as all ends run true to origin. If the origin is an allegory, its end must be an allegory.

"See yonder fields?
The sesame is sesame, the corn is corn
The silence and the darkness knew,
And so is a Man's fate born."

If the story of Abraham is an allegory, let us discover what we are being told. There are two births: The first is a garment of slavery which comes from the womb of a woman. The second is a spiritual birth which comes - not from blood, nor of the will of the flesh, nor of the will of man - but of God. As these bodies begat themselves so God begets himself. One is the birth into slavery, and the other the birth into freedom.

Paul is the first Man to be set free, and everyone will be Paul, for everyone will be set free by the identical experience. "Creation waits with eager longing to be set free from its bondage to decay any obtain the glorious liberty of the sons of God."

We are all God's sons, who collectively form that one being who is God the Father. Every child born in this world is a garment worn by a son of God, as told us in the 32nd chapter of Deuteronomy: "He has set bounds to the peoples of the earth according to the number of the sons of God," and it takes all the sons to form the Father.

The word "Elohim" is sometimes translated God (singular) and sometimes gods (plural) as in the 82nd Psalm: "God has taken his place in the divine council; in the midst of the gods he holds judgment. Then God turns to the gods and says: "I say, 'You are sons of the Most High, all of you; nevertheless, you will die like men and fall as one man, O princes.' "

We are the gods who descended into this fabulous biological experiment. This world is the only spot that could cradle such an experiment. Taking upon yourselves the limitations and weaknesses of the human flesh, God is redeeming his sons, one by one, until all are redeemed as the Father. There is only one Father and

only one Son. You, the Father, accepted the experience, the result of which is your Son, personified as David.

Having had the experience, I - like Paul - do not deny having heard the story of scripture from my mother and at school. In fact I was beaten for misquoting the Bible, which I had not done. In our little island of Barbados, corporal punishment was allowed, and our school master beat me until blood poured for quoting the words: "Take up thy bed and walk," when his translation read: "Take up thy couch and walk." He was a sadist, and to satisfy his own sexual pleasure he took a cane that could be bent into a circle, made me lean over a chair, and beat me unmercifully.

When my father learned what the teacher had done, it took all of the family and the neighbors to restrain him, because he intended to kill the man; but one year later the man killed himself. I was taken out of school that very day, but the Book of God was driven into my mind.

I tell you the Bible is the only true book. All other books are based upon theory. Today's theory as to the age of the moon will change, for our men of science are constantly devising new hypothesis upon which to experiment, and therefore are always modifying their little concept of life. But you and I have no need to change, for we have found the truth as our own wonderful human imagination.

I tell you, God (your imagination) is the only reality. He is the dreamer in you, and you and the dreamer are one. That one is God the Father. Jesus Christ is a plan God devised to awaken his sons and set them free from this world of death to return to the world of eternal life.

Now let us go into the silence.

Neville 03-07-1969

THE GAME OF LIFE

The game of life, like every game, is played within the framework of certain rules, and any violation of those rules carries a penalty. You and I are playing this game from morning to night, and should therefore learn its rules in order to play it well.

Ecclesiastes gives us this rule: "Even in your thought do not curse the king, or in your bed chamber curse the rich, for a bird will carry your voice or some winged creature tell the matter." And Mark gives us another, as: "Whatever you desire, believe that you have received it and you will." If you must believe you have received your desire in order to attain it, then you must start your game by believing it is finished. You must feel yourself into and partaking of your goal. And you must persist in that feeling in order to achieve it.

Now, another rule is said in this manner: "Cast your bread upon the water and you will find it after many days." In other words, do not be concerned as to how it is going to happen - just do it. This statement hasn't a thing to do with doing good as the world defines the word. Jesus was a carpenter. The word means one who produces from seed - as a flower, a tree, the earth.

The prophecy of the Old Testament is the seed which a carpenter called Jesus brings to birth. He comes not to abolish the law and the prophets but to fulfill them.
The word, "bread" in the statement: "Cast your bread upon the waters," means to devour; to consume. Water is a euphemism for semen, that living water which carries the sperm of man. The creative act is psychological, not physical; yet the intentions are the same. You must cast your bread upon the waters with passion! You must be consumed with the desire and literally on fire with love for its possession, for an intense imaginal act will always draw unto itself its own affinity.

Winston Churchill departed this world a very successful man; however, during his life he had many failures. Then one day he made this discovery, which changed his life. These are his words: "The mood decides the fortunes of people, rather than the fortunes decide the mood."

Let me put it this way: The game of life is won by those who compare their thoughts and feelings within to what appears on the outside. And the game is lost by those who do not recognize this law. Being consumed by anger, they see no change in their world. But if they would change their mood, their circumstances would change. Then they would recognize the law behind their world.

There are those who are depressed all day long and remain that way all of their life. I remember back in New York City, when I would see certain people walking in my direction I would want to cross the street, because I did not want to hear their depressing stories. They would spend hours telling about their wife or

husband, their children or grandchildren, and each story geared to depression. Never changing their mood, their world never changed. Seeing no change, they would not recognize a law between the inner world they maintain and the outer world of response.

But if you apply this law you can predict your future. Feel a new mood rise within you. Sustain it and soon you will meet people who embody this new state. Even inanimate objects are under the sway of these affinities. In a certain mood I have gone to my library and removed a book I have not touched in years. And when I casually open it, I find confirmation of my mood. A table, though remaining the same, will be seen differently based upon your momentary mood, for everything reflects it. It is your mood which decides your fortune, not your fortune that decides your mood. People feeling poor attract poverty, not knowing that if they felt rich they would attract wealth.

In the Book of Proverbs, it is said: "The spirit of man is the lamp of the Lord." Now, the lamp of the Lord is the light of the world. We contain that light; and nature - the genie - is our slave, fashioning the world as our mood dictates. By nature I mean all of humanity - the animal, plant, and mineral world. In fact, everything that appears on the outside is a slave of this lamp. Fashioned from within, this slave will fashion your world to reflect your thoughts; and no power can stop their fulfillment.
Become aware of what you are thinking, and you will recognize a law between your mood and your surrounding circumstances. Then you will predict with certainty, because you know certain events - being in harmony with your mood - must appear. Everything - whether a living being or an inanimate object such as a book - must appear to bear witness to your mood.

Now, in order to play the game of life, you must know what you want to replace what you have. When you know what it is, you must assume the feeling that you have it. Although your reason and senses will deny its existence, persistence will cause your assumption to harden into fact and objectify itself upon your screen of space. Play the game this way. You may think it doesn't work, but that's because you have not tried it. You may believe the idea is stupid, but I tell you: the mood decides your fortune. Believe me, for I have proved this principle over and over again in my life.

It was Winston Churchill who galvanized the Western world by putting his words into practice. In spite of the horrors and bombing in London, Mr. Churchill sustained the mood of victory, and even in the darkest days he would not waver. Knowing the mood would externalize itself around the world, he sustained the mood - while his opponents, not knowing the law, put their trust in armies and machinery of war.

Mr. Churchill's wonderful statement, recorded in the "New York Times," has proved itself to me. By simply catching the mood I have changed the circumstances of my life. Now I teach others how to do it. I invite you to ask yourself how you would feel if your desire was now fulfilled. Toy with the thought. Play with it a while and the mood will come upon you. Keep that mood by playing with the senses it evokes, and watch your world change to match your new mood.

Let me tell you of a lady I know who, in her middle sixties, had nothing when she put this principle into practice. Every morning as she soaked in the tub prior to going to her $75 a week job, she would say to herself: "Something wonderful is happening to me now." She kept playing upon the mood, toying with the feeling that something wonderful was happening. That very week she received her first breakthrough.

For thirty-odd years this lady had attended the opera, concerts, and Broadway shows, with an intimate friend. Every night they dined in some fabulous restaurant, but he had told her many times he would never give her any money. But he suddenly had a change of heart and signed over a one hundred thousand dollar trust fund to her, to be spent immediately as she so desired.

A short time later, she began to apply the law to a greater degree and he again set up another one hundred thousand dollar fund for her. Now, this lady - whose rent is $165 per month - can't spend the income she receives from a two hundred thousand dollar fund, plus her social security; but she isn't satisfied and wants more!

The old gentleman has a little hardening of the brain now and they have parted company. And, because he refuses to see her, she curses him, though we are warned: "Even in your thoughts do not curse the king, or in your bed chamber do not curse the rich, for a bird of the air will carry your voice, or some winged creature tell the matter." This lady calls me every week to tell me she is overcoming the cursing. I hope so, because other things can come into her world if she continues to do so.

The law has its positive as well as its negative side. I am not here to judge how you use the law, but leave you to practice it as you will. If you are in the habit of thinking negatively, you are not going to sustain the thought that you are all you want to be. You may hold it for a few seconds, and if it does not prove itself instantly you may deny it. But in order to play the game of life you must know the rules and apply them. And remember: as in every game, there are rules whose violation causes failure. You cannot deceive yourself, for God is not mocked; as you sow, so shall you reap.

In the world you may get away with a violation that the referee did not see; but you cannot get away from the observer in you, for he and you are one. If you know what you did, then he knows, for your awareness and the father of your world are one. You cannot deceive yourself. You cannot mock yourself. God is going to record your every violation and mold your world in harmony with your feelings.

Let me now share a letter I received from a friend. In it he said: "Last Monday night a friend asked me for help, so that night I spent a half hour imagining I heard the words he would say if his desire were realized. Just before I awoke the next morning, the friend's wife appeared in my dream and thanked me for my help.

"Then Tuesday evening, while enjoying some music in my living room, my friend appeared in reverie. Speaking with authority, power, and joy, he used the identical words I heard when I imagined him confirming the fulfillment of his desire, and I felt the thrill of completion."

It is my hope that confirmation will come in the immediate present, and my friend will hear the man tell him in person of the fulfillment of that imaginal act which was set on fire by his friend. Now, in another part of his letter, my friend said: "In a dream I entered a hotel lobby, registered at the desk, and asked to be called at 7:00 o'clock the next morning. As I watched, the man marked a bold seven over my name on the card; then I awoke."

This is a marvelous vision, as seven is the numerical value for spiritual perfection. It also has much to do with gestation and incubation. In the insect and animal world, I am told, that 280 days is a multiple of seven. We know that a hen's egg, if properly incubated, takes 21 days - again a multiple of seven. Here we find birth has multiples of seven, but in his case it is incubation of spiritual perfection.

Another lady wrote, saying: "I saw myself lying in bed, ghastly pale as though dead. Suddenly a giant of a

man rose out of my body."

Let me tell you the story of a wonderful artist, who was also a mystic. His name was George Russell, but you know him best as A.E. He said: "I will tell this vision, but where it happened I will not say. It was a vast hall with the columns made of living opal as though the colors of dawn and evening had blended into something alive.
Between the columns were thrones upon which fire-crested kings were seated. One wore a crest of the dragon, another, plumes of fire. In the center a dark body was stretched out on the floor as though in a deep trance. At the far end of the hall, on a throne higher than the others, sat a being with the sun's glory shining behind him.

As I watched, two crested kings rose, and stretching their hands over the body on the floor, sparks of light came out of them. Suddenly a figure as tall, as majestic as these fire-crested kings rose out of that dark body. Looking around, he recognized his kin and raised his hand in salutation. Then they leaped from their thrones, raised their hands in the same wonderful greeting and - like brothers - walked toward the end and disappeared into the sun."

Each vision is a foreshadowing of what will take place. A.E. perceived him as coming from another, while this lady saw him as coming from her own being. They are both adumbrations of a wonderful event which will take place in everyone; for that crested king, who is the Son of God, is housed in all.

It does not matter whether the body be that of a woman or a man, or what the pigment of the skin may be; within each one of us is the Son of God, who - radiating his glory and bearing the express image of his person - is the great lamp of the Lord. And one day this majestic being will rise out of your garment of death, and you will enter the land of life.

But while we are here, let us learn the rules of the game of life and play it. Life itself is caused by the assemblage of mental states, which occurring creates that which the assemblage implies. My friend mentally heard the words he would hear if his desire for his friend were fulfilled. Its assemblage, occurring within him, created the event to be played out in the game of life.

After you have assembled your mental state and allowed it to occur within you, you do not have to repeat the act. You cast your bread upon the water the moment you felt relief. Although you do not have a physical expression in a sexual manner, relief is possible; and of all the pleasures of the world, relief is the most keenly felt. When someone you dearly love is late, you anxiously await that key in the door. And when you hear their voice, your relief is keenly felt. That is the same kind of relief you will have when you have imagined correctly.

If you find it necessary to recreate the act every day, you are not casting your bread upon the water. You may imagine over and over again, but you are only going to impregnate once; and if you reach the point of relief, your bread has been cast upon the water to return, perhaps in the matter of an hour. I have had the phone ring - minutes after I have imagined it - to hear confirmation that it has happened. Sometimes it has taken days, weeks, or months; but I do not repeat the action once I have done it and felt the feeling of relief, for I know there is nothing more I need to do.

Learn to consciously play this game of life, for you are unconsciously playing it every day. I am sure the

millions who are on relief feel the government owes them a living; but there is no government, only we who pay taxes. The government has no money and can only give what it takes from our pockets. Those on relief are complaining, claiming they are not getting enough out of our pockets, and that mood persists throughout their day.

Their mood never varies, so they see no change and recognize no law between the mood they are sustaining and the outer world they dislike. If they were told that their mood was causing the phenomena of their life, they would deny it. No one wants to feel that he is solely responsible for the conditions of his life, yet there is no other cause. God is the only cause and he is man's own wonderful human imagination.

When I speak of imagination I am referring to God in you, of which there are two sides: imagining and contacting. Contacts are what imagining is all about. When you imagine, you contact a feeling, and the feeling you imagine, you create. You are the same God who created the world and all within it, but while you are clothed in a garment of flesh and blood your power is keyed low.

I do hope you understand the rules to the game of life; and - because there is a positive as well as a negative rule - I urge you not to curse anyone. Ecclesiastes used the words "king" and "rich" because they are the ones most often envied. A person need not be a millionaire, however, to be envied. He could simply be a little bit better off than another. Someone could live in a better neighborhood, pay more rent, maybe even go to a better restaurant, or buy better clothes, to be envied. So we are warned not to curse the king or the rich in our thoughts, for they cannot be concealed, as all thoughts are completely one; and by a law divine they mingle in one another's being.

Awareness seems to be scattered, as everyone on the outside is aware. But no one needs ask another to aid in the change of his world if he changes it on the inside. If another is necessary to bring about the change, he will - with or without his consent. You do not have to single out the individual to play the part in bringing about the change you have imagined. He will play his part if necessary because we all intermingle. All you have to do is stand at the end, from within.

I remember visiting my family in Barbados, when I was told I could not leave the island for seven months; but I wanted to leave on the next boat out. To me, being on that boat was my end; so - while sitting on a chair in my parent's home - I entered the boat in my imagination and viewed the island as I was departing. I did not know how I would get on it, but a week later when the boat left the island I was there. This I know from experience.

In your desire to go anywhere you must first go there in your imagination, and even those who may deny your request will aid you when the time is right. I got out of the army that way. Knowing I wanted to be honorably discharged and in my apartment in New York City, I slept as though it had already happened and I was already there. Then my captain - who had previously disallowed my discharge - had a change of heart and aided in my release. Anyone can do it. This game is easy to play and can be lots of fun in the doing. Think of an object you would like to hold. Think of a place you would desire to be. Then find an object in that room and feel it until it takes on sensory vividness.

Don't make it a lamp, but that lamp; not a table, but that table. Sit in that chair until you feel the chair around you. View the room from that chair and you are there, for you are all imagination and must be wherever you

are in your imagination. Now, cast your bread upon the water by feeling the relief of being there, and let your genie - who is your slave - build a bridge of incident over which you will cross to sit in that chair, hold that lamp, and touch that table.

In Genesis, the story is told of Isaac - who was unable to see, but capable of feeling - calling to his son, Jacob, saying: "Come close my son that I may feel you. Your voice sounds like my son Jacob, but you feel like Esau." At that moment Jacob - the imaginary, purely subjective state - possessed the qualities of Esau, the objective world. So Isaac gave the imaginary state the right to be born.

As Isaac, you can sit quietly and with your imaginary hands you can feel the difference between a tennis ball, a baseball, a football, and a golf ball. If they are nothing (because they are subjective and not objectively real to you at the moment) then you could not discriminate between them. But, if you can feel the difference between these so-called unrealities, then they must be real, although not yet made objective to your senses. The moment you give them reality in your mind's eye, they will become real in your world.

Try it just for fun. Take an object and thank the being within you for the gift. Then thank the one on the outside, for within and without are vicarious, as is life; for by observing an odor, a look, or a feeling within, you will discover you are life itself.

Yes, life is a game. Paul calls it a race, saying: "I have finished the race, I have fought the good fight and I have kept the faith." I call it a game. Both are competitive; but the opposition is with self and not with another, for there is no other. Do not try to get even with another. Grant him the right to use the same law to achieve his goal, even though it may be similar to yours. The knowledge you share will never rob you. Simply determine your goal. Feel you have achieved it and cast your bread upon the water. Then drop it and let the game of life be fulfilled in your world.

Now let us go into the silence.

Neville 01-22-1968

THE GOSPEL

When you hear the word "gospel" you usually think in terms of Matthew, Mark, Luke, and John, but tonight I want to introduce you to the gospel as found in the letters of Paul.

Listen to these words carefully: "I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel, not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or any who hear him, should preach a gospel that is contradictory to that which we preached to you, let him be accursed." Then he repeats this saying: "I have said before so now I say again. If anyone teaches a gospel that is contrary to the gospel we preach, let him be accursed." You will notice that Paul includes himself in that statement, because it is possible under the threat of death or pain or torture for man to confess that he was wrong. (The churches made Galileo confess, under the threat of Cain, that the earth was stationary and not moving around the sun, even though today we know Galileo was right.)

The churches still teach a Christ that never existed, but Paul taught what he had received through revelation, saying: "Paul, an apostle, not from men nor through man, but through a revelation of Jesus Christ and God the Father who raised him from the dead. I will have you know that this gospel, which I preach is not man's gospel. I did not receive it from a man, nor was I taught it, but it came through a revelation of Jesus Christ." Then he tells us who Jesus Christ is, saying: "From now on I regard no one from a human point of view; even though I once regarded Christ from a human point of view, I regard him thus no longer."

Now, the word "Christ" and "Messiah" are the same in scripture. Confessing "I am a child of Abraham of the tribe of Benjamin," Paul was a master in the law of Israel. Looking for some physical descendant of Jehovah to come as a messiah and destroy the enemies of Israel, the mystery unfolded in him, and he said: "I want you to know how greatly I strive for you that you will have an assured understanding and knowledge of God's mystery of Christ in whom are hid all the treasures of wisdom and knowledge."

To Paul, the wisdom and power and knowledge of God which suddenly erupted in him was Christ, for when the visions came he understood who the messiah really was. Paul realized that God, called "the Word", was buried in man and had three stages to its history: its planting, its death, and its resurrection. First the Word is sown (or imparted). Entering the world of death, it is forgotten in the struggle for food and clothing, rent and taxes. Then the Word is heard with understanding, quickened, and as it erupts all the promises of God to Abraham unfold from within the individual. When it erupts in you, you will no longer search for a physical Christ, for you will know Christ as the wisdom and power of God in you! Like Paul, you will then say: "I no longer regard anyone from the human point of view. Even though I once regarded Christ from the human point of view I regard him thus no longer." Knowing that flesh and blood cannot inherit the kingdom of God,

you discover who can!

Paul, speaking to the Thessalonians, said: "When you received the Word of God that we preach to you, you accepted it not as the word of men, but as it really is, the Word of God that works in you, the believers." In this statement Paul is speaking to those who hear God's eternal story and believe it. They are the ones who, when the world calls their dear ones dead, persist in believing they are not dead but alive, and that God will fulfill his promise in them. They believe, not in the words of men, but in the Word of God buried within.

Now, here is a story I received last Friday night. This will illustrate how you will know when the Word is quickened in you. This lady found herself, in dream, in a huge crowd, seated on a grassy hillside. A man was standing on a small, raised platform speaking into a microphone. In his hands he held an open Bible. Then a gentleman stood up and said: "I challenge anyone to disprove my knowledge of the Bible." (This lady, in keeping with the character that she really is - and she certainly is not lukewarm in anything that she does) rose, and quoting the 22nd chapter of the Book of Matthew, the 42nd, 43rd, and 45th verses (she omitted the 44th verse which is a quote from the 110th Psalm) said: "Question, please! What think ye of the Christ? Whose son is he? They answered, 'The son of David' Then he said to them, 'Why then did David in the Spirit call him Lord? If David thus calls him Lord how can he be David's son?'" Completing the quote, she continued to explain to the crowd the relationship between Christ and David, saying: "Christ is the Father and David the Son in fulfillment of scripture." Then in the dead silence that followed the statement, she awoke. The Word has become so quickened in her that it is only a matter of moments before it will erupt and the story of Jesus Christ will be her story.

No individual called Jesus Christ was ever crucified on a wooden cross. When Paul said: "I have been crucified with Christ" he was speaking of the Cosmic Christ who is crucified on humanity that humanity may become a living soul. It's the wisdom of God and the power of God that is crucified, died, and is buried in you. And it is that same power and wisdom which awakens to reveal you as God's power and wisdom.

In the state of Paul you, too, will say: "I have been crucified with Christ; it is not I who live, but Christ who lives in me and the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." You may think a person is speaking but it is God himself, who so loved you he gave you his power and wisdom called Christ, that in time you would awaken to the realization that you are God.

In Paul's letter to the Galatians, he asks this question: "O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh?" Now I am going to ask you: Are you going to think of a physical man called Jesus Christ? An external savior who will come through the loins of the descendants of David? Or are you going to think of the Christ-Spirit that is buried in you when I speak of the Christ? Will you accept the idea that the Spirit of Christ is crucified on you and buried in you? Will rise in you as you? Or are you going to continue to see a physical being called Christ as God's power and wisdom?

Paul confesses: "I did not receive this from men, nor was I taught it by man. It came through a revelation of Jesus Christ, which is God in the act of self-revelation!" Then he continues, "When it pleased God to reveal his Son in me I did not confer with flesh and blood." How could you ask another to explain a revelation, which came from within you? They could tell you all kinds of things about the outside, but they cannot tell you

a thing about this great mystery until it has unfolded in them. In the 2nd chapter of Colossians Paul says: "I want you to have the assured understanding and knowledge of God's mystery of Christ." He tells you Christ is a mystery, as all the treasures of the wisdom and the knowledge of God are hid in him.

Christ was never a single little man who walked the earth. The Christ-Spirit, God's very own power and wisdom, is crucified and buried in you, and one day that power will rise in you and you will know that you are He. "Let any one who teaches another gospel be accursed." Well, the whole vast world teaches another gospel. They tell you that a little man was physically born from the womb of a woman who was spiritually impregnated, and that's not the story at all! Everyone will give birth to Christ! This will be a sign unto you when you hold that babe in your own arms, for at that moment you will be holding the sign of your birth into life itself!

Let me share with you a vision of George Russell (known to us all as AE) from his book, The Candle of Vision, which he begins by quoting from Proverbs and Job, saying: "The Spirit of man is that candle of the Lord and when his candle shines upon my head, by its light I walk through darkness." His vision begins: "Where I saw this I will not say. There was a hall vaster than any cathedral, with pillars that seemed built out of living and trembling opal. High between the pillars were thrones upon which sat Divine Kings, all fire-crested. One wore the crest of the serpent, another plumed with feathers of flame. At the end of the hall sat one greater than the rest who radiated light as the sun. Below on the floor lay a dark figure, and two of the Divine Kings made motions with their hands above it over head and body. Where their hands waved, sparkles of fire like flashing jewels broke out. Then out of this body rose a being as tall, as glorious and majestic as those seated on the thrones. As he woke to the hall and became aware of his brothers, he lifted up his hands in greeting, and the tall golden figures leaped up from their thrones, raised their hands in greeting, and quickly faded into the light where the great one sat." AE had eavesdropped upon a god who was awakening from his passage through darkness into light.

Now so entranced in this world, you have forgotten that vast hall where you laid yourself down to dream this world into being; but one day you too will awaken, and your brothers, all vested kings, will be there to greet you. One by one everyone will awaken in that same manner to be incorporated into that single body which was at the end, waiting for the return of all.

You and I agreed to dream in concert and this world is our dream. It is a world of darkness, a world that is a nightmare, but in the end you too will return enriched by the dream. You will awaken to find yourself glorified by it, glorious and majestic because of your experience in this world of darkness, this world of death.

Now, another lady gave me a letter on Friday, saying: "I have been having the strangest thing happening to me. I have been having double vision. While in my living room doing the normal housewife chores I see a roadway there, bathed in living light, with a light of greater intensity at its end. All day long the two worlds converged to remain with me, yet one world did not seem to disturb the other.

"The first night of the double vision, as I lay down to sleep I saw a tall being robed in white. He was so magnificent I felt that I must be at his feet, yet I knew I was on my bed. Standing erect with his arms raised above his head, I see he is holding a lamp which illuminates everything round about him. Then I am looking through his eyes and seeing my husband sleeping on the bed. Suddenly I realized that I am the being having the experience and the one who is conveying it." Then she asked this question: "Could I be this glorious being

I saw?"

May I say to her: You are infinitely greater than you think you are, for you are the being looking through the eye and the one stretched out on the bed called your husband, as you are the invisible cause of all! You are awake, really home, and it's only a matter of moments before you will be completely awake from this dream of life. Oh, you will have many fantastic experiences, which may frighten your friends and disturb relatives, but you cannot help it, for you have arrived.

Now, Paul wrote his Gospel to the Galatians before 52 AD. All of his letters were written before the four gospels came into existence. Mark, the earliest gospel, was written in the year 70 A.D. and John, the last, was written in 90 A.D. Read the Book of John and you will see that it has drawn heavily on the story of Paul. All of the promises of God awoke in Paul. Telling the story as it unfolded in him, he said: "Anyone who tells another gospel, let him be accursed." Any other gospel destroys the truth and keeps men as slaves. Even today, after 2,000 years, men are still led astray by being taught the historicity of Christ, for it is a mystery.

When Paul read the Old Testament without its revelation, he believed that Abraham was a being of flesh and blood. In the Book of Galatians he tells the story of Abraham and his two wives: Hagar, who bears children into slavery, and Sarah, who bears children into freedom. Then he said: "This is an allegory." Now, an allegory is a story that is told as if it were true, leaving the one who hears it to discover its fictitious character and extract its meaning. If the story of Abraham as stated in the 4th chapter of Galatians is an allegory, and the New Testament begins: "This is the genealogy of Jesus Christ, the son of David, the son of Abraham" - is the story of Jesus Christ not an allegory, written for us to learn its message? This doesn't mean the story is a lie, but because man cannot grasp the mystery of God, it is told in the form of a tale. Unfortunately, man has accepted the story instead of its message. The story of Jesus is an allegory, yet it is truer than anything known to man, for the wisdom of man is foolishness in the eyes of God, who wrote the story.

In 1929 at the age of twenty-four, I stood in the presence of the Risen Lord, and when he asked me a simple question I answered in the words of Paul: "Faith, hope, and love, these three, but the greatest of these is love." When I came back to this world I must confess I wondered why I used the words of Paul rather than one of the evangelists. I am not saying that which is recorded in the four gospels is not true. It is all true, but the experiences recorded there were built from this original gospel, and any teaching contrary to it is a lie. There is no historical Jesus Christ. There never was one and there never will be.

Paul was looking for the Messiah to come from the outside, and when he came from within, Paul was honest enough to record what happened to him, and for that he was condemned by the Sanhedrin, his own earthly brothers. They imprisoned him, chained him, and wanted his death because he dared to bring a translation of the prophecies of God that differed from what they expected.

They wanted an external Messiah, but Christ does not come that way. He awakens from within, for it is He who is playing all the parts. So the Word, having been received by man, awakens to discover himself! It has been him all along, and when he returns from his passage through darkness into the heavenly guild, all of his kingly brothers will be waiting for him. Arriving there, he will contribute to the wisdom and the power and the glory of God, for everyone returns with his gift!

Read Paul's thirteen letters carefully and you will realize that the system of the Christian faith was fully

matured before Matthew, Mark, Luke, and John came into existence. Paul calls his system the Gospel of God, the message of salvation.

Having fulfilled scripture, I know that everything said there is non-historical and yet true. One story is told of the feeding of the five thousand. Calling himself the bread of life that came down from heaven and referred to as the great fish, he tells us all that we must eat his body and drink his blood, so in this story the five thousand are spiritually fed. This is my experience of that story.

In the year 1946 I was sailing through the Caribbean toward Mobile, Alabama, when suddenly I was lifted up on high in one spiral motion. As I rose, a heavenly chorus began to sing over and over again: "Neville is Risen" and I felt as though I had been encased in a conflict with death and I was its victor. Clothed in a body of fire, I was a fiery being dwelling in a body of air. Before my eyes I could see an infinite seat of human imperfection and I knew they were waiting for me. Knowing that if I be lifted up to a state of perfection, I lift all men unto me, I glide by them completely undisturbed and unconcerned. And as I do, each and every person was made perfect, as missing members of their bodies appeared out of the nowhere and remolded themselves into the bodies. All this time the heavenly chorus accompanied me, singing: "Neville is Risen." When everyone was made perfect the chorus exulted: "It is finished," and then - for the first time since I left eternity - I knew the cramped stage of being here, for at that moment I felt myself come down and condense once more into the straightjacket of this body on the bunk of a freighter coming into Mobile, Alabama.

In that vivid experience I fed the thousands - not a little bread, but myself. Having conquered death, I was perfect as my Father in heaven is perfect, and I fed them what they wanted. The one who wanted the eye got it, he who wanted that arm got the arm. Whatever they wanted they got in its fullness, and when everyone was made perfect the chorus exulted: "It is finished," and I was crystallized into this little thing called Neville, where I have remained since 1946. Now I know what is in store for me when I break the bonds of this straightjacket and return to the heavenly guild, as I know my brothers are waiting for my return from this journey through darkness into light.

Now let us go into the silence.

Neville 04-12-1968

THE GREAT MYSTERY

Easter Sunday is the day the world celebrates the greatest mystery of the Christian faith. I use the word "mystery" advisedly, for in the Book of Mark, Jesus turns to his disciples and says: "To you it has been given to know the mystery of God, but to those outside, everything is in parables." (Mark 4) Here we see that the mystery of God is revealed from within, while the story of God is told as a parable to those on the outside. A parable is a story told as though it were true, leaving the one who hears it to discover its fictitious character and learn its lesson. On Good Friday, possibly hundreds of millions of people will attend the three-hour service. An equal number - and maybe even a greater number - will go to Easter service on Sunday, not knowing they are worshiping a parable which must be experienced from within to be known.

Paul said: "Great indeed is the mystery of our religion." This is not something to be kept as a secret, but is mysterious in character. Its mystery is not easily accepted. We are told in the Book of John that many followers could not accept his words. They left never to walk with him again. (John 6)

The Christian world celebrates Good Friday as the day Jesus died, yet scripture tells us this is not true. In the Book of Galatians, Paul states: "I have been crucified with Christ; nevertheless it is not I who live, but Christ who lives in me. And the life I now live in the flesh, I live by the faith in the Son of God, who loved me and gave himself for me." (Galatians 2) You could hang on the cross forever, and not experience the death of the Son of God. Matthew, Mark, and Luke, record his death as taking place when "He cried again with a loud voice and yielded his spirit. And behold the curtain of the temple was torn in two from top to bottom. The earth shook and all the rocks were split." (Matthew 27; Mark 15; Luke 23)

There are two sides to the coin of the Easter celebration. The yielding of the spirit, and the severance of the body of God. "I have been crucified with Christ, nevertheless I live, yet not I but Christ who is within me. And the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." God gives himself to you the moment the curtain is torn. Spirit fell from unity into diversity, into a world of generation and death. But when your spiritual body is split in two, spirit takes your individuality with him and once more ascends into unity and regeneration. This is the true story of Good Friday. The world, however, will not believe it. Looking on the outside, they hear the parable and believe it is a fact.

Now, as the disciples entered the tomb, a young man sitting at the right said: "You seek Jesus who was crucified? He has risen and is no longer here. See the place where they laid him." This statement discloses the fact that Jesus has risen, as well as the place of the resurrection. But no effort is made to describe how he rose or when it happened. In these two statements we find a fantastic mystery, which I hope to unfold for you from experience. But first, I want to explain what I mean by calling those into my circle and teaching them from within.

This week I received two letters. In the first letter, the lady dreamed she was summoned to me, to discover others were there. Calling her and two others to me, I said: "I must die." They were so delighted with the news, and as she turned to tell the others, she awoke. The following night, one of the friends in her dream found herself with two others, being taught a new language by me and making an effort to understand and learn from me. She awoke, wrote it down, and returned to sleep - to discover that now the three were linked together, as they attempted to speak the language. I was standing off to one side, helping whenever they needed it. Again she awoke and recorded the dream. And again she closed her eyes, re-entered the dream, to discover that now the three of them were one. I stood before them, called them forward, and said: "I must die to the flesh in order to live in you. From now on you will find me within."

On this level these dreams are a parable, a story of the inner man, which - falling into diversity, is separate, linked together in the search for the cause of all life, ultimately discovering the unity of all. It is true. It is necessary that I die, but I have already. On the 8th day of April, 1960, I died to all generation. My creative powers have now turned into regeneration and now, night after night, I beget on the higher level.

It is said, that as he cried the loudest, he yielded his spirit; and the curtain of the temple was torn from top to bottom, the rocks were split, and the earth shook. This is true. When my spiritual body was split, I felt every little vertebra of my spine separate. Then, like a serpent, I moved up into the Holy of Holies. This is how your creative power, called the Son of man, is lifted up. In his 12th chapter, John tells us: "When I am lifted up from the earth, I draw all men to me." The evangelist who is telling the story added this remark: "He said this to show by what means he would die." This is not true. He said this to disclose the kind of death that would be his.

Only by yielding the spirit, can you die and ascend into a new being. You must draw yourself into yourself, otherwise you will hang on the cross forever.
Everyone is hanging on the cross, manifesting the flesh. Having been crucified with Christ, it is not the flesh which lives, but Christ, who lives in a fleshly garment. The life you now live in the flesh you live by faith in the Son of God, who loved you and gave himself for you. I remember the moment I cried out - splitting the curtain, and finding myself part of that pool of golden, liquid light at the base of my spine. Then I moved up into the Holy of Holies.

One man fell into diversity. Now asleep, he sees millions of others and does not realize they are himself pushed out. The lady saw three others, separate and individualized, then linked together, and finally one. Well, multiply three a million times, and you will see multitudes, all separate. Then the linking, the meshing, the weaving, of one thought into another; and finally the unity of all.

These marvelous experiences did not take place on this level; and if you try to interpret them as something that will happen here, you go amiss. When you meet me at night, it is because you have conjured me out of the depths of your own being. I am always with you, but not on this level. I died in 1960, and from that day on I have revealed the secrets of God from within.

We are all on this cross, but we have not died, for only God dies. It is God who is speaking in William Blake's beautiful statement: "Unless I die thou cans't not live. But if I die I shall arise again and thou with me. Would thou love one who never died for thee? Or ever die for one who had not died for thee? And if God

dieth not for Man and gives himself eternally for Man, Man could not exist." So God dies, and everyone who is raised becomes one with him. You know me as a person, but I am one with God, so in that sense I died. I have to die to the flesh in order to lie in you. From now on you will find me within, not without.

The parable the Christian world will celebrate on Easter Sunday belongs to this level, but its meaning is within. Walking with you on the outside, I eat and drink and do all the normal things of life here. If you ask anything of me, I will do it for you. But when you meet me in the depth of your own being, I will be teaching the spirit.

Good Friday and Easter are two great mysteries. Good Friday comes first in the parable, but scripture tells us that the first is last, and the last is first. This is true, for the resurrection, which we celebrate on Sunday, is the first of the great events.
In fact, two events take place that very moment: the awakening within and the departure of your spiritual body from the tomb. "In a moment, in the twinkle of an eye, at the last trumpet all will be changed into the imperishable one." This is the great eschatological trumpet of the 27th chapter of Isaiah. When this great trumpet sounds, all those who entered the land of Egypt will be called back to worship in Jerusalem. The word "trumpet" means "reverberation." There is a peculiar reverberation that takes place. You feel as though every bone in your skull is breaking but instead, you awaken within yourself, come out to leave your tomb empty. That is your spiritual birth!

The Easter story begins with the resurrection. God is buried in you and this is the story of his seed. "Unless a seed falls into the earth and dies it remains alone, but if it dies it brings forth much." Here is the story of life through death. God dies for your salvation. His death is your redemption. He was with you from the beginning, experiencing all of your pain and joy. But when he gives up this world the curtain is split, and as he is lifted up he takes himself - now individualized - with him. That is your ascension. Now, the resurrection is not the ascension. Your resurrection and birth from above come first. This is followed by the ascension nine months later.
To the Christian world this is only a parable, for they have not stirred themselves to question it. And not everyone who hears the truth will believe it, because they have not been called to hear it - and that goes from the Pope down.

No matter what name man calls himself, or what robes he clothes himself in, he is sound asleep. Anyone who believes in a man who lived two thousand years ago, thinks things happen on the outside, and has no desire to question the meaning behind the parable. But one day, a man will know from experience that everything is taking place within. That the world is but a mirror, reflecting that which is within. So her vision was perfect. It started with separation, then - linking together - it ended with unification.

I have told you the great mystery of the crucifixion. Every child born of woman has been crucified with Christ. But only when his spiritual body is split, does Christ die to the flesh. Today I read the work of a brilliant scholar who stated he thought it was merciful that Jesus only had to suffer three hours. Here is a man who knows his Greek, Latin, and Hebrew backwards, but cannot see the mystery behind the parable. He added the thought that they did not break his bones because scripture had to be fulfilled, yet he hasn't the slightest concept as to what that means. Bones represent the law of God which cannot be broken by man. It is the law of the identical harvest. Jesus is the fulfillment of the law and the promise, but those who worship the parable think the bones of his feet were not broken so that scripture may be fulfilled.

God's law was established in the beginning, as everything must bear fruit after its own kind. If it's a pear tree, it bears pears; a plum tree bears plums, and an apple tree, apples. Bones represent the law of identical harvest. Assuming you are known or unknown, wanted or unwanted, wealthy or poor, your assumption is your seed and because of God's law you will bring forth that which you have assumed you are. So when Jesus Christ had risen, the curtain had been torn and he had left this sphere. But having left this law behind, they could not break his bones.

A great scholar sees everything on the outside and therefore speaks of a parable. But you have been given to know the mystery of the kingdom of heaven. Not everyone will receive it, so it is offered to more than can accept it. There will always be a remnant, however, who will understand and believe; and that is how we go up.

In the lady's vision, she saw how protean I am. First there were three, then linked together they became one. In that same way I am part of your being, always speaking to you from within. And when you see me in vision, I will not be talking about this visible garment I wear, or when I will depart from it, for no one knows the hour or the day. When asked: "Teach us the number of our days," no reply was given (Psalm 39). If anyone tries to tell you they know when you will depart, do not believe them.

It is my desire that everyone will soon celebrate the splitting of the spiritual temple and move into an entirely different world to exercise a power of which mortal man knows not of. I can't explain this power, but it is in my head. I can move mountains by simply exercising it as this power is my very being. Hearing it in my head, I control it there. My five senses have synthesized into a power so great I can do anything, and as I exercise this power it grows and grows and grows. It has been eight years since God died, and since that time I have grown in power, grown in wisdom, and expanded in the bosom of God. It is my prayer that you will know it, too.

Now let us go into the silence.

Neville 10-3-69

THE GREAT POSSESSION

The book of Genesis is made up of three records, called the J, P, and E manuscripts. Tonight I will refer to the E manuscript, which begins with the 15th chapter of Genesis: "As the sun was going down, Abram fell into a deep sleep and great darkness fell upon him. Then the Lord said to Abram, 'Know for a surety that your descendants will be sojourners in a land that is not theirs. They will be slaves there and they will be oppressed for four hundred years. After that they will come out with great possessions.'
Abraham believed and it was accounted unto him for righteousness."

Here we discover that it is not what man is, but what he trusts God to do, that saves him. Believing that God the Father has prepared the way for his banished sons to return, in the state of faith you accepted the verdict that you would be enslaved for four hundred years.

Now when you read this statement you may think in terms of time as we know it, but that is not part of the mystery. In the Hebrew alphabet each letter has a numerical - as well as a symbolic - value. The last letter of the Hebrew alphabet is "taf. Its numerical value is four hundred, and its symbolic value is that of a cross. That cross is the body you wear. It doesn't mean that it will take four hundred years for you to reach the end of the journey, but that a way has been prepared to bring you out of this journey into death.

Everything begins, waxes, wanes, and dies here; but God has prepared a way for us - his banished sons - to return to him, and when we do we will have great possessions. These possessions will not be of an earthly nature, for everything dissolves here.

In this world your possessions enslave you. Buy a home, and the minute you have the feeling of possession you must insure your property against all the elements. Buy a large diamond of which you are so proud, and you must insure it and pay for that insurance the rest of your days.

People who own a fortune in diamonds often place them in a vault and never see them, yet pay insurance on them year after year - but they have the feeling of possession. So you see: regardless of how great you determine your earthly possessions to be, you cannot take them with you. So what is the great possession that you will return with? Life in yourself!

The Old Testament is a prophetic blueprint of experiences which take place in the New. And even that which is recorded in the New is not conclusive and vivid. So we search the scriptures to see what we must experience in order to acquire our promised great possession.

You and I preexisted, for there is only God. Diversifying himself into the many by falling into a deep sleep,

God the Father is now bearing his cross by wearing our garments of flesh and blood and dreaming our life into being. In this world we do not recognize ourselves in the other, for - wearing a mask - we are hidden from view. Now an animated body, we are destined to be gathered one by one and brought back into that original state with great possessions. That great possession is to have life in ourselves!

The word "Zechariah" means "Jehovah remembers," and Zechariah's book is all about remembering. In the 8th chapter the Lord speaks, saying: "I will return to Zion and I will dwell in the midst of Jerusalem, and Jerusalem shall be called the faithful city, the mountain of the Lord of hosts, the holy mountain. And the streets of the city shall be full of boys and girls playing in its streets."

When you begin to awaken, you will remember what you were told before that the world was, and memory will return in the form of an experience. When your dream of life comes to an end, a sound - a certain note - will call you from the tomb, and you will awaken in your skull and begin to remember God's plan for your salvation. Zechariah's prophecy will be fulfilled in you as you remember, for Zechariah describes Jerusalem in vivid imagery as it will be when city and temple are restored, and we - the exiled - have returned.

The night my awakening began I fell asleep in my normal, natural way. Then a dream possessed me and I found myself in a glorious city, with no buildings more than 3-4 stories high. The sidewalks - wider than any street I have ever seen - were filled with laughing, healthy boys and girls. There were concert grand pianos on the sidewalk at space intervals so that one would not interfere with the other. An artist would appear and play, just for the joy of those who were present, and each artist had his own following.

I sat at one grand piano and watched an enormous crowd follow their hero as he approached my bench. When he arrived I rose, he thanked me, sat down and began to play. As he played, his music formed geometrical patterns, all in color. Standing next to him, I knew that if I arrested a certain imaginal activity in me, I would have frozen music to contemplate.

I arrested this activity, the music froze, and the sustained note began to increase in volume. As its sound penetrated my very being, I awoke to find myself - not on my bed in my home, but in the holy sepulcher - my skull - where I had been throughout the centuries. Then I innately knew how to get out. I did it and found myself surrounded by all of the imagery of scripture concerning the birth of God.

It took three and one half years for that pattern to unfold in me; but when it was complete I knew beyond all doubt that I was the one scripture called Jesus Christ. Everyone is God incarnate. You may be unknown, unwanted, and shunned by the world; but you really are God, wearing your cross as you swore to yourself that you would.

Now listen to these words: "Marvel not at this; for those who are in the tomb will hear his voice and come forth." You may think the tomb spoken of here is a cemetery or graveyard; but I tell you: the tomb in which you are buried is your skull. Your own wonderful human imagination is the God of the earth and sea who is buried in your skull. That is the holy sepulcher. So don't go to Egypt or the Near East, to what is called the Holy Land, to find the place where God is buried, for he is not there. God is buried in your skull and it is from that skull that he will rise.

No one knows when the power that you really are will awaken and rise from sleep; but I do know that when it does you will have the power to stop the world, to examine it, and start it again at will. And no matter how long you arrest it, when released there will be no knowledge of the arrest, for there will be no change. Space is a facility for experience; but time is a facility for changes in experience, and when you arrest time you arrest change. If you stopped this moment in time and kept it so for a thousand years, nothing would age because nothing could change. Time is within you and you can arrest it just as I did the night I sustained the tone.

Now, the word translated "voice" in scripture, means "noise; sound; the trumpet; reverberation." A reverberation sustained - like a storm wind - will awaken you from the dream of life, and you will see the world as it really is, for the world is not as your senses and reason belie. You will awaken to say within yourself: "I and the Father are one." And if you are one with the Father, who has a son, you must find him. Five months later your son - who is God's son, David - will reveal you to yourself. I know this doesn't make sense, but what I am telling you is true and you will know this truth through experience.

In the world, you are oppressed and a slave to the body you wear. No matter how rich or powerful you may be here, you cannot command a servant to eat your food, assimilate it, and eliminate it for you. You must perform all the normal functions of your cross of flesh and blood yourself; therefore, are you not a slave to it?

No one has ever been so wise or powerful that he could forego these functions. If he ever tried, he would die and they would bury him; but the real grave where God is buried is in your skull. There he will remain until the end of the journey when you are awakened from the dream and come out of your skull as the dreamer.

Although banished, God has prepared a way for you, his son, to return. We are all God's sons, who collectively form the Father; but we are called back one by one. Each one of us is so unique we cannot be called in pairs or groups. And the night you are called will begin with a dream, as described in the 8th chapter of Zechariah.

I, who have told you what to expect, will physically disappear; but I will send the Holy Spirit, who is the Spirit of truth. He will bring to your remembrance all that I have said to you. Having proclaimed to you that I am the truth, who can I send but myself? So God Himself entered death's door with we who entered. He lay down in the grave with us in visions of eternity, until we awake to see the linen clothes lying there that the females have woven for us.

Your mother wove your garment of flesh and blood called the linen cloth, and one day you will come out of it, never to return. You, an invisible being, will feel and hear a power so great it will sound like a storm wind. What I saw was conjured by and supported by a tone; therefore if the tone stopped, the beauty I contemplated would vanish. But the tone continued, and as it did I awoke.

There is a tone in you that is unique to you, and one day it will appear in the form of a beautiful pattern. You will arrest that tone, and as it is sustained the shell in which you have been sealed for unnumbered centuries will crack. You did not begin in your mother's womb and you will not end in the grave. You are an immortal being who came down into a world of death to dream the dream of life. One day you will fulfill the 8th chapter of Zechariah and awaken to discover you are life itself.

Now the word, "Jesus" means "Jehovah saves," and when Jesus is born Jehovah is born. So when you come

out of the shell in which you placed yourself, you are saved.

Today with all of our knowledge we still do not know how a sperm can penetrate the surface of an egg and make that which is inside come forth in the likeness of the one who penetrated it, for all things bring forth after their kind. Now if God is bringing forth that which is after his kind, it has to be God who is born.

Having entered the skull (your sealed egg) you have been dreaming your flesh and blood life into being. You have made a journey into death, and when the journey is over God will penetrate your skull, and you - completely individualized - will come forth as God. And so that you will have no doubt as to who you are, God's only begotten son will call you Father. Only then will your journey be over.

Last night I retired, dwelling on this father/son relationship, and awoke about 2:30 A.M. to find myself in a place much like the Plaza Hotel in New York City. I had just checked out, and turned to see my brother, Fred checking in. As I went over to greet him I saw my nephew, Philip - Fred's son - approach. Then I did the strangest thing: I introduced Philip to Fred, and as they shook hands I realized they didn't know one another. Fred knew I was his brother, and Philip knew me as his uncle, but the father/son relationship they did not remember.

Now let us turn to scripture: "Philip said, ‘Show us the Father and we shall be satisfied' and he answered, ‘Have I been so long with you and yet you do not know me, Philip? He who has seen me has seen the Father.’ “I saw my flesh and blood brother and nephew, yet in my dream they were only symbols of the Father and the son who do not know each other.

Tonight I tell you that you are the father of God's only begotten son, who is named David - but you do not know it. One day, however, you will, for David will stand before you and call you Father. Then this mutual understanding between father and son will be accomplished, and your journey into the world of death will be over.

In my dream I played the part of David as I brought my brother Fred and his son Philip together. The word "David" is defined in Strong's Biblical Concordance as "beloved; the uncle; the father's brother." As David, I made the announcement; and yet I am the father of David, for I and my Father are one.

These are mysteries, not of things to be kept secret, but mysterious in nature. They confuse the rational mind, as it wants to think on the level of this secular world where a man fathers a child and that's all there is to it. The rational mind cannot solve the mystery of scripture, for the Bible is not a record of secular history, but divine history - which is something entirely different.

All the names recorded there are significant and tell a story that unfolds in the soul. You are the God whose name is I AM, but you are in this world and will bear the form of flesh and blood for an allotted time. Then the tree of life that you are will be split from top to bottom, and you - the Spirit trapped inside - will be set free.

In the meanwhile, dwell upon your great possession. If tonight you owned the earth and it vanished at your death, what would it matter? Stalin thought he controlled the world. He killed twenty million people then vanished. But Stalin did not die; he was restored to life in an environment best suited for the work yet to be

done in him. Stalin is a name God adopted in order to play that part, just as God adopted the name Hitler and thought he would rule Germany.

They are all restored to life now, and adopted other names in order to continue the work that must be done in them; for in the end they, too, will be redeemed. Everyone will be redeemed because everyone is aware that he is, and therefore saying: "I am" - and that is the name of God. While playing their parts they were used, and although they do not know it they are God, moving towards their ultimate good.

Now, forget the individual and return to scripture, for you are only here to fulfill it. Even though I have completed the story as told in the New Testament, every night I find myself re-enacting the prophecy of the Old Testament. As I dwell upon a promise of the Old, the waves begin to break in my consciousness (as it did last night) and I am shown the perfect representation of the lack of memory of the father/son relationship. In the past my brother used to say: "Of my four children the one I do not understand is Philip." They looked like each other but had nothing in common on physical level, and here on the spiritual level they did not know their physical relationship. I had to remind my brother of the relationship between Philip and Fred. He knew my brother Fred, but did not identify himself with the name.

Everything contains within itself the capacity for symbolic significance. There isn't a dream that is insignificant, but we are past masters of their misinterpretation. We cannot see the story behind the story. But I tell you: you are here for one grand purpose and that is to awaken from the dream, and when you do you will have power in yourself. "As the Father has power in himself, so he has granted the son also to have power in himself. Do not marvel at this, for the hour is coming when those who are in the tomb will hear his voice and come forth," and as you come forth your power is exercised.

There is a note, a tone that will awaken you when the boys and girls play in the streets of the Jerusalem within you. Zion is within you and the Lord is within you, for the entire drama unfolds in the imagination. One day you will be so completely carried away with the beauty of something produced by a note that you will arrest it. That sustained note will cause you to awaken to the truth that you are the Christ of scripture, the Jehovah of the Old Testament. Then you will know that you have returned with your great possession, for you will have transformed an animated body into a life-giving Spirit.

Now let us go into the silence.

Neville 09-29-1969

THE GREAT SECRET

Judas is called the betrayer, but what was it that he betrayed? Judas betrayed the great secret of the messiah and where Jesus might be found. His is the most important role in the great mystery of God.

"I have found in David, the son of Jesse, a man after my heart who will do all my will. Of this man's posterity God has brought to Israel a Savior, Jesus, as he promised. Then in the 43rd chapter of Isaiah, the Lord reveals the Savior saying; "I, I am the Lord, and besides me there is no savior." If God brought a savior to humanity, he had to bring himself - as Jesus, which simply means "I am." This he revealed in the great "I am" statements: I am the vine; I am the door; I am the shepherd; I am the bread. In those statements Jesus is declaring that unless you believe that your "I am" is Lord, you die in your sins; for your "I am" is Jesus - your Savior - the man who will rule as God, as he promised.

When you hear the word "Jesus" you may think of someone outside of yourself; but I tell you: your I AMness is Jesus - sound asleep. He is buried in you and will one day awaken in you. Asleep, you are a son of God; but when he awakes, you are God the Father. Sending his sons into the world to conquer death, the sons return as the Father of all life. "Beloved, we are now the sons of God. It does not yet appear what we shall be, but we know that when he appears we shall be like him, and see him as he is."

As a son of God, it does not appear what you will be; but when God appears, you will know him, because you will be just like him! That is the great messianic secret! And when that secret is unveiled in you, you will see the importance of separating the words "Jesus" and "Christ"- as stated in the Book of Revelation: "Come Lord Jesus and his Christ," for Christ is the messiah - God's great son David, who reveals you as his Father, Jesus.

Man has completely forgotten the mystery and speaks of Jesus as a little man who was born of a woman two thousand years ago - when Jesus is God himself. Your awareness of being is Jesus, who is God the Father. The great secret of the Christian faith is the revelation of the fatherhood of God and the brotherhood of man. The fatherhood of God is Jesus in you. Do you not realize that Jesus and his Christ are in you? Did not David (the Christ) come in the spirit and call Jesus "Lord"? If David were not in you, you would never know that you are God the Father.

One day David came out of me. He stood before me and I knew exactly who he was and our relationship with one another, even before he called me father. Now I know that everyone will one day have the identical experience, for there is only one God, only one Father. We are all members of that one body which share in this wonderful promised end, as everything resolves itself into the one who is God the Father.

So Judas reveals the messianic secret by telling you that you will find the Lord Jesus in heaven, and that heaven is within you. If anyone should say; "Come - look: here he is, or: there he is," don't believe him; for the kingdom of heaven is within you. When you find Jesus, your journey is over. Then your heart will go out to everyone, for you will know they are your brothers. You are not going to become sons of God; you are already gods, sons of the Most High, becoming God Himself.

God is able to give himself to you as though there were no other - just God and you. Believe that, and the most incredible story ever told - which is the pattern of salvation - will unfold in you to reveal you as God the Father. That is the story of the Bible.

The Old Testament is an adumbration, a foreshadowing, while the New is its fulfillment, written as a rough draft. Paul wrote his thirteen letters at least twenty years - chronologically speaking - before the first gospel, which is Mark; yet no book spells it out completely. I have tried my best to make it clear just how it unfolded within me, and how I came to the full realization of myself as God the Father.

I tell you, there is no other God, no other being. God actually sent his sons into this world. He chose you in himself before the foundation of the world.

You are here to perform a certain job; and when you do, you will say: "Father, I have finished the work thou gavest me to do. Now return unto me the glory that was mine, the glory that I had with thee before that the world was". As a son, you radiate the glory of God; but when you return, you are that glory, you are that God. God the Father transforms his sons into himself by giving us his own son, who reveals our true identity. This is the mystery of life through death.

There is a pattern in those 39 books of the Old Testament that fulfills itself in the New. Paul urges everyone to "Follow the pattern of the true word which you heard from me." Here, he is telling you that his words are true, but he doesn't spell them out. He makes the statement: "When it pleased God to reveal his son in me, I conferred not with flesh and blood," but he doesn't tell the experience.

Paul was the first to use the word "Christ" which is the word "messiah" and means "God has touched; made contact." Descending upon a son in bodily form as a dove, God has contacted that son through the sense of touch. That contact is the gift of the Holy Spirit, and in that act God seals his gift. In the Old Testament, God decreed David to be his son.

And in the New Testament, David comes in the Spirit and reveals you as his father. This is the great secret that Judas betrayed. Having had the experiences, Judas betrayed the messianic secret and tells where Jesus might be found, and who he is.

Jesus is in you as your breath of life. One day he will awaken, and as he rises in you, you rise. At that moment you are saved from this world of death and transformed into the God of all life. That is the story of Christianity.

Don't look for Christ to come on the outside. Hundreds of millions are waiting for him to come and change the world, but it is not going to change. It's a world of educated darkness, a school; and you do not change a

school into a home, and heaven is your home. One day you will graduate from this school and receive the gift of God himself. As this gift is given, you awaken to discover you are in the grave where you first laid yourself down to sleep. Then the pattern of the true words that you have heard from me will unfold in you.

Paul tried to tie his experiences into the Old Testament, as he quoted the 39 books one after the other; but he didn't expound on them. But, as Blake said: "That which can be made explicit to the idiot is not worth my care." Maybe Paul felt the same way. Why spell it out, when desire to understand will force you to search the scriptures and ask yourself why, what, where, and when. If you will ask yourself these questions, you will find their answers within you.

I tell you: God literally became you that you may become God. And in becoming God the Father, you do not lose your individuality. You are not only a member of this wonderful body - sharing in the purpose end of all things - but you are the body, for you are its animating spirit.

You are a member, yet the whole, for in God there is no division. And no one will be lost. Although the evangelists tell us how we are sinning and will be lost, it is not God's will that one be lost, because God would be lost. You cannot say "I am" unless God is in you. You may be a moron, yet you still know that you are. You may not know who you are, where you are, or what you are; but you cannot stop knowing that you are. That awareness is God, and there is no other.

Judas reveals the good news that God has wrought it. What courage one should take from this message. The evangelists are giving good advice tonight, telling everyone how to live, what to say and how to act. But the gospels give us the good news of salvation, telling us that God actually became his sons in order to transform them into himself, that they may rise as God the Father!

Not all of the sons came out. In the story of the prodigal son, we are told that the one who remained complained. He thought he didn't have anything - yet he had it all. You may own the world, but if you do not know it, you can die of starvation for the want of food. A bank can be holding a billion dollars of yours, but if you do not know it you will not write a check. But when you become aware of who you really are, you will know that the whole is yours. Then you will say: "I and my Father are one, and all mine are thine and thine are mine."

After the great resurrection, you will play the part of Judas, and tell everyone who comes into your world who the messiah is and where Jesus might be found. I can't tell you my thrill when I receive letters from you containing scriptural experiences you have had. I received a letter from a young lady who is still in school. She is majoring in music as she wants to be a composer. In her letter she said: "I have a dear friend who was having a birthday and I wanted to give him something special. It didn't have to be material, it could be something I said or did that he would be proud of. I fell asleep dwelling on this, when I awoke at 2:00 a.m. with a vivid memory of this dream. I was sitting on my bed with my mother and father standing near. My father handed me three records saying: `Keep two and give him the third. He will love it and never tire of listening to it.' Then I held a sheet of music containing the notes from which the record was made. I saw that the composition's title was `Christ,' and the composer's name was "Olam."

She saw correctly. The word "Olam" means "something hidden; kept out of sight; a lad; a youth; a stripling," and is translated "eternity" in the statement, "God has put eternity into the mind of man, yet so that man cannot

find out what God has done until the end."

When your journey comes to its end you will find that eternal youth who is God's son, David. He is Olam, the eternal youth, the composer of the music - which is all about himself; for he is the Christ of scripture. Jesus - the Lord, and Christ - his son, are in you. Separate the two. Christ is not a title given Jesus, but his power and wisdom, which came out into the world to do his will. Jesus is the Savior, of which there is only one. "I am the Lord your God, the Holy One of Israel, your Savior and besides me there is no savior." Here is a young girl, still in school, who has found Christ, the composer, and the composition.

You can't exhaust the subject of Christ, but man is forever misunderstanding it. The crowds believe some little man was crucified on a cross by Jews, but John tells us: "You know not whom you worship, but we know who we worship, for salvation is from the Jews." If you think of a physical Jew you are in error. A Jew is an Israelite who is not a descendant of Abraham after the flesh, but the elect of God of any race or nation. The Old Testament is the Book of the Jews, of which you - as the son of God - came into this world to fulfill. Every mystical experience, if foreshadowed by a word in the Old Testament, is predestined, written by God's servants - the prophets.

The chronological order of both the Old and the New Testament is not accurate. Matthew is the first book in our New Testament, yet Mark came before Matthew; and the letters of Paul came before the four gospels. Our forefathers of the church arranged the books as they now appear, but they do not give the true order of the unfolding picture any more than the books in the Old Testament do. Paul found the pattern unfolding in him and shared his experiences. In his second letter to Timothy, he urged him not to deviate from "my gospel," but he did not spell it out. I have told you the chronological order just as it happened to me.

The crucifixion begins the journey into time. Coming out from the Father, you came into the world by being crucified on humanity. As Paul said: "I know only Christ and him crucified." But the drama of redemption begins with your resurrection from humanity and your spiritual birth. Then you will discover the Fatherhood of God through your son, David (who is Christ) calling you father. This is the gift God gave himself through his sons - the gift of fatherhood.

One day you will know this truth by the betrayal of the great secret of the messiah. Judas not only reveals the great secret, but tells you where to find Jesus. He is in the garden as the tree of life. Blake knew. That is why he said, "The gods of the earth and sea sought through nature to find that tree. But their search was all in vain, there grows one in the human brain." One day that tree - whose roots are in your brain - will reverse itself, and the story of Jesus and his Christ will unfold in you.

You and I were sons of God before we entered these garments of death. When we return, we will have added to God the Father, yet remained individualized. I can't tell you the joy, the ecstasy that is in store for you on your return, for you came out from the Father and came into the world. Now you will leave the world and return to the Father, as the Father.

So, God's gift to you is Christ, who is his son, David. And Christ's gift is the spirit of truth which unfolds to reveal your true identity. As the son, you have come into the world to do the will of him who sent you. And in the end you will discover you sent yourself, for you will have found David, the son of Jesse (I AM) - one after your own heart who does all your will. Asleep, the messiah does the will of the Father; but when he

awakes, the messiah and the Father are one.

We came out from the world of life to enter the world of death in a grand experiment, not knowing if we would succeed. He chose us - in him - for the experiment, then made us victorious over death by giving us himself, that we may know we are God the Father. I am speaking from experience. I am not theorizing or speculating. Jesus is in you as your own wonderful human imagination. When you say, "I am," that is Jesus. One day your awareness will awaken and rise. Then everything said of the Lord in the Old Testament will be fulfilled in you. And from that moment on your adventure will be over, and you will walk conscious of being God the Father.

What a glorious concept. God actually gave himself to everyone for a grand experiment which cannot fail in any one, not even a Hitler or Stalin. No monster can fail, because the resurrection is now a fact. It has been proven so. Everyone will return - not as the son of God (which is glorious enough) but of God himself. That is my message to you. And it is true.

I want to thank this sweet young lady for sharing her experience with me, that I may share it with you. Desiring to express herself in a loving way towards one she respects, she sees her parents - the symbol of her creative power - enter her room. Her father tells her of three records - were there not three who stood before Abraham when the birth of the child was announced? They were called men, not records, but it is the same symbolism. She was told to keep two and give him the other, as he would love it so and never tire of listening to it. The music was composed by Olam, the eternal youth and its title was Christ. Here is the composer writing about himself, just as man does here.

Every book you read is a man's thoughts, beliefs, and feelings, in the written form. He had to acquire the ability to write, and anyone can do that. Go to school, apply yourself, and master the technique of writing. Then, as you start to write, you will discover you can only write the thoughts that permeate your own mind. You may think you are detached from your thoughts; but you and your thoughts are one, so you are writing all about yourself. So, Olam - the eternal youth - composed the composition "Christ," which is all about himself; and you, O Christ, will never tire of listening to your incredible story.

Now let us go into the silence.

Neville 12-01-1969

THE HEART OF THE DREAMER

The Christian world calls this the season of Advent; the coming of the great event or person; the coming of the Lord Jesus Christ. Of course Paul, in his letter to the Galatians doesn't condemn it, but wonders if they really got the message, saying: "I notice you observe days and months and seasons and years! I am afraid I have labored over you in vain." There is nothing wrong with observing this season of the year, as long as you understand it as the coming of the great event or person.

Tonight I will tell you what I know from experience, from which my conviction was born. I must, however, use certain imagery in order to explain it. so I ask that you follow me in your imagination. Your wonderful human imagination is a reproduction of the Divine Imagination. Think of the human imagination as brain cells in the mind of the dreamer, which Divine Imagination sent out to infinity for a divine purpose. These brain cells are destined to return, like a boomerang, right back into the center of Divine Imagination as the dreamer who is God the Father.

The going out as sons is not easy. It was never intended to be. It takes the horrors of the world to awaken and expand his sons into God the Father. I promise you: the day will come when the divine breath will breathe over you and you will awaken in your immortal tomb. You, too, will leave that tomb to hold the infant child in your arms. He will be the symbol of your return, revealing the end of your horrors. Although you are then God the Father, you will not discover this for yourself until one hundred and thirty-nine days later, [when] God's son, David, will reveal your true identity.

Before I retired last night I was wondering what I would talk to you about, and this morning about 1:30, I found myself preparing dinner for three friends. (I took care of the funeral of two of them many years ago in New York City. The third may be gone, as I haven't heard from her for a very long time.) I was serving Barbados yams, which are unlike the ones we have here. It is a root weighing anywhere from two to thirty pounds. Its covering is dark brown, while the interior is snowy white.

As I approached the table, two jackals or silver foxes, approached, jumped on the table, and in the most vicious manner the father jackal tore a large hunk out of the back of his son and began to nail his son upon a board with its center gouged out to fit that hunk. The extended portion of the cross was wood, while the son's body formed the upright part of the cross. Then I awoke.

This morning, I went to The Lost Language of Symbolism, by Bayley, where I read that the jackal is the pathfinder in the desert. He is equated with the Egyptian god, Osiris, who, as the "opener of ways to the gods, he brings three to the mountains."

In the audience tonight are two ladies whose experiences I would like to share. One lady found herself in a crowd, looking at a woman surrounded by three men, who suddenly disappeared. The lady approached and asked their names, to which my friend replied: "Faith, hope and charity." (The word "charity" is translated "love" in the Revised Standard Version of the Bible, and love is right.) What a wonderful vision for her. She saw the three that he brought to the mountaintop, and knew their names.

The Father took us, the brain cells of his own being, and nailed us upon the cross that we may go out to infinity in a horrible nightmare. Then, like a boomerang, we will curl around and return to the center of the dreamer of the dream as God the Father.

This is the great mystery of Christmas, the day when God the Father is born as Jesus, which means "savior". In the 43rd and 45th chapters of the Book of Isaiah, we read: "I am the Lord your God, the Holy One of Israel, your savior and besides me there is no God." Here we discover that Jesus, our savior, is the Lord God Himself.

Everyone will return to the very heart of the dreamer as the dreamer himself. You were nailed down and sent out to infinity to experience all of its horrors; and when you have experienced them all, you will return as the being who conceived the world and played all the parts. This is the mystery of Christmas. Everyone, eventually, will know that he is the one called Jesus. The word "Christ" is the Greek word for "messiah", and simply means, "the anointed of God; to rule all of the people of God." Jesus is the Lord God Himself and Christ is his anointed, who will save the people from their sins and deliver them from their conquerors.

Who is this anointed one? David. He who delivered Israel from the Philistines and brought down the giant Goliath. When you return to your source, you will know that you are God the Father and that his son, David, is your son, for David will stand before you and call you, "Father." Then and only then will you know who you really are.

What I saw in vision was beautiful imagery of he who finds the path in the wilderness. Nailed upon your cross, you play the part of man until you return - not as a son of God, but as God Himself. Leaving paradise as a little one, you overcome death and return - expanded to encompass all - as the dreamer himself. This is the mystery of Christmas, which is taking place every moment of time.

Another lady shared this experience, saying: "You were with me all through the night, explaining the mystery of imagining. At one point you said: 'Come, brothers, show how it works' and instantly a man appeared at my left, and another man - holding an open ledger - appeared at my right. Approaching the man on my left, he said: 'Our funds are exhausted.' Looking at him intensely, the brother said not a word, but simply turned and disappeared. Then you said to me, 'you see? It is just as easy as that. You simply do what is to be done and go your way.' The one with the ledger, now with an expression of joy on his face, looks at the ledger and sees that - through some miracle - the money is recorded there." I showed her how imagination works. Believing in the reality of an unseen state, my brother imagined the ledger showed a healthy balance, just as the man desired it to be.

Now, in Paul's letter to the Galatians, he says: "Paul, an apostle of the Lord Jesus Christ - not by men nor through man, but through the Lord Jesus Christ and God the Father who raised him from the dead." Although the letter is signed "Paul" it is a corporate letter "from the brethren who are with me." The brethren are those

who have awakened from the dream of life. I introduced her to the brethren, who showed her how easy the law of imagining works. Looking intently, he saw the ledger reflect back a balance in the black, then went his way, unconcerned as to how it would come about, as the look of amazement on the other man's face indicated the change.

This is what I am trying to convey to everyone who will listen. You can prove the law, but the story of Christ cannot be proved on this level. Its truth can only be known from experience. If you will but imagine you are the man (or woman) you want to be and walk convinced that you already are, in the twinkle of an eye the ledger will change. Things will happen in your outer world and your desire will be fulfilled. You need not be concerned as to how it will come about, simply let your Imagination create it.

It will appear in such a normal, natural way that you will be inclined to credit the means employed, rather than the imaginal act which did it. The world will say it would have happened anyway; but let me tell you: it would not, for imagining creates reality. It could not have happened without your imaginal act to support it, but when it comes to pass, it always appears by a natural means. It is miraculous only to the individual who sees the radical change and remembers his imaginal act which created the means that produced the end result.

In a few days, we will be celebrating the birth of Imagination in the individual. Don't think some little individual was born 2,000 years ago. Everyone agreed to go out and experience the horrors of his own making, knowing that he would return to the mind of the dreamer as the Dreamer Himself. This return is told in the gospel. The story begins with the resurrection, for without it there could be no birth, no expansion, necessary to encompass God the Father.

The divine breath will breathe upon you and you will awaken in your immortal tomb with a built-in, innate wisdom as to how to get out. We are all in that same immortal tomb, as told us in the 87th Psalm. Pointing out different places in the same immortal tomb, he said: "This one was born here, that one there and that one here." Coming out of that tomb, everyone is destined to hold the infant Christ in his arms and say: "Let me depart in peace according to thy word."

Having heard salvation's story, believe it and simply continue your journey until you fulfill it. May I tell you: no one will falter. No one can fail - even the most horrible being imaginable, for he is a son of God, playing the part he has to play. Everyone will play every part in order to say: "Father, forgive them, for they know not what they do." I have played all the parts. My memory is now returning, and I am remembering the horrors of my deeds; so I can now forgive everyone for whatever he is doing - or will do - because these things he agreed to do, as he moves towards the end of the drama. Then, having moved out to infinity, he will curl like a boomerang, to return to the mind of the dreamer as the one who cast him out.

My dream was not a pleasant sight to see. Here was this huge father, tearing a large portion out of the back of his son; and then - as though he had human hands - he placed him on his back and nailed him to the wood, leaving the upright as the body itself. That was the jackal, the Egyptian Osiris, the pathfinder in the desert who knows the path and brings the three to the mountaintop. The three that you bring with you to the mountaintop are not Peter, Paul, and James - but faith, hope, and love, the three the lady saw so clearly in her vision.

The lady who learned how to use the law saw it perfectly, too. The law operates by faith. If you believe, no effort is necessary to see the fulfillment of your every desire. If you go to the bank and have money deposited

there equal to your check, you will give them your check in the belief that - because of your faith - they will give you the money you desire. Treat your desire in the same manner. Knowing your desire exists in your imagination, simply expect its fulfillment in your outer world. Try it. I have lived by this law all of my life and know, that by applying this principle, all of your desires will be fulfilled.

Now, tradition tells us that the Christmas season begins on Andrew's Day, which is the first Sunday nearest the 30th of November. In the gospel story, Andrew is the first disciple in the list of twelve, so his day is the beginning of the four Sundays known as Advent: the coming of the great event or person; the coming of the Lord Jesus Christ.

But when Jesus comes you will not see a being on the outside, for he is in you, and his coming is his awakening in you - as you. You already are the Lord Jesus Christ, but you will not know it until you return to the very center of the one who sent you out into this world of hell. If you don't believe this is hell, read the morning papers. They are filled with the happenings of people who do not know what they are doing. But it is necessary to experience all the blows of life in order to awaken and expand that little brain cell in the mind of the dreamer, who is God the Father. Contracting, you go out to the very limit of infinity, to return - expanded - into the very center of the mind of the dreamer, as the dreamer himself.

A way for your return was prepared for you before that the world was. This was done by setting up a son called David, the anointed one, as told us in the Book of Samuel. After the Lord had rejected everyone, David - he who was watching the sheep - was brought in, and the prophet Samuel was told to "Rise and anoint him. This is he." Then the spirit of God came mightily upon David from that day forward. And in the Psalms, the Lord declared: "Thou art my son, today I have begotten thee. I have found David; with my holy oil I have anointed him. He has cried unto me, 'Thou art my Father, my God and the Rock of my salvation.'" This is implied in the New Testament, when Paul said: "It pleased God to reveal his son in me." He did not say who that son was, however, and the priesthoods of the world have changed scripture to make it conform to their misconceptions of the story.

Jesus is Awakened Imagination, who is God the Father; and if he is a father, he must have a son. His son is David, the sum total of his journey through humanity. You will know your journey through humanity is over when David stands before you and calls you Father. He is the symbol of the Christ, the anointed one, a man after your own heart, who did all your will.

In this world you have done - are doing, and will continue to do - the will of the Father; and believe it or not, you are doing it in love. And when you have finished the work you set out to do, you will return as the Father, to discover that it was all a dream. This universe, which seems so real, is a dream. We are eternal dreamers, dreaming non-eternal dreams. Falling asleep, you have the illusion of a fabulous journey in space, interlocked with time; but when time is finished, you will awake to discover that you never left your eternal home. That you were never born and have never died, save in your dream.

When time is finished, the breath of the divine being will breathe upon you. You will awaken within that immortal tomb, to come out and see the symbolism which was prepared before that the world was. Taking the infant child wrapped in swaddling clothes in your arms, you will see a heavenly smile appear upon his face, telling you that your journey into the world of death is over. But, because your brothers are still asleep, you will remain here for just a little while to encourage them; for they are all coming back, whether they have

just started their journey, or are now returning. Those of you who are here now are returning. I know, for no man comes to me save my Father calls him, and I and my Father are one. Having returned to my Father as the Father, I am only drawing those who are returning, to encourage you to continue for the little while that is left.

The story of Christ is not the anniversary of a little boy who was physically born 2,000 years ago, but about the individual's spiritual birth from within. This will happen in you when the fullness of time comes. Then he will send the spirit of his son into your heart crying, "Father." If the spirit of God's son calls you Father, are you not the one who is dreaming the entire dream? The time has come for this experience to be yours, or you would not be here. But when that moment comes I do not know; only your heavenly Father knows.

There is a peculiar, innate fear in man that he will never find the Father. That is because he does not know what he is looking for. Man thinks it is wealth or security, fame, or marriage and a family, when he is really looking for the Father. But how long, vast, and severe, the anguish ere he finds and knows the Father, is long to tell. He will find him, however, but only through his son. I could tell you from now until the ends of time that you are God the Father, but for you it would only be hearsay until it is experienced. But one day you will know the truth of my words; for God's son, David, will call you "Father," and - strangely enough - you will know this relationship more surely than you know anything here on earth.

Now, here is a statement from the 4th chapter of Ecclesiastes: "I saw all the living that move about under the sun, also the second youth which shall stand in his place. There was no end to all the people. He was over all of them, yet those who will come later will not rejoice in him. Surely this also is vanity and a striving after wind." Tonight there are hundreds of millions of people who would not be interested in hearing what you have heard this night. They are those who will come after. At the present time, they would rather have a huge diamond that's worth a million dollars, or stocks and bonds that pay good dividends. Their hunger is for some little trinket - which will turn to ash - rather than the revelation of the second youth, who will reveal their Fatherhood. Surely this is vanity and a striving after wind. In his 15th chapter of 1 Corinthians, Paul speaks of this youth as the second man, saying: "The first man is of the earth, a man of dust. The second man is from heaven and as we have borne the image of the man of dust, we shall bear the image of the man of heaven." I wish he had called him the second youth, in keeping with Ecclesiastes, but it doesn't really matter. It is the second being, called the "New Man", in whom we all aspire.

I know that the sensation of resurrection is one of waking. I actually awoke and wondered how long I had been there and who put me there. Blake explained it so beautifully in his poem, "The Mental Traveler."

"I traveled thro' a Land of Men
A Land of Men and Women too
And heard and saw such dreadful things
As cold Earth wanderers never knew

For there the Babe is born in joy
That was begotten in dire woe
Just as we reap in joy the fruit
Which we in bitter tears did sow

And if the Babe is born a Boy
He's given to a Woman Old
Who nails him down upon a rock
Catches his shrieks in cups of gold."

I saw this in the symbolism of the god of Egypt with the jackal face, yet with hands, which nailed him down. I gasped as I watched the horror, yet he had no compassion, as he tore the back of his son and removed an area equal to the gouged out area of the board. This occurred just as I began to serve those who are dead.

In the 4th chapter of the Book of Daniel, the decree was made to: "Let his mind be changed from the man's and let a beast's mind be given him." Are we not animals here in this world? Today's paper certainly could convince anyone that we are. This is part of the unfolding horror, because the heart and mind of God was taken when the tree of life was felled. Then the heart and mind of the animal was substituted until one finds the Father; and when you find him, you will discover that you never left your immortal home. In the true sense of the word you were never born and have never died, save in your Imagination.

Now let us go into the silence.

Neville 11-15-1968

THE HEAVENLY VISION

The most that can be expected of any man is that he be true to the vision he has seen. Paul, the greatest and possibly the most influential figure in the history of Christianity, was such a man. When brought in chains before the king, he said: "'Here I stand on trial for hope in the promise made by God to our fathers. Why is it thought incredible by any of you that God raises the dead? O King Agrippa, I was not disobedient to the heavenly vision. Here I stand testifying, saying only what the prophets and Moses said would come to pass.' As he made his defense Festus said, 'Paul, you are mad; your great learning is turning you mad.' But Paul said, 'I am not mad. I am speaking the sober truth. I will not venture to speak of anything except what Christ has wrought in me.'"

Paul knew no physical Christ, but defined him as the power of God and the wisdom of God, telling us: "From now on I regard no one from a human point of view; even though I once regarded Christ from a human point of view, I regard him thus no longer. I know only Christ and him crucified." Paul urged us to always bear in mind that scripture was a mystery - a shocking mystery. It is told so beautifully, unless you take the trouble to look up the words as you read them you will accept their surface meaning, as one billion Christians do. Tonight, if I used the word, "crucified," the average Christian would see a man impaled upon a wooden cross, or maybe hanging on a tree, but that is not what Paul meant when he used the word, "crucified."

If you will look up the word, "crucified" in the James Strong's Concordance, you will discover that it is made up of two Greek words. The first word means "union by association; companionship; completeness" and the second word means "to extinguish passion." That is the purpose of the union.

Paul, seeing Christ as the creative power of God, says: "I have been crucified with Christ. It is not I who live, but Christ who lives in me. And the life I now live in the flesh, I live by faith in the Son of God who loved me and gave himself for me." Then he continued by saying: "You were bought for a price, so glorify God in your body." The price paid is union with Christ. That is the heavenly vision Paul referred to when he said: "Why is it thought incredible by any of you that God raises the dead? O King Agrippa, I was not disobedient to the heavenly vision." For by this act God gives you himself, thereby transforming your mortal body of beliefs into a body of glory. This is done by a creative act.

You will find scripture is filled with creative acts. In one story, the Risen Christ is made to say: "Who touched me, for I perceive that power has gone forth from me." (The word "touch" here means "to set on fire" and is a euphemism for "to lie with a woman," as touch is a creative act.) The story is told of a woman who touched the hem of the garment of a man called the Son of God and was healed, but Christ is not a man, Christ is the creative power of God. That power is expressed through man supernaturally, not physically, for God, his Father, is Spirit and therefore he is Spirit. You cannot separate Christ from God, for God and his creative

power are one, but it takes a man to express God's power.

In the Book of Matthew, his disciples came to him, saying: "Explain the parable of the sower," and he answered: "He who sows the good seed is the Son of man; the field is the world. The good seed means the sons of God." When the Son of man comes he plants his spiritual seed in those whom he calls. This act of crucifixion (which is the planting of the seed), far from being painful, is the most ecstatic experience possible. No union on earth can compare in ecstasy to this spiritual act. And when you, an individual, are called, you are told to "There remain with God." There is no need to change your job, join a monastery, or go into a nunnery after the act. If you are a housewife, mother, father, businessman, or doctor when you are called, there remain with God and lock the memory of what has happened within you. Do not broadcast it to the world, for - not understanding - they would condemn you for talking such nonsense; yet this is the way God raises the dead.

Only Christ is raised. "We are born again through the resurrection of Jesus Christ from the dead." But to be raised, the seed must be penetrated by Christ. This ecstatic union takes place your own wonderful human imagination as you walk the earth doing earthly things. Then, in due time you are raised and born from above as the drama of Jesus Christ unfolds within you.

The word translated "seed: is the Greek word "sperma," which means "the male sperm." Penetrated by Spirit, he leaves his spiritual sperm which bears his image of God which you carry within you, until it completes itself and you are raised, born from above, and unfold within yourself everything said of Christ in scripture. This is how God, being the Son of man, produces sons for the kingdom.

Now the Risen Lord asks this question: "Who do people say that the Son of man is?" and they answered: "Some say John the Baptist come again, others say Elijah and still others say Jeremiah, or one of the prophets." Then, identifying himself with the Son of man, he asked: "But who do you say that I am?" (You will notice that when he first asked the question concerning the Son of man they brought in a physical state, but when he asked: "Who do you say that I am?" Peter answered: "Thou art the Christ, the son of the living God." Then he said: "Blessed are you Simon bar Jonah, for flesh and blood has not revealed this to your but my Father who is in heaven." Here we see that the drama must unfold within the individual, for no man of flesh and blood could have told Peter, it had to be revealed to him.

In Paul's case, as in Peter's their seat of authority was not in scripture as a dead written code, but in experience. Having experienced scripture, they could identify the Son of man with the I AM and Christ, for he is the power of God who impregnates the chosen ones. Eventually all will be called, and all will be raised through the impregnation of Christ, the Son of man who is God.

I know that on the surface this shocks people. If anyone read the Bible as I have just explained it to you, they would close the book and call it pornographic, yet from beginning to end, the Bible speaks only of the creative power of God. You can take that same creative power and use it here in the world of Caesar, for it is your own wonderful human imagination. If you will conjure a scene which would imply the fulfillment of your dream and remain faithful to that vision as Paul was to the heavenly vision, your desire will come to pass.

Paul did not expect the vision. It came upon him suddenly, like some great catastrophic earthquake. You

cannot conjure the vision, it simply happens. But you can conjure a scene which would imply the fulfillment of your desire, remain faithful to it and it will project itself upon the screen of space. I've done it unnumbered times.

Take a simple scene. Would someone congratulate you if they heard of your good fortune? Then allow them to do so. Accept their congratulations, just as you would if they came to you in the flesh. Now remain faithful to that vision. If you need a more complex scene, like two people discussing your success, eavesdrop on them. Listen to their words of praise or envy, then do not forget that vision. Conjured in your imagination, carry it with you, knowing that what it implies will come to pass, for its potency is not in the scene itself, but what the scene implies.

So Paul, in this heavenly vision, saw the creative act of God. He saw individuals being raised and singled out to play their part, for God needs man as his agent. Every error (as well as truth), needs man to express it. God uses man as his agent to express everything in this shadow world, as well as the spiritual world. And so in the creative act of God it takes man, but not a man of flesh and blood.

Everything here is reduced, as we are completely encased and insulated. What thrills you here pales to nothing when the garment is taken off and you are Spirit, performing the act of God by glorifying him in your body. As his image, called Christ, you radiate the glory of God and are the express image of his person as you impregnate, but it is done selectively, never haphazardly.

The night I was called and taken into the presence of the Risen Christ, I had no idea it would happen. The year was 1929. Having read scripture before the vision, I thought the words "Faith, hope and love" were the words of Paul, but this night I discovered they were the words of God spoken by Paul, for he said: "I will not venture to speak of anything except what Christ has wrought in me," therefore these were the words of Christ.

The night I was taken into the presence of the risen Christ (the embodiment of God's creative power) all I could see was infinite love. All I could think of was love. And when he asked me the simple question: "What is the greatest thing in the world," I answered automatically: "Faith, hope, and love. These three, but the greatest of these is love." At that moment he embraced me and we fused. That was my heavenly vision, my union with the Risen Lord. I can't describe the thrill I experienced when I became one with the Spirit and the body of the Risen Lord.

Then I was taken to stand before a being who seemed to radiate infinite power. In him I felt no compassion or love, simply raw power. As his eyes penetrated mine, I heard his thoughts, as a voice rang out in the heavens, with this command: "Time to act." At that moment I was propelled out of that divine assembly to find myself back in this little insulated body and - like Mary - I pondered what had happened to me.

I was only twenty-four at the time and knew nothing of the mysteries and wondered what had happened, as my room was flooded with an unearthly light which remained for the longest time. Then, in good time the mystery unraveled itself within me. We are told: "When he was about thirty years of age, he began his ministry." Thirty years later I experienced my resurrection and birth from above. That pregnancy took thirty years to ripen and come to fulfillment in me.

If today you took me before any person who had the power to put me in prison or put me to death, like Paul I would still remain faithful to the vision. Paul said: "O King Agrippa, I was not disobedient to the heavenly vision." The word "Agrippa" means "a wild horse tamer". The mind is symbolized as a horse. Here is a wild mind that Festus considered mad, but Paul knew he was not mad. He was speaking the sober truth, but it is shocking and difficult to believe that this is what God told the prophets.

Paul told the Galatians that the story of Abraham was an allegory. In the story, Abraham was told that, in spite of his age and the fact that the womb had ceased to be after the way of women for Sarah, his wife, she would conceive and bear a son. If this story is an allegory and Abraham is the origin of all humanity (for he is the father of the multitudes) then everything that comes from this origin must be an allegory, for all things run true to their source. If the origin is an allegory, no matter how you bring it down to culminate in Jesus Christ that. too, has to be an allegory. But that does not mean it is not true.

Scripture is a great truth told in the form of an allegory. Try to find out the fictitious character of its stories and discover the meaning. And when you do, hold onto your discovery until vision either confirms or causes you to modify your belief. The story is told that Abraham had two wives and two sons, one born of a free woman and one born of a slave. The free woman, called Sarah, bore Isaac; therefore he was spiritually born and not something of the flesh. Sarah was told that she would be blessed with a child of God. If I am blessed with the begetting of the son of God then I must be his bride, his emanation yet his wife 'til this great sleep of death is past.

Paul experienced this heavenly vision and remained faithful to it. He did not waver even though they tortured him. Time and again he was brought before some tribunal. Being a very learned man and one of the Pharisees, he was born a Roman, yet was also a Jew; therefore, he could claim whatever suited him. If the Jews began to persecute him, he would claim his Roman citizenship - or his Jewish ancestry when necessary. He had everything, but in spite of his great learning, when the vision possessed him he could do other than live by it.

Paul was used in the capacity of Christ as one who expresses the creative power of God. Having experienced the crucifixion, he wrote these lovely stories concerning his experience, saying:" "I have decided to know nothing whatsoever but Jesus Christ and him crucified"" The average person will see a man impaled upon a cross, but having had union in order to extinguish passion, one becomes the sower, sowing seeds to the selective. And the one selected should not scream it from the housetops, but like Mary was told in the 2nd chapter of Luke, keep the vision locked in your heart and ponder it until the time is fulfilled.

No physical child is born, for the child you meet in the mystery is only a sign of your spiritual birth; but you couldn't be born from above except through the resurrection of Christ within you. Therefore, man is born again through the resurrection of Christ, who has to be within him in order to rise from within. Only that which is now in you can rise in you. Only that which descended can ascend. So the seed descends into man, and when it matures Christ rises and Man is born from above.

I know it doesn't make sense on this level. It cannot, for it does not take place here. As a child I was taught the Christian story by my mother and my Sunday school teacher. I believed them and never once questioned the historicity of Jesus Christ or the physical reality of the being. Then came the night of the shock when I discovered that Christ was the power of God buried in me, waiting for the fullness of time when it would

explode and reveal me to myself. I didn't realize how literally true the statement: "Unless you believe that I am he you die in your sins," was, until the night he erupted in me and I discovered who I really was. Even then I did not know I had been singled out to play the part of the apostle. But it's all done on a high spiritual plane, all within the individual.

In the Old Testament the story is told of Jacob who wrestled with the Lord and was touched on his thigh, causing it to shrink. Read this story carefully. Look up the word "thigh" in your Concordance and you will discover what is really being revealed. The truth is being told in a gentle manner so that the so-called "good" people of the world will not be shocked.

Perhaps if you are here for the first time you, too, will be shocked by my words, but those of you who have been coming regularly will not be, for you have been trained to understand. Like Paul, "If you will not receive the things I tell you of the earth, how will you receive the things I tell you of heaven?" What images can I use to tell you of the heavenly state when there are no images here to describe it? Do you know that "Eyes have not seen, ears have not heard, nor has it entered into the hearts of men the things already prepared for those who love the Lord?" What image of earth could I use to describe things that cannot be seen by the mortal eye? Or understood by the mortal mind?

I can describe the moment of the crucifixion, but I cannot describe the ecstasy. That night, in vision I led a throng in procession to the house of God, when suddenly a voice came out of the nowhere saying: "God walks with them." A woman at my right questioned the voice, asking: "If God walks with us, where is he?" And the voice replied: "At your side." Taking the words literally, she turned to her left (she could have turned to her right) and looking into my face she began to laugh and said: "What! Neville is God?" and the voice answered: "Yes, in the act of waking."

Then the voice spoke from within me and to me alone, saying: "I laid myself down within you to sleep and as I slept I dreamed a dream. I dreamed..." and I , knowing the end of the sentence would be that he is dreaming he is I, became so emotional that I was sucked into this body on the bed as my hands became vortices, my head a vortex, my side a vortex and the soles of my feet vortices. These six vortices created the greatest ecstasy imaginable, a feeling that was the exact opposite of intense pain!

Having experienced the vision, I have not been able to forget the moment he buried himself within me. And because He did, in due time He rose in me; yet I am still encased in this insulated body until that moment when he calls me to return to the glory that was mine before I was sent, restoring my rank at that time. I do not know when; I only know that when the moment comes that he calls, no power on earth can stop me from answering his call.

So the heavenly vision is a glorious experience. Everyone is destined one day to awaken as God, because everyone was selected in the beginning. One day you will have a mystical experience that is sheer ecstasy. Its purpose will be revealed later when you rise and are born from above. Then, if you are a teacher or an apostle (or whatever your role will be) you will play your part until that moment when your insulation is removed and men call you dead. But far from being dead, you will be in the kingdom.

You will not have gone through the little gate called death to be restored to like in a terrestrial world like this one, to do all of the things we do here. That's the normal passage of death until that moment in time when

Christ rises with you and you are a Son of the resurrection and die no more. For you there will be no more passages through the little gate called death, but - wearing a body of glory which was the price paid by Christ - you will live in an entirely different age.

There was never any money exchanged for your life. God paid the price by dying that you may live. He exchanged his life for yours, and you bear his seed which has the power to save you. God is the sower and you are the field. The purpose of the planting of that seed is so that you could become the Son of the kingdom. God is now waiting for the unnumbered sons which he promised to Abraham - more sons than the stars of the heaven, more than the sands of the sea.

In the end everyone will be saved, but there are degrees in the kingdom, just as there are in the army here on earth. Not everyone is an apostle, a teacher, or a miracle worker. The highest rank is the apostle who God calls, selects, and sends in his name so the apostle can say: "He who sees me sees him who sent me, who is God the Father, for I know my Father and you know not your God."

May I tell you: when you experience the heavenly vision you will never forget it or turn aside from it. After it happens in you, your values change. You have no desire to possess things any more, because you know you own it all. King Agrippa had everything and possessed nothing. Paul had nothing and possessed everything. What could Paul want when he knew the truth of the 50th Psalm: "If I were hungry I would not tell you for the earth is mine and all within it. I would simply slay and eat, for the cattle on a thousand hills are mine." I know this statement to be true, and have no desire to possess things anymore. All I need now is enough to pay Caesar his taxes. I want to give unto Caesar what is Caesar's, but I have no ambition to pile up things of this world.

Tonight, take any passage from scripture and check each word in the Concordance, for the meaning of words changes. Perhaps 2000 years ago those who heard the word "crucify" understood what Paul meant, but through the years our priesthoods have organized the great truth and changed the meaning of the word. Now we see a man impaled upon a cross and can ask ourselves the same question asked the Galatians: "O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified. Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? Are you so foolish having begun with the Spirit, you are now ending with the flesh?" Are you seeing a man of flesh, rather than the dramatization of the power of God?

When you read scripture, see a man step on the stage (like a moving picture) and think of it as an allegory. Learn to distinguish between what you are seeing and what you are being told. And when you discover the fictitious character, extract its meaning and abide by it. Jesus Christ is portrayed as crucified, as having union by association to extinguish passion, at which time the seed (which is the image of the Living God) is planted, making your redemption assured.

You cannot be born from above (which is essential to enter the kingdom of God) unless first Jesus Christ rises in you. So you are redeemed by the resurrection of Jesus Christ in you . Nothing can emerge from man which was not first submerged, so Christ has to descend. When one the being who has already been raised and selected for that part plants the seed, the image of God descends, and nothing can ascend but that which first descended.

Now let us go into the silence.

Neville 03-28-1969

THE HIDDEN CAUSE

The dream of life unfolds on this level, as well as on a higher one. On this level we see things happen and are given reasons for wars and revolutions, as well as the geological causes for the convulsions of nature. But we do not know and cannot perceive their hidden cause, for it lies in the imagination of man. All things spring, not from the ostensible causes to which they are attributed, but from that which is hidden - man's own wonderful human imagination!

In the April issue of the Atlantic Monthly, there is an article by General David M. Shoop, retired commandant of the Marine Corps. In this article, he claims that there is an ambitious elite of high-ranking officers who are turning this country into a militaristic and aggressive nation. They are promoting war in the belief that through it they will receive the promotions and glory they desire and cannot achieve while serving in a peacetime army. They dream of a war they can command in glory. Where? In their own wonderful human imagination, the hidden cause of all life! Imagination can be used infernally - as these men are doing - or towards the kingdom of heaven. This is done by thinking of a friend and hearing him tell you his good news. You can watch his facial expression change as he speaks to you. You can see him stand erect, wearing clothes he is proud of, as you feel the thrill of his change. And if you will believe that what you are now seeing is real, you can relax in the knowledge that one day your friend will conform to what have you done in your imagination!

Do you know that you can take that same individual and hear him tell you sad news? You can see him dirty and ashamed, and he will conform to that image which you have created in your imagination? Your creative power, which is Christ, can be used infernally or in a heavenly way. Its use is entirely up to you. General Shoop claimed that our involvement in Vietnam was a direct result of the ambition of an elite group of high-ranking officers who prefer war to peace, in order to receive glory and prestige in their chosen field! You and I are now burdened with the enormous task of continuing their effort, which began in the imagination of a small group of men.

The prophets and poets, inspired by the same voice, have told us this throughout the centuries. Yeats said: "I will never be certain that it was not some woman treading in the winepress who started that subtle change in men's mind. Or the passion, from which so many countries have been put to the sword, did not begin in the mind of some poor shepherd boy, lighting up his eyes for a moment before he ran upon his way." Who knows who is treading in the winepress this night? Who knows what a person in solitary confinement is imagining? Is he using this only power in the universe infernally or blissfully? I hope you use your imagination in the state of bliss, for the outside world is alive because of this hidden power within you. I know that a man, imagining intensely can influence millions. He can act through many men and speak with many voices. This little group of men, imagining their promotions, are influencing millions and moving through unnumbered men toward their goal. Those who cover their costumes with medals, like the Stalins and the Hitlers of the world, are displaying their complete misunderstanding of God's power of imagination.

I ask you to believe me, for I am speaking from a level of one who has awakened from the dream of life. I have experienced scripture and know it is a true story from beginning to end. The gospel tells us of a pattern which repeats itself in everyone, for every child born of woman has within him an ancestral self, a heavenly being who supports him. This is the one who said: "I will never leave you or forsake you." A child is alive because a son of God - who is the emanation of that ancestral self - is in it. We are told that bounds have been set to the peoples of the earth according to the number of the sons of God. You were given the gift of awareness because of the immortal son of the ancestral you who will never forsake you, not in eternity. See how precious you are in the eyes of he who is the power of powers?

Now, do not misuse this power, but use it only in love. Every person you meet, regardless of his pigment of skin, the nation behind him, or the so-called sect he is associated with, is alive because your ancestral being who has no beginning and no end is behind his mask, as he is behind yours. That one is taking him through the necessary experiences to make him one with himself, as the ancestral you is taking you through the necessary experiences to make you one with himself. Eventually you and he will return to that one being who sent you out in the first place. That is your destiny.

Now, in the gospels we are told that the Risen Christ turned to his apostles and said: "There are those standing here who will not taste of death until they see the kingdom of God." Scholars claim this prophecy failed because they do not know what or where the kingdom of God is. It is not a realm, but a body. And it is not out there, but within. If, as Luke tells us, the kingdom of heaven is within you, who would know you entered it but yourself? And if you told your friends and it was not what they expected, would they believe you? No! They would continue to claim the promise was not fulfilled, yet I say the promises of God will not be broken. There are some standing here who will not taste of death before they enter the kingdom of God.

The kingdom, being within, is entered when the curtain is split. Only then can you see the blood of your ancestral being who died to become as you are. Recognition causes you to fuse with it, and rising like a fiery serpent, you enter that holy sepulcher where the drama began. Matthew knew that the violent took the holy sepulcher by force. The word translated “violent” here means “life; to press oneself into; to find a place within”.

Life is in the blood. Contemplating the blood of God Himself, you fuse with it and become life itself. The Father, having life in himself, has granted you his emanation to be life itself. Becoming one with your ancestral being, you are no longer the emanated, but the Godhead through which the emanation occurred.
So the statement is true: there are some standing here who will not taste of death before they enter the kingdom of God. But the only ones who will know it are those who experience it. This goes on forever and ever. If you are looking for the kingdom of God on the outside you will look in vain, for the kingdom is within and cannot be entered from without. In his 16th chapter, Matthew claims they will see the Son of man entering his kingdom, but in the 9th chapter of Mark and Luke, it is called the kingdom of God.

Now, after making the statement that some standing here will not taste death before they enter the kingdom of God, Peter, James, and John are taken into a high mountain where his countenance is completely altered before them. You may think this took place on the outside, but it takes place within. The evangelists took this appearance of resurrection and recorded it as Jesus' external ministry; just as when I tell you what happened in me I speak externally, yet the three people who witnessed my transformation appeared within.

Recently a lady wrote telling of finding herself in a cage, observing three men etched in gold, and a woman holding an infant. This is a perfect adumbration. The three first appeared to Abraham in the Book of Genesis, and were confirmed in Peter's second letter, where he remembers when Peter, James, and John were formed to witness the majesty of the one who was born. There are always three. The cage in which this lady found herself is the holy sepulcher, her immortal skull - where the drama began, and where it comes to its fulfillment. She saw the sign of her approaching birth from above, in the form of a woman holding a child and the three witnesses to this event. She - the emanation of her ancestral being - will awaken in that cage to return to her ancestral being, enhanced by becoming one with her celestial self.

While in this world of Caesar, seemingly detached and lost, you are not, for your human imagination is a wonderful power. It is yours to use lovingly, or as unlovingly as those men did with their dreams of wars, in order to get a little medal and be promoted. So what if they do? Eventually they will all be buried, and two generations later no one will know they ever existed. Our cemeteries are filled with monuments to those who thought themselves so important, yet no one recalls who they were. So I say: what does it matter if you own the world and lose your life?

I urge you to seek the kingdom of God, for when you do, you come into a power unknown to mortal man. All of the atom bombs in the world cannot compare to the power you are destined to fall heir to. You will possess a power that can still the world. But you will never know this power without love. With this power, unrestrained, you would still a nation, face its inhabitants toward the ocean, and put the idea of entering it in their mind. Then when you release this power they would all march into the ocean. But you will never know a power greater than you know love. The power known to earthly man is nothing compared to the power of love. With that power you can stop the thought process of another, change it completely, and when you allow that energy to flow once more, he will move in a different direction, not even realizing that a change had taken place within him.

When the embodiment of reason asked the Risen Lord: "Do you not know that I have the power to crucify you and the power to set you free?" Imagination replied: "You have no power over me were it not given you from above." Just imagine knowing you have that kind of power! You came to play a part called Man, and when you have experienced it, you will play the part called Jesus Christ. His play takes place in heaven, which is within. And when you tell your story, those who hear your words on the outside will either believe or disbelieve you, and you will have no power to persuade them otherwise. Those who do not believe sit in darkness, breathing war as recorded in this month's Atlantic Monthly. Although the salaries of these men come from the pockets of civilians, they are believing our country into a militaristic and aggressive nation, in order to become more glorious in their own little minds.

But I tell you, your ancestral being called the son of God shed his blood for you that you may have life in yourself. I know, for when my body was torn in two from top to bottom, I saw that blood of God as my own wonderful ancestral self. I am an extension of that self, not another - for that would imply there was a greater creative power than I am. I have seen this body of love. I wore it when we embraced. I will return to it and wear it forever when I leave this body of death for the last time. Then we will not be two, for I - an extension of myself - will return to myself, adding to God's glory, His luminosity, and translucency, giving him a greater creative power by reason of the part I played, called Neville.

I urge you to use your imagination lovingly on behalf of everyone, and believe in the reality of your imaginal

acts. If you have a friend who would like to be gainfully employed, listen carefully until you hear his voice tell you of his new position. Feel his hand clasp yours. See the smile on his lips. Use every sense you can possibly bring to bear into the imaginal scene. Persist until you feel the thrill of reality, then drop it and let that scene fulfill itself on the outside. We are told that the kingdom of heaven is like a mustard seed. Your imaginal act created for your friend in the kingdom of heaven is that seed. Don't pick it up to see if it is growing; just leave it alone, and it will grow and bloom as a solid fact in your world. Then you will have found this hidden cause within you called Christ.

Christ, the power and wisdom of God, is in you as your own wonderful eternal being. He will never leave you or forsake you as told us in the 13th chapter of Hebrews. If, perchance, one day you are swept into an unlovely state and go through hell, remember: there is that in you who will not leave you or forsake you; and if you know this principle you can detach yourself from the state and it will vanish, as you move into a more desirable one.

There is truly nothing new under the sun. That which was recently recorded in the Atlantic Monthly is the same as that which was recorded in Genesis as the first frightful act, when Cain slew his brother Abel. This same act is taking place over and over again, and if a man knows how to detach himself he need not be pulled into that state. While in the army I was told I could not get out, but I dared to assume I was out. I acted, in my imagination, as I would act were I free to come and go as I chose. I persisted in this assumption for nine days. Then the one who first denied my request granted my freedom, and that day I was honorably discharged.

People plan a depression for personal gain. There are those who sell short for a personal gain. All kinds of things are done in order to be known as a billionaire; yet in time they die, to leave their billions behind for those who can't even remember their names. Leaving this little section of time, he who was known as a billionaire here, moves into another section of time to once more seek his fortune. So the words are true: there are some standing here who will not taste of death.

May I tell you: no one can leave this earth until he awakens, because the earth does not terminate at the point where the senses cease to register it. When you shed your little garment, you will still be on this earth in a body like the one you left behind, only young, vital, and wonderful - but your environment will change. You may leave this world a billionaire to find yourself shining shoes, if that is to be your lot to fulfill. Your ancestral being knows what it will take to weave you into the likeness of himself, for you must be perfect as he is perfect. You will not be brought to the end until you can actually be superimposed upon his image and fit it perfectly. Then you are one!

No one ever leaves this age of death until he awakens. This earth stretches for a length of time long beyond the three score and ten. The world remains terrestrial, with all of its struggles. We continue to marry and die, to know sickness and health, sorrow and joy, just as we do here, as we go from one little section of time into another and then another until - in the eyes of our ancestral self - we are as He is. So you see that statement is true: "There are those standing here who will not taste of death." The apostles who are called will not taste of death. No power can sweep them away from this section of time, until they go up that spiral roadway into the sepulcher where their drama began.

No mortal eye can see the kingdom of heaven, and it cannot be entered from without, but must be taken

violently. This I know from experience. When I went up, it was with such force I felt a tremendous pressure in my head where I was pressed in, just a little bit left of center. I tried my very best to go beyond it, but I could not. It was so crowded I pressed myself right into the kingdom as a living mural, having entered it with a force akin to violence. I have now fulfilled the 11th chapter of the Book of Matthew: "The kingdom of heaven is taken by violence and the violent take it by force." The old age of the law and the promise up until John the Baptist is behind us now. There is no need to do violence against your body in order to get into the kingdom. No diet or suppression of the normal urges of life will get you in. Only when you are one with your eternal self so that you can be superimposed upon him and fit perfectly will you find yourself split in two to be absorbed by the life of the being who kept you alive here as something on the outside and, like a sponge, you become one with it. Then, having life in yourself, you will return to your skull where the dream began, arriving with such force your head reverberates like thunder. But, knowing that there are people in this world who plot and plan violence, don't try to compensate; rather plot and plan things of love and affection. Do that and you cannot be drawn into another's circle.

I tell you: you are an immortal being. You were the Son of God long before the universe came into being. It was you who brought it into appearance for this great experiment. You are a ray of the being you really are, one with He who is radiating you. And He will not forsake you, but will continue to put you through the paces as He fashions you into his likeness. Then He receives unto himself all of the experiences through which you will have passed, and is enhanced and glorified by them. He is afflicted as you are afflicted. He suffers as you suffer, and when you return you and He are one, for the being radiating is one with the ray.

Take me seriously! Know what you want and then claim you have it. Tell a friend about it and feel his excitement for you. Persuade yourself that what you are imagining is true. Believe in its reality and it will come to pass as an objective fact on this level, I promise you. Then when the image is perfect, you will return to your ancestral self, and time will no longer be necessary between the imaginal act and the fact.

There are many levels: a level here, a dream level, and a level of spirit waking, where every thought is a fact and is known. From that level you return through various barriers to this, the lowest level, where everything is completely concentrated and limited in these little garments of flesh. Here we are slaves to our mortal bodies, serving them morning, noon and night as we feed, clothe, and shelter them. When you feed your body you must assimilate what it eats. Then you must eliminate its waste and care for it.

Every child born of woman is a slave to the body he wears. There is no slavery comparable to the slavery of the body. If I were a slave to one who had purchased me and I must feed and clothe him, though he has millions and I have nothing, he is as much a slave to his body as I am to mine, for he and he alone must assimilate and eliminate for himself. No matter how many slaves he may have, he cannot command them to perform the functions of his body for him. He must perform them all for himself. Everyone who comes into this world becomes a slave to the body he wears.

We are told in Philippians: "He emptied himself of all that was his and became obedient unto death, even death upon the cross." When God came here he found himself a slave and was born in the likeness of men, thereby entering slavery. And I can't conceive of any slavery comparable to the slavery of the body. Just imagine: you must wash it, shave it, bathe it, and do everything for it. And when it begins to wear out, you must get glasses for its eyes, false teeth, hearing aides and heart transplants - to name but a few. You must continue to patch it up while remaining its slave to the very end. Do you know of any greater form of slavery?

While in our teens and twenties we never think that our body might get old and wear out, yet one day we turn a little corner of time and it becomes so obvious. Although the body wears out and becomes weaker and weaker, you are still its slave. I cannot conceive of any greater slavery.

But try to live a noble life, for you are immortal and cannot die. He who radiates you will never in eternity forsake you. He could not, for you and He are one; and when you return from your journey, you will be with the one who radiated you, just as you were before the journey began.

Now let us go into the silence.

Neville 02-20-1969

THE INCARNATE REVELATION

Recently I read a book called, Vanished Parts of Yesterday, by Lord Frederick Hamilton. In it he tells the story of Catherine the Great - who, when she found the first violet of spring, ordered a sentry to be placed over it to protect it from being plucked. Forgetting to rescind the order, day and night, summer and winter, a sentry stood where 150 years ago, a violet bloomed. The new generation did not know why the sentry was there and he didn't either. It was simply a tradition!

Make sure no sentry is now standing on your lawn, keeping you from the word of God; for you void the word of God through the traditions of your fathers which have been handed down from generation to generation.

Now, the spirit of truth comes to all who will accept it. And the incomplete form of the incarnate revelation will continue until the spirit of truth comes! It has come to this lady whose vision I would like to share with you now.

Finding herself on a movie lot with two others, she approaches a man who had the appearance of John Wayne. Calling her by name, he said something to her she could not understand; but upon awakening, these words were clearly heard: It is not Before Abraham was, I am! but Before Abraham, was I am!

Bear in mind the Bible's original manuscript had no punctuation marks. There were no verses, no paragraphs, no capital letters, chapters, or punctuation until the 16th century. Man has placed the comma after the word was, as though a man was speaking. But in this incarnate revelation, the spirit of truth revealed the source of all life as “I am!” This is the same being who said: "Go to my brothers and say, `I am ascending unto my Father and you Father, unto my God and your God.'" In this revelation the incarnate work is not separating himself from you; rather he is telling you that the “I am” has unfolded within him.

Will you believe that revelation? Will you turn to this one presence, this one I am who was before Abraham, knowing it to be the source of everything good, bad, and indifferent?

You may think God could not create wars and conflicts between countries, but I tell you there is no other creator, no other cause. As horrible as the world appears to be, it is like a tapestry whose knots and loose strings appear ugly on one side, while its beauty is revealed on the other.

I know very able imaginists who suggest we look upon the history of man as material for the artistry of God. That's beautifully said, but I rather think it takes the horrors of experience to transform man into the beautiful

being he was in the beginning.

In the Book of Genesis we are told: "He meant it for evil but God meant it for good." In order to play the part of man, awareness had to fall asleep, and in so doing became the dreamer called Joseph and was sold into slavery. In spite of the horrors of the world, Joseph awoke and was able to save civilization from death. So I believe that regardless of what we do, it is being transformed into the beauty of the promise.

Dwell upon this lady's revelation, for it came to her through the spirit of truth. Remember: the dreamer in her is also the being in the director's chair. John Wayne always plays the leading role, never a secondary one, and God is the key actor, always the star. Recognizing John (the word means “Jehovah's favored one”) he calls her name.

Scripture tells us that God numbered the stars and called each by name. Do you know that you are far more precious than the stars or the sands of the sea? Though we seem to be unnumbered, each and every one of us is known in the mind of the Father and each name is recorded in the Book of Life.

Although my friend could not hear the words spoken in her vision, upon awakening she remembered: It is not before Abraham was, I am, but before Abraham, was I am! You will find this statement in the 8th chapter of the Gospel of John. This is a chapter which concerns itself with the identity of the Father. Here he claims: "My Father is he who you call God, but I know my Father and you know not your God." In this statement he is trying to get you to go beyond a physical state and think of God (your imagination) as the source of all life!

You can test God through the act of assumption. By assuming you are now what you desire to be, and wearing that belief as you would a suit of clothes, you will become it.

I can remember buying a new hat and walking down the streets of New York City thinking everyone knew my hat was new. I was very conscious of my hat and a little embarrassed because of its newness. But when I had worn it long enough to throw it in the closet and unconsciously pick it up again, it was an old hat and I could wear it normally. You may deny this, but if you are honest with yourself you will admit that you are very conscious of a new suit or dress, even though those who meet you may not know or care whether your clothes are old or new. Only you are aware of the clothes you are wearing.

The same thing is true of an assumption. At first your reasoning mind and your outer senses will deny its existence, for your thoughts are new and haven't been broken in yet. But when you wear your assumption long enough, it becomes comfortable and you feel its naturalness, then it will externalize itself as the world reflects the truth of what you have assumed.

Remember: the source of all life is I AM! We are told that the Lord will speak to man in a dream and make himself known in a vision. The word Lord may cause you to think of another, but the Hebrew word YAD HE VAU HE [pron. “YOD HEY VAV HEY”] means “I AM”! And there is no other when you say, I am!

The spirit of truth made himself known to this lady in a vision and will lead her into all things. Trained in the belief of an external God, she has overcome a great deal to receive him.

Man must overcome the belief in a being outside of self before the spirit of truth can come and make himself

known to him. This being is immortal and within. Each time you say I am, you speak his name. When you discover this, you will know that you and God are one!

The world rejects this revelation because they do not know the Father. They call him "Lord" and worship him as someone external to themselves, not knowing He is within.

Although you may believe that Jesus Christ is the son of God, when David reveals you as his father you will realize you are Jesus and he is your power-filled son, Christ. Then you will tell those who have been conditioned to believe that Jesus Christ is the son of God and God is someone other than self, and they will not believe you; for the conditioned mind must be dissolved in order for that individual to realize he is God.

If David calls me father and he calls you father, are we not one father? If there is only one son, only one God and father of all, and everyone individually has the identical son who calls him father - have we not proved the truth of that wonderful 4th chapter of Ephesians: "There is only one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all?"

Now, what was God's purpose? Why did He become you and I? So that we could become God. If this is true, how will we ever know it unless God's son calls us father? I could call you Lord, God, Jehovah, or Jesus and you would deny it; but when God's son - who was supposed to have lived 3000 [sic] years ago - stands before you who live in the 20th century, and calls you father, you cannot deny the experience. When you see David you know you are his father and he knows he is your son. Having fallen asleep, you have forgotten your true identity. But when David appears your memory will return.

God does not have a memory as we interpret the word. To God everything is actual. God's son is a youth of indescribable beauty which is self-begotten. The verb beget is always attached to the male, while the verb to bear is attached to the female. Scripture speaks of two forms of birth: one which is attached to the female, whose body is formed by and born of woman, while the other is associated with the father, whose body is spirit and whose birth is from within!

In the 3rd chapter of John, Nicodemus is told that he must be born from above. In this chapter the word "anothin" is translated "from above." At other times it is translated "anew," or "again" - but a spiritual birth is a must before you can enter the kingdom of heaven, for it is God the Father who is born.

In the last book of the Old Testament the question is asked: "If I am a father, where is my son?" That question is answered when God's son stands before you. As a teacher it has been difficult for me to get the mind which has been conditioned to believe in tradition, to believe in this revelation.

The mind has a tendency to continue to stand over that little violet which grew 150 years ago. But in this case, it was unnumbered centuries ag, when the idea that Jesus Christ was the son of God was planted in the mind of man while he - a physical man - was nothing more than a little worm. But I tell you: God sacrificed himself to become you. He is crucified on you and will rise from you.

Man is the only cross God ever wore and his birth takes place from man's skull, for that is where God is buried. When He awakens in you and emerges from you, it is you who awake and emerge. And his fatherhood is revealed when God's son calls you father.

Then you will tell the truth you have experienced to the world in the hope they will receive it. But whether they do or not, you will know that the spirit of truth has come. You will know you have finished the race and the crown of righteousness is yours. Although I will be gone, remember: God is still with you because He has appeared among you. And you will take what I have told you, plus what God is going to tell you from within, and experience that which has been so misunderstood throughout the centuries.

I have come to reinterpret the story of Jesus Christ. He who sees me sees the Father. How can you say: "Show me the Father." Have I been so long with you, yet you do not know the Father? He who has seen me has seen the Father.

In the end everyone will be the Father. And because there is only one Father and only one son, this unity - now fragmented - will once more be gathered together. Without loss of identity I will know you more intimately than is possible in this world. Nothing can compare to the intimacy that we will have when we are raised and once more reunited into that one body, one Spirit, one Lord, one God and father of all.

Dwell on this revelation. It is not before Abraham was, I am, but before Abraham, was I am! Here we see that the fountainhead of everything is I am!

Although the horrors of the world may deny a divine event, remember the story of the tapestry. Scripture calls the unlovely side "below," while the lovely side is called "above." The Risen Christ is made to say: "You are from below and I am from above. You are of this world and I am not of this world." In other words, you who have not experienced scripture are from below, while those who have are from above. You are of this world, while they are no longer a part of this world. But, because we are all one, you will be lifted up as the Risen Christ.

Any desire is yours to fulfill if you will not lose confidence in I am. Attach anything to it and it will grow. If your desire is to be rich, say to yourself: I am rich - and think from that assumption. If you want to be known, claim you already are. You can be anything you want to be by the act of assumption. Wear your desire as though it were true now, and your assumption - though denied by your senses - when persisted in will harden into fact by objectifying itself and becoming a reality.

But that is not the purpose of life. There is only one purpose, which is to fulfill scripture. And when God makes himself known in you - an individual - and you tell your experiences, the world will deny them. But I tell you: you cannot turn to another and say I am; and you cannot divide it, for I am is one!

The revelation given to Moses was I am! He was not speaking to another, whose name was I am. If I said the Lord sent me, you would think of another, but I am saying I sent myself!

One day Blake was asked what he thought of Jesus and he replied: "Jesus is the only God, but so am I and so are you." Nothing could be truer than what Blake said, because there is only God and you are actually he! Having emptied yourself of the being you really are, you deliberately came here to play the part of man.

And when you awaken and you and I are reunited in the one body, we will know what we have done in this adventure. I cannot deny the world's unpleasantness. Every newspaper tells of something terrible. You rarely

read a pleasant headline. If they cannot find something bad in our city, they jump across the ocean to find it. The world is built that way, yet it is moving toward a glorious divine event.

When the Risen Christ said: "I have things to tell you, but you cannot bear them now," he was speaking to those who were tightly bound in their concept of a God external to themselves to whom they prayed. That mind could not accept a God within who would make himself known in a vision.

I knew such a lady in New York City. She ran a book store, where I bought many books. Knowing my passion for books, when she would see my interest in a certain book she would quickly erase the price and mark a higher one in its place. This she did time and time again. I have paid her as high as $100 for three books. One day she said: "You certainly have vivid dreams," and I replied: "They are not dreams, but visions, where I commune with myself, the self that you call God."

Two years ago, while in New York I learned that Mary had been killed. Walking down a dark street one night she stepped off the sidewalk and a car struck her. Her husband found her body four days later in the morgue where they kept it waiting for identification. So Mary is gone, taking all of her beliefs with her.

There is no transforming power in what the world calls death. If you are prejudiced here, you are prejudiced there. If you change the price of books here, you will do it there. You will continue to play your part until you are willing to have the story of Jesus Christ awaken in you.

It is said that God spoke to Moses, making it appear as though God spoke from without; but God always whispers from within. Knowing God to be himself, when the revelation came, Moses spoke to him face to face and no longer in dream, as told us in the 12th chapter of Numbers.

Test my words, for I know the human imagination is God. Call forth your desire by calling it forth with God's name. Decide what you want and ask yourself what it would be like and how you would feel if it were true. Then dare to assume you have it. Let the people who know you now see you after your assumption. Don't make them see you; let them see the change!

Think of the world as a sounding box, echoing and reflecting what you have assumed. Listen to your friends comment on your change. See their faces expressing their pleasure on your good fortune. Wear that feeling as you now wear your present body of belief. Continue to wear that new state and in no time at all your desire will objectify itself and become a fact in your world. Then you will know who the cause of the phenomena of life really is.

There is only one source. The world calls it God. That is a lovely name, but don't forget that God is your awareness! No one can see I am! They see what I tell them that I am. I walk the earth and they see that I am a man wearing a gray suit. I tell them where I live, and they know the names of my father and mother, sister and brothers; but these are only covers for the being that I am, as no one can see my true identity on this level. They only see my metamorphosis.

The lady whose vision I shared saw a metamorphosis that she herself created, in the form of one who seemed to be John Wayne. You see, God is protean and can assume not only one, but many metamorphoses, and more than one at the same time. She came upon her own creation, who spoke seemingly from without,

whispering so softly she could hardly hear what he was saying.

Now, when vision breaks forth into speech the presence of deity is affirmed. In the vision of Moses, speech came from a burning bush; and in the vision of Isaiah, one of the seraphim asked: "Whom shall I send?" and Isaiah answered: "Send me, O Lord."

In this lady's case, she saw the form of man who she instantly associated with stardom. He was sitting in the director's chair, directing and whispering a great secret, which upon awakening she remembered. It is not, before Abraham was, I am, but before Abraham, was I am.

Here we see how important the placement of the comma is. Just as it is on that day on the cross: "Behold I say unto you today, thou shalt be with me in paradise." Placing the comma after the word today, changes the meaning completely from placing it before the word today. What confusion that has made among those who read: "Behold I say to you, today thou shalt be with me in paradise," when forty days later he is made to say: "Touch me not as I have not yet ascended." But the statement makes great sense when the comma is changed.

All punctuation is man-made. Change the comma and you will see that no one can be lost. How could God lose himself when he became man? He could not - therefore God has to redeem himself.

When you discover this truth, you cannot hurt another. Rather, you will help everyone, because you will know he is yourself pushed out. In this world we meet what seems to be another and in a sense they are, because we are all individualized. And we will never lose our individuality; yet in heaven there is a unity, an intermingling of being in its one body. There you dwell as the one Lord, the one God and Father of all, yet without loss of identity.

Now let us go into the silence.

Neville 11-8-68

THE KNOWLEDGE OF GOD

Last night I fell asleep dwelling on two thoughts which parallel each other. One is from Paul's letters to the Corinthians and the other from the Gospel of John. Paul said: "I cannot address you as spiritual men, but as members of the flesh, babes in Christ. I feed you milk, not solid food for you cannot take it." And in the Gospel of John, the central character said: "I have yet many things to say to you, but you cannot bear them now." When I awoke this morning my mind was crowded with the knowledge of God. This is not easy to speak of or to accept, but if you are a good student of scripture you will know that what I tell you is true.

In the Book of Genesis it is said that Adam knew Eve, his wife. That she conceived and bore Cain saying: "I did it with the aid of Jehovah." And in the Book of Luke, we are told that when the angel told Mary she would conceive and bear a son, Mary asked; "How can this be seeing that I know not a man?" The words "know, knew, foreknowledge, or foreknew" are used as a euphemism for the creative act. And the one who performs this act is Jehovah.

Now, it takes man to express everything, whether it be evil or good, truth or error. This is also true with the creative power of God. We are told: "This is eternal life, to know thee - the only true God, and Jesus Christ (the creative power of God) whom thou hast sent." Again we find the word "know."

When God awakens his creative power which he sent into the world as man, that man performs the marriage act, spiritually. The majority of those known by him do not know they are pregnant until they bring forth God's creative power and know themselves to be the personification of the Lord Jesus Christ.

One who was with him all the time said: "Show us the Father and we will be satisfied," and he replied: "I have been with you so long and yet you do not know me, Philip?" In other words, you follow me and follow me, yet you are not ready to receive me; for I am spirit and you are seeing me as a man of the flesh. These are mysteries he could not tell, for he knew they would be too hard to bear. Now, the knowledge of God requires a complete surrender of self. There are variations of that surrender in the person that is known, so not everyone receives the imprint of God to its fullest extent. The one who completely surrenders receives the gift of apostleship, which is the highest order in the body of God. That one is qualified to be sent and speak from experience. The prophets, teachers, healers, and miracle workers will tell it from hearsay; but all will tell of the imprint, based upon what happened to them. But the one who comes as the apostle does so because he stood in the presence of the Lord and so completely surrendered himself that he speaks from experience, and says: "He who sent me is with me. Lo, we are one."

The creative act on the highest level is an embrace, a complete fusion of the two, where one melts into and becomes one with the other. I know that. I who answer to the name of Neville, and my Father who men call

God, are one. He sent me, yet he is with me, for I am not alone.

Having awakened this morning with my mind overflowing with the knowledge of God, I knew I must tell you, whether you accept it or not. And you are not to judge anyone as to whether he or she is qualified to believe it or not. I feel like Jeremiah, when he said: "If I say, 'I will not mention him or speak anymore in his name,' there is in my heart as it were a burning fire and I am weary with holding it in and I cannot."

In the eighth chapter of Romans, we are told: "Those whom God foreknew (had this intimacy with before) he predestined to conform to the image of his son." (Bear in mind now, that the son is he who reflects the glory of God and is the express image of his person). "And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified." Your complete surrender brings you to the point of glorification as you reflect God's glory. I am not speaking of you as a man born of flesh, but as spirit, for God is spirit!

In the current issue of the Saturday Evening Post, there is an article written by an English anthropologist who makes little of the Bible, claiming it teaches cosmology. But the Bible does not teach cosmology, astrology, astronomy, or biology. It is concerned with only one thing, and that is God's plan of redemption.

The Bible tells of how Spirit comes out of this biological thing called Man, who is one with God yet endowed with a creative power within himself. It's not something which is an animated body, but a life-giving spirit. As the Father has life in himself, he has given to that which he brings out, life in itself, so that one can speak in the name of the Father, knowing he is the Father. God begets himself in the sense that he brings out of these so-called animated bodies, images of himself that are endowed with life-giving spirit.

Scripture has nothing to do with this little body of flesh and blood, which is an eternal part of the structure of the universe. While animated by a spirit of God, the body knew horrors beyond horrors; but nothing could come out of it. Then the decision was made to make man in the image of God, and the creative act was committed.

How did I make my children in my image? By planting my germ into that which was prepared to receive it. Then, in the fullness of time that which bore my image came out endowed with a certain independence. That is just a shadow of what God does; for when Adam knew Eve she conceived and said: "I have begotten a man with Jehovah." That's the literal translation of the Hebrew. Those who translated the Bible added the words, "with the help of," but these words are not in the original manuscript.

In order to bring forth a man by Jehovah - whose name is I AM - you must bring forth your own wonderful I AMness. And when you know yourself to be the creative power of God, your work is complete. Then, knowing you are God's perfect image, you will be sent as an apostle to play the part of the creative power of God. The act is spiritually performed in the same manner as the marriage act is committed here on earth. But there are levels within levels within levels of the body of God.

Now, those whom he foreknew, means those he impregnated and predestined. If a woman is impregnated, she is predestined to bear the image of the one who impregnated her. That's a simple way to put it. Then those who are predestined are called and justified. Justification means divine acquittal. No matter what an individual has done, he is completely acquitted, for he could not have done it had he not been performing the

will of God. And in the end everyone is glorified and will say: "Return unto me the glory that is mine, the glory that I had with thee before that the world was."

I now reflect the glory of God. Not physically, but I know myself to be the express image of his person. I use the word "person" advisedly, for God is man in spite of our anthropologists or scientists, who think in terms of an impersonal force. The mystics know that God is man. The great poets know it. "Thou art a man, God is no more, thine own humanity learn to adore."

When I stood in the presence of the Risen Lord, he was not some peculiar abstract. He was infinite love, yet he was man. After asking me a very simple question, I answered quite honestly. Then I knew the moment of divine impregnation as I became one with God.

Infinite might sent me back with the words: "Down with the bluebloods." This is not some social order, but any ritual, creed, or ceremony, that would interfere with your direct access to God. I know there was no need to form an organization to destroy these, but that if I ignored them they would die for want of attention.

When you fall in love, you are attentive. You bring her flowers and candy. Then you marry, and if you stop the tender words and gifts, your romance will fade away and finally come to an end. The same thing is true for any outside ceremonies that would interfere with your direct access to God. Ignore them and they will die for lack of awareness. But if you believe in the rituals, creeds, and ceremonies on the outside, you will keep them alive, even to the very end.

In our fabulous world, God so loved you, individually, that he gave himself to you in the most intimate manner. He did it by becoming you that you may become God.

How can I explain that even though I am one with God, He sent me. That He is with me, yet remains the Risen Lord. This does not make sense to the rational mind, but when He embraced me we completely fused like a drop of ink in a glass of water.

Being sent, I had no loss of identity; yet I felt like power - the being who sent me. And when I stood in the presence of God's only son, David, who acknowledged me as his father, I felt the love of the being who embraced me.

No one can see God, for he is invisible to the mortal eye; yet his presence can be felt. It is difficult to explain how God completely fused with me, yet sent me individually, without loss of my identity. I feel him, not as another, but as myself. I know he is the Risen Lord. That he came with me, as me; yet I also know he remains the Risen Lord.

I have tried to explain this so you could catch the mood and not try to understand it rationally, but it seems difficult for you to understand. That is why I have many things to say, but you cannot bear them now, so I feed you milk.

In my own case I cannot wait for the morning to come after a vision to share it with you. Someone once said: "Do you always throw these pearls before swine?" and I replied: "I do not meet any swine." I share my visions with all, and if they cannot accept them, they will leave them - but nothing will be lost. I will pick up all

the scraps and put them back to be shared once again. I cannot become the critic and determine who should hear what. How do I know who is willing to completely surrender to God? Or to what degree they will surrender! If not today, one day everyone will join that one body and know themselves to be the one Lord, one Spirit, one God and Father of all.

This morning, as I researched the words "know" and "knowledge", the impact of the words took on greater meaning. You would not think that the statement: "You shall know the truth and the truth will set you free," would denote a creative act, but it does. I am the personification of the truth that, when known, will set you free. I have been so long with you and yet you do not know me? If you only knew me, you would know my Father also. One day you will know the truth in an intimate manner, at which time He will leave his imprint upon you. Having been sent as the image of the invisible God, you will receive this imprint by a complete and utter surrender of Self. Then in due time that image will come out, for I AM in you and you are in me, for we are truly one!

Scripture is the most creative book in the world. It is not based upon anything known to man, yet it is the only way to eternal life. If you had great wealth, were honored by all, voted the handsomest man or the most beautiful woman - what would that amount to compared to knowing God, which leads to eternal life? And this is eternal life, to know thee, the only true God, and Jesus Christ, who is the personification of God's creative power.

When God knew Man, God's creative power became personified; so when you meet a man on the spiritual level you will automatically surrender. This surrender will even involve objects, for nothing will be left out of God's temple. The whole God is in Man, but on different levels based upon ones willingness to surrender.

I hope I have fired your curiosity so that you will open your Concordance and follow through the word "know". There are many words translated now which have a different meaning, so take nothing for granted and check them all out.

The statement: "To know God is eternal life" means to have an intimate relationship with God so that He buries his image in you. At that time God gives you his life, for you are his emanation yet his wife, till the sleep of death is past.

In the 54th chapter of Isaiah, you are told: "Your Maker is your husband, the Lord of Hosts is his name." If your maker is your husband whose name is the Lord of Hosts, are you not his wife? Will you completely give yourself over to him as the perfect wife, or will you be restrained in the act?

In my case I seemed to have no choice. I was spirited into His presence, and when asked: "What is the greatest thing in the world?" I answered without hesitation: "Faith, hope, and love, these three, but the greatest of these is love." With that He embraced me and I completely fused with him and now wear the body of God, which is infinite love!

While in that oneness, yet without loss of identity, I was sent with the cry: "Down with the bluebloods." God, now clothed as Infinite Might, power without compassion, spoke these words to me: "Time to act." I heard the words. I witnessed the event, so for thirty years I told the law. I did not tell the promise, for I did not know it until I brought forth the child to bear witness to the fact that I and my father (who men call God) are

one. It takes the child to bear witness to the truth that I, as an individual, knew and had become one with my Father.

Leaving all, God cleaves to his wife - the one he impregnates - who then brings forth God's likeness as the infinite Christ child. Being God the Father, when you and He become one consciously, are you not the one Father? You may bear the child, not even knowing you are pregnant. But when you bring it forth, you know the union of the two is complete. As long as you believe there are two - you and God - there is conflict. But when the partition is removed, you know yourself to be one with God who so loved you He became you. And when you bring forth his image in the form of his son, you know he has finished the work he set out to do in you.

May I tell you: if the world rose in opposition to my words it would make no difference to me, for my words will live forever - while all that took place this past week will be forgotten.

Human history and everything man has ever accomplished will prove to be false. Every great accomplishment will be modified in time, many times. Even so-called facts will prove to be error. In the end everything will be rubbed out, leaving no trace of ever having been present; for the only thing that is really forever, is what God is bringing out of humanity - which is himself. So in the end there is nothing but God - only God!

But in this world of Caesar, if one wants more of its fruits, let him have them. Eight years ago when Nixon ran against Kennedy, a friend of mine sent Nixon my phonograph record - at which time he wrote the lady and thanked her for it, saying that it had been added to his library and that he would have many moments of joy listening to it. That year he lost the election. Two years later Nixon lost his bid for governor of this state, but four years later his dream came true. I am quite sure, with his background of listening to his inner voice, that my record - which was on the law and the promise - sparked something in him. On the record, I spoke of the difference between thinking of your desire and thinking from it. When you think from your desire's fulfillment and sleep feeling as though it were true, it becomes a fact. This is a simple technique to get things in this world.

Nixon didn't win by an enormous majority, but he won. I firmly believe he did not just listen to my record once, but played it many times. When you know exactly what you want, you are thinking of your desire. Turn your thoughts around and think from its fulfillment. You can think of what you want and desire it forever, keeping it always beyond your reach; but when you think from its possession, your desire is yours. I'll show you what I do. While in Los Angeles, I think of San Francisco as 600 miles to the north. Closing my thoughts to Los Angeles, I imagine I am in a hotel room in San Francisco and think of Los Angeles as 600 miles to the south of me. When possible, I take a short nap in that awareness. Now, when I open my eyes I find myself back here in Los Angeles, knowing from experience that within a short period of time I will physically be in San Francisco.

The average person, believing only that which can be seen and touched physically is real, will think I am crazy. A very intelligent, wonderful man who attended my meetings in New York City, once told me he enjoyed listening to my words; but when he did, he planted his feet into the carpet and held the sides of the chair to remind himself of the reality and profundity of things. Otherwise he would take off into some dream world. Call it a dream world if you will, but if there is evidence for a thing, does it matter what others think? I had evidence for my belief and I tried to share my experiences with him, but he would not even test his

imagination.

Not everyone who hears the truth will believe it, even though he seems to be so wise in the eyes of the world. So I say: I have yet many things to say to you, but you cannot hear them now. I am not speaking of the law. Mark puts that quite simply: "Whatever you desire, believe you have received it and you will." I am speaking of the promise and urge you to search the scriptures, for if you do you will find me there. And when you find me, you will know, from experience that you and I are one.

Now let us go into the silence.

Neville 02-08-1968

THE LAST DAYS

Man thinks history is moving towards an inevitable climax of good, but that climax has already occurred and [is] recorded in the New Testament in the words: "It is finished." So when I speak of the last days, I am referring to definite events which will occur in the life of you, an individual, which will take you from this age of sin and death to enter the New Age of eternal life!

The most astute book in the Bible is Ecclesiastes. In it we are told: "What has been is what will be and what has been done is what will be done; and there is nothing new under the sun. Is there a thing of which it is said, 'See this is new? It has been already in ages before us, but there is no remembrance of former things, nor will there be remembrance of things yet to happen among those who come after." This statement is difficult for man to grasp, for he is forever thinking of progress. Man sees things today and thinks they are new and wonderful because he cannot remember them. Just a century ago electricity was unknown. Now we have light powered by nuclear energy and think it was created for and by us, but scripture tells us it has always been! The play of life moves in a wheel, closed-circuited by time, and man with his short memory cannot remember other times.

We are told in the same Ecclesiastes: "I saw all the people who move about under the sun, as well as the second youth who is to stand in his place. There was no end to all the people. He was above them all, yet those who come after will not rejoice in him." Now in the Book of Hebrews it is said: "In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son." The word "son" has no article in the Greek. The writer is not saying that God revealed himself in one who would be a son among many sons, but in Sonship! Man has completely misinterpreted this passage, as well as the entire Bible.

The New Testament writers recognized the Spirit of Christ who controlled their lives to be one with the Spirit of Jehovah who inspired the prophets. There is only one Spirit. You cannot discriminate between the Spirit of Christ and the Spirit of Jehovah, so who is the Son? I tell you from experience: the Son who speaks to you in the last days is David. It is he who "reflects the glory of God and bears the express image of his person, thereby making him superior to the angels, as the name he has obtained is more excellent than theirs. For to what angel did God ever say, 'Thou art my Son, today I have begotten thee'?" In this letter to the Hebrews, Paul pinpoints David as God's Son; yet every Christian (and I include myself) is taught that Paul is speaking of Jesus Christ, and it is not so, for to the New Testament writers Jesus Christ is Jehovah. It is David who reflects God's glory, for it is David who is the express image of his person.

Having stood in the presence of the Risen Lord, answered his question, embraced [him] and been incorporated into his body, I know exactly what the Ancient of Days looks like. And when we were united, I

became one with that body, one with that Spirit. I now know what it is to be that body and that Spirit, but I first saw the face. Many years later when I saw David, who called me Father, he was the youth of that being. He bore the express image of his person.

No, David didn't look like Neville any more than Neville looks like the Ancient of Days, so when I saw David he was the express image of my Spiritual person. One is the Ancient of Days and the other the eternal, or second youth. "I saw all the people that move under the sun, as well as the second youth, yet those who will come after will not rejoice in him." Why? Because they have no interest in the story of David and God. But I have found in David, the Son of Jesse (I AM) a man after my own heart, who will do all my will.

You are David playing a male or female part right now, and you are God the Father of all life, but you will not know this is true until the drama is over and David calls you Father. You see: history to the Hebrew mind consists of all the generations of men and their experiences fused into one grand whole, and this concentrated time into which they are all fused and from which all generations spring is called eternity. The whole vast world is David playing parts.

Now, in the same Ecclesiastes we are told that: "The Lord put eternity into the mind of man yet so that man could not find out what God has done from the beginning to the end." The word "eternity" is "olam" in Hebrew and means "a youth; a lad; a young man." God placed an eternal youth in your mind, a young man to do all of his will. If it is necessary for you to play the part of a blind man, or that of a fool, the important, rich man, or that of Hitler, Napoleon, or Stalin in order for the work to be done in you, David will do it. And the one who is blind, who is doing the executing and being executed, is God the Father. You will know this to be true, for when the work is done, David will stand before you as your only begotten Son and call you: "My Father, my God, and the Rock of my salvation."

You have reached the last days, when this drama takes place in you. Then you will say with Paul: "The time of my departure has come. I have fought the good fight; I have finished the race; I have kept the faith. Let no one bother me, for I bear on my body the marks of Jesus." These masks are the four great events which begin with your birth from above, for "Unless you are born from above you cannot enter the kingdom of heaven." The sign of your birth will be this: "You shall find a babe wrapped in swaddling clothes. That is the sign, but David is not a sign. David is your Son, which is given. "Unto us a child is born; to us a Son is given." These are two entirely different events. The Son is not the child. The child is born as a sign, but "God so loved the world he gave his only begotten Son."

You were taught to believe the Son spoken of here is Jesus Christ, but David "in the spirit" calls Jesus Christ "Father". As long as you think of Jesus Christ as God's Son you miss the mystery altogether, for he is God the Father. The same being is called the Lord, God, Jehovah, Jesus Christ. That is the being you will know yourself to be when you fulfill the second Psalm, for when you see David in the Spirit you will say: "Thou art my Son, today I have begotten thee."

David is not an old man but eternal youth, a man after your own heart, who will do all of your will. No matter what state you choose to identify with, David will play it wearing the mask you call yourself. Believe me, for I have finished the race; I have fought the good fight, and I have kept the faith in the story which was told us in the beginning of time. Before we entered this arena, before the light began, we saw the end. We saw the series of events which would take us out of this world of sin and death into the age called the kingdom of

God.

So when I speak of the last days, I am not speaking of the end of this world, for it is a play, which goes on and on and on. Having entered the play, you are always the same actor. You will play the rich man, the poor man, the beggar, and the thief, retaining the same identity. And when you reach the last days, a series of events that are mirrored in the story of Jesus Christ, will unfold in you in a first person, present tense experience. You will not observe it happening to another; you will experience it happening to you!
The last days begin with your awakening to the realization that you have been entombed in your own skull; that you have been dreaming this world into being. You think you are fully awake right now, yet you are dreaming the dream of life. I know, for when I awoke within my skull I had no memory of how or when I was placed there, I only knew I was alone in an empty skull, and I came out of it just as a child comes out of the womb of a woman. Being born from above, I found all the symbolism of scripture unfolding before me: a babe wrapped in swaddling clothes and the three witnesses to the event of [sic - at?] which I was invisible, for God was born and God is Spirit. You are told: "This shall be a sign, for unto you is born this day a Savior."

The only savior is Jehovah, who is one with Jesus Christ. "I am the Lord, your God, the Holy One of Israel, your Savior, and besides me there is no Savior." There is only one God, so when He is born the symbolism of his birth is described in scripture as the birth of Jesus Christ.

Now, since God is a Father there must be a Son. I tell you that Son is David, and when you look into his eyes you will see the express image of the Ancient of Days. You will see your image reflected in his eyes, for you will be wearing and know yourself to be the one body, the one Spirit, the one Lord, the one God and Father of all who is above all, through all and in all. One Father, one Lord, one body fell and fragmented into unnumbered beings and all are gathered into that one body.

The King James Version calls David "the express image of his person", while the Revised Standard Version states: "He bears the very stamp of his nature." That does not describe my experience, for when I saw David he was the express image of God, for God is a person. God is not an impersonal force; God is Man. "Thou art a Man, God is no more, thine own Humanity learn to adore."

You are Man, and when you stand in the presence of the Risen Lord you see the Ancient of Days as a Man of Infinite Love. You feel this love! Although you can't describe the joy of wearing the body of love, when you see David you feel yourself to be that Risen Lord! David expresses youth in detail. He is the youth and you are the Ancient of Days. These are the last days, which precede your entrance into the New Age called the kingdom of heaven.

Nothing comes near the Bible, and it is literally true! Men have misunderstood it and those who are preaching it as secular history are doing far greater harm to the soul than those who damage the body by getting blind drunk during the day. The alcoholic injures himself, while the preacher who does not know what he is saying distorts the mind by misinforming the people concerning the mystery of scripture.

Ecclesiastes is right when he claims there is nothing new under the sun. I know this from experience, for I have gone into other worlds - terrestrial, just like this - where dreams of modern man appear as child's toys. These worlds are here now, one within the other, all part of the one grand play. My friend Bob, who has had

all of the experiences, found himself in a fantastic world where at the lunch hour people stopped what they were doing and took a little card from their pocket, made notes on it as to what they wanted to eat, and replaced the card. Then he saw heavenly expressions on their faces as they enjoyed the food which no one could see. This is taking place now. It's a real world, yet man here hasn't begun to dream of such a time. He is interested in producing more chickens, more cattle, pigs, and lambs for the bursting population; yet a world exists where a little card in the pocket allows food to be selected and consumed.

These are worlds that are taking place right now, worlds within worlds, all part of the world of Caesar. But I am speaking of another world. A world where those who are accounted worthy to attain neither marry nor are given in marriage, for they cannot die anymore. [They are] Now sons of God, being sons of the Resurrection in the sense that God's creative power has returned. But you never return until David calls you Father, for only then is the drama at its end.

When David, in the Spirit, calls you "My Lord," (which means "My Father" in the ancient world) you bear the marks of Jesus. "What think ye of the Christ? Whose Son is he? David? Then why did David in the Spirit call him 'My Lord'?" If David called him Lord, how can he be David's Son? He can't, for he is David's Father.

The average Christian believes that Jesus Christ is God's Son, not God the Father; but David is God's only begotten Son. There is no mother in David's story. He claims: "I am the Son of Jesse, the Bethlehemite." This is eternity, which was put into the mind of man. Giving his creative power to man, God came with him. Everything God wants done David will do while he wears the mask called John, called Bill, called Helen. Now wearing the mask of everyone in this world, when the mask is removed for the final time, memory will return and he will know himself to be God the Father once more, but now individualized. And the only one who can reveal him to himself is God's only begotten Son, David. There is no other way that you can ever know that you are God, save through David!

So in the last days he speaks to us through Sonship. I can tell you from now until the ends of time that you are God and you may think me either mad or arrogant; but the day will come when David will stand before you and call you Father. Then it will not matter what the world will say; you will know who you really are and that's all that really matters.

When you see David you won't have to ask his identity. There will be no uncertainty, for you will see the express image of the being you saw as the Risen Lord. "Express image" really means: "the impression of a seal on wax or clay." He is not a resemblance, as something painted from a model, but the express image of the Ancient of Days, only young.

So the last days do not signify the end of this world, for it is not coming to an end, in spite of all the prophecies. The end of which Ecclesiastes speaks is when the individual departs this world through the fulfillment of scripture. He is not speaking of a departure by shooting yourself or taking poison. You could drop dead this very moment to be instantly restored to life in a body the same as before, only unaccountably new, to find yourself in a section of time best suited for the work still to be done in you. You may be in the year 1,000 or the year 4,000, but it will not seem strange. You will be perfectly at home in an environment you understand. There you will play your part, get married, and be just as afraid of death there as you are here, until the last days come upon you.

In this wonderful group so many are waking. Yesterday a lady wrote, saying: "I woke receiving an enormous blow on my head resounding like a hammer on steel. Then all the suns of the universe came alive; all the planes, buses, and cars of the world moved within me. And then the suns magnified to the nth degree, then subsided and the normal street noises returned. That night I was awakened about 1:00 o'clock in the morning hearing my neighbor say good night to guests. I rose, had a drink of water, and returned to bed. Suddenly I was aware of looking at my body. It was lying prone on the bed outlined in light. As I looked at it I saw a light descend toward it, and before they merged the body disappeared and the light possessed me from head to toe. For the past week I have been feeling the presence of God surrounding me. Now I feel the presence glowing from within."

Then she continues: "Everything I see now, whether my physical eyes are open or closed, is in vivid color. During the day I can sit under a tree, be washing dishes, or taking a walk when another world appears and I simply step into it."

Here is a lady whose inner being is completely awake. This inner being of which I speak is stirring within all, and everyone will reach the last days, for that is the only purpose of life. And when the time for your departure comes, the marks of Jesus will be placed upon you. You are born from above with the sign of the babe wrapped in swaddling clothes; David will call you Father; the curtain of the temple (which is your own body) will be split and you will ascend into heaven in a spiral manner. Then the dove (the sign of God's love) descends upon you and smothers you with affection. When these marks are yours you will say, with Paul: "I bear on my body the marks of Jesus."

This world that appears so real to you now is repetitious. I have had moments when I have watched people repeat actions over and over again. One night I said to a group as they crossed a bridge: "Do you know you have been doing this over and over again? I have watched you cross this bridge unnumbered times to continue down the street beyond," yet they would not believe me because they had no memory of ever having done it before. This is life!

Recently I was talking to my brother, who is a doctor, and he said: "Neville, the Bible doesn't make any sense to me, especially Ecclesiastes. How can he say there is nothing new under the sun? Penicillin is new." I answered: "No, it is not, only you have no memory of it. Penicillin is wonderful, but it would be considered nothing in other worlds which exist now. There are worlds where even a heart transplant is obsolete, yet each belongs to this world of Caesar."

But the world into which everyone will eventually go cannot be described. You cannot describe "that age" when there is nothing here to relate it to. How can I describe fusing with the Lord of lords and the King of kings?

Read the 30th chapter of the Book of Jeremiah carefully. The Lord is speaking, saying: "Can a man bear a child? Why then do I see every man drawing himself out of himself just like a woman in labor? Why does every face turn pale? Alas! That day is so great there is none like it; it is a time of distress for Jacob; yet he shall be saved because of it." (Because the whole thing is done, Jacob will be saved).

Now the Lord continues, saying: "I will break the yoke from off your neck, and I will burst your bonds. No

more shall anyone make a servant of him. But they shall serve the Lord, their God and David their king whom I will raise up." Here the Lord is telling you that he will not leave his Son in the grave, but will raise him up in the last days.

Having found David, I have anointed him with my holy oil and he has called me: "My Father, my God and the Rock of my salvation." God the Father and his son David entered the human mind, and David - a man after his Father's heart - does his will. And when he has fought the good fight, finished the race, and kept the faith in the vision shown in the beginning, David will rise and call you Father and the drama is over!

But you are told that those who will come after will not rejoice in him. This is true. You can tell the world of this beautiful Father/Son relationship and yet those who listen will say: "What? Oh, I want more money and some fun first." A friend of mine, a very successful writer who was five years my senior, would not listen to me, for he was afraid. He was not interested, and therefore did not rejoice in the story of David. Stating he wanted some fun first he did not care for anything of this nature. My friend died about three years ago while watching T.V., so now he is restored to life as a young man, jolly, handsome, and wonderful. He is in a terrestrial world like this, playing a part, perfectly oblivious of what he could have heard from me. And he will remain in this world until the last days come upon him. Then and only then can he depart the stage.

You cannot enter the kingdom of heaven until you are first born from above. Then you must find David, experience the splitting of the curtain and the descent of the dove. Then and only then do you enter the one body of the one God, to be one Spirit, one Lord, one God and Father of all. This is what I mean by the last days.

This world goes on and on, continuing to revolve on its wheel of recurrence, as the one actor plays his many parts in one lifetime. Just like the actor on the stage, he may play the part of Hamlet tonight and Othello tomorrow, but, regardless of the part he plays, he never loses his identity. You will play the rich and the poor man, the known and the unknown, but in the last days God will speak to you through his Son. That is the final revelation of God to Man, for God reveals himself through his Son, and you can't go any further, for then God reveals himself as you!

Now let us go into the silence.

Neville Goddard 11-20-1959

THE LAW

The whole vast world is no more than man's imagining pushed out. I must qualify that by saying that the world outside of man is dead, but Man is a living soul, and it responds to man, yet man is sound asleep and does not know it. The Lord God placed man in a profound sleep, and as he sleeps the world responds as in a dream, for Man does not know he is asleep, and then he moves from a state of sleep where he is only a living soul to an awakened state where he is a life-giving Spirit. And now he can himself create, for everything is responding to an activity in man which is Imagination. "The eternal body of man is all imagination; that is God himself." (Blake)

Three wonderful case histories were given to me last Tuesday and I can best describe what I mean by telling you of one of them. Here is this lady driving east on Sunset and she comes to a stop at Laurel Canyon. A bus is to her right, and then she sees this little elderly lady in grey who is running diagonally across the street through traffic, trying to catch that bus. The bus driver sees her but he pulls out leaving her on the street. The lady, who gave me this story, told me that she felt compassion for this elderly lady, but she was not in a lane where she could give her a lift; she had to pull out with her line when the light changed. She said to herself, "I will give that lady a lift just the same." So in Imagination, she opens her car door and lets her in.

Then still in her Imagination, she hears the lady tell her that she is meeting some friends a few blocks away and if she had to wait for another bus she is afraid they would not wait for her. The lady in the car carried on this imaginary conversation and it took maybe a half a minute until she felt satisfied about it. Four blocks ahead, as she again stopped for a light, someone tapped on the car window, and here stands a breathless little elderly with gray hair dressed in gray. My friend lowered the window and the little lady said "I have missed my bus. Can you give me a lift? Friends are waiting for me and when they see I do not get off the bus they may go on and leave me." My friend let her get into the car and then six blocks further the little lady said. "There are my friends!" and thanks the driver and gets out.

Now here is a lady whom I say is awake. And may I tell you that in Heaven there was joy because one called a sinner (we are all sinners, for we are all missing the mark, and the mark is to awaken) has discovered that the whole world is responsive to what we are thinking. She could not actually give the first little lady a lift so she did it in Imagination, and then she sees this other elderly lady and gives her a lift. Here she is enacting her imaginary drama, and four blocks later when the dream is completed this little ole lady taps at her car window. In her imagination she gave a lift to a little grey haired lady dressed in gray. Does it matter if it was the lady behind at the last bus stop or this lady dressed in gray? Everyone is responding to what we are doing in our Imagination. There is no outside world that is really alive. It depends, for its aliveness, on the activity of man who is a living soul. Man named the animals, the birds, the trees, – everything. God became man as a living soul, but He had to forget He was God to become man, and now man has to become a life-giving spirit, where he knows that everything is an imaginal activity.

Here, at that corner where the first part of this little drama took place, half of those who witnessed it would bawl out the bus driver for not waiting for the old lady, and the other half would say she was a fool for running into the street. This lady in the car could have reacted like that, for the dreamer does not know that he is dreaming. It is only when we awake they know they are causing the dream, or even had a dream. The

lady in the car saw only someone who had failed to realize an objective, so she enacted a scene for her, implying she had realized it. And four blocks later she meets a little old lady who says to her the exact words she had heard in her Imagination. Her Imaginary dream unfolds in detail. An awakened dream is crystallized in the world. "Real are the dreams of gods, as they slowly pass their pleasure in a long immortal dream." When man completely awakens he dreams his pleasure and everything responds while he dreams it.

We think everything in the world is completely independent from our perception of it, but the whole thing is dead. I see it, and come upon it, but the whole thing is dead…. frozen. Then I start an activity within me and then the world that was dead becomes alive, but not knowing I am doing it, I am sound asleep and then the whole thing takes over and it becomes a nightmare. But I must keep control and know it is dependant on me. The world is infinite response and the thing that makes it alive is the living soul called generic man (male-female). And then God wove Himself into the brain of this generic man, and then He sleeps. As man begins to awaken he controls and takes over, and is no longer a victim of his vision, so he has control of his attention. Everyone is free to create his world as he wants it – if he knows that the whole thing is responding to him.

In Luke 13 we are told the story of five Galileans who have been murdered by Pilate. "And he mixed their blood with their offering, etc." And the central figure of the gospels which is your awakened Imagination says to his followers; "Do you think these five were worse sinners than the others? I tell you 'No'. But unless you repent you will all likewise perish in the same manner." Here on one level we think it served them right, just as those who saw the scene on the Sunset Blvd. would say "It served her right – cutting across the street like that!" In this story in Luke we are told that a man sinned in the past and was murdered by Pilate. It has nothing to do with it. Then Jesus asked them, "Do you think that the eighteen upon whom the tower in Siloam fell and killed them were worse offenders than the others who dwell in Jerusalem? I tell you, No; but unless you repent you will all likewise perish.

On this level of the dream people think of getting even. It is a dream of confusion and people are reactivating, but man has to awaken and become an actor. On this present level man is always reflecting life, not knowing he is the cause of all he observes. But when he awakens from the dream and then becomes an actor. What percentage would have done what this lady in the car did? They would have reacted, or feasted on the fruit of the tree of good and evil. They would have had a violent reaction, and then they would have had a violent resistance from this dead universe. But this lady makes her dream and the whole thing comes to pass exactly as she pictured it, even to the number of blocks. You might almost think she had manufactured that little old lady in gray, but I tell you everything comes in response to our own wonderful imaginal activity.

You can be anything in this world but you cannot know it or expect it to come unless you Act. If you react based on the past, you continue in the same pattern. To be the man you desire to be you must create the scene, as this lady did, and the whole world will be convulsed if that is necessary to bring it to pass. There is no other power but God, but God had to "forget" he was God in this state of sleep, and then He awakens and consciously determines the conditions he wants in the world.

So again I say to this lady, the angels rejoiced over your awakening, and – I say this without pride – they also rejoiced because I kept my promise that I would come and awaken this sleeper in the world of men. For I, also, had to forget everything to become man. For when one goes and then returns he has to forget everything to become man. For when one goes, and then returns he has to forget everything, but he promises

he will carry out his pledge and help man awaken. Then the living soul becomes a life-giving spirit, and then creates.

Take it seriously. Do not go through this with your dream un-acted. It took this lady 30 seconds to enact her drama and another 60 seconds to realize it. You tell yourselves -it must take time- What time? Read Corinthians 1:18, I could go before men with all the words of wisdom, but know only one thing, the cross. To the wise it is foolishness, etc. What is the cross? Think of it in this light. You began, seemingly in your mother's womb and end in the grave. You do not, but you have that picture. Look on the horizontal line of the cross as time. Intersecting this vertical line and call that infinite states, like Jacobs ladder. At any section of time I can move up or down. Time is flowing and the state with which I am identified still unfolds.

So, while seated in my car I can move up and enact a drama. I acted and remained within that state. It unfolded. It took 60 seconds. There are infinite states intersecting the line of time. We become one with a certain state and it demonstrates itself in actual phenomena. Everyone here, it need not take you more than 30 seconds to bring about a change of state. What would it be like? And you name your desire. Remain in that state, and that state, by the passage of time, will unfold in your world. You do nothing about it once you have entered the state…for the outer must move by compulsion of the inner power.

This little lady in gray had to come to my friend's car. Every detail of that imaginary act took place.

Why not? The universe is infinite response. When you know that there is no one in the whole world could ever faze you, because he is a shadow. I have seen the whole world dead, completely frozen, and then I allowed something within me to start and everything became animated. Then you ask yourself a million questions. Who am I? What is it all about? Why? Everything here is responding to the imaginal activity within man.

When someone who is sick becomes well: when someone who is blind then sees, is that more of a miracle than what this lady told? She is awake. If you make a fortune it means nothing. All the honors of men in a state of sleep are as nothing. You must "repent". It has nothing to do with the so-called judgment of God. It is only a dream and man is reacting to the dream and he does not know that he is the dreamer and causing all the dream.

The literal meaning of the Greek word translated as repent means "a change of mind." It has nothing to do with the moral picture. The churches introduced that, but it has nothing to do with it. I don't care what a man has done, if he changes his mind in this meaning of the word "repent" things will change, for he is then on the line of vertical line of states. He stands at a point on the states. There are infinite states and we must learn to distinguish between the state and the individual occupying the state. But I can now change and move into another state. I can in Time, do it in a split second and rise on the vertical line of the states.

So, "I come, only to teach the cross.", said Paul. I will rise within myself and ignore the former state, and within myself I will assume that things are as I want them to be. If I remain faithful, the passage of Time will unfold it. So, Blake said, "Eternity is in love with the productions of Time." I tell you, do not let anyone ever convince you that because of your past accomplishments or your present state in the world that you cannot change your position by rising within yourself, and then see the whole world respond. And I mean NOW!

So, I tell you this lady is awake; the Child is awake in her, the purpose of life is to awake. If the whole vast

world or sleeping humanity thought her important, would she feel flattered? If in a dream everyone praised you and then you awoke and found it was all a dream, would you be flattered? One dreamer puts a medal on another dreamer, and they do not know it. It is only the awakening that is important. Awakening and doing the will of God. God's will is in you active as your own Imagination, and His will is to realize the imaginal state. To realize something novel as this lady did or to maintain something to maintain in being, or to let things go that you feel are unlovely. I will do it all and only act, and stop re-acting. Then the whole book, The Bible, becomes alive. Leave all the "wise men to mock it or tolerate". Let them reach the moon or the stars, they are all dead. Nothing lives outside of man. Man is the living soul, turning slowly into a life-giving Spirit. But you cannot tell it except in a parable or metaphor to excite the mind of man to get him to go out and prove it.

Leave the good and evil and eat of the Tree of Life. Nothing in the world is untrue if you want it to be true. You are the truth of everything that you perceive. "I am the truth, and the way, the life revealed." If I have physically nothing in my pocket, then in Imagination I have MUCH. But that is a lie based on fact, but truth is based on the intensity of my imagination and then I will create it in my world. Should I accept facts and use them as to what I should imagine? No.

It is told us in the story of the fig tree. It did not bear for three years. One said, "Cut it down, and throw it away." But the keeper of the vineyard pleaded NO"! Who is the tree? I am the tree; you are the tree. We bear or we do not. But the Keeper said he would dig around the tree and feed it – or manure it, as we would say today – and see if it will not bear. Well I do that here every week and try to get the tree – you – me to bear. You should bear whatever you desire. If you want to be happily married, you should be. The world is only response. If you want money, get it. Everything is a dream anyway. When you awake and know what you are creating and that you are creating it that is a different thing.

The greatest book is the Bible, but it has been taken from a moral basis and it is all weeping and tears. It seems almost ruthless as given to us in the Gospel, if taken literally. The New Testament interprets the Old Testament, and it has nothing to do with morals. You change your mind and stay in that changed state until it unfolds. Man thinks he has to work himself out of something, but it is God asleep in you as a living soul, and then we are reborn as a life-giving spirit. We do it here in this little classroom called Earth or beyond the grave, for you cannot die. You can be just as asleep beyond the grave. I meet them constantly, and they are just like this. Same loves and same hates. No change. They will go through it until they finally awake, until they cease to re-act and begin to act.

Do not take this story lightly which I have told you tonight. Take it to heart. Tonight when you are driving home enact a scene. No matter what it is. Forget good and evil. Enact a scene that implies you have what you desire, and to the degree that you are faithful to that state, it will unfold in your world and no power can stop it, for there is no other power.

Nothing is independent of your perception of it, and this goes for that great philosopher among us who is still claiming that everything is independent of the perceiver, but that the perceiver has certain powers. It is not so. Nothing is independent of the perceiver. Everything is "burned up" when I cease to behold it. It may exist for another, but not for me.

Let us make our dream a noble one, for the world is infinite response to you, the being you want to be.

Now let us go into the silence.

Neville 10-3-1969

THE LIGHT OF THE WORLD

In all the revelations which await you, there is none so fundamental as the revelation of Jesus Christ. He cannot be known outwardly, but must unveil himself from within. This experience will be yours when your immortal eyes are opened inward, into eternity, the world of thought.

He who awakens in you is the Lord Jesus Christ, but he is unseen by the mortal eye. As an individual the world knows you by your records. They know your date of birth, your parents, your brothers and sisters. Your friends know your weaknesses and limitations, but no one can know the being who awakens within you until the revelation is theirs.

Tonight I will try to show you the Lord Jesus Christ, for he is your true identity. His most fantastic claim: "I am the light of the world" was not claimed by one little individual, but by the universal being who is the life of every child born of woman.

The mortal mind, unable to understand this statement, questioned him, asking him to tell them who he really was and he answered: "Even what I have told you from the beginning." The beginning of what? The year 1 A.D.? No. Before that the world was, you and I were told that we would descend into and experience death. Then we would return, enhanced by reason of our experiences.

Knowing me and my mortal beginning of only a few years, you may question my words, but I am not speaking about a physical being. The Lord Jesus Christ has unveiled himself in me, yet I remain here in this body of flesh until the silver cord is snapped.

Only then can I return to the world that was mine before that the world was and receive all the glory I was promised when I agreed to enter and experience death. Who is this being I know myself to be? The Lord Jesus Christ, of which we are all one.

Now, we are told: "You are born anew through the resurrection of Jesus Christ from the dead." Here we see that our birth is conditioned upon the resurrection of Jesus Christ. You may think this happened 2,000 years ago, but John tells us in his Revelation that "Jesus Christ is the faithful witness, the first born of the dead." Do not think of this in terms of time, but rather in order of events, for we are dealing with a mystery.

There is only one faithful witness who declares himself to be the Alpha and Omega, the beginning and the end. That witness is Jesus Christ, he who came out from the Father and came into the world to bury himself in every child born of woman. He is in you right now, identifying himself as you. And when he awakes, in you, his first act is to resurrect from the dead. This is followed by your birth from above.

When the story of Christ awakens within you, you are no better than one who will awaken tomorrow for you do not precede him, as his story does not take place in time. I am speaking of the order of events.

Listen to the words carefully: "Jesus Christ, the faithful witness, the first born of the dead." There are two events which take place here simultaneously. "We are born anew through the resurrection of Jesus Christ from the dead." Christ must first awaken in you, then resurrect himself from the dream in which he died before he (as you) can be born from above. Christ is in you.

He is not some being who lived 2,000 years ago, was crucified on a wooden cross, and rose from the dead for your salvation. The Christ is buried in you individually. This is the age of the awakening and everyone is going to awaken. No matter what a man (or woman) has done here he is forgiven, because God played the part and all things are moving toward the fulfillment of a predetermined end.

We are told in the 15th chapter of 1 Corinthians, the 51st verse: "We shall all be changed, in a moment, in the twinkle of an eye, for the trumpet will sound and we shall rise from the dead." At the end of your long, long journey you will be changed, individually. This I know to be true from experience.

You are so unique that you alone hear the trumpet which causes you to awaken and brings you back into the infinite being that you really are - to play your distinct part, for no one can take your place. We shall all - not just a few, but all - be changed - in a moment, in the twinkle of an eye, for the trumpet will sound and we will awaken and rise from the dead.

What is the “trumpe”? The word means "a vibration," and may I tell you it is the most unusual vibration you have ever felt. I have heard numberless vibrations, as you have. A concert is a series of vibrations synchronized into harmony. The piano, the violin, the cello - all are vibrations; but the trumpet Paul refers to is a peculiar vibration which is centered in the head and cannot be stopped.

When the vibration occurred in me it continued until I awoke to find myself in my skull. How long I had been there I do not know. I will go along with Blake, but I do not know from experience. I only know that a peculiar vibration awoke me. This was followed by my birth from above. And it only took a moment for the trumpet to sound and Christ, in me to awaken.

Yes, Christ is the first born, for his birth begins the series of events which continue for 42 months. And when the revelation has completed itself in you, you will still be tied to your physical body by its silver cord, so you will tell your experiences to encourage others.

Nothing in this world is really important and will prove itself to be pure nonsense. Men are given Nobel prizes, money and honors relative to their findings here which are non-existent. No one will ever find life in a test tube, for life exists only within individual man.

The day is coming when you will feel an activity within you, arrest it, and see the world stand still. Then you will know that you are life itself, and the life you now know yourself to be will never be found in any test tube.

Jesus cannot be known or proved to exist externally. Only the incurrent eyewitnesses can know him. Only

those whose immortal eyes are opened inward into the world of thought will see the truth of which I speak, for I have awakened from the dream of life and know myself to be the light of the world.

This is a fantastic claim, one I know you are going to experience. The day will come when you will know you are not only the light of the world, but that you are the sender of infinite, pulsing, living light of which there is no circumference. As light you will be pure, as not a thing will be in it; no worlds, no suns, no planets - but nothing! Just you, and you are infinite light. You will see me as light, yet we will know one another as beings of love, for God is love and in that awareness we are one with God.

Everything said of Jesus Christ in scripture you are going to experience, and those whose eye is opened inward into the world of thought will see you clothed in the garments of love, of power, of wisdom, and of light.

Then, eventually everyone will return to the one being, yet all will be individualized. There is no absorption into, just union with the one being of love, power, wisdom, and light, for this one being is the Christ of scripture. And so I repeat: of all the great revelations which await us, there is none so fundamental as the unveiling of Christ in us.

Let the world do all the unlovely things it is capable of doing, remembering that behind the mask of everyone here, a being is buried who will awaken, rise, and come out. And when he does all will be forgiven, because he will know he was the one who did the unlovely acts as he wore his many masks.

In last Sunday's New York Times Magazine I read a story written by one of Hitler's right-hand men. In it he said: "I can't describe it, but Hitler had the capacity to make everyone obey his will. He seemed to have no center and was in such complete control of himself that we were like puppets to him."

Hitler slaughtered millions, yet blamed his own people when he did not succeed, saying: "The stronger power has succeeded. They will rule now. It serves my people right." Here is the voice of hell which is always self justification. In the end Hitler failed and blamed the people he had controlled for many years. He thought he had control forever, but he lost it, for God has planned everything as it has come out and as it will be consummated.

Hitler was used for a purpose. To us it was a horrible purpose, but - as we are told in Genesis: "You intended it for evil, but God meant it for good." Joseph (the dreamer in you) was sold into slavery, for God knew he could be used for His purpose. The brothers intended evil against him, but God meant it for good and raised Joseph to the level of the Pharaoh, where he saved civilization from starvation.

Read the story of Job, and once again you read of an innocent man who was used. Everyone is Job, who in the end will bring forth that which is buried within, which is the plan of redemption, to say with Job: "I have heard of thee with the hearing of the ear, but now my eye sees thee."

After you have gone through all of the furnaces, he who is buried within you (who is your reality of Being, your true identity) will erupt like a tree coming into blossom and bear its fruit. The first fruit to appear is your awakening and your birth from above. The second great event is to discover your Fatherhood. The third occurs as you ascend back into the heavenly sphere where you were before you came down, for no one

returns to heaven but he who first came down from heaven, the Son of man.

You came down from heaven. That's why you are going to go back, enhanced by the experience of this world of hell. The fourth act is a glorious one, when the seal of approval is placed upon your return, for then you are redeemed; and when you leave this sphere you will join your brothers to become one of the watchers from above, faithfully and lovingly awaiting their return.

No one will be lost, not one. Listen carefully: "All will be changed." Paul begins his story by saying: "Behold I tell you a mystery." The mystery is that all will be changed. It doesn't take long. In a moment, in the twinkle of an eye, you begin to awaken and are born from above. Those with mortal eyes cannot see spirit, but those who witness your spiritual birth will see the sign of it. That sign is a child fulfilling scripture: "Unto you a child is born," for your spiritual birth is when God is born. At that moment he brings back his son (which is yourself) - only now you are expanded from what you were prior to your descent into this world.

You will see your witnesses and read their thoughts. In fact, their thoughts will become objectified just as yours do here. As you think, God sees your thoughts and objectifies them. He sees everything you are thinking, everything you have planned, and projects them for you even though God you cannot see.

Take my message to heart and try to remember what was told you before that the world was. In the last chapter of the Book of Ecclesiastes, the Preacher tells of the snapping of the silver cord and the breaking of the golden bowl and pitcher before the dust returns to the earth. Then he calls upon us to dwell upon his words for "The sayings of the wise are like goads, like pegs firmly fixed are the collected sayings which are given by one Shepherd." One who has had the experiences tells them and they become pegs driven into the minds of many. Beyond this he warns us not to think of anything, "For of the writing and the making of many books there is no end."

I ask you to dwell upon my experiences. Tomorrow you may be carried away with the news of the day. Although it may be very exciting, it is not important. What someone did, does not matter, and the reason it was done should not interest you. Rather you should be interested in the collective sayings of the wise, all found in scripture and given to you by one Shepherd. Dwell upon the words recorded there and try to find out what is being said.

"Who are you?" they asked. "Even what I have told you from the beginning." Yes, I am the same being who spoke to you when we all gathered together in eternity. Before we came down you and I were one. Calling you gods, Sons of the Most High, I told you that we were going to have the experience of dying and falling as one man. And then I called you princes. And one day you will know yourself to be the prince of light, the prince of love, and the prince of power, for everything recorded in scripture will be experienced by you. That is your destiny.

It would be my pleasure to pass my immortal eyes on to you who are here, but I cannot do it from this level. It must be done from a higher level, done with the consent of the watchers in eternity, those who are already redeemed from this world. It seems stupid for a little man, weak and limited, to claim to be infinite, living, pulsing light; yet those to whom I have given my eyes have seen me as the prince of light, the prince of love, and the prince of power and wisdom.

I know myself to be the Lord Jesus Christ, yet I also know that I will continue to remain here in this mortal frame until the silver cord is snapped and the golden bowl and pitcher are broken. Only then can I return to those I have always known, those who are eagerly waiting for my return from the world of death.

So it is from death to life, from darkness to light, from bondage to freedom. We voluntarily came down and assumed this bondage of flesh. As we entered the world of darkness we forgot we were the light of the world. Eternally alive, we entered the world of death. We took it on in confidence that we possessed the power and the wisdom to return.

Everyone here will go back, regardless of what you have done, what you are doing, or what you are planning to do. Everyone, including Hitler and Stalin, including every monster who ever lived - all will be redeemed, for they were used for a purpose. No, you don't love the individual who played the part, but beyond the mask of the body is God. One day the incurrent eyes will be yours and you will see the Lord Jesus Christ behind that mask.

Jesus cannot be proved as having ever existed or known by any outward means. No matter where you search, or what the priests tell you, you will never find any genealogy of Jesus Christ, for he is not to be found outwardly. Only those whose immortal eyes are open into the world of thought can find him. They know the truth concerning Jesus Christ from experience, and in the world of men they will share their story for those who hear to believe or disbelieve.

When John told his story he said: "I am a witness to what I have heard and seen with my own eyes; which I have handled with my own hands concerning the word of life." Now, John is not some professor who is trying to give society a convincing set of arguments. Rather he is simply telling what he heard and saw in a region beyond that which can be explained with the rational mind. He invites everyone who hears his story of redemption to believe him, but he allows the individual to decide whether he will accept or reject it, just as I do.

Now, the Christ that you accept on faith comes to you as one unknown, yet one who in some mysterious manner lets you experience who he is. In his letter to the Galatians, Paul asks this question: "Did you receive the spirit by works of the law or by hearing with faith? Are you so foolish, having received the spirit by faith, are you now ending with the flesh?"

Now I ask you: are you thinking of Jesus as a being of flesh and blood when you know that flesh and blood cannot inherit the kingdom of heaven? Are you thinking of a physical savior? Didn't you receive the spirit by hearing the story and accepting it with faith, for your acceptance was the spirit. If after hearing this incredible story you believe it, go your way and it will unfold within you. But if you reject it, your rejection will simply delay its experience, for you are destined to know the truth which will set you free from this bondage to decay.

All of the things that man is now discovering concerning the secret of life aren’t so at all. I tell you, you are the light of the world. One day you will come upon a scene, arrest it, and stop all of the intentions of those there. Then you will know that everyone is dead and you alone are alive and life itself. And as you release their activity in you, the scene will take on life once again, and then you will know from experience that you surely are the light of the world.

Now let us go into the silence.

Neville 05-23-1969

THE LIVING WORD

In all the revelations that await you, there is none so fundamental and so filled with ecstasy, as when you discover that the Bible is all about you. What joy will be yours, when the word of God as recorded in the books of Genesis to Revelation is revealed, and you - an individual - become the living Word and the interpreter of the Bible. The day is coming when you will discover that you are the one who was sent; that you are the Word of God who cannot return empty, but must accomplish that which God purposed, and prosper in the thing for which you were sent. I was thrilled beyond measure when I realized that I was the Word which became flesh. Now clad in a robe dipped in blood, I am (as you are) the Word of God, who was in the beginning with God and was God.

I tell you: you were sent for a divine purpose, which is to fulfill - thereby making alive - the word we call scripture. There is no other purpose for being here. You did not come to be rich, famous, known, strong, or weak, but to fulfill this fantastic play in a living way. The word in the written form is dead. The letter kills, but the Spirit makes alive. You, all Spirit, are the living word which interprets the seeming dead letter. You are destined to discover that the story of Jesus - from his conception by the Holy Spirit to his ascension into heaven - is a sign granted by God to those who will receive it.

Today you may think of Jesus as someone external to yourself, and the Bible as records of events which took place thousands of years ago, recorded by prophets who were servants of a God unknown by you; but when the revelation unfolds within you, you will know you are the Word made flesh. You will discover that you are the Jesus of scripture, and will say within yourself: "I am Mary, and birth to Christ must give, if I in blessedness for now evermore would live," as you bring forth yourself as the Word which was in the beginning with God and was God.

One day you will see the entire Bible unfold within yourself - yet outwardly there will be no change. You will remain a little man (or woman), as you were prior to the unfolding of the Word within you; yet everything said of Jesus, the pattern man, you will experience in the first person, present tense. I, individually, have experienced everything said of Jesus Christ in the New Testament. Now I know that in the volume of the book it is written of me, and I can't tell you the thrill that will be yours when it happens to you. Your concept of the world will change, as you know that no matter what a person achieves here, it means nothing. You will grant everyone's wishes, knowing that no matter what their desires may be, they will fade into nothing. If they owned the earth and enslaved all, it would still be as nothing, for it will vanish like smoke or wear out like a garment. But the individual, who is the Word, cannot and will not return void. The Word did not come to own the earth, but to fulfill scripture. Scripture must be fulfilled in every individual. I have interpreted scripture to you in all the things concerning myself. They were written of me and I have shared their meaning, from experience.

We are the Word spoken by God; but remember: God Himself is the Word. The author of this play is playing all the parts, for there was no one else to play them. God had to actually become the actor in this drama called life, and he cannot return empty, but must and will play every part completely and perfectly. Then the final revelation will be played, and God - the Word - will unfold.

Today people seem so shocked to discover that one of our judges has turned aside from his ethical code, yet what man can cast a stone? No one who has ever walked this earth can claim he is innocent of a similar experience, for scripture tells us that to want it, is to have committed the act. "You have heard it said, 'Thou shalt not commit adultery,' but I say unto you that anyone who lusts after a woman has already committed the act with her in his heart." The drama of life is psychological, and everyone is guilty of lust for personal gain. Why should we be shocked and offended when we see injustice in high places? All of our officials are guilty, for - by example of those above them - they are encouraged to use their vocation for personal gain. This very night there are those earning a fortune, giving lectures on subjects they know nothing of, and the halls will be filled, because they have publicized themselves. Everyone wants to go see, touch, and hear, one who is known in the world of Caesar.

When I brought out my first book in 1941, I went to see a man who was an agent for such speakers as Mrs. Roosevelt and Mr. Churchill. The gentleman explained to me that he could not sell me, because I was unknown. He told me that if I would go out and shoot someone and get off with lots of publicity, he could sell me night after night for hundreds of dollars. He said: "I could sell Mrs. Roosevelt every week for $1200 per lecture. She is a mother of many children, yet I could sell her if her subject was: ‘What it feels like never to have known a man,' for the public would come to hear and see Mrs. Roosevelt. Go out and get yourself publicized and I will sell you across the country, because I sell names." Today someone in Congress will get up and make an outrageous statement. It will be carried on tonight's television and tomorrow's press, as they build up his name and he makes more money for them. This goes on over and over again in this world.

But that is not the play, for the real play is sacred. It is written in scripture and the Book is sealed. Revelation breaks the seal, as that which was a dead word begins to unfold from within. You will not observe events taking place on the outside. There was never any physical virgin birth. You must be born from within. Now housed in your own wonderful skull - which is the Mary of scripture - it is from that Holy Mother that you must be born. As Mary, I gave birth to Christ; and now, forever in blessedness, I live and share my experiences with those who have not yet brought him forth - for the Word cannot return empty. It has to fulfill this pattern. Jesus is the pattern man, and no one can change that pattern. It begins with the resurrection, when God awakes and leaves his tomb. Three witnesses appear - three wise men - to see the sign as a child wrapped in swaddling clothes. As you fulfill this pattern, your awareness grows in wisdom and power, and you become a witness to the truth of scripture which, prior to your awakening, was never understood. Now, another act in the play is recorded as: "In the fullness of time he sends forth his son into the heart of man, crying 'Father.'" This will happen to you as it did to me. God's only son, David, called me "Father," revealing my true identity to myself.

To the mortal eye I am a little man, but when this garment which I purposely assumed is taken off, I will be seen only with the eyes of the spirit. As long as I wear this robe dipped in blood you do not know my name is the Word of God; but I was sent forth from the mouth of God and he only sends himself, so he who sees me sees him who sent me. My Father sent me to do his will, which is to fulfill scripture. Now I can say: "Father, I

have accomplished the work which thou gavest me to do. Now return unto me the glory that was mine, the glory that I had with thee before that the world was." I ask for no other glory, just the return of what I emptied myself of when I and my Father were one. There was no one to go, so God's Word was sent, knowing it could not return to its place of origin void. It had to bring back that for which it had been purposed. I have fulfilled that purpose. My work is finished. Now glorify me with the very self that was mine before that the world was. I return now to my own being, who is the Word that was with God and was God.

You are God's Word, destined to reach the fullness of time, and erupt. As the Word unveils itself within you, you will know the truth of the 40th Psalm: "In the volume of the book it is written of me." I can't tell you the thrill you will experience when you discover that the book the world calls the sacred word of God, is contemporary. The Bible is all about you and must unfold within you; and when it does, you - now the Living Word - will interpret the written word, for the word is dead until it is made alive and given meaning through the act of unfoldment. Then - as the Living Word - you return as a witness to the truth of God's word.

You do not add to or take from God's word; you simply fulfill it within yourself and everyone who hears your words will either accept them or reject them. You hope they will believe you, but you must go on anyway. There will always be a remnant of those who are near the point of acceptance. When Elijah pleaded with God, he said: "Go back, Elijah, for I have saved a remnant for you. There are seven thousand in that city ready to hear what you can tell them." There will always be a circle whose seed (which is God) has reached the point of breaking through. The very first eruption, which is the cornerstone of the entire mystery, is your awakening. And who is the sleeper? God. "Rouse thyself, why sleepest thou, O Lord? Awake! Do not cast us off forever." So it is the Lord whose name is I AM who awakes; and the moment the Lord awakes in you, you will feel yourself awaken.

When I awoke I was alone. There was no other, so it was God who awoke and came out of my skull to see that the word God prophesied would be seen. I saw witnesses observing the sign of my birth. The world thinks the sign is the event, but it is not. A child signifies that something was born. "This shall be a sign unto you. You shall find a babe." The babe is a sign that God has been born. It is a birth wherein God returns to himself. God came into the world to fulfill his word, and in order to depart the world he must be born from above, otherwise he will remain here. He cannot return to his heavenly state, which is the kingdom of God, until his word is fulfilled. I am returning now to God's kingdom, leaving behind my record. I ask no one to judge me, for no earthly person is capable of such judgment. Now the Living Word, I can testify to the truth of scripture from experience. When two come together and agree in testimony, it is conclusive.

Have you experienced what is written in the Bible? You can't fool the watchers from above, for they see not the outer man nor hear his words; they see only the inner man, and know if he bears the marks of Jesus or not. You return as a witness to the word of God by making alive within yourself that which is written in scripture as a dead written code. When you agree to those words, in testament, you will enter into the kingdom, into the joy of the Lord. There is no other way to enter other than to resurrect, which is God's mightiest act; be born from above; discover the fatherhood of God by having his son call you Father. Then to have the curtain of the temple (which is your own body) split in two from top to bottom, and you - in the fulfillment of Exodus - rise into heaven like a fiery serpent. And finally, to have the seal of approval placed upon you in the form of a descending dove which smothers you with love.

In the interval, all the other passages of scripture take place within you night after night, as every part of the

word of God fulfills itself in you. Then you will tell of your experiences; and, having told them, you will depart the world knowing that those who came to you could not have come unless the Father within you (who is yourself) drew them. Your remnant will come, hear you, and be encouraged by it. You will tell them of the resurrection of their True Self, called Jesus Christ. "I am born anew" said he, "through the resurrection of Jesus Christ. Born to a hope." What is the hope? "Set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ." This revelation is the hope that makes it wisdom to accept the burden of this long, dark night of time.

This world truly is a night of terror, where horrors take place every moment in time. Murder and stealing need not be violent. You can underpay a man, thereby inviting him into an embarrassing state - not realizing what you are doing to yourself. In underpaying him, you are sucking his blood; and those who live on blood are, in a sense, the termites of the world. The fleas that live on dogs produce nothing; they only live on the blood of another. Well, in our language, money is the life-blood of the world. When you underpay a man for his services you are taking his blood.

If you could see yourself as the awakened Man sees you, you would be horrified to know what you look like, or smell like. All of the perfumes of Arabia could not stifle the odor which comes from you. To the awakened Man you are a monstrous flea, clothed in human form that people are so proud to touch; and - because it is well known - they will pay $5,000 to hear it speak. It gets everything because it is publicized; but if it took off its mask, those who paid to hear it speak would run for their lives when they saw its true identity.

I tell you: we are here, and will remain in this world of educative darkness until he who sent us, as us, erupts and fulfills scripture. So do not criticize those who want to live on the blood of others; just leave them alone and let them do it. You have played these horrible parts, or you would not be in this room tonight. You are drawn here because the one speaking to you has fulfilled scripture. No one comes unto me save my Father calls him, and I and my Father are one. I am the Living Word which He sent into the world to fulfill his external word. This I have done. I now return bearing witness to his word, and can now say the words in the 17th [chapter] of John: “I have accomplished the work which thou gavest me to do. Now return unto me the glory that was mine, the glory which I had with thee before that the world was."

Let everyone be as he is, and if it comes within your code of decency, pray for him. If he wants money or happiness, grant his wishes; but if he wants to violate your code of decency - like murdering someone - send him elsewhere. May I tell you: if he is so bent, he will find someone who will take his money and pray for the life of another. But you go about your Father's business, and set your hope fully upon the grace that is coming to you at the unveiling of the word of God within you. When the word unfolded itself within me I jumped off my bed, hardly believing what I had experienced. To think that all that was said of Jesus Christ was taking place within me, was a shock - yet the greatest thrill possible. Now I know that scripture is not the recordation of events which happened in the past, but a contemporary story which repeats itself over and over again. Jesus Christ has unfolded himself within me, revealing himself to me, as me. I have experienced everything Jesus said in scripture. I did not observe someone experiencing these events; I was the central actor in the drama. I let the world say what they will about the mythology of scripture and inwardly smile, for I know that the wisdom of this world is foolishness in the eyes of God.

Let the world become wiser and wiser in their own stupidity. Let them feel themselves very famous and

wonderful. Don't join them; just set your heart fully upon this grace that is coming to you. Then you will know that if blows come tonight, at some time in your blindness you planted their seed, for as a man sows, so shall he reap. You may not recognize your harvest because you do not remember the sowing, but the blow could not appear in your world had you not caused it. So reap it and rejoice in the fact that you recognize your planting, even in a little way. Then remember the words of Paul when he said: "I consider the sufferings of the present time not worth comparing to the glory that is to be revealed in me," for when that glory is revealed, the word is unfolding, and it all unfolds within you.

You are not only the Word sent into being, but the power to fulfill the pattern of redemption, for you are the instrument of God's creation. Through you God created it all, because He and you are one. He sent himself as the being speaking to you now; so when you see me after your experiences, you will see the one who sent me, for I am one with the sender. My Father is he who you call God. I know my Father, for he and I are one; but you know not your God.

Oh, how I wish I could share with you the joy that is to be yours when the Bible becomes your biography. Every day I open that Book to realize it was I who inspired the prophets. Many times vision is spoken of as only coming through the audio, as in the beginning of the Books of Obadiah, Amos, and Isaiah; but when Christ reveals himself in you, the vision is not audio alone, but as real and alive as this room. And when the moment comes for you to depart this world, you will leave it never to return again. Those who leave, having not reached the point of the eruption, will find themselves restored to life in a world as solid and real as this. Their bodies will be young and their problems and challenges just as great as they are here. The veil - may I tell you - is not there, but right here, and so very, very thin. It is opaque to the mortal eye, however; and because of a different vibration, they are not touched or felt by us and we are not seen or touched by them.

There are worlds within worlds into which you go until the word erupts in you. When you are told in the 19th [chapter] of Revelation that his robe was dipped in blood, don't think of one like the cardinal wears. Your little garment of flesh and blood is that robe God wears. In the 37th chapter of the Book of Ezekiel, the Lord speaks, saying: "O dry bones, I will lay sinews upon you and cause flesh to come upon you and cover you with skin." Now clothed in a robe dipped in blood, you are Spirit, and the name by which you are known is the Word of God. You are he who was with God in the beginning, and was God. You became flesh and are now dwelling in your robe dipped in blood. You came forth from the mouth of God and cannot return void, but must accomplish that which you purposed, and prosper in the thing for which you were sent. Your awareness, your I amness, is God.

On this level, you can use the word you are by assuming things are as you would like them to be. As you persuade yourself that they are, you will carry on little unheard conversations. These are words, too. That's why Blake said: Oh, what have I said, what have I done? Oh all powerful human words." In the course of a day, you carry on mental conversations which no one hears, but everyone on the outside responds to. You may wonder why someone acts the way they do towards you, but they have to because of the words you are inwardly speaking. Your internal conversations are sent out into the world, and they will not return unto you void; rather, the world will respond in keeping with the word you sent out.

You cannot think without the use of words, for words clothe thought. If you meet someone, you may think he looks remarkably well. It is a thought, being said without using audible words. Believe he does look well and you have sent your word. Think of the good news you just heard about your friend. That he is making so

much money he doesn't even know what to do with it. You may hear his laughter in your mind's eye, but feel the reality of your words and let them happen. Don't try to determine how it will come to pass; simply assume it is already a physical fact. Do that and you will know the power of your word, for God became man, clothed in these mortal garments of flesh and blood, that man may become God.

When you see a disturbance in your world you may question why, but it appeared because you did not control your imagination. You may enjoy carrying on arguments with your children, your parents, or friends, from premises that are stupid and need not be; but if you know that all things must come to pass, why are you doing it? If you believe that every thought produces what it implies, then stop a negative, undesirable thought, and change the record by putting on a new one.
Then one day this fundamental revelation of the unfolding of the word within you will come to pass, and the sacred word of God will unfold and cast you as the actor in the central role. Then you will know who Jesus really is.

Now let us go into the silence.

Neville 11-07-1969

THE LORD, OUR POTTER

In the 64th chapter of the Book of Isaiah we read: "O Lord, thou art our Father; we are the clay. Thou art our potter; we are the work of thy hand." When you hear the words Lord, Father, and potter, do you think of another? I certainly hope not.

The word "Lord" is Jod He Vau He [pron. “Yod Hey Vav Hey”] which is defined as “I AM”. Your own wonderful I AMness is the Lord, your Father. And the word "potter" means "imagination; that which is shaping your world." Imagination is the Lord, the potter, the shaper of your world, molding it into its present form.

"God is Man and exists in us and we in Him. The Eternal Body of Man is the Imagination which is God Himself." (William. Blake)

Let me share a story I read in the October 26th magazine section of the New York Times. It was a letter written by one while in prison on an island in the Asian Sea. This gentleman was under house arrest, watched 24-hours a day, and only allowed to go for a short walk before dinner. Every morning at 9:00 and every evening at 6:00 he had to sign in at the police station before returning to his room.

Now, these are his words: "I began to imagine the tree in the village of Paula the day after my escape. I watched the man whose job it is to sit in the square and watch me as he drank his coffee. I smelled the fresh baked bread coming from the bakery and heard the cobbler opening his shop, and knew it was now 9:00. At 9:30 I would imagine an official speak to the man seated in the square, look up at my apartment intently as the man told him he had not seen me on my balcony that day.

At 10:00 the police would come to investigate and knock down the door. By 10:30 the news would scatter abroad and all would know that I had escaped. Throughout the day the villagers would pass in their silent way, secretly casting a knowing glance at each other, rejoicing in my freedom. Then I would imagine my friends gathering around their little short-wave radio, hearing the news of my escape. It seemed I felt the greatest thrill when I reached the scene where they all knew that I was free."

At first this was only a day-dream, and then he began to believe in its reality. Oh yes, there were physical means by which he escaped, but they came into being as a result of his imaginal activity. I tell you, to attempt to change the circumstances of your life before you change your imaginal activity relative to it, is to struggle against the very nature of things; for this is a world of imagination, created by God - your reality and all imagination.

All things exist in Divine Imagination who is reproducing Himself in you, the human imagination; therefore, all things exist in you.

Now, you don't have to be a prisoner physically to use this law. You could be imprisoned financially, socially, or intellectually. All you need is a keen desire to change. And you can, by doing the same thing this gentlemen did; by imagining the scene that would take place the day after your wedding; the day after you received your promotion; the day after you were financially set free to live graciously. Choose your day-after, and then imagine the scene that would take place. This gentleman started by letting the villagers know of his escape imaginatively.

Now, you have friends. They know your present position and the conditions that surround you. If they are not as you would like them to be, let your friends know - not verbally or outwardly - but in your imagination. See them seeing you as they would have to see you, the day after they know things are just as you want them to be. Then wait in confidence for ways to open that you could not devise. No one knows how or when it will happen, but it will. You will find yourself walking across some bridge of incident that you did not consciously devise, which takes you to your freedom - whatever that end may be.

I tell you, "Man is all Imagination and God is Man and exists in us and we in Him. The Eternal Body of Man is the Imagination and that is God Himself." When this God awakes within you, His birth clothes you with everything said of Him in scripture. It is said that He is the light of the world; that He is love; that He is the power and the wisdom of the universe. May I tell you, when He awakes in you, you will be clothed with power, with wisdom, with light, and with love. And those whose eyes are opened into the inner, eternal world of thought will see you clothed as God.

But if the eye is not opened, they will see you only as the little garment that you wear, with all of its weaknesses and limitations. This you will continue to wear until that silver cord which ties you to it, is released. Only then will your heavenly inheritance be fully realized. But at night, while your garment of flesh sleeps here, you are detached, and move into the world of eternity where you are fully conscious of what you are doing. Then a quick series of events will pull you back to this waking surface of the mind, and you will tell your story in the hope that all who hear it will believe you. One day they will believe, for they will have an identical experience. No one can fail, for grace cannot be earned. It is a gift, given to all when God awakens in all, individualized as the one in whom he awakens.

This man started by simply imagining what the villagers would do if they knew he was free. Being a general under the leadership of the king, the legitimate ruler of the island of Greece, he was imprisoned when the opposition took over, as were many intelligent, brilliant minds of the day.

If they could only see the secret of his story, they too would be set free. Not by the same means I am sure, because God is infinite in his creative power. He has ways and means we know not of. It's not the story of the means that is important, but the principle; for the means follow the principle.

He simply imagined a scene which would imply the fulfillment of his desire. He began to imagine seeing his friends gathered around the short-wave radio in secret, hearing the news of his escape. The man sat in the square and drank his coffee every day, just as the baker baked his bread and the cobbler opened his shop; but the knowledge of his escape was news - and not an everyday occurrence - for his friends to celebrate.

But this day was different and that gave him the thrill of his life to imagine.

Start now to create the scene which, if true, would imply the fulfillment of your desire. If you will, there is no power that can stop its coming into being; because your Lord is your Father, who is your potter, and your desire is clay in His hand. So "Rise and go down to the potter's house" said the Lord to the prophet Jeremiah, "and there I will let you hear my words." So I went down to the potter's house and there he was working at his wheel. Although the clay in his hand was spoiled, he didn't discard it but reworked it into another vessel, as it seemed good to the potter to do.

When someone comes into your world, don't discard him by turning your back because he is ill, financially troubled, or not successful in his own eyes. Rather, see his desire as clay in your imaginal hands. Take that same vessel (person) and rework him into another state as it seems good to you to do.

If he is unemployed, rework him into a man who is gainfully employed and happier than he has ever been in his life. That's all you do. What means will be applied toward his employment is not your concern. Your only desire is to be the perfect potter.

The individual came into your world as a spoiled vessel, not to be discarded, but to be reworked into another vessel as it seems good to you - the potter - to do. Read it in the 18th chapter, the 2nd through the 4th verses of the Book of Jeremiah. "Arise! Go down to the potter's house and there I will let you hear my words. So I went down to the potter's house and there he was working at his wheel, but the vessel in his hand which he was making of clay was spoiled, so he reworked it into another vessel as it seemed good to the potter to do." And when you do, you will know who the potter is!

This law is true for anyone you may encounter. He need not be a blood relative. He may be someone a friend spoke of; but may I tell you: in the end we are all related, for we are all intermingled and really one. We are not as separate as the world thinks we are. I could not see you this moment if you did not penetrate my brain; so you are literally within me, even though you seemingly exist in the surrounding world independent of my perception.

Now, if you should change on the outside and I become aware of it, the corresponding change would take place within me relative to you. Your change could take place socially, intellectually, financially, or even in your physical appearance; but if I encounter the change, it penetrates me. My acceptance of it will cause me to modify the image of you that I hold.

Now, must I wait for the change to appear on the outside before I can change my image of you; or can I produce the change in me first, and then see a corresponding change on the outside? I can if I know that the potter is my own wonderful human imagination and is creating everything that is taking place in my world. "O Lord, thou art our Father, we are the clay. Thou art our potter, we are the works of thy hand." The potter, the Lord, and the Father, are the same being; the same awareness; the same Imagination.

Believe my words! Trust your imagination! Having reproduced himself in you, all things now exist in your imagination. If you desire changes, produce them first on the inside. Penetrate that which exists in you, as that penetration will compel the outside to conform to the changes which you, the potter brought to pass. The only way to prove this is to try it. Imagine a scene which would take place after your desire has been fulfilled.

Do not concern yourself as to how it is going to happen; simply go to the end. The most creative thing in you is your power to imagine a thing into existence. We are told in the Book of Hebrews that, "The things which are seen are made out of things which do not appear." No one can see your thoughts when you sit down to imagine. They are unseen by the outer world, but you know what you have done. Now, because imagination and faith are what creates and sustains your world, if you do not have faith in what you have imagined, it will not come to pass. It cannot, because imagination and faith are two sides of the same coin.

What I tell you I know from experience. I am not theorizing or speculating. I have tested my creative power and have now awakened from the dream of life. I have had the same experiences as one called Jesus Christ in scripture. Now I can say with him, "I am the light of the world." And those who have the incurrent eyes have seen me in my garment of light.

A friend of mine shared this experience with me last Monday night. She said, "My friend Sharon and I were with you as you prepared to go to the platform. You looked very pale and weak in your dark blue suit, so we bought you some chocolate pudding, chocolate ice cream, and a chocolate bar, to give you strength. As you stepped on the platform, the form we know disappeared and in its place you appeared as light. You were a giant of a man, towering over all, yet nothing but light. As I gazed into your face your light began to intensify and became so great that I awoke." Then, as an afterthought she said, "The candy, pudding, and ice cream, we bought you cost $0.28." So now I owe her $0.28.

She saw me become the light that filled the room; and she saw correctly, for I know this to be true. You see, her eyes were given to her by the one to whom I gave my eyes. Now she, too, can see the truth of which I speak; yet, in the giving a spiritual gift is not lost, but retained, to increase its power, its wisdom, and itself.

I am telling you the truth. I live in that world of light. One day I will drop this little thing she saw clothed in a dark blue suit, to be one with my heavenly Father who sent me. But before I go I must give her $0.28, for - like Socrates, who owed a cock, asked that after he had taken the hemlock his debt be paid - I do not want to leave here owing anyone.

I tell you, you are all imagination and not a prisoner of anything or anyone, rather you have imprisoned yourself. You have brought all of your experiences into being and you can change them now that you know who you are.

When you hear the word Lord, don't think of another. The word is Yod Hey Vav Hey and means I AM, as do the words Father and potter. Your awareness of being is your I AM, your potter who molds your world. To him and him alone lies all of the responsibilities for what is done in your world.

Your own wonderful human imagination is the cause of the restrictions on the freedom that you enjoy today. There is no other cause but the Lord, who is the Father, who is the potter, and if he is your own wonderful human imagination, to whom can you turn to praise or blame for the circumstances of your life? The blind leaders of the blind blame society or the government for the causes of the phenomena of their life.

But I tell you, there is no other cause; for there is no one outside of self. Society, the government, your family, or friends, are all within you. Although they appear to be pushed out, there is not a thing that does not now

exist in you; as Divine Imagination (the Lord God Almighty) has reproduced Himself in you - the human imagination; and Divine Imagination contains all things within Himself.

Do not look to another as the cause of your misfortune. If you are perceiving a thing, it is penetrating your brain; therefore it exists in you. That which you are perceiving appears to exist in the surrounding world independent of your perception of it, but don't wait for it to change. If you desire a change in that which you are perceiving, you must produce the change in yourself. Ask no one to help you; simply persist in your new thoughts and let your changed thinking reproduce itself in your outside world, for it is only an outpicturing of the world of thought within you. Try it. You can change your world as this prisoner did. In his imagination he moved in time to the day after his escape. You can do the same. Would your friends know of your success the day after it was achieved? Would they get together to discuss it? Make their gathering the scene from which you start. What would they say? Would some of them be jealous? Some happy for you? Put them all together and eavesdrop on their conversation. Then believe in what you have heard. Persist and your success is assured.

Tonight I have felt impelled to talk about the law because people seem to forget, and since we are still in the world of Caesar, the law is important. The Book of Psalms begins: "Blessed is the man who delights on thy law, meditating day and night. In all that he does, he prospers."

Although to me the promise is the one grand objective, for it is the true reality of all; while here in this world of Caesar, rent must be paid, clothes and food bought with Caesar's coin, so the law is important. It will not fail you, I promise, but it does not operate itself. When you know what you want, don't pray to any outside God, for the true God is within you. In fact, God is not even near, as nearness implies separation. God is your I am, and there is no place you can go and not be aware of being.

I know that I am not this garment I wear, for I have seen it on the bed when I am not in it; but I have never been anywhere where I am not aware that I am. That "I am" is the Lord - he who I could never be so far away from as even to be near; because nearness implies separation, and I can't be separated from the Lord.

"O Lord, thou art our Father; we are the clay. Thou art our potter; we are the works of thy hand." When I, all imagination, entered death's door, I found a male garment waiting there. Blake said it so beautifully: "When weary man enters the grave he finds his Savior in the cave. Some find a female garment there and some a male, woven with care." I found a male garment, others find a female garment; but I - the finder - am Man, not male or female. And I- Man -am one with God; for I and my Savior are one. I and my Lord are one. I and God are one. And I and the potter are one.

Entering the cave which is the human skull, we find a garment woven by the female with care. Immortality occupies the garment you wear and walks in it, believing He is the restriction he wears - from the cradle to the grave - until He awakes. And on that day you will know who you really are; for you will know yourself to be the Lord God Jehovah who is Jesus Christ.

Now let us go into the silence.

Neville 01-31-1969

THE MYSTERY OF BAPTISM

Baptism on this level is a symbolic representation of being raised to the realization of being God the Father. In his letter, Paul tells the Ephesians that there is only one baptism. This occurs prior to the realization of being God the Father. And in Paul's letter to the Romans he states: "We are buried with Christ by a baptism into death, so that as Christ was raised from the dead by the glory of the Father, we also may walk in newness of life."

Baptism implies complete immersion. It is said that when Jesus rose out of the water the heavens opened, and the Spirit, in the form of a dove, descended upon him.

Has it ever occurred to you that you are immersed in a body which is 90 per cent water? This is the great water in which God is buried and will remain until - now individualized as you - He will rise out of the water to see the heavens become transparent and the Spirit - in bodily form as a dove - descend with his gift of a new form, a new manner of existence, and a new unification, so that each - while preserving his individuality - becomes God the Father.

In his great eulogy, Paul places baptism as sixth in order. Beginning with the one body, Paul speaks of the one Spirit, one hope, one Lord, one faith, one baptism, and finally the one God and Father of all. So this baptism takes place just before you become aware of being - not just God the Father, but the Father of all!

Now it is said that when the heavens opened to complete translucency, Christ - now risen - not only saw the Spirit take on bodily form as a dove, but heard a voice speak directly to him. This event takes place in an individual's soul, and is not seen or heard by anyone else!

Jesus is the personification of redeemed humanity. He represents all those who have fulfilled scripture. His story takes place in the soul of the individual who has the experience, and it is not shared by another on this level. "I have had a baptism to be baptized with, and now I am constrained until it is accomplished." All scholars interpret this statement to mean the crucifixion, but it is not.

The crucifixion began with a creative act, when the Spirit of God moved upon and was baptized into these bodies of water. At that moment we were united with Christ in a death like his. After incubation, we will all hatch out and be united with Him in a resurrection like his.

Now inundated in a world of illusion, the Spirit is hovering, incubating, and one day will be raised out of this body of water. Then the heavens will open and the Spirit, in the form of a dove, will descend.

Bear in mind that Jesus represents redeemed humanity. His is the one body into which every being is incorporated. Jesus is the one Spirit, the one and only hope of man, and the only Lord. He is the only faith by which one should live, and the one baptism culminating into becoming the one God and Father of all. This is baptism in the true sense of the word.

In 1926 my mother came to see me in New York City, and was quite upset when she discovered my two-year-old son had not been baptized. She believed that if he died without being baptized he would not go to heaven, so we had him baptized for her sake.

But we are told that unless you are born of water - which you are dwelling in right now, and the Spirit - which is a spiritual experience, you cannot enter the kingdom of heaven. When this vision possessed me, my head became transparent. Through its translucency I saw a dove floating above me, and I had fulfilled the story in Genesis.

Man is not a fantasy of the earth and water, but the true ark of God, containing everything within him. The dove is the symbol of the Holy Spirit. When Noah stretched forth his hand he received the dove and brought her in unto himself, and there she remained.

In my own case, I came out of the water from which I was inundated. I extended my right hand and the dove lit upon it. Then I brought the dove to my face and it smothered me with love, as the voice of God - personified as a woman - said, "They avoid man because he gives off such an offensive odor; but his love is so great that he penetrated the ring of offense to demonstrate his love for you."

Just recently I was reading the dialogues of the pilgrims of Buddha (translated from the Sanskrit by Mr. Rhys Davids), where he said: "In the eyes of the gods, human beings are seen as disgusting, revolting, and are accounted as such." I know in my own case the voice of God spoke similar words, but not in the same manner. And on this level they may not be wrong, when you think of the tremendous amount of advertising is placed upon deodorants. But I do not believe Buddha was speaking of human beings in that manner.

We are here for a purpose. Ours was a deliberate descent, and not because of anything we did that was wrong. And when our incubation is over, we will once more rise from this world of death to be infinitely greater than we were prior to our descent. This water-body called man is the limit of our contraction and opacity, but there is no limit to our expansion and luminosity.

Do you know that when a body weighing 300 pounds is cremated, the amount of ash which remains could be placed in a Campbell's soup can - so where did the 300 pounds go? It evaporated, because it was all water! We are all individually wearing a garment of water. We are buried with Christ by baptism unto death. And just as Christ rose by the glory of the Father, we too will rise in newness of life.

When this happens to you, no one here will know it, for they cannot see the events you encounter. No one will see the dove descend upon you, the transparency, or hear God's voice tell you of his love. These events transpire in your soul, and when you share your experience with others some will believe you, while others will not. The majority will not believe, for having been conditioned to think of Jesus as a little individual who lived and died two thousand years ago, they cannot think of him as the personification of redeemed humanity. They cannot see Christ as a cosmic presence buried in all, but only as a mortal man - and that is not his

story.

If you cannot enter into the kingdom of God unless you are born of water and the Spirit, then you must emerge (be born out of) the water in which you, as Spirit, first entered.

Your birth as Spirit qualifies you for the new form, the new manner of existence, the new unification of Christ on an entirely different level. One person at a time is called to enter into and form that one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all who is above all, through all, and in all.

Whether you have been baptized here or not does not matter, for it is only a symbolic representation of this - the final mystery in the great series. And when you have experienced the true baptism, you are an entirely different being. No one in the outer world can see the being you know yourself to be. But you will become completely absorbed into that one body, one Spirit, one God, yet you will never lose your individuality. That's the great mystery and that's the purpose of it all.

We were individualized before we descended, and tend forever and ever towards ever greater individualization. Having descended into these bodies of water, Spirit hovers over the water, incubating something precious that is buried there until it hatches. And when the water breaks the heavens open, and the Spirit in bodily form as a dove, descends. Then the voice of God declares his love, for he has raised up his glory and you become one with God the Father.

When this experience is yours, you will remain here to share your experiences in the written form, that in the tomorrows your words may spark something in those who read them. In this world of Caesar money and security, love and affection, are sought; but the day will come when nothing will satisfy the individual but an experience of God. Then he will know the baptism of the Holy Spirit.

Your baptism in the Christian faith is only a symbolic representation of this great mystery of dying, being buried, and rising again with Christ. But you do not have to be baptized here in order to fulfill scripture.

I hope you will soon fulfill the real baptism and know the mysteries of scripture. My mother had me baptized at the age of three or four. At the time I had no knowledge of what was taking place; but in the real baptism I was the sole actor, alone on the stage where the vision took place.

In his book, John implies that others saw the event, as he put words in the mouth of John the Baptist. Luke suggested others were there, but told us he was only telling a story, saying: "Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished within us, just as they were delivered to us by those who from above were eyewitnesses and ministers of the word, it seems good to me also, having followed all things accurately, from above..."

The phrase "from the beginning" is a translation of the Greek word "anothen", which means "from above". This same word is translated as from above, when the Risen Christ spoke to the Sanhedrin [member] Nicodemus, saying: "Unless you are born from above you cannot enter the kingdom of heaven. Luke is telling you that he has had the heavenly experience and knows what he is talking about, but he does not claim his story is chronologically exact. Luke rearranges the story, ending with the crucifixion, yet knowing that it came

first.

Tennyson once said: "Truth embodied in a tale shall enter in at lowly doors." Luke told his story as though it took place in the outer world, and unfortunately the world has accepted it on that level. Luke cannot be condemned for telling it that way, for it has kept the story alive. But it was written for you, most excellent one who loves God, that you may know the truth concerning the things of which you have been informed.

Having been told these stories, you have been informed of the truth which will one day come to the surface. Believing they happened to one man, you have worshiped an exterior Christ, joined a church, and done all that the church demands of you. But one day the true story will erupt within you. Then there will be no judgment concerning what the evangelist did.

Both Matthew and Mark claimed only the one having the experience saw the clarity of the heavens and the descent of the dove. Luke and John told of witnesses, but I know from experience: you and you alone bear witness to yourself.

That is why, when you tell others that the story written about Jesus Christ has unfolded in you, they cannot believe it. In their eyes you are a human being with limitations and frustrations, while they are looking for something entirely different. They do not know that the reenactment is coming to them, for he said: "I have a baptism to be baptized with, and how I am constrained until it is accomplished."

When you are baptized with this baptism, you become one with the one body waiting for all to come. You awaken as the one Spirit waiting for everyone to awaken. And as that one being, you will wait for all to set their hope fully upon this grace which comes at the unveiling of Jesus Christ. You will be constrained until everyone is once more brought into the one body, the one Spirit, the one God and Father of all.

After baptism you will take off the garment of flesh for the last time, to become one with God the Father who is above all, through all, and in all; to once more hover and wait for those you have incubated to rise from the dead garments of water where they are buried.

Now is the time to set your hope fully upon the true baptism, when the heavens open and you come out of the water to find the Spirit of God hovering above you. And because you are fulfilling scripture, you will do exactly what Noah did. You will extend your hand. The dove will light upon it and you will bring it into yourself. In my experience, the dove smothered me with love. Then God, in the form of a woman, told me that His love was so great he penetrated the ring of offense. Prior to that experience I had never thought of myself as being offensive; but to those who contemplate this world the ring of death is very offensive.

Throughout the letters of Paul, much is said of this baptism. In the third chapter of Galatians, Paul tells that baptism removes all human divisions of race, class, or sex. That after the baptism we are in Christ and are neither Greek nor Jew, slave nor free, male nor female. Having resurrected from division, we are baptized into the one Risen Lord who is one with every race and every creed; for the Risen Lord is above all divisions.

After baptism you will no longer see people in your dreams, for everything changes. Your little body will remain limited and weak, however, until you are relieved of it. Having fought the good fight and finished the

race, you will have kept the faith and received the crown of righteousness and the wreath of the victor. So set your hope upon this - the final of the seven eulogies.

The great confession of Israel, "Hear O Israel, the Lord our God, the Lord is One," parallels the Christian creed as the one body, one Spirit, one Lord, one baptism, found in the 4th chapter of Ephesians.

On the first day of January, 1963, I was baptized by the Holy Spirit. Now I, like Paul, spend my days from morning to night telling the story of the fulfillment of God's promise to the fathers, while many believe and may disbelieve. But I will keep on telling it until I depart this world.

Everyone must and will be baptized into the body of the Risen Lord as the Risen Lord, without loss of identity. Then he will be given a new form, a new manner of existence, and a new unification; because, having been united with Christ in death, h is unified with Christ in a resurrection into a completely new unification.

There is no loss of identity, yet you know you are God the Father of all. I will know you more intimately there than I could ever know you here. I knew you before you descended, and I will certainly know you after we ascend. We can never lose our individuality, but will simply know a greater and greater individuality in that one body, one Lord, one God and Father of all.

Although I urge you to set your hope fully upon this grace that is coming to you, no one knows when it will happen. Do not think that what you have done has any restraining power, because it has none. Everyone has had thoughts which he is ashamed of. I am a perfect example of one who could never have judged myself as kindly or gently, as compassionately or mercifully, as I was judged to become - so how could I claim another as not qualified!

I did not come to judge you. I do not know what you have done and I really do not care, but I urge you not to put a barrier upon yourself because of the things you have done of which you may be ashamed. When His mercy shines upon you, though your sins be as scarlet they shall be white as snow, so it doesn't really matter.

I am not encouraging you to go out and violate your codes, but I urge you not to carry the burden of your past with you. Let it go if you can, and set your hope fully upon this baptism, for the Father is hovering over you. You do not see him because you are immersed in water, but he is incubating you, and one day you will break through the surface and be baptized into the body of the one God and Father of all.

Now let us go into the silence.

Neville - 1-27-1969

THE MYSTERY OF INSPIRATION

Inspiration is a divine action which qualifies the individual to receive and communicate sacred revelation. The prophets, apostles, and incurrent eyewitnesses are those who receive such inspiration.

The prophets' visions are foreshortened. They see as present what is really future. Prophesying of the grace that is to be yours, they searched and inquired what person or what time was indicated by the spirit of Christ in them, when they predicted the sufferings of Christ and the subsequent glory. It was revealed to them that they were serving not themselves, but you!

The apostles are sent by the Risen Lord to fulfill the prophecies of the Old Testament and to share their experiences with all.

Individual man, having been conditioned to believe that God is somewhere in space as someone on the outside, cannot believe that everything he beholds is within his own human imagination. But it is.

We are told: "He who receives you, receives me, and he who receives me, receives him who sent me. If Christ is in you, although your body is dead, he who raised Christ Jesus from the dead will raise you also through his Spirit within you." (Matthew 10 & Romans 8) The first quote, from Matthew, tells you that God is in you, for the writers of the New Testament identify the Christ who governs your life with Jehovah, who inspired the prophets.

Paul tells us that Christ is in you, although your body is dead. This I know to be true. I have stopped time and witnessed how dead this body is. Time and again I have moved into a society, arrested the activity in me that causes the animation I am observing, and everyone has stood still. They appear to be as dead as the statues of clay or marble in a museum. I have entered a room to become possessed by the motion that inspires things. I have arrested this action, and everything has stood still. I have walked among those present to discover they are all dead. Now I know that Paul's statement is true: "If Christ is in you, although the body is dead, he who raised Christ from the dead will raise you also, through his Spirit within you."

But how do I convince you that the Lord God Jehovah is actually in you? That Jehovah is dreaming he is you, and in the end will awaken as you? How do I convince you that you will witness the images the prophets used? They tell us that Christ is the Rock. That you have forgotten the God who gave you birth.

The prophets equate the Rock with the Lord God Jehovah. This I know to be true. One day I sat in the silence, when quartz appeared before my vision. As I watched, the rock fragmented into numberless pieces

and instantly molded itself into the human form, seated in the lotus posture in profound meditation. As I realized I was looking at myself, the form began to glow. It increased in intensity until it reached the limit of translucency. Then it exploded and my vision came to its end. Now I know I am the Rock that begot me.

Out of that solid state of death comes life, for you put this limit of contraction and opacity called Man upon yourself. At the present time three and a half billion of us walk the earth, individualized, because the being which gives us life is asleep.

Believing the world is taking place independent of our perception, we do not realize that our dreams are projecting themselves on this screen of space, and that we are in conflict with our dreams. But one day God will awaken within your dead body; and when he does, all of the imagery of scripture will surround you, identifying you as the central figure of the Bible -- the Lord God Jesus Christ.

Scripture is all about God, as there is no one else. God and his name are one! That name is I AM! Falling asleep, God breathed upon your body and it became animated, as He dreams your world into being. One day God will awaken and all of your confusion will end. Then you will take off your garment of death to return to the being you were before that the world was. You will be enhanced beyond your wildest dreams, for there is no limit to your expansion and translucency. A limit was set to contraction and opacity, which is the body of death called Man; but your expansion and translucency is limitless.

Who would have thought that the imagery recorded in the 32nd chapter of Deuteronomy was true: "Of the Rock that begot you, you are unmindful and have forgotten the God who gave you life." In this verse God is equated with the Rock that fragmented itself and is defused in all.

Although now a universally diffused individuality, the Rock's name forever and ever is I AM! Every child born of woman says, I am! That is the fragmented rock. In the end, when the fragments gather together to form one being, you - wearing your face - will realize no one exists independent of your perception, for the world is contained within your own wonderful human imagination, and projected by you.

When I tell you what I know from inspiration, it is true, for it happened to me. And when it does, I turn to the Old Testament to find a passage in the word of God that parallels my experience. If I do, then I have two witnesses that agree in testimony, making it conclusive.

I saw myself begotten out of a rock, for the rock fragmented, then gathered itself together to form a person I knew to be myself - not the being I shave in the morning, but myself raised to the nth degree of perfection. That being was meditating me, and I must become as perfect as He is. And when I am He awakes and I am eternal life, the one who came down into a body that was dead, to dream the dream of life. Everyone is this completely diffused being. Knowing that you are, you are mentally saying I am; and that is God's name forever and ever.

Now, not everything in the Bible is inspired. Paul's passages about marriage are not. Paul confesses he is not married and wishes that everyone were as he is; but if that were true there would be no offsprings. Paul did say: "It is far better to marry than to burn." In other words, it is better to have union with what he calls the marriage state, than to long for such satisfaction. This was his opinion, not his inspiration. In his letter to the Romans, Paul states his opinion about the homosexual - only because he forgot that in the Old Testament

God made everything and pronounced it good and very good. If God made everything, then God made the homosexual, did he not? So not every word of scripture is inspired; but you will know the passages that are, for when you awake, scripture unfolds in you.

It is said that, beginning with Moses and all the prophets and the psalms. Paul interpreted to them in all the scriptures the things that concerned him. Remember: in Paul's day there was no New Testament. It was written to record the passages of the Old Testament which were fulfilled. So when you read the New Testament, pay strict attention to any passage that is quoted by the Risen Lord and taken from the Old Testament.

In the tenth chapter of John, the Risen Lord says: "I and my Father are one. Why do you condemn me for saying I am the Son of God? Is it not written in your law…" - (and he quotes the 82nd Psalm) saying: "'I say, you are gods'? If it is written, 'Ye are gods and scripture cannot be broken, why do you condemn me, whom God consecrated and sent into the world?' "Here is the Christ in you, quoting scripture after having risen from the sleep of death. And the moment Christ awakens in you, you are the Risen Christ!

There is only one Risen Christ and everyone is being gathered together into that one being. Although we have different talents, everyone will know God's embrace, qualifying him for apostleship.

If you are meant to experience scripture consciously, you will be sent, and tell your experiences to those who will be drawn to you, to show them the parallel between what happened to you and what the word of God said through His inspired prophets. When the prophets inquired, they were told that they were not serving themselves, for their time had not come. But scripture has been fulfilled now, and the time is here for all to awaken.

We are in the act of awakening as God, and when the visions come they cannot be stopped. Coming suddenly and unexpectedly, their power possesses you as though something is wearing you. Then you begin to see and hear that which kings and prophets long to see, and cannot because the time has not fully come for them.

As passage after passage of scripture unfolds within you, you will recognize the inspired ones as they take place; but not everything written in scripture was inspired. They wrote certain dietary laws based upon what they called the need of the time, but these are not inspired. There are passages in both the Old and the New Testament that were not inspired, but man-made traditions which have enslaved the minds of men. We are asked: "Why do you deny the word of God for the traditions of your fathers?" If you are going to accept the man-made traditions, you will never know the inspired word of God.

The inspired word of God comes to certain individuals because God is rebuilding his shattered temple with living stones. This temple is not made with human hands, but with the redeemed. When one awakens, he becomes a living stone in that one divine body.

Now, "If the Spirit of Christ is in you, although the body is dead, he who raised Christ from the dead will raise you also through his spirit, which dwells in you." If His Spirit wasn't dwelling in you, He could not raise you. I know that when I awoke, there was no one there to lift me up. The wind was there so the invisible God was present, but I saw no other garment. I awoke within myself and when I came out, my body lying on

the bed appeared to be dead.

Have you ever been in a recovery room in a hospital? In 1952, I had my gall bladder removed and my body was wheeled into a recovery room after the operation. When I came to, I looked at the four others who were there, and thought they were dead and we were in a morgue. Well, these mortal bodies we wear are dead. They are animated and seemingly alive because of the presence of God in them. That God, you are! You cannot go to eternal death in that which cannot die, for God is life. The body God wears returns to dust, out of which it was made; but you cannot die, for you are God Himself!

Spirit entered your body of flesh as your breath of life. At that moment God became human, and humanity became a living being. Inspired scripture happens each time the Risen Lord prepares to disappear from the visible world. His breath is his baptism with the Holy Spirit, which quickens your dead body into a life-giving spirit.

Having experienced scripture, when I disappear from this world I cannot go without, for - containing all within myself - I must go within.

This is the mystery of inspiration. You will be possessed by a vision, to find yourself playing the central role in a drama that is taking place within yourself. And when the vision fades you will search the scriptures to find the inspired word of God you have just fulfilled.

When you tell your experiences to all who will listen, few will believe you, for they have been conditioned to believe in some little external Jesus Christ and prefer to remain that way.

It is the Christ within man who is his hope of glory. That is the Christ who fulfills scripture. Having had scripture fulfill itself in me, I have interpreted to you in all the scriptures the things concerning - not a man called Neville, but God's power, in me, called Christ.

Do not be embarrassed when I tell you that you are God. Instead, walk believing you are that important. You don't have to become arrogant, but you must assume you are God. Think about it! Stop believing in God and start believing as God. Do this and the visions will come to confirm your assumption.

Scripture is all about Christ, the Jehovah you are. The spirit and the flesh are one; therefore, when David appears, in vision, you are revealing your true identity to yourself. This I know, for I have found David. He called me Lord. I know I am the Rock that begot him, for I have played all of the fragmented parts and put them together to form David.

When David calls you father, the Rock of his salvation, you will remember you are the Lord. Then you will tell salvation's story, and if God is still asleep in those who hear, they will think you are mad. That's all right, as all inspired men - being judged by the garment they wear - will appear mad to those who hear them. When you claim you have a spirit, you will be called mad, just as it is said of the Risen Christ in the tenth chapter of John.

Today, as in the past, people believe scripture will be fulfilled in a secular manner. But while occupying their garment of death, everyone will individually fulfill God's word.

You are destined to know the power of stopping and starting time. Possessed by the Spirit, you will be taken into a room. Knowing intuitively who you are and the power you are feeling, you will arrest that activity within you and everything will stand still. As you examine that which was so alive and seemingly independent of your perception only a moment ago, you will discover it is all dead. Then, releasing their activity in your imagination, everything will once more become animated and continue its purpose. If a bird was in flight when you arrested it, it will continue to fly when released. If someone is carrying food to a table when arrested - although you can keep them in that position for as long as you like - when you release the power you know yourself to be, they will continue to serve the meal as if nothing had happened.

Can you imagine doing that? I tell you it is true, but as long as you identify yourself with a body of death and believe it is you, you will not realize you are your own hope of glory.

The body you care for and keep well is dead, while I - the awareness who entered it - AM a living being, who will experience scripture while in this dead body. I came into the world and took upon myself the body of a slave when I was born in the likeness of man. Now, wearing the human form, I AM obedient unto death, even death upon the cross of man. While in this state, I will experience the word I inspired the prophets to write, for I AM the God in you!

Having created an incredible adventure, I prophesied that I would die and overcome death. The prophecy has been fulfilled and will continue to be fulfilled in all, for I am God, capable of overcoming my last enemy, which is death. I will awaken in my grave and come out unassisted to find myself greater than I was before the adventure.

Those who think of me in terms of the outer form I wear will see the things that were foretold; but not me, for I AM spirit and cannot be seen with the mortal eye. Having eyes that see not and ears that hear not, I will give them eyes that they may see and bore ears that they may hear what kings and prophets long to see and hear, but cannot. A retreat will not cultivate inspiration. It doesn't come that way. The fire that rises within you is the same fire that descends like a bolt of lightening and splits you in two. You cannot consciously lift this power through contemplation. Only He who first descended can ascend into the kingdom of heaven. Descending like a bolt of lightening, the curtain of the temple is split, releasing His spirit that was trapped inside. Then your power is raised back into the heavenly state from which you came, for you are the God of scripture who said: "I say, 'You are gods, sons of the Most High, all of you. Nevertheless you will die like men and fall as one man, O princes.' "

From now on, think of yourself as spirit, not flesh and blood. People are so proud of their physical line, yet if they knew its background they might be ashamed of it. Many a person has paid a fortune to trace his lineage and then spent another fortune to forget it.

Recently I read of a questionnaire which was sent out to various church officials in England, asking what they thought was going to happen to them when they died. One minister replied: "I assume I will enter into the joy of the Lord, but why bring up such an unpleasant subject?" This is true the world over, because man does not know he is immortal and cannot die.

You came into a world of death. The body you now wear will return to dust from whence it came; but you, its occupant, cannot die. Rather, you will simply dream yourself into another body of death, animate it in a terrestrial world like this, and continue to do the same things you are doing here. You will be in an environment which the depths of your being finds best suited for what He still wants to do, and you will continue doing it until you awaken in that garment and fulfill scripture.

Then you will take off your garment of death and return to the glory that was yours before that the world was. We knew each other intimately before we descended, and we will know each other just as intimately when we take off all of these masks and ascend.

In this world, we wear separate, individual bodies; but in eternity we form the one body. We are many, yet one. "Hear O Israel, the Lord our God, the Lord is one." In that state there will be only one Lord, one God and Father of all, and all form that one. No matter what type of dreams an individual has, in the end they will be but dreams; for when he awakes and returns, we will love him as dearly as we did before the descent.

Inspiration is a gift of God, which cannot be acquired. Because God is in you, scripture is inspired from within. At the present time, Christ - God's power and wisdom - is personified as you. Although the body you wear is dead, He who raised Christ from the dead will raise you also. Christ in you is the one who rises. His spirit is your breath. Breathing his inspiration, you hear and feel the wind. Then you who radiate the glory of that God breath will awaken as God Himself.

Now let us go into the silence.

Neville 12-12-1969

THE MYSTERY OF LIFE

The words of one in whom the great mystery of life unfolded, are enigmatic. And the evangelist who wrote the gospels, kept that great mystery as it was told. In the 17th chapter of the Book of John, he is speaking to God the Father, the depth of himself, saying: "Now I am no more in the world, but they are in the world and I am coming to thee. Holy Father, keep in thy name that which thou hast given to me that they may be one, even as we are one." (The only name that can bind us together and make us one is Father. When you and I discover that we really are the Father, we will understand the mystery of life.) Now he makes this statement: "I have guarded them and none is lost but the son of perdition that the scripture might be fulfilled."

Bear in mind, this is not secular history, but salvation history; so who is this son of perdition that is lost? Scholars claim it is one called Judas, but that is not true. If you want to get close to the answer, read the 18th Psalm, which is repeated in the 22nd chapter of 2 Samuel. This is a hymn David sings, praising the Lord for saving him from death and destruction. And the word "perdition" means "death and destruction."

Let me take these enigmatic words and show you what they really mean. The son of perdition is one who hears, but refuses to accept, the Christian revelation. The 2nd chapter of 2 Thessalonians tells us that: "The lawless one, the son of perdition, will be revealed and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming."

I tell you salvation's story as I have experienced it. You may deny my words, or agree with them. Those who deny me are the anti-Christ, the son of perdition. They themselves will not be destroyed, for the mystery of Christ will unfold in them.

Rather, the state of consciousness in which they dwell, will be lost, to them "for none have I lost but the son of perdition." No individual will, or can be, destroyed, for he is a son of God. He can fall into the state known as the son of perdition, and while in it, completely deny this incredible story is true. But when it awakens in him and becomes true, then he has nowhere to go but to admit the experience.

If I tell you the incredible story and you think it is silly, I am not concerned, but confident it is going to happen in you; and when it does, what you thought before does not matter.

And so it is with others that come after you: When they are confronted with the experience, their thoughts and beliefs change. Everyone will be saved, and the only thing that is lost is the state of consciousness in which the individual lived when he heard salvation's story and could not accept it.

The son of perdition has nothing to do with any Judas, for he is the one who betrays the messianic secret. No

one could ever betray you but yourself, for no one knows your secret but yourself! Judas is Judah, the Lion's whelp. He is the only son named in the genealogy of Jesus. "Jacob was the father of Judah and his brothers." Judah is the one who knows and tells the secret.

The son of perdition is not an individual man who can be destroyed, because every child born of woman is a son of God; and it takes all of his Sons to form God, as told us in the 32nd chapter of Deuteronomy: "He has put bounds to the peoples according to the number of the sons of God." And every child born here is an emanation of a son of God.

The word "Elohim," translated "God," is a plural word. We are told that "In the beginning God (Elohim) created the heavens and the earth, saying: `Let us make man in our image." Then the gods (Elohim) came down and buried themselves in humanity, and not one son can be lost, only the son of perdition, the state of consciousness which rejects and denies the Christian revelation.

You may question how a man can be consumed in the fire, turn to dust, and yet survive; but I tell you: all things are restored to life by the seed of contemplative thought, even the little discarded flower. That is restoration; but I am speaking of resurrection where the son is resurrected, not the body of flesh and blood he wears here. He who occupies a body that is always restored, is a son of God going through the world of death. And when his journey is over, he awakens from his great dream of death by the signs of life that follow.

Now, calling himself the son of man, Jesus speaks of himself in the future, saying: "When the son of man comes, will he find faith on earth?" Jesus is always coming, always awakening, in man. The great mystery called Christmas is the beginning of the signs of faith of which many will reject, as told us in the 2nd chapter of Luke. When Simeon took the little child in his arms he called it a sign for the fall and rising of many in Israel saying, "Thoughts out of many hearts will be revealed." This is true, for I have told the story and some have accepted it while others have disbelieved.

But even those who deny it now will one day pull themselves out of the state of perdition by finding Jesus rise in them as their very being. Then, by the breath of his mouth (the word of God), perdition will be slain by the sword of the Spirit, which is the Word of God, for the Word cannot return void. It must accomplish that for which it was sent. The gospel is the Word of God which actually became you that you may become the Word. Sending himself into the world as sons, God raises himself back to the awareness of being the Father.

Now he tells us, "When you see me you have seen the Father." How can this be? When you see me you know me to be yourself. You will never see the Father outside of yourself. If anyone should come saying, "Lord, there he is, or here he is," do not believe him for you will never find God outside of yourself. He will rise in you and you will know him only when his only begotten son, David, stands before you and calls you Father. Then and only then can you say, "I have found David, the son of Jesse (I AM), a man after my own heart who will do all my will."

In the state of consciousness called the son of perdition you cannot believe my incredible story. But the state will be destroyed by the breath of his mouth, as his Word unfolds in you. Although you denied it prior to the eruption of the Word in you, after you experience all that is said of Jesus Christ, you know you are he, and you cannot deny it. So the son of perdition is the only one that is slain, the only one that is lost. It's part of the

play.

Everyone called by any name is saved, because it has already happened and will continue to happen; for I am in them and they are in me. Holy Father, keep them in thy name which thou has given me. That name is Father. I have kept them in the name thou gavest me by telling them that they are the Father, and they are moving towards the discovery of it. Although some did not believe me, I have guarded them and none of them is lost but the son of perdition, that the scripture (which is thy Word) might be fulfilled. I told them thy Word as I experienced it. I interpreted thy Word to them, and Father - they heard it. Some rejected it and some believed it. In spite of those who rejected it, may I say: they cannot die, for they are my brothers as we came down into this fragmented state together.

In this morning's Los Angeles Times Book Review section, several of Robert Grave's poems were printed. As I read them this one little verse stood out and my heart jumped within me. These are the words, if I recall them correctly:

"Hold fast with both hands
To that Royal love which alone
As we know certainly,
Restores fragmentation into true unity."

What a revelation! The great poets are the ones who see so clearly. And those who have the capacity to use words, as Robert Graves has, say it so beautifully.

In the world the One is fragmented into the many. Regardless of the pigment of your skin, your race, your nation or belief, the world is the fragmented Rock that I saw back in 1934. During that time I was a dancer. The country was in the deep depression, and people could not afford to pay to be entertained by a dancer.

I lived in a basement apartment on 75th Street in New York City, not knowing where the next dollar was coming from. I did not despair, however, but sat in the silence and quietly closed my eyes. I was not thinking of anything in particular, just resting with my eyes shut, watching the golden clouds which always come, as all the dark convolutions of the brain grow luminous. As I contemplated this golden, liquid light, a quartz approximately 20" in diameter suddenly appeared, then fragmented itself into numberless parts. As I watched, they gathered themselves together into a human form seated in the lotus posture. Startled, I realized that I was looking at myself - but a self containing such majesty of face and beauty of features, that I could never have believed possible. There was nothing I could have added to that perfection to improve it.

I was looking at myself in deep meditation, not as a piece of clay, but a living statue. Then it began to glow and increased in luminosity until it reached the intensity of the sun and exploded; and I awoke to find myself still seated in my chair in my little basement apartment in New York City. Turning to scripture, I read the 32nd chapter of Deuteronomy: "Of the Rock that begot you, you are unmindful and of the God who gave you birth you are unaware."

Then in the 10th of 1 Corinthians, I read: "They drank from the spiritual Rock which followed them, and the Rock was Christ." Now I know that within all is Christ, the Rock that never fails.

Back in 1929, the market broke, and 17 million men were unemployed. At that time we only had a population of maybe 130 million, whereas today we number 204 million. Our bins were filled, but people could not pay the tax or get the money to distribute the food.

By 1934 I had already gone through five years of the depression, so I wasn't worrying about my next meal, or my next job for that matter. I was just resting, for by this time depression was a state of mind. So, as I daily did, I sat in my chair and turned my attention inward, into my brain, and contemplated within.

Then, as always, the clouds began to appear, grow luminous, and move in lovely, billowy, golden liquid light. Then came the rock. The perfect imagery of scripture. And the Rock was Christ. He formed himself into me, but me as a perfect being.

Everyone is destined to have these experiences. They are enigmatic but - luckily for us --those who recorded the story in the gospels kept the mystery in the words, and did not try to explain them in detail. Many will deny it, but they are not lost because of their denial, for nothing is lost but the son of perdition - the belief in destruction and death.

Everyone, seeing their friends depart this world have to admit to themselves that things do die. We came down into a world where everything dies; yet I tell you: nothing really dies, but returns by the seed of contemplative thought. But that is not the mystery of Christmas.

I tell you: God himself is housed in that which appears to die. He is dreaming this dream of death which we call life. One day he will awaken through a definite series of events, beginning with his resurrection. Blake claims the sleep of death is 6,000 years. I do not know how long my dream was, but I do know that when I awoke it seemed as though I had been there for an eternity.

My skull was completely sealed, but I had an innate knowledge as to what to do. I pushed the base of my skull and something gave, leaving a hole which I squeezed myself through and came out of that skull, just like a child comes out of its mother's womb.

Then the imagery of scripture, as told in the 2nd chapter of the Book of Luke, surrounded me. I held the sign - the little child wrapped in swaddling clothes - in my arms and saw the three witnesses to the event, those who were told to "Go quickly into Bethlehem where you will find a sign that a Savior was born this day."

God is the savior of the world as told us in the 43rd and 45th chapters of the Book of Isaiah. "I am the Lord your God, the Holy One of Israel, your Savior and besides me there is no savior." The savior's name is I am.

It is God who awoke when I awoke in my skull. In the Book of Psalms, God is told to "Rouse thyself, why sleepest thou, O Lord." It is God who sleeps and dreams the dream of life, animating the world of death until he awakes within the skull of man where he first entered. His departure from that tomb is the birth we now celebrate on the 25th day of December.

This is followed by the great revelation of remembrance, for on that day God's son David reveals your fatherhood. After this revelation you will understand the words of Robert Grave's poem which I have quoted, because only then will you know true unity. If I am the father of your son, and one you know other than the

speaker is the father of our son, are we not one father? So in the end there is only one body, one Lord, one Spirit, one God and Father of all.

One body fell. Its fragmentation is humanity. We are all sons of God being collected and brought back into the true unity as God the Father. Having played all the parts - the good, the bad and the indifferent - your son reveals your fatherhood. When these signs confront you, your journey is at its end.

Christianity is based upon the affirmation that a series of events happened in which God revealed himself in action for the salvation of his sons. God brings all the sons back by giving them himself; and it takes all the sons to form God, so in the end there is only God the Father.

It takes one who has experienced scripture to explain it. Who would have believed the third chapter of John could be literally true? Calling himself the son of man he said: "As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up."

I know this truth from experience for I - a son of man - was lifted up in spiral form, just like a fiery serpent, right into the kingdom of heaven - which is within, as told us in the Book of Luke. As the temple of the Living God, my body split from top to bottom, and I - the son of man - rose into that heavenly state like a serpent, as it reverberated like thunder.

And who would have thought that when the Holy Spirit descends, it is in the bodily form of a dove, but it is. The Holy Spirit so loves you because you have finished the work that you, yourself, set out to do, that he penetrates the ring of offense to demonstrate his love.

We, a brotherhood of one, agreed to dream in concert before we descended and became fragmented. In this world we are seemingly separate brings, at war with one another, and yet there is no other because eventually we will be the Father of God's only son. So,

"Hold fast with both hands
To that Royal Love which alone
As we know certainly,
Restores fragmentation into true unity."

Here is one who stands before you and speaks of being here, yet tells you that he is to come. Then he asks the question: "Will he find faith upon the earth?' So he is always coming, always awakening, and one in whom he awakens turns to his immediate circle and wonders if anyone will believe him.

In the story, Jesus is a wine bibber, a glutton, a man of the world who loves harlots and tax collectors and all the sinners. He has awakened in me, and because I, too, like a good dinner, a good bottle of wine, and a few good martinis, my testimony is dismissed; and I am considered an impostor, because this is not a popular concept of what Jesus ought to be.

But I say to you, if anyone tells you: "Come, I have found him," do not go, because God cannot be found any place but within you. He is buried in you, will awaken in you, and rise in you, as you.

"It does not yet appear what we shall be, but we know that when he appears we shall be like him." Have you seen his face? It is just like yours, but raised to the nth degree of perfection. He is the Rock, and the Rock is Christ. We have forgotten the Rock that begot us, and are unmindful of the Rock that gave us birth.

That Rock was fragmented, and you forgot that the world round about you was nothing more than yourself pushed out. So you have fought shadows, believing in the seeming other, when housed within that seeming other is the only God, and you are he. The same series of events will awaken in him as they will in you, and in the end we will all know each other.

Even though I know I am God the Father, and you know that you are God the Father, there is no loss of identity. And for all the identity of person, there is this strange, peculiar discontinuity of earthly form. You will wear your earthly face, raised to the nth degree of perfection. You will have a human voice and hands, but your body is indescribable. It is wisdom and above all things, it is Love.

Everyone in the universe will experience the mystery we are now about to celebrate, called Christmas. This is not some little day that took place once and for all 2,000 years ago. It is always taking place, for it is the coming of God, awakening within man. Were he not in you, you could not breathe. So he slays the son of perdition by the breath of his mouth, and destroys him by his appearing and his coming.

God the Father is within you, emanating the garment you are wearing. He cleaves to it, and you - in turn - cleave to him, until one day you learn to love only one being, and see that one being reflected in all things.

Hold to him. His name is I am. He loves his emanation and will cleave to him and they will become one. Then he awakes, wearing that individualized face which is perfect. I will meet you in eternity and I will know you; but for all the identity of person, there will be a discontinuity of form. A form that is glorious beyond the wildest dream of man. The form is all power, all wisdom, and all love. We purposely descended into this world to accomplish that end.

I hope that when you get together on Christmas day to celebrate with your family and friends, that you will remember what Christmas really means, and know that everyone present will have this experience.

They, too, will awaken to being God the Father. This I know, and because there is only one Father, he is one with the world. All the brothers will return, and in returning they will be God the Father; for it was God's pleasure and will to give himself to all of his sons, so when all return, they are God Himself.

Now let us go into the silence.

Neville 09-22-1969

THE NATURE OF GOD

To think of the Bible's events as historical, and the characters recorded there as persons such as you and I, is to see truth tempered to the weakness of the human form, unable to stand the strong light of revelation. But I tell you: it is in us, as persons, that the nature of God is revealed.

Paul tells us his conversion came through a revelation of Jesus Christ. It did not come through a man, thereby causing him to change religions. No. Paul never forsook Judaism, but interpreted the meaning of the Old Testament through revelation. But was Paul a person, an individual being such as you are, as I am; or is he, too, one of these eternal characters? That is the question I am asking tonight.

I tell you: all of the characters of scripture, including Paul, are eternal states. One day, whether you be male or female, you will reach the state of Paul, and your journey in the world of death will come to its end.

A friend of mine - a lady with two children and expecting her third - wrote, saying: "In vision I saw the Bible opened to the New Testament and heard the words: `You are Paul.' I was so startled I broke the vision and awoke questioning the words, `I am Paul? I am Paul? I am Paul?' The idea seemed too much for me to grasp, so I returned to sleep and the dream continued. I saw the entire New Testament opened at the Book of Matthew, then an invisible hand moved the pages through the Book of Revelation as I heard the words: `It's all about Paul,' So I ask you: Who is Paul?"

Paul is a state you enter when, having been introduced to Christianity or Judaism, the secret behind the words is revealed. In the state of Paul, you discover you are the Lord Jesus Christ who is God the Father. It is Paul who says: "When it pleased God to reveal his son in me, I conferred not with flesh and blood." When the vision is yours, to whom could you turn to ask what they thought of it? They would tell you that you were insane, so you would turn to no man; rather you would abide in the vision and dwell upon it.

Paul's conversion did not change his religion, for he never forsook Judaism. His one disappointment was that he could not convince his fellow religionists of the truth of what had taken place in him. Paul represents every individual - be he male or female - who arrives at that point in time when he awakens to discover that the characters of scripture did not exist in time and space, but are eternal spiritual states, which the individual moves through toward the climax, which is Jesus Christ.

The fundamental story of scripture is a metamorphosis - a complete change of form. Like the grub worm is transformed into the butterfly, so man - as we understand him - is turned into Jesus Christ. And when it happens in you, there is no one to whom you can turn. It is a fact you cannot deny. I could no more deny my experiences of Christ unfolding within me, than I can deny the fact that I am standing before you now. And I

am not unique. Christ will unfold in every child born of woman. He must, for God cannot and will not fail to fulfill his promise in all.

The word "Saul" means "to inquire; to ask." Entering the state of Saul, you are questioning life - its purpose and plan. Is there a God? Why am I here? Saul's is a questing mind, one which is seeking an answer to the phenomena of life.

Today is the wonderful Day of Atonement which came to its end at sundown with the singing of a great psalm in every synagogue which begins, "Awake O Sleeper who forgot eternity in the pursuit of the moment." Having forgotten that we are all one in eternity, we are called upon to awaken, but awaken from what? From the pursuit of the moment. Then, in the eternal state called Paul, the story of Jesus will unfold in you, and you, too, will say: "From now on I regard no one from the human point of view; even though I once regarded Christ from the human point of view, I regard him thus no longer."

Like every Jew, Paul was looking for an external messiah, one who would come to be the anointed king and save Israel from the enemy. Then he discovered the messiah was within him and would never appear on the outside. Paul's thirteen letters were written twenty years before the Book of Mark, which was the first gospel; so Paul could not have quoted the New Testament, only the Old.

He never converted in the sense of converting from Judaism to Christianity, or Catholicism to Protestantism. After the revelation, Paul understood that which was revealed to the prophets; for he discovered that the messiah which was to come, was himself, saying: "When it pleased God to reveal his son in me, I conferred not with flesh and blood."

There is a poem by Browning called "Saul," in which David tells of the coming of the messiah, saying:

"O Saul, it shall be a face like my face
That shall receive thee. A man like unto me thou shalt love,
And be loved by, forever. A hand like this hand shall open the door
To a new life for thee. See the Christ stand."

Standing before the demented king, David is telling Saul that when he sees Christ, he will wear the face of David. That he will love and be loved by him forever. Extending his hand, David tells Saul that this knowledge will open the gate to a new life; for David is the only Christ Saul will ever see.

When Christ stands before you, he will wear the face of David and reveal you as the Lord God Jehovah. Then you will say: "Thou art my son, today I have begotten thee." This will be the experience of every child born of woman; for awareness - although limited by a garment of flesh and blood, restricted and weak - is God, the father of all life, and there is no other God.

Now, when Paul spoke of sin he wasn't speaking of a little misdemeanor, or even a big one. To Paul, if you are not radiating the glory of God and are not now the express image of his person, you are sinning and falling short of that glory. Only when you enter into the state called Paul, will you radiate God's glory and express his image; for it is in that state that David reveals you to yourself.

Paul confessed to the Galatians that God sent his son into his heart crying "Father!" And now I tell you that when David stood before me and called me father, I saw him more vividly then I have ever seen anyone here. I can still see his heavenly beauty. I saw David in the year 1959, yet history claims he lived in 1000 B.C. But David is not my flesh and blood son; he is part of the unfolding picture of an eternal story in which man is involved. The story, as recorded in the Old Testament, was not understood until it unfolded within one who said: "I am a child of Abraham, of the tribe of Benjamin, a Pharisee of the Pharisees." Paul never forsook Judaism, but tried to interpret it to those who would listen, but they could not understand. They were - as they still are today - looking for a physical, external messiah to destroy their enemies and establish his kingdom in this world; but that is not the story.

This eternal truth is housed in every being who walks the earth. One day you will find Christ as your very being. You who say "I am" before you state your name, will experience all of the eternal, spiritual states spoken of and named in scripture, to arrive at the final state called Paul.

My friend knows she is Paul, for she heard the depth of her soul tell her so. To her the idea seemed incredulous; yet I tell her she heard correctly, for she has been called. She has been chosen and elected to be an incurrent eyewitness to the great truth which will unfold within her.

The Paul of the Bible is a state everyone will attain. And while in that state, David will reveal your true identity. Enter any state and you become that state. While in the state of wealth, everything you touch turns to gold. In the state of success, you could turn a failing business into a successful one, for in the state of success you cannot fail.

You are not a success or a failure, but the occupant of a state. Although you remain untouched by any state, when you enter one, you express it. Put yourself into the state of health, and you must express health. Enter the state of fame, and no power can stop you from expressing it.

And when you enter the state of Paul, David will stand before you and say: "A face like my face shall receive you. A man like unto me thou shalt love and be loved by forever. A hand like this hand shall open the gate of a new life for you. See the Christ stand."

You will be looking into the face of David, the Lord's anointed; and when he calls you father, you know who you are, for "No one knows who the Father is except the son, and no one knows who the son is except the Father." David, your son, sets you free; for he is the son of Jesse, the Bethlehemite, whose revealed name is I AM. Everyone who says, "I am," is the Father of that eternal youth called David. Awake, O sleeper, and remember eternity, the son of Jesse, for only he can reveal you as God the Father.

This is the greatest story ever told. It is an incredible story of a transformation, a metamorphosis. "Meta" means "change" and "morphos" means "form," so metamorphosis means a radical change of form. This is true, for the being you are destined to be, could not function in a body of flesh and blood.

You will move into an entirely new age. It is a new world, and in it you need a new form. The form is spirit, yet you have a human face, a human voice, and human hands. That is the form I saw when I stood in the presence of the Risen Lord and answered his question: "What is the greatest thing in the world?" in the words of Paul, as "Faith, hope and love, these three, but the greatest of these is love."

At that moment he embraced me and I assumed his incredible form. Since that time we have not been separated or divorced, although while I wear the body of flesh and blood I must be subject to all of its weaknesses and limitations. But when I take it off this time, I will be one with that one body, who is gathering all.

Everyone will be saved, because everyone is God and God is saving himself. At the present time you do not know you are God; but you will know it when you enter the state called Paul, for in that state the revelations unfold and you, too, will say: "I did not get it from a man. It came through a revelation of Jesus Christ. He unveiled himself in me as my very being. Now I know there is no other."

So I say to my friend: your revelation is true. You have been called and elected. You have been chosen - not by men, but by God, which is the definition of a saint in scripture. How could any man make another man a saint? The idea is stupid. When you are called, you are sainted. When you are elected, you are sainted. When you are chosen, you are sainted, and no man, looking at you, could ever see you as a saint. You are still capable of losing your temper and being violent. That means nothing. Be everything that you are, for you are already redeemed by reason of your experiences.

So, the characters of scripture are not historical. To see anyone - including Jesus Christ - as a person who walked this earth, is to see truth tempered to the weakness of your soul, and unable to bear the strong light of revelation. Jesus Christ is the perfect state into which you are all moving. And in that state, scripture unfolds to reveal you as God. And who is he? He is your own wonderful human imagination!

If all things are possible to your imagination, then all things are possible to imagine! How would you act if God imagined you as you want to be? How would you feel? What would you do? Then do it. Feeling its reality, have faith in your imaginal act. Desire is your hope. Your imaginal act is your subjective appropriation of the hope you want to objectify. Now, faith is the link between God's power and your desire. He doesn't question your desire. He who is all creative power and know-how, simply gives it to you. That is Christ, he who is defined as the power of God and the wisdom of God.

Now, if you test God and prove to yourself that imagination does create reality, tell others. If they try it and it works for them, does it really matter what the world thinks? If they think the idea is insane, it won't be the first time. They thought Einstein was insane. There are those who think I am. That's perfectly all right, for the day will come when God will reveal himself in each individual, and then that one will move from the state of Saul to Paul.

There is no other God, for God became Man by assuming all of his human weaknesses and limitations. God is not pretending he is you. When he became your breath, he had to take your unique qualities upon himself. That was his crucifixion. No man was nailed upon a cross bar; your body is the cross Christ wears. He is buried in you and will rise in you. His tomb is the human skull where he lays dreaming. So awake, you sleeper, who forgot eternity in the pursuit of the moment. Although this moment seems so real, you are its reality and the central being of scripture.

The fundamental purpose of scripture is metamorphosis - the radical transformation of Man into God. And God has a son, formed by his experiences as the human imagination and personified as David of Biblical

fame. David is he who is "A man after my own heart who will do all my will." He is not a historical character, but an eternal state which appears at the end of your journey into the world of death.

The world may think they have found David's tomb; but they will never find any historical evidence concerning these characters of scripture, because they are all spiritual states personified. You will pass through these states to discover - through revelation - that you are the author of the Bible. Just imagine, Paul's letters came first. He called them "My gospel." They are Paul's good news of salvation which came through revelation. Paul's thirteen letters were written first, and all the other books were based upon them; but who is Paul? Everyone who enters the state of fulfillment.

One day you will enter the state known as Paul; but right now you are Saul, seeking the cause of life, not knowing it is your very self. In the Books of Samuel and Kings, we are told that Saul tried to kill the very one who could reveal him to himself; but the revelation could not come until his name was changed to Paul. Even though, today you are very much a lady, you will eventually become the Paul of scripture. But in that realm, you are above the organization of sex, as Paul tells us: "In Christ there is no bond, no free, no male, no female, no Jew, no Greek, for all are one in Christ." Your true identity is not male or female, but Man, and Man is God and God is Man, as Blake so beautifully put it: "Thou art a Man, God is no more, thine own Humanity learn to adore."

Tonight, set your hope fully upon this grace that is coming to you; for Christ in you is your hope of glory! Do you not realize that Jesus Christ is in you? Test yourself and see, for all things are possible to him. Think of something you would like that reason says you cannot have. Now, assume it's yours.

Your assumption, though false in the sense that it is denied by your reasonable mind, if persisted in will harden into fact. You do not need to know the means that will be employed to bring your assumption to pass; all you are required to do is persist in your assumption and allow your own wonderful human imagination to give it to you.

All things are possible to your imagination. It's up to you to provide the necessary link between your assumption and its fulfillment. That link is faith. Having assumed your desire is fulfilled, your faith in that assumption will cause it to harden into fact. That is the law.

Test this law, and if you prove it in performance, it will not matter to you if it seems irrational to others. Tonight, leave this auditorium in the assumption that you are what you would like to be; and if tomorrow your assumption can be seen as fact by the world round about you, then you have found Christ, he who is within you as your hope of glory.

Man is forever coming up with fantastic ideas like going to the moon. At the time, the idea seemed impossible, yet in time man does go to the moon. So you see, nothing is impossible to God - but nothing!

Simply name that which seems so impossible to you, then assume that you have it. Walk in the assumption it is now an objective fact and see how God works. I tell you, in a way that you do not know, and you could not possibly devise, you will be led across a bridge of incident to the fulfillment of that state. All you have to do is ignore the evidence of your outer senses and go about your own wonderful business assuming the feeling of the wish fulfilled. Your assumption, instead of receding into the past, will advance into the future and

you will walk right into its fulfillment.

Accept what I am telling you tonight, and you will be on your way towards the state called Paul. He tried his best to persuade his own friends to believe what happened to him in the synagogue. Christianity is not a new religion, but the fulfillment of Judaism. It's as old as the faith of Abraham, older even than the synagogue. The promise was fulfilled in the state of Judaism, interpreted to Jews, who then organized it into a separate religion; but there could be no Christianity without Judaism. Many a Christian would like to divorce the two books and put the Old Testament aside; but there could be no New Testament without the Old, for the New is only the fulfillment of the promise made to Abraham.

You are destined to be told - as the lady was - that you are Paul; and the chances are you will be just as shocked as she is, when she looks into the mirror and sees a mother and a mother-to-be, and a wife who may argue with her husband and be short of money once in a while. These weaknesses are part of your garment of flesh and blood; but at the end of time, your new body of love - woven without seams - will be ready for occupancy. Then you will take off this body of limitation and opacity and assume your new body of life.

If, however, you have not reached the state of Paul, when you leave this body, you will find yourself in another one just like this one, in a section of time best suited for the work yet to be done in you. Don't think you are going to move chronologically from one year to the next, for it can be any year, be it the year 1000, or 3000.

Whatever year you find yourself in, you will feel perfectly normal there, and things will seem quite natural. These bodies of death belong to this age; and regardless of what year you find yourself in, you will wear the same body of slavery, where you must perform all of its functions. No matter how powerful you may be, you cannot command anyone to perform your body's functions for you; therefore you are its slave while you remain in the state of Saul. Only when you move into the state of Paul, can the drama unfold and set you free.

Don't think that you have to be the perfect specimen of a man, judged by human standards, to arrive in state of Paul. Although weak and limited as you are now, strive to know the truth of scripture; and one day, when you least expect it, you will find yourself cast in the central role, as everything said of Jesus Christ will unfold within you, and you will know who you are.

If there is any Christ other than he who is in us, who rose and continues to rise in the individual, he is false; for the true Christ is within you. The universal, cosmic Christ became humanity. He rose and continues to rise in individuals. One day he will rise within you to reveal you as God the Father. The relationship of Father/Son was established before that the world was - only we forgot. This is simply the return of the memory of God, all within the individual.

Now let us go into the silence.

Neville 9-22-1967

THE NEW CHRISTOLOGY

You will find this a very practical night, for I feel that the truth of the working of God's law should be looked upon as intensely as anything in this world. So tonight I want to show you quite clearly how God's law operates.

We are told in the 14th chapter of John: "Let not your heart be troubled, you believe in God, believe also in me. In my Father's house are many mansions; if it were not so would I have told you that I go to prepare a place for you? When I go and prepare a place for you, I will come again and receive you to myself that where I am there you may be also." You may think some man is speaking to a group of men as I am here; but these words were spoken by the human Imagination, who - having come out from the Father, came into the world. Now leaving the world, human imagination is going to the Father's house. He is returning to discover the source, the cause, of the phenomena of life.

Jesus Christ, your own wonderful human imagination, is the way to everything in the world - but specifically to the Father. Tonight we will take this thought on a practical level so that everyone will know how to bring into this world everything he wants, no matter what it is.

Today billions of dollars are being spent on anti-poverty programs; yet the one consuming thing we need (which will not cost one nickel) is a new Christology, a new way of thinking of Christ as the human imagination! Christ is the cause of everything, but as long as the churches mislead the world - by teaching he is on the outside as one who lived and died 2000 years ago to whom you should turn and pray - you will never find him. Poverty can never be overcome on the outside, no matter how much money is given to the poor. Only when the poor man is told that he is the source of all life and taught how to turn and pray to himself, will he overcome poverty. So the outstanding need is to teach this new Christology, to tell everyone you meet that Christ is the human imagination, for without this knowledge - I don't care what you do - you will never bring your desires into fulfillment.

In my Father's house are unnumbered mansions. Unnumbered states of consciousness. If it were not so, would I have told you that I go to prepare a place for you? And when I go I will come again and receive you to myself, that where I am you may be also. In this statement Imagination is telling you he is the Father for "No one comes to the Father but by me." Only when you come to the awareness that your human imagination is the phenomenon, the source of all life, will you find the Father.

In the 60th plate of his poem, "Jerusalem," Blake speaks of the tower of Babel. I am sure you are all familiar with the story of how the tower contained multiple voices so that no one understood the other. Today, even though we and those in Romania, Bulgaria, and Czechoslovakia live in what is referred to as democratic

countries, we do not mean the same kind of democracy. To us democracy is based upon the principle of compromise, but not the compromise of principle as they do. So the world is Babel and Blake makes this statement: "Babel mocks saying, there is no God or Son of God. That thou O Human Imagination, O Divine Body, art all a delusion. But I know thee, O Lord." (Here Blake calls his own human imagination, "Lord") saying: "when thou ariseth upon." In the morning when Imagination ariseth and the eye awakens, you see the familiar objects about as life itself arises. The world is animated by your human imagination. If it did not return in the morning you would be called dead, for life is nothing more than an activity of imagining. So Blake continues, saying: "when thou ariseth upon my eyes, even in this dungeon, this iron mill." You see, Blake saw the physical garment as a dungeon, a mill of iron.

But your Imagination knows all, is all, and is all powerful! If you should forget something, knowing that your own imagination is Jesus Christ, say: "Thank you Father that you always hear me." Do that and in the matter of moments the thought will return. Recognize your own wonderful human imagination as the only God, the only Lord Christ Jesus, for besides him there is no other. So the outstanding need this day is for a new Christology, a new knowledge of Christ, a completely new thinking of the human imagination. Until this is done unnumbered billions will be appropriated to fight poverty to no avail. You can never give a poor man enough to satisfy him, and the day you stop giving he will cut your throat.

In our little island of Barbados we had a neighbor who had a cow. (Now, when I was young if you wanted milk you either kept a cow or a goat.) His cow had a calf and produced more milk than the neighbor could use, so the maid was sent to offer the excess milk - at no charge - to Mr. Seeon, a neighbor. He was delighted to receive it and was given his quart of milk every day until the cow was once more with calf and was dried up for the oncoming delivery. When Mr. Seeon was told that there would be no milk for about four weeks, he said: "If you knew you couldn't keep me supplied with milk all of the time, you should have never given it to me in the first place. You have conditioned me to a quart of milk a day and now I have none."

May I tell you: Mr. Seeon is simply representative of the world to whom you give. Try giving someone something on a monthly or yearly basis, then stop it, and you will find yourself his enemy. Knowing what you did in the past, he will hate you because you are not continuing to provide for him. But you can give him a new Christology by telling him that he doesn't need you. That the source of all the phenomena of life is in him; that source is his own wonderful human imagination who is Jesus Christ.

Instead of teaching the true Christ, the churches tell of a Christ Jesus who lived and died two thousand years ago. They teach that he is still suffering for them even though they, themselves, are suffering. They do it because the priests do not know who Christ is. But if you who know who he is will put him to the test tonight, you will influence the world and bring about a new Christology, a new thinking about the human imagination; for the human imagination is Christ and there never was or never will be another.

In the 14th chapter of John, Imagination is speaking, saying: "Let not your hearts be troubled; you believe in God believe also in me." I say the habit of worry discloses the lack of faith in the sovereignty of God. You believe in God? Believe also in imagination! If you worry you don't believe in your imagination, for worry is your confession of your lack of faith in the sovereignty of God. Now imagination continues, saying: "In my Father's house are many mansions, were it not so would I have told you that I go to prepare a place for you? And when I go and prepare a place for you I will come again and receive you unto myself that where I am

there you may be also."

Right after the Second World War, I went to Barbados with my wife and daughter after purchasing only a one-way ticket there. Four months later I decided to arrange for my return passage, as I was scheduled to lecture on the first day of May. At that time there were only two ships servicing the dozens of islands, and, although my brother had tremendous power in the islands, he could not do anything toward getting us passage back to the United States. Hundreds of people were waiting on the list and I was informed that I could not get passage until the end of September. When I heard this I said to myself: "All right, I'll get out."

That afternoon I went to my hotel room, and sitting in an easy chair I allowed it to become a little boat. (You see, in those days there was no deep water harbor and little boats took us to ships which were anchored in the bay a mile or so away.) Assuming my chair was a boat taking me to the harbor, I felt the rhythm of the water, and when we were latched onto the big ship I allowed my brother Victor to carry my little daughter onto the ship. Then I helped my wife and followed her, feeling every step up the gangplank. When I got to the top my mind wandered, so I brought it back to the base of the steps and repeated the action. Each time my mind wandered I brought it back again until I reached the top, turned, and holding the side of the ship I looked back nostalgically at the island of Barbados, for now we were sailing. In a matter of moments the phone rang and the agent told me that because of a cancellation they had just received from America my passage was available, and I could leave the end of April, the date I had just envisioned. On that day my brother carried my daughter up the gangplank, my sister-in-law followed, then my wife, and finally myself. They acted, but the source of their action was my imaginary act!

Scripture tells us that Jesus Christ is the source of all phenomena. That by him all things were made and without him was not anything made that was made. If Jesus Christ makes everything, and I know what I did, is he not my wonderful human imagination? He is described in Corinthians as the power of God and the wisdom of God, and isn't that imagination? I didn't pray to anyone. I simply sat in a chair and enacted a scene that, if true, would imply I am sailing. As I allowed the scene to take on the tones of reality by giving it all of the sense of vividness of naturalness, the phone rang, and I had confirmation of my trip to New York. So where is the creative power of the universe if not within man?

Paul tells us: "He loved you and gave himself for you." Loving you, Imagination gave himself to you by becoming you that you may become Imagination, who is Christ. There never was another Christ and never will be another. Put your imagination to the test and see if it is Christ. If it is, do you need anyone to support you? Do you need any anti-poverty campaign? If those on relief could only believe in Christ, what a change they could make in their life! Instead, they go to church and give it a portion of what is given to them through relief. They support emotionalism because they do not know that source of the phenomena of life. Those on relief think their income is coming from Uncle Sam, not knowing he does not exist. No government has any money! The money it has is first taken from you before it can be given to another. In this world the money we earn is taken from us to give to the Mr. Seeons of the world, and if it is stopped, the so-called government will be criticized for stopping the gift. The churches haven't failed, except in not telling the true story of Christ. Rather than giving to the poor, they should tell the poor who Christ really is!

If I tell you who Christ is and testing, you find him as your human imagination, does it matter what the world thinks? If there is evidence for a thing, does it matter what anyone thinks? If this can be proved in performance, what does it matter what the world thinks? You do not need to ask any minister, rabbi, or

priest what he thinks, if you can test your imagination and prove its creative power!

So, in the Father's house are many states of consciousness. Pick a state, enter and occupy it. Your Father is the good shepherd and your desires are his sheep. When the good shepherd comes, he gathers all of your desires for yourself and others together and brings them into the field. How is this done? In your imagination! A friend's desire may not be your desire for him, but if it is not in conflict with your ethical code and you are a good shepherd, you will represent your friend to yourself as telling you that he (or she) has it. That way your sheep, having heard your voice, will follow you into the fold.

In the 10th chapter of John we are told that the good shepherd goes first and his sheep follow. Signs follow, they do not precede. Take your desire into the fold by putting yourself into the desired state. Remain there until you feel its reality. Knowing that imagining creates reality, thank your Father and drop it. Now, do nothing on the outside to make it so, only know your desire is yours the moment you do it! Do not expect immediate birth! There are always intervals of time between pregnancy and its fulfillment. One seed may take 21 days, another five months, nine months, a year, or even more. Do not be concerned with the interval of time between the fertilization of the seed and its hatching; only know the seed of desire has been planted in the mind. And if at times you find your sheep have gone astray, bring them back into your fold when you know who the good shepherd is. But if you don't, you will find many shepherds who will fleece you!

So I say: the greatest need today is not for a different church, but for a new Christology, a new thinking of the human imagination! There was never another Christ and there never will be another, no matter what the world teaches. "I go, to prepare a place for you." Taking all of your requests, imagination's power goes and prepares a place for you to receive them. Going to the state of health, imagination prepares a place of health for one, of wealth for another, fame for another. You might not want to be famous, but if fame is their desire go and prepare a place of fame for them. They may not know that fame is simply a sketch in the sands of time. They may think their face can be engraved in granite and it will remain forever, but it is all an illusion. Their name can be forgotten as quickly as the next generation, but they want fame now and you - being the good shepherd - give it to them. Knowing the source of the phenomena of life you will realize nothing really matters. If you know how a thing is made and it is taken from you, you can remake it again. So you see: knowledge is far more important than that which knowledge has made, but man is lost in that which is made and has forgotten the maker.

Everyone should be completely consumed with the desire to know how a thing is made. I'll tell you how I make it. Knowing what I want, reason may tell me I can't get it and my senses may deny that I have it; but believing that my own wonderful human imagination is Christ and trusting myself, I assume I have it and drop it right there. I do not concern myself with what means will be employed for me to get it, I simply believe I already have it!

I believe that my own wonderful human imagination is Jesus Christ and all things are possible to him, even the recording of something that I have struggled all day to remember and cannot. Like Blake I turn to my human imagination, my divine body, for I know thee O Lord, when thou ariseth upon my eyes, even in this dungeon. So when I awake in the morning and imagination returns to make me alive, I trust it implicitly. Perhaps I can't remember something, but would like to, so I say: "Thank you Father, you always hear me." Then as I walk the earth memory appears out of the nowhere. Perhaps it is a poem, a saying, or an article I have misplaced; but when I turn to Him and in thankfulness request its memory, my Heavenly Father always gives it to me.

This I know from experience.

You turn to yourself, and yet you address him as though he were another, because imagination is another until this garment is taken off for the last time. Clothed in this garment of flesh you are limited, but when you take it off for the last time, you and He are one. Night after night Christ withdraws, as it were, and returning, he ariseth upon your weary eyes and you can see. If your human imagination did not return you would have no knowledge of this world. So learn to trust Him implicitly, for He will not fail you. You can attain any goal if you believe that your own wonderful human imagination is the Lord Jesus Christ. Imagine something, accept it in gratitude and watch it come to pass.

May I tell you: you have always been doing it, but your memory is so short you do not recognize your own harvest. If your memory awoke you would see that everything happens because you at one time imagined it, (mostly in fear) and then dropped it. You planted the seeds of the tares and the wheat, the events and circumstances of your world, but have forgotten the planting. So I tell you: you are as free as you want to be if you will believe in Christ. He is not on the outside but in you, as your own wonderful human imagination!

Now let me repeat a thought I said earlier. The habit of worry confesses ones lack of faith in the sovereignty of God. If you worry, you don't believe in Christ! He said: "Let not your heart be troubled (worried), you believe in God, believe also in me." If you really believe this you will not worry, but will believe that He and He alone has ways no one knows of bringing to pass that which you have imagined.

There is no limit placed upon your human imagination save that which you place upon yourself. Your financial, social and intellectual pictures are as limited as you make them. All within you, you and you alone have the ability to enlarge your concept of causality, plant and reap your every desire. Desires are the sheep of your pasture and the shepherd is your own wonderful human imagination. If your desires have gone astray bring them back into the fold where they really belong.

When you go home tonight read the 14th chapter of the Gospel of John. It's such a glorious chapter. The whole Bible is, really. Just to read every verse so thrills me it becomes alive to me. In this chapter, when they asked him to show them the Father, he said: "I have been with you all these years and yet you do not know the Father? When you see me you have seen the Father, how then can you say, 'Show me the Father?'" Then he tells us: "I dwell in you and you dwell in me, we are one and I am the Father." Man can't quite see it and you can't blame him for that. So I still say: the greatest need is for a new thinking of the human imagination. If man sees his own imagination as Christ, then all the so-called problems of the world will dissolve, leaving only harmony. There will be no barriers when one sees his own imagination as Christ.

If tonight you believe your imagination is Christ and you desire to be elsewhere, sleep there in your imagination just as though it were true. Forget the fact that you can't afford it or do not have the time. "I am" infinity, and all thine are mine and mine are thine. If you really believe in Christ as your own wonderful human imagination, then sleep as the person you want to be. Don't ask me how it is going to come about, for my ways and means are past finding out!

A man called me three weeks ago, saying: "Many years ago in New York City you told me that if I wanted to go to California all I had to do was assume I was there. Well, my wife and I are here now, but I want you to know that I'm not sold on what you teach. I did what you said, but the reason I came here is because the

company I worked for opened a factory and transferred me here." He didn't find himself flying through space, but was transferred by his company, so he doesn't believe that feeling is the secret! Well, you take your pearls and throw them before the swine of the world and they pick your wisdom up and drop it down, but you throw it just the same. I know you are warned not to do it, but I have never been able to discriminate as to who will take it and who will not, so I tell it to all who will listen.

When our late President Hoover addressed the GOP convention in San Francisco, he said: "The rise and fall of nations could be traced to the rise and fall of ideas implanted in the mine of man." Here is a man who rose from the very bottom. He had no money, put himself through college, yet left millions to his family and various charities. Time will prove that Mr. Hoover was a truly great man. He didn't cause the depression but tells us that it can be traced to the rise and fall of ideas implanted in the mind of man. He sent me an autographed copy of his address and asked for a copy of my book, Awakened Imagination, which I am quite sure he had in his library at his death. His was a truly great mind, one that saw how things worked.

Men that you and I admire, if they were honest, would admit to implanting in our mind that which would belittle us and ennoble them. Many know what they are doing but they don't know Christ. If they did, they would know they do not have to belittle us to ennoble themselves. If you want to rise, you don't have to put another down in order to feel you have risen. Your reality is I AM. Raise your consciousness and you raise yourself, but you haven't risen when you feel the need to push another down by claiming "I AM better than."

Tonight take this law and apply it. I promise you it will not fail. When you go to bed dwell in your own wonderful human imagination and say: "Thank you, Father" as though you were addressing another. You know you are thanking your human imagination, but while assuming you have what you want, thank your Father. You came out from the Father and came into the world. Now you are leaving the world and going to the Father. Eventually you will reach him, and when you do he is yourself. There is no other Father. There is no other God!

Now let us go into the silence.

Neville Goddard 11-10-1959

THE ONLY CHRISTIANITY

Here we believe firmly that Imagining is God; that the Supreme Power of the Universe is one with human Imaging. So, when you read the Bible – a fabulous, inspired book – and you come to the word "God" you can also use the word "Imagining" and you will get a clearer understanding of it.

Romans 4:20 – "No distrust made him (Abraham) waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised." When you read it you might think of some being external to your own Imagination. Could you now dream of being the man or woman you want to be? That dream is a promise. We are told he was not swerved by anything in the world and gave all the glory to God, or Imagining; fully convinced that God could do what he had promised.

If you believe what the churches teach you may think that you are not entitled to the good that you desire (read Romans 1:20) Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse; for although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened, claiming to be wise, they became fools, and exchanged the glory of the Immortal God for images resembling mortal man or birds or animals or reptiles . . . "and then they worshipped and served the creature rather than the Creator."

I tell you that he is speaking of this immortal being in everything that was made. Even the suit you are wearing. Someone has to first imagine it. The thing first imagined is the invisible image and then it becomes externalized as a hat or a suit or a house. Today a friend called me concerning a personal problem. She said, "You said your father has objective vision. He could see the images of his imagining as real as the forms of Nature." I knew this is true. The whole vast world that he built for his ten children, he built out of his wonderful imagination. He would sit alone and conjure before him men and women and see situations as he wanted to see them. And then he would arrest that state just before sleep and he controlled it completely. And when he later returned to his offices and these things came to pass, he was not surprised. Others set the deals in motion that he had already seen in his mind's eye.

This lady called to tell me about her sister's husband. Her father had opposed the marriage and had said that this man would never be any good, and he had set forth in detail just what he would do. He said, "He will father your child but he will not support it. He will live in a bar and he will always be worthless." This man has fulfilled that prophesy in every detail. Her father was a powerful figure in the theater and disliked his son-in-law and prophesied his future and it has come true in detail. I told this lady a story about a prophesy of my father's years ago.

In 1919 at the turn of the year, I can see my father at the head of the table and all of us children sitting there and he said to my mother, "There will be a war in 20 years, Wilsey. It will be in the fall. Germany will again be at war with England. Japan will be in it, and Russia and Italy. America will be our great ally." My mother looked around the table at her sons and said, "My boys will be of the age to go to that war. What are you talking about? He said, "It will be true and already all the ships are discussing it." He was a ship's chandler and talked with many people. My father did not know that this power he had of imagining as God.

He could take a man or woman or a community and see them so vividly in imagining in his own living room that they became objective to him, and afterwards find them coming to his office to propose what he had inwardly set in motion. But he did not identify that power that creates his world with this supreme power that he called God. "Ever since the creation of the world his invisible nature, his eternal power, has been clearly perceived in the things that have been made." My father saw everything as made. He discussed a program with a man and afterward the man comes to him and proposes the deal that my father had already closed in his Imagination. But he did not identify it with God. "They exchanged the glory of the immortal God for images resembling mortal man . . . and served the creature rather than the Creator."

Everyone here – your invisible presence is God, but if you imagine money into being and you make a million, suddenly you worship the million, not the power that made it possible. You enter a certain social circle and then you forget that you brought it into being by imagining and now you think this group is what is all-important. So man forgets and exchanges the glory of the immortal God for the image of a mortal man or something that vanishes. For everything visible will vanish; but you will not vanish. Even this great land will one day be washed by the sea but you will not be. That which brought things into being cannot cease to be. So we are warned.

I told this lady about my father and she said. "Your father did that in 1919, but I will go back to 1919, and my father said, "I do not want to buy a paper because I can see the headlines and they say WAR!" He was so determined and convinced that he would not buy one for weeks, and when he did finally buy it, the headline said, WAR! Then the lady asked if her father's attitude towards the sister's husband had determined what happened, and whether she should continue helping her sister who was always in need. Yes, it determined what happened. But now it could be changed radically. Give to the sister if she needs help. But then I told her that this power is all imagining and it is one tissue with our own wonderful Imagination. There is only ONE. We do not differ in nature or substance from IT but only in degree of intensity. If we could imagine anything in the world and not swerve and not turn and give all glory to this power called God, nothing could keep it from coming into being.

God speaks to man through the language of dreams, but I do not have to go to sleep to dream. I can imagine something for you and desire it with all my heart. If I imagine something for another, that is God speaking to me. I do not have to see a face. There is such difference between what the churches call God and what the mystic knows is God. Blake speaks of Christianity in the last chapter of his great work "Jerusalem." He breaks it into four chapters, like the four rivers, etc., and he tells us:

"I give you the end of a golden string,
Only wind it into a ball:
It will lead you in at Heaven's gate,
Built in Jerusalem's wall."

And then he defines Christianity. Articles of Faith? He completely discounts them. He says, "I know of no other Christianity and of no other Gospel than the liberty of both body and mind to exercise the Divine Arts of Imagination. Imagination, the real and eternal World of which this Vegetable Universe is but a faint shadow, and in which we shall live in our eternal or Imaginative Bodies when these Vegetable Mortal Bodies are no more."

No other Christianity than the right to exercise the divine arts of Imagination. So I say to you, "I would like so and so. I am too close to the picture, so would you now exercise the divine art and hear so and so for me?" And you say to me, "Will you hear something for me? Imagine you have told me that what you want is now so, and give all the glory to the power that creates in this world." I have personally done this unnumbered times. It is the only Christianity in the world. It has nothing to do with any church. The only Christianity is the liberty to exercise the divine arts of Imagination. Can I do it? Who is doing it? God is doing it! I do not have to make any form. The supreme power of the universe is one with human Imagination.

If we go back to the Old Testament and take the word "maker," it means Imagination. "Your maker is your husband, the Lord of Hosts is his name," The word "Potter" means Imagination. "I went down to the potter's house and he was working at his wheel, and the vessel in his hand was spoiled, but he worked it into another vessel such as seemed good to him." If I would only take that and use the word "Imagination," but the translator could not bring himself to use it.

What is in my mental hand that I am making? If it is not good and I do not revise it, then I am turning my wheel and recreating that same picture, but if I am a wise potter I will change it and hear you tell me that you now have what you desire. I will make a new vessel. Who is doing it? The potter – and that is Imagination. All day long I think the same thing over and over. I am working at the wheel of recurrence. Everyone here can be the man or woman they want to be. I know it from my own family. Have you ever noticed how if you go into a business and take all the facts and estimate just how things will come out, how often they come about as you said. Who did it? You are not a prophet, but you are imagining, and the state then comes true. Not a thing is brought into being by any power outside itself. It is sustained by the activity of the one who brought it into being. So, if I brought in poverty it can only remain as long as I am conscious of being poor. The moment I cease to imagine that I am poor then things begin to change.

There was a play on Broadway called, "The Millionairess," and a critic wrote sarcastically that Kathryn Hepburn was trying to impress us with the fact that all a pauper needs to become rich is the arrogance of wealth. He was wiser than he knew! The arrogance of wealth is all he needs to stop being a pauper. You walk in a state and it is an activity of mind and to the degree you can sustain it, to that degree you will create it. The whole world is nothing but God and God is Imagining and man is Imagination and "We dwell in him and he in us, and we are one."

Now you try it. You take something tonight. If you are too close to your own picture, do it for someone else and see that one as he would like to be seen by himself and then remain faithful to it. He may never know you did it for him, but that doesn't matter. When the thing happens so naturally that he will never think that what you did was responsible. He has exchanged the glory of God for an image resembling mortal man. He will say he met a certain person and they influenced someone else, or recommended him, and that brought it all to pass. These things get the credit and he forgets immortal God.

I have told you the story before of a friend who came to me because he desperately needed a larger income, etc., to care for the educational needs of his family. His present bank position held no hope of advancement. I taught him what to do and while I was absent in Barbados he did it and when I returned, he told me he had secured this fabulous position with the Rockefeller Foundation, where he still is. But as time went on, he is so literal minded, that he began to forget how it came about and now he gives full credit to the man who spoke to him in church and finally asked him to come into the Foundation. This man is now a powerful person in my friend's mind and is the cause of his good fortune. He has transferred the glory that belongs to God to the image of a man.

No matter what you are doing, can you see clearly what you want to do and carry on a conversation inwardly with a friend which will imply that which you desire is now a fact? Then do it. For on higher levels of Imagining inner activity is revealed by inner conversation. If man would listen to what he is inwardly saying, he would know what he is setting in motion. As man walks the street if he would pause and say "what am I saying now?" he would find that 99% are justifying failure. But we are told, "You are without excuse for you have seen him and his work, yet you deny it." When you hear the word God or Jesus Christ you think of some being external to your own imagining, but there is none for Imagining is God. That is what lights every being in the world, and as you imagine, so you will become.

So no matter what your present limitations are, you can start now to dream the most noble dream, and you can walk through this door tonight as though it is true knowing that your Imagining is God. There is no fiction. You can write your own novel and realize it. Even someone in a dungeon may be imagining and who knows what he may call forth. If I were in a dungeon I would move the world if necessary to get out. A body may be physically confined, but you cannot confine God. Man only sees the proximate cause; the real cause of something you cannot see; for the invisible power is what is creating. Who knows who may convulse the world. It may even be a woman "treading" in the wine press.

Everyone here, you can be what you want to be, no matter what your dream is, if you are willing to let God do it, God being your own Imagining. You walk completely suspended above appearances and you will become what you desire. This is the only Christianity I know – the freedom to exercise this divine art of Imagining. Now you try it. If you are here for the first time I challenge you to disprove it. Everyone has the same power. Because one has a million does not make him any more a creator than you are. Be careful what you are imagining for what you are Imagining you will create, though it may convulse the world. I hope you have the Revised Version of the Bible for it is from what I have quoted tonight. It is more accurate in meaning if not as orally beautiful as the King James Version.

You will find in Romans that recreation for it all, for after Acts Paul lays the foundation and he states, "I am a child of Abraham and one of the tribe of Benjamin. But he sees it now not as the code but the spirit, and he sees circumcision no longer as only a physical act. He realizes that he is now a true Christian. He did not go to any church. He sees now the spirit of the law and not the letter. You cannot be born a Christian! It is a way of life that you adopt. You could be born in the Vatican with the Pope as your father and you would not be a Christian. You can only be a Christian when you see the reality and adopt it as a way of life. The law was given to man but they break through from the letter of the law and find the spirit of it and live by it, and that is Christianity. There are many religions based on many 'isms" but that is not Christianity. It is the liberty of body and mind to exercise the divine arts of Imagination.

This lady can change the picture for her sister's husband. She can imagine that he is now generous, because now he has so much that he wants to give to her as she gave to him, and she can break the spell cast on him. I know my mother when she darned our socks dreamed for each of us of a future of which she would be proud. Everyone of us is living a noble life and I know she dreamed it for all of us. She never spared her shoe, wham! If you did something wrong. She left the world with her dream fixed in her mind and it came true. We can dream for ourselves or for our neighbors and that dream is the voice of God, for God speaks to man through the medium of a dream.

Neville Goddard

THE PATTERN MAN

Tonight's subject is "The Pattern Man." Paul, in his final letter to Timothy, -- when he felt that he was about to depart this world, he wrote Timothy, and he said: "Follow the pattern of the sound words which you have heard from me. Guard the truth which has been entrusted to you by the Holy Spirit who dwells within us." [II Timothy 1:13, 14]

Paul's Letters were written twenty-odd years before any other part of the New Testament. The earliest Gospel is Mark; that came twenty-odd years after the Letters of Paul. It was in Paul that the entire story unfolded itself. Paul said: "When it pleased God to reveal His Son in me, I did not confer with flesh and blood." [Galatians 1:16,17] To whom would he turn? And he spent his last days, as told us in the Book of Acts, expounding the matter to them [Acts 28:23], "trying to convince them about Jesus, then from the law of Moses and from the prophets. And some were convinced by what he said, while others disbelieved." [Acts 28:23,24]

He found the Pattern. Like every one, we are looking for a man, -- some strange being coming out of space to save humanity; and he was one of those who looked for a man. Then he found it was not a man, but a pattern that was buried in man; that God had prepared the way for His sons to return, and the "way" is buried in man as a pattern.

When that pattern unfolded in man, then the one in whom it unfolds realized Who the Coming One really was.

If you take the 39 books of the Old Testament; although they are written across the centuries, they form one book, and events that are widely separated in time are welded into a pattern, and that pattern unfolds within the individual, forming what we call in Scripture "Jesus." Jesus, then, is the pattern. I call Jesus the Pattern Man.

The first one to use the word "Jesus" is Paul. The first one to use the word "Christ" is Paul. He speaks of Jesus Christ. Well, "Jesus" has the same root as the word "Jehovah," -- the Lord God Jehovah, the same root as that of Jesus; and the word "Messiah" and the word "Christ" are one and the same. So, when he speaks of Jesus Christ, he is speaking of the Lord God Jehovah and His Messiah.

Now, where did he find it in the Old Testament? In the Second Book of Samuel, the 7th chapter, we read these words: "Go to my servant David, and say to David, "When your days are fulfilled, and you lie down with your fathers, --'" which is a euphemism for "Death" -- when you are dead and you are buried with your fathers, your forefathers, "'I will raise up your son after you, who will come forth from your body, . . . I will be his father, and he shall be my son.'" [II Samuel [7:12,14J

Here He tells David that He is going to raise up a son that will come forth from his body, and that He the Lord will be the father of that boy. That son will call Him "Father."

Now, everyone was looking for the physical descent of someone called David, because they did not understand the great mystery of Scripture. David symbolizes Humanity. The whole vast world of man is symbolized as David, and he will raise up out of man That which will be the Son of God.

Well, you are a man. I am a man. Regardless of our sex, generically we are all Man, whether you be male or female; so, I will raise up out of Man a son that will come forth from his body, but I will be his father, not the man out of which he is raised! I, the Lord, will be his father.

Well, how on earth would you know this unless it happened to you? You can hear it from others, as they heard it from Paul, -- as you are hearing it from me. In the early church Paul was known as the Apostle, -- not just an apostle, but the Apostle, as though there were no others, because Paul -- whoever Paul was; but Paul is that state that everyone must reach. When he reaches that state called "Paul," then it happens in him, and he is sent to tell it. So, he tells it, hoping to convince those who will listen to him, concerning this great mystery. "And some were convinced by what they heard, while others disbelieved." [Acts 28:24] He used Scripture to persuade them. He showed them in Scripture what he really meant. As it unfolded in him, then he took Scripture, and this is what it meant. For in me something was raised, but it wasn't another; it was myself. I found myself buried in myself. When I rose in myself, I came out of this thing you call a man; so the son was raised out of man, which is David. Now, that which came out is my very Being! I came out.

And then in time -- in the not-too-distant time after coming out, here I found Humanity personified as the David out of which I came. And Humanity then became my son, but I then was the Father. He simply raised up Himself out of Man. It was the Father who was buried in Man. He raises up out of Man Himself. So that man who was raised can say, I and my Father are one." [John 10:30]

So, "when you see Me, you see the Father," for: "I and my Father are one." [John 1O:3O] We are not two. First there is a father and then a son, and then it is David. -- The whole of humanity personified will come out as David.

So, the pattern is buried in man, and God has prepared the way through that pattern for Himself to return. It was God Who came down into humanity. It is God who actually became as we are, that we may be as He is, because it is God who is buried in man.

Now you may say: "Will he suffer as I have suffered?" Well, we are told in Scripture: "He took our infirmities and bore our diseases." [Matthew 8:17] Well, someone said to me: "After all, he bore my disease, and he took upon himself my infirmities? It is I who suffer. I am suffering -- not any other." And they repeated it: "I am suffering." Well, who do you think God is? What is His name forever and forever? Is it not revealed in Scripture, "My name forever and forever is I AM" [Exodus 3:15]? And when you go to the people of the world, called Israel, and they ask you: "What is His name?" say to them: "I AM. That is who I AM. This is my name forever."

So, you say that you are suffering, and not God? You have a false god when you say, "I am suffering, but He is not." Who is He? His name is I AM. He isn't pretending that He is you. If He pretended that He is you, that would be God masquerading under a veil of flesh -- masquerading as a man. He's not masquerading as a man; He became man -- actually became as you are, that you may be as He is.

So, when He raises up His son through the body, it is you that He raises. And to show you that you are God, He has one more marvelous experience. There are four Mighty Experiences: The first one, He raises up in you as you. That one is simply one side of the coin. The same night that you awake within yourself is the night that you are "born from above." As you are told in Scripture, "You cannot enter the kingdom of heaven unless you are born from above. You must be born again." [John 3:3] So, that is told you.

So, the first night that you awake within yourself, that same night you are "born from above." Then He unfolds in the next great drama which comes about 139 days later -- in my own case it did; so I would say approximately five months later this thing happens, when actually you realize what came out. He raised himself, because it is God.

If God is a father, then God has a son. Then you find His son; and in finding His son as your son, -- now you know who He raised up. At first you are aware of being John, if your name is John. And that's who came out. Then, five months later, when He raises up now His son and you are the father of that son, then you know who actually He raised. He raised Himself as you!

So, there is only God buried in Humanity; therefore there can only be God to be raised. And if God is a father, He has to raise up His son; so the son is made to say in Scripture, "Thou wouldst not leave my soul in hell." [Acts 2:27] "Thou hast redeemed me, O Lord, faithful God." [Psalm 31:5]

So, here out of man comes the meaning of His promise: "I will raise up your son after you, when you lie down with your fathers." [II Samuel 7:12] I will be His father, and He shall be my son! So, when you are raised up, you think then: "Am I now the son?" No, not yet. You are the Father, but you do not know it yet; and then 139 days later another explosion of the mind, and this time He raises up the son. But He first raises Himself. You are the Self. Then He raises the son, and you are the father of that that He now raises. Therefore, you are God the Father!

Every one is going to experience it! I don't care what you have done or what you are planning to or what you are doing now; it's irrelevant. You may have a dream that you are a billionaire, -- well, that is all right. It will all pass away. It means nothing. You may have the dream of being the greatest scientist in the world and bring something into the world completely unknown to man, and receive all the plaudits of the world. It will pass away. It means nothing. This is the only reality: God redeeming Himself. God ventured into death. This world is the world of death. Everything dies. It appears, it waxes, it wanes, and then it vanishes.

Everything in this world comes in, grows, wanes, and disappears. But that which I am talking about is forever.

Eternity came down into Time and buried itself in Time -- in man. And He is buried in man. Then in the fullness of time He redeems Himself through a pattern. So, Jesus of Scripture is the Pattern Man! The eternal pattern. There is no other way to the Father. He said, "I am the way, I am the truth, I am the life; no man cometh unto the Father, except by me." [John 14:6] There is no other way.

So, when people tell me: "Can it be in this religion, or that religion, or the other religion, or in something other than this?" I reply: "There is no other. There is only one way to the Father, and that way is through this Pattern Man. And Jesus Christ is the Pattern buried in every man."

Well, Jesus is the Lord God Jehovah -- God the Father. And Christ is His Son, the Messiah called David. And David calls him "Father," calls him, "My God," calls him, "my Lord." So, he said, "How did David call me? He called me in Spirit." "Well, what did he call me? He called me, 'my Lord.'" Read it in Scripture.

"What think ye of me?" And they answered, "The son of David." The son of David, -- "Then why did David In the spirit call me, 'my Lord'? If David thus calls me, 'my Lord,' how can I be his son?" He is my son, and he symbolizes Humanity, for I, the Pattern Man, -- I am buried In every child born of woman, regardless of his race, regardless of his nationality, regardless of anything -- I am buried in every one. And in every one, in the fullness of time, I will rise, and will awaken in man as the man in whom I awaken.

He will know it at that moment when I awaken in him; he will simply know that something happened. He will know that he came out of his own skull, which was to him a tomb. He came out of that skull, and he was "born from above"; but he is bewildered. He tries to tell others, and they have no ears to listen to him, for to them he has some strange hallucination. It's not what they were looking for. "So, don't bring me any nonsense," they will say.

Thus, he spent every day from morning to evening just simply expounding the matter to them, trying to testify to them concerning the Kingdom of God, trying to convince them concerning Jesus. [See Acts 28:23] Well, they never heard of Jesus, for the word "Jesus" came into the language only through Paul. But he knew "Jesus" meant "Jehovah." He's trying to convince them of the reality of this Self-existent Being called Jehovah. He named it "Jesus." YOD HE YAU is the root of it. And then some were convinced by what he said, because he used Scripture. Well, the only Scripture he could have used in those days was the Old Testament, for there was no New Testament. The first books of the New Testament are the 13 Letters of Paul, and they preceded the next book of the New Testament by at least twenty-odd years, which is the Gospel of Mark. That book was written twenty-odd years after these Letters of Paul. And Paul's first letter is Galatians.

In Galatians he tells us, "When it pleased God to reveal His son in me --" The preposition is "in," not "to," -- but "in me." "-- I did not confer with flesh and blood." [Galatians 1:16] To whom could I turn? A Freudian? To one who studied with Jung or one who studied with Adler? What could they tell me? What on earth could any man in this world tell me if he is going to rationalize based upon his concept of Jung or Adler or Freud or any other doctor? They do not know. Well, here, the whole thing is buried in man.

So, just imagine someone who knew his Old Testament backwards, he had committed it to memory, he knew it; a learned man was Paul. And then he studied and studied but couldn't find it. He couldn't find the answer as he studied it. But, then, it erupted within him. That tree had never yet borne fruit, and suddenly the Tree of Life began to unfold within him, and the fruit unfolded within him. Well, he is the Tree of Life, and he is bearing fruit, -- he is bearing a son; and the son is Humanity calling him "Father".

I say to you, what I've told you tonight and will continue to tell you to the ends of time, -- I see no other reason for my being here, other than to tell my experience. I was sent, as he was sent, -- whoever he was. He was called by the word "apostle" because he was sent. That is what the word "apostle" means; one who is sent. You don't volunteer. You don't do it for yourself. You can't send yourself. You are sent. You are called and sent. So, to be called is also to be sent. I was called into that assembly and sent. At the moment, I did not know why I was sent. I only knew I was sent. Then came the experience thirty years later. That's why I was sent, in preparation for the experience, that I simply may take the barnacles off this ship and set it once more straight, even though there are only a few to hear it. What does that matter? There were only a few who heard him, if you read Scripture carefully, -- just a few.

At the end of his days, he spent the time in his own little home from morning till night; and those who would come, he simply took Scripture and showed them where what happened to him was foretold In Scripture. But no one reading Scripture could have seen it that way, for trained as they were, they were looking for a man -- some unique man to come from without, and were told that, by some miraculous, fantastic way, was the leader of men, and that he would save man, -- as Hitler said he would and as Stalin said he would, and Karl Marx said he would. They were all "outside" saviors. There is no "outside" savior. The Savior is within you. He is buried within you as a pattern; and when the pattern unfolds, it is not another unfolding, it is you unfolding. He unfolds in you as you.

You are the one who finds himself awakening within your own grave, which is your skull. It is you who comes out of that skull like one being born. It is you who stands before Humanity personified as the son called David, and he calls you -- not another; he calls you "Father." Then you read Scripture, and in Scripture David calls God "Father," fulfilling what God said he would do.

He said, "I will raise up your son after you. He shall come forth from your body. I will be his father, and you [sic] shall be my son" [II Samuel 7:12,14]; and then David is made to say: "I will tell of the decree of the Lord: he said unto me, 'Thou art my son, today I have begotten thee.'" [Psalm 2: 7]

So, the whole thing unfolds, and you go back and read Scripture -- you have read it before. How on earth could any man ever have understood it until in the fullness of time it unfolded within him? When it unfolded in a man, that man knew what Scripture intended all along. Then you tell it to those who are still looking for some external savior, and they are still looking for him; so they turn their backs upon you, and they will not believe you.

This is a repeated pattern over and over and over. Some believed -- a few believed, but others disbelieved. I'll find that until the ends of my days. He returns to Timothy and tells Timothy to "follow the pattern of the sound words --." [II Timothy 1:13] He took the entire 39 books and events widely separated in time, and he brought them together to form the pattern. He found some in the early parts of Genesis, and then some in the Book of Samuel; then he found some in the Book of Psalms, in Jeremiah; he took these patterns and wove them together, and they all unfolded within him.

There was a promise in the beginning. He found that in the early parts of Genesis. He promises a child -- a child that would prove something. That's the son coming, just a son. Then he tells you: "Here's another sign: As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." That is in the Book of Exodus. And, then, that happens to you. "To me in this same manner?" Yes, it's going to happen to you.

It happened to me. Like a fiery serpent I was lifted up; and here is something that recorded it thousands of years ago. The whole thing is contemporary. It is an eternal drama that is taking place. One is drawn into that eternal drama, and then it unfolds within him.

I like to repeat it in this manner: If you can conceive of an action -- a simple action that is forever taking place, like an eternal command, -- something to be done absolutely and continuously. It's like -- well, the imperative passive mood; something that is done absolutely, but at the same time continuously, without reference to the completeness of the action or the incompleteness of the action, without reference to its duration, without reference to its repetition, without reference to its position in time. It is simply taking place in Eternity. And then you are drawn by this like a magnet; and as you are drawn into it -- because it is a simple act talked about in Scripture, the action unfolds within you, for it is already in you. You are drawn into it, and it unfolds within you. You are the one having the experience.

You don't see it as something on the outside. You are experiencing the action. And when the whole thing unfolds within you, you go back to Scripture, and then you see that this is what was said anyway. This is what was prophesied would happen, but you thought it was going to happen to another.

I thought it happened two thousand years ago to one called Jesus. Now I see that Jesus is a pattern. Jesus is the Pattern Man buried in every man; and when that pattern unfolds in man, man is Jesus! Well, Jesus is the Lord, -- the Lord God Jehovah. So, there is no room for another god. There is only God.

So, when asked, "What is the greatest commandment in the world?" he replied: "Hear, 0 Israel. The lord, our God, the Lord is one. There is no greater commandment." You can't have two gods -- only one. But one God becoming us unfolds in us, and we are that one God! So, in the end, we are all one; for if the same son calls you "Father" that called me "Father," are we not one?

You are not going to have another son. You are going to have the same son -- the identical son calling you, "Father." Well, if he calls you, "Father," and he really is your son, and he has already called me, "Father," and I know he is my son; then you and I, though we differ in identity, -- we still are one. We simply are only one. "Hear, 0 Israel, the Lord, our God, the Lord is one."

There can't be a second god, or other gods. But in the end, everyone in this world will form "one body, . . . one spirit, . . . one Lord, . . . one God and Father of all." [Ephesians 4:4]

Now, this is far more important than to tell you how to make a million, which is a simple thing for you if you really want it and you are willing to give the time to it. Those who came here tonight, thinking that that would be part of tonight's talk, -- then for your benefit, I will tell you a story. I have repeated it unnumbered times, but I will tell it again if you are here for that purpose:

Your own wonderful human imagination is the being that I speak of when I speak of God. When I say, "God became as we are, that we may be as He is," I am speaking of your imagination. And you cannot get away from your imagination. "And by Him all things were made, and without Him was not anything made that was made." [John 1:3] That's your imagination.

There isn't a thing in this world that you see now and call it a fact that wasn't first only imagined: the building; the clothes you wear; the chairs on which you are seated; this little mike; -- everything was first only imagined, and then executed. Well, if all things were made by Him, and without Him was not anything made that was made, -- good, bad or indifferent, try to find some other maker than your own wonderful human imagination. Try to find it. You may say: "Edison did it" -- in his imagination; "Einstein did it" -- in his imagination. Show me one other instrument other than the human imagination that conceived anything in this world, and that is God. "If all things were made by Him, and without Him was not anything made that was made," then you conclude that He must be the human imagination.

So, I tell you, your own wonderful human imagination is the God of Whom I speak! That is the Being that actually will awaken within you. But, now, to get things in this world, assume that you are. "All things are possible to Him." Assume that you are the man that you want to be -- or the woman that you want to be. And, although at the moment of your assumption your reason and your senses deny it, if you dare to persist in that assumption as though it were true, that assumption -- in a way unknown to your rational, conscious mind -- will harden into fact. It knows how to actually build that series of events necessary to make it so in your world.

If you really want to be what you call "secure", -- say, in finances, dare to assume that you are secure, and live as though you were; sleep as though you were; and then it will happen in your world that will cause you to leave your present environment and move on into the state that you have assumed. If you wait for things to change before you dare to assume, you will wait forever. Circumstances cannot change of themselves. You change them by changing your concept of Self.

To attempt to change the world before you change your own imaginal activity is to struggle against the very nature of things. Now, you say: "Well, I am reaping these things in my world, and I didn't make them." No, -- you have forgotten the blossom time. What you are now reaping is simply the fruit of some forgotten blossom time. You have a very faulty memory. We all have. We can't remember when we set in motion what we are now reaping as a harvest; but everything in our world was once planted as an imaginal act, and it has not a physical cause, -- it has an imaginal cause. Every natural effect in this world has an imaginal cause, and not a natural cause. A natural cause only seems; it is the delusion of a faulty memory, because man cannot remember the blossom time when he actually set it in motion.

If you will try that; then if you came tonight to hear something more practical, then that is the practical side of this teaching. But may I tell you, I consider that what is most profoundly spiritual is most directly practical. For, if you really give all your attention to this pattern, "and set your hope fully on this unveiling of The Christ you," it will be far more profitable than seeking to become rich in the world. If this thing should only unfold within you, then the world is yours. You don't have any desire for the fantastic claims that people make in this world.

So, if you really give all your attention to the hope, as Peter said, -- "Set your hope fully upon the glory, upon the grace that is coming to you at the revelation of Jesus Christ." [I Peter 1:13] If Jesus Christ is already in me, as told me in the Letters of Paul, then I can only wait for the unveiling of that Jesus

Christ within me. And this is the hope that makes it wisdom to go after the burdens of this long, dark night of time.

So, you find yourself in pain, find yourself limited by some infirmity for a little while; bear in mind: "He took upon Himself our infirmities and bore our diseases." and His name is I AM. So, when you say that I am doing it all by myself and He is not bearing it with me, remember: His name is I AM. And I AM, which is the real name of God, became as limited as you are, and now bears your infirmities and your diseases; and He does the suffering. But in the end, He will awaken in you as you, and you will be the Lord Jesus; and your son will bear witness of your fatherhood, and He is the Messiah in Scripture, as told us in Samuel and told us in the Psalms. And when you meet him, his name is David. You are the Lord Jesus, and David called you -- the Lord Jesus -- "my Father." He calls you, "my Lord." He calls you, "my God," for that is the story of Scripture.

Man has been completely educated out of it and he brings his prefabricated misconceptions of Scripture to a message of this nature. Well, it doesn't dovetail with what he has been taught; therefore, he goes away saying, "I didn't hear it," or "I don't care for it." He still wants his external god to whom to pray; and if his prayers are not answered, then he will say to himself that God did not think it wise to grant his prayer, -- in spite of the fact that we are told whatever we ask for will be granted. He didn't say if it was good for you; he just said you should ask for it, but he made this statement: "Whatever you ask in prayer, believe that you have received it, and you will." Read it in the 11th chapter of the Book of Mark. [Mark 11:24] "Whatever you ask, believe that you have received it, and you will."

"If we know that He hears us in whatever we ask, we know we have obtained the request made of Him." Read that in the First Epistle of John, the 5th chapter, 15th verse. These are statements made by the Awakened Man. Therefore, if the prayer is not answered, you are praying to a wrong god. But if you know that the God to Whom you pray is your own wonderful human imagination, then instead of begging, you appropriate.

You appropriate the state; so I call it the subjective appropriation of the objective hope. What is my objective hope? Well, I appropriate it subjectively. I "go within" and I simply appropriate it. I simply assume the feeling of my wish fulfilled. I appropriate it; and if my wish fulfilled were true, how would I see the world in which I live? and then do everything to make me see it as I would see it if it were: see the people in my world as I would have to see them, and let them see me as they would be compelled to see me if what I am doing is an actual external fact. If they know me and I know them, and something happens in my life that becomes public knowledge, -- well, then, they would know it. Then let them see me as they would have to see me if it were true. So, the subjective appropriation of the objective hope is prayer. You don't beg any one. Don't ask anyone. You simply appropriate it. For, if He is in me, where would I go to ask Him?

As we are told, "Do you not realize that Jesus Christ is in you?" [II Corinthians 13:5] Then test yourselves to see if you really realize it. Put yourself to the test If I say, "Jesus Christ," and your mind jumps on the outside to something other than yourself, you have failed the test, for you are told: "Do you not realize that Jesus Christ is in you? -- unless, of course," said he, "you fail to meet the test!" Well, you have just had the test. So, when I use the words, "Jesus Christ," and something on the outside comes to you, you have failed the test!, for Jesus Christ is in you. If I go to Him in my prayer, where would I go but to myself? He became as I am, that I may be as He is. He actually became me. He is in me as my own wonderful human imagination, for "by Him all things were made, and without Him was not anything made that was made," [John 1:3] so I go within and appropriate the state.

So, the subjective appropriation of my objective hope is my prayer. And having appropriated it, I drop it, as I would the seed into the earth. The seed must fall into the earth and rot before it can be made alive. Well, just drop it, and then in its own good time it will come into harvest. It takes an interval of

time between my appropriation and its fulfillment; so having done it, I drop it, and go about my "Father's business" appropriating other states -- not only for myself, but for myself pushed out," which I call "others." For, in the end, there is Only One.

One day we will know that you and I are one, for you must be the same Being that I am, though we are individualized, and we will remain individualized. But you must be the Being that I am, because you are the Father of my son. How on earth could you be the Father of my son and not be as I AM? So, I will know you -- know you in Eternity as who you are, a friend; I will know you as my brother, but I will also know you as God. Every one, in the end, I will know as God -- the Only God, but I will know them as my brother and know them as my friend. All will be God. Not one will be lost, -- in spite of all that is said to the contrary.

There is no hell waiting for you. There is only an infinite body of Love -- an infinite body of Perfection, which one day you will wear; and wearing it, nothing can remain in your presence that is imperfect. As you walk by -- as you glide by, everything will be molded in harmony with the perfection that is springing within you. You do not need a realm called Heaven. You are Heaven. The body you will wear will be perfect, and in it presence nothing can remain imperfect. And that's Heaven!

So, if you went into the hell of hells, it would be automatically and instantaneously transformed into Heaven. So, you don't need love; all you need is the Body of the Risen Lord within you. And when He rises within you, that body is an infinite body of Love and Perfection.

So, here the Pattern, I know from experience, is buried in man. It's the way of escape from the world of death into the world of Eternity. And that Pattern was built into man before the foundation of the world. He prepared the way for His own escape; end when the time is fully come to depart this world, as Paul said, "The time for my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness," [II Timothy 4:6-8] and now Paul is about to depart. But in his departure he spends his time from morning to evening expounding the matter to them, trying to convince them about Jesus, trying to testify to the Kingdom of God, and using Scripture to support his argument -- both from the law of Moses and from the prophets. And some believed what he said and some disbelieved; and everyone who comes into this same state of consciousness where the Pattern unfolds within him is going to find the same crowd, some believing and some disbelieving, until one day it happens in them; and they too will be confronted with those who will believe them and disbelieve them. And it will go on and on until the end when all are redeemed. When all are redeemed, it is by the one Pattern; so I say there is no other way of redemption.

When people tell me diets will do it or meditation will do it or this other -ism will do it, or some other savior, -- there is no other savior. The Savior is a Pattern, and the Pattern is in man, and it's called in Scripture. "Jesus." There is no other way. "I am the way, the truth, and the life." [John 14:6] "I am the resurrection and the life." [John 11:25] No one comes to the Father, except by me." [John 14:6] The one speaking in these quotations is the Pattern Man, and until this Pattern unfolds in man, he remains in the world of death. Well, when it unfolds within him, he is that which unfolds within him. He is the Lord Jesus. Jesus is the Lord God Jehovah.

And because He is the Father, there must be a son; and the son stands before him, which is the sum total of Humanity with all its experiences personified, and that infinite beauty is called David. He is the David of Biblical fame, and he calls you "Father."

Now let us go into the Silence.

Last night after the meeting a lady asked me if I would touch on what I said earlier about who saw Him. He appeared first to Peter, and then to the Twelve, then to five hundred, and then to James, then to the Apostles, and finally to Paul. Well, I will touch it just briefly, for her sake.

When He appears, it is simply the man in whom the Pattern has awakened. It is that man, whether you can him by a Biblical name or by any other name, -- anyone in whom the Pattern of Redemption awakes is that man called "Jesus." But you may know him in this world as George or Peter or Neville, or any other name. I know in my own case they must now start. It has already started. Those who see me in spirit as the Being that I am claiming that I am -- I am claiming it only because it has happened in me. I am not speculating. I am not theorizing. The whole thing has unfolded itself in me.

There is a gentleman here tonight whose wife had this experience this week and wrote me this letter. She says, "I had this wonderful experience where you gave this banquet. It was beautifully done and very formal. On your right sat one who seemed to have been, or should have been, an apostle. He was well dressed. I sat to your left. I knew the truth of what he was saying, but he was hysterical, because it struck him funnily. He told you that he had a dream that you were Jesus Christ, and then he started to laugh in a strange, disbelieving manner; and he kept on laughing as he repeated the dream that he had."

She said, "I knew that the dream that he had was true, and in spite of the fact that it was a dream, he didn't think it true. He disbelieved it completely. But I knew it was true."

Well, that's Scripture. She is a lady. In the end of the Book of Luke it is the woman who comes to the Apostles, and it is the woman who said, "He is risen," [Luke 24:34] and the apostles thought it an idle tale [See Luke 24.11], and they did not believe it. There's your story. She believed it, and she was not judged among the apostles. He was judged among the apostles, the man who sat at my right, the honored position at the table, and did not believe it.

The apostles named in Scripture were not sent until after. They were told, "Remain in the city until you are imbued with power from above." They had not yet received the gift of the Holy Spirit; so they could not be sent.

So, they are coming. One after the other are coming to make that number. First He appears to Peter. Well, I told you who was Peter in my case -- a little girl 8 years old, Maylo. She was the one who saw the thing in detail. Then came others. Now they are gathering. No bragging about it. If it happened in me, it happened in me. There is not a thing I've done to warrant it. It's Grace. It is a gift -- unwarranted, unearned. It is God's gift.

Grace is God's gift of Himself to man which man did not earn. He did not merit it. It's a gift. So, no one can brag. So, if it happened in me, which it has, I cannot brag; but I do know there must be witnesses to confirm that it did happen in me. And his wife -- he is sitting right here; his wife was one who actually witnessed it this past week.

Are there any other questions, please?

LADY: Yes. When you meditate, I understand you raise your chin.

NEVILLE: It has no significance. If I raise my chin for one moment, it really has no significance. If I do it, I am not aware of it. I turn my attention inwards -- into my skull, and I ask no favors of any one. I simply go in. If I have nothing at the moment to appropriate, I just simply -- for the joy of looking on the inside to watch the golden clouds form. They always form like a halo around the head. It's a simple matter, as though the whole dark convolutions of the brain grow luminous. And it takes no time for them to become luminous. So, I simply observe them. If I go for a purpose, while there I appropriate my gift or appropriate my wish. But if I raise my chin, my dear, don't think for one second that it has any significance. So, don't duplicate any physical action. Imitate the action in this sense: Go within. Close your eyes to the outer world. Go within, and center your entire attention within your skull. That's where He is! That is where your True Being is.

THE LADY: (A further question about meditating, and that in a class a bishop told her not to lower her

head, but keep her chin up when she meditates.)

NEVILLE: Well, my dear, if he said it to you and you believed it, I personally have nothing to say. I only will tell you this much: Your physical posture means nothing. There are people here in the western world who have no training for the lotus posture, and yet there are people coming from the East who insist that they get on the floor and sit right on the floor and get into a tight posture and they cannot even unlock themselves afterwards. Now, I would like to take the same Eastern man and put him into a western posture, and he won't be able to unlock himself either! It's all nonsense. So, I must do what the Eastern man does!

He comes over here, and he came to L.A. and got $500 from each person to take a course with him. He was the "holy of house." So, someone asked him on TV. "Why do you advertise yourself so? Jesus never did." And he giggled and giggled and said, "Well, that's why he took so long to get started!" And he's a holy man! And all these people with lots of money -- well, you see, money doesn't care who owns it; so they have fortunes and they give him $500 to teach them how to sit in the lotus posture and become holy. They are just as unholy today as when they gave him the $500, -- only he is richer. He has gone back to his little ashram in India with all of the tens of thousands that he got from the people here who were as stupid as they come.

No physical posture. If you feel comfortable lying on your back, lie on your back. If you are a Catholic -- as you said, you were raised a Catholic and you bowed your head in a certain adoration, with a certain feeling of devotion, go ahead. Do anything that is to you natural. If you want to put your hands on your knee and they will remain comfortable and alert, put them on your knee. Do whatever is natural to you. But all this nonsense that you must do this, do that, -- and they all live double lives anyway. You must eat that, and you can't eat the other thing. But don't follow him into his little ashram, because you will see him eating what he has told you not to eat!

I recall a man who was the physical culturist of the day. I am going back now to the 20's. He was quite the boy. He had a magazine called "Physical Culture," and he had all these things. He was against eating meat, and he was going to live to be a thousand, but he didn't; he dropped off when he was 68 or so. And he did all kinds of things.

Well, a friend of mine was a waiter in the rooms, and this man had a huge suite of rooms. Well, he put in his order, and my friend -- being the waiter -- carried his order. He had a steak that big; but he ate it behind locked doors. So, he had his huge big steak and all the things that washed it down, while in his magazine he said meat was anathema, -- you must not do these things. So he sold the magazines to all the people, and they believed he did what he preached.

A GENTLEMAN: What does the scripture "to one untimely born" mean?

NEVILLE; "To one untimely born"; that is what Paul said in the 15th chapter of I Corinthians. He meant that it came so shockingly suddenly that there was no warning of labor pains. "One untimely born, and God revealed His son to him." It came just like that -- as told us, "like a thief in the night," -- no warning. So, let no one tell you they can see your aura and therefore you are right on the verge of it. What nonsense! I can see all kinds of auras for you if you pay me enough! So, they see this, see that, see the other. Forget all this nonsense. When it happens, it happens suddenly and unexpectedly, so that as Paul said, "It came to me as one untimely born," -- because in my own case twelve years ago in this city I, too, could have said, "untimely born," for here I

End of source document.

Neville 04-11-1969

THE PERFECT IMAGE

"He is our peace, who will make us both one by breaking down the wall of hostility, that he may create in himself one new man in place of the two, so bringing peace." This being of peace is a person, not a doctrine or philosophy. He is a person who breaks down the wall of hostility between you who are seated here and your true identity, who is a son of God, one with his Father.

Now, a lady wrote, saying: "I saw myself in vision as radiantly perfect, yet I knew that we were two. Remembering the words 'Be ye perfect,' I knew that at one time I was not, but now my present reflection is one of perfection. Then I awoke, got out of bed and stumbled into the door, then lost my temper and yelled at my children for pouring soap on my nice clean carpet. So it must have happened in some other dimension of my being, for I certainly am not perfect here." She is right. While we wear these garments of flesh and blood, we lose our temper; we run into doors and do all the things people do here. Did not the perfect one, who was the pattern man, call Herod "that fox," and the scribes and Pharisees "Whited sepulchers, outwardly beautiful and inwardly full of hypocrisy and iniquity"? While you are here, encased in your body of flesh and blood, certainly you will lose your temper. Maybe not as you did before you were perfect, but you will to some degree as long as you remain here.

Now, how does he who is our peace, break down the wall of perdition and make the two of us one? By fulfilling his primal wish, which was: "Let us make man in our image, after our likeness." God fell asleep to his true awareness and began a good work in you, which he will bring to completion on the day of Jesus Christ - who is described as being the perfect image of God, one who reflects and radiates God's glory. When his good work is finished, in you, then you - the image - will be superimposed upon him, and you will know yourself to be the Father. There is only God in the world. Having taken upon himself the limitation of man (as you are) he is working you into his image from within. And when you - the made, are as perfect as he - the Maker, you rise as one man, enhanced by reason of the experience of making an image which radiates and reflects your glory. So her vision was perfect, all based upon scripture.

Here is another beautiful one. This lady said, "I found myself in a forest, sitting on the ground leaning against a tree, when I heard a voice calling, 'Father, Father,' but I did not answer, because I did not want to be discovered. Suddenly you appeared, dressed as a shepherd boy, and said to me: 'Why did you not answer me? I have been searching for you.' And I replied: 'You are always searching and finding me, in spite of the fact that the Good Book says I can rest on the Sabbath day.' Then you looked at me and smiled the smile of an indulgent father; yet strangely enough, I - very female - felt I was the father."

In the 4th chapter of Galatians it is said: "When the time had fully come, God sent forth the Spirit of his Son into our hearts, crying: 'Abba! Father!' "But the Father, sound asleep in Man, doesn't want to be found,

although the Son is always calling: "Rouse thyself, why sleepest thou, O Lord! Awake!" And when one who is called the Son of God awakens to Fatherhood, he is sent into the world to awaken his brothers, but finds they still want to postpone the day of waking, still wanting to hold onto these little garments of flesh and blood. But I will always find you and will not let you rest, for "Truly, truly I say unto you, the dead will hear the voice of the son of God and those who hear it will live." This lady heard the voice and recognized it, so she is not far from waking. Sent as a shepherd boy, the son of God does the Father's will by calling the Father (in Man) to awaken and rise from the dead.

God entered this world for the sole purpose of making you perfect as he is perfect. When his work is finished, he will superimpose himself upon that image and they will be perfectly one. This lady knew she was perfect. She recalled the words: "Be ye perfect." The completed sentence is: "as your Father in heaven is perfect." Yes, be ye perfect for then you become one with your Maker; awake from this dream of life and resurrect from this world of death into a world of eternal life. Without the resurrection you would know infinite circuitry, repeating the same states over and over again. But, after moving around the circle unnumbered times, the perfect image is formed, removing you from the circle to enter a spiral and move up as the person who created it all.

You can join every doctrine, sign every contract between people and nations; yet you will not know perfection until He (in you) finds you perfect and the two of you become one. So, he who is your peace will make you one with him by breaking down the dividing wall of hostility. Then, without telling others you walk knowing who you really are. If you tell the world, they will only laugh at you because - while in this world, like my friend who had the vision - you will run into a door and lose your temper. Everyone is here for a definite purpose, which is revealed through revelations, thereby giving purpose to the whole of life. Without purpose, what does the world have to offer? If you owned everything that you could buy with money, if you had all the money necessary to live comfortably - and your soul is called, what would it matter?

The world may call you dead, cremate your body and scatter your ashes, but you are immortal and cannot die. Rather than being dead, you are in a world just like this one, mentally walking the same tracks over again and again. Oh, maybe you will not experience the same situations, but your world will be just as solidly real. You will return to a lovely twenty-year-old form, to marry, and age, and lose your temper as you bump into a door - until your image is so perfect it is superimposed upon its Maker. Then up you go to know yourself to be the one body, one Spirit, one Lord, one God and Father of all. That is the great living body of the Risen Lord. It seems incredible, but it is true. You are destined to know yourself to be the creator of the world. You are destined to share in the unity of that one body, that one Spirit, that one Lord, that one God and Father of all. I know, for I have experienced it. I was sent back to tell my experiences in the hope that those who are on the verge of moving into the same body, as the same Spirit, may hear my words and be encouraged by them.

Paul makes the statement: "I stand before you on trial for the hope in that promise that God made to our fathers. O King Agrippa, why should it seem incredible to any of you that God raised the dead? Is this not the promise to our fathers?" Search the scriptures and you will find that the promise was made in the 46th chapter of Genesis. "The Lord spoke to Israel in visions of the night saying, 'Jacob, Jacob.'" (As you know, Jacob's name was changed to Israel which means, a man who rules as God because he knows he is God.) Jacob answers: "Here I am" and the Lord said: "I am God, the God of your father. Fear not to go down into Egypt, for there I will make of you a great nation. I will go down with you into Egypt and I will also bring you

out again." Egypt is not a little place in North Africa; this world of death is Egypt, where everything appears, waxes, wanes, and vanishes. I have gone down into Egypt with you and I will keep my promise and bring you up. When this world was coming to its end, Paul stood in chains before the prince whose kingdom was fading; but he could not let go of it, and said: "Why do you think it incredible that God raises the dead?" and the king could not answer.

I tell you: God literally assumed the weaknesses and limitations of the flesh, in order to know you and to make you into his image. And when that image is perfect as He is perfect, you are no longer two, but one. Then you awake from the dream of life and ascend into your true being, called the kingdom of heaven. Our commonwealth is in heaven and we are sojourners in this strange land where we are enslaved. But have faith and set your hope fully upon that moment in time when the image is perfect. Then it will be unveiled within you to reveal you as the being who made it. Though you are the made, you are the Maker; for the Maker breaks down the wall of hostility between you, making you and He one. Then you return to your heavenly state as the one who came down, but greatly enhanced because of your journey into Egypt.

Having purposely imposed this limitation upon myself, I felt as though I were speaking to another, making requests of him and thanking him for their fulfillment. Now I have no sense of another. I feel only as the one who formed me into his likeness; for when I awoke He and I were not two any more, but one. This lady saw me clothed as a shepherd boy. She saw correctly; for although the Father and the son are one, it is the Spirit of his son who is sent into the heart, crying: "Father, Father." She heard the cry and knew herself to be not only Man, but a father; yet in this world she is very much a lady. She heard my call, yet not wanting to be disturbed she did not respond; but may I tell you, the son of God will never let the Father rest. He is forever calling: "Awake you sleeper! Why sleepest thou, O Lord?" But the Father in you cannot awaken until he has completed his work. He began it in you and will bring it to completion at the day of Jesus Christ.

That day, the image of God himself is formed in you, and you awake to express that image by radiating and reflecting God's glory. Night after night I am crying and crying to the Father in all; and those who hear my voice will begin to awaken from the dream of life and start their journey back to the being they were before that the world was, to find themselves to be more glorious, more wonderful, than they were when they descended.

Tonight some friends are here who haven't heard me speak in a number of years. When they were last with me I was speaking only of the law, as the promise had not fulfilled itself in me. So for their sake let me say: the promise is the law on a higher level, and the law is very simple.

There are infinite number of states. The state of health, the state of sickness, the state of wealth, the state of poverty, the state of being known, the state of being unknown - all are only states and everyone is always in a state. We all have one state in which we are very comfortable, so we return to it moment after moment. That state constitutes our dwelling place. If it is not a pleasant state, we can always get out of it. How this is done is the secret I will now share with you. All states are mental. You cannot remove yourself from your present state by pulling strings on the outside. You must mentally adjust your thoughts to proceed from the desired state, all within yourself. You fell into your present state either deliberately or unwittingly; and because you are its life, the state became alive and grew like a tree, bearing its fruit which you do not like. Its fruit may be that of poverty, or distress, heartache, or pain.

There are all kinds of unlovely fruit. But you can detach yourself from your unlovely harvest by making an adjustment in your human imagination. Ask yourself what you would like to harvest. When you know what it is, ask yourself how you would feel if your desire was ready to harvest right now. When you know the feeling, try to catch it. In my own case I find it easier to catch the feeling by imagining I am with people I know well and they are seeing me as they would if my desire were now a fact. And when the feeling of reality possesses me, I fall asleep in that assumption. At that moment I have entered a state. Now, I must make that state as natural as I have made my present state. I must consciously return to my new state constantly. I must feel its naturalness, like my own bed at night. At first the new state seems unnatural, like wearing a new suit or hat. Although no one knows your suit is new, you are so conscious of it you think everyone is looking at you. You are aware of its fit and its feeling until it becomes comfortable. So it is with your new state. At first you are conscious of its strangeness; but with regular wearing, the new state becomes comfortable, and its naturalness causes you to constantly return to it, thereby making it real.

Now most of us, knowing what we want, construct it in our minds eye, but never occupy it. We never move into the state and remain there. I call this perpetual construction, deferred occupancy. I could dream of owning a lovely home and hope to go there one day; but if I do not occupy it now, in my imagination, I postpone it to another day. I may wish my friend had a better job. I may have imagined him having it; but if I don't occupy that state by believing he is already there, I have merely constructed the state for him but not occupied it. All day long I can wish he or she were different; but if I don't go into the state and view him from it, I don't occupy the state, so he remains in the unlovely state relative to me. This is the world in which we live.

You can't conceive of a thing that is not part of a state, but the life of any state is in the individual who occupies it. Life cannot be given to a state from without, because God's name is "I am." It is not "You are" or 'They are." God's eternal name is I Am! That is the life of the world. If you would make a state alive, you must be in it. If you are in a lovely, gentle, kind state, you are seeing another as lovely, living graciously, and enjoying life to the utmost.
Now, to make that state natural, you must see everyone in your world as lovely, kind, and gentle. Others may not see them in that light, but it doesn't really matter what they think. I am quite sure if I took a survey of what people think of me, no two would agree. Some would say I am a deceiver, while others I am the nearest thing to God. I would find a range stretching from the devil to God, all based upon the state in which the person is in when called upon to define me.

You can be what you want to be if you know and apply this principle, but you are the operant power. It does not operate itself. You may know the law from A to Z, but knowing is not enough. Knowledge must be acted upon. "I am" is the operant power in you. Put your awareness in the center of your desire. Persist, and your desire will be objectified. Learn to use the law, because there is a long interval between the law and the promise. Those who heard me prior to 1959 are unfamiliar with my experiences since that time, and my words may seem strange to you. I cannot deny the law, for I came not to destroy the law and the prophets, but to fulfill them. This I have done.

I have told you that in the resurrection, Man is above the organization of sex, and that Man can change his sex at will. This week I received a letter telling of a vision which testifies to the truth of this statement. This gentleman is married to a lovely girl and is every bit a man, yet this is his experience. He said, "I found myself lying on a bed feeling as though I am a woman. Desiring a man of oriental descent and olive skin, I assumed I

had found him. Instantly he appeared and, although no act was performed, I felt the thrill of imagining and instant fulfillment of my imaginal act. Then I awoke." This man's vision verifies what I have been telling you: that in the resurrection Man changes his sexual garments at will, and being above the organization of sex, he does not need the divine image of male/female to create. I think his vision is marvelous. When he returned to this world, he was surprised at the experience; but I say to all: you are destined to know you are every being in the world, bar none!

Like the lady who is so feminine, responding when a shepherd boy called her “father”. Although she would not answer my call, she knew I would always find her. I always will, for I - the Word of God - was sent as the son of God, and I shall not return to my father void. I must bring back that purpose for which he sent me. I stirred the feeling of the fatherhood of God in her, and I will take back with me those that my father gave me.

But while you are in this world of Caesar, it is important that you master the law. Think of everyone as representing a state. There is no such thing as a good man or a bad man, only good or bad states as you conceive them to be; but the occupant of every state is God. Blake said in his “Vision Of The Last Judgment”: "On this it will be seen that I do not consider either the just or the wicked to be in a supreme state, but to everyone of them states of the sleep which the soul may fail into in its deadly dreams of good and evil when it leaves Paradise following the serpent." Identify yourself with a state and you are pronounced by others to be either good or evil; but you are only in a state. Tonight if you are unemployed, or find it difficult to get a promotion in your present employment, remember: the solution to your present state is still a state!

I hope I have made it clear how to move into states. It is done through the act of assumption with feeling and persistence. Assume health. Stand in its center and clothe yourself with its feeling. Persist in claiming a healthy body and a healthy mind, and your assumption will harden into fact as you move into and objectify the state of health.

Now let us go into the silence.

Neville Goddard 1953

THE POWER OF AWARENESS

I think you know how thrilled I am to be back here, for this is the one platform that grants me complete freedom. You know that. Dr. Bailes has never once restricted me or even suggested any condition. He gives me complete freedom of this platform, and for that I am really very happy, for I couldn't be here unless he did.

Now I have brought you this year an entirely new series. I have named this first one ‘‘The Power of Awareness" because it is the foundation stone on which the entire structure rests. Not a thing has happened in the past year to shake that foundation. Many things have happened, many revelations, many experiments, and yet the foundation remains intact. For those not familiar with this foundation, we make the claim that conscious ness is the one and only reality. So, if you call God the ultimate reality, that is the name we give to this ultimate reality. So we say Consciousness is God. We say consciousness in action is imagination. And if consciousness in action, or God in action, is the Son bearing witness of his Father, then we come to the conclusion that imagination is that son.

We have had nothing this year, as I tell you, to disturb that deep conviction. We look upon the world as, I would say, a manifestation of consciousness; and the whole vast conditions of men but revelations of individual states of consciousness. We distinguish between the individual identity and the state of consciousness that it occupies. You are an eternal being. The real you is the imaginative you, personified for us in our Gospel as Christ Jesus, but man doesn't know it. But this is your real being. This being is your wonderful imagination.

When we speak of the revelation of state, we simply mean that the state in which the real you for a moment abides, objectifies itself as the condition and the circumstances 0£ your life. If you are dissatisfied with the conditions of life, there is no possible way of changing them unless you first change the state from which you view the world; for the state from which a man observes the world determines the world that man describes. For the world that is described from observation must be, as thus described, relative to the describing observer. In a very simple way, were I to ask you now "Where is San Diego? " and you answered "About, I would say, approximately 130 miles from here." And then I ask another question, "Where is Santa Barbara?" and you replied "Approximately 100 miles from here." Well, I do not have to be an Einstein to tell you where you are, for if you tell me where these two are, and one is a hundred miles from here relative to you, and the other is a hundred and thirty miles from here relative to you, I know you must be somewhere within the vicinity of this City 0f Los Angeles.

Now the same law holds good in any description you make of the world. If I ask you to describe your world socially, and I listen attentively to your description of the world, you are revealing your position in the social world to me. If I ask you to describe it intellectually, financially, spiritually, you may not know it, but the description that you offer of the world is revealing to me who listens - or to yourself if you are attentive - that particular state of consciousness from which you view the world. And you will continue to see the world as you now see it, unless you change your state of consciousness. Now, there are certain words that in the course of long use gather very many strange connotations. And so, in the course of time, they cease to mean anything at all. Such a word is the "sub-conscious". Such a word is, too, - and do not be shocked - such a

word is "Christ Jesus". No two have the same opinion of the word, the same definition or mood of the word. Let us now take a look at the word "sub-conscious" and see how it is defined for us. This is the definition as given to us in any good dictionary. It is that portion of mental state not directly within the focus of consciousness, but capable of being called into such focus by the proper stimulus.

Now that is the definition of this fabulous realm. Now let us look at the claim made for this realm. Our mental scientists, psychiatrists and psychologists of today refer to this region as the creative power in man; that everything in man's world is determined by the activities of the subconscious mind; that man himself has absolutely no control over the activities of this region unless he first gets into a relationship with it. For here is a region that they call the sub-conscious; others call it the "unconscious" , and still others speak of it as the "collective unconscious" , but they claim for it a creative power that molds the outer world in harmony with the inner arrangement of its self. So they give it structure, they give it reality, they give it form, and they claim its structure determines the outer structure we observe and call the only reality: that any modification in the internal structure of this deep region results in corresponding changes in the outer objective world. But then they leave us at the mercy of IT, unless we can find the trick of entering into a relationship with it.

Now, let us turn to the Gospel. What is said of the central character of the Gospel - the one I refer to as Christ Jesus. It is said of this central figure that "All things were made by Him, and without Him there is nothing made that is made". All things, not a few things, all things - it includes all. I read my Gospel carefully and I find that from within out is the order of the Universe. In the 7th Chapter of Mark "Not what goes in defileth the man, but what proceeds out of the heart", either for good or for evil. Not just the good comes out, but the evil can come out too. All things come from within out; what goes within cannot defile the man; only the thing that proceeds out of the heart of man can bless him or defile him; that there is some creative power in man that constantly molds the outer world in harmony with itself, and this Creative Power is described for us as Christ Jesus .

Now, let us take another look at what they teach us: that there is a method they use to pry into the deep of this region; that when a man is asleep, they use the method of dreams to pry into the deep. For the Bible tells us that from cover to cover. "In a dream, when deep sleep falleth upon men, then he openeth the ears of men, and sealeth their instruction." You are told that God speaks with his prophet's chiefly in dreams. It was a dream that prompted them all to bring about their great revelation. Your are told that this wise man, the wisest of all, was promised riches and long life and great power, and behold, Solomon awoke, and it was a vision in the night! You are told the birth of the central figure was prophesied in a dream, and everything was but the dream.

Now we discover there is another way of looking into the deep, and the waking way of looking into the deep is through man's imagination; that imagination is now the waking method used to pry into this great mysterious deep. For the ancients discovered that if they would ever discover really the ultimate reality, it could never be by any instrument made by man. In order to discover the ultimate reality, they would have to set Mind to observe itself, and then to accurately record those observations. For they concluded that no description of Mind made by any science known to man could be an adequate description of the Mind which made that science. So when today we are speaking of taking the imagination to look into the deep, it is looking at itself. You set imagination to observe self and then to accurately record those observations. And you must come to the conclusion, imagination is the central figure 0f the Gospel.

When you will read your Gospel with this in Mind, the whole thing becomes a luminous book. One simple little passage, take it from any passage - if this was an open meeting I would challenge you now to ask me anything concerning the central figure, and taking the simple little technique of identifying that figure with my own imagination, the answer will be automatic. So here is one. "Peter, lovest thou me? Yea, Lord, thou knowest that I love thee. Then feed my sheep." And three times the same question is asked and three times a similar answer is given. And the last answer brought about a certain rebellion for it was asked three times. But now you take it as imagination asking itself, "I have discovered my savior, I discovered my shepherd, and what would be the sheep, for our minds are like rambling sheep, or our thoughts like rambling sheep that have no shepherd. Now that you have found me to be your shepherd, to be your savior, your own wonderful imagination to be the central figure; 'Now, do you love Him?' You answer "Yes!". Well, then feed my sheep. "Well, then did I not feed the sheep? At any moment when did I not feed the sheep? "When you did not do it unto the least among one of these". Any time you imagine any unlovely thought against another, you walked me in the mud. And then you said you loved me, but any time that your imagination was ever exercised on behalf of another, and it was not lovingly exercised, you did not feed me. You walked me in the mud.

And yet man goes blindly on believing he serves the Master; believing he truly understands Christ Jesus; that he understands and loves his Savior. And morning, noon and night he imagines the unlovely things against his neighbor, not knowing at that very moment he was walking his Master in the gutter. And so we are told "I sought water, and you gave me not to drink. I sought food, and you gave me not. I sought shelter and you took me not in. I needed raiment and you clothed me not." But when did these things happen? I don't recall ever turning you away. When you did not do it unto the least among one of these, you did not do it unto me. And then when did I do these things ? Whenever you did it to the very least among one of these, you did it unto me. And the day will come when man will discover the "least" spoken of is himself. When man discovers that the greatest of all the tyrants, the one who is the most impudent of all the offenders, the one who is the greatest of all the beggars is himself. Then he will discover that he stands in need of the alms of his own forgiveness and instead of railing against himself, he will start with self to ennoble his own thoughts, to lift himself up by imagining the best first of himself and then he will share that with the world round about him. For he will look out on a world and describe it relative to himself and he will not now see the unlovely things that formerly he saw. For this is what we mean by this foundation stone that so far has not been shaken.

A very wise man, Emerson, said that whenever a true theory appears it will be its own evidence. Its test is that it will explain the phenomena of life. I am convinced we have that true theory for this theory we give you here that your consciousness is the only reality and that the particular state of consciousness in which you abide is the sole cause of the phenomena of your life cannot be shaken. I ask you to test it, even if the test is motivated by the determination to disprove it. I will ask you to try it, for I know you will not disprove it. That this wonderful consciousness of yours is the ultimate reality, and you are free to choose the state into which you will go. But most of us have chosen, but unwisely. Not a thing is wrong with the state; the state is all right but it's giving effect to it that makes it either right or wrong as far as we are concerned.

Now our theory, I assure you, has not been suddenly conjured out of the nowhere and the stories I have told you here for the last seven years, the case histories I have recorded in my last book, 'The Power of Awareness", were not fabricated to fit this theory. But this theory was slowly built up by careful observation of the facts. For when someone would come into my world and describe their world to me, they revealed the being that they really are. When I ask the simple question, "What do you want?" and they named it and they told me they really want it with all their heart, and then I asked them how would they see the same world had

they realized their objective? Looking at the same world they began to describe it differently. I said, "Now, that is the description you must make of the world. You must weave that into your mind, for in so doing you move into the state where that world becomes real relative to that state."

So if you now know the world you would see had you achieved your aim, then that is the world you must begin to see in the mind's eye. And if in time that state becomes an objective fact, then the theory as you see was not made to fit it; it formed itself by a careful observation of these facts. So if I could repeat that time and time again, and each time by moving this permanent "I" into the desired state and let it occupy that state long enough to make it natural, at the moment of naturalness the state becomes visibly objective to them, then we have a true theory. For it does explain the phenomena of life.

So here, in this series we have brought you many revelations. One that I want to stress throughout the entire series is the wide difference between thinking from an end and thinking of an end. Right now I am thinking from Los Angeles; every part of this world, if I should think of it, I'm thinking of it. But I am thinking from Los Angeles, and the difference between the two, as you can see, one is reality and one is a dream not yet made real, because imagination is the central figure of the Bible, and no power in the world can stop his travel. He can go into any mansion and there abide. There is no power on the face of the earth that can stop me now from imagining myself into the state desired. So I begin to think from it. As I begin to think from it, all former states vanish and that is the great Son of God that can move into any mansion of his Father's house and there occupy. If he ever goes in and occupies it, then I shall be there in the flesh also. So in this Father's house of mine are the unnumbered states that are already existent and I, discovering who the son really is, and only the son can go into these mansions, so discovering the son to be my own imagination, I will dwell in imagination as though I dwell in the flesh, and then living in that state I will take my body also, that I may confirm that state. For dwelling in the state long enough clothes the state in flesh.

So here: every one of us, if you will accept it; can from this day on be as free as the wind. It's entirely up to you to choose what mansion you will enter, for you are the only architect of your sufferings or your good fortune. There is no power outside that has caused anything to happen to you; it's simply your choice, as I said earlier, your unwise choice. Knowing who you are now, and not being ashamed to lay claim to this bold, bold assumption that Christ in man is man's imagination, then you will stop calling on some external force for help. As the Prophets say, why stand we here calling on God for help and not on ourselves in whom He dwells, as our imagination. So why call elsewhere, when He dwells here where I stand as my imagination. For is there any power to stop me from imagining that I am the man I want to be? So that I actually clothe it with a feeling of reality? If I can so clothe this imagined state with all the vivid sensitiveness of reality, then I will ultimately actually clothe it in flesh, for that's the Law, from within out.

If you are bold enough to take it, you will free yourself today. If you are still timid, may I suggest you go back and read the seventh chapter of the Book of Mark, where you must then still keep alive the traditions of men and ignore the Law of God. So men wash the cups, and wash the pots, and pay all outside obeisance to things known as the traditions of men, that they may be seen of men and be considered holy. But I bring, said He, the Law of God and no man seems to hear it. "Know ye not that ye are the temple of the living God and the spirit of God dwelleth in you?" Have you ever heard these words, "Christ in you is the hope of glory"; not some Christ without but Christ in you is. But if we aren't bold enough to lay claim to it, for we are told "Ye have the mind of Christ" not a mind that you are going to earn in time to come, you have it now, so lay claim to it, and begin to exercise this giant of the mind that is called the Son of God in the Bible, and you will see

who your savior really is.

Now, may I give you a few of his titles, for these are all taken from the Bible. He is called the Redeemer; He is called the Savior; He is called the Passover; He is called the Second Man; He is called The Desire of all Nations. Now take it and see how it fits your wonderful imagination. The man you don't know to exist - that Second Man - is the imaginative you; the one you hold captive by accepting the evidence of sense and only that which reason dictates. If you will now free the Second Man, you will see how he is the Passover. He can pass now from this present state into any desired state in the world, for no power can stop you from dwelling in imagination where you desire to dwell. So, placing yourself there, you begin to think from it, and not constantly starve yourself by thinking of it. So I will go and prepare it, and preparing it I will dwell in it, and begin to think from it.

Now, I assure you, unnumbered similar stories have been told me in the past year by those who took me at my word and began to awaken Christ within, for He had been asleep while the senses dictated their every step, and then completely denying the evidence of sense and boldly imagining themselves to be what they desired to be, they have found their savior, and what man the world could turn them back to the traditions of man. They are free from all traditions of men, and so no man can appear before them and call himself the intermediary between man and God. So they are turned from all intermediaries, having found the only Redeemer and the Redeemer is the only intermediary between man and God. So then you know that any time that you exercise your imagination lovingly on behalf of another, you are literally mediating God to man. So you don't need any of the traditions of men and keep them alive, hoping that you will be considered by some invisible power, some holy being.

So, let us turn back and freshen up again this word which has been so abused, which now is your imagination, which people, without defining, call the "subconscious" as though it was some appendage. People go around speaking of "my subconscious mind", or "My unconscious mind", not knowing what they are referring to.

Well, this fabulous series of mental states is your imagination. And may I tell you it has form, it has structure, just as real as the visible objective world; that the inner world is a world of reality. Call it by any name. I call it my wonderful imagination, and it assumes the form of all that I accept and consent to as true. It actually assumes the form of the sum total of all of my beliefs, and my beliefs need not be true. They need not come near the truth. My beliefs could be prejudices; they could be superstitions. It doesn’t care. It will take all the stripes of men and wear them. So it will assume the form of the sum total of all that man consents to in this world, and then mold the outer world in harmony with the inner arrangement of itself. Therefore, to change the outer world, I must modify or change, in some way alter, the structure of the inner or second man - the second man being my imagination.

So I set myself to observe myself and to watch how my imagination works. And here is something that will interest you. I observe it always moves according to habit; that it is a being of habit, and so if I get into the habit of thinking the unlovely thoughts, it becomes very natural, so I listen only to that which is critical of another. I listen only to that which is not full of praise, that which judges harshly, and so according to habit it moves along these pathways. Now, if I don't like the outer world, and I really believe it is caused by the structure of the inner or second man, I then must change his likeness, change his form, by observing how I react to all the unlovely, and how I am not interested in the praise of another, and then begin to feed my

sheep, begin to change my thoughts, my feelings, my moods concerning others, and as I begin to change my reactions to people, I find I am changing the structure of the Son of God. And then I automatically produce corresponding changes in my outer world.

If you really like it, and you are bold enough to take it, I promise you a world that is undreamed of by our wise men for even sleep will no longer be the unconscious that it is to the majority of people in the world; that sleep becomes only a doorway into the world where this real you - the second man - really lives and moves and has its being. It is a dimensionally larger world, and you enter it quickly in meditation, or night after night in sleep, and you will find opportunities that would dwarf the wildest dream of men here.

So I ask you to really believe it, and try in the short interval of four weeks while we are here to so prove it that you can tell me of the things that have happened to you by putting into practice this Power of Awareness. Learn to become aware at any moment of time of your fulfilled desire. Assume the feeling of your wish fulfilled and learn to become intensely aware of the state fulfilled, that you may look upon your world and describe it relative to your fulfilled desire. And learn then to sustain that mood. You will find in time through the habitual motion of your inner you, after a little while, because it always travels according to habit, it will move through habit into the feeling of the wish fulfilled, and the moment it is a natural wearing to itself, it starts to change the outer world to reflect the inner change of your mind.

Now, I hope you will take it, but there is no power in the world that can compel you to take it. You are as free as the wind to take it or not to take it. If you would rather persist in the belief that your Savior lived years ago and died for you and through his death, external to yourself, you are saved; you are entitled to believe it.

As I told you earlier, because the inner you is molded in harmony with the sum total of all your beliefs, you will continue to have visible proof of the truth of that belief. For you will find millions believing with you, and you will believe that the numbers make it right, and so you will contribute to the whole vast traditions of men. If you want to come out and be apart and find your savior where you will only find Him, within yourself, by setting your imagination to observe itself, you must come to the same conclusion - that this ultimate reality that men call God, that the Ancients defined as I AM, is your own wonderful consciousness and that IT in action, or the Son, or Christ Jesus, is your imagination. And then, having discovered, you start really to feed the sheep and you will stop, as of now, this walking of your Savior in the mud.

Now I see my time is up, and so at this moment I'll take the chair and let us all join in exercising our imagination lovingly on behalf of another. Simply imagine that they are talking to you, and they are telling you what they wish they could tell you, and you listen as though you heard, and then you will put into practice that first verse of the fifth chapter of the Book of Ephesians: "Be ye imitators of God as dear children" - for how would I imitate my Father? "He calls things that are not now seen as though they were, and the unseen becomes seen". That is the way my Father called things into being, and I am called upon to be an imitator of my Father as a dear child. For now I will call the imaginary voice. I will listen as though I heard what I want to hear. I will look as though I am seeing what I want to see, and if I persist in my listening and my looking, I will then be imitating my Father as a dear child, and he will not fool me. He will call into flesh, into objective reality, that which I have assumed that I have heard and I have seen.

Neville Goddard 1954

THE PRUNING SHEARS OF REVISION

This morning's subject is "The Pruning Shears of Revision". I firmly believe that if you will wisely and daily use the pruning shears of revision that you will find there is no objective beyond your ability to realize. And I mean that seriously, no objective beyond your ability to realize.

When I was a boy of seven, a lady said to me, "I have had a vision concerning you. I'll make it now very, very clear to you--I do not know what it is you are going to do, but I've been shown you will do something that through the centuries after you are gone man will not undo it. I can see it and through the centuries you will grow in stature long after you have gone. And then three men will be mentioned in hundreds of years to come and you will be one of the three when something is discussed that was done for man."

I feel that this morning's subject that this could be it, that if I never said another word, and you heard it and believed it, and really used it, this would be the planting that would spread from us here that tomorrow could not undo. For it is magic, this pruning shears of revision. It really is not only the achievement of objectives, but if you do it daily, it will awaken in you the spirit of Jesus, which is continual forgiveness of sin.

In this teaching the sinner should always go free; you will never condemn him, for when the spirit is awake in you you will realize in him there is no condemnation, only forgiveness, and forgiveness is not as man of the world thinks when he omits the actual execution of his revenge. What we mean by forgiveness the identification of the other that we would forgive with the ideal that other wants to embody in the world. And so we do to him what we expect or would like the world to do to us. So whatever I myself would like to embody that is the vision that I must hold of every man that I meet in my world; that no man is to be discarded, every man is to be redeemed, and my life is the process whereby that redemption is brought about. And I do it by simply identifying the other with the ideal I want to externalize in my world.

Now we will go back to the 2nd of Genesis. It is said "And God placed man in the garden of Eden to dress it and to keep it." Now when you read the story you think it happened thousands of years ago. I have come to tell you it is now. You are now in the garden of Eden and you think you are shut out or banished. You are in it, and the garden is your mind, but you need--like every gardener--you need pruning shears. For you have slept, as you are told in that second chapter; having slept, weeds have appeared in the garden and the weeds are revealing themselves by the conditions and the circumstances of life. For your garden is always projecting itself on the screen of space, and you can see by looking carefully at your world what you allow to grow in the garden of God. But you have a mission, you have a purpose, it is not to amass a fortune--you can do it if you want to--it's not to be famous, it is not to be some mighty power, but simply to tend the garden of God. That's your purpose. You are placed in the garden to dress it and to keep it, that only the lovely things grow in the garden of God.

Now every man in the world is rooted in you who look out and see that world. Every man is rooted in me; he ends in me as I am rooted in and end in God. Because he is rooted in me he cannot bear other than the nature the root allows. So he is in me and any changes desired in the outer world can be brought about only if I change the source of the thing I see growing in my world.

"You see yonder fields?
Don't be surprised when you see sesamum:
The sesamum was sesamum,
The corn was corn,
The silence and the darkness knew
So is a man's fate born"

So don't judge it, because you are the source of the thing that you are beholding. Now turn within and prune it by using these pruning shears of revision.

Now this is how we do it. At the end of my day, I review the day; I don't judge it, I simply review it. I look over the entire day, all the episodes, all the events, all the conversations, all the meetings, and then as I see it clearly in my mind's eye, I rewrite it. I rewrite it and make it conform to the ideal day I wish I had experienced. I take scene after scene and rewrite it, revise it, and having revised my day, then in my imagination I relive that day, the revised day, and I do it over and over in my imagination until this seeming imagined state begins to take on to me the tones of reality. It seems that it's real, that I actually did experience it and I have found from experience that these revised days, if really lived, will change my tomorrows. When I meet people tomorrow that today disappointed me, they will not tomorrow, for in me I have changed the very nature of that being, and having changed him, he bears witness tomorrow of the change that took place within me. It is my duty to take this garden and really make it a garden by daily using the pruning shears of revision.

I know from experience it will not only bring about these objectives, and bring about these changes, but the glorious thing is, it awakens in you, who use it, the spirit of Jesus, and you find yourself then not justifying but forgiving, and you will realize that freedom and forgiveness are indissolubly linked. You cannot be free and not forgive, for the one that you would bind and judge and condemn anchors you by your own judgment of him--for he is in you. And so by identifying him with the ideal you want to really realize you free yourself. You are told "Forgive and you shall be forgiven. Forgive not and then you shall not be forgiven". It's automatic; it can't be otherwise for the whole springs from you who behold it. And as you begin to practice it the very spirit arouses itself within you and you know that you are he that others spoke about and thought lived 2000 years ago.

So, when you realize it, you realize it through actual knowledge, you know it; no argument, you don't tell others, you know that you are he. And then you will read the words in the ninth of Hebrews, "He appeared to put away sin by the sacrifice of himself". And you will know you are the one that put away sin by the sacrifice of self and by the sacrifice of self it's not being a brave one who throws himself in the line of fire to protect a brother, it doesn't mean one who gives his body to be burned, one who is nailed on a cross, but the self of man is the sum total of all that that man believes and consents to as true. So that's the self that is sacrificed.

I heard of this lady and she would make some man a wonderful wife, and yet she is unwed. She desires to be the companion of a great noble person, but she is unwed, I heard that. That becomes a part of myself, that's my knowledge; I must sacrifice that self, that *that* aspect of my being be as happy as I am and those in my world are. For that's the self I must sacrifice and put away sin, for sin to the mystic means missing the mark; it doesn't mean the violation of certain codes, unless of course you have a mark and the violation fell short, but

sin to the mystic is simply haying an aim in life and failing to realize it. So when you miss the mark you have sinned; so he appeared to put away sin by the sacrifice of himself, and knowing that himself is only all that he consents to, all that he accepts, all that he believes to be true, then what am I believing concerning that one--he is unemployed and he can't find a job? I'm believing it. Now put away that sin where he is missing his mark and then by the putting away of the sin I do it only by the sacrifice of myself and myself is that belief, so now I revise. I can't say well, I will no longer believe he is unemployed: I believe he's employed.

I do it by the pruning shears of revision. I bring him before my mind's eye and I congratulate him on his good fortune because he is now gainfully employed. I allow him to accept my congratulations, because I do not see a man unemployed, I see him employed and he knows he is in my mind's eye for in that state I have pruned him from the unemployed state and once more reshaped the branch that grows in the garden of God. Tomorrow people will see him as they could not have seen him before the pruning that took place within me and he will be gainfully employed. That one is unwell, you prune that branch. You don't accept one thing in the world as final unless it conforms to the ideal you want to realize in the world. But you do it daily; if you do not prune it daily you will get out of the habit, then weeds will grow. Every man who really is a gardener who calls himself a gardener, a gardener in the garden of God, for every day is the opportunity to really prune the tree, this wonderful tree. And so everyone that you meet is a branch rooted in the vine that you are and you are that special tree in the garden of God, a tree bearing life, a tree bearing fruit for the food of the nations. You are that one.

If you take me seriously today, tonight do not let the sun descend upon any vexation of the day. Just look at it, don't deny it, don't duck it, look at it that you may prune it and then reshape it. Take the conversations with your friends today, were they pleasant, were they arguments, no matter what it is, were they negative?

Then rewrite the script and just imagine the conversation to have taken place that now you are rewriting for the first time. And it will take place, for everything in your world that you behold, though it appears without, it is within, in your imagination. And this wonderful imagination of yours is Christ Jesus. Imagination is the actual habitation of every created thing. No matter what you see in the world, it springs from your imagination. So that's where you go, that's the workshop, the garden of God.

And now you have a mission, you have a purpose in life; it's a noble purpose, because you have been selected to really become the chief gardener in the garden of God, and in the garden you must have pruning shears, and pruning shears is revision. You simply revise, and as you revise the day you repeal the day, for the day is not slipping into the past, it does not recede as people think, it is always advancing into the future to confront you, either pruned or in some strange weed-like state. So it's entirely up to us--I hope that every man and woman here today will take me seriously and start this day pruning your garden. pruning your mind. I know before I leave this city in a matter of two weeks that you will be able to tell me of the new things that spring in your world or that spring from the pruned tree that is your own lovely imagination. You try it: then you will know what Blake meant when he said. "In heaven, the only art of living is forgetting and forgiving." The only art of living is complete forgetfulness by putting something in its place, no vacuum, but putting something in its place.

So when you read these strange stories that you read in the daily press, you simply ignore them. They mean nothing. Men who are calling themselves leaders, shepherds of the flock, they excommunicate--not just one religion, all religions the leaders take it upon themselves to excommunicate, not knowing nothing is to be

discarded, not a thing in the world can you discard for it is forever, but it can be pruned and made to conform to the ideal image. The man who will not revise his day either does not know it or he has lost the vision of that life into the likeness of which it is the true labor of the spirit of Jesus that transformed this life. So you don't discard them.

In the current issue of "Time" magazine there is that noble soul who is known to us as Spinoza, Baruch de Spinoza, who has given so much to the world of philosophy, so much everyone has been enriched because he walked the earth. And here 300 years later, the ex-premier of Israel, Ben-Gurion, has asked the leading rabbis today to rescind that excommunication of 300 years ago, and they tell this noble soul today that they cannot rescind the works of their forefathers, that the curse remains forever, and you should read that silly, silly curse as it's printed in the current issue of "Time" magazine. They call upon all the angels to curse him, as though angels would curse; they call upon everything to blast him, you could not walk within four cubits of the man's shadow; no one should talk to him, no one should show him kindness, no one should write him and never read anything he ever has to say; and that's 300 years ago.

The rabbis who so cursed him have long been forgotten and if they do live, they live only by reason of their curse. And no one knows really who they really are, but you can't forget if you read in this world the works of Spinoza. Everyone in this audience possibly has used one of his phrases; did you know it was he who said "nature abhors a vacuum"? Now you use it; I use it, but what is the source of it--it was Spinoza. For here was this giant of a mind that after 300 years little minds who think they're leading the flock; they call themselves shepherds. They should go back and read well the Book of Jeremiah, "You shepherds who spoil my vines and you who have come into my garden and you have taken my vines, now it bears no grape and it bears no leaf, and the garden of Jerusalem now has become a weed." Read it in Jeremiah, how he cries out because shepherds, who call themselves shepherds, are blind leaders of the blind.

You take me this morning at my word; you owe me nothing, it costs you not a thing to come here this morning, you come you give me your time and I give you my time, but you go out and try it and start this day pruning that wonderful imagination of yours. Do you know someone that is evil? Stop knowing it by bringing him before your mind's eye and carry on with him the most wonderful conversation in the world, with a tender spirit, a loving spirit, and believe in the reality of this communion, because if you really do it, you are entering the kingdom of heaven, for you enter heaven by a loving, knowing communion with a friend. So make him a friend, if he is a lovely one, no matter what he is, you can prune him and then as you prune him you are doing the work which you were sent to do for man--and you are that man--you are placed this day in the garden of Eden to dress it and to keep it. Don't let it continue growing weeds in your world.

You are absolutely responsible for every being you meet in this world; that's your responsibility. Just like the teacher we told you of who took this little child that was just about to be expelled; no, the child is not expelled because she heard what you are hearing this morning. So she brought before her mind's eye the child that the principal, the psychiatrist and all the faculty had agreed unanimously to expel her on her l6th birthday, for she was rude, she was crude, she was unethical; and she went home on a Sunday night and brought that child before her mind's eye and communed with her and saw in her a tender child, a considerate child, a loving child. The next day, Monday, in class she expressed all the kindness of that revision of the night before, and ten days later when it was seen and witnessed by all the faculty, and the psychiatrist, another meeting was called and they repealed their verdict of ten days before and the child is not expelled. She still sits in the George Washington High School in New York City, which is considered an excellent school; and so there

she is. with no black marks against her because one teacher sat in the audience, as you are here, and she believed, what I hope everyone here will believe, and she redeemed a branch of her own tree. She didn't realize the child was herself. She saw up to that very moment all the children that she taught in pure objectivity. Blind man sees the world objective to himself, something detached from himself. When man begins to awake he sees everything subjectively related; everything he meets is part of himself, and what he does not now understand, still he knows that it is related by affinity to some as yet unrealized force in his own being. So he doesn't discard it, he knows his life is the process by which he will redeem it and he redeems it by using the pruning shears of revision.

So I feel that if after these fifty years of walking this earth that this is what that lady saw when I was but seven, I could really close the eye on three dimensions at any moment knowing you will not disprove it: you may never use them but you will never disprove this art of revision. And any man who will try it will prove it to his own satisfaction that he can rise beyond the wildest dream of men, and rising he awakens the spirit of forgiveness. He will rise in the early stages in the successful venture; he will increase his income, he will do all these things, but he will realize after a little while that wasn't the purpose. They were only toys to tickle him, toys to amuse him until he awoke within himself the spirit of Jesus; then he sees an entirely different mission, not the amassing of wealth but the redeeming of society, the redeeming of every man in the world. He comes to do his Father's will and we are told in the 6th chapter of John, "This is my Father's will, that of all that he has given me I should lose nothing but I should raise it up again."

Lose nothing--no, you don't excommunicate, you don't rub out, you simply raise it up again and as you raise it up you raise yourself up and the journey is forever. You are moving up an infinite vertical line in your own wonderful imagination, and you only move up by lifting others up. Blind men think they can save themselves, and because they think they can save themselves and discard the rest. The blind man also said this hundreds of years ago. He saved as he saved others; himself he cannot save. I say to you that it's a false statement; it was put into the mouth of the Pharisee, put into the mouth of the Sanhedrin, the leaders who thought they were leaders, but I will tell you a man saves himself by, and only by the saving of his fellowman. There is no other way of saving self other than by saving the real self and every man is rooted in you who observes men. And so don't discard, raise them up, prune the tree, and become the real gardener in the garden of God.

Take anything; you have a child today: we took all the requests this morning, there were dozens and dozens of requests this morning. Everyone must be answered, none must be discarded; don't say one is impossible, there is nothing impossible to your imagination and your imagination is Christ Jesus. With Him all things are possible. Use him, stir him, wake him from his sleep; he has been sleeping through the centuries: because he has slept he has dreamed into being all these strange misshaped states. For the world only bears witness of the use or misuse of imagination. As we are told, he is the only thing in the world. What he is the only thing in the world? --Your imagination, for it is the habitation of every created thing and by it all things are made and without it is nothing made that is made. So use it wisely, use it lovingly and any time you use your imagination lovingly on behalf of another you are at that moment literally mediating God to man. Imagination is the redemptive power of the world and you are actually mediating God to man by using it in a loving, wonderful way.

Neville 03-01-1963

THE PURE IN HEART

I think you are all familiar with the 6th Beatitude: "Blessed are the pure in heart for they shall see God." I daresay it would be unwise to pick and choose among the beatitudes, and yet I daresay most people look upon this beatitude as the particular star in the heavens. It really seems the most inaccessible – not only the promise, but the conditions that must be met in order for the promise to be fulfilled. We must be pure in heart to see God – and what wouldn't man give to see God! Yet, all he needs do in this world is fulfill this condition: to be pure in heart. What do we mean by "pure in heart?" Just what is it?

First of all, may I tell you: you need not think of moral perfection, and certainly it does not refer in any way to sexual purity, for we are told by the same one who uttered the beatitude that the harlot given to lust will go into heaven before the Pharisee. The Pharisee was perfect in keeping the outward law – the washing of the outside of the cup, of the hands, of the feet – and he abided by the law outwardly. Yet, he was told that the harlot given to lust would go into heaven before he did. So it is not that. What is the purity spoken of? "Blessed are the pure in heart for they shall see God."

The Bible is a mystery. On the surface it seems simple and anyone should be able to understand that simple statement. Well, the Bible is not that simple. So what is this purity and what is the heart? The word "pure" is "katharos" ([Gr.] "to cleanse"), which means, "clear; unalloyed; pure, pure gold." It was used on a tract of land completely cleared of all trees – no obstruction, none whatsoever. Here it is pure gold. To understand it we must go all over the Bible to get it.

In Psalm 73:1 we are told: "Truly God is good to the upright (Israel), to those who are "pure in heart." So right away we set up Israel as the pure in heart. And then in the 1st chapter of John, Philip sees Nathaniel (which means "gift of God") and says: "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathaniel looks at him, and at the moment is not quite sure that anything good could come out of Galilee. Jesus, looking at Nathaniel, said: "Behold, an Israelite, indeed, in whom is no guile." (John 1:45-47) That is an Israelite – one in whom there is no guile, no deceit, incapable of duplicity. That is the true Israelite, "that is the heart."

Now, in Psalm 24:3-4 the question is asked: "Who shall ascend the hill of the Lord? And who shall stand in his holy place?" Then comes the response: "He who has clean hands and a pure heart, who does not lift up his soul to what is false, and does not swear deceitfully." Then you are told in the next line exactly what it means, "who does not lift his soul to what is false, who does not swear deceitfully." "He will receive the blessing from the Lord, and vindication from the God of his salvation."

So we bring the whole thing down to one simple, simple point: a man incapable of deceit for personal gain. If I tell you a story for amusement, where you and I can laugh together, that is not deceit. But if I tell it for personal gain, say in politics, in government, in religion, or in business – anytime I plot and plan a little scheme to get the better of another for my own personal gain – then I am not pure in heart. So, he is looking for one who is pure in heart because no one but such a one can see God. No one can be brought into the presence

of the Ancient of Days and be presented to him but the pure in heart. He may have no intellectual background or social background or financial background – nothing the world would recognize –but he is incapable of deceiving another for his own gain. That one has the heart of the Israelite.

At the moment it is observed by God, he brings him into his presence and you see God. When you see God you see that only reality, and you become what you see. In that very moment, like a seal upon wax, the impression is made and you bear the image of God. Not on this physical garment, but you bear it on your eternal garment which was waiting for that moment in time when the heart was pure gold. You start with this homogeneous substance called the body. This simply contains all the minerals, all things. Then we are put through the furnaces of affliction – I speak of them as furnaces of experience. Every test in the world is given the individual by himself (but he does not know it) to do what is called – not the right thing, but the loving thing, where you could never deceive. And when you have been put through all these tests and you know, in spite of your own poverty or need, you would rather die than take advantage of another, then that heart becomes pure gold. Only it can receive the imprint of the King of kings.

How he finds such a person (and this is the mystery – he has been looking and looking) he finds him and he calls him David, after putting himself through all the furnaces of affliction. He extracts the pure gold that can take his imprint and that he calls "David." "I have found in David, the son of Jesse, a man after my heart." (Acts 13:22-24). Here, for the first time, I have brought forth exactly what I want. "I have found in David, the son of Jesse, a man after my heart," of which posterity God has brought forth a savior, Jesus, as he promised. The word "Jesse" actually means "I AM." He is the father of David, so who is begetting that heart? I AM.

You put yourself, unknowingly on your present level, into every situation in the world, to test that gold. For here you are imbedded in this homogeneous substance containing all things, but you have to extract only pure gold, and that pure gold is David. "I have found in David, a son of Jesse" (the son of I AM) "a man after my heart." So I bring it out, and out of it now I make myself a pledge, and this is the pledge, as told us in 2 Samuel 7:12: "When your days are fulfilled and you lie down with your fathers, I will raise up your son after you, who shall come forth from your body, and I will be his father, and he shall be my son." Now the process begins. He has found him and from him he is going to bring forth his own likeness. He has found David, his only begotten son – pure gold – and now God begins the process of making what he has brought forth into his own image. "Let us make man in our image, after our likeness." But you cannot make man until you first produce this pure metal, this pure gold. So God became imbedded in what is called a garment of flesh, and in it he moves through all the furnaces of experience until he can produce out of it the pure gold, and then from it he now brings forth himself. He is going to make himself – and making himself, he is making us individually.

Now, it does not make sense, but listen carefully: In Isaiah 44:28, we are told: "What is said of Cyrus is said of David." And the name only appears twice in the book – in the 44th and beginning of the 45th [chapters] of Isaiah. Cyrus is called "my shepherd," and that is what David is called. "He is my shepherd, and he shall fulfill my purpose." David will do all of my will, so you see, the two are as one.

Now in a wonderful manuscript, which is used in the Apocrypha and also in the traditional books of our Bible, Cyrus is made to say (and we are supposed to have this manuscript, this parchment): "I am Cyrus, the king, the great king, the mighty king. I am the son of Cambeses, the great king. I am the grandson of Cyrus, the great king, exalted according to the beneficence of their hearts." Here we find: Cyrus - Cambeses - Cyrus. I make the claim that man awakes, matures completely, when man becomes the father of his own

father. He is Cyrus, his father is Cambeses, his grandfather is Cyrus. So Cyrus awakes. He says: "I am Cyrus the king, the great king, the mighty king. I am the son of Cambeses, the great king. I am the grandson of Cyrus, the great king, exalted according to this love of their hearts."

Now, here we come back – David seems to be something that I begot. I promised myself I am going to extract this gold, my very being: "I will raise up out of your body" (out of your very body) "your son who will come forth from your body. I will be his father and he shall be my son." Now, we are told he buries this in the mind of man. The word "mind" and the word "heart" are the same in Hebrew. We are told in Ecclesiastes 3:11: "God has put the world into the heart of man, yet so that he cannot find out what God has done from the beginning to the end." That word translated "heart" and the word translated "world" are now changed in the Modern Version of the Bible, and the word "heart" now becomes "mind" and the word "world" becomes "eternity." So God has put eternity into the mind of man so that he cannot find out what God has done from the beginning to the end. The same word translated "world" is now translated "eternity," and the word translated "heart" in the King James Version is now translated "mind." It is the identical thing. What did he put into the mind? The heart, the whole personality of man. It is that gold. He had to first make him.

When man becomes incapable of deceit or duplicity, he has the gold. And the gold is in that man, and now that is placed in man by whom? The one who brought it into being. Who? Jesse. Jesse is producing David, and David is pure gold. "I have found in David, the son of Jesse, a man after my heart." Now out of him I am going to actually extract my own being. I cannot extract it from anything but pure gold. Now he begins to make man in his image, after his own likeness. And it takes that gold to take the imprint of God Almighty, of Jehovah himself.

Everyone in the world will do it, because Jesse is buried in your own wonderful I AMness, and if you should drop dead this very second, it makes no difference. The play goes on and you will be put into situation after situation until finally you become incapable of deceit. What you do sexually is not his concern, unless it is to deceive someone for personal gain. You marry someone with all the outer appearances of love, when basically you really want to get with them in twenty-four hours for what they have. That is marrying for personal gain – that is deceit. If you marry a thousand or live without marriage to a thousand people, that has nothing to do with it. No matter how you are given to lust, you will get into heaven before the Pharisee. (Matthew 21:30)

In Matthew 21:28, the question is asked to lead up to it: I ask you a question, said he. "A man said to his first son, 'Go into the vineyard and work,' and he said, 'I will not,' but afterward he repented and went into the vineyard. And he said to a second son, 'Go into the vineyard and work,' and that son said he would, but he did not. I ask you, who obeyed the will of his father? And they said, 'The first.' I tell you, the tax collectors and the harlots will get into the Kingdom of Heaven before you." For you are like the second son. You say: "I will do it," but you do not. The first one repented and said: "I will not," but after repenting, he went. He changed his mind – he did it. So everyone in the world is brought into these unnumbered situations where they are faced with it, and though you starve, you cannot take advantage of another. You would rather be dispossessed of everything in the world than take advantage of another for personal gain, or go through all the things in the world rather than seemingly dishonor anyone. You cannot do it. When man comes to that point, he is the pure in heart. It has nothing to do with the moral code of the world. Don't think of this in any way as moral perfection that is attained by an individual, and don't think of it as the world would naturally think of it – as sexual purity. It hasn't a thing to do with it. It has all to do with duplicity. Can you really be double-minded

and say one thing as a promise when you intend another – which intention is to get personal gain at the expense of another, whether it be a party, an individual, a family, or a government?

So, "Blessed are the pure in heart, for they shall see God." And that pure in heart is that when the gold is actually there, being put through the furnaces of experience and finally when I arrive at the point, just say: "Let me die but I cannot take advantage of another for personal gain." At that moment (and I am speaking from experience), you are taken into the presence of the Most High.

For my experience I go back to the days of the deep depression. I mean, I did not know where to find a nickel. There is a lady in the audience tonight who – along with my wife – came to my very first meeting, and she knows the truth with which I speak. I would walk from my little place in the village in the hope of finding a friend fifty blocks away. I could not ride the subway; I did not have the nickel. I would walk these fifty blocks in the hope of finding a friend who would give me a quarter, in the hope that eventually I could pay it back. I had four mouths to feed: my dancing partner and her parents. Could I find a quarter, I would buy some vegetables and a little olive oil and then walk back the fifty blocks. And many a day I could not find a friend who had a quarter. I would pass the places where these things were displayed and I could not take one piece of lettuce. I could not take anything from these trays all exposed. I would go back hungry and tell them of my experience. But I could not lift a thing from anyone; it was theirs, not mine.

I know exactly how this thing works, and while I was in that state – when I was incapable of stealing and I could not deceive for personal gain – one night I was taken in the spirit right into the presence of the Ancient of Days. And he asked the eternal question: "What is the greatest thing in the world?" and I was, by him, prompted what to say, which I ought to say: "Don't be anxious how or what you are to answer, for the Holy Spirit will teach you in that very hour what you ought to say." (Luke 12:12) And so in that moment what I ought to say I said, that "the greatest thing in the world is Love." You could not steal from one you love. If you ask them for it and they had reasons for not giving it, you could not condemn them for their reason or their action, or reaction. You accept it. So when you are brought into that state it is because the heart is guileless. And so he finds an Israelite – "Behold! An Israelite, indeed, in whom there is no guile." No guile whatsoever. He is guileless and then he can see the face of God. We are told in the same book, the 14th chapter: "When you see me, you see the Father." He saw the father because he was without guile and his face was unveiled.

Now we are told in 2 Corinthians 3 (so take heart, not one will fail): "We all, with unveiled face, beholding the [glory of the] Lord, will be changed" – or rather, it is said in the present active tense: "into His likeness from one degree of glory to another, by the Spirit." We are actually being changed, by beholding the face, from one glory to another glory. It is actually the present active tense, "being changed" from one glory to another. We all, unveiled, beholding the Lord, are being changed into his image from one glory to another glory.

So I tell you: don't despair. If today you think it is easier to get away with it than to face society and you get away with it, do it. But tomorrow you will be faced with a similar situation, whether in this world of ours or another, for there are worlds within worlds. But you will not come out of the furnaces until the heart is pure gold. No one in the world gets away with anything –but no one! We are told in the 6th Beatitude: "Blessed are the pure in heart for they shall see God." Believe it. Nothing but the unalloyed gold can come out.

I love all the Beatitudes, but I must confess this one excites me. There are eight, if you read them one way, or you read them another way, nine, and a maximum of ten. Some are inclined to read it as ten, as it gives them a feeling of a new Torah, a new Ten Commandments. It is stretching it a bit, but you can. But there are definitely eight. But it is a new code, a new law where causation becomes mental and not physical.

You are told: "You have heard it said, 'thou shalt not kill' but I say unto you . . .Thou shalt not commit adultery, but I say unto you, any man who looks lustfully upon a woman has already committed the act in his heart." The whole thing is raised from the physical level of the Pharisee – where he does not do it physically but he does it mentally – and it is raised to the level of the mind, where if you do it mentally you have done it. To plot and plan to take advantage of another and you restrain the impulse – you think of the consequences to yourself, your friends and family, and because you could not stand the embarrassment if you were caught, then you restrain the impulse to do it. That was not good enough. You should not have entertained the thought. To entertain the thought is to perform the act, with the new code. Until you cannot even entertain the thought – if I contemplate an act and it seems pleasant, I might be inclined to do it if I could get away with it. But if I contemplate the act, along with the consequences to myself and others, and restrain the impulse if the act is to take advantage of another for personal gain, I am told that is not good enough.

Maybe you have had the experience and you would rather die than steal. If you have not had it, may I tell you: you will not avoid it. Don't think that man is judged today because of his fabulous wealth. Sometimes I think that God starts on his play at the top of the ladder. All the honors given to the world, and they receive all the mortal honors – things that vanish – and how they love them! And then the play unfolds because they are not strong enough as yet to withstand the temptations if they are up against the pressure of things and if they have more than their own mouth to feed. When there are others that you love and they depend upon you to find that quarter, and you will not steal and come back without it, and you all have to amuse yourselves with fun, just simply play the game until that moment in time when pure gold comes out – and he found David. Having found David of pure gold, he sees David in you, and out of you he brings himself. Who was the being he is bringing out of Jesse? Who is Jesse? He is the father of David. He is pulling Jesse out of his own being, and Jesse is "I AM." Who is the one he placed in the mind in the beginning? In the beginning was when the gold became pure unalloyed gold. He leaves it in the mind of man and then he pulls out his own image and the image is Jesse, for his name is "I AM" and Jesse's name is "I AM" and Jesse is the father David, so he pulls himself out of himself. And he sets up in himself a son called David – pure gold – "A man after my own heart."

This is the mystery. It is not the easiest thing to reveal. May I tell you: it is the most glorious thing when you contemplate it. Here God himself – and his name is "I AM" – decides to take his own being and bring forth himself, the image of himself. He sinks himself in this we call "the tent." In the Bible it is called a tent of flesh and blood – all the passions, this complete state that contains everything, all the metals, all the fires of the world. He cannot use them. He has to extract them from the pure gold and that pure gold is David. He cannot start his work until he brings David out. He brings David out, only David. "I have found in David, the son of Jesse, a man after my heart, who will do all of my will; and I will bring forth from him a savior, Jesus, as I promised." So he starts the work of bringing him forth. And he brings forward himself, the father of David. He first creates David (Psalm 2:7) "Thou art my son. Today I have begotten thee." Out of this I am going to bring that which is my own being, and he brings his own being out, who is the father of the son, and that father is Jesse. He is the father of David, and Jesse is "I AM."

All of a sudden this begins to unfold within you, but it will not start until you reach that point where the pure gold is producing in you – through all the fires of experience, where you are guileless. Let no one tell you that your excessive energies expressed in anything in this world are wrong. They are not wrong, unless expressed falsely. Let me quote: "Who will ascend the hill of the Lord, and who will stand in his Holy Place? He who has clean hands and a pure heart, and does not lift up his soul to what is false and does not swear deceitfully." Any deceitful act on your part – and there are still more fires you must pass through and experiences you will pass through, until you are faced with everything, with all the world against you. You cannot violate your code of guilelessness. You find when you cannot raise a finger to take anything, then that heart is the heart he is looking for. Now he starts to mold it in his own image – as in the 1st [chapter] of Hebrews – and it takes on the imprint of God himself.

So don't be concerned – it will work. Because the one who does it is doing it in you – your wonderful I AM-ness. That is the great Elohim who sank himself in you and began the process of extracting pure gold that he may work on it – this gold – to mold his image upon it. And that is you. So, you believe it! Read the 24th Psalm. It is a short one, but what a beauty! "The earth is the Lord's and the fullness thereof, the world and those who dwell therein." It tells who you are. For right now you are going to come into his presence if you are one who cannot lift up your soul to that which is false. And he tells you who he is: "The earth is the Lord's and the fullness thereof."

You will find it one day. The whole vast world is yours. You are heir to it. Then if you can fit that bill where you can rise into the presence of the Lord, it is because you do not swear deceitfully, regardless of the temptation. Then you are brought, and when you take off this little garment, after that moment in time you will take it off for the last time. Then you will read in that wonderful 5th chapter of 2 Corinthians, what is waiting for you – what body of glory is waiting for you! And so you will fit it. It is all perfect. But don't despair and don't be concerned; you will not fail. No one in the world will fail. If today we seem to be on different levels, forget it. We will all pass through similar levels, moving to the time we will be fitted to come into the presence of the Holy of Holies. "Who will stand in His Holy Place?" You will. When you stand there you will see him and you will be just like him. You will take the imprint of the being you behold. And at this moment you become one with the being you behold. When you put on the veil once more and return to this world, no one sees it. They see the being they have always known. You are veiled, as all are veiled. But when it is taken off after the experience, it is taken off for the last time.

So when we are asked the question, after the statement is made that "the foxes have holes and the birds of the air have their nests, but the Son of Man has no place to lay his head." The son of man is waiting for just such unalloyed gold in the heart of man, because literally a nest means: "this moving tabernacle," this thing called the flesh. He is waiting for it to be just right, and when it is right – when he least expects it – he is taken to the Presence, where he receives the imprint, like a seal of wax, and he returns once more veiled and no one knows him. He knows what he saw and he knows what he became at that moment. He was like molten gold, but no one knows him because he is the being he was prior to that.

So I tell you: don't seek the opportunity, because he in you is working it out for you. He will take you through all the experiences necessary to reduce you to pure gold, and the chances are the majority of you have reached that point. But don't test yourself. No, life does that. All this is moving, and the day will come you will have these experiences, and when you can meet them and it does not matter whether you die or not (but you cannot be double- minded about it) then it is done, and he sees in you the David he has been looking for.

He is always looking for David. "I have found David and he cried unto me, 'Thou art my father, my God, and the Rock of my salvation.'" (Psalm 89) All these things are unbelievably true. Suddenly you are actually having an experience that was written 4,000 years ago. These words were written and put on parchment thousands of years ago, and you thought they were relating to some little incident of 4,000 years ago. But they were telling you God's eternal story, and in everyone it happens, and suddenly you find "I AM." Where was he all along? He was in you after he had made his David. Now he finds him in the one in whom he made him. As told you in Ecclesiastes 3:11, he hides it right into the mind of that man, and he so does it that man cannot find out what he did from the beginning to the end until that moment in time when he finds him, and it is David. And who is he? Your son. And if your son is his only begotten son, who are you? Jesse. And who is Jesse? "I AM." That is the name of God.

Now let us go into the silence.

* * * * *

QUESTION: Do we have a responsibility towards purification of the heart – are we responsible in any way towards purification of our heart?

ANSWER: The name of the being who is doing it is "I AM." I ask you a question now: tell me your name? You would first respond: "I AM," before you would give the name, don't you? That is the being that is doing it. He is buried in you and has gone through unnumbered ages purifying that homogenous substance, separating it so he could bring out the unalloyed gold. So all the mixtures cause one to act in unnumbered ways that they do. So, the answer to your question, in a sense, is: the being who is doing it you named before you gave me your earthly name that you, now at the moment, bear. Is that clear? Therefore, I say we will never in eternity fly from that homogeneous substance into which he sank himself when he decided to make man in his own image. But he has to make him, first of all, pure gold. I tell you, it is really pure gold – when you see it one day after the temple has been torn from top to bottom (as you are told in the Book of Hebrews). He identifies the spiritual body with the curtain of the temple. The curtain was torn from top to bottom and then he entered into the Holy of Holies forever. No intermediary there. When it is torn you see molten gold, moving liquid gold, and you know this is yourself. And you will say, with Blake: "I behold the Visions of my deadly Sleep of Six Thousand Years Dazzling around thy skirts like a Serpent of precious stones and gold. I know it is my Self, O my Divine Creator and Redeemer." Then suddenly you will say: 'I know it is myself, O my Divine Creator and Redeemer." At that very moment, the being who created you, you are he.' He made you into his own being and succeeded in giving you himself. So you are looking for pure gold. And then, as that molten gold, up you go right like a serpent to fulfill the statement of John 3: "As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up." And, suddenly, and you are really molten gold then, and up you go. The incorruptible element, which will not corrode in all eternity – gold. The pure gold is incorruptible, and this is only the symbol of the true spiritual gold which you are. Therefore, Paul was right when he said the body you will wear is imperishable – incorruptible, immortal. But you first have to get that metal out of this very alloyed state into the unalloyed state. And when you see it, may I tell you: you will know at that moment you have always known it.

So, to come back to your question: it is the being that is in you, your own I AMness, that is doing it. Having heard it, believe it! The question is asked: "What must I do to do the will of him who sent me? What must I do to do the works of him that is called God? Believe in him whom he has sent." Believe it! It is true! I am speaking from experience. None of this is theory. All I have told you this night I have experienced it. And, so, the great I Amness sunk in us is God, the Elohim. Genesis 1:26: "Let us make man (us is plural – and the word "Elohim" is always plural, like the word "gods") in our image, after our likeness." Well then, he sinks himself in us and forgets who he is, and the journey begins and he is burning himself, and finally he reaches the point – and bear in mind, don't forget what I told you tonight, it has nothing to do with the sex angle. What you do in your life sexually, I do not know or care, and God doesn't – maybe some moral angle, who cares? But that is not God, and so it is not that. That is not your judge. It is not any moral purity, as the world understands that word. If you promise one, intending when you promised not to keep it but to fulfill another state for personal gain, that is what I am getting at.

The 6th Beatitude: "Blessed are the pure in heart for they, only they, shall see God." And that purity hasn't a thing to do with what the world will tell you. It is all based on guilelessness, for he is the true Israelite. "Behold! An Israelite, indeed, in whom there is no guile." And that is called Nathaniel, which means "gift of God." Pure gold. And "Who will ascend the hill of the Lord and who will stand in His holy place? He who has clean hands and a pure heart." You know about the clean hands and the pure heart now: to murder is better than the other, to murder for personal gain is full of guile. Moses murdered the Egyptian who killed the Hebrew boy, and yet he saw God. For even murder – in the heat of passion when it is someone you love, in a moment of violence – that, in the eyes of God, is not comparable to deceiving your neighbor. If you murdered for personal gain, as some do, as many do, and you go into battle – and those who plotted and planned the destruction of millions for their personal gain and their individual governments – but in the heat of battle, as we are told, Moses murdered the Egyptian when he had killed the Hebrew boy, and yet Moses saw the face of God.

David was chosen, yet he slew Goliath. So, deceit is that one little bit of alloy left among the gold that must be burned away before it becomes unalloyed gold. This seems to be the most difficult thing when man is under pressure to eat, to pay rent, to do these things, that he would take from another for personal gain. That is what is called "guile" in the Bible. That person cannot see God. They cannot see God and they cannot receive the impression of God. He cannot make you into his image. When you are brought into his presence, at that very moment it is like a seal upon wax and you are one with him – you take on the whole impression of God. Forever is your immortal body, your indestructible body. You cannot be brought into his presence until you are pure gold in His eyes – the one he calls David.

You dwell upon it and upon the answer to the lady's question: Who is doing it? I AM doing it. He dwells in you.

Neville 11-22-1968

THE REVEALER

The Psalmist said: "Those who know thy name put their trust in thee." The name of God is synonymous with God himself, so when you know God's name, you will put your trust in him. The Book of Exodus tells the story of Moses, who questions God, saying: "When I go to the people of Israel and say to them: 'The God of your fathers has sent me,' and they ask: 'What is his name?' what shall I say?" And the Lord answered: "Say this to the people of Israel: 'I AM has sent me to you; this is my name forever and by this name I shall be known throughout all generations.'" Now you be the judge. Do you trust your own wonderful I amness? I hope so, for God is the I AM that is your I am. Awareness is the Lord your God, who will bring you out of the land of Egypt, out of the house of bondage. Make no graven image of anything that is in the heavens, the earth, or the water, and bow before it; for there is only one God, and he is your own wonderful I amness.

Recently a lady wrote thanking me for teaching her who Jesus Christ really is. Then she said: "On my job I lift a typewriter every day. The other day, while moving it I strained a muscle in my lower back and experienced great pain. Remembering the story of the father who had his seven-year-old son revise the scene where he was hurt, in my imagination I picked up the typewriter without any pain. Having eliminated its cause, I felt no need to request help on the outside and within a few days my back was fine once more.

Then she continued: "I was raised in the Catholic faith. Shortly after the experience with my back, I had this dream. Entering the side door of a Catholic church, I walked across the church to the opposite side without genuflecting. As Mass was over and everyone was leaving, I turned to join them, when I heard the words: 'Now you will face the altar and get down on your knees, because a priest is watching you.' Turning, I saw a man robed in black, and I replied: 'I will not, for I do not believe in anything outside of myself.' Then I awoke." What a marvelous experience! In the state called dream, where attention is the servant rather than the master, this lady remembered the teaching and put it into practice. Priest or no priest, she would not stand before any man-made altar and bow.

"I (your own wonderful awareness) have brought you out of the land called Egypt, the house of bondage. You shall have no other gods besides me. You shall make no graven image unto me, or any likeness of anything that is in the heaven above, on the earth or in the waters. Do not bow down to them or serve them." (Exodus 20) In spite of these commandments, millions bow before man-made altars and little figurines they call Jesus Christ, because they do not know the Lord. If they knew him, they would know his name is I AM. The Lord is your I am, and there is no other God. Speaking from within, awareness tells you he came out from the Father and came into the world; again he is leaving the world and going to the awareness of being the Father of all life! Coming out from yourself, you and God the Father are one!

The full significance of God's name is known only in the light of its consummation. God is the Word. His name

is manifested when he, the Word, is made flesh. You are this one who is the Word made flesh, for are you not flesh and blood? And don't you say “I am”? You will never know the full significance of God's name, however, until you consummate it.

There are some questions that cannot be answered with a simple yes or no, such as the one asked by John: "Do not keep us in the state of uncertainty, but tell us plainly, are you the Christ?" (John 10) If the Christ of an individual's personal expectations is meant, then the answer is No. But if you mean the Christ who was buried in the skull, the one who rose from that state of death and came out of that tomb, unaided, to find three witnesses of his birth - then my answer is Yes, I am He. If you mean the Christ who found David in the spirit, who identifies him as his Father, I am he! And yes, I am the Christ who tore the curtain of my own body from top to bottom, and, as the son of Man, rose like the serpent in the wilderness. And if you mean the Christ on whom the Holy Spirit descended in bodily form as a dove, then I must answer: Yes, for I know from experience that I am He.

Now, the words “God” and “Lord” mean I AM! Awareness is the foundation of all life, while the words God and Lord cover it up, like a mask. Rather than calling upon the Lord's name, call with his name. To do that you must say I am! And because all things are possible to God, anything can be called forth with his name. The minute consciousness is connected to desire, you have called it forth with God's name. If your desire is for wealth, fame, or health, call it forth by claiming: I am famous, I am wealthy, or I am healthy. Do that and you are calling with God's name. We are told to not take God's name in vain; for if we do, he will not hold us guiltless. The minute you say: I am a nobody, I am unwanted, or I am no good, you have taken God's name and conjured exactly what He has assumed - be it good, bad, or indifferent. Any assumption is yours! Now that you know God's name, put your trust in the true God who is your own wonderful imagination!

Now, many bold assertions are recorded in the Gospel of John. When you read them, do not think another person is making the statement. Know that the being in the depth of your own soul is speaking. Although the words seem to be spoken by another, and - like Moses - you may think they are coming from without, if you are conscious of them, they are within you. The first bold assertion is: "I am the bread of life." Coming from within, this life comes to feed the multitudes. One day you will feed the multitudes - not with bread made of flour, but with the desires they want to express. You will feed the blind man eyes that see, ears for the deaf to hear. The lame will walk and the poor will be affluent, for you will know yourself to be the bread of life which came down from heaven.

In my vision, thousands of people in different states of want were waiting for me. As I glided by, the blind, halt, lame, withered, and shrunken became remolded in harmony with the perfection I knew myself to be. They fed on me, as I granted everyone their wishes. When the vision was over and a heavenly chorus cried out: "It is finished," I, the Word made flesh, descended to this little world once more to tell my story. I have finished the work I sent myself to do. I came out from the depths of my own being, to expand my I Amness into a greater translucence and luminosity.

Everyone came out from Self, destined to discover that Self to be God the Father. You have always been the Father, but, coming out from that I Amness, you think you are another. Turn around and think only of yourself; for you are Imagination, asleep, dreaming your dream of life. You are God the Father! One day God's son will reveal you to yourself. He will not appear as Jesus Christ, for Jesus is I AM and Christ is his creative power. It is David who will appear and set you free, for when you see David you will know who you

are.

Now, the second bold assertion is: "I am the light of the world." This light is consciousness. One night I felt myself sink into infinite, pulsing, golden, liquid light, of which there was no circumference. I was its center, and knew myself to be the infinite light of the world. Another time, I entered a room which appeared to be animated and independent of my perception; yet when I stopped an activity in me, everything froze, proving once again that I was the life of the world. You are destined to know you are the way, the truth, and the life, from experience.

Awareness is the only way to the knowledge of being the Father, as you will never find him external to yourself. Only when God's son makes you aware of being his father, will you know who you really are. When you see David, you will know in the depths of your soul that you inspired him to write the words: "I will tell of the decree of the Lord, and he said unto me, 'Thou art my son, today I have begotten thee.'"

As the Word, you sent yourself into the world to fulfill all that you said you would. In the beginning you were the Word which was with God and was God. You are the Word which went forth from God's mouth and will not return void, but must accomplish that which you purposed and prosper in the thing for which you were sent. Coming out from the knowledge of being the Father, you brought with you the pattern of salvation. This you will fulfill, as it is this pattern that takes you back to the knowledge of being the Father you have been seeking. You came out from yourself and entered the world of men by falling asleep to your true awareness. You will return to that awareness when you learn to trust the one and only God, who is your own wonderful human imagination. Forget all the little isms; there is only God! When you say I am, you are speaking as God. Add any word and you have placed a limit on an infinite being. That which is unlimited, abides by his own law and becomes that which he believes himself to be - whether it be unwanted, sick, helpless, or poor. Believe in a world of your own creation, and - because all things are possible to imagine - the moment you become aware of anything, you have given it the power to project itself on your screen of space.

People are forever searching for something beyond the veil. Men who are considered high in the Christian church use mediums for such a purpose. One such man, a bishop of the Episcopal church, requested a medium to ask his son if he had seen Jesus. Then the son, supposedly speaking through the medium answered: "No, they talk about him, but I haven't seen him yet." Can you imagine such a question from one who, as the Great Father, blesses and baptizes? All of this worldly nonsense is not the Christian faith. A Christian must have faith in Christ, God's pattern by which he will be saved. But this is not the Christ the world is looking for. They expect some glamour boy who is beautiful on the outside. But Christ is the eternal pattern which God established in the beginning. Knowing he would fulfill his word, he came into the world, becoming flesh. And when the pattern unfolds within him, Christ has returned to the being he was before that the world was.

If you really believe in your I Amness, you must test yourself by daring to assume you are now the being you desire to be. Walk as though you were, and if this is a true doctrine, your desire will externalize itself on the screen of space. Test yourself every day, and then one day you will experience everything described in the Gospel as happening to one called Jesus Christ.

Everyone says, I am! We are all the same God! There can't be a billion little I am's running around; there is only God whose name is I AM. When you say “I am, “ it isn't “we are,” is it? Of course not, it's one I am.

Here is a universally diffused individuality fulfilling what it intended to do, which is to gather itself once more into the same one body to know itself to be the one Lord, one Spirit, one God and Father of us all. Regardless of what part you play, you return to a unit of being where no one is greater than the other, for there is only God.

As I look into the world, I know that everything I see is myself pushed out and everyone is going to fulfill the story of Jesus Christ, in detail. It's a definite pattern. If you do not fulfill the pattern as described in scripture, but have a similar experience, it is a foreshadowing that the pattern is coming. Then wait, for you are predestined to fulfill scripture, in detail. It takes 1,260 days from your awakening in the skull called Golgotha, to the descent of the Holy Spirit in the bodily form of a dove. Then you become a witness until you depart this world and enter the celestial sphere where all the fathers have returned to form the one Father. So be encouraged! You are a divine, infinite being. In the world of Caesar you may seem to be a little man (or woman) struggling to pay rent and make ends meet; yet you own the world, because it is housed within you, and it is all yours!

Start now to put your imagination to the test. Jesus Christ is in you and you will not fail if you call your desire forth with God's name. Sleep in the assumption that you already are the person you desire to be, and firmly expect the evidence to appear in your world.

The last bold statement in the Book of John is: "I am the true vine." If God's name is I AM and it is synonymous with God Himself, then I - the vine - will grow and produce the fruit I AM aware of. If you dare to remain conscious of any state, it must appear! Claim for yourself that which you would like to experience. Then put your hope fully upon the grace that is coming to you at the unveiling of Christ within you. When the first act takes place, count the days, and you will discover the last act will appear exactly 1,260 days later. After that, you will linger to tell your story to those who will listen. Not everyone will, for they are interested only in things of this world. Show them how to get their things until they hunger for the promise. Then Christ will unveil himself in them and they will discover they are God the Father. Yes, I am the way, the truth, the life, and the vine. But when I come to the end, I AM the Father.

So many lovely things are taking place in those who come here. One lady told me she heard the words: "I am the resurrection and the life. Believe in me and you shall have everlasting life." Then a few days later, as she returned to this world from the depth of sleep, the word “resurrection” was ringing in her ear. A complete transformation is taking place in the soul of many here, and they are now believing to the point where they are controlling the dream world, and are no longer its victim.

I urge you to take me seriously, and put my words to the extreme test. There is no other way to the knowledge of being God the Father, except by me. No man comes to the Father except by me. Diets will not do it. Holy retreats will not do it. I am the way and there is no other way. I am the truth and there is no other truth.

Now let us go into the silence.

Neville 2-19-1969

THE ROCK

In the 32nd chapter of the Book of Deuteronomy, we are told: "The rock, his work is perfect." Then this question is asked: "Is he not your father who created you? Separating the sons of men, he fixed bounds to the people according to the number of the Sons of God." Today there is much talk about curtailing the population explosion. This we will never do, for the bounds are already recorded.

Not one child could be born were it not for a son of God giving it life. For it is the sons of God who become the perfect Rock. In the Book of Psalms, it is said: "I will behold thy face in righteousness and I will be satisfied when I awaken with thy likeness." Although it is hard to believe that the Rock could be God, it is true, for the Rock is the only foundation, and no other foundation can anyone lay than that which is made, which is Christ.

When scriptural truth is experienced it is literally true. The rock first becomes a person, whose work is perfect. And we are urged to "Be perfect as our Father in heaven is perfect."

When the question is asked: "Is he not your father who created you?" the statement is made: "He has set bounds to the people according to the number of the sons of God." The word translated "God" here means a compound unity of one made up of others. That unity knows the name of each son. You may not believe me, but we are all God's sons, all destined to be God Himself. Although it does not yet appear what we shall be, we know that when He appears we shall be like him and we shall see him as He is!

No matter how handsome or beautiful you are, when you look in the mirror you are not perfect in your own eyes. But you are promised: "You shall be perfect as your Father in heaven is perfect," and Christ is called the Father, the Rock!

Now I will share my personal experience of scripture. In 1934, while sitting quietly not thinking of anything in particular, I closed my eyes and watched golden, pulsing light come out of my head. Suddenly a solid rock, such as a quartz, appeared before my eyes. As I watched, it fragmented into numberless little pieces, then quickly reassembled itself into the human form seated in the lotus posture. No longer was it a stone, but now a breathing, living being!

As I looked, I realized I was seeing myself as perfect! The beauty, dignity, and strength of character I saw in that face was indescribable. It was the face I see in the mirror every morning as I shave, yet it was raised to the nth degree of perfection. Then it began to glow, and reaching the nth degree of luminosity it exploded, and I opened my eyes to find myself back in my room in New York City.

I saw Christ, God's power and wisdom, as a rock - the limit of contraction and opacity. Now I know the truth: that you are gods, Sons of the Most High. You left the Father's glory and have clothed yourselves in mortal flesh. His perfect being is housed in you and he is molding you into his likeness. And when you are perfect as your heavenly Father is perfect, you will no longer be two, but one!

In the interval you are his emanation, yet his wife, till the sleep of death is past. And when you awake, like the psalmist you will be satisfied when you behold his form. You will not only have his likeness, but you will know from experience that you are the one who began a good work in yourself. For when God's work in you is brought to completion, God awakes. That is the day of Jesus Christ, for when God awakens, you awake to discover that you are one with God.

Although we are limited to the number of the Sons of God, no one knows that number. Today there is an attempt to try to stop the population explosion, claiming we cannot afford to feed everyone. But I remember hearing George Washington Carver speak back in the thirties. Standing before a large audience in New York City he said: "One day I asked God why he made the peanut and he said: 'I gave you a brain. Go into yourself and I will reveal the answer to you.' "

Then Mr. Carver discovered that the peanut contained everything, and he brought out three-hundred by-products of the peanut, calling it his synthetic kingdom. He said: "The Southern states of America (that which is south of the Mason/Dixon line) can grow enough peanuts to feed and clothe the world." Therefore, you see the problem is economic, for we do not know how to distribute that which we are capable of producing.

Today billions of dollars are spent so that people will not grow what they can. If a man produces more than the government wants him to, he must spend billions storing it, for we haven't learned how to change our economic system to take care of what man is capable of producing.

Communism is not the answer, neither is socialism or democracy for that matter; but the solution is not in curtailing the birth of children. First of all it cannot be done, for God has fixed a limit to the peoples of the earth according to the number of the sons of God. We are more than the stars of the heaven, more than the sands of the sea, and each son is known by name!

It takes all of the sons to form the Lord, for the word "elohim" is a compound unity of one made up of others. The one Rock is made up of all the fragments. The Rock broke into many pieces, destined to adjust itself together a perfect human form. Having declared: "Let us make man in our image," the Rock buried himself within you to form you into the perfection that He is. And we are told in the 44th Psalm to "Rouse thyself, why sleepest thou 0 Lord. Awake!"

The Son of God is within everyone, known in eternity and known by name. As God's Son you must awaken, but you cannot do so until God has made you as perfect as He is. When this occurs, God, and you - his emanation - awaken to discover that the two of you have become one. Having left everything, the Son of God - who is one with his Father - cleaves to his emanation - his wife - until they become one flesh, one being, one Lord.

I tell you a truth! Although you are unmindful of this rock and have forgotten the God who gave you birth,

you are a son of God. The day will come when you, too, will see that Rock which begot you. The rock symbolizes death in the sense that God died to his luminosity and translucency in order to take upon himself your body of contraction and opacity.

As far as I am concerned, individually, I have awakened. For me the dream of life is over and I know from experience that scripture is true from beginning to end. I know that we are the sons of God who collectively form the only God, and there is no other!

Now, there is no other foundation than that which is laid, which is Jesus Christ. That foundation is the Rock who is now forming itself into a beautiful youth. Christ is breathing in you, making your body alive. It is Christ who dreams your every dream, even the most horrible ones. He inspires every vision, as well as all of your actions. And when you are perfect in his eyes so that you can be superimposed upon him with a perfect fit, his work will be finished and He will awaken as you!
God, desiring to make man into the perfection that he is, clothed himself in mortal flesh to dream this dream of life. We agreed to dream this world into being in order to become more luminous, more expanded, and greater than we were when we descended. And this we will do.

A friend recently shared this experience with me. A few years ago his friend was about to give up the theater, believing it was too difficult for him - a black man - to succeed. My friend loaned him my book, Out Of This World, in which I stated that an assumption, though false, if persisted in, would harden into fact. His friend read the book but could not believe this statement.

Then one day I autographed a book for this gentleman with these words of Blake: "If the fool will persist in his folly he will become wise." This gentleman's name is David Moses. When he received that book it did something to him, for he began to persist in the folly of claiming success even though the evidence of his senses denied it.

Within a matter of weeks he received an offer for the Greyhound commercial. From that he received movie and TV contracts. He is scheduled to be on the Dianne Carroll show and has just completed a pilot for Danny Thomas, who told him that the show, when accepted by the network, would start this coming September with either twenty-six or thirty-nine segments. Here is one who dared to persist in his dream.

Now, the dreamer in him is the same God who declared: "See now that I, even I am he and there is no god besides me. I kill and I make alive, I wound and I heal. I do all things and none can deliver out of my hands." (Deuteronomy 32). If God is putting you through the paces, it is because He is shaping you into his own image; and when God completes the work He began in you, you will no longer be two, for then you will know I am He!

Having clothed yourself in mortal flesh, you have gone through hell, for that is what this world is. And you will not leave yourself here, for if one of us were to be left behind, God would cease to be the being He is. He would have to leave the ninety and nine and go in search for the one. Everyone has to awaken to the awareness of being the same being, only enhanced, to find himself greater than he was before his descent into this world of sin and death.

I have seen that breathing, living figure. I knew it was myself, yet I could not believe I possessed that strength

of character or majesty. Put a superlative to every characteristic you admire and you will describe that face. And when the good work which is being done in you is complete, the face you now wear will conform to it and you will say: It is I! To the eyes of the world you will be the same being they have always known, but God only sees the heart and in God's eyes you will be perfect.

"Beloved, it does not yet appear what we shall be, but we know that when He appears we shall be like him and see him as He is!" When He appeared to me I saw my own face. No longer a rock, I was a living, pulsing, breathing man meditating me, and "I was satisfied when I awoke with his likeness." (Psalms 17)

Everyone, when awake, will have the likeness of perfection. No one can fail, but will be perfect as our Father in heaven is perfect. I mean no one! Hitler cannot fail, for the son of God dreams Hitler is his very self, and will awaken to see Hitler's face raised to the nth degree of perfection. The same thing is true for Stalin. On this level we cannot understand how this could be, but I tell you that is exactly what is going to happen.

We knew each other before we came down, for we are the sons of God, who as one man proclaimed: "I say, 'Ye are gods, sons of the Most High, all of you; nevertheless, you will die like men and fall as one man, O princes.'"

Within you, individually, is the prince, the son of God who collectively forms the Lord. This I know from experience and speak to you with authority. The scribes speak from theory and speculation, but I speak with the authority gained from experience. I am sharing my experiences with you, for I know I have fulfilled the pattern that every man will follow. Everyone will see the Rock form itself into a breathing, pulsing, living being to reflect the individual's beauty and perfection molded there.
In the statement: "And the Rock, his work is perfect," the word "perfect" means to set up for a goal. God's goal is to make you in his own image, after his own likeness. The world came into being, not to make one person more important than the other, but to make individual man into the image of the one and only God.
You will never lose your identity. You are individualized and the God forming you into his likeness is individualized and is known by name in eternity. Although there are more sons of God than there are sands of the sea, we will all return to know each other intimately. All things by a law divine in one another's being mingle. We will have access to the wisdom of all, wisdom derived from this fantastic experience of descending into mortal flesh.

In the case of the gentleman I told you about, he is now a success and may perhaps forget how his success came to be. Quite often when people reach their goal they turn their back on the ladder by which they did ascend and forget the God who gave it birth! I hope this gentleman remembers, because no one gets off the wheel of recurrence until he is judged perfect by the one who began the good work in him. Only then will the individual become superimposed upon the Son of God to form the one God and Father of all.

A friend recently told me how he first came to hear me. It seems that in the spring of 1967, as he pulled a book off the shelf at the Glendale library, a book fell to the floor. He picked it up, read the title, Your Faith is Your Fortune, by Neville, and replaced it.

A week later he returned to the library, pulled out another book and the same book fell to the floor. Again he picked it up, checked the title, and returned the book to the shelf. When the same thing happened the third week, he took the book over to a table and read the first twelve pages. Realizing its message appealed to

him, he checked it out and read the book from cover to cover twice before returning it to the library.

A few weeks later he saw my ad in the paper, and he and his wife have been attending my meetings ever since.

It was no accident that the book fell three times, for in his letter he shared this vision saying: "I was driving my car when suddenly I knew I was going to have a baby. Although the street was dark, I stopped in front of a house, and looking through its lighted window I could see an instructor and his students. Opening the door I cried: Call a doctor quickly as I am going to have a baby.' Then I ran back to the car to find a baby lying on the seat. I picked it up and said: 'I am its father. I am its father. I am its father.' "

Here is a beautiful foreshadowing of an event this gentleman - as well as everyone - will experience. No one can leave this wheel of recurrence until the Father in him knows his work is finished, and he has made that one into his own perfection. He was perfect when He descended and He must be the perfect Father when He ascends. And, because of his journey into this world of death and your experiences here, when He ascends you return more expanded, more luminous, to know you are the one perfect being!

All of the sons of God are perfect and will form the one body. Just as the heart, lungs, kidney, liver, and all of the body's vital organs have different functions, yet form one body, so it is with each son of God. Together we form the one body, yet each is known and loved by one another as brothers. Now, "Go unto my brothers and say to them, 'I am ascending unto my Father and your Father, unto my God and your God.'" There can't be two Fathers or two Gods, so we are really brothers in the most intimate sense, as collectively we form the LORD.

We are told that living water came out of the rock in the desert, and when struck, honey escaped. Everything comes out of the Rock, for he is God and the source of all life. The wise man builds his house upon this rock when he knows it is his own wonderful human imagination. Make it your only foundation by building what you want upon it. Persist in believing in yourself and you will have your desire, because all things come out of you! Entertain a noble concept of yourself and believe its truth into being!

Because all things are possible to imagine, you can be anything you want to be. If you are now experiencing difficulties and know sadness, it is because the son of God is weaving you into his image, grinding you on the stone of life. You are doing it to yourself, because you are that son who took on this mortal body of flesh. Remember the words of William Blake and "Have confidence in objects. Everything is ordered and correct and must fulfill its destiny in order to attain perfection. Follow this path and you will receive from your own ego, a deeper perception of the eternal beauty of creation. You will also receive an ever increasing relief from that which seems so sad and terrible, as it will show you why this event that seems so hard to bear took place.

Everything is ordered and correct, and in the end you will awake to discover you are one with the infinite beauty who is your own being. Until you see your true self you can only speculate as to your beauty and strength of character. When I saw myself, I could hardly believe I was looking at the being I know as Neville, for the being I saw was glorious!

I saw Neville as a breathing, pulsing being. His eyes were closed in deep, deep meditation and I knew he

was meditating me. I also knew that when his work was finished, I would be as perfect as he is. Then he would awake and we would be one.

The perfect Rock is not something out in space, but our redeemer, who is the Lord. We are redeemed by the limit of contraction called “the Rock”. Although it could have been a diamond, the rock I saw was quartz, dull in color. It exploded into many pieces which quickly gathered themselves together to form this perfect being looking just like me. Then it began to glow, and reaching the limit of luminosity it exploded as I awoke in my room.

Now I know that although the wise men of our day speculate on how to curtail the population explosion, they cannot stop it. If the humble peanut can clothe and feed the world, then the problem is economic, but I do not have the solution. I am not an economist. In fact, I can’t even balance my own checkbook. Every month the bank statement shows that I have less than I thought I did. It may be only forty cents, but it’s always less. My wife can’t balance the checkbook either and she majored in mathematics at Smith.

I am always amused to hear these wise men who, although they can speak many languages, their words reveal their lack of the knowledge of the word of God. Read the 52nd chapter of the Book of Deuteronomy: "He has fixed the bounds of the people according to the number of the sons of God who are more numerous than the stars in the heaven and greater than the sands of the sea." Every child, when born, is the mortal clothing of the son of God who is within him, or the child could not breathe. And although God has unnumbered sons, there is a limit known only to the collective one, who is God. You are loved as an individual and you are known by name, for the son of God speaks to you individually and loves you beyond measure.

If God has put bounds to the people according to the number of the sons of God, and his sons are clothing themselves in mortal flesh, how can any man stop it? I am one of ten children. We are the result of God’s sons' meditation, and no one can stop God’s sons from coming in for the experiment.

Dwell upon the fact that you are the perfect son of God. Live in the consciousness of that perfection and one day you will see your face woven into the likeness of the Father in you, who is Jesus Christ. And remember: all things are possible to him. Do not turn to anyone on the outside, turn only to the son of God within you who is your human imagination!

Now that you have heard the true story of the Rock, dare to assume you are that perfection, for you already are perfect. In the beginning you said: "Let us make man in our image, after our likeness." That was your challenge and that is your destination.

While you are moving towards that end, you will play the part of the rich man, the poor man, the beggar, and the thief. You will play every part, as all things are ordered and correct.

No matter what you have done, do not dwell upon it and become remorseful; rather start dwelling upon the perfection of the son of God within you. Dream nobly and have no other foundation, for there is no other God. "See now that I, even I am he and there is no God besides me. I kill and I make alive. I wound and I heal, and none can deliver out of my hands. I raise my hand to heaven and cry, ‘I live forever.’"

The being who spoke those words is within you, speaking to you every moment of time! I have been sent to get you to listen to him. He is telling you that every noble thing you desire is possible, because all things are possible to him. All you have to do is assume the feeling of the wish fulfilled, for if you do, it will become true!

This being knows the way to your desire's fulfillment, but his ways and means are past finding out. Do not try to tell him how to do it; simply walk as though you were the man or woman you want to be, and let the Rock, who is the son of God in you, project your fulfilled desire on the screen of space - and he will!

Now let us go into the silence.

Neville 11-01-1968

THE ROLL OF THE BOOK

David, speaking to us in the 40th Psalm, says: "Lo, I come to do thy will, O Lord, for in the roll of the book it is written of me." And in 5th chapter of the Book of John these words are found on the lips of one called Jesus Christ: "You search the scriptures because you think that in them you have eternal life, and it is they that bear witness to me." Claiming the entire book is all about him, he begins with Moses, the law, the prophets, and the psalms, and interprets the scriptures as things concerning himself. You will find this method of interpretation the key which will unlock the innermost of revelations. Take any story and, regardless of whether the central figure is male or female, claim you are that being, that you are reading you own autobiography.

In the 25th chapter of the Book of Genesis, the Lord said to Rebecca: "Two nations are in your womb and two peoples born of you shall be divided. One shall be stronger than the other; the elder shall serve the younger. And when her days were fulfilled the first came out red and covered with hair, so they called him Esau. Then his brother Jacob came forth with his hand holding Esau's heel." Now we turn to the last book of the Old Testament, the Book of Malachi and read these words of the Lord: "I have loved Jacob, but I have hated Esau."

Put yourself in the role of Rebecca and try to find out who these two are that you have brought forth. Remember: if they came from your womb, they are housed within you. One to heaven doth aspire - that one you love, and one to earth doth cling - that one you hate.

These are not two little boys who lived thousands of years ago. The Bible is divine history, not secular. The characters described there are housed within you, within me, within every child born of woman. Speaking to man through the medium of dream, with every dream being both egocentric and protean, God plays all the parts, whether they be male, female or from the animal world.

Now let me share with you an experience which happened to me many years ago. Back in the early 1930's I suddenly found myself confronted with two characters. Above me and to my right stood a beautiful angelic being, while below stood a monstrous hairy animal which looked like an orangutan. Speaking in a guttural voice he looked up at this heavenly being and said: "She's my mommy." Repelled by the thought, I struck him and with each blow, he grew in strength. Then, from the depth of my own being I realized that these two were my creations. Speaking with a human voice and looking like an animal covered with hair, this monstrous being was the embodiment and personification of all of my misspent energies. Every unlovely thought, every cruel, thoughtless act aided its growth. Whispering in my ear, influencing my decisions in order to feed its hunger, it fed on violence, while the angelic being was the embodiment of every kind and lovely thought I ever possessed.

Then I realized he had the right to live. By claiming to be the offspring of this heavenly being, he claimed to exist, but I knew he did not. He had no power of his own, only my power of awareness. Although he appeared to be detached and completely free of my perception, I knew I was the cause of his life. And as I pledged myself that I would redeem him, he melted and all of the energy I had given to create and sustain that monster, returned to me. He not only dissolved, but left no trace of ever having been present. Today I can bring him back in memory, but he had no existence outside of myself. He was simply embodied energy; therefore, was he not Christ, the creative power of God? Is not Christ the bearer of all the sins in the world, allowing man to use or misuse him? It was my own creative power that I misused and Christ is the creative power of God. And only God can create and only God can redeem.

Now listen to these, the last words on the cross as recorded in the 23rd chapter of the Book of Luke: "Father, into thy hands I commit my Spirit." That is a portion of the 5th verse of the 31st Psalm, which reads: "Father, into thy hands I commit my spirit: thou hast redeemed me, O Lord, faithful God." Here we find God, the giver of the power, redeeming it, for his creative power cannot be lost, not in eternity. When confronted by my misused power I simply redeemed it. Declaring itself to exist outside and independent of me, I knew it could not be, for there is no other, and as I redeemed all of my misspent energy it returned to me and the glorious one shone like the sun.

We are told in the 13th chapter of the Book of Revelation: "The beast was given a voice to utter blasphemies against God, against his name and his dwelling place, that is, those who dwell in heaven." My monster uttered blasphemy, claiming divine right by declaring the heavenly being was his mother. Are we not told in the 10th [chapter] of John that he was accused of blasphemy because he dared to claim he was the Son of God? Read the 13th chapter of John carefully and you will see that the dwelling place of God is made up of those who dwell in heaven, so that the entire redeemed society form the body of God. The angelic being I saw, personified that society, that dwelling place of God which is God, so my monster was taking God's name in vain.

Now to some dreams. A gentleman's letter came yesterday, in which he said: "In my dream I was standing on the sidewalk when I heard the words: 'We will get him this time. He has been gone too long.' Then a man resembling you, Neville, came by laughing, singing, and dancing. As I watched, he walked up three or four flights of stairs and stood in the center of a brilliantly lit stage. Then the props began to move and I heard the sound of an iron gate closing, as a voice range out: 'Your deception is at an end' and I awoke."

Looking at this dream on the surface you will think that I, a deceiver, am now behind bars and my deception is over; but let me quote scripture: "The creature was made subject unto futility, not willingly but by reason of the will of him who subjected him in hope that the creature would be set free from this bondage to decay and obtain the glorious liberty of the sons of God." Every child born of woman is deceived, for this is a world of deception where everything deceives.

So let us look at this dream remembering that all dreams are egocentric, with the individual who is dreaming playing all the parts. Seeing the gay, happy man resembling he who is telling salvation's story, indicates that you, the dreamer are on your way, that as you accept my words you leave the world of deception behind you. We are told: "The good news preached to us was preached to them." It is the same news, but it did not benefit them because it was not received with faith when they heard it.

Many have heard salvation's story, while only a few will accept it. If perchance, by your much coming you have accepted this as your way of life, and are willing to live by it regardless of what you hear to the contrary, then you find yourself free from the world of deception. Believing in the power of money, or being socially prominent, becoming famous, or the best dressed man or woman, the world plays the game of deception, forever deceiving themselves.

My friend saw a gay, happy spirit who tells a story of salvation that does not depend upon trying to be good or acquiring merit. That is all I asked you to do, to believe my words and live by them. You do not have to acquire merit in order to get into heaven; your acceptance of my story will take you right in. And when the time is fully come, heaven will unfold within you and you will leave this world of deception.

Another letter came, saying: "I found myself in what seemed to be an ancient world filled with throngs of people. Talking to three men, I looked down to find a little lamb at my feet. Picking it up, I said: 'This is my baby' and as I looked into the faces of the men, they smiled and I awoke."

This is an adumbration, a foreshadowing. The lamb is the symbol of God's great sacrifice, as told us in the very beginning of Genesis: "Father, I see the wood and the fire, but where is the lamb for a burnt offering?" Then Abraham answered: "God will provide himself (as) the lamb." We are told in the 13th chapter of Revelation that everyone whose name was not written before the foundation of the world in the book of life of the Lamb which was slain will worship the beast. Everyone was written there before the foundation of the world, before becoming a dual being. There is an outer you who, being flesh and blood, cannot inherit the kingdom of God, so your outer name is not written there. But the inner you was there. Before the foundation of the world his name was recorded in the book of life of the Lamb. This is not some emergency thinking on the part of God. The plan of salvation came before we entered. The whole thing was a plot, a plan of expansion. Her little lamb was an adumbration of the little child, the symbol of her birth from above.

Another letter came, saying: "I did my homework, as it were, by sitting in my living room and imagining something I want to experience here. After satisfying myself with the feeling that it was accomplished, I bathed in the feeling for a while, and as I did I felt myself become a ball of light. Below me, stretching into infinity was an abyss which I also knew to be myself. As the ball of light, I moved in all directions, covering the abyss. Then I, the ball of light and I, the abyss began to contract. We became smaller and smaller until I felt myself enter my skull. Then I felt as though I was going to burst, so to stop it I opened my eyes and, returning to this world I broke the vision."

Now this gentleman knows that no matter what appears in the outer world, it is taking place in heaven, which is in the skull. That's where the drama unfolds, for that's where God is buried. Having had this most marvelous experience, my friend now knows the truth of Blake's vision, that all that you behold, though it appears without, it is within, in your imagination of which this world of mortality is but a shadow.

Then he said: "I wonder if those who attend your meetings teach their children the art of revision. I taught it to my son when he was five. At the time he had quite a serious accident and was bleeding profusely. As I washed the wound, I told my son to go over the entire event, but to omit the scene where he was hurt. I explained that if he omitted that particular scene he would have nothing to cry about. He did as I asked and immediately stopped crying. I continued to wash the wound and as the bleeding stopped I applied a loose

bandage and my son returned to his play. Since that day, whenever my son - who is now seven - gets hurt, he revises the scene and omits the part where he gets hurt.

“While my wife was playing tennis she received a severe break to her ankle. We both revised the incident, and although she had to stop playing tennis for a while, the ankle healed rapidly with only the aid of an ace bandage, much to the amazement of the doctor.” If you have children, teach them the art of revision early so that the idea will become a habit, just like it has in this gentleman's home.

Let us return now to the interpretation of scripture. Being all imagination, take any passage and put yourself in the central role, for in the volume of the book it is written of you. Don't think of some man who lived 2,000 years ago. Christ in you is the hope of glory. That is the Christ of whom the scriptures speak. Enter the state of Abraham as you read the story of Abraham and Sarah. Then become Sarah when she is the center, and Rebecca when she appears, for the Book is written of you! Do this and you will have the key which will unlock the most difficult passages of scripture.

Don't give up. Dwell upon each story as though it were happening to you now, and your eyes will open. Visions will come and throw great light upon your understanding, like the vision I shared this night, the vision of the two nations within my womb - one an angelic female and one a monstrous male that had no right to live. May I tell you: when I pledged myself to redeem him I never felt such compassion before or since. I knew I was the cause of that which had no right to be brought into being, and when I pledged myself that if it took eternity I would redeem it, the whole thing dissolved leaving not a trace behind to even suggest it once existed. And all of its energies returned to me, to be used wisely, not to be misspent anymore.

Everyone will one day confront their two nations, one stronger then the other, and the elder will serve the younger. Well, the first act of man recorded in scripture was a violent one. Cain killed Abel. Cain, the violent outer man comes first. Esau, a man covered with hair, came first while Jacob (the supplanter) came second. Esau, once redeemed, disappears and is replaced by Jacob, whose name is changed to “Israel” which means “one who rules as God.”

Always keep alive that which you love; your emanation is your dwelling place. The monster not only opened his mouth to utter blasphemies against the name of God, but against his dwelling place - that is, those who dwell in heaven. Heaven, made up of the redeemed, is that one dwelling place of God. Everyone, when lifted up and redeemed, will be incorporated into that one body of beauty and glory. The monster, by claiming self-existence, takes the name in vain. He does not have any life outside of the one who, by the misuse of God's creative power, caused him to come into being. When you see him you will know in the depth of your soul that you are the cause of his misfortune. He has no right to live, no right to exist, but you cannot kill him, he must be redeemed.

In the 13th chapter of Revelation, you are asked: “Who can prevail against the beast?” and in the 3rd chapter of Matthew it is said: “Do not resist the one who is evil.” In the world of Caesar that statement makes no sense, but the evil one you created in yourself is the cause of the one who is evil in the world of Caesar. The evil one in you whispers violence in your ear in order to be fed. So you are told not to resist him, for he thrives on your resistance.

When I pummeled my monster he so loved it, he grew in stature before my eyes, for as I beat him I fed him

violence. Therefore, do not resist the evil one, but redeem him. When I pledged myself to redeem him I wasn't saying it for the benefit of another, I was pledging myself, and as I did he melted away, as all of the power of my misused moments in time returned to me and I felt like a giant form of sheer redeemed power.

Take any story in scripture and claim you are playing the central role, for you are its center. There is no other being. There is only God and you are He. No matter what name is given to the central character, assume its role and the entire Book will unfold within you and you will know yourself to be the Lord Jesus Christ.

So do not turn back and believe in a God outside of yourself. Know like my friend that your deceiving days are over. You were made subject unto futility, not willingly but by reason of the will of Him who subjected you in the hope that you would obtain the glorious liberty of the sons of God, for in freeing you He would free himself from this world of bondage to decay.

Man, made subject unto futility, piles up a billion dollars, struts and uses his power for three score and ten years only, to find that tomorrow his little soul is called. He doesn't die, but passes through the gate called death to find himself restored to life in an environment best suited for the work yet to be done in him. To those who cannot follow him, he dies, but to himself he is about twenty, in the year 3,000 or 1,000, for it's a closed book. "What has been is what will be, and what has been done is what will be done and there is nothing new under the sun."

Life in a world just like this one will go on until God's real purpose is fulfilled and that is when God's image awakens within all of his sons. God has awakened within me, and will awaken in everyone, for all are destined to awaken in the image of the One.

Tonight, ask yourself what they were saying about you when you were called Abraham. Read your story carefully and let it unfold in you. Then one day the real drama will unfold and from that moment on, when you put your head on the pillow you will no longer enter the border land of dream, but go beyond this age to enter an entirely different world. Still tied here, however, you will return day after day until your work is finished.

Now, many of you have recently been having visions of my departure. They are all symbolical. One lady was listening to me speak on the law when suddenly I left the garment on the stage. Standing lifeless behind the podium a silence filled the room so thick that it could be cut with a knife. Then I returned and with great difficulty re-entered the garment and finished my statements on the law. May I tell you: although there are many things here I love, I wish her vision were true on this level. But she conjured me in her vision because I am the one in the outer world who introduced her to this law of God. As far as she is concerned there is little, if anything I could tell her concerning the law, so I have departed from that aspect of teaching her. All I can share with her now are aspects of the Promise, which I have done in my book, Resurrection.

Today I noticed that my book was copyrighted in 1966. It was on the 10th day of October in 1966 that a wooden peg was nailed upon my shoulder, whereupon the responsibility of telling the story hangs. I have now told it as it has never been told before. When I depart there will now be a record of how God unfolds in man. I have told it as clearly and as simply as I am capable of doing in that chapter called "resurrection." My work is finished, so He came and severed the sleeve of my tunic exposing the arm of God and fulfilling the 32nd and 53rd chapters of Isaiah. "Who has believed my report and to whom has the arm of the Lord been revealed?"

The right arm is the symbol of the power of God. Having unfolded the entire drama of Christ within me, He gave me the power to record it so that the unborn tomorrows will read my words and wean themselves from the traditions of men. Believing that unless a tremendous effort is made to acquire merit, the Kingdom of Heaven is unattainable, men have been led astray. The Kingdom is entered simply by hearing the story of salvation and believing it. You need never see the inside of a church, but if you hear salvation's story and live by it, scripture will erupt within you and the role of the central character in scripture, called Jesus Christ, is yours.

In the meantime, take a passage of scripture and, putting yourself in the center, let the story unfold. Do that and you will understand its meaning. And always remember that a dream is egocentric and protean. Proteus was the legendary god of the sea who, in the service of Neptune, could assume any shape or form. You, the dreamer, are God assuming many shapes and forms in order to fulfill your dreams. God is the author of the drama and the actor. In your day dream I play the part of your teacher of the Word of God, so I could appear in that role in your night dream. But bear in mind: dreams (day and night) are yourself made visible. You are the dreamer dreaming the dream of life.

One day you will meet your monster on the threshold of consciousness, for he is attached to you although you cannot see him. And when you dissolve him by your compassion and love, he will not evaporate into space, but will return to you. I can't tell you the thrill when you experience that union!

At the very end of the journey you will find these symbols coming into your world and you will say: "Into thy hands I commit my Spirit; thou hast redeemed me, O Lord, faithful God." Having misused His power in His slumber, when He awakes God redeems Himself. And His last cry on the cross is: "Father, into thy hands I commit my Spirit!"

Now let us go into the silence.

Neville 9-11-1959

THE SECOND VISION

We make the statement with Blake that, "All that you behold, though it appears to be without, it is within, in your imagination of which this world of mortality is but a shadow." I mean that literally. The whole of humanity is contained in you, for that is the being you really are, and that is God. "And we exist in Him and He in us. The eternal body of the Imagination: that is, God Himself."

Did you hear President Eisenhower speak just recently on his reaction to his recent trip? Then he came to what he felt was the very spirit of our land – the freedom of the individual. He said we have two great documents: one, the Declaration of Independence, the other is one that takes precedence over it, and that is the Bible. I wish he spoke for every one of us in the world, but even the majority who accept it as the Word of God do not understand it. It is a series of visions from beginning to end. The Old Testament shows what is taking place in the whole; the New Testament tells what is taking place in the single or individual man. The whole vast vision in both Old and New is actually taking place in the individual.

I told you of the experience that took place on July 21st in San Francisco, and that parallels the first vision in the books of Matthew and Luke. I actually gave birth to this Christ Child as it was enacted in me. I was its father. My reality is invisible, for I held in my hands what I formed as my own son, but I did not need a body. So when God conceives of Himself, He conceives of man. So you are God, conceiving Christ Jesus and forming out of your own being unaided by any other person in the world the only-begotten Son of God.

The vision began to unfold in me and twenty-four days later came the second vision, and the second vision is the death of Herod. The child is taken into Egypt to save him from being killed at the command of Herod. Herod is compiled of two words; one means "Hero" and the other, "Edeos" means to fashion, or "a thing formed." And the thing formed has to die, for the being you really are is God, which is spirit, without form or figure. But you display this body in every form in the world. So the second vision came. Twenty-four days later, I am seated at a table with friends, and as I rose, my body dropped dead. And then came a manservant and tied it up with a rope as you tie up a piece of beef for the oven. You could see the flesh jump as the cord drew tight. And he said, "You were not sick; why did you die?" And I said "There is a time to be born and a

time to die; and a time to plant and a time to reap, and the time has come." That is the death of Herod, or form. It is when you find that the "form" or "hero" that you thought so wonderful comes to an end. Then the Child comes out of hiding in Egypt. But now Herod's son, Archelaus, rules in his place; and the word means "mighty political power." For there is still the danger or the chance that one could sell his soul, become a part of some "ism" or some great organization for profit or for acclaim of men. But He goes to Nazareth to become a Nazarene. The word simply means, "to separate." It does not mean humanity being separated into two camps – the sheep and the goats. It only means putting off form and putting on the lamb. It has nothing to do with this meat of an animal called a lamb that we eat. Blake wrote:

"Little Lamb, who made thee?
Dost thou know who made thee?
Gave thee life, and bid thee feed
By the stream and o'er the mead;
Gave thee clothing, wooly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little Lamb, who made thee?
Dost thou know who made thee?

Little Lamb, I'll tell thee,
Little Lamb, I'll tell thee;
He is called by thy name,
For he calls himself, a lamb.
He is meek, and he is mild;
He became a little child.
I a child, and thou a lamb,
We called by his name.
Little Lamb, God bless thee!
Little Lamb, God bless thee!

Blake is not speaking of a little lamb of the field. What could it tell you if you asked it? Nothing. It is the symbol of the Christ Child that comes out of the mind of man. This is the symbol of the separation of the form from the lamb. How do I do it? By living completely by faith. If you do not live by faith you delay the coming of the Child, for it does not come by the passage of time, it comes out of the mind of man when that mind is prepared for the coming. I must learn to actually live in the reality of invisible states.

No matter what it is, start with a job or a house that seems beyond your reach, and then live in the feeling that you have it. In the degree that you are faithful to these images you are preparing the way for the coming of the Child. I place my image in a garden (Eden),

and then out of it comes a river and it parts into four sections. It is not actually water. If I wanted to realize my dream, what must I do to make it real so I can share it with this, my shadow world called man? I must know the taste and touch and sight and sound of what it would be if it were true. If I could see what I would see if my dream were true, and remain faithful to that imagery, I would make it real in the world of shadows. The only risk is that after it becomes real, man is likely to lose himself in the thing he created in the world of effects and deny his faithfulness to the image that produced it. So then he goes sound asleep once more. So many people do that. It is nice to meet, now and then, someone who has not forgotten.

I have told you the story of this man before. He was a young lawyer of thirty, without funds, when a few years ago after coming to my lectures he decided to use his Imagination to obtain an immense objective. He desired to control a multi million-dollar concern — the Berkeley Savings and Loan Company. At the time he had no connection with them, but within six months he was in control. He turned over the wheels of industry so fast that he doubled its assets. Now he has sold out control and gone into the building business. He has recently returned from Hawaii where he built four hotels. Now he is building the largest co-op on the west coast, the Comstock, named after the famous Comstock Lode. It is on San Francisco's Nob Hill and is costing $8 ½ million. He is president of the company. He wrote me a letter and said, "I have a deep and abiding conviction in the power of my Imagination from listening to your lectures. If Imagination creates Reality and I walk in the direction of my image, then I will predict my future." Now he is president of this company and building this 120-unit co-op, which will be the highest on Nob Hill. He has not forgotten. I wish I could say the same of others. They build big dreams and make them real and then forget how it was done. So, after Herod is dead, his son then rules in his place, and they say, "It would have happened anyway."

So the Child is taken to Nazareth to be separated. Many of you think that a Nazarene is one of some sect that does not cut his hair. It has nothing to do with that. It is one who is separated within himself, and knows his own invisibility and his difference from the form that appears. Herod dies, and it means form or figure — the thing you can see, and then the child is taken to be separated from all states that are visible. He is Invisible Reality.

And then we are told you do not see Him for twelve years. It means more than a length of twelve years. It means the point at which one reaches emotional maturity, or imaginative puberty, where one can now create out of his own being. Then he reappears. And the first thing He does is to deny his earthy parents. "I am about my Father's business, etc." He turns his back on his earthly parents. "I and my Father are one." And then He starts the work and goes through to the very end. There is only this short interval before he reappears. This did not take place, it is taking place in the mind of

everyone as the way is prepared for His coming, and you prepare the way by living by faith. “Faith is the evidence of things not yet seen.” Faith means, “meaning.” “Things that are seen are not made from things that do appear.” Science thinks that things come from substance that does appear. They are taking over a million organic substances and an equal number of inorganic substances and are now reducing the whole to electricity – positive, and negative. They think the whole vast world comes out of this, but it does not; it comes out of your wonderful imagination. Any change in your image will result in a change in the world. When man knows this, he is beginning to awaken, but until he is sure of that, he is still asleep. “Father, I thank thee thou hast hid these things from the wise and prudent, and revealed them unto babes.”

“Prudent” comes from a word which means, “those who pray and act piously.” Note the world around you and you will see these who act piously. But this is hidden from the scientists, the “wise men.” Would you tell a scientist his imagination is creating this world of confusion? He could not believe an attitude will bring about a change in the visible world. Is it not psychical? If a man can pre-determine an attitude, where is causation? Causation is within the Imagination of man, and man is God, spiritual man, that is. When you live by it, the visions begin to unfold and you will see if the Bible is historically true or psychologically true.

Most of the eastern world says the Christian Bible is the opium of the people, and the western world says it is history. But it is a series of visions that will come only after the way is prepared. And that is by faith. But try to tell someone you are being born of your own being, and you rise from the floor and see your body lying on the bed, its head moving from side to side like someone coming out of an anesthetic. You will think it is wind that is causing the terrific vibration in the room. Then you look back where your body was and it will be gone, but in its place will be three wise men, and they too think vibration is caused by the wind, and one goes to investigate, and the others will say, “How could that be?” And you will take the child and hold it and know it is your self-begotten son and you will know that you have given birth to Christ Jesus. From then on you begin to awaken, and you find out who you really are, and you will know that you are God. You are not dependent on anything in the world, for you are making everything in the world. Everything is taking place in the mind of the single individual, for the whole vast world is contained in you.

I must tell you these things, no matter if you believe them or not. The birth of that child was mine, and I know who I am and who he is. This is a child born of a virgin. It is not a physical virgin. It comes out of the mind of man, and that is the womb of God. You are told in Hebrews 11, “Without faith it is impossible to please Him. For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.”

That is the preparation and the event comes like a thief in the night, it does not come by

observation. This has nothing to do with holiness. A physical Christ is blasphemy. Christ is spirit and is born from above, and not beneath. The physical comes from below, but "unless ye be born from above ye cannot enter the Kingdom of Heaven." Christ is not of flesh, but comes out of your hands and smiles into your face.

Until you know it, it seems stupid, but throughout eternity it is taking place. "For God enters death's door (this body) with those who enter and lies down with those who sleep to enter in the dreams of eternity until they awaken." But when the door is opened these twelve crystals begin to vibrate in what is called the pineal gland, these twelve translucencies through which the Christ spirit shines. And the whole thing gives just as if the child were being born in the physical sense, and then you can stand no more and you are pushed down to the floor. You cannot get any lower, so that symbolizes the manger. The wise men call it your child, for you are being individualized, and the name he calls will be your name, and in your hand will be placed the child, and you will know it. For the symbolism is true. Out of the brain of man comes the Christ Child. The three wise men are always present.

But you to whom it is happening do not know what has happened. You hear the wind, the "thermal" and it means the "spirit of the divine wind." He does not precede you, he cannot come before you for it is God giving birth to his son. But man does not know what is happening for he cannot believe that he is God. Though you cannot believe it now, you have a wonderful experience in store. If not here, then it is beyond the veil. It does not matter. This is not from the study of any philosophy, but it is an actual mystical experience. The four Gospels are the beginning of the drama unfolding in the mind of man.

You want a job? Could you drive your car into the parking lot and occupy that space which would be yours were you the vice president, or any position you wish to occupy? Then do it mentally and do it over and over until it seems natural. Then the shadow world will rearrange itself and make way for the car in a physical manner. But then don't forget how it happened, for then you will go sound asleep again, and then it might take you a very long time to again live by faith. When you have too much of the world in focus, you do not live by faith. How can you, if you can write a check for anything you want? Jacob is the eternally beginning one and I am called on to bring Him, and I can only do it through faith. So today, no matter what you desire, if you know that Imagination creates Reality then you can bring about a change of attitude and following this change in this shadow world around you. When you react, actually you penetrate. But when I change something within myself, I am acting, and only God acts in existing beings and men. Satan is that aspect of mind that reacts to life instead of affecting life. So do not argue but decide what you want in place of what you have or see. Until I can change a thing I can tolerate it, for I know I can change it, for when I change within, it will have to change outwardly, no matter what it is. "All that you behold, though it

seems to be without, it is within, in the Imagination, of which this world of mortality is but a shadow."

The whole vast world is the world of Imagination. You will see those visions and you will know they are in the Bible from Genesis to Revelation. It has everything to do with your awakening. How soon the third vision will come after the death of Herod, I do not know. It'll all depend on me and how I live by faith. And then comes another vision, and another, and they go through to the very end. The first man is clothed in this garment of skin, but the second man is waiting within everyone for birth.

If you would today transform your life, all you need are sound and sight and touch and taste. These are the four Rivers that flow out of Eden – these are the senses and you water your Eden by these, and if you are faithful to your image it will flow into what you call reality, but it is the shadow, only the idea is the real.

Now let us go into the silence.

Neville 12-05-1969

THE SECRET OF CAUSATION

"The secret of imagining is the greatest of all problems, to the solution of which every man should aspire; for supreme power, supreme wisdom, and supreme delight, lie in the solution of this great mystery." Imagination is the Jesus Christ of scripture, and when you solve the great mystery of imagining, you will have found the cause of the phenomena of life. Imagination is called "Jehovah" in the Old Testament and "Jesus" in the New, but they are one and the same being. Divine Imagination, containing all, reproduces itself in the human imagination; therefore, all things exist in the human imagination. When you solve the problem of imagining, you will have found Jesus Christ, the secret of causation.

Let me share with you two experiences which came to me this past week. The first lady said: "Returning from a wonderful cruise recently, I checked my baggage at La Guardia Airport, bound for Chicago, where I expected to spend a few days with friends. Arriving in Chicago, I discovered that the bag which contained most of my clothes and all of the presents I had bought for my friends and relatives - as well as a locket I had had made from the engagement and wedding band my late husband had given me - was missing. I immediately reported the loss to the airline, but when I arrived in California there was still no trace of it.

"A week later I received a letter saying that the bag could not be located, and my first reaction was to curse the airline for their negligence; but then I remembered that imagining creates reality. I tried to reconstruct the letter, but when I couldn't feel its words were true, I began to assume that the bag had arrived at the house. I lifted it up on the bed, opened it, put my clothes away, as well as the gifts which were there. I did this every night and during the day, when I would notice my thoughts going astray.

"When the grandchildren would ask about their presents, I told them that they were on their way, as I never admitted to anyone that the bag was lost. How could I, if I believe what I had imagined? Six weeks later I received a letter from the airline saying: `If you do not pick up your bag within five days, you will be charged storage.' I picked up the bag to find everything there, and put them all away, just as I had imagined doing." Then the lady added this thought: "Love's labor is never lost. Everything in that bag was loved, and I knew that if this principle was true, it would prove itself in the testing - and it did."

I can't thank her enough for sharing this experience with me, that I, in turn, may share it with you. Everything is created by the human imagination. There is no other God. You can use your imagination wisely and create a heaven here on earth, or use it foolishly and create the world's havoc; but there is only one power, called the Lord God Jehovah in the Old Testament, and Jesus Christ in the New.

This lady's first impulse was to curse the person who stupidly lost the bag. Then, remembering what she had

heard, she tried to revise the letter. When that didn't seem natural, she asked herself what she would do if the bag was now in her possession. Assuming it was there, she did everything she would do if it was a physical fact - and six weeks later it was.

That is what I mean by imagining creating reality, for an assumption is faith; and without faith it is impossible to please your own wonderful human imagination. Divine Imagination, containing all, reproduces itself in human imagination; therefore, the human imagination contains all. The world is the human imagination pushed out. Not knowing this, man cheats himself, murders himself, declares war against himself, and does all sorts of evil against himself; but do not let yourself be intimidated by the horror of the world. Leave it alone, for it is only the misuse of the power exercised by sleeping mankind.

Now, another lady shared this experience with me: She found herself in a neighbor's kitchen, filled with men and women dressed as Mennonites. (You all know what the Mennonite look like. Originating in Zurich, Switzerland in the year 1525, they moved into Germany, France, Belgium, and Holland, to finally arrive in this country in the 17th century. Now numbering around 150,000 to 200,000, they continue to dress and live in the same fashion they did when they arrived here 300 years ago. Here is a fixed belief which has perpetuated itself year after year.)

The neighbor's second husband had mistreated her, so the Mennonites killed him. Although she tried to tell them that it was wrong to take the life of another, as far as they were concerned it was the right thing to do. He had joined their society and knew their laws, which stated that if a man mistreated a woman, he was to be killed. No matter what argument she used, she could not persuade them that what they had done was wrong.

In the 16th chapter of the Book of Proverbs you will read: "All the ways of a man are pure in his own eyes, but God weighs the heart. God has made everything for its purpose, even the wicked for the day of trouble." Believing in an eye for an eye and a tooth for a tooth, they felt no remorse or guilt for their actions, for in their eyes it was perfect.

Suddenly a limousine appeared and men dressed in black and carrying machine guns entered the house. As she watched, the leader, pointing his gun at the lady, ordered the others to search the house. Then the lady awoke, not to find herself on her bed, but standing in the room of her dream. Suddenly realizing that she was awake in her dream and the action was taking place within her, she stopped the activity, which allowed her to see anyone as alive and independent of her perception, and they all froze.

(As Blake said, "All that you behold, though it appears without, it is within, in your human imagination of which this world of mortality is but a shadow.")

Turning to the leader she said: "You don't want to kill her, you love her and she loves you." Then turning to the woman she said, "You love him and he loves you." Allowing them to obey her will, she stood back and watched, as the man put his gun down and - with outstretched arms - moved to embrace the woman. Turning to go into the kitchen and release the animation there, her alarm caused her to awaken to this level of her dream.

This world is just as much a dream as that one, but man is sound asleep and does not know that he is dreaming. No one will sentence a man for dreaming he killed another; rather they will try to analyze it for him,

and most of our so-called experts on dreams are past masters of misinterpretation. They do not realize the great mystery surrounding us. I tell you: the whole vast world is the individual dreamer pushed out, and the conflict is within himself, and not on the outside.

This lady's drama began as something taking place on the outside, and seemingly independent of her perception of it. Then she awoke to an activity within her, which was animating and making alive all that she perceived. Arresting it, everyone became frozen, like statues. She changed their intentions, then watched as they were reanimated once more - but now bewildered, because of the radical change in them which took place in her.

Scripture calls this repentance, or metanoia, which means "a radical change of mind." When ideas change, so do your intentions and attitude towards life. The story is told, that at his trial, the Risen Christ said to the symbol of the authority of this world: "You have no power over me, were it not given you from above." This world is a drama which has been set in motion based upon your attitude from above. Functioning from above, this lady is tasting of the power of the age to come.

In the 10th chapter of Luke, the story is told of seventy disciples, who - having been sent out into the world - returned thrilled beyond measure, and said: "Lord, even the demons were subject to us in your name." Then he said: "I saw Satan fall from heaven. Nevertheless, rejoice not that the spirits are subject to you, but that your names are written in heaven." I say to her, rejoice not that you have tasted of this power, but rejoice because your name is written in heaven. This is infinitely greater than demonstrating your power in this world.

Now, Luke does not speak of seventy individuals which were sent out, but the numerical value of the Hebrew letter ayin, whose symbolic value is the eye. This is not the outside eye, but the incurrent eye, which sees inward into the world of thought. You have the incurrent eye, nevertheless rejoice - not because the spirit was subject unto you, but because your name is written in heaven. One day when you are called into that assemblage, you will see that there is such a record, and your name is written in heaven.

This may seem stupid to the intelligent mind. That is because they are sound asleep. This Manson boy, now on trial for the murders recently committed by his group, fell into a power of which he is totally unaware. Many who became his slaves were simple people, some cultured. One had attended college for three years.

His power, exercised without love, resulted in a horrible experience; but she exercised her power in love, saying: "You don't want to kill her. You love her and she loves you." She released the man from his violent state by the power of love. This world is every bit as much a dream as that world, and you, its dreamer, are God learning to exercise your powerful imagination, in love.

You can take this message on either level. Use it as my friend did, when she would not accept the fact that her luggage was missing, or test your power from above. Scripture claims that: Whatever you desire, if you will believe you already have it, you will.

Refusing to believe her luggage was missing, my friend fulfilled her desire by placing it on the bed, removing its contents, and putting them away. This she did every night for five weeks, and then one day she received a notice saying that if she did not pick up her luggage within five days she would be charged storage!

I can't thank her enough for sharing this experience with me, that I may share it with you to encourage you to control your human imagination; for if you would steer a true course toward a certain goal in life, you must ever be aware of the end that you are shaping by your imaginal activity, and not allow doubt to enter for one moment. When you know what you want, you must think from your belief in its possession, morning, noon, and night. If you do, no power can stop its appearance, because you are the dreamer of your dream, pushing yourself out, shaping your world by your imaginal activities.

Your own wonderful human imagination is the Jehovah and Jesus of scripture. The words mean: "Jehovah is salvation, or Jehovah saves." In the 3rd chapter of Exodus, Jehovah revealed his name as I am. You are not John or Mary, but simply I am. In the 4th chapter of the Book of Genesis we are told that when Abel (the 2nd son) was killed, Eve bore Seth, a son to take Abel's place. Seth then had a son called Enosh, "And from that day on, men began to call upon the name of God." (Remember, in the lady's dream the second husband was killed.)

Now, the words "call upon" literally mean "call with." It is nonsense to say: "In the name of Jesus; in the name of God; or in the name of Jehovah." If you say: "In the name of Jesus Christ," you do not feel anything. But when you call with the name, you say: I am unpacking the suitcase. I am hanging the clothes in the closet. I am putting the presents away. I am arresting the activity within and silencing those who stand before me. I am saying: "You love her and she loves you.'" That's calling with the name of God. And from that moment on, men began to call with the name of God.

If you really believe me, you will prove my words in the testing. The two ladies have proved it and shared their experiences with me. I can't tell you my thrill when I know that you have heard me to the point of applying my words. One who is the incurrent eyewitness took it into the depth and saw into eternity. The other knows the truth, and believes it on this level of her being. From this level she brought her luggage back with all of its contents in place, while the other went into a deeper level of her being to discover that there was nothing on the outside but herself.

Mennonites are only expressions of fixations. They haven't changed their outer dress in 300 years. Satisfying their conscience, they will loan you a dollar and not accept any interest on the loan; but they can feel justified in buying land and holding it until the price goes up. You see, man has a peculiar, innate something that justifies everything he does, thereby making him pure in his own eyes.

But I say to you: your imagination manifests itself in the imaginations of men. The world is playing its part, because you are imagining every moment in time. Who knows who is treading in the winepress tonight, causing the subtle change in the minds of men. Perhaps he feels wrongfully accused, and is now sitting in jail thinking of getting even with society. That's treading in the winepress. When he can lift his thoughts to the point of vision, the act is committed, and it will manifest itself in the world of man,

Vision is simply awakening in the dream. Asleep, you seem to be the victim of your dreams; but awake, as you are here, you can become discriminating. She awoke in her dream, making it vision. Realizing that it started as a dream - therefore, it must still be a dream - she knew the people were only herself made visible, so she could change them. Placing the thought of love in the mind of the man, he became aware of his radical change of thinking, yet was totally unaware of who produced it.

Who knows who is producing the changes in the minds of men today, producing war or peace. It could be some woman treading in the winepress; or - as Yeats said - it could be in the mind of some shepherd boy, lighting up his eyes for a moment before he ran upon his way. Dreaming of heroism, of noble battles where he was the hero, that little boy can cause the blood to flow. If you know who you are and how imagination operates, you will learn to control your imaginal activities. If you do not, they will be controlled for you by another, and you will become their victim.

Any time you exercise your imagination lovingly on behalf of another you have done the right thing. But if it is not done in love there is a question mark, for God is love. This knowledge is not the result of some philosophic reasoning, but of self-revelation. God unveiled himself within me and now I know that God is Infinite love. Yes, he is Infinite Power and Wisdom as well, but power without love can raise horror.

I say to everyone, believe me. The Jesus of scripture and the Jehovah of scripture are your own wonderful human imagination. There is no other God, and God is love. One day you will know this truth, but in the meanwhile believe me as the lady did. When her natural human impulse was to curse, she blessed by imagining her luggage on her bed. Then she performed in her imagination what she would do in the flesh if her desire was now outpictured on her screen of space. This world is a play, peopled by those in costumes. You are its author, writing your play. You can change it (as my friend did) and prove to yourself that you can take a fixed idea (symbolized as a Mennonite) and change it.

Believe me, imagining does create reality. Take me seriously. You will never know Jesus until you know the secret of imagining, for your imagination is he. If you really believe in God, believe in your own imagination, for it is the power of God and the wisdom of God. The power and wisdom of the lady's imaginal act influenced the entire outer world and produced that so-called "lost" bag and returned it.

I tell you, there is only one power in the universe. We call it by the name of God or Jesus. But if you think of Jesus as someone on the outside, who lived 2,000 years ago, you will never know him. Nor will you ever know God, if you think of him as some impersonal force. God is a person because you are a person. He became you, as he became us all, that we may become as He is.

Take my message to heart and apply it from now on. You can be the man you would like to be. Don't start dreaming about it. Awake and think from it. Do not concern yourself about trying to meet the so-called "right" people. They are simply reflections of the activity you have placed within you. Change your thoughts and you will change the behavior of those who surround you for they are nothing more than yourself made visible.

The day will come when you will awake from this dream, and you will see what my friend saw in another aspect of the dream - that the world is dead, and only the reflection of an activity of the human imagination. Then you will depart, leaving the world as it is for others to play upon, while you return to the being you really are - the Lord God Himself, the creator of the dream.

Now let us go into the silence.

Neville Goddard

THE SECRET OF IMAGINING

Tonight's subject is: "The Secret of Imagining." In almost every particular is the world about us different from what we think it. Why then should we be so incredulous? Life calls on us to believe not less, but more. The secret of imaging is the greatest of all problems, to the solution of which everyone should aspire, for supreme power, supreme wisdom, supreme delight lie in the solution of this mystery.

If you have solved the mystery of imagining you have found Jesus Christ. Jesus Christ is defined for us in scripture as "The power of God and the wisdom of God" (First Corinthians 1:24). As we are told in the eighth chapter of the Book of Proverbs, -- and Wisdom is speaking now, personified as a little child:

"When He laid out the foundation of the world
I was beside Him like a little child
I was daily His delight,
rejoicing before Him always
rejoicing in His inhabited world,
delighting in the affairs of men.

He who finds me finds life

He who misses me injures himself;
All who hate me love death."

(Proverbs 8:29-31, 35, 36)

So find that child that is the symbol of Jesus Christ, who is the creative power and the wisdom of God. Believe me when I tell you that this Jesus Christ of scripture is your own wonderful human imagination. "By him all things were made, and without him was not anything made that was made" (John 1:3). He is in the world, and the world was made by Him, and the world knows Him not.

Look into the world and name one thing that wasn't first imagined. You name one thing that does not now exist in your imagination -- just name it. Name anything in the world that does not now exist in your imagination: "All things exist in the human imagination." (from "Jerusalem" by William Blake)

"God is man, and exists in us and we in Him" (from "Annotations to Berkeley" by William Blake). The eternal abode of man is the imagination; and that is God Himself. Try to disprove it.

God is my pure imagining in myself. He underlies all of my faculties, including perception, but He streams into my surface mind least disguised in the form of productive fancy. I can catch Him in the act of producing these images in my mind. Just try it as you are seated here. Try to think of anything. Try to catch Him in the act of actually producing in your own mind's eye all these images. "For all things exist in the human imagination." But how can I single out one and clothe it so that it becomes an objective fact?

That is the secret, for they all exist within me. But how can I catch one and clothe it? Well I will try to show you tonight what I know from my own personal experience. Scripture teaches it, but it tells it in a strange and wonderful way: how to clothe it.

You see this room in which we are now? It's more real now than your own home is to you; yet you know your home more intimately than you know this room. Yet this room, at the moment, while you are in it, is more real than your own home. How different the cubic reality from the plane of any depiction of it. This room is now so "real" because we are in it, and we are all imagination. We're in it; and to us, it's real. Think of your own home. Do we not have the capacity to draw it, to paint it? But in your mind's eye you have a plane depiction of it, but it's not as real now as the room is. This room is real because we're in it.

Now this is what I mean by making something that is only a thought -- something that is real. How do I do it? I single out, out of my own wonderful human imagination, that which I want to make real. It's all in you. Then I must enter into it as I have entered into this room. "If the spectator would enter into any one of these images in his imagination, approaching it on the fiery chariot of his own contemplative thought" (from "Visions of the Last Judgment" by William Blake), it would become just as real to him as this room.

You may ask, "What would that do to me? Will it become real in the not-distant future?" I know from my own experience, it will. You can sit here and enter into a state. It may not take on quite the reality of this room, but it will if you persist in it; it will become just like this. When you open your eyes, it vanishes. But does it mean that I tasted that, and that's all? No. Having gone into it, may I tell you, it will follow you? It will not recede into the past as memory; it will advance into the future and you will confront it. This is the secret of imaging, which is finding out the secret of God.

You are an immortal being. You cannot die because you are all imagination. Man is all imagination; and God truly is man; and He exists in us, and we in Him. And that immortal body of man is the human imagination, and that is Jesus Christ Himself, -- the Eternal Body of man and it cannot die. You cannot die. The body, -- yes, this will fade; but I am not the garment that I am wearing. I am the wearer of the garment, and the wearer of this garment is all imagination. This is the story that the Bible teaches.

When we read in the Bible: "I, even I, am He. I kill, and I make alive; I wound, and I heal; and there is no god beside me" (Deuteronomy 32:39). This is not a being outside of you speaking;

this is the Being that you really are, speaking within you, trying to persuade Himself of His own wonderful power to create. It can kill, and yet it can make alive. It can resurrect from the dead. And that is your own wonderful human imagination.

The day will come; you will taste this power that you possess. You will come into a room just like this, and you will still it -- not by commanding anyone in the room to be still. Leave them just as they are. But you will arrest within yourself an activity that you feel, and as you still it in you, everything that you observe becomes still -- perfectly still. You could go forward and examine them, and they are dead. Everything is perfectly still and dead. The life is in you. You release the activity, and they once more become animated and continue to do what they intended to do. You could, when you stilled the activity within you, change their motivation; and when you release it, they will do entirely different from what they intended to do prior to your arrestment within you of that activity.

"As the Father has life in Himself, He has granted the Son also to have life in Himself" (John 5:26); and you have that within you. You're not quite aware of it yet, but you will become aware. Those that I am teaching will have dreams, as you have dreams; and in their dreams they will become awake, and then arrest it in the dream and change the motivation and see the intended act change.

Here is one. A friend became aware that she was dreaming, and here's a man who intended to hurt her. He got out of the car and came towards her, and she became afraid; and her fright woke her; but instead of waking on the bed, she awoke in the dream. Then she realized, "This is what he teaches. Now I will simply arrest it." She didn't argue with him; she arrested, within her, the activity that animated him. And she said to him, "You are tired. You need a good hot cup of coffee and then a good sound sleep," and then she told him exactly what he needed, and released the activity within her. He shook his head as though something strange had happened within him, and he got back into the car -- all in her dream -- and drove off. You see, she changed his intention towards her.

This may seem impossible to the world. As I started this lecture, almost everything in this world is so completely unlike what it appears to be. And I am telling you from my own experience; I am not speculating. I am not theorizing. The power of which I speak is a power within you. That power is not something on the outside; it's your own wonderful human imagination, and you will learn to control it. Your imagination animates the world in which you live. You change your imagination, and you change the world.

To attempt to change circumstances before I change my own imaginal activity is to struggle against the very nature of my own being, for my own imaginal activity is animating my world. If I believe that I am injured or that others are against me, I have conjured them in my world, and they have to be against me. If I fully believe that all are working towards the fulfillment of my good, they have to work towards the fulfillment of my good. I don't ask them. I don't compel them. I simply do it only within myself, and the whole vast world exists within me. Therefore, it is myself "pushed out." It's objectified. I don't have to change affairs; I only change it within

myself; and then everyone, though I know him or not by name, -- it doesn't really matter, -- it's myself "pushed out."

I couldn't tell you the atoms of my body, but it is my body. I couldn't tell you if you took the hand off that it's my hand I am looking at, any more than I could tell you your name or anything about you; yet, you are myself "pushed out," as this body is the body I wear. And so, as the body obeys my mind, you -- my "pushed-out" body -- will obey my mind too. All I have to do is to concern myself with what I want in this world, and try to keep it within the frame of the Golden Rule; doing unto others only that which I would want done unto me, -- nothing more than that; hurting no one, doing not a thing to anyone other than that which I would want done unto me.

If you want all the lovely things done, -- do only the lovely, and do it all in your own wonderful human imagination. Then you will realize this tremendous secret of imaging. It is the greatest of all secrets, to the solution of which everyone in the world should aspire, because Christ is the answer.

Christ is defined for us in the first chapter of First Corinthians as "the power of God and the wisdom of God" (First Corinthians 1:24). Here is the power of God and the wisdom of God; and I have found the power to be in myself.

"You mean, Christ is in me?" Are we not taught that in scripture? "Know ye not that Jesus Christ is in you? Do you not know that Jesus Christ is in you, unless of course you fail to meet the test?" (Second Corinthians 13:5) Well then, test it. How would I test it?

A friend of mine, maybe, is unwell; or maybe he's unemployed, or maybe he is not earning enough to meet the obligations of life. All right, he is in me. As I think of him, he's in me. He need not be physically present for me to think of him; he's in me. I think of him; I conjure him. Well, can I change his entire picture in me? I assume that he is talking to me, and he's telling me that he has never had more, he has never felt better; and as I believe in what I am seeing in my own mind's eye, -- I believe in him. That is Christ in me, and all things are possible to Christ. Well then, test it and see if it works. See if you do not see him in the not-distance future earning more, looking better; and everything in the world that you have done within you, he responds to. He need not praise you or thank you. You don't need his praise; you don't need his thanks. You don't need confirmation from him, other than he does conform to what you have done in yourself concerning him.

You ask no one to thank you. Thank nothing. You are simply exercising the power of God within you. "And the power of God and the wisdom of God is Jesus Christ" (First Corinthians 1:24). And there is nothing in the world but God. It is all God in you "pushed out," and God is your own wonderful human imagination. He can't be closer. God is never so far off as even to be near, for nearness implies separation. He's not separated. God actually, literally became as I am, that I may be as He is. He is not something on the outside. No matter how near He is, He can't even touch me. He actually became me, with all of my weaknesses, all of my limitations; and now I am trying to struggle within myself to find out who I am, -- and that's His name. My name

is in Him. What's your name? "Go and say I AM has sent you." "Is that you name?" "Yes, forever and forever it is my name." "What name? Jehovah?" "No." "The Lord?" "No, I AM." That's His name. That is His name forever and forever.

Well I cannot say, "I am," and point elsewhere. I can't say, "I am," and feel something is near me. It can't even be near. Something can be near to what I am, but "I AM" can't be near. And that's the name of God forever and forever. So you are the Lord Jesus Christ.

Now a pattern is given to us in scripture by which you will know that you are; and I promise you, from my own personal experience, that you shall have it. It is a true story. The truest story ever told is the story of the Lord Jesus Christ. When He said, "I am the Father," may I tell you, if he's a father, he has a son, hasn't he? Or at least he has a child; but I tell you, it's a son. He said, "When you see me, you see the Father"; but if I look at you and I say, "Well then, you are the father, show me your son." He can't show me His son outside as His son, because He and I are one. He has to show me His son not of blood nor of the will of the flesh; it has to be born, not of blood nor of the will of the flesh nor of the will of man, but of God. And He tells me that He is God, and He tells me that He and I are one. Well then, it can't be born in any normal, natural way. He has to be born of God.

Well then, who is your son? He tells me in scripture that David calls Him, "Father."

"David calls you, 'Father'?"

"Yes." He said, "I inspired the prophets," and read the Prophets; and in the Prophets, David calls the Lord, "my Father."

"You mean, David, then, is my son?"

"Yes, he's my son."

"But I do not know him," you will say.

But I will tell you, from my own personal experience, you will know it because I know it; David called me, "my Father." David called me, "my Lord." David called me the Rock of his salvation. Everything that is said in scripture concerning what he said of the Lord, he said of me. And so, I stood, and here is David, and I knew it beyond all doubt that here is my son, and my son is David, -- not a David, -- the David -- the only David -- the David of biblical fame. And as he called me, "Father," memory returned.

So God actually became me, and then He unfolds Himself within me. Well, as He unfolds Himself within me, it's only the memory of God that He gave up in order to become me. He had to completely give up all that was God to become this little witness that is called a man called Neville. So when His memory returns and He became me, it is my memory returning. He actually gave me Himself as He gave you Himself; and the day will come as He unfolds Himself

within you, your memory returns because it's God's memory returning. He completely empties Himself in order to become you.

This is the story of the Christian faith; the fulfillment of all the promises made in the Old Testament. The Old Testament is only a prophetic blueprint of the life of Jesus Christ. It's an adumbration, a foreshadowing in a not-altogether conclusive or immediately evident way; but as it unfolds within you, it's nothing more than God's memory returning. But having become you, it becomes your memory returning, and you awaken as God Himself. And there is nothing in the world like God.

Now you ask, what, all the horrors of the world, the pain, the suffering? Yes. It takes all the "furnaces" to prepare you to receive the gift that He gives, and the gift is Himself. God actually became you. He gave Himself to you, that you may be God. And God in you is your own wonderful human imagination, that's God.

Now tonight try it. I ask you to believe me. But whether you believe me or not, try it anyway. Take a friend of yours and bring him before your mind's eye, and then talk to him from the premise of your desire for him fulfilled -- not going to be, but already fulfilled. And having done it, believe that all things are possible to the Lord Jesus Christ; and you just saw Jesus Christ in action, for you saw the creative power of God in action, and that's Jesus Christ. That is your own wonderful human imagination.

Now believe in the reality of what you've just done. Believe that this subjective appropriation of your objective hope for a friend is a fact. That is really praying. And all things are possible to God. Go within and appropriate it -- just completely appropriate it, and see it unfold within your own vast marvelous world.

So this wonderful secret is the secret of the Lord Jesus Christ. If you turn on the outside and turn to another, you do not know the Lord Jesus Christ. You can make all kinds of images of Him. That's not the Lord Jesus Christ. If any man should ever come and say, "Look, there he is," or "Here he is," don't believe it. Why? Because when you actually meet Him, you are going to meet your Self. The Christ of faith comes to us as one unknown; yet one who in some ineffable mystery lets us experience who He is; and when we experience Jesus Christ, we experience Him in the first-person, singular, present-tense experience. You will never see Him coming from without. Let no on tell you you're going to meet Him coming from without. You will meet Him awakening Himself within you as you. That's the Lord Jesus Christ. That's the great sacrifice. He is crucified on Humanity.

Every human form is the cross that He wears; and in that form He awakens as the one in whom He awakens. He awakens as that Being, and that Being is the Lord Jesus Christ. And because He is the father of David, David called that Being, "Father"; then you know, "I am He."

Oh, I can tell you from now to the ends of time, and I may not persuade you to believe it; but when it happens to you, you need no further persuasion, for you are confronted with the facts and there you stand in the presence of you own son, and the son is the Son of God.

"I will tell of the decree of the Lord," said David. "He said unto me, 'Thou art my son. Today I have begotten thee.'" (Psalm 2:7) These are the words of David in the Second Psalm. "I will tell of the decree of the Lord. He said unto me, 'Thou art my son.'" That son is going to call you, "Father"; and then, and only then, you will know you are God the Father. That is the mystery of the entire world. And so, what you accomplish in this world concerning finances is wonderful for you as an individual in the world of Caesar. What you do concerning the social world -- all these things -- it's marvelous; but you will only really fulfill your destiny as you fulfill scripture, for the purpose of life is to fulfill scripture.

"I have accomplished the work Thou gavest me to do." What work? All that the prophets spoke about me; and beginning with Moses and the prophets and the Psalms; he interpreted to them in all the scriptures the things concerning Himself. Then said he, "Scripture must be fulfilled in you," and the purpose of life is to fulfill scripture -- the prophecy of God to man, for He gave man Himself, or promised to give man Himself. And He promised me a son. The son He promised was His Son; and in giving me His Son, He gave me Himself, for His Son calls me, "Father." And that is the whole mystery of life. There's nothing but God. One Being expanding Himself forever and forever and forever, each Himself. And even though he calls you, "Father," may I tell you, you will not lose your identity. You are individualized and you will tend towards ever greater and greater individualization. And yet, you are the Father of my son; and if you are the Father of my son, then you and I are one. It is a great mystery, -- we are brothers, -- for you do not lose your identity and I do not lose my identity. So you and I, behind these masks are eternal brothers -- the Father of the One and only Begotten Son.

Well if you are the father of my son, and my own wife is the "father" of my son, then the relationship on earth of men, or friend to friend and wife to husband, is above this level, and we are eternal brothers, all forming the one Father.

So tonight, you take me seriously; and when you go home -- or start it here, -- you put into practice this greatest of all secrets; the secret of imaging. There is no greater secret in the world. Every child born of woman is alive because it was imagined. And imaging is God in action. That's the soul of man -- imaging; and that is the power of God. And the power of God is Christ. And that is the wisdom of God, and the wisdom of God is Christ.

A child can imagine. Well, that's Christ. That is Christ crucified on that little tiny garment, and it suffers with everything that that little child imagines, or it enjoys with everything the little child imagines. It wears all the stripes and all the blows that man in his misuse of that power will do. He doesn't criticize him. He waits upon me as indifferently -- and as quickly -- when the will in me is evil as when it is good. That way, He bears all my stripes. He bears all of my misuse of His power, knowing that in the end, I will awaken and use it only lovingly.

When I completely awaken from the dream of life, I will use this creative power of God only lovingly. But in the meantime while I am trying to awaken to the use of this power, I misuse it. And may I tell you, you will confront this vision, and you will see what you did from the beginning, for you didn't begin it a few years ago in your mother's womb. You have been coming through the centuries.

One night, here I saw this monstrous creature covered in hair. It looked like a gorilla, and the hair was all dark brown from head to toe. It was a monster. And here, the most glorious, heavenly creature -- a female; and this was a male monster. And it called out to this heavenly creature, "Mother, mother." Well, I knew this could not be -- this radiant, heavenly creature; and so I struck him. And as I struck it, it gloated; it loved violence. And I pummeled it, and it gloated all the more. Well, it could speak in a guttural tone, calling this heavenly being, "Mother." And that annoyed me. Then suddenly from within me I knew. Why, this is my own creation. And so is this one. They are only the outpicturing of my two different uses of the creative power that I am.

Here (the monster) is the complete embodiment of every misused moment of my life. Every time I was violent, I created and fed this monster. It whispered in my ear to be monstrous, to be violent, to be bad, to be evil, for it fed only on this thought. And here (the heavenly creature) was the embodiment of all my loving thoughts. Every kind, considerate, wonderful thought in my life fed this one.

As I saw this monstrous thing and realized that it was my own offspring, -- it was the fruit of my mis-spent energy, -- I pledged myself. There was no one to whom I could turn, -- I pledged myself that if it took eternity I would redeem it. It did not come into being through any power other than my own misuse of my own power. It could not have been brought into being; and that thing could not live, and it could not help itself. I didn't condemn it.

At that moment, I felt compassion beyond the wildest dreams of anyone for this monstrous thing that I had created. And when I made myself that pledge that I would redeem it if it took me eternity, at that very moment, the whole thing got smaller and smaller and smaller; but it didn't waste -- the energy that it embodied returned to me. I began to feel a power that, until that moment, I had never felt before. And this one began to grow. The beauty that she embodied and personified glowed as the energy came back from this one (the monster) to me; and the whole thing dissolved before my eyes.

So, "nothing is lost in all my holy mountain" I did not lose that energy that I misplaced, -- it returned to me, -- that was embodied in that monster. And throughout the centuries, it was it who whispered in my ear monstrous things to be done, because it could only feed on violence. It could only feed on evil.

Then I realized what it meant: that I ate of the Tree of the Knowledge of Good and Evil. And so it fed upon evil, and she fed upon the good. And then the evil that was only the energy mis-spent

returned to me; and then the whole thing came back to me. And then I broke the spell, and I awoke in this world.

Well everyone is going to confront that gorilla on the threshold. Everyone has him, unseen by mortal eye, and he whispers into your ear to entertain the unlovely thoughts of the world. And your every reaction that is unlovely, it feeds upon it; and your every thought that is kind and wonderful and loving, she feeds upon it. And the day will come, you will be strong enough to confront this. And may I tell you, it will take you the twinkling of a second to dissolve it? You don't labor upon it. All it needs is the core of integrity within you. When you pledge yourself, and no one else, -- you don't swear upon your mother, you don't swear upon a friend, you don't swear upon the Bible; you pledge yourself to redeem it. At the moment you pledge yourself, -- and within you, you know you mean it, -- the whole thing dissolves. It's no time at all in dissolving. And then all the energy returns to you, and you are stronger than ever before to go forward now and eat of the Tree of the Knowledge of Good and Evil.

And if you forward and misuse it again, you start another form building; and one day you will dissolve it again. Eventually you will become completely awakened, and you will use your wonderful power only -- not for good, -- that tree will come to an end, -- for Life itself. For eating of the Tree of the Knowledge of Good and Evil is this world. The day will come that you will eat of the Tree of Life that bears the fruit of truth and error. Error will embody itself here, and one day you will confront the error, and the error will dissolve before your mind's eye as truth begins to glow before you, because you are eating, then, of the Tree of Life as you formally ate of the Tree of the Knowledge of Good and Evil. And the combat of good and evil produces this monster, and the combat of truth and error produces an entirely different form of being, more glorious than that one of good and more horrible than this. The error will dissolve just as quickly when you confront error.

So if today your teaching is not true and you live by it, you are building something just as monstrous; but one day you will confront error and you will discover that you lived by a false concept of God -- something on the outside of Self; that you formerly worshiped a little golden figure made of gold and silver. It had eyes, but could not see. It had ears, but could not hear. It had a mouth, but could not speak. It had feet, and it could not walk. It made no sound within its throat. And those who made it are just like it. And those who trusted it are just like it too.

So all the little icons in the world that people worship -- these are the little things called "error"; and one day you will discover the true God. And when you discover the true God, you will find that He is all within your own wonderful being as your own wonderful human imagination. You'll walk in the consciousness of being God. You don't brag about it.

As Blake answered when they asked him, "What do you think of Jesus Christ?" Blake answered, "Jesus Christ is the only God"; but he hastened to add to it, "But so am I, and so are you."

So you don't tell anyone. You simply know that you are the Being spoken of in scripture as "God the Father." For all that is said of Him, you are going to experience; and you are going to

experience it in the first-person, singular, and a present-tense experience. And then you will know.

Today is the eleventh year since it happened to me right here in this city, right across the way at the hotel with the star at the top of the roof, the Sir Francis Drake, on the 20th day of July 1959. It was then that I, at 4:00 in the morning, felt within my head the most intense vibration, and I thought, this is a brain hemorrhage, and this is it. I knew nothing of the human form, and I thought I cannot possible survive what I am feeling; so this must be what they call a massive brain hemorrhage. But instead of departing this world, I awoke to find myself within my own skull; and I knew that I was entombed completely within my own skull. I was fully awake, as I've never been awake before, and here I am sealed -- the skull is sealed, and I am in it. The skull is not a little thing like this (indicating the head). It's the size of a huge, big sepulcher, and I knew it to be my skull. I also know intuitively that I could get out by pushing the base of my skull. As I pushed it, a stone rolled away, and I saw the little opening, and I put my head through it and pushed; and I came out, inch by inch, just as a child is born from the mother's womb. But instead of being born from below of flesh and blood, I was "born from above" out of the skull -- Golgotha, where Christ was buried. But it was not another coming out, -- I am coming out. There was no other. I had no companion in that skull. I myself was there, and I came out. And when I looked back at the body out of which I came, it was ghastly pale, turning its head from side to side like one in recovery from a great ordeal. I stood up and looked at it, and then suddenly I heard this strange, strange wind -- this unearthly wind that I had heard in the tomb within my head, -- well now, it seemed to be divided and coming from the corner of the room.

As I looked over to see if it really came from that side, and I looked back three or four seconds later the body had been removed. There is no body; but in its place sat my three older brothers. My eldest sat where the head was, my second one sat where the right foot was, and the third one sat where the left foot was; and they heart this same unearthly wind. They couldn't see me. I not only saw them, I could read their thoughts as I could read my own. Their thoughts all were objective to me. Everything was objective. They couldn't have an emotion that wasn't objective. They couldn't have a thought that wasn't objective. And yet, I heard their voices.

And then my brother Lawrence got off the bed and started towards the same direction that I thought this wind originated -- this peculiar wind. As he took one or two steps, he said, "Why, it's Neville's baby. This is the cause of this peculiar, unearthly wind."

My brother Victor and my brother Cecil, they said, "How can Neville have a baby?"

He didn't argue the point. He lifted from the floor a little infant wrapped in swaddling clothes and brought it and placed it on the bed; and I took that infant up into my arms, and as I looked into its face and said, "How is my sweetheart," this little heavenly face broke into the most glorious smile; and then the whole scene dissolved.

There was the resurrection from the dead, followed by the "birth from above." So we are "born from above," as told us in the Book of Peter. "We are born anew through the resurrection of

Jesus Christ from the dead." (First Peter 1:3) There is only one Being resurrected, the Being who descended into man; and that is Jesus Christ. He descended into man, the power of God and the wisdom of God, and united with man; and when they became one and fulfilled the destiny of that Being, only He now wakes as you. And so, you awake as the Lord Jesus Christ, without loss of identity.

So eleven years ago on the 20th day of July, back in 1959 here in this city, that drama took place within me. So it is my birthday today in a spiritual sense. The little body that now stands before you, that came in the year 1905. It will depart and turn into dust; but that which awoke within me is the Immortal Self that cannot die. And those who have not had the experience, that Immortal Self is still there, and it cannot die. You will be restored to life in a world just like this to continue the drama until that experience that I've just told you takes place within you.

Nothing dies. The little rose that bloomed once, blooms forever. It turns to ash as the body will turn to ash, but you -- the Immortal You, who is all imagination -- cannot die. But it will awaken one day in the same manner that it awoke within me. It was buried in Golgotha, which means "the skull." He is buried on Calvary, which is the skull. It is in the skull of man that God is buried; and there God-in-man will awake.

So here this night you put it to the test as you are challenged in scripture to test Him. And you test, not another, you test your own wonderful human imagination, for that is the Lord Jesus Christ.

The truest story ever told is the story of Jesus Christ. Let the world rise in opposition and say there is no Lord. As Blake brought out so beautifully in his poem "Jerusalem":

". . . Babel mocks; saying there is no God or Son of God;
That Thou, O Human Imagination, O Divine Body of the Lord Jesus Christ art all
A delusion; but I know Thee, O Lord, when Thou arisest upon
My weary eyes, even in this dungeon and this iron mill. . .
For Thou also sufferest with me, although I behold Thee not.
. . . . And the Divine Voice answers,
. . . . Fear not. Lo, I am with you always,
Only believe in me, that I have the power to raise from death
Thy Brother who sleepeth in Albion."

You can't get away from your own imagination. You can't get away from it because that's your own being. That is the reality. But it suffers with you. He is the Lord Jesus Christ within you. Now test Him tonight. Test Him for the good. Do you want a better job when they say they are letting people out? Forget what the papers say. Forget what anything says. "All things are possible to the Lord Jesus Christ." (Matthew 19:26)

If you don't have enough money, forget what the paper says, you assume that you have it. "All things are possible to God." He sets no limits whatsoever on the power of believing. Can you

believe it? Well try to believe it. Try to believe, first of all, in God. Well God is your own imagination. Well believe in Him; that whatever you can imagine is possible.

Can you imagine that you have now the kind of a job that you want? The income that would come from it? The fun in the doing of the work? Well then walk as though it were true; and to the best of your ability believe that it's true. And that assumption though denied by your senses, -- though the world would say it is false; if you persist in it, it will harden into fact. This is the law of your own wonderful imaging. Believe it, and it will become a reality.

Neville 10-06-1967

THE SECRET OF PRAYER

The secret of scriptural prayer, as told in the form of a parable, is to pray and never lose heart. One such parable tells of a widow who kept coming to a judge, asking for vindication. At first he did not respond, then he said to himself: "Although I neither fear God, nor regard man, yet I will exonerate her, because by her much coming, she wearies me." Parables, like dreams, contain a single jet of truth. This parable urges persistence in mastering the art of prayer. Once you have mastered it you will live in the state of thanksgiving, and all through the day you will say over and over again to yourself: "Thank you, Father."

A most effective prayer is found in the 11th chapter of the Book of John, as: "Father, I thank thee that thou hast heard me, for thou always hears me." In this chapter, the story is told of someone who has died and has seemingly gone from this world. But the truth is that no one is dead to you, when you know how to pray. You may no longer touch, see, or hear those you love with your mortal senses; but if you know how to give thanks, you can move from your body of darkness into the world of light and encounter your loved ones there. Therefore, he who would learn how to pray will discover the great secret of a full and happy life.

In the 33rd chapter of the Book of Genesis, Jerusalem is called "Shechem." It is said that, "Jacob came safely into the city of Shechem, which is in the land of Canaan. There he erected an altar and called it El Elohey Israel, which means "the God of Israel". Orienting himself toward Shechem (the true direction) Jacob remained in El Elohey Israel, which means "safe in mind, body, or estate".

We are told that Daniel oriented himself at an open window, where he looked toward Jerusalem. And those in the Mohammedan world pray looking towards what they call Mecca. But because Christianity takes place within, scripture is speaking of the Jerusalem within, and not on the outside at all. When you pray you do not prostrate yourself on the ground and look towards some eastern point in space, but adjust yourself mentally into your fulfilled desire. Although this technique is simple, it takes practice to become its master. Your true direction is to the knowledge of what you want. Knowing your desire, point yourself directly in front of it by thinking from its fulfillment. Silence all thought and allow the doors of your mind to open. Then enter your desire. Stay with your imagination as your companion. Start by thinking of your imagination as something other than yourself, and eventually you will know you are what you formerly called your imagination. It is possible to amputate a hand, leg, or various parts of the body - but imagination cannot be amputated, for it is your eternal Self!

Let me show you what I mean. While standing here in Los Angeles, I may desire to be elsewhere. Time and finances may not allow it, but in my imagination I can assume I am already there. Now, by a mere act of assumption on my part, God departs this body. If I assume I am in New York City, anyone I think of in Los Angeles must be three thousand miles away. No longer can I think of them as just down the street or in the

hills west of me. That is my test.

The word “prayer” means “motion towards, accession to, act or in the vicinity of’. Orienting myself towards New York City, I have made a motion, an accession to. As I act in the vicinity of, I see my friends relative to New York City. Having done this, let me have full confidence in my imagination, knowing he is the being who made the motion. Blake's words are true: "Man is all Imagination, and God is Man and exists in us and we in Him. Man's Immortal Body is the Imagination, and that is God Himself."

You can not only move in space but also in time and fulfill your every desire. Prayer does not have to be confined to what a person calls self. You can pray for another by feeling they now have what they formerly wanted, for feeling is a movement. The first creative act recorded in scripture is motion: "God moved upon the face of the water."

A friend recently had a fantastic vision, during which he asked: "Did I learn anything?" and I answered: "Yes. You learned how to move." Then everything was transformed, as conflict deceased, a hovel became a castle, the battlefield a sea of ripened wheat, and he was escorted into his eternal home. Prayer is motion. It is learning how to move toward a change in your bank balance, your marital status, or social world. Learn to master the art of motion; for after you move, change begins to rise up out of the deep. The technique of prayer is mastering your inner motion. If you are seeing things you would like to change, move in your imagination to the position you would occupy after the change took place.

Everything and everyone in your world is yourself pushed out. Any request from another - heard by you - should not be ignored; for it is coming from yourself! You came down from a world of light to confine yourself to this body of darkness. Now a spark from an infinite world of light, one day you will remember that world and awaken, but in the meantime you must learn to exercise the power of your mind. Having remembered the infinite world of light, I now know that everything is myself, as all things are contained within me.

Prayer is psychological movement. It is the art of moving from a problem to its solution. When a friend calls, telling of a problem, we hang up, and I move from the problem state to its solution by hearing the same lady tell me the problem is now solved.

A friend recently shared this dream with me: We were in a garden and he told me all of his desires, when I said: "Don't desire them, live them!" This is true. Desire is thinking of! Living is thinking from! Don't go through life desiring. Live your desire. Think it is already fulfilled. Believe it is true; for an assumption, though false, if persisted in will harden into fact.

When you are learning the art of prayer, persistence is necessary, as told us in the story of the man who - coming at night - said: "Friend, lend me three loaves of bread." Although his friend replied: "It is late, the door is closed, my children are in bed, and I cannot come down and serve you," because of the man's importunity, his friend gave him what he wanted. The word importunity means brazen impudence. The man repeated and repeated his request, unwilling to take no for an answer. The same is true in the story of the widow. These are all parables told to illustrate prayer.

The Lord's Prayer teaches the oneness of us all. It begins: "Our Father." If God is our Father, are we not

one? Regardless of our race or color of skin, if we have a common Father, we must have a common brotherhood.

Eventually we are all going to know we are the Father; but in the meanwhile, persistence is the key to a change in life - more income, greater recognition, or whatever the desire may be. If your desire is not fulfilled today, tomorrow, next week or next month - persist, for persistency will pay off. All of your prayers will be answered if you will not give up.

My old friend, Abdullah, gave me this exercise. Every day I would sit in my living room where I could not see the telephone in the hall. With my eyes closed, I would assume I was in the chair by the phone. Then I would feel myself back in the living room. This I did over and over again, as I discovered the feeling of changing motion. This exercise was very helpful to me. If you try it, you will discover you become very loose with this exercise.
Practice the art of motion, and one day you will discover that by the very act of imagining, you are detached from your physical body and placed exactly where you are imagining yourself to be - so much so that you are seen by those who are there.

Being all imagination, you must be wherever you are in imagination. Moving in your imagination, you are preparing a place for your desires to be fulfilled. Then you return, to walk through a series of events which will lead you up to where you have placed yourself. In imagination, I can put myself where I desire to be. I move and view the world from there. Then I return here, confident that - in a way unknown to me - this being who can do all things and knows all things, will lead me physically across a bridge of incident up to where I have placed myself. You can move in imagination to any place and any time. Dwell there as though it were true, and you will have learned the secret of prayer.

My wife had a wonderful vision where she found herself in a grove of trees. Walking down a clear passage, she saw people gathered around an altar. A lady approached, carrying a book entitled, The Credence of Faith and the Forgiveness of Sins according to Judaism. Reaching the altar, she began to read it aloud. Shortly, another lady appeared, carrying a book entitled, The Credence of Faith and the Forgiveness of Sins according to Christianity. Approaching the altar, she too opened her book and began to read. As my wife listened, she realized it was infinitely more difficult to be a Christian than to be a Jew. She saw the whole thing was psychological. That nothing is done on the outside, because everything comes from within.

Browning began his wonderful poem, "Easter Day" with the words: "How hard it is to be a Christian." And Chapman said: "Christianity has not been tried and proved wanting. It has been tried and found difficult and therefore given up." Why? Because a Christian cannot pass the buck and blame another. Christianity is built upon the foundation that all are one. That man is forever drawing conformation of what he is doing within himself. That your world bears witness to what you are doing to yourself. This is difficult to accept, yet it is Christianity. No man comes unto me, save my Father who sent me calls him. I and my Father are one, therefore I call all those who enter my life to reveal to me what I am doing in my imagination.

Learn how to pray. Master it and make your world conform to the ideal you want to experience. Stop thinking of, and start thinking from. To think from the wish fulfilled is to realize that which you will never experience while you are thinking of it. When you put yourself into the state of the wish fulfilled and think from it, you are praying, and in a way your reasoning mind does not know, your wish will become a fact in your

world. You can be the man or woman you want to be, when you know how to pray. All things are possible to him who believes, therefore learn the art of believing and persuade yourself it is true. Then one day, occupying space and time in your imagination, you will be seen by another, who will call or send you a letter verifying your visit. This I know from experience.

The Bible is not just beautiful poetry; it is the inspired word of God. Written by poets, they have given enlarged meaning to normal words. When you put your body on the bed and assume you are elsewhere, are you not all imagination? In the act of imagining, you depart the dark caverns of this body and appear where you imagine yourself to be, because you are God - all imagination - and cannot die. You cannot go to eternal death in that which cannot die, and your immortal being is imagination! You are the central being of scripture - the one called Jesus Christ, who is the Lord God Jehovah - who descended here for a purpose.

While here, you must pay the price of living in the world of Caesar. You may criticize our politicians and protest any raise in taxes, but you will continue to be taxed. All you have to do is learn the art of prayer and make more money.

I am reminded of a story told of the late President Kennedy. It seems his father - who had, in one generation, made something like four-hundred million dollars - complained that his children were spending too much money. At a banquet, President Kennedy said: "The only solution to this problem is for father to make more money."

One day a friend told me that when she was a child, her father would say: "If you have but a dollar and it was necessary for you to spend it, do so as if it were a dry leaf, and you the owner of a boundless forest." If one really knows how to pray, he could spend his dollar and then reproduce it again. You see, this world is brought into being by man's imagination, so it is very important to learn the secret of prayer.

If you are still desiring, stop it right now! Ask yourself what it would be like, were your desire a reality. How would you feel if you were already the one you would like to be? The moment you catch that mood, you are thinking from it. And the great secret of prayer is thinking from, rather than thinking of. Anchored here, you know where you live, your bank balance, job, creditors, friends, and loved ones - as you are thinking from this state. But you can move to another state and give it the same sense of reality, when you find and practice the great secret of prayer.

Take my message to heart and live by it. Practice the art of prayer daily, and then one day you will find the most effective prayer is: "Thank you Father." You will feel this being within you as your very self. You can speak of it as "thou" yet know it is "I." You will then have a thou/I relationship, and say to yourself: "Thank you, Father". If I want something, I know the desire comes from the Father, because all thought springs from Him. Having given me the urge, I thank Him for fulfilling it. Then I walk by faith, in confidence that he who gave it to me through the medium of desire will clothe it in bodily form for me to encounter in the flesh.

Don't get in the habit of judging and criticizing, seeing only unlovely things. You have a life - live it nobly. It is so much easier to be noble, generous, loving, and kind, than to be judgmental. If others want to do so, let them.
They are an aspect of yourself that you haven't overcome yet, but don't fall into that habit. Simply thank your heavenly Father over and over and over again, because in the end, when the curtain comes down on this

wonderful drama, the supreme actor will rise from it all and you will know that you are He.

Now let us go into the silence.

Neville 6-11-1959

THE SEVEN EYES OF GOD

…we must go on to higher and higher levels, for that is the purpose of the teacher. I would like to look tonight into what it is to my mind, the greatest book in the world, the Bible, and show you a section with which you may not be familiar. It concerns the Seven Eyes of God, from the visions of Zechariah. He saw a stone with seven facets, and the Voice said, this is actually the seven eyes of God that reach over the entire world. For these seven eyes are really in man, for man is the earth of God. So forget this little planet and know that man is the true earth in which God is planted. These are the seven visions of God, seven increasingly clarifying visions of the Creator. The Bible names them but you must look for them.

The first appears only once in the Bible in Isaiah 14 ~ Lucifer, the morning star. And it tells how he is fallen and cut down to the ground - this shining being. All races have taught that man has fallen. It is not something that belongs to the Christian or the Jewish faiths, but all races have held this concept. So the first Eye of God is Lucifer - cut down to the ground.

The second is Molech, the strange god that demands sacrifices (Jeremiah 32). Man offers up his sons and daughters to appease this being he conceives to be God. But the Voice said, "I command them not, neither came it unto my mind, that they should do this abomination to cause Judah to sin." This Eye is in every man who thinks he has angered God and must make sacrifices to appease Him. All the wars of the world are an appeasement. The Inquisition with its tortures was an appeasement to God. The wicker baskets in which men were burned alive were an appeasement. They did it all to appease God that he might not be angry.

The third eye is Elohim, or gods, gods above and outside of man. The elements he worshipped, the stars and planets he thinks can regulate his life and influence his behavior. He turns to something outside of himself and it fails him and he cries that he is forsaken.

The fourth is Shaddai - almighty. In this eye, man seeks security and comfort. These are the governments, the mighty political machines, the rulers that man trusts, and all this fails him, too.

And then he turns to the fifth eye of Pahath, which means, "to dig a ditch or to snare animals, dig a pit." It does not mean the animals of the forest; no, it is man I bring into

my little trap. Much of the world functions like that today, everywhere in every business, especially in the great advertising campaigns. These people rule like tyrants over us. Every paper, every magazine, every TV commercial has another method of trapping us into buying all these things, so many things that we never get them paid for before we have still others.

And then the sixth eye is Jehovah - Yod He Vau He - or I AM. Man finally grows out of the snaring process. He does not now have to trap anyone in the world, but only boldly assert himself. Bold inner persuasion will create the condition that I AM persuaded of. That is Jehovah, the sixth eye.

The seventh is Jesus, or "Jehovah saves," or "rescue." Where man boldly asserts himself but his heart is torn for those still asleep, and he sacrifices for the others and gives himself for the whole vast world. Not as the churches teach it, but as the mystic tells you. You will take anyone, no matter who he is or what he has done, for he is only in a state. You do not condemn anyone but you lift him out of the state, and you do it by identifying the one you would save with the idea he wants to embody, and to the degree that you are faithful to your vision of that person, he will embody his ideal and become it. That is the eye called Jesus, or the seventh eye.

There is an eighth eye, only implied in the Bible and it is veiled. On the eighth day they circumcise the child and unveil the organ of creation. There is an eye in man and Blake names it. He says, "He did not come. He hid in Albion's forest." Albion is Blake's name for universal man, male or female. This eye is hidden in "Albion's forest" - in the dark convolutions of the brain. There this eye is hiding. When you finally begin to exercise your imagination for another and actually revel in the joy of others as they become the embodiment of what they desire, and you revel in that far beyond what you would for yourself, that is the eye of Jesus. What begins to be the perfect seeing of the seventh eye of God, then something stirs, and it stirs exactly like something trying to get out of an egg. It is something trying to break through Golgotha - and Golgotha is "the skull," that is the meaning of the word. But it is held by five nails, the five senses. The five senses confine man to this world, and then he breaks loose from this skull as the seventh eye is clarified; and the eighth eye sees concrete reality for the first time in his life, and then, once seeing clearly, he never blames anyone. For with this eighth eye, he sees the perfect world. This is called circumcision or the unveiling of the perfect organ, which is man's Imagination. On the eighth day, he is circumcised. It means that the eighth eye is open. It does not open by the process of time, but only after the clarifying of the seventh eye of Jesus. Then you see that God became man, that man, awakening, may become God. God contracts Himself to this very limit of opacity, so that living in this state may be called the very grave of man, and "God enters death's door with them that enter, and lies down in the grave with them, in visions of Eternity until they awake." (Blake) And then there are these seven visions.

First - Lucifer, the fallen one.

Second - Molech, the being that demands sacrifices. They are doing that right now, only they call it Nationalism, and they offer up their sons and daughters to Molech, though the Voice said, “I do not command them to do this and cause Judah to fall into sin.”

Man sickens of it and turns to the third eye or Elohim, but the stars, the planets, do not respond.

Then he turns to the fourth eye or Shaddai - Almighty, to the financial and political “gods”.

And then he separates from that and digs his little pit, Pahath, and snares all the people of the world because he can outsmart them, and because of his smartness he lives very well during this little span from the cradle to the grave, and that is the fifth eye through which much of the world is seeing today.

He sickens of it, and then he finds that I AM - or Jehovah, is the only reality, or the sixth eye of God. And I build my world, as I want it and when I sicken of it, offer myself as a sacrifice for all others and give completely of myself for the good of others, and my good fortune then becomes the joy of hearing their good fortune. As it says in Job 42:5 “I heard by the hearing of my ear, but now my eye seeth Thee.” Suddenly something happens within me, and the eighth eye opens and I am circumcised, in mind, not in the flesh, and as that something opens within you, you see the reason for it all, and you see that Eternity is, and you can take anyone in this world and pull him out of any state in the world. That is the eighth eye of God.

I want to share with you an experience. The true method of knowledge is through experiment. So we invite you to experiment. The true faculty of knowing is the faculty of experiencing. For, when you have had the experiences, you no longer care whether anyone else knows it or not. It does not matter. You know it, and you know that you know it. So I would like to share this with you, this experience, for when you begin to awaken, then you begin to remember. For if Christ is the center, then I can say, “Return to me the glory that was mine before the world was. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life I now live I live by the faith of the son of God who loved me and gave himself for me.” If the center of man is Christ, and He was before the world was, then when I begin to awaken I only begin to remember. And when that happens, then the world cannot any longer teach you anything. So when man begins to awaken he does not question the things of this world; he knows they are not true. Psychologists tell us a complete understanding of a dream depends on the knowledge that you are dreaming, and then that wakes you up, for this is

the only world they know. They speak of a dream state as being subjective and a deep dream state as the unconscious and doubt the worth of it all. But when you open the eighth eye you will know there are worlds within worlds and you are heirs to all of them. You can test your experiences and bring anything you want into your world and prove it.

Years ago I felt myself dreaming and I was swimming. I knew it was a dream. I looked up and saw the shore of a primitive island, not the little island where I was born, for that is well cultivated and in no way primitive, but this was primitive. I saw it was an island and I knew I was dreaming, and I saw these strange things like cement posts driven down through the water but they were in a state of decay. They could have been at one time part of a jetty. I could see this peculiar primitive beach and I prolonged the dream, for if you know you are dreaming you need not wake. Something in me began to tell me, as memory began to return, that if I would take hold of one of these pilings and not let it go, and awaken, I would awaken there. I felt it and it was solidly real, just as it would feel here, and my hand did not go through it, and I held on to it and made myself awake; and I awoke in that water on that beach and then I waded ashore. I was no more asleep in that sphere than I am here in this one.

It taught me a lesson that if I could touch anything in another world and compel myself to awaken while holding it, I would find it was real. So you do it for your world. A job you want, the home you would occupy, the marriage you want. Sit at the desk at which you would sit, live in the house you want to live in, be married to the sort of person you want to be married to, and if you hold to it in your imagination, then you will make it real in your outer world. The Ancients called this capacity the Western Gate, and tied it in with the sense of touch. If you can hang on to the thing you touch and then awaken, you will find that the thing has become real. We have it in Genesis in the story of Jacob and Esau. Isaac, the father, who was blind said, “Come close that I may touch you. Come closer.” And the state symbolized by Jacob, the supplanter, was made real in place of the state that had seemed so real before, symbolized by Esau.

We are told again in Judges 17:19 how the seven locks were shaved from the head of Samson and then the Philistines came and gouged out his eyes and he was eyeless in Gaza. And they made him dance before the crowd. He asked to be taken to the temple and placed where he might touch the two middle pillars, and then he pressed and pushed and pulled down the whole thing and slew more Philistines than he had ever slain during his life. All this is symbolical of the capacity to touch. I know, for I have done it. Many a time, finding myself dreaming, I have held on to an object in the dream and found myself awakening in another world. I have also found myself in other aspects of this world. I did it in Barbados when I wished to be seen by my sister who was 2000 miles away. But whether it be in this little aspect or in another world, it does not matter, for there are infinite worlds and you are heir to all of them.

You can get all you want in this world. You can use the fifth eye or the fourth eye. All those who lead us into battle are using the second and third. Few are using the sixth and only an nth part use the seventh eye or the eye of Jesus, and not until it is used and you would rather have the good of another than your own good, and rejoice for another more than for yourself, have you really opened the seventh eye and then you are ready for the opening of the eighth eye.

The seventh eye, the eye of Jesus, has nothing to do with a man born 2000 years ago; it has everything to do with the expanding mind of man. When you exercise the seventh, then something opens. It is the eighth. But until the seventh is fully open, "he hides in the forest of Albion." He hides in the dark convolutions of the brain. It may scare you a little at first, the feeling of an electric battery moving in your head. You feel memory come back and you feel it on this side and then on that, and then you center it, and then you SEE. Something opens and you actually see a world no one else can see. The seventh eye is based purely on faith. Man does not know God will actually redeem him and he cries, "My God, why hast thou forsaken me?" And then the new world will be seen.

Man seeks security and comfort through the fourth eye. These are the dictators, the political machines, etc. They are always going to save the country, save the world, and then they are driven out - but they take a half billion dollars with them. We have seen it in this hemisphere - the very ones impoverishing the treasury that men had just called the saviors of their country.

They have not reached the sixth eye, or I AM. He who has reached that turns to no one. He knows, "I AM that I will be, I AM what I am." You can be that or anything you want. But then you go beyond it and you want nothing for yourself but only for others. Then he starts giving himself for man and then when that is completely clarified the eighth eye opens.

Look in your Bible and read the story of the unveiling of the mind of man. But it comes only after the seventh eye is exercised. So I must learn to experience feeling and touching. That is called the Western Gate, and it is closed in man, but he must learn about it, and before I close this eye he must learn much about the Western Gate, for I was told not to hold back one secret, and having had the experience of holding on to an object and awakening not on my bed at all, I must share it with you. I awake in the world where I am holding the object. I have been shut out many times from this world by holding on to an object in that world and awakening in it, and it was just as real as this, but I came back to this. I had a body here and one there. When I returned here where was that other body? Have I not many bodies, for I am scattered over all the world, and man, as he begins to awake, collects the scattered portions of himself, and then he finally finds the being that is God. You can love everyone in this world and you

will find joy beyond your wildest dreams in doing good for another; when he asks of you and you, in your Imagination create, and then you have confirmation of it, and then you rejoice as God rejoices. “These things have I spoken that my joy may remain in you.” For whenever anyone awakes, that is the eye of God.

So there are seven stated quite clearly and the eighth implied. I tell you that you will feel it like a chick in the egg of the skull. Christ is crucified on this cross (man) with five nails - the five senses. The same meaning is in the story of the five foolish virgins. And then he tears himself free from this cross.

Now, you catch it on the wing, but I tell you that you will discover all kinds of wonderful things in the awakening of God in man. For God became man that man may become God. So this wonderful poem that existed only for God is beginning to exist for itself. Sentients begin to appear in the poem, lifting it to higher states and we become at last creators, one of an infinite society of gods.

This eighth eye is misunderstood by the priesthoods of the world and they circumcise the child. It is the Imagination that must be unveiled, not the physical organ, and it comes only after the perfect clarity of vision through the eye of Jesus. Jesus means, “Jehovah saves.” Not one is lost. He has fallen into a state, but you, through the eye of Jesus, save him. You ask him,“What do you want?” and see that condition real for him, and then seeing it embody itself, you rejoice that one has been lifted out of the mire. You do it over and over, and then your head becomes alive and you feel electric currents through it, and yet you will know what you should do, just as a chick knows what to do. It pecks its way out. And then the place where the skull grew together after birth becomes awake again, and you see another world, and you see the world was perfectly made and every state is perfect, and then you will know that you are awake to play beautifully on this eternal world, to bring out these beautiful combinations made by your Father.

If tonight’s talk seems different from what you expected, then nothing is more practical than the sixth eye. You can make your world what you want it to be by the sixth eye; in fact the fifth has done it. You can snare all kinds of people in your little traps. Read the morning papers. Every ad is to snare us into emptying our pockets, and they will be thrilled that they can do it. Every year we find new traps to get what we have. We have new forms of credit. No one dies leaving anything behind any more. The whole vast thing is a trap. It has become the way of life, the fifth eye.

But then come the sixth and the seventh and then the eighth; and when the eighth opens you forgive everyone in the world, no matter what he has done. You, as man, have gone through every eye. You have worshipped Elohim and sacrificed to Molech.

But when the eighth opens, you will know that nothing displeases your Father but unbelief. Sin does not displease him. The priesthoods of the world tell you sin displeases him, but only disbelief displeases him, for they that come to him must believe in him. Anything you can believe is an image of truth. Could you believe that someone in dire need is now well taken care of? Then he can become as you see him. But sin does not displease your Father. It means, "to miss the mark," and He comes to the world to show everyone how not to miss the mark. If I do miss the mark, He makes a greater effort to show me how not to miss marks.

Hebrews 11 - "Those who come to Him must believe that He is, and that He is the rewarder of them that seek…" So seek Him first and then all these things will be added.

So there are these eight eyes in man. The eighth hides in the forest of Albion, or the dark convolutions of the brain. Breathing won't bring it out, or diets, or Yoga exercises will not do it. He will come out only when, as you look through the seventh eye, which is the vision of Jesus, you see only the good of another and glory in that beyond what is only for yourself. Then you will begin to see through the eighth eye of God.

Use the seventh eye consciously and take every person regardless of color, race or creed and ask of him only, "What do you want?" For in Him there is neither Greek nor Jew, nor bond nor free. So you take everyone, for he has only fallen into a state and you single out that individual's request and persuade yourself that he is now the embodiment of the ideal that he wants to embody and to the degree that you use the seventh eye will the eighth come out of the "forest of Albion". The opening of the eighth eye is actually the second coming of Jesus. For when the seventh becomes perfectly clear, then the eighth will open, as if it were released from the tomb, and then you see as God.

One cannot be born a Christian. If you are not using the seventh eye, you are not a Christian. If you are the Pope, you are using the fourth eye and all the priesthoods of the world use the fourth eye. So-called almighty powers all use the fourth eye. But you must use the eye of Jesus. Jesus is the eye of God that sacrifices itself for the whole vast world. He gives himself for every being in the world, seeing for them their ideal, their perfect state.

Now let us go into the silence.

Neville 05-03-1963

THE SHAPING OF THE UNBEGOTTEN

We are told in Paul's letters to the Ephesians (5:1): "Be imitators of God as dear children." So, we must find out what God did. We are told: "He called a thing not seen as though it were and the unseen became seen." (Romans 4:17) The one who had the vision (and I turn to one, that is Blake) and Blake said: "Many suppose that before the Creation, all was solitude and chaos. This is the most pernicious idea that can enter the mind, as it takes away all sublimity from the Bible and limits all existence to creation and to chaos." But listen to the next statement: "Eternity Exists and All things in Eternity, Independent of Creation, which was an act of Mercy." No scientist today believes that. They think we came out of chaos; they think the whole thing began to evolve out of something that wasn't. And here one with vision tells us: "Eternity Exists, and all things in eternity, Independent of creation," which creative act was a merciful act.

Now what does he mean by it? Well, I have had a vision and I know that Blake is telling the truth, so I am telling the truth based upon my vision. Everything in this world is forever. What you now see, what former people saw, what they are going to see – everything is forever. These are parts of the eternal structure of eternity; this body, this little lectern, everything in the world is but a little part of the eternal structure of eternity. It didn't come into being at all, it always was – all the stars, everything on earth, all part of the eternal structure of eternity.

Now he speaks of creation as "an act of Mercy." And here you are as a body, I am as a body, and all these bodies, everything – and then God, said: "Let us make man in our image, after our likeness." (Genesis 1:26) For here man is part of the structure of the universe. But here God is saying: "Let us make man in our image after our likeness," and that is "an act of Mercy." And so he takes man as I would take a tree and say to you: "Let us make a tree, and mold it into our being, after our likeness. Let us give to it the qualities that we possess – our creativity." It can't create in itself; it is simply the universe, and it's all part of the structure. The whole vast world is simply the universe, and it's all part of the structure. And God is shaping himself now – God, the un-begotten, is begetting himself. And so he begets himself in me, he begets himself in you. When he completes the act of begetting himself in us, we are God! We are that which could now use the same structure to beget anything that we can conceive of. So God takes man, part of the eternal structure of the universe, and begets himself in man, and when he begets himself in man, the state begotten is the one who begot it. God and man – or the thing that came out of man by God's act – are God.

Now, I am told: let the individual imitate God as a dear child. I am told: everything is. "Eternity Exists, and all things in Eternity, Independent of Creation." Now I am going to create. God was the creator. It all exists independent of creation. So how would I do it? I can't think of anything then that doesn't exist. I think of you in unnumbered states of mind – when you like me, dislike me, you're sympathetic, unsympathetic – I can think of you in unnumbered ways. But I want to create something now, I want to create something that is lovely for myself, so I bring you into my mind's eye, and I bring another in my mind's eye, and then I have in my imagination a little party – say a cocktail party, a tea, a dinner – and I control the imagery that I have

brought into my mind, for all exists in eternity. But I bring you without your knowledge, without your consent. Then I control the entire moment of time – make it a minute, or five minutes, anytime, not too long – I control it. But I so arrange the imagery that it implies something other than what it was prior to the arrangement. I bring you all into my mind's eye and I allow you to hear something that is taking place. I allow you to see me as you would see me were things as I desire them to be, and so I am begetting something. I am actually shaping myself – the unformed – upon the formed. For all things in this world are already part of the structure of eternity, every being. So I bring a being – it is part of the structure; I bring another being – it's a man; another being – it's a woman, and I so arrange them in my mind's eye that when I put them into that form, they see me as they would see me were my dream realized. It's my dream I am begetting, but I am begetting on the structure of the universe that which did not exist before.

So you and I as living souls did not exist, but the structure – this garment – always existed. These garments existed, everything in the world existed, but we – living souls – did not, and God begot us, begot us just like himself to become a creative being just as he is. You take the same structure and then create and create and create. So: "Be ye imitators of God as dear children." How did he create? Well, this is how he creates: "He called a thing that was not seen as though it were seen, and the unseen became seen." (Romans 4:17) That's how he does it.

Let me go back and requote the brilliant Blake. And may I tell you: I can't read anyone in this world that I would put even near him. I go back into the Bible – yes, he's equal to all the great prophets of the Bible. He brought it into our tongue today so we can grasp and understand it. He said: "Many suppose that before Creation all was Solitude and Chaos. This is the most pernicious Idea that can enter the Mind, as it takes away all sublimity from the Bible and Limits all existence to Creation and Chaos." "Eternity Exists and All things in Eternity, Independent of Creation, which was an act of Mercy." Just imagine: if God did not take this that was himself, and through his wonderful intense desire on his part, create his image out of that which was, we would not be here as living, creating beings – creating and miscreating, but creating. If we miscreate unnumbered times, we can still create. A miscreation is still a creation. I bring war, revolution, all these horrible things in the world – it still is creating. And eventually he who started this process will bring us into his own likeness, and we will be one with God. But just as he did it out of things that are eternal parts of eternity –that this body and this little thing here that will seemingly decay – and this will decay, the garment will decay, all will decay. It does not, really – that's the great illusion, it is forever. Everything in this world is a part of the eternal structure of the universe. And out of all these parts God then said: "Let us make man," for we already existed, like a tree. We don't make man out of chaos; man exists – it's part of the structure, part of the universe. But now, let us make man as part of the structure of the universe, and let us now make him after our image, after our likeness. And so he takes man and makes man into his image.

Now we go back into the Book of Genesis and see what he does with man. A word used in the book is "the tree," "the Tree of Life" – where man in some strange way is expelled, because he may eat of the Tree of Life before he's prepared. Well, if you have a concordance (I have James Strong's Concordance) the word "tree" is defined as: "the spine, backbone, the carpenter, the gallows." Who is hanging on the gallows? (It is called, "the gallows.") This word, "the tree," is the gallows; it's the spine, the backbone, the carpenter – in other words, the builder, the potter, the creator. There he hangs upon the tree. Well, the tree is the spine, it is the backbone. And after unnumbered playings on this calling it "man," he brings out of this something that is entirely different – it is himself. It is shaped because he is the unbegotten, and he is shaping himself upon a form. Just as I would take the potter and I would mold the clay upon some form, and mold it to my heart's

desire, God is molding himself upon man. And when he has completed the act as he desires it, there are three definite stages where he reveals the completed work. He molds us, and molds, and molds us, making us ever more sensitive, ever more creative, ever more like himself; and when he is satisfied that we are just like he is, he unveils his work; and the unveiling of the work begins with the awakening of himself, and that is called the resurrection. He awakes in the individual in whom he has completed the work, and that awakening in the Bible is the resurrection.

Then, after the resurrection, he goes through an act like a birth, and he is born from above. And he is self-begotten, because the individual who is born cannot conceive of being sired by anyone other than himself. He can't for one moment – when he awakes in the tomb of his skull – believe that he is other than himself, and when he comes out of his own skull, he cannot have any feeling, any sensation of having any father or mother. So if he is born, then he must be self-begotten. God is so begetting himself that when he begets himself the thing begotten is God, and he comes out – just self-begotten.

Then comes a second stage, where he has the experience of being a father. Until that moment he didn't realize that he was. And now, strangely enough, when he sees the symbol which reveals to him fatherhood, there is no mother. He is the father of God's only begotten Son, and he knows now who he is. It took the Son to reveal to him who he really is. (David is the Son.)

And then comes the third symbol, and the third symbol is where the entire veil that separated the two is torn from top to bottom. From the top of his skull to the bottom of his spine, he is severed in two. Hebrews 10:19 tells you the purpose of that severance. What happened from that moment on, the two become one; they are not two any more. They were separated by a veil and the veil was the body of God, and it is torn – the entire thing – from top to bottom, and then, strangely enough, you see yourself. May I quote Blake again: "I behold the visions of my deadly dream of six thousand years dazzling around thy skirts like a serpent of precious stones and gold. I know it is myself, O my Divine Creator and Redeemer." (Jerusalem, 1:96) At that moment you see the being that created you and you are the very being who created you. It's a self-creation. God begot himself on the mold called "man." And at that moment when you see it, after the splitting from the top to the bottom, you see this moving, lovely, golden, liquid light and it's you and you know it. And you say: "I know it is myself, O my Divine Creator and Redeemer." And then you, as the very being who created you, move up in serpentine form right into Zion. For all go into Zion, all go into the New Jerusalem. So creation is an act of mercy.

Now let us go into the silence.

Neville 02-19-1963

THE SIN AGAINST THE HOLY SPIRIT

Tonight we have as our subject: "The Sin Against the Holy Spirit." Undoubtedly you have heard unnumbered concepts of this statement from scripture. The most common interpretation is the violation of the sex act. But that is not my picture – not as it has been revealed to me. As I told you: the Bible is not something you can open up and read as you would a novel. It is a building on three levels. As you are told: "A three-fold cord is not quickly broken." I personally cannot conceive that you will violate and blaspheme against the Holy Spirit. I will give you my reason for it afterwards. So, if I can comfort you, may I tell you: don't be anxious, that you will simply sin. Yes, we all sin every moment of time. But all sins are forgiven, all blasphemies are forgiven.

The only blasphemy that cannot be forgiven is that against the Holy Spirit, as told in Matthew 12, Mark 3, and Luke 2. I find in the Book of Luke a more advanced development of the theme than I do in Matthew and Mark. Mark is the earliest revelation of this theme, but each statement is followed by the strangest, most irrelevant theme in the three books. That which follows in the Book of Luke gave me my cue. He made the statement that blasphemy against the Holy Spirit is not forgiven (Luke 12:8). You will think you are reading an entirely different chapter on a different theme. Then it goes right into this statement: "And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say." (Luke 11-12). That little word "ought" reveals so much. It implies you need not say what you should say. "The Holy Spirit will teach you in that very hour what you ought to say" – and that is the crux of the whole thing. Man is free and, because he is free he need not say what he should say. So, He will teach you in that very hour what you ought to say.

First of all, you must understand what a synagogue is. It is a gathering, a community called by Jehovah. We think a synagogue is built with human hands, but the synagogue in the true sense of the word is a place of worship, a place of instruction, and the only worship in the synagogue is the reading of scripture, the word of God. No getting down and saying prayers. "And they read from the book, from the law of God, clearly; and they gave the sense, so that the people understood the reading." (Nehemiah 8:8) Here, for almost 2,000 years, in the most populous of our Christian denominations, they read it in Latin, in a tongue not understood by anyone in the congregation. We are warned to "read from the book, the law of God, clearly; and they gave sense, so that the people understood the readings." Were I in France and spoke only English, I could not go to any church and "hear" anyone who read to me in French. You would have to read to me in the English tongue, and with understanding, that I may understand. Here is the word of God. But if I understood some other tongue, read it to me in that tongue, read it with the sense so that I may understand it. This is the story all over the world. We will take one little passage, and we do not understand it and we criticize others. It has nothing to do with things taking place in the outer world. It is all about you.

Before we go into this statement, let me show you the difference between Jesus, and the Christ – for the whole thing is about the Christ. The connection between Jesus and the Christ is not that of an historical figure and some metaphysical entity, but that of a visible history condensed into a few years, and the history that is continuously unfolded throughout the ages – a history that is known as the history of salvation. Christ is divine

history inwoven in every child born of woman. The whole vast history of God is inwoven in you and in me and in every being, and when it reaches maturity in you in one short interval of time – that condensed amount of time, just a few years – the whole thing unfolds. But may I tell you: only a few will believe it. The entire divine history of God inwoven in man like a seed matures through the ages – all the pains and violence – everything in the world. And suddenly what you heard about another begins to awaken in you. It will come out petal by petal. The whole thing flowers in you and you are he. That is the story.

Now why do I not believe that you could ever sin against the Holy Spirit? I will tell you: "And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you are to answer or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say." Someone asked me a question. Who asked me a question? Some question must be asked for me to answer. What am I to say? The Holy Spirit will teach me in that very hour what I ought to say. So when I am brought into this wonderful gathering and presented to the Holy of Holies, God himself – I am told supernaturally, yes, I am prompted as though on a stage and the prompter is telling me what I ought to say. And I cannot, from my own experience, believe that anyone in this world could falter. It is automatic. When you stand in his presence and he is infinite love, he will ask you: "What is the greatest thing in the world?" and you – without taking thought or batting an eye or trying to rationalize – you will automatically, like an echo, say: "Faith, Hope and Love, these three abide, but the greatest of these is Love." And he who asked the question and prompted you supernaturally what to say, will then embrace you, and you are one with God forever and forever. Then you will be sent to tell that story to the whole vast world who will listen. Some will listen and accept it, others will reject it, and the majority will not even listen. It does not matter. The tree is growing in us, and when it matures in a very short interval of time –only a few years, the whole thing unfolds. It doesn't take fifty years (I am fifty-eight) but in just a matter of years it begins to happen, and one after the other everything said of him unfolds in you, and you are he.

So, Christ is divine history, and Jesus – the first to be raised from the dead –is the one in whom that divine history unfolds. Just a little short interval of time, and you are he. Everyone becomes Jesus, because in everyone, in one moment of time, it is going to happen. When this garment of flesh comes off you will know exactly who you are. Personally I cannot believe
(although the word is used, and I am told in Deuteronomy, Proverbs, and Revelation: "Do not change one word of scripture," do not add to or take from it, leave it as it is) – therefore I cannot alter the word "ought," and it is used both in the King James and Standard Revised Versions. He will tell you what you ought to say, giving man freedom to deny it and not say the greatest thing in the world is Love. That is man's choice. But I do not believe man will ever not say it. In my own case it was like a response, an echo. How could you change an echo? Not if you screamed it from canyons. The voice will come back as I said it. You are supernaturally prompted what to say. So I cannot see how you are prompted in the depths of your soul what to say, and not say it. Don't despair – you will not sin against the Holy Spirit. But all other sins are forgiven – but all of them. What are they? It is stated so clearly for us if we understand the Bible: every sin in the world is forgiven. All blasphemies are forgiven and we hold the key.

In the end of John 20, he appears, and the inner room was completely filled, and he was shut out, as it were. They wondered if he really rose. He appears in the midst of them and shows them the marks upon his body to testify to the reality of this appearance. Then he said to them: "Peace be with you." Listen to it carefully. He said: "Receive the Holy Spirit." If you forgive the sins of anyone they are forgiven, and if you retain the sins of anyone they are retained." He breathes upon them and gives them the Holy Spirit. (The words,

"breath," "wind," and "spirit," are one, the same word, both in Greek and Hebrew.) So he breathes upon them. I will tell you what it is. It is the most intense vibration you have ever felt. There is nothing comparable to it, that breath which transfers to you the gift God promised, the gift of the Holy Spirit. It awakens you. It took place in the "upper room." If you read it correctly, they were gathered together in the upper room. Suddenly he appears and breathes upon them and gives them the power to hold, or release.

I tell you: you can exercise this faculty right now. You can take someone in your world and represent them to yourself as you would like to see them. To the degree you are self-persuaded he is such a being, he becomes it. You are actually freeing him, and not holding him enslaved forever by seeing in your mind's eye the being that is limited. That is your privilege. These are only states of consciousness, and every state a man leaves, he grows – as Matthew brings out: "If a tree be good it bears good fruit, if it is bad it bears bad fruit," and he invites us to take the good tree. Luke went beyond Matthew in this statement of sinning against the Holy Ghost. If you sin against the Holy Spirit there is no forgiveness, but against anything else there is forgiveness.

Everyone in this world is bearing fruit – poverty, wealth, health, being known, being unknown, everything – and you who know this law can take anyone from the state where you find them and put them in the state you desire to see them. You don't need his consent or knowledge. Don't tell him what you are doing. Trust this power in your own being. Persuade yourself that this imaginal act is true and real, and to the degree that you are self-persuaded it is real it becomes real.

And so I tell you: if you forgive anyone he is forgiven; if you retain his sin it is retained. Don't blame him if he does not find the good job you think he should find. Don't give him an argument. Does he need a good job, and you tell him to go and to make a greater effort? You are not applying this principle. Only after you become self-persuaded that he is employed are you forgiving his sin. Sin means missing the mark. If he misses it and you know it, you can help him. Listen to the words: "If I had not come and spoken unto them, they would not know sin, but now they have no excuse for their sin." He comes and shows man that causation is mental, that it is not physical – and now man has no excuse for his sin, missing the mark. If man has a mind, an imagination. he can exercise it. "You have heard of old that you should not commit adultery, but I say unto you to look on a woman lustfully you have already committed the act in your heart." He raises it out from the physical state. He makes every man responsible for missing the goal. If I do not get the job, he does not condemn me. He only asks me to apply the law as it is revealed. "They read from the book the law of God clearly, and they gave the sense so that the people understood the reading." He reads from the Book (God's revealed Word) that causation is mental, that imaginal acts create facts.

So what are you imagining? I can say morning, noon, and night that I am holding the thought for you, and hope you get it. But I must so persuade myself, that I can't see anything else in the world. That is what he taught us to do. And I tell you the day will come (it begins in one moment when you least expect it) when suddenly the whole thing begins to awaken and the flower begins to unfold in you. In the beginning of time you were shown it on Mount Sinai. They can't find Mount Sinai – they never will – God's secret mountain where all of us were gathered together around Mount Sinai where Jehovah pledged it. He called us his bride. We were Israel then. Then he took us and pledged Israel to himself in this wonderfully holy covenant and showed us what we would go through. You forget it in passing through, and can't remember it until the very end. In the very end memory returns — and these wonderful words from Edward Thomas' great poem: "All was foreshown me, what could I foresee, when I learned how the wind would sound after these things should be" — you do. Suddenly the thing begins to unfold and you hear the wind, this terrific hurricane of power.

Then all things begin to unfold, and everything said of Jesus Christ in the scripture you will experience, from the birth to the very end – everything. Do not see him as something on the outside. See Jesus, as I told you earlier, as history – condensed in a few years, just a few years. And see Christ as history, continuously unfolded throughout the ages and you – the individual –matching this already unfolded divine history. You went through all the fires of the world and suddenly you reached the point of blooming, and in a quick moment you bloomed, and all that was foreseen and foretold – you suddenly awaken, and you are it.

Everything in the world is forgiven – I don't care what you have done or plan to do. They are only states. The only thing not forgiven is the sin against the Holy Ghost, and that is, as I see it, when the individual refuses to confess his faith when supernaturally prompted to do so. You are brought into the presence of the God of Gods (the only God) and here in his presence you are prompted to confess your faith, and the words are told you. But you have heard it before. We have all heard them before, but even at that very moment they are still repeated in the depths of your soul that you may not make any mistake: "What is the greatest thing in the world?" and without batting an eye, you answer: "Faith, Hope, and Love, these three abide. But the greatest of these is Love." And here is infinite love embodied before you, the Holy Spirit – Jehovah himself — and he embraces you and you are merged with him, you are one with him – infinite love, never in eternity to be dissolved from him, because you answered correctly. Yet you did not write the words. So I cannot see how anyone can sin against the Holy Spirit. I cannot change the scripture, and as far back as we can go – to the earliest manuscripts – the word "ought" is there. But there is a possibility that one having been supernaturally prompted what to say could change the scripture – and that is the sin against the Holy Ghost. But I do not think you will. I cannot conceive of anyone doing it. I cannot conceive of God failing.

In the interval, all these things we sin against – we fall into states. A man falls into the state of feeling sorry for himself. Knowing the law, instead of arguing with the man just take him out of it. He may fall in again twenty-four hours later. A friend called me today and my wife answered the phone, and he said: "What news have you of Vicki?" She said: "We are very pleased with her report." He answered: "Pleased? I wish I could say pleased about things concerning myself." He has been coming to my lectures for years. He was here last week. After years of saturation, he cannot conceive of feeling happy. And you tell him morning, noon, and night that these are states – that if you put yourself in a state of being wanted, you will be wanted; the state of being unwanted, then you will not be wanted. It will go on forever. He cannot believe in this reality. I have brought him out unnumbered times, and yet I must never falter. "How often must I forgive? Seventy times seven." If he calls me a thousand times I still must pull him out, and you go over it all again. You and I who know this principle must forgive seventy times seven and not ignore him, because he will not do it himself. If he wants to lean, let him lean. One day when he least expects it, suddenly the whole story of Jesus Christ will unfold within him, and he is Jesus Christ.

Christ is divine history, the history of salvation. And Jesus is history condensed into a few years that match it. Suddenly the whole vast thing has been stretched out and continuously unfolded throughout all the ages and is now telescoped in a short interval of time – the life of one man. May it happen to you now. When it will happen, only God knows. I do not know, but he knows, and when it starts to happen you cannot stop it. The whole thing will form the flower that is Christ. When you make your exit from this world you have made it for the last time and then you are in eternity – but not better than those who have not. "Christ is the first fruit of those that slept," the first that has been raised from the dead, but he is the beginning of the prophecy. We are not better than any being in this world because of our awakening. All will be one, and that one is God.

So the sin against the Holy Spirit – may I ask you not to be too concerned? I can't conceive that you in any way will respond [incorrectly] when you are prompted supernaturally what you should say. God has taken His place in the divine council; in the midst of the gods he holds judgment. You are brought into his presence and presented to the Ancient of Days – the Holy Spirit – and he is Man, the embodiment of love. And he will ask you a very simple question. He is the Rule, the Author, but don't be anxious of how or what you are to answer or what you are to say, for the Holy Spirit will teach you in that very hour what you ought to say. And I tell you: what you ought to say, you are going to say. You are going to say it automatically and then he embraces you – and he is infinite love, joy beyond the wildest dream. No one could conceive of the joy when Jehovah embraces you. And then you are sent to do what you will be doing: telling the word of God, just speaking – you can't add to it or take from it. (Nehemiah 8:8) The four chapters from the 8th through the 11th [chapter] of Nehemiah simply tell you about the word of God, nothing else.

Let no one tell you that the sin against the Holy Ghost means any physical departure, or misuse, or abuse — or any other thing. Hundreds of books have been written on that theme, and it is not so at all. They are rationalizing God's word. You can't rationalize it. It has to be revealed. That is a mystery known only by revelation. I have read these books. I had them at home. Today, having had the experience, I know that everything is forgiven – but in the true sense of the word – no matter what man has done. Man has fallen into states. If he falls in time after time after time, you pull him out. And you do it for yourself, though your reason and senses deny it – it does not matter. You remain faithful and you – the only living reality in the world – will take the state, and the state will bear fruit. In Matthew 12:33, we are told: "Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit." Those who do things you do not like are bearing bad fruit. But he is not the tree; he is the immortal soul falling into these states, one after the other. As Blake said: 'I do not consider either the Just or the Wicked to be in a Supreme State, but to be every one of them States of the Sleep which the Soul may fall into in its deadly dreams of Good and Evil when it leaves Paradise following the Serpent."

Man falls into these states unwittingly. You take someone, and without their knowledge or consent draw them into a level state and persuade yourself it is true. Though you have no evidence to confirm it, you persuade yourself it is so, and suddenly you will hear and he will confirm the fruit that he is hearing. But if you don't do it and you believe all the things you hear and see in the course of a day, you are moving unnumbered (persons) into all kinds of confusing states. I say: don't be concerned, but do practice freeing individuals from the sin that is forgivable. You could forgive every being in this world before He breathes upon you and gives you the gift of the Holy Spirit. You still can forgive. Everyone can do it.

My friends in San Francisco, and here – dozens of them whose stories I have told, who forgave, who took certain things that they wanted in this world and denied they did not have them and assumed they had them. These are all states, but you got them and you took others and changed them and made them conform to your dream of them and they conformed to it. Let us remember what we did and continue doing it, knowing that any moment in time, when we least expect it, like a thief in the night he comes upon us and he breathes upon us and our head becomes a vibrant center and we awaken from this sleep. It is Christ breathing upon himself in us, for Christ – being divine history – he simply awakens and unveils it in us, and we suddenly become aware, and we awaken and we are he. Then we look into our scripture and read the story in Matthew and in Luke, and everything said of his birth we experience, even to the three who were present, even to the swaddling clothes – and then you stand confounded and bewildered. Then a few months later something equally as fantastic happens. And we are told: if the son makes you free you are free indeed. The

promise is made that the son will make the father free. (I Sam. 17:25) If he sets the father free, there must be a child, and he tells us he is trying to find the child. It takes the son to set the father free. In John 8:35, he said: "The Son abides forever. If the Son sets you free you will be free indeed." Then you see the Son after another breathing (or wind) upon you, your head becomes a vibrant state, and all of a sudden, here he comes. He calls you, "Father." You know who he is. He calls you, "Father" and you know exactly who you are. So everything is telescoped.

Let me again repeat the connection between Jesus and the Christ. It is not that of an historical figure and a metaphysical entity, but that of a visible history condensed within a few years, and the history that is continuously unfolded forever – continuously unfolded throughout all the ages. And suddenly this matches that, and it is telescoped, and all that is unfolded forever is telescoped in you in a few short years – and you are he.

Now let us go into the silence.

Neville 10-14-1968

THE SOURCE

Man is seeking the source, the cause, of the phenomena of life. In his search, he grows and outgrows his many concepts of God until he finds the one God he can never outgrow, and therefore can never lose. That is the God which he finds in a first person, present tense experience.

Here is a true story that verges on this truth. While a friend was shaving, his little girl watched, and questioning him, asked: "Where does God really live?" and he absentmindedly answered: "In the well." Laughing at his silly answer, the little girl ran to tell her mother. At breakfast that morning when his wife asked why he had made such a statement, he could not answer, but later that day he remembered.

When he was a small boy in Poland, a band of gypsies passed by and stopped at the well in his parent's courtyard. One in particular held his attention. He was a giant of a man, with a short-cropped red beard. As the little boy watched, the man drew the wooden bucket of water from the well. His posture and great hands made the bucket appear as though it weighed no more than a teacup, and as he drank, the water trickled down his beard and onto his chest. When the man was finished, he untied a multicolored silk scarf and mopping his face, he wiped his beard; and leaning over, he looked deep into the well for what seemed to the child a very long time.

Curious, the little boy tried to climb the well's side to see what was inside. Seeing him, the man smiled, picked the small boy up, and said: "Do you know where God lives?" Shaking his head no, the man held him over the well, and said: "Look." In the stillness of that water the boy saw his own reflection and said: "That's me!" and the man replied: "Ah, now you know where God lives."

This concept is nearer to the truth of God than ninety-nine percent of the people hold. Here was a so-called ignorant gypsy, traveling from town to town, who knew where God lived and turned to no other. Seeing the well, he knew there would be water. Owned, yes, by the one who lived in the manor, but they would not stop him from using "his" water. Having no desire to accumulate things, this giant of a man taught this little boy a marvelous lesson for all of us to remember. When you see your reflection, whether in a mirror or in the surface of a pool, you are looking into the face of God.

Now, the first verse of Genesis and the first verse of John are equated. Genesis begins: "In the beginning God created the heavens and the earth," and John tells us: "In the beginning was the Word and the Word was with God and the Word was God."

In Hebrew and other schematic languages, the words for "head" and "beginning" have the same root. Achaia, one of the great scholars of the first century and a friend and close companion of Paul, translated the ancient manuscript of Hebrew into Greek. In his translation he used the word "head" in place of "beginning". His manuscript reads: "In the head God created the heavens and the earth." This Hebrew word "rosh" is defined in Strong's Concordance as "the top; the highest part; the beginning; the head; the chief cornerstone." So, it is in the head that God created the heavens and the earth.

Blake, claiming that his great poem "Jerusalem" was dictated from on high, stated: "All that you behold, though it appears without, it is within, in your Imagination of which this world of mortality is but a shadow."

Blake meant us to take that statement literally. All that you are conscious of is within you. Where else could it be? Looking out, and seeing this world as mechanical and not spiritual, causes you to remain lost in your search, for the world is your minor. You are its source. Everything you perceive is within, for it is in the head that God created the heavens and the earth.

I am not speaking of your mortal head. It is only a symbol, a reflection of your immortal one. The day will come when your mortal head will return to dust, but there is a head that survives this one. A head capable of instantly restoring and clothing you in a mortal frame just like your present one - only young - to find yourself in a terrestrial world just like this. That is the head in which God sleeps. It is there that the pattern is buried. And it is in that head that the pattern man unfolds to reveal you as the source.

Man finds it difficult to believe he is the cause of all life, yet I say there is no other. Look into the eye of your friend - or enemy - and you will see only yourself. You will see Jacob, the apple (little man) of God's eye.

Imagination (God) is forever seeing himself reflected in the world, just as you, looking into the eye of another, see your reflected self. So the little boy looked into the well, and upon seeing his reflection said: "It's me," and the wise man replied: "Ah, now you know who God is."

Man can be told over and over again that he is not going to find God as another, but he cannot believe it until that pattern buried in the head unfolds. Then and only then will he know beyond all doubt who God is.

I know who the Lord is, for I stood in his presence. I saw his form and conversed with him as man to man. His appearance was the likeness and similitude of love, and when we embraced I was incorporated into that one body of love.

If God is the beginning of the universal humanity, and I am one with the body of God, and one with the spirit of God, then I am God; therefore, I saw in advance what I really look like. Divine appearance, wearing the likeness of love, questioned me and I had no other answer than love. What could be greater than what I was looking at? So when he incorporated me into his body of love, he incorporated me into universal humanity.

Having seen the face of radiant love, and being incorporated into the body of love, I cannot lose my God. I have found him to be my own wonderful human imagination, and cannot outgrow him. I cannot go elsewhere and I cannot lose this God. He is my God forever and forever, and he is my very self!

Having revealed himself to me, he and I became one in a first person, singular, present tense experience. Then everything said of the pattern man we call Jesus, unfolded in me; and I now say, without embarrassment or any bowing of the head, I am He. As long as I continue to wear my frail little body of flesh and blood I cannot claim my heavenly inheritance, but I know it will be instantly mine when I leave this body for the last time.

There is conferred upon the Risen Christ, in the experience of men, the divine name of Lord. When Philip said: "O Lord, show us the Father and we will be satisfied," the Risen Christ replied: "I have been so long with you and yet you do not know me? He who has seen me, has seen the Father." This experience takes place after the resurrection, for the divine name of Lord is placed upon the Risen Christ.

This story is told as though a man of flesh and blood is speaking, but it is not. Scripture is completely supernatural. The discovery of God is supernatural, for he reveals himself only to the one who has the experience. And when you tell it, those who hear either believe your story or they disbelieve it. If someone has a concept of God as a little physical man, that concept must be outgrown; and man must grow and grow before he can comprehend what you are saying. So maybe those who hear your words can't take it, but do not despair; continue to tell it and maybe one percent of those present will grasp it. It doesn't matter how many can hear with understanding, you offer it anyway.

Dwell upon this change in meaning. It is not in the beginning of time and space, but in the head that the word was and is with God, for the word is God. It was in the head that God created the heavens and the earth, so where else would you go to find anything?

In the September 7, 1957 issue of the Saturday Evening Post, Harold H. Martin wrote an article entitled, "The Amazing Kennedys." In it he said: "Kennedy admirers look forward confidently to the day that they will see Jack in the White House, Bobby in the Cabinet as Attorney General, and Teddy as a senator from Massachusetts."

Here is a family who dared to break one of the most frightful barriers which ever existed in our country concerning the White House - to be a Catholic! My friend David always used the word, “WASP,” (meaning White Anglo-Saxon Protestant), claiming that if you were not a WASP you could not seek the highest office in our land. Well, Kennedy was white, Anglo-Saxon, and Catholic. His entire family were ardent Catholics, yet they broke that barrier. Why? Because imagining creates reality.

Back in 1957, the imaginal acts of Kennedy admirers were printed for all to see. They did not say that Bobby would have a cabinet post, but specified what post! Or that Teddy would be a senator, but from which state he would represent - and it all came to pass. If it did not last, that is not the point; it came to pass! And because of the assassinations, their imaginal acts will remain indelibly impressed upon the history of our country. Lincoln, as well as those who are not important as presidents, live longer in the minds of men when they are assassinated. So here we find that ardent admirers, determining what they admired, persisted, and it came to pass. Why? Because the whole thing is within!

Can you conceive of a desire and be fervent about it? Can you want the grace of God with the same intensity as the psalmist who said: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Here is a little deer (for that is what the hart is) knowing that wild beasts prey upon every animal drinking

there, desires water with such intensity he is willing to brave anything to get to that little pool. If you could become that thirsty for God, you would find him in yourself, in a first person, present tense experience, for you will never find him in any other way.

When I found him I was thrilled beyond measure. Having been taught God was another, I had formed a mental concept of him that comforted me and allowed me to pray to someone other than myself. But when I found him, I found him in myself, as myself! Then I knew I could not pray to another; I must turn within and appropriate, for everything is contained within my own wonderful human imagination!

Achaia's translation was really a fantastic gift to man. But - unable to believe it - men chose another definition, and now all translations read: "In the beginning"; yet it could have been; "In the head God created the heavens and the earth, for in the head is the Word, and the Word is with God and the Word is God."

Now, if by God all things were made, and without him was not anything made that was made, and you are confronted with a frightening problem - did God not make it alive for you? And can he not unmake anything he made? So if, by your admiration for a certain family, you see them exactly as you want to see them, and believe to the degree that you print your projection in an international magazine, and it comes to pass in three years - have you not found the source, the cause of life?

This brings me to a point. A lady recently asked what was wrong with her, because - knowing in the depth of her soul that she was right -when confronted with another opinion, she remains quiet, unable to voice her opposition.

In the Book of John, he tells an incredible story, saying: "I am God the Father. When you see me, you see the Father. Do you not know that I am in the Father and the Father in me?" Making one fantastic statement after the other, he adds: "I have told you before it takes place, so that when it does take place you will believe that I am he." For we are told: "Unless you believe that I am he, you die in your sins." (John 13-14)

John emphasizes over and over again that you must believe you are the one you would like to be, or you will never become it. Rather, you will remain what you believe yourself to be right now. Your belief is always externalizing itself on the screen of space. It has to, for it is in you and not out there.

When your belief becomes a fact and appears solidly real on the outside, it is because it is supported by you on the inside. The day you cease to believe in it, it will fade, for everything must be built on the foundation of belief. I believe I am a success. I will remain a success only to the extent that I continue to believe I am. The day I stop believing, failure enters and success fades.

You must believe you are in a certain state. You cannot forget it if you want to externalize that state. You may drop it after reaching a certain point, but if you want to keep it alive, you must do it within yourself; for nothing comes into being unsupported by an imaginal act, and nothing remains unless supported by that act. The day imaginal support is withdrawn the thing begins to vanish, and ceases to be in your world. This is true for a marriage, a friendship, or a business.

If you know what you want, give it to yourself, for there is only one source of causation. That source is God. He is the dreamer in you who will awaken from this wonderful dream of life; and when he does, you will

realize you have been dreaming all along. Many great poets have tried to tell this, but man cannot comprehend that the poet - in touch with a deeper layer of his own being - was awakened and recorded his experiences, until it happens in the individual.

The dreamer in you is God. It is he who is the source, the cause of your life. Dream fervently! Dream with intensity! Use the recorded techniques such as, "Come close, my son that I may feel you." You can, by a spiritual sensation, persuade yourself that you are experiencing something physically.

I know a lady in New York City who - as a combination seamstress and designer - was not earning much, and wanted not only to have a better income, but to do more designing than sewing. When she discussed this with me and told me the amount of money she wanted to make, I urged her not to limit herself asking: "Would you like to supervise those who do the sewing, as well as doing the designing?" And when she told me she would love that, I urged her to write down the amount of money she would like to make, deduct her taxes, and determine the balance.

Figuring it out to the penny and believing she would be paid in cash, this lady felt the envelope containing the bills and coins she would receive. Shaking the envelope, she heard the change rattle. Then she tore off the end of the envelope and let the money fall on the table, pulled out the bills and smelled them. (Do you know you can smell money? It has an odor of its very own, like nothing else). Then this lady counted the money, down to the very penny.

The next day, while in her room at a hotel on 34th street, her telephone rang and she was advised that a gentleman was downstairs and wanted to see her. She had never met this man before, but knew his reputation, and certainly never dreamed of him calling her. But she met him in the lobby, where they discussed business on the terms that she would be more and more the designer and less and less the seamstress. She then named the salary that we had discussed, and when he agreed, she promised to start working for him the following Monday. One week later, when she opened her envelope, she counted her money out to the very penny she had imagined only a week before. Now, how can you call that coincidence? She was eager to make a change and - believing - she played the part of Isaac.

Isaac was blind. He could not see, but he could feel. Knowing one son was covered with hair while the other had none, Isaac desired the one he could touch with feeling. When Jacob approached, clothed in hair, Isaac said: "Although your voice sounds like Jacob, you feel like Esau." Then, basing his conviction upon feeling rather than sound, Isaac gave his son Jacob the right of birth. And when Esau returned to discover that his brother had deceived his father, Isaac said: "I have given him your blessing and I cannot take it back."

This lady gave her blessing to a better job and more money. Clothing it in tones of reality, she felt its existence and gave it the right to be born. This she did on Friday, and the very next day the new state came into being.

I urge you not to despair. If you have tried and tried to imagine, yet failed, don't give up, try to be more intense. Try to be more believing concerning the reality of your imaginal act. Man, believing in the mechanism of the universe, finds it difficult to see it as imaginal, but it is. Tell the story of the Kennedys to the average man and he will say: so what? He cannot see that story as confirmation of the fact that imagining creates reality. You could tell him a hundred such stories, but - steeped in believing that this world is mechanical and must be moved on the outside - man finds it difficult to understand that the world will reshuffle itself to reflect

any change that takes place in the individual. But the change takes place in the imagination, not in the world!

Dwell upon the fact that it is in the head that God created the heavens and the earth. Knowing where the head is, you will know where the source is. Then you will know where God is, for he is in the head.

Look in the mirror and see God! Look at anything that reflects your face, and you are seeing God. Then one day when you stand in His presence you will know him. Called the Universal Humanity, because He takes one after the other into his one body, when you see that body, you see love! You commune as man to man, embrace, and become one with the risen Christ, even though it will take 30 years for confirmation to appear. But the joy that is in store for you when the time is fulfilled and scripture erupts, is well worth the wait, for you will experience all that is said of Jesus Christ - even to God's Son calling you father.

Scripture really means what it says, for it is David who claims the Lord called him his son (Psalms 2) and it is you who will declare: "I have found David. He cried to me, 'Thou art my Father, my God and the Rock of my salvation.' " (Psalms 89) David is buried in the head, where God created everything in the heavens and the earth. It is in the head that God is buried and it is from the head that his fatherhood is revealed.

How else would you ever know you were God the Father, unless his son revealed it to you? This experience is in store for everyone. I know, for I am not theorizing or speculating, but telling you exactly what I have experienced. It was David who made me conscious of being God the Father. I know you are, too; but only when David reveals himself to you, will you find the God you cannot lose or outgrow.

Where did I awaken? Was it not in my head? From what area of my body did I emerge? Was it not from my head? And how could Christ emerge from one in whom he is not present? If he did not now exist in me, he could not emerge from me. And if he ascended in me, he had to first have descended in me. He descended like a bolt of lightening and ascended in the same manner; for in the beginning God placed himself in the head, and it is in that head that I am dreaming the dream of life.

Everything is contained within the head of man. The explosion took place and my son stood before me in my head. It was my head which became luminous as the heavens became transparent. The dove descended on my finger, but kissed my head. Here was the Holy Spirit smothering my head with affection in confirmation of the work God had done, and of which he was well pleased.

Now I must tell it and tell it and continue to tell it, knowing that some will accept my words while others will not. But they will one day, when they have outgrown the gods of their own making; for we all grow and outgrow, grow and outgrow.

So when you read scripture always bear in mind the completely supernatural characters recorded there. See it as a drama that takes place - not out there, but in the depth of your own soul.

Try to become as fervent of something for yourself as the Kennedy admirers were for him. Become as intense for self or a friend as they were for the family. Nothing was more impossible in our political setup than to be a Catholic and still aspire to the White House; but they did it and he got it and you can, too.

No matter what it is you desire, remember: nothing is impossible. What is now proved was once only

imagined, so begin by imagining a state and persuading yourself that you are in it. Blake said: "The ancients believed that if you are self-persuaded, it was so. There was a time in Imagination when a firm persuasion removed mountains."

You can remove the seemingly mountainous obstacles which confront you by simply ignoring them and assuming the end. And if you have to go over the mountain, you will, or the mountain will be removed. Whatever is necessary to be removed for you to fulfill what you have assumed, will be done for you as long as you remain faithful to yourself, the source of all life.

Now let us go into the silence.

Neville 06-02-1969

THE SPHERE WITHIN

Entering this world of death, you brought all you have (or can have) with you. You are like a garden, already planted and sowed, for this world is too poor to produce one seed. Although William Blake was called a madman, he knew this great truth, and said: "The Human Imagination is the Eternal Body of the Lord Jesus." I tell you: the Lord Jesus is your own wonderful human imagination, who became as you are that you may become as he is.

Everything is housed in you, because Jesus is buried there, and it is from there that he will rise. You might think Paul was speaking of one external to himself, when he said: "I have heard of your faith in Christ Jesus," but Paul was not. The preposition "in" designates Christ as the sphere within which faith lives, rather than an object of faith. So, if everything is within you, you may question why you are in this world of sadness, death, and sorrow; but I will tell you: you are here for a purpose.

In this world a king can bestow a high honor to anyone, but he cannot fit that one for the high office. Now, God not only bestows his honor, but he prepares the individual to receive it. You are here because you are being prepared. We are all part of the corporate destiny of a fabulous play, whose outcome is an entirely different world. In fact, this high honor cannot be conceived of until experienced.

When you have been prepared, you will be automatically drawn like a magnet into that sphere where your faith lives. Then all that is now contained within you will awaken; and the highest honor will be yours, with the revelation that God gave himself to you, as you. I tell you now: God became as you are, with all of your weaknesses and limitations; and God is going through the horrors of this world with you until you are prepared to receive the high honor, as the story of Jesus Christ (which has already been sown within you) erupts like a garden already planted, and you discover you are God.

Everyone will enter this sphere and know this revelation, but we all have different parts to play in that body. The part you will play has already been written and you were chosen to play it before that the world was. That part to which you have been cast must be prepared to receive your eternal form.

Some schools of thought will tell you that you were born blind because of karma; but I say to you: you were born blind, deaf, limited, weak, or poor - not because your parents sinned, or you sinned, but that the works of God may be made manifest. You cast yourself into the role you are now playing in order to prepare yourself to receive the high honor in the eternal body of the human imagination, which is God himself.

Scripture tells us God is love and God is life. If God is your life and he is love, then your life is love. In fact everything that loves is eternal. The moment a woman brings a child into the world, she is in love with her

production and - if need be - will sacrifice herself for it. That woman, by her expression of love, is eternal. The man who expresses love for his child is eternal, also because God is love and love is man's life.

Our scientists tell us that man alone is capable of love, but not the animal or plant world; yet I say anything that loves is eternal. One day, while walking on the beach in little Barbados with my wife and daughter, we watched as two little boys, walking with their governess, turned over a large rock to discover two beach crabs underneath. The larger one immediately ran three or four feet away, turned, and looked at us with piercing eyes. Then I said to the boys: "Be quiet and watch," and as we did, the crab returned, quickly grabbed the little one who had remained, pressed it to its breast, and ran away to hide once more. Now, wasn't that a demonstration of love? God made everything in love. Never would he have made it had he not loved it. The little crab was made by love. I saw it express love, therefore the crab is eternal.

Man has been trained to believe in Jesus Christ as an external being, an object of his faith; but Jesus Christ is not the object of faith, but the sphere within which faith lives! One day in 1959, having been prepared because of the parts I have played throughout my long journey, I was magnetically drawn into that sphere. Then that which was already planted within me, erupted, and the drama of Jesus Christ unfolded, casting me in the central role as the being who gave himself for me.

He had to prepare himself - as the being you call Neville - by suffering with me until the work he set out to do in me was finished. Then the honor was conferred, at which time everything said of Jesus Christ unfolded itself within me.

I know this is true of every child born of woman; but it is difficult to convince those who do not wish to stand upon their own feet. Perhaps they cannot at the moment. They still may have to go through the mill by suffering, while the one who bestows the honor upon them suffers with them. The king of this world does not suffer with those to whom he bestows honor; but God, in bestowing the honor, requires you to receive it in order to execute your part in the corporate body of God.

The part you are now playing is played for a purpose. If your child is mentally deficient, don't think you are its cause, for you are not. You did nothing wrong. Your child is being prepared to receive this great honor. This is simply a part he must play; and when every part has been played, he will be as perfect as his heavenly Father is perfect. Then the honor which was originally bestowed upon him erupts, and he discovers he is God himself - for in the end there is nothing but God.

When Blake made that statement, he was called mad; but I tell you there are states in which the visionary is considered mad for experiencing that which others have not. I have experienced that which you have not, yet I know you will. What part you will play in the body of God, I do not know; I only know that the part was created before that the world was, and it is perfect.

Now, in the Book of Joshua we are told that the land given to Israel was distributed by lot. This does not mean a piece of land, but the part you were allotted. The twelve tribes of Israel were cast into the lots. In the story we discover that Caleb was given a portion of the tribe of Judah, the same Judah as is mentioned in the genealogy of Jesus as the one through whom the drama unfolds. The word "Caleb" is defined as "a dog," but its spiritual definition is "a homosexual." Now we see that Caleb - the fourth son of Jacob - is a part of the eternal play of God. This we are told in the 15th chapter, the 13th verse of the Book of Joshua, as God

justifies everything he has made.

When people sit in judgment, it is because they haven't the slightest concept of scripture, and do not realize what is taking place in the soul of man. Nothing is to be condemned, for God would not have made it had he not loved it, for God is love - this I know from experience. I stood in the presence of Infinite, Eternal Love, who embraced me and incorporated me into his body. At that moment I became one with the body of love, so I know God is love.

I also know that any one or any thing that loves is eternal, because love is God and God - who is eternal and infinite - made everything because he loved it; therefore it too is eternal. This world is too poor to produce one seed, so we enter it like a garden already planted and sown. We bring everything that we have or ever will have with us. The part of the mathematician is there for you to play, even though you may not be cast in that role at the present time. The part of the mystic is there for you also. You may condemn a part, but it is within you. It may lie dormant because you are cut out for another part; but you will play your allotted part perfectly, and in the end become one with the one corporate body of the Risen Lord.

What part you will play in this body I do not know. I can only tell you we fell from the kingdom of heaven and we are rising back into that unity. I know, for I rose like the son of man and re-entered that kingdom. It is there I will reside when I drop this body. And you will be there also, when you drop your physical body for the last time. Then we will be brothers in love. So, "Go to my brothers and tell them I am ascending unto my Father and your Father, unto my God and your God," for we are all brothers in the kingdom of heaven, all united to form the one and only God.

Tonight you may be playing a small part; but let me assure you, you are in the part you play because Jesus is in you. He is your breath of life, your awareness of being. An idiot may not know where he is, what he is, or who he is; but he is aware because Jesus Christ is in him.

Now, in the 11th chapter of the Book of Revelation, John speaks of the Lord and his Christ. The word "Christ" means "the anointed," who is David (as told us in the Book of Samuel and the 89th Psalm). David, called the firstborn from the dead, is anointed with the holy oil. That David is he who appears as a result of your being prepared to receive the highest honor - which is God himself. Man made Saul their king; but God rejected Saul and made David higher than the kings of the earth, proclaiming he was his son.

So, when you see David, you will see your son and know exactly who you are. And you will also know that everyone - even those you formerly disliked - is destined to see your son; and- because there is only one son, begotten by one Father - you, and he who you formerly disliked, are one. No one can be a stranger, for no one is another. Everyone is coming towards the point where he knows he is God the Father.

You came into this world, not as a poor little child, but as God desiring to play that part. I was born into a family of ten who had no money, no social or intellectual background. During that time there were two people in Barbados who foretold the future.

When I was about four years old one gentleman known as the prophet Gordon told my two eldest brothers that one would become a successful businessman and the other a doctor, which they did. Then he added: "Don't touch the fourth one, for he belongs to God. He has come to fulfill God's word," and that is what I

have done. Then, when I was about nine, a lady said she saw my destiny in a vision.

Everyone has a pattern to fulfill. You may not know what your pattern will be, and that is right; for if you knew what you were destined to do, at a certain point in time you might hesitate to follow that path; so it is hidden from you that you may be conditioned to receive the high honor, which is God himself.

Man finds it difficult to believe he is so destined, and thinks the idea is blasphemy. I have heard men who have achieved high titles in their churches, say from the pulpit that those who believe God is in them are insane; and I wondered how they could make such a statement, for they knew nothing.

When it happened in me, I was drawn into the sphere where a spiritual experience is revealed; and as the plan unfolded and God revealed himself to me as me, I saw those men still in the same state of mind and realized scripture was right in describing them as the blind leading the blind. Wearing their robes made by the human hand, they think that is the way God dresses - when God is clothed in love.

The colors of their robes are lovely and they are made quite beautifully; but their robes do not endear them to God, for God does not see the outer robes - he only sees the man's heart. And when that heart has been prepared, then the individual is drawn into the sphere of spiritual experience where faith lives. It is from there that he returns, knowing the faith of which scripture speaks.

When I returned from the vision of being incorporated into the body of love, if the worldly wise men had forced me - like they did Galileo - I, too, would deny it, yet knowing I am right and they are stupid. Today we know that the earth goes around the sun, but when Galileo lived the pope and cardinals compelled him to confess publicly that he was wrong and they were right. Now we know they were wrong and he was right; but they still go blindly on making others confess concerning their wisdom; and they haven't any, for they are men without vision, as they haven't experienced the word of God.

If this night I were put under physical pressure I, too, would confess that my experiences were hallucinations; but in my heart I would know that my visions were real. I could no more deny them than I can the simplest evidence of my senses. What I am seeing now as an objective fact that I cannot deny, will become a memory image an hour from now. I have experienced everything said of Jesus Christ just as objectively as I see you and this room, and I know that everyone is going to have the same experiences when he is prepared to receive them.

In our land, I recall hearing an interview with a man who had just been appointed an ambassador. When asked about the place where he was going, he admitted he didn't even know where it was on the map, or anything about the government there. He received the appointment because of his generous contributions to the presidential campaign, not because of his fitness for the position. But before God gives you the honor, he qualifies you to receive it by putting you through the paces.

In the first chapter of the Book of Colossians, we read: "The Father has qualified us to share in the inheritance of the saints in light." The phrase "to share in" literally means, "for the part." Here we see that the part has already been prepared, and now we must be qualified for the part each one of us will play in our inheritance.

The words "to share in," causes one to think in terms of material goods; but if you actually share in God's

inheritance, you share in the part of being God, for he is your inheritance, and God is all. You can recreate anything, when you know you are the creative power and the creative wisdom of God. That is the gift God is preparing us all to receive!

I can't tell you how altogether glorious you really are. If you would dwell upon this thought alone, you would stop feeling inferior in any way. No matter where you were born or what you are doing today, if you will walk aware that God selected you for an eternal part in the new body he is building out of living stones, you will never feel small again. Dwell upon that wonderful hope.

Know that God is preparing you for the part you will play in his living body, and that he will not stop no matter what you may go through. If you know this you will say with Paul: "I do not consider the sufferings of this present time worthy to be compared to the glory that is to be revealed in me, for that glory is God himself."

If suffering be your lot, then suffer knowing the glory that is to be yours when the fires of experience are over. You may not suffer physically, but to lose a loved one is a suffering that can eat your heart out; but that suffering is preparing you to receive the glory that God has predetermined for you.

Tonight my message may not seem to be practical, but may I tell you it is the most practical talk I can give. I could tell you how to go about getting a better job, more money, larger houses, and better cars; but do you know: that which is most profoundly spiritual is, in truth, most directly practical; for while your mind is removed from your desires of this world by dwelling on something far greater, things are moving within you.

Then, one day, you will give your entire heart to a far more noble state, and you will be drawn into the sphere where scripture unfolds from within. It comes so suddenly, as you are not aware that you have moved into that sphere where the eruption takes place. It takes time to prepare you for that sphere, but when you are there you know nothing but the power of God. You feel him as an unearthly wind. You hear him in its unearthly sound as scripture erupts and you experience everything - from your birth from above, to the descent of the dove.

I promise you, if this experience is not yours in the not distant future, you will know it in the state the world calls the grave, for there is no death. You were created by the living God, and because you have loved - even if only for a fleeting moment - you are an eternal being, for God is love.

You will be restored to life in a world just like this one, to go through the paces. Then, one day, you will remember having heard a madman tell you of a sphere into which you would be drawn. You will move into that sphere, and scripture will erupt within you. Then you will know that no one in the new generation differs from those in the old, but that all ages are equal. Today we haven't turned out any Shakespeares, Raphaels, Beethovens or Bachs; but many books are written, canvases are filled, and songs are sung on the guitars and the banjos. So you see - all ages are equal and not one age differs from the other.

We are in a world of educated darkness, where each individual is being prepared to receive God's gift. That gift is not a castle on the Rhine, or a kingdom in this world, but God Himself. When God gives himself to you - and God is all - you receive all.

You brought all that you have (and can have) with you when you entered this world. You came in just like a garden already planted and sown, for the world in which we live is too poor to produce one seed, because your reality is Jesus, who is your own wonderful human imagination. His body contains everything in eternity, while this world only objectifies what is within your human imagination.

Now let us go into the silence.

Neville 10-07-1968

THE SPIRIT OF TRUTH

When I speak of Jesus or any other character of scripture, I am speaking of a personification of a principle, not of a person as you are or I am. The Bible records vision, and makes no reference to persons or events which occurred on earth. Unfortunately, man has mistakenly taken personifications spoken of there for persons - the vehicle that conveyed the instruction for the instruction, and the gross first sense for the ultimate sense intended. It is difficult to discuss a principle without personifying it and giving it words to speak. This the evangelists have done; but to see Jesus as an historical character, is to see truth tempered to the weakness of the human soul, unable to bear the strong light of revelation.

In the very first scene of "Hamlet", Shakespeare personifies the morning as "Morn, in russet mantle clad, walks o'er the dew of yon high eastward hill." Here Shakespeare has given the morning feet, and clothed in russet it walks over the dew on eastern hill. I love it! Shakespeare was a master of the English tongue. Like Blake, he had an inflamed imagination and personified everything. Blake tells us: "Cities, mountains, valleys, rivers, all are human. When you enter into their bosoms you enter into heaven and earth, just as you enter your own heaven and earth. And all that you behold, though it appears without, it is within, in your imagination of which this world of mortality is but a shadow."

The evangelists did not write history, but theology, as they told their own experiences of God in dramatic form. They told of Jesus standing before Pilate, who questioned him, saying: "So you are a king?" to which Jesus replied, "You say that I am. For this I was born. For this I came into the world to bear witness to the truth. All who are of the truth hear my words." Then he goes on to explain that those who accept this truth will find it to be in conflict with the traditions of men, whose concepts of God are not based upon experience, but what they believe God to be.

Men without vision teach the theology of the Word. Because of their authority in the church, people accept the statements prominent theologians make regarding the great mystery of Christ, as fact. But, having been cast in the central role of the Christian mystery, and having played the entire drama from beginning to end, I tell you their teaching is far removed from the facts, and has nothing to do with the Christian mystery.

I recall, maybe fifteen years ago, in New York City, a friend invited me to the Bohemian Club at Harvard University to meet one of the world's great metaphysicians. Questioning my education, and learning from me that I teach scripture from revelation which comes from within, he turned his back on me in the most insolent manner. Unless I had some tag given me by a recognized body of men to support my claim, he would have nothing to do with me.
Well, the gentleman is gone from this world, and so is my friend who introduced me to him. Death will, however, cause them to modify or radically change the ideas they championed while here. Metaphysicians

have tried to compose a workable philosophy of life which has nothing to do with scripture - which is one hundred per cent vision. And when I speak of vision, I am personifying the ultimate in truth; for this I was born. In his gospel, John tells us: "You are from below and I am from above. You are of this world, I am not of this world." John is not saying he is a supernatural being who came from an entirely different world, but that his experiences did not take place here.

While walking the earth as a man, the truth unfolds from within. Personified as the Lord Jesus Christ, truth has unfolded within me - not as another, but as myself. And when I tell of my experiences, some will believe while others disbelieve. The majority will reject my story because they know the body of flesh I wear, my background, weaknesses, and limitations; and I, a man, am not what they are looking for. Men looking for the spirit of truth think in terms of a Messiah who will come and save them - not a personification of a principle. But the spirit of truth is a pattern, buried in all, which erupts in the fullness of time as the one in whom it erupts. This pattern is dramatized as events in the life of a man called Jesus, but the events are supernatural. A scriptural episode is not a record of a historical event, but a parabolic revelation of truth which will be experienced in another region of the mind.

We are told: "Thy word is truth" and "I am the truth"- therefore, I am the word! You will literally fulfill the statement in the 148th Psalm: "By a storm wind he fulfills his word." When the wind possesses you, you are under its control, as it clothes itself with you and intensifies. When it happened to me, my entire being vibrated; and when I stood and looked at my skull from which I had emerged, I felt it must be a hurricane because of its intensity. Those present had the same feeling of a storm wind. You are destined to fulfill God's word. Recorded 1000 years B.C., His word will be fulfilled by a storm wind, so wait until you are clothed with power which comes as a storm wind.

Now, Luke and Acts are one book, which was divided by the early fathers of the church (why, I do not know). In the Book of Acts, the story is told that while the disciples were together, a mighty wind filled the room and their foreheads became luminous. Then they began to speak in multiple tongues, so that each one heard in his own tongue wherein he was born. Many have attempted to change these words, yet they are literally true. I know, for I speak from experience.

The Spirit of truth is personified, as you are a person just as I am. I ask you to set your hope fully upon the grace which is coming to you at the revelation of this principle within you, called Jesus Christ. Make no mental image of Jesus, for he is a pattern housed in every man, which erupts in the fullness of time. And when it does, you will know that you are God - a knowledge you will never forget. And from that day on, what you accomplish in this world will mean nothing. Since the pattern fulfilled itself in me, I have no more interest in the world of men. Every night I fall asleep dwelling upon the four mighty acts of God, never what the day brought forth here in the world of Caesar. When I hear good news from friends, I rejoice, display empathy and happiness for them; but as far as I am concerned my back is turned to all of the accomplishments of this world, and I remain facing the vision.

Remember: the Spirit of truth is not something which comes from without, but from within. You are told: "I will send the Spirit of truth from my Father who will bring all things to your remembrance." And when you remember, and share your visions, you may incur the envy of men who - if they are high in office - might put you out of the synagogue or the churches. There are times when death is allowed. The inquisition proved that. Tens of thousands were burned alive because what they had experienced was in conflict with the church

fathers. We are warned: "They will kill you. They will do this because they do not know the Father or me. Had they known the Father they would have known me also, for we are one." God, the Father, became me when he sent me. He has never left me alone. If you really see me, you will not see this mortal body called Neville, but the Ancient of Days, infinite Love personified as man. That is my Father, yet He and I are one.

Regardless of how this little body reacts, I must remain, telling the story until that moment when God calls me back. Then those who are serious followers will find a freedom they cannot enjoy while I am here, for the pattern will erupt within them and they will experience God. Then they, too, will tell the story with the authority which comes from personal experience, and understand my words when I say: all of the accomplishments of this world mean nothing.

Now, on this level, a true judgment must conform to the external fact to which it refers. If I claim this is a lectern and you know what one is, upon examination you would agree with me. But if I speak of lovely roses and there are none to be seen, you may think I am crazy. But I say: a true judgment need not conform to the external facts to which it refers.

A lady sitting in my audience in New York City, put this principle to the extreme test. In the silence she embraced dozens of beautiful roses, touching their velvety pedals and allowing their scent to fill the air. She touched, smelled, and saw roses, when none were physically present. Being a widow, this lady lived in a single room at the Waldorf Astoria. She went home that night and there were no roses to greet her; but the next night as she was returning to her room, she smelled the pungent odor of roses. She had ordered none and was not expecting any, but when she opened her door there were three dozen beauties on her bureau. The night she imagined embracing roses, the queen of England was attending a banquet in her honor. That year a special rose had been grown called the Elizabeth Rose. The banquet room had been filled with roses, and the next day one of the attendants was told to give Mrs. Neemier three-dozen roses. So I say: when you know this principle, a true judgment need not conform to the external facts to which it refers, otherwise Mrs. Neemier would never have had her roses.

If you confine yourself to the human belief of truth, you will be stuck in that groove; for every moment of time you are confronted with the facts of life. Knowing your social, intellectual, and financial background, you could not get out of the environment in which you were placed. My family did not accept these so-called facts of life. They climbed out of poverty by using their imagination. Knowing what they wanted, they imagined their desire was an external fact. They remained faithful to this imagined state, and in time they became what they imagined themselves to be. That is the law.

I urge you to set your hope fully on the grace that is coming to you at the unfolding of Jesus Christ in you. Use the law towards beautifying your world and getting all of the lovely things you feel you need. Don't ask anyone's permission; simply appropriate it in your own wonderful human imagination. Imagine and live by imagining, - morning, noon, and night. It will not fail you, but remember: you are the operant power.

Knowing what to do is one thing. Doing it is another; and we are called upon to be doers of the word and not just hearers only, deceiving ourselves. You can read one of my books over and over again. You can tell others what the book says, but if you never apply its message, the mere reading of its words will not benefit you. But if you will test your imagination, it will prove itself in performance.

Jesus, the Spirit of truth, is not a person that was physically born from the womb of a woman. Jesus is the Immortal Man, who is buried in mortality. It is He who - erupting in individual man - moves him from darkness to light, from death to life eternal. Those who are not awake to this principle do not die. Rather, they are restored to life to continue their journey, for nothing dies in God's world, not even a little rose. Because of God's death, man is destined to move out of a world where things appear to die, to enter a heavenly world where its occupants are supernatural. No more will there be men of flesh and blood, but immortal brothers who have life in themselves. No longer will man animate a body of death, but will know himself to be a life-giving spirit.

That is your destiny. Dwell upon it. If you still have ambitions to shine in the world, apply this principle. But I prophecy for you: the day will come when you will turn your back upon it, realizing that all that matters is what God has wrought in you.

Now, throughout the centuries the 22nd Psalm has been identified as the song of the Messiah. It begins: "My God, my God, why hast thou forsaken me?" But it ends on a note of triumph: "Men will tell of the Lord to unborn generations that God has wrought it." They will tell that the Lord did accomplish that which he swore he would do. On that day, you will say: "I have finished the work thou gavest me to do. Glorify thou me with thine own self, with the glory I had with thee before that the world was," for you will know from experience, that there is nothing but God. We knew the glory before the world was; and for a divine purpose we - the One - became the many. Now, calling us one by one, we are united into a single being, who is God; and these furnaces of affliction will turn into rivers of joy.

The spirit of truth is God's plan of salvation buried in you. In the fullness of time that plan will erupt and the story of Jesus Christ will become your story. It is my hope that your story will begin this night.

Now let us go into the silence.

Neville 04-25-1969

THE SPIRIT WITHIN

When reading the Bible always bear in mind that the persons Abraham, Isaac, Jacob, Jesus, Peter, Paul, (or any name appearing there) are states of consciousness. The names only identify the states represented. If you see the characters as persons, you misunderstand scripture, for the names are simply personifications of eternal states which will be revealed to you, mortal man, in a series of divine revelations.

Satan, for instance, personifies the state of complete unbelief. In the state of Satan you cannot accept a thing as real unless you can touch it or see it. Blake tells us: "Satan believes that sin is displeasing to God. He ought to know that nothing displeases God but unbelief and eating of the Tree of Knowledge of Good and Evil. The Combat of Good and Evil is eating of the Tree of Knowledge. The Combat of Truth and Error is Eating of the Tree of Life. These are not only Universal, but Particular. Each are Personified." Here he speaks of Satan as an eternal state into which anyone may fall when a state is denied because it is not in harmony with the outer senses.

But every mystic worthy of the name knows that a true judgment need not conform to the external facts to which it relates. If I say: "Aren't they beautiful?" and you see nothing, you may not agree. That is because you are not seeing what I am. I may be seeing a dozen red roses in a crystal vase which has been placed on a corner table in my living room. Now, to the degree that I am self-persuaded they are there, their appearance will become a fact. This I know from experience, so I know that a true judgment need not conform to the external facts to which it relates. Satan insists that it must, but truth (called Jesus Christ) tells us that it need not be so.

Tonight we will take the Spirit of truth on a higher level. Personified as a man, Jesus proclaimed himself to be the Spirit of Truth saying: "I came out from the Father and came into the world. Again I am leaving the world and going to the Father." Knowing the physical background of the man who said these words, this statement did not make sense to those who knew the speaker, and he had nothing to display on the outside to support his claim. The Jerusalem Talmud tells us that if the Messiah is in the world he does not know it until Elijah comes and anoints him. Then he will suddenly appear, for the Jewish expectancy is the sudden appearance of the Messiah.

In the Book of Zechariah this Messiah is called "the corner, or top stone." "He shall bring forward the top stone amid shouts of 'Grace! Grace to him!" And in the book of John, we read: "The law was given through Moses, but grace and truth came through Jesus Christ." Here we see he is the top stone as well as the foundation stone of which there is no other. Now, a foundation stone is hollow, for it contains the plan of the edifice. There must be a plan, a purpose for a building, so in the hollow foundation stone the documents are laid. This structure is the temple of the Living God, of which you are. His plan of salvation is buried in your

skull and you are destined to bring forth this plan, as grace and truth reveal you to be the one and only Jesus Christ.

A lady wrote this week, saying: "A week ago last Monday as I closed my eyes in the silence, I thanked you for once more explaining the law although I already know all about it, when I heard you say, 'But do you really know it?' Then I realized that I knew it with my surface mind, but did not really believe it in the depths of my being.

Suddenly a pyramid appeared with the top stone missing. A sphere was above the pyramid, peaked by a crown outlined in a scintillating white light. The sphere began to spin, causing everything to become so brilliant I closed my spiritual eyes to return to this level of my being. Since then I have felt that if my inner eye had been stronger I would have seen a being emerge from that light." She is right, she would have, but it is not yet time for her to see her true self.

Your wonderful skull is the hollowed out foundation stone where Christ is buried. God and his creative power became you (humanity) that you may become as He is, for He is the consciousness of every child born of woman, and in the fullness of time a being will emerge from that stone to know itself to be the light of the world. In the 3rd chapter of the 1st Epistle of John, we read: "It does not yet appear what we shall be, but we know that when he appears we shall know him for we shall be like him." Yes! When God's plan of salvation unfolds itself in you, you will not only be like him, you will be one with him!

In order to externalize truth (or error) a man is needed to be its agent; therefore, truth is man. Scripture personifies truth, but man, not realizing this, sees one unique little man and not God's plan. Having unfolded His plan of salvation in a man, God uses that man as his agent to say: "I am the way, the truth and the light. No one comes unto the Father but by me. If you knew me you would know my Father also, for I and my Father are one."

I, the Living Word, came into the world to experience scripture and I cannot return unto him void, but must accomplish that which I purposed and prosper in the thing for which I was sent. The O1d Testament is an adumbration of God's plan of salvation. Written as the history of Israel, it is experienced spiritually by an individual whose physical origin is known, and the world sees the person, but not the state he is conscious of being. They expect the Messiah to be a being external to themselves, to come out of the nowhere and surprise them. But the Messiah is buried in that hollowed foundation stone which is the skull of Man. He does come suddenly, for when it is his time to awaken, everything said of Jesus Christ in scripture unfolds in you, in a first person singular, present tense experience. Then you tell your friends about your experiences and they smile as they shake their heads, for they know your parents, your weaknesses and your failures, and cannot believe you have fulfilled the Old Testament.

Although I read the statement in the 40th Psalm: "In the volume of the book it is all about me," I did not know it to be true until the Spirit of truth awakened in me. Now I tell my brothers that I am departing this world and going to my Father and your Father, to my God and your God because I know that we are all one. The one God in a diversified state appears as many, but it takes the many to form the one God. "Hear, O Israel, the Lord, our God, the Lord is one."

When you read scripture, always remember that every word has a meaning. The word "Zechariah" means

"Jehovah remembers." In the state of Zechariah you remember your promise to Israel, for the word "Israel" means, "to rule as God." Remembering, you don't rule as a little god-like tyrant of the world, but as God Himself! You must forget the concept of Jesus Christ as a little man external to yourself, for it is Christ in you who is your hope of glory. All things are made by him, whether they be good or ill, lovely or unlovely. An artist doesn't have to create only the beautiful, but can create anything, and so it is with God. You can find him by testing your wonderful human imagination.

I have searched for and found Jesus Christ to be my own wonderful human imagination. I now know that everything in my world was first imagined by me. I may not always remember the imaginal act relative to the unlovely things I have experienced, but I have imagined and watched its fulfillment in my world. I know that although I may not remember the imaginal act, I must have committed it, for I cannot reap that which I have not sown.

In the 2nd chapter of the Book of Jeremiah, the Lord said: "I planted you a pure seed, O Israel. How did you become degenerate?" I will tell you how! By going after foreign gods; by worshipping the gods of astrology, numerology, wealth, or so-called important people. By believing in things on the outside and seeing other causes for the phenomena of your life and not the only cause, who is God, your own wonderful human imagination, whose name is I am! One day you will awaken to discover that you are the one and only God. But you aren't going to rob anyone, for it takes all your brothers, together, to form the one pyramid, and when this is accomplished the top stone will be put in place.

Now a lady wrote, saying: "This dream disturbs me greatly. In the dream I entered an exquisite jewelry store, [and] picked up many items, among which was a beautiful green gem. Then I left without paying for the articles I took. On this level I would never do such a thing and cannot understand why I would do it there." My dear, you should be thrilled because you did it. On this level you are eating of the tree of knowledge of good and evil, but you are way beyond this tree, for you are now eating of the Tree of Life by fulfilling the 50th Psalm: "If I were hungry I would not tell you for the world is mine and all within it." If everything is yours, whose permission do you need to take it? As an incurrent eyewitness, you do not function here save when you open your mortal eyes. In this world of good and evil you would never go to Tiffany's and walk out without paying for your purchases, but as the Spirit of truth, you are feasting upon the tree of truth and error in the world that is yours. In that world there is no need to ask permission of anyone to take anything you desire.

Man's real hunger is not for bread alone, but for the Word of God to fulfill itself in him, as Amos was told: "I will send a hunger upon you. It will not be for bread or a thirst for water, but for the hearing of the word of God." Her hunger was represented by the green stone, green being that which is growing, like the tree of life. My dear, you are blessed for having such a dream.

No one would ever agree with another as to what is right and what is wrong, for we all have different values. What is right to one is wrong to another. We came down into the world of death because we ate of the tree of knowledge of good and evil, and we are told that the only thing that displeases God is the eating of that tree, and unbelief. If you think another is the cause of your misfortune, you are sinning and missing your mark in life. There is only one cause for all of the phenomena of your life, and that is God, whose eternal name is I AM. When you really believe this, you will not deny the harvest you are reaping. It may be unpleasant, but you will know that it couldn't happen unless you sowed it, so accept your harvest and then plant something

lovely in its place. Never deny that one and only cause, which is your own wonderful human imagination!

Scripture teaches no other God, but organized churches have created little icons for people to come and genuflect before in violation of the 2nd commandment: "Make no graven image unto me." Half of my family are Catholic and have these monstrous looking statues all over their homes. We were raised Protestant, but several of my brothers married Catholics and raised their children in that belief. I don't argue with them because as far as they are concerned, I am a product of Satan. If I would only go with them on Sunday mornings and do all the little nonsense they do, it would be wonderful as far as they are concerned; but they think I am blaspheming when I tell them that the only Christ erupted in me as my very self, for they know my origin, my father and my mother. They do not know the "I" who was in concealment until Elijah came.

The body you wash and care for on the outside is the Elijah of the Old Testament and the John the Baptist of the New. Coming into the world by assuming a garment of hair, man has made every effort to attain salvation by physical means, like doing violence against its appetite. For seven years I went on a starvation diet of vegetables only and I grew thinner and thinner and weaker and weaker. I was young and virile. I desired everything that a normal man would, yet I went on a diet of celibacy and had nightmares with my suppressions, wondering why they were happening to me when I was trying to be such a holy man. Ab once told me that I was so good, I was good for nothing. That's John the Baptist, the outer man, who must be restrained and beheaded before Christ can come into the world. This I know from experience, for I certainly didn't expect him. I went to sleep in my normal manner, not knowing that in the wee hours of the morning He would erupt in me, but he did, for I awoke to find myself in a tomb which was my skull. Then, in 1,260 days, everything said of Jesus Christ unfolded in me in a first person singular, present tense experience, just as told us in the Book of Daniel and confirmed in the Book of Revelation.

Now I, personified truth, stand alone and point the only way to the Father, while Satan (personified error) has the authority of the world behind him. The world has accepted error by worshiping their misinterpretations of scripture which have become the traditions of the church, yet I have awakened and know exactly what has happened to me. I have been on television and radio around the clock with ministers, priests and rabbis who look at me strangely when I quote their own Book for them. When I quoted the words spoken by David in the 2nd Psalm as: "I will tell of the decree of the Lord. He said to me, 'Thou art my son, today I have begotten thee', they said: "But that quote belongs to Jesus Christ." This is true. The statement can be found in the 3rd chapter of Matthew, but did not David, in the Spirit, call Jesus, "My Lord"?

One night in New York City I said to a rabbi: "David called me Father.
Is that not the fulfillment of the 89th Psalm? I have found David. He has cried unto me: 'Thou art my Father, my God, and the Rock of my salvation.' Therefore am I not the one spoken of in the 20th chapter of Luke as Christ?" With that the rabbi put his hands to his ears to shut out such blasphemy, yet this same truth is found throughout the entire scripture. They called him blasphemous because he said: "I and my Father are one. My Father is he who you call God, but I know my Father and you know not your God." He never denied his brothers, but knew they were sound asleep and would one day awaken to discover that God is the dreamer in all. At the present time he is dreaming he is you, and when he awakes, you will be God. He actually became as you are, that you may become as He is.

Now, in order to prove that the law works, you must try it. Have a goal. Your goal may be peace of mind,

health or marriage. You name it. Knowing your own wonderful human imagination is the one and only cause of your life, conceive a scene which, if true, would imply the fulfillment of your goal. Do not allow yourself to observe the action, but put yourself in the center of the scene and allow your friends to congratulate you on your good fortune. Accept their congratulations without embarrassment. Enter into the spirit of the scene and remain there until it feels real, then drop it in confidence that the imaginal act was performed by God. How do I know this? Because God's name forever and ever is I am. If at the time of your imagining I had asked you what you were doing, you would have said: "I am imagining." At that moment you called forth your desire with His name.

Every time you imagine, God is acting and all things are possible to him.
All you need to do now is wait patiently, confident that your desire will externalize itself, and when it does you have found the cause of creation. Then tell your sleeping brothers, who wait patiently for their world to change while they activate its continuance. Nothing happens on the outside! Everything has to be initiated on the inside first. Read the morning paper, turn on the television or radio, and react to what you hear and see, and that reaction is an imaginal act which will cause unlovely experiences to people your world. As you reap your harvest, you may not relate your present experience to what you did, but you had to have done it or you couldn't be aware of it now, for everything is yourself pushed out, for you and God are one.

When you read scripture in the future, bear in mind that the persons stated there are personifications of states. The word, "Moses", for instance, is the ancient Egyptian verb meaning “to be born”. And what is to be born? The Living word which will fulfill the written word. The New Testament is the fulfillment of the Old. It's not the other way around. There could be no New without the Old. The Old Testament tells the story by intimating God's plan, while the New Testament interprets it by fulfilling it. Man has misunderstood the interpretation and worships states called Moses, Elijah, Jesus, Peter, Paul, and all the others, when you - as an individual - interpret the states within yourself to discover that you are scripture.

He sent me, His word, into the world with the words: “Time to act.” Having looked into the face of infinite love, we embraced, fused and became one protean being. Now God, as infinite might I was hurled out of that assembly and returned to this little garment lying on the bed. I did not know what it was all about, but I have never forgotten the experience. I could no more deny it than I could the simplest act of my senses, yet that happened to me back in 1929. Thirty years later His word, now myself, erupted and I began to fulfill scripture within myself. Now I tell it to those who will listen, knowing that no one comes unto me save my Father calls him. He draws you, one by one, to hear His unfolded Word. Of those who come, some believe and some disbelieve, as indicated through your visions.

Now I am departing this world, not to a restored society like this, but to return to the body of the Risen Lord, knowing myself to be one with the one body, one Spirit, one Lord, one God and Father of all.

Now let us go into the silence.

Neville 05-03-1968

THE SPIRITUAL CAUSE

All cause is spiritual! Although a natural cause seems to be, it is a delusion of the vanishing vegetable memory. Unable to remember the moment a state was imagined, when it takes form and is seen by the outer eye its harvest is not recognized, and therefore denied.

"There is a moment in each day that Satan cannot find, nor can his watch fiends find it, but the industrious find this moment and it multiplies. And when it once is found, it renovates every moment of the day if rightly placed." (William Blake) The word Satan means doubt. Desiring a certain state, reason may tell you it will be difficult to attain, and your friends may say it is impossible. If you listen to them and doubt your desire's fulfillment, Satan has made himself known to you. Your protractors - God and Satan - are always with you, for one is faith and the other doubt. Can you imagine you are the one you would like to be, and remain faithful to that assumption? If you can and do, it will appear, and you will realize that its spiritual cause was the moment of assumption.

Now let me share a letter from a friend. It seems that when he first met him, his barber was the fourth man in a four-man shop. (In case you are not familiar with a barber shop, the owner always has the first chair and, if it is a slow day he gets the customer. If he has finished when the second man comes in, the owner takes the second one also. If three more should come in, they will go to the different chairs, with the fourth barber being the last to receive a customer.) One day my friend sat in his chair. As they talked, he discovered that the man was proud of his profession and desired to be the best barber in town. Hearing the desire expressed, my friend imagined the man had reached the top of his profession. Within a year the barber had bought the shop and had moved to the first chair!

Last month this barber told my friend of his desire to attend a hair styling contest in San Francisco. Realizing that no one goes to a contest unless he wants to win, my friend saw a trophy on the shelf near the door and heard the gentleman say he had won it. Last weekend three of the four men in the shop went to the contest and returned with four of the nine trophies given in the competition. The owner won a first and second place prize, with the two men who went with him each taking second. "Now" he said to me, "I have often heard you say from the platform: `I will tell you before it takes place that when it does, you will believe me.' Now I am going to tell you, Neville, before it takes place, that he has already won the contest to be held in Southern California, for I have seen his trophy. Then he will go to Miami and win another trophy which will enable him to enter the international contest in Brussels, of which I have placed him as the winner." I know he will win, for every natural effect has a spiritual cause. My friend's imaginal act is the cause, and he will remember what he did and be blessed because of it.

In this same letter, my friend shared a dream which repeated itself the same night. He said: "I saw a man who

looked like a cartoonist's concept of Father Time. Wearing a white robe, he was holding an open, gilt-edged book in one hand and a quill in the other. Insisting that I was born on a certain day, I became equally forceful in stating that I was not. I knew my birthday to be the 19th of September, 1927; yet he persisted, regardless of my protest. Then I awoke."

The 87th Psalm speaks, not of a physical birth, but of a spiritual one, saying; "The Lord records as he registers the peoples, saying: `This one was born there.' "My friend did the perfect job in challenging the recording angel, for to sin by silence when we should protest makes cowards of us all, and no coward can be in the Lord's stable of studs. I am convinced from the way he worded his letter that he has been born from above. He has had other experiences which would imply adumbrations, but this vision denotes the past, not the present or future. He knew his physical birthdate, yet that date was denied as the day he was born into the Spirit world, for the man represented not the physical, but the spiritual world.

I urge everyone to think of time as precious! Use each and every moment to plant a seed of thought you want to experience. Then, when your thoughtful seed is harvested, remember the moment of planting; for every natural effect has a spiritual cause which happens the moment you dare to assume your desire is real. The cause of the barber's success was an assumption on the part of my friend. The effect is seen, but the cause is unseen. Start now to consciously use your precious moments and try to remember what you did when your harvest arrives. Nothing appears by accident! Everything is the result of an idea, either wittingly or unwittingly planted. You did it knowing what you were doing, or while lost in an emotional state. Feeling intense, a lovely or unlovely seed is planted, and must be harvested; for you always reap the thoughts you sow. This is the law of life.

Now, another lady wrote, saying: "I found myself in a glorious mansion surrounded by beautifully kept grounds. Looking out of the window I saw you, Neville, and a lady, leave in a white car; yet I knew you were going to return. Then I awoke, saying: "Now I know that I have experienced what Neville said I would.' My throat was parched as though aflame, so I drank a glass of water, returned to bed, and had this dream: I am in a department store looking at brides' Bibles. Several brides, dressed in long white gowns, were being married by proxy, with the department store providing grooms so they could have their picture taken. One bride turned to me and said: `I am going to Paris,' and I replied, `I'm getting married next month.' "

This is a beautiful vision. We are told in the Book of Isaiah: "Your Maker is your husband, the Lord of Hosts is his name." Her husband was revealed in the depth of her being. She will have union with him and, like an egg, God's plan of salvation will be fertilized. Then, in time it will erupt and everything said of Jesus Christ will unfold, and she will know she is God, the Father of all life.

Another lady wrote, saying: "I took my son into the back yard to show him our new pond, which contained about twelve inches of clear water and a small shaggy white dog. I took the dog out of the water, dried him off and allowed him to run and play. Then I noticed he had returned to the pond, and knew I should leave him there, so I did."

Scripture speaks of the stone, the water, and the wine. The stone is the literal story, the allegory. When man discovers the fictitious nature and character of the story by turning within, he has struck the rock and - like Moses - water flows from it. The first miracle, or sign, is recorded in the Book of John, as turning water into wine. The story comes first. That's the stone. If you accept the story as literally true, you have accepted the

stone. When you discover the fictitious character and extract the true meaning of the story, you have found the psychological water. A dog is the symbol of faith. Her faith is now in the psychological meaning of these great truths, and as she applies them she will convert them into wine.

Believing that imagining creates reality, dare to imagine you are now what you would like to be. Do that and you are turning the water into wine.

We are told that when Jacob brought his flock into the field, the well was covered with a stone. He rolled it away, watered his flock and replaced the stone. Jacob did not turn the water into wine, but removed the stone which covered the tomb of water. This is an allegory. You must use your imagination to extract the water (meaning) and feed your flock. Every scriptural story has a psychological meaning. Find the meaning and you are extracting water from stone.

In the parable of Isaac and his two sons, Esau and Jacob, Isaac is blind. Desiring to be felt as his brother Esau was, Jacob clothed himself with the skins of a goat. Clothed so that his blind father could feel him through the sense of touch, Jacob deceived his father into giving him his blessing. Let us extract the psychological meaning from this story. Reason says you are not the man you want to be. Closing your eyes to the obvious facts of life, you deny everything reason dictates by mentally clothing yourself in your desired state. Let people see you there. Imagine until you are actually standing where you want to stand. Actually doing the things you would do if your desire was now an obvious fact. Do this, and you are clothing yourself in the outer garment of naturalness.

When you open your eyes to the facts of life, they will deny everything you have done - but you know what you did. You caught a precious moment which doubt cannot find, or his help-mates find. You have become one of the industrious, for you found the moment and clothed yourself with the feeling of fulfilled desire and - like Isaac - you have given your blessing to the moment and cannot take it back. Isaac would not retract his blessing; so when Esau (the reasonable, rational mind) returned, its right to live had been taken away by Jacob (the smooth-skinned desire). Jacob was rightly named, for the word means "the supplanter." Isaac explained to Esau that, even though Jacob deceived him, the moment could not be called back. It was on its way toward fulfillment. And when it appears, its suddenness is only the emergence of a hidden continuity.

I have told you the story of how Moses did not cross into the promised land, but Joshua did. You may not be familiar with scripture, but Joshua's original name was Hoshea (Numbers 13:16) The word "Hoshea" means "savior or salvation." Put the prefix "Je" before Hoshea and the meaning changes to "he by whom Jehovah is saved." Moses represents the pattern man, and Hoshea - creative power. When that power is fertilized, Joshua - the pattern - unfolds, and the individual occupying the state enters the promised land.

What you saw in the beginning was the perfect egg, but it was not fertilized. A sperm must penetrate the surface of an egg in order to fertilize it; yet no hole appears in this perfect egg either before or after penetration, because it is all imagination. Being all imagination, you do not need to go through any door to put yourself into a closed room, or break down any wall when you depart. Having entered without the use of a hole, you can depart without leaving any breakage relative to your entrance or departure. So it is with a little sperm. It penetrates the surface of an egg and it leaves no hole either before or after penetration; but unless it penetrates, that egg remains just a perfect pattern of what could be. It takes the sperm to penetrate and make it alive.

I urge you to test your creative power on this level. Take every moment you can and clothe yourself in the feeling that your wish is fulfilled. Feel its reality and do not forget that moment, for it is productive. In its own good time, that moment will appear in this world, properly clothed as an objective fact. No matter who it takes to aid the birth of your imaginal act, he will appear. If it takes an army to bring it to pass, an army of men will do it. You do not have to determine the way, all you need do is imagine. Just as you would plant a seed in the ground, confident that it will grow, so you can drop your fulfilled desire into your mind, confident that it will appear as an objective fact.

If you want to be a man of wealth, assume that you are. You see: the man of wealth and the poor man are the same being. The individual who occupies the poor state is God's emanation who has fallen into the state of poverty. He does not differ, however, from the individual who occupies the state of wealth. The man in the state of wealth may have lots of money, but he is the same being, in a spiritual sense, as the man who is poor. The only difference is that the poor man does not know he can leave the state of poverty.

This world is made up of infinite states which you may clothe yourself with. If you do not like the state you are in, you can get out of it by taking a heavenly moment and assuming you have moved. You can put yourself into any state, be it wealth or poverty. If you don't enjoy poverty, don't get into the state. I have no desire for fabulous wealth. I do not want the responsibility connected with it. I can't see how anyone who is fabulously wealthy has any time for spiritual awareness. Morning, noon, and night he must watch his portfolio. The first thing he does in the morning is read the financial section of the newspaper. He reads it as some ladies read the social section - as though it really matters.

There are those who read the obituaries first and make their living from it. My father-in-law was a very prominent man in New York City when he died. Shortly after his death, his wife received hundreds of letters from people claiming he had ordered something from them and had promised to pay, and many of the writers had misspelled his name! Her lawyer told her to forget the letters, as many people made their living that way.

You can't conceive of anything that someone is not already doing. Everything is possible because imagining creates reality. And don't think you can imagine quietly, because your world is a record of your imaginal acts. Nothing appears by accident. You may not remember the moment you imagined it, so you cannot relate your spiritual cause to its natural effect; but every natural effect has a spiritual cause. All causes are spiritual, all imaginal, for "Man is all imagination and God is man and exists in us and we in him. The eternal Body of man is the imagination and that is God Himself." (William Blake)

God is the only source and there is no other. In the 87th Psalm it is said that when this one is born, the Lord registers his people, and the singers and dancers alike say: "You are my springs." There is no other spring! No other cause! No other source! Whether you are dancing or singing here, you are asleep and your own wonderful human imagination is causing your life to be what it is.

Do not blame another for the events in your life. There is no one you can turn to as its cause, and don't let anyone blame you, as they are creating their own world by what they are imagining. If one imagines unlovely things for another, they are going to produce them - not in the other, but in themselves.

Now let us go into the silence.

Neville 02-26-1968

THE STATE OF VISION

"We have only to raise Imagination to the state of Vision and the thing is done." (William Blake) Just imagine it! That is all you and I are required to do. No matter what it is we desire, we have only to raise imagination to the state of vision, and the thing is done! Now, when the prophets of old used the word vision in scripture, they meant all of the senses, either individually or in combination. The Book of Isaiah begins: "The visions of Isaiah, the son of Amoz. Hear, O heavens and give ear O earth; for the Lord has spoken." And the Book of Obadiah states: "The visions of Obadiah. Thus sayeth the Lord God." Here we find the visions are audio; but scripture records visions of sight, sound, scent, taste, and touch. The last chapter of the Book of Job reads: "I have heard of thee with the hearing of the ear, but now my eye sees thee."

Imagination must be raised to the sense of sight in order to see. The sense of sound seems to be the most popular in scripture, yet in the story of Jacob it is the sense of touch. Isaac, Jacob's father, was blind and could not see. His twin brother, Esau, was the first out of the womb. He was covered with hair and - because of his birth - had the right of inheritance by law. Jacob, who followed his brother, was a smooth-skinned lad, who deceived his father through the sense of touch. Killing one of his father's flock, he wrapped the skin around his arm, and when his father touched him, he felt its reality and gave Jacob the right of birth.

This is not a story of a man who was blind, or of two sons that came out of the womb of a woman. This drama unfolds from within. Esau is the world you know by your reason and senses. The room you are now in is your Esau, while your subjective desire is your Jacob. Wearing garments of hair, Esau is the outer, objective world, which Jacob, your desire, is seeking to replace. As Isaac - the father - you have the power to give reality to your desired, subjective state. Invite it to come near, that you may feel it, to know whether it is as real as your outer world is.

Isaac chose the sense of touch rather than that of sound, adding the sense of smell, saying: "You smell like Esau." Using these two senses, Isaac granted Jacob the right to become an objective fact. So when Blake tells us that if we will raise imagination to the state of vision the thing is done, he is speaking of vision in any one, or a combination of the five senses.

Perhaps the sense of hearing is most developed in you. If so, you can single out a voice and hear it with such clarity that you can become self-persuaded its words are true. Your sense of hearing can be developed to the degree that you can shut out all other senses and believe in what you are hearing. When the words take on the tones of reality and you are self-persuaded that it is so, the event has been impregnated upon you; and what do you do after impregnation? Nothing! You simply carry the knowledge that in its normal, natural time, that which you heard so clearly will be born. No two eggs have the same interval of time between their fertilization and hatching out. I do not know how long it will take for your desire to become an objective fact.

I only know that when imagination is raised to the state of vision - be it sight, sound, scent, taste or touch - the thing is done!

I know a very fine artist (whose works are in national galleries) who was starving, and didn't have a dime with which to buy food. One night she was so tired she couldn't even walk to the YWCA to offer her services for a meal. Instead, she stretched out on her couch and said: "Lord, you said if I but believed, all things would be possible. Well, I believe that I am well fed."

In relating this story to me, this lady added this comment: "I didn't actually hear the words audibly, but received an impression which was: 'If you really believed as you claim, wouldn't you prepare the table for the meal?' With that, she began to set the table in her imagination. She put on her best tablecloth, her nicest plates, and even lit a candle, in preparation of the food to come. Then she fell asleep and began to dream. As she lifted the cover from a beautiful platter, she heard a ring which persisted until she awoke to realize it was her telephone. The caller was a friend of her mother's whom she hadn't seen for years. The lady said: "Suddenly I have the greatest longing for a meal you prepared for your mother and me several years ago. Would you please do it again tonight if I bring over the ingredients?"

Now, although this lady had a kitchen in her apartment, she had no food in it, so when the friend went to the store she couldn't buy a cup of flour or sugar, but stocked up on all the basics needed to prepare a meal. Within an hour she was in the artist's home with the food, and a short time later they sat down to a delicious dinner, of which - when the meal was finished - there was enough left over for at least two more meals.

Although this lady is a great artist, she has developed the sense of touch. She fell asleep touching the plates and the silver, and awoke touching the cover to a platter filled with food. Her experience is dramatized in scripture as the story of Isaac. In order to understand scripture, it is necessary to see it with the eyes of the mystic. Blake asked: "Why is the Bible more entertaining and more instructive than any other book? Because it is addressed to the Imagination, which is spiritual sensation, and only immediately to the understanding, or reason." When you touch something spiritually, you are receiving a sensation that your outer senses deny. And when you use your imagination, you are touching with the hands of Jacob, seeing with the eyes of Jacob, and hearing with Jacob's ears.

In the 115th Psalm, the psalmist tells us our Lord does everything we do. Then he compares the Lord to the gods of the world, saying: "Their gods are made of silver and gold. They have mouths but speak not, eyes but see not, ears but hear not, feet but walk not, hands but feel not. Those who make them are like them, and so is everyone who trusts in them." Anyone who trusts some little thing a man made with his hands, that can't talk, hear, walk or feel, has a false God and a false Jesus Christ. Made with human hands, it cannot utter a sound or hear your request. It cannot answer you, see, hear, or walk. It is merely something made with human hands; and those who trust in it are just like the thing made, because they are unwilling to exercise the inner man - called Jacob in the Old Testament and Jesus Christ in the New.

Begin now to exercise Jacob by sending Esau out into the fields. Then clothe Jacob with the tones of reality by exercising one or all five of your inner senses. If you will become self-persuaded that your desire is already granted, even though it is denied by the outer senses it will become a fact. I do not know how it will objectify itself, or when; I only know that when imagination is raised to the state of vision, the thing is done.

Because Blake made these bold assertions, people question why he wasn't rich; but Blake had no desire for fame or enormous sums of money. At that time, the king of England was George the Third. He was a madman and remembered only because of the fact that he was king during the time of our revolution against England. People of great wealth and fame lived during Blake's lifetime, but are forgotten now, while Blake grows in stature and simply dwarfs everyone in his age.

Blake had no money. He was non-schooled by human standards. Teaching himself Latin, French, and Italian, Blake was a master in the use of the English tongue. This giant of a man had no human luxuries, but he didn't need them as he was busy doing the work of God. Blake claimed that the world was vision, confessing that his greatest work, "Jerusalem", was given to him by dictation. He didn't see Jerusalem, he heard it. The words were dictated by the Spirit of God, yet Blake called it his greatest vision.

Perhaps the sense of feeling is easy for you. If so, be like Isaac and touch your desire to see if it is Esau (real) or not. When reality was touched, Isaac said: "You have the smell of Esau; therefore the blessing is yours." Why? Because it seemed real to him.

Money has an odor all of its own. Blindfold yourself and smell a dozen different pieces of paper. Make one of them a dollar, five-, or ten-dollar bill, and the moment it reaches your nose you will know it is money, for there is something different about it.

Everything has an odor. My brother Victor is a successful businessman. When I questioned him about his success, he said: "I love the odor of business. When I open the store in the morning, I love the smell emitting there." I walked around the store with him and didn't care a thing about the odor; but I can open a book of Blake's and be lost to the world for the rest of the afternoon. When I was in Barbados recently, I shared one of Blake's letters with Victor. I so thoroughly enjoyed the reading I tasted every delicious word, but the message meant nothing to my brother. He uses his talents in a different way.

Choose the medium best for you and use it. Sound seems to be the easiest for many, yet if you love someone you will know the touch of their flesh and odor. If man didn't have a distinctive odor, how could a bloodhound find him? We think only in terms of the skunk ring, and know it can be used against a man because it is unique; but there is no dubious odor. There is no dubious voice. A voice can be imitated; but if recorded, its graph would not be like the original. You are unique, and when you love someone dearly you know their voice and what they feel like, and if you are close to them, you know their odor. Share the news of your good fortune with them. Hear them empathize with you. Listen to their voice carefully and revel in what you are hearing. Believe in what you have heard, and you have impregnated yourself with the message.

A friend recently cured his skin cancers through the use of sound. Every morning as he shaved the evidence remained. But using his sense of hearing, he listened to the voices of his friends as they congratulated him on his complete cure. He did not put his hand to his face and feel its smoothness. He could feel and see what was there, but he persisted in hearing his friends' empathy - and one day the cancers were gone.

I urge everyone to try it. It costs you nothing. Blake had a friend named Samuel Farmer, to whom he made this fantastic statement: "Raise Imagination to the state of vision and the thing is done." You can do it by using any sense, either individually or collectively. You can imagine seeing and hearing at the same time. You can look as though you see, and listen as though you hear; but you determine what you want to see and hear.

Bring them together. See and hear only your fulfilled desire, and watch the evidence unfold in your world.

When scripture tells us that God sees the heart, it is not speaking of the physical heart, but the individual's identity. The Fourth Psalm tells you to "Commune with your own heart on your bed and be silent." In other words, talk to yourself! This self is a totality, for your feelings, thoughts, desires, and motives are always exposed to yourself, who is God the Father! You may conceal thoughts from those who are enclosed in garments of flesh and blood, but not from the depth of your own being! Scripture tells us that the Lord rejected all of the brothers and chose David, saying: "He is a man after my own heart who will do all my will." David is the one who fulfills all of your thoughts, feelings, desires, and motives - always doing your will.

Scripture will only be understood when it is seen through the eye of the mystic. Let us take the statement: "Be angry but sin not. Commune with your own heart and be silent." If you have something against someone, explode and get it off your chest. Then commune with yourself by calming down and constructing a scene which would imply everything was perfect in your life. Fall into the depth of self, using as many of your senses as possible to achieve the vision you desire to appear.

You can raise any sense - be it hearing, sight, sound, touch or smell - to the state of vision. I was drafted into the army during World War II, but I wanted no part of it. When my request for a discharge was disapproved, I did not get angry and try to go over the colonel's head. Instead, I lay down on my army cot, closed my eyes to the other fifty men in the room, and imagined I was two thousand miles away in my apartment above Washington Square in New York City. Placing myself on my bed, I saw my wife sleeping in hers. Then I rose, and looking out the window, I saw the Holly Apartments across the street and Washington Square down below. Turning, I walked into the living room, dining room, and the kitchen. I felt familiar objects and brought as many of my five senses alive in the drama as possible. At 4:00 o'clock in the morning I awoke hearing a voice say, "That which I have done, I have done. Do nothing." Who spoke those words? I did, but I heard them as coming from without.

Knowing what I had done and what I had said, I walked in faith for nine days, doing nothing on the outside. On the tenth day the colonel who had rejected my application called me into his office and gave me an honorable discharge.

I brought feeling up to the state of vision. By feeling the bed and the various objects in the apartment, I fell asleep feeling the joy of being there. The colonel thought he initiated the desire to discharge me, but he had no choice in the matter. I imagined, knowing the world was my imagination pushed out, and everyone in it had to do what they are doing to aid the birth of what I had done.

Knowing what you ought to do is not good enough; you must raise your imagination to the state of vision in order for the act to be committed. Then what must you do? Nothing! You simply watch the series of events unfold within your world. Remember, you operate your creative power, it does not operate itself. There must be action, a commitment on your part. Nothing, however, can be done to earn God's gift of grace. When God's promise fulfills itself, it happens suddenly and so dramatically that you have no time to think about it. In fact, you will not even recognize it, unless you hear it from someone who has experienced it. I know, as far as I am concerned, I never heard it from a man, or saw the Bible's story as relating to me. But I know from experience that the truth comes through an act of God in self revelation, for God is hidden in the mind of man and unveils himself as man!

Start now to exercise your God-given talents of sight, sound, touch, taste, and smell - together, or individually. The sense of touch is the strongest in me. If someone expresses their desire to me in a letter, I touch the paper they wrote, believing they are telling me of their desire's fulfillment. I know only one out of ten ever respond after I have granted their request, but that is all right. Having felt their letter and seen its contents, I know I have impregnated myself with the good fortunes they are desiring, and in so doing, my own captivity is being lifted.

Right now, give something to a friend without their knowledge or consent. You have your five senses! Exercise them by bringing the objective body of Jacob to the surface. Clothe him in external reality as the Esau you would like to replace, vanishes. What you have is your Esau. Your desire is Jacob. You are their father. Raise imagination to the state of vision and allow Jacob to supplant Esau. Then rest in that assumption and watch the change which takes place in your wonderful world!

Now let us go into the silence.

Neville 12-4-1959

THE STORY OF JUDAS

We tell you here that we believe you can be what you want to be in this world and that it is my purpose to tell you. If I have moments in my life I regret it, not in the sense of a change of mind as in the word repent, still I must tell you. I may have moments of regret that you have misused this power for any purpose, yet it is better that you misuse it, rather than not to use it. How many times one feels concerned at the misuse of this principle. Yet it is better to misuse it than to bury it, for even by the misuse we learn, though painfully. In the story of the talents it was only the one who did not use it that was condemned.

We are living in a world that is like a play and some seem from birth to be cast in a difficult role, and yet you tell him that God is Infinite Love. But he is the playwright and the casting director, for this is a play. As Shakespeare says, "All the world's a stage and all the men and women merely players. We have our exits and our entrances and one man in his time plays many parts." But that "time" is not three-score and ten; it is the time it takes to awaken that man, the perfect actor, or God. So I play every part, but playing every part does not mean I play every man or woman in the world. There are billions of actors but only so many parts, and every part you and I must play. The central figure, the star, is Christ, and the whole play is about Christ from Genesis to Revelation, but there are many parts that reveal it. There are twelve main characters (the 12 disciples), and the four-and-twenty elders, and the High Priest Caiaphas and his political opponent, Pilate. These are in every age and every time. The purpose of the play is to awaken in us the actor, God. These characters of the Bible are not people: they never walked the earth as people. We play all the characters, but they do not live any more than Hamlet lived. When Olivier plays Hamlet, Hamlet can do nothing but what Olivier does, and then Olivier can if he wishes play another character altogether. The characters are the eternal states of the Soul, but we must learn to distinguish the man from the characters he is playing. The characters are real in eternity and we assume the character and play it on this sphere. To say that everything in this world is a play does disturb, but I want you to believe it.

Tonight I want to discuss the most difficult of all the characters, and if asked you would refuse to play that role, but it is the most important, for until it is played, Christ cannot awaken within you. It is the character of Judas. People say he is the betrayer, but to be able to betray I must first hold the secret. So I betray you into the hands of your enemies. I reveal you, for that is what "betray" means. Only he who knows God could reveal

God. Only Judas did not leave Jesus in the garden. The others left him, but Judas remained to reveal Him, or betray Him, and then Judas commits suicide. But we are told, "No man takes away my life, but I lay it down myself." So, who is Judas? Until that character is played, Christ is not awakened in the mind of man. He reveals God. Then he repented when he found that those to whom he revealed the Lord spat at him and reviled him and condemned him. It does not mean upon a man; it is a symbol. But I say the time will come when you will not repent, even though you will be concerned as to the consequences of your act. The word is only translated six times in this form. Paul wrote a bitter letter to the Corinthians and he said, "I do not repent or change my attitude toward you." And another time when Jesus is made a member of the order of Melchizedek he says, "I do not repent." But in this case when Judas reveals the Lord to the world he repents, for he sees what they did with the knowledge. Not something done to a man, for Christ is invisible, for he is the Lord and the Lord is spirit and spirit is without form. You tell the world who He is, as man's Invisible Reality, and then when you see that they spit in his face – figuratively – then you are concerned for the consequences of your betrayal of the identity of God.

Judas is not a man any more than Christ is a man. Christ is the Invisible Reality, and all the others are states, and we move into states. But when you are cast in the role of Judas you are at the end of the play and the play is over. You betray the identity of the Creative Power of the universe and then you "commit suicide," you hang yourself upon a tree. As he betrays Him he becomes the very being that he betrays.

Now Judas comes from the same form as the word Judah. It means the hand. It is the first symbol in the name of God, or the Hebrew symbol "Yod," the hand of worship, the hand of the Creator. Then the second name of Judas is Iscariot. "Is: means "Man"; "Cariot" means "to lay timber," or the carpenter. So Judas betrays the Lord, for no one knew him, but Judas told them, "when I kiss him you will know him." And yet Jesus had said to them, "I have been with you three years and you do not know me?" The others ran when he was arrested, but the one who knew him kissed him and said, "Do not let him go," and that is your Imagination, for that is Christ. There is no other. Christ in Man is man's own wonderful human Imagination, and with Christ all things are possible.

So you can take this revelation and go out and be anything you want to be. If using this power I go out and take advantage of another, it means my misuse of what I have just heard. But the one who tells you and then sees what you do with it often repents. So the story is told you that they spat on him – not a man, for who can spit on Imagination – not knowing there is no other: we are all one. This is spitting on Christ or putting stripes upon him. Not on his body for He is invisible, for my Father is spirit and spirit is invisible.

So the most difficult to play is that of Judas, or the betrayer, and if the playwright were

casting the play no one would volunteer to play it. But one has to go out and "betray" God by telling his identity, and to the degree that you can do it you will prove it by the behavior of those to whom you tell it. For all the characters of the Bible are true as states and they live forever. God sends his sons through these characters as actors that at the end of time He may awaken these actors as Himself.

You are infinitely greater than any character in the Bible, for they are states, but there is another one that is not a state and that is Christ, and he is being awakened in you. Christ is God and He is awakening in every being in the world. He has prepared a play to awaken every child born of woman, and to create like his Father he has to go through every experience, and they are all written in the Bible. So there are the twelve, and the four-and-twenty, and there is always the political power, and the religious power, and the wise men, called the Sadducees, and those who conform to that which they think will make them important in the eyes of men – the Pharisees. Then there are those who have mechanical talents; you can take from the inspired works of a Shakespeare or a Blake and write many books, but they could not write one thought that is original, and they are the Scribes. Then there is "the multitude," who hail the hero today and then stone him the next.

So the eleven could not commit suicide or, in other words, let go of everything they had ever heard regarding causation. That is everything that you previously thought you must let go of and die to and live only to the Christ. And so you read the statement of Paul that he comes to teach only one thing, and he got it from revelation. It is true: it comes by a vision, but then the Sadducees will laugh at you. We have this now in our midst as they talk about evolution, and the world has accepted it, yet I am told that God created all things and called them good, and wondrous. All were distinct acts of creation. I have nothing to do with anything less than man, but everything less than man only bears witness to what I Am. I did not evolve through all the animals. That is true only as related to human affairs. I see it move from the canoe to the ocean liner; from the plow to the tractor, from the cave to the palace. Evolution is only in the affairs of men. The bird builds its nest as it first built it and it is fixed and perfect, but the things of form evolve. But this is not man – this body – this is only the mask (Persona). I am all Imagination and I wear this mask until I go through all the parts, and then I am He, for the purpose of the play is to awaken us, "for God alone acts in all existing beings and men." The purpose of the play is to make us actors, even bad ones. If we are bad ones the one who reveals the secret repents, yet he would not change it.

We are told that when Judas came and kissed Jesus that Jesus said to him, "Friend, why are you here?" The translators could not bring themselves to believe the actual translation so they have put it in the footnote; "What you have to do, do it." The actual translation is, "What you must do, do it quickly." You have to do it. You have to tell the world who God is and that He is Imagination, but the translator used the sentence, "Why

are you here?"

Everyone is an actor awakening, so I say to everyone, you are playing all the parts, and I hope you will start to play the part of Judas. You did not come to play just one part. Everyone plays many parts. You can, if you will, slip into this part of Judas. You could play Caiaphas or Pilate forever, and think that causation is external, or is in the hands of the political or the religious powers, or the great universities. Until it comes (Ed. Note: the understanding of true causation), you do not know it, but I know who I am and who you are. Every being is God in different states, all playing these wonderful parts, but when he awakens he is God, and no matter what he has ever done he is forgiven. When he awakes he is white as snow, no matter how scarlet things were.

I ask you to take this revelation of God, who is your own wonderful human Imagination. That is what Judas tells you, and I am playing his part. He is not a man but a state into which I have entered deliberately and consciously, for no one can betray God unless he knows the secret. We are told in Corinthians, "Who knows the thoughts of a man but the spirit of man who dwells in him." Who could reveal or betray God, but he who knows His secret? But if you know it and you test and prove it, then you are commissioned to go out and betray God. You go out and betray the secret of creation. "Then he went and hanged himself to a tree." This body is a tree. He comes to do it and he had to do it, but then he stands aghast at the use to which they put this secret about which he came to tell.

Then the next stage is to awaken completely as Christ. "We do not yet know what we shall be like, but when we see him we will know him, for we will be like him." You will be like the very Being you were sent to betray. Everyone here will play every character in eternity. I do not mean people. They will go through all the characters, for the characters are eternal states. Distinguish man, who is all Imagination, from his present state. You can forgive him anything knowing he is playing a part written for him by God. We are all players in God's play. You can go back and see the parts you have been playing from the cradle until now. If you were given a vision you would now, this moment, see in human form the state that I am playing. You would see it and yet it is not a man but only a state. I have seen people in argument and over them you see figures in contention. They are only playing states and as they forgive and shake hands these would vanish.

A gentleman sat here the other night and he wrote to me; "As you began to speak I saw over your shoulder a patriarch: who wore the black hat and robes of a priest. I do not know who he was but I feel he is a great inspiration to you." This is true, for I entered a certain state (I was speaking about the foundation stone) and that state was personified as a man. I was telling you that the foundation stone of everything is Imagining and not to leave that and go in search of another foundation. And here this gentleman saw a being who was to him a patriarch expressing what I was talking about. I know it is true,

for I am never alone. But you are infinitely greater than the state, for you are a living Center of Imagining. You can move through all the states; you are not the state.

They build churches to Peter, or to John, etc. They are being built only to states, and the states are eternally dead until the Son of God gives them life. When you enter the state of contention it is then alive, but if you are not in the state of contention it is dead. They do not build churches to Judas. I lived on a little island and they divided it into eleven parishes, named for the disciples, but there is no Judas. My forefathers did not know he was the most important, for only he could discover God and betray him. They call one who betrays a friend a Judas. But in Matthew 26, Jesus calls him, "Friend" and then he said, "What you have to do, do quickly." He did not call the others friend. He called Peter, "Satan", but to Judas he said, "Betray me!"

And then often those to whom the secret is revealed begin to use it wrongly. They discover Imagination creates Reality, and disliking someone they will imagine something bad and by their very intensity, bring it to pass. You can use this in a horrible way, so we are told he repented or was deeply concerned as to the consequences of his act.

You can be what you want to be in this world, and those who recoil from this Truth are its enemies and do not know it. Millions will recoil from it, but that is all right for they have not yet reached the point where they can be cast in the role where they will take it and go out and betray God. You can betray God only by revealing Him. You will not know Him by anything the scribes or the Pharisees will tell you, but only by inner revelation. And when you are fully persuaded you will go and tell it. Then whenever the day comes to close this eye and take off this mask, you will awake among the giants of those who are awakened. But none will fail, for everyone in eternity will finally awaken. So if I have to play a part over and over until I am buried in the part, I will be buried until I learn I am the actor and not the part I am playing.

Isaiah 40:6-8 – it seems so strange that the book that forms the foundation of the play should make this statement: "All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades but the word of our God will stand forever." And the "Word" is the play from Genesis to Revelation. If you took all the Bibles and burned them, the play remains in spite of the written record.

We hear so much about goodness; few can define it since no two ages have the same concept. I do not teach you to be "good", but to be creative in expressing this great talent. Do not bury it even if, in using it, you make mistakes. Prove it in your own life and then go out and tell others. No priesthood could send you or have the power to send you out. No holy water will send you out. You are sent by God and God is spirit. So if you feel moved to do it do not hesitate, and if you make mistakes and I hear of them I

may feel for a moment that I wish you had not, but I will not really regret that I told you of the identity of God. Your human Imagination is God and is one with that which sustains the Universe. When you see it you go out and betray, or reveal it. Judas means "hand" and that becomes the first letter of the name of the creator. (Yod He Vau He)

We are told that Judas betrayed his Lord for thirty pieces of silver and then he was said to have turned it back to the priest. They bought the potter's field. It means "maker". It appears 62 times as "maker": It is used only a few times as "potter". It means "maker" in the sense of one that is a craftsman, as a goldsmith or a silversmith. It means that the individual is a maker. So he took the fullness of the price of God – for 30 means "fullness". He went through every furnace, for no one playing Judas could skip one. So he paid the price. And then he threw it to the potter. He should have thrown it to the silversmith. But the same word translated as silversmith is also translated potter. I pay the full price to discover that my Imagination is God and then I die to all I formerly believed and then tell it to the populace, and then have them deny it and "spit" on him, etc. It has nothing to do with anything taking place on earth. Go out, think about it and determine to make yourself the person you want to be. Then betray this secret and tell others what you have discovered.

Imagine the loveliest things in this world for yourself or for another. So let us go now into the silence and when you break it, knowing that Imagining is God, let no one persuade you there is any other cause for phenomena. Go through these doors knowing it is so and then you will not be impatient, but you will let it be so, for God creates Reality. The Father walks through the world with me and I do not know it. I do not know that the Imaginal activity is the cause of what appears in my world.

Now let us go into the silence.

Neville 02/02/1970

THE TALENT

A talent is a gift entrusted to one for his use. And when one is given the greatest talent of them all, its use gives meaning to existence.

In the 25th chapter of the Book of Matthew, a parable is told comparing this gift to the kingdom of heaven as: "A man going on a long journey called his servants and entrusted to them his property. To one he gave five talents, to another two, and to another, one. Then he went away. When he returned, the servants explained their use of the talents. The one who had received five had increased it to ten, for which he was highly commended and invited to enter into the joy of his master. The one who received two had doubled his and he, too, was highly commended and invited to enter into the joy of his master. But he who had received one, being afraid to test it, had buried his talent. He was condemned, the talent taken from him, and given to the one who had ten.

You may wonder when you read this story how the Lord of the universe could be so cruel to one who did not use his talent. But I tell you: every individual in this world has been given the greatest talent imaginable, which is the gift of God Himself as their human imagination. How is this gift being used? Some bury it by worshipping little icons on the wall and things round about them, but the worship of God is the use of His gift - the use of the human imagination.

Now, the parable tells us that those to whom the gifts were given were asked for an accounting, and those who had multiplied them were highly commended and invited into the joy of expansion. Blake, in his preface to the 4th fourth chapter of his wonderful poem, "Jerusalem," addresses the Christians saying: "I know of no other Christianity and of no other Gospel other than the liberty, both of body and mind to exercise the Divine Arts of Imagination. Imagination, the real and eternal World of which this Vegetable Universe is but a faint shadow, and into which we shall go in our Eternal, or Imaginative Bodies when these Vegetable, Mortal Bodies are no more." Then he adds this thought: "The Apostles knew of no other Gospel."

Jesus Christ is your own wonderful human imagination! Crucified on humanity, Jesus is buried in you and will rise in you to the degree that you exercise your talent - your Human Imagination!

Christianity is a mystery. When speaking of Christ, Paul uses the word "mystery" no less than twenty times. The secret of imagining is the greatest of all problems, to the solution of which everyone should aspire, for supreme power, supreme wisdom, and supreme delight lie in the solution of this great mystery. When you unravel the mystery of imagining, you have conquered death.

Now let me tell you the story of a lady I knew in New York City about twenty years ago. I started lecturing

on February 2, 1938, sharing my experiences based upon my use of the talent. Shortly after my opening, a lady - very prominent in our country, both politically and socially - began to attend my meetings. She was the daughter-in-law of one who was governor of New York, [later] Vice President, and then President of our country.

One day this lady came to our apartment and told me that she and her husband owned a home in Long Island where they spent their summers, and lease an apartment in New York City where they live during the winter, and always sublet during the summer. Needing the money obtained from renting the apartment to open their home in Long Island, this lady asked for my help.

Although this lady was a pillar of the Episcopal church in New York City and Long Island, she did not go to her ministers, but to me for help. I asked her: "If you sublet your apartment today, where would you sleep tonight?" And she replied, "In Long Island." Then I told her to go home and sleep in Long Island tonight in her imagination. As she is falling asleep, I asked her to think of her New York apartment across the East River and tell herself that she is here in Long Island now because her apartment has been rented. Admitting that, although the idea did not make sense, she [said she] would try it, and promised to call me if it worked. I told her the only "if" to it is "if" she does it!

Two days later this lady called me at 9:00 A.M. from her home in Long Island saying: "Yesterday a gentleman came to see my apartment. He had all the qualifications and money necessary to rent it, but wanted immediate occupancy. I called my husband at the office and that night we physically slept in our home in Long Island." I told her how thrilled I was for her. I had expected her call, but wanted to ask one question: "Did you imagine sleeping in Long Island the night you promised you would?" And she answered: "Yes. I told my husband I was going to retire early as I had an appointment with myself. Then I went to bed assuming I was in Long Island. I thought of my apartment in New York City and felt the relief of knowing it was rented. I took my time looking at the familiar paintings on the walls, the furniture, drapes, and accessories there. Then I fell asleep. The next morning I awoke on my bed in New York City, but because of the series of events which took place that day, we have physically moved to our home in Long Island."

Now, in this lady's mind she is a Christian. She is a gracious, sweet lady, cultured, kind, considerate and generous, but she hasn't the slightest concept as to who Jesus Christ really is. She thinks of him as a man who was born 2,000 years ago, died on a wooden cross, [and] was buried in a grave in the Near East, out of which he rose in some miraculous way. That hasn't a thing to do with Jesus Christ.

Crucified on the cross of your body of flesh and blood, Jesus Christ is your own wonderful human imagination. Buried in your skull, He is dreaming your life into being. Although everything seems so alive here, this world is really His dream of death. But one day He will awaken and you will discover that you are the one spoken of by the prophets and the law of Moses and the Psalms. That there never was another and never will be another.

Start now to exercise God's gift of himself to you, for He so loved you He became you. Can you conceive of any greater gift? But the gift, like the muscles, if not exercised will atrophy and die. You have the greatest of all talents, which is God's gift of himself to you, which is your own wonderful human Imagination!

Now, an idea which is only a thought produces nothing. In order to be awakened, motor elements must be

employed, for imagination is spiritual sensation. As an example, imagine a rose. See it in your mind's eye, feel its velvet petals with your hand, smell the rose - and you have used three talents. Now, if you can detect the fragrance of a rose, see it, and touch it, isn't the rose there? If it is not, then why is its fragrance in the air?

You may question my example, but I know, if you have used your talents as I encouraged you to do, the rose will come. I am not saying it will magically appear in your vase by falling out of the atmosphere. But I am saying that in its own wonderful way the rose will be yours. Do not concern yourself as to how the rose (or roses) will appear; simply go to the end and dwell there.

When you know what you want, use your sense of feeling. Let the feeling of satisfaction so fill your being that the idea ceases to be a desire, but has evoked motor elements. These awaken sensory sensations within you causing the desire's fulfillment. Imagination is nothing more than sensory states. Learn to go beyond an idea by feeling its reality. Then turn to another and still another, as the being who is feeling it begins to awaken within you. Fulfill all of your desires while you are here, and then when you least expect it, the Divine Breath will breathe upon that immortal tomb where you are buried. And you will awaken to find yourself completely sealed in your Holy Sepulcher where you have been dreaming your life into being.

This world is made up of horrible dreams which the one within every individual is dreaming. That one must and will awaken, as you hear the story and put it into practice through repentance. The word “repentance” comes from the Greek word “metanoia,” which means "a radical change of attitude." This change must be so radical that it gets right down to the root, the I AM! Think of your world as your mirror. Do you like what you see there? You know you can live with it or ignore it, but perhaps you would like to see it differently. If you would, repent by persuading yourself that you are seeing a world to your liking. Persist in your repentance, for to the degree that you are self-persuaded it is so, it will be so.

If you attempt to change the world before you change your attitude towards it, your struggle will be in vain. That which you dislike will change only to the degree that you change your attitude towards it. Until you do it cannot change, for the dislike is coming from within you. “Man is all Imagination, and God is Man and Exists in us and we in Him. The Eternal Body of Man is the Imagination and that is God himself.”

The secret of imagining is the greatest of all secrets, and everyone should try to unravel this mystery. Do you not realize that Jesus Christ is in you as your human imagination? Test yourself and see. You do not test another. Test yourself! See if what I tell you is true. I say your own wonderful human imagination is Jesus Christ, the life-giving spirit of all things. If this is true, you can test him who is your very self, and when you prove it you will know where, what, and who you really are.

If I told a pillar of the Episcopal church (as the lady whose story I shared, was) that her imagination was Jesus Christ she would think me blasphemous. When the lady came to me for help I did not call him Christ in her presence, but spoke of her imagination. She could use that and still have her little icons. She could assume her apartment in New York City was rented, but she could not believe that the being who made the mental transfer was Christ. Yet we are told that all things were made by him and without him was not anything made that is made. She mentally moved, and in less than twenty-four hours the move was physically accomplished.

Now if all things are made by Christ and she knows exactly what she did, didn't she discover him? No, she didn't. She calls Christ her imagination, but separates her imagination from the Maker of worldly things.

Although she knows she brought about the rental of her apartment by her imaginal act, she still cannot bring herself to believe that her imaginal act was God in action. Raised to believe Jesus Christ was someone on the outside, she still worships a man based upon an artist's concept of him. But when you discover who Jesus Christ really is, you will know him as your very self. It does not yet appear what we should be, but we know that when he appears, we shall know him, for we shall be like him. “When scripture unfolds from within you, you will know that you and Christ are one.”

God became not a man, but humanity, that humanity may become God. In giving us himself, God gave us the talent to use wisely or unwisely. I ask no more than the right and the liberty to exercise this talent. In this world a man can exercise his talent, be it that of an artist, a musician, a writer, or a poet, but he must conform to the ideology of the country and the time in which he lives. In Russia, the praises of Stalin were sung for almost thirty years. Statues were made of him; pictures were painted of him. Writers praised his name, yet he was a monster who deliberately slaughtered thirty-odd million Russians. Hitler was another monster who used the talents of others to balloon his own ego.

But I tell you, every child born of woman has the greatest talent of them all - the human imagination. A man sentenced for life could be in a dungeon imagining himself elsewhere, and if it takes an earthquake to set him free, an earthquake will appear. But if he sits in the dungeon believing the world is against him, he will remain there. But, while there in his body, he can walk the streets as a free man by using his talent. He can view the world from a free state and in a way that no one knows, he will be set free.

Whatever your desire may be, is possible and can be yours if you will imagine its possession and dwell in its fulfillment. But I warn you: Do not imagine with hate in your heart, because you are only hurting yourself. Although you may not realize it, the world is yourself pushed out. It is forever bearing witness to you who are all Imagination. Make no attempt to change the world until you first change your attitude towards it. Change your thinking and the world will reshuffle itself to reflect your new thoughts. This is the talent of which the gospels speak.

To one five talents were given. To another, two and another, one. Then came the day of accounting and all those who had expanded their talents were invited to enter into the joy of their master. And those who were afraid to test their Imagination, who wouldn't even try it, were condemned, and the knowledge of the power that they are was taken from them.

The talent is God's gift to you. It is entrusted to you for your use. Use your talent tonight by sleeping in the assumption that you are now - not tomorrow - but now, the person you would like to be. In the morning, persist in your assumption by allowing the world to see you as they would have to see you, were you now the one you would like to be. Although your reason and senses deny your assumption, if you persist your desire will harden into fact.

Let the world turn their back upon this law. That is perfectly all right, but you go your way using your talent. And when you least expect it, all that is said in scripture concerning Jesus Christ will be yours to experience in the first person, singular, present tense. Then you will know beyond all doubt who Jesus Christ really is. When you know who you are, it will not matter what the world says. Let the billion Christians and the two billion non-Christians go their way. If they want to question or ridicule you, turn your back and walk away. Having found the real Christ, you have found the great secret to the mystery of all life.

Christianity is the fulfillment of Judaism. All that was promised in the law of Moses and the prophets and the Psalms came to its fulfillment in the mystery called the gospels. Man thinks they are speaking of secular history, but I tell you, they have recorded Divine history. The story of Jesus Christ as recorded in scripture is a supernatural experience which takes place within the individual. No drug can unlock this experience and no person has the key. It is grace, grace, and more grace, for the talent - which is God's gift of himself to the individual - will awaken and the individual will know that "I am he."

Another time, this same lady came to me regarding her son, who was in the State Department in the Near East. Long before hippies came into being, her son wore a beard. She wanted him to shave it off, so I suggested that she kiss him and feel the smooth skin on his cheek and chin. This she promised to do.

One morning I opened the New York Times to the Social page where I saw a picture of her son without a beard. The next time this lady came to see me I mentioned seeing her son clean shaven and she said: "I imagined kissing him and feeling his face, but because he fell in love with a girl in the State Department who didn't like his beard, he shaved it off." She attributed the shaving of the beard to the means rather than the cause, which was what she had done in her imagination. The girl was only the instrument which brought it about. Having forgotten when she planted the seed, this lady didn't recognize her own harvest.

What are you doing in your imagination? To let something drift on and on when you dislike what is happening is stupid. As far as I am concerned, I don't care if every man grows a beard and wears his hair long. I would hope they washed it occasionally, as I do like cleanliness. But it is entirely up to you what you do with your talent. I hope you will learn to use it consciously, for this talent is God's gift to you, and it contains the power to set you free.

The only Christ the apostles ever referred to is the human imagination. Blake knew that, for it was he who said: "I know of no other Christianity and no other Gospel than the liberty, both of body and mind, to exercise the Divine Arts of Imagination. Imagination, the real and eternal world of which this Vegetable Universe is but a faint shadow and in which we shall live in our Eternal or Imaginative Bodies when these Vegetable Mortal Bodies are no more".

These garments will all wear out because they cannot inherit the Kingdom of Heaven. But you are not these garments of flesh! You are all imagination! You are Spirit! You are a reality that cannot die, as you are forever. But while you are here, clothed in these garments of flesh, you have been given a gift. Don't bury it. Exercise it. You not only can become the person you want to be, but you will become it to the degree that you exercise your talent. That talent is God's gift of Himself to you, and God is in you as your own wonderful human imagination.

Now let us go into the silence.

Neville 03-21-1969

THE TREE OF LIFE

Our evangelists, the unknown authors of the gospels, knew that people understood best what they could see in picture form, so they told God's plan of redemption in the form of a tale that it could be seen and not forgotten. They knew the risk they ran. They knew that those who could see the picture mentally could easily mistake the personification which conveyed the truth for a person and the vehicle which conveyed the instruction for the instruction, yet they took the greatest of all truths and embodied it in a tale, that it may enter lowly doors.

It was Paul who said: "O foolish Galatians! Who has bewitched you before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh?" I tell you: the entire Christian and Jewish world has ended with the flesh. They are unable to think of Jesus Christ as a pattern of redemption, but only as a man of flesh who is unique and different from themselves. Paul is urging all to see the Spirit, the pattern which is contained in every child born of woman and to remember that spiritual pattern called Jesus Christ. I tell you: belief can cause that pattern to be fertilized, then the time element will enter for its development and no one can stop its fulfillment. Just as the egg in a woman does not unfold until it is fertilized, so is this spiritual seed in man. After fertilization a built-in time begins, and the savior in man (which is a pattern) begins to bloom.

Man has been taught to believe that Jesus Christ is a man external to himself, but Jesus Christ is contained within man as a pattern. He is God's vision of man and that vision is forever. It was God who said: "Write the vision, make it plain upon canvas so he may run who reads it. For the vision has its own appointed hour; it ripens, it will flower. If it be slow wait, for it is sure and it will not be late." The pattern is perfect, and from the moment of fertilization a built-in time schedule begins, and thirty years later the tree of life comes into bloom. I have experienced this pattern. It is not unique to the thing called Neville, but is a pattern which is contained in every child born of woman. It has bloomed in me in its fullness and now I know that Jesus Christ is God's eternal plan for man's redemption. When I share my experiences I do not make any claim to be better than or above others, I simply reveal how the tree of life has bloomed in me. That is all.

Now, the story is told that he took twelve up to Jerusalem, and said: "All that is written of me by the prophets must be fulfilled." Although they heard his words they did not understand them, for they could not grasp what the prophets had said. Only the Risen Christ can interpret scripture. Only his finger can trace these ambiguous statements and give them their heavenly meaning. Reason can give you many meanings, but the real meaning can only be betrayed by the Risen Christ because he has experienced it.

Only one who has been born from above can reveal the truth of the statement: "You must be born from above." I have heard unnumbered arguments about that statement. Some claim it means a radical change in

one’s behavior, as those who were once violent become quiet, tender, and considerate. But I tell you: it hasn't a thing to do with that. The event is literally true. You are actually born from above. This I know from experience.

In the 50th Psalm the Lord speaks, saying: "The world and all within it is mine. The cattle on a thousand hills are mine. If I were hungry I would not tell you, I would simply slay and eat." And in the 17th chapter of John he says: "All mine are thine and thine are mine." If all that God the Father possesses is yours, must you confine this thought only to things of this world? Could you not go beyond this world and enter his nature? What is the nature of He who owns the world and all within it? Is it not Fatherhood? If all that He is, is yours to know, and He is God the Father - then you must know that you are God the Father. And to know that you are a Father you must have a child to bear witness to that fact, and God's child is yours. God gave himself to you one hundred per cent, saying: "All mine are thine and thine are mine." Only one who has experienced this can compel such an ambiguous statement to yield its heavenly meaning. Only when the tree of life begins to bud and bear its fruit in you, will you know who you really are.

Why are you weak? Why are you limited in this little garment of flesh? Because of God's incarnation. He is not pretending he is in a human body. God had to empty himself of all that is he. Though he was rich he became poor, that by his poverty you may become rich. His incarnation is a complete embodiment wherein He took on all of the limitations of human knowledge. Incarnating myself in a little time slot called 1905, I took upon myself all of the beliefs that are related to that time. Born a Caucasian under the British flag I adopted the American flag. These are my restrictions. The beliefs I inherited as a Britisher and adopted as an American were woven together within this time slot, and they are all limited. In order to make them real I had to make it a complete incarnation. If I did not it would not be a real incarnation and only a masquerade, and God is not masquerading in this world. You completely emptied yourself of your true identity to take upon yourself the limitations and restrictions of this world. And while you are here, God's pattern unfolds from within and you discover that you are He.

Jesus Christ is personified in scripture as a man, but you are that man. You are the one who will experience the story of the gospel. Man cannot understand truth in its unvarnished, unveiled state, as I tell it to you. They can accept it only when it is embodied in a tale. And the one billion Christians and Jews of the world, not understanding the great principle, worship its personification. They would not believe me if tomorrow I told them that Jesus Christ is a pattern. That he lived and lives as the only reality. But I tell you: Jesus Christ is the only thing worth living for, because unless he unfolds himself in you, you are as nothing. Only as he unfolds himself in you can the tree of life bear its fruit. It is my hope that the day is not far off when you will be called by the Father in you and his vision of you will be fertilized.

Christ is God's vision of man, which is fertilized by union with God, at which time a built-in time table begins. There will be thirty years between that fertilization and the first bud to appear on the tree of life which you are. And from that moment on you can count the days, which will add up to one thousand two hundred and sixty. This is the story the Christian world observes and calls Easter. We think it is a unique day and keep it for a person, although Paul condemned the keeping of any day, saying: "I notice you observe days and months and seasons and years. I am afraid I have labored over you in vain," because Christ is not a person.

If you would only bear in mind that Easter is the moment when the eruption occurs, you would realize it could be any day. It could be now, right in this audience, and at any moment in time. If you can recall the moment

you had union with the Risen Lord, you will start your mission based upon experience exactly thirty years later. You can count it to the very day. The first bud to appear is your resurrection, which is nothing more than the transformation of the cross, which is the transfiguration. It's a complete change of being. Thinking now as a being of flesh, you resurrect into and think as a being of Spirit once more. I know, for I have experienced this change, yet I remain in the flesh to tell it to you to the best of my ability. Not everyone can take it, but I try to make man see Christ as a principle rather than a little historical event - which he is not.

Jesus Christ is history, in the sense that the pattern erupts in a person at a certain moment in time. Two thousand years ago the tree of life began to bear its fruit, but that tree is every child born of woman. Blake saw it so clearly, and said: "The gods of the earth and sea sought through nature to find this tree, but their search was all in vain; there grows one in the human brain," That is where the tree of life begins to bloom again. In the winter the tree is leafless and appears to be dead, and then one morning a little leaf appears and you know the tree which seemed dead during the winter is alive once more. Like the tree you awaken and come out of a body that appears dead when you look at it. And then the leaves begin to unfold, one after the other, as the tree bursts into bloom and you fulfill scripture. Then you, who know you are the Resurrected Christ, share your knowledge with a world who believes in a little flesh and blood one, and cannot believe you because all they can see is that which covers your true identity.

Scripture has taken place in me. I, the Resurrected Christ, am speaking to you through a garment called Neville, and because of my experiences I can trace these ambiguous statements of scripture and extract their heavenly meaning. In the 24th chapter of the Book of Luke it is said that only after the resurrection could anyone understand what he was talking about. Prior to that no one understood, not even his twelve. They questioned his meaning when he said he would rise again on the third day, and they could not understand when he said he had to suffer first, rise, and then bring them with him into the same kingdom that his God had prepared.

This month everyone will celebrate external mysteries and keep alive the memory of a man. But Jesus Christ is not a man; he is God's pattern of redemption for you. The same pattern is buried in all. It is the divine vision God keeps in time of your troubles. Regardless of the state you make manifest on the outside, God sees you as his pattern in full bloom and his vision has its own appointed hour. It will ripen and flower. If to you it seems long in the coming, wait - for it is sure and will not be late. Then you can count the days between the appearance of the first little sprig (which is resurrection) and the descent of the dove which brings the tree into full bloom, and it will be exactly one thousand two hundred and sixty days.

Now, what on earth would you hear that would compare to this story? If you owned the outer world but did not become God, it would be as nothing, for everything here will fade. How many civilizations will rise and fall before the culmination of the whole, no one knows. Today we think America is forever and Russia feels the same way. England thought their power would always be great, as did ancient Rome, Greece, and Spain; yet they all came into being like a wave, then breaking, dissolved into nothingness as their power diminished.

We are a great power today but one day it will come to its climax, wane, and vanish. This is true of Russia and China, too. Nations rise and fall, but the important thing is to individually fulfill scripture. Each and every individual will one day hatch out God's plan called Christ, and know himself to radiate and reflect the glory of God and bear the express image of his person. That pattern is God's vision of you, and he waits for that moment in time when the suffering is over. He knows what you have gone through and in his infinite mercy

has hidden them from you. But when the time is fulfilled he will call you, embrace and send you, as himself. Then, thirty years later, the first little sprig will appear on your tree of life in the form of your resurrection. This is immediately followed by your birth from above. Then comes God's son, David, to reveal your Fatherhood. Your spiritual body is split and you ascend into the kingdom, as it reverberates like thunder. Then the tree comes into full bloom with the descent of the dove.

The current issue of the New York Times' book review is devoted to religion, of which they make so little. They speak of the Bible as filled with myths and not based on reality, quoting Dr. So-and-so and Dr. So-and-so, who are all men without vision and unable to believe its truth. The evangelists knew this when they told their story, just as the poet Tennyson knew when he said: "Truth embodied in a tale shall enter in at lowly doors."

Scriptural truth is told in the form of a tale so that men will accept it. Thoughts put into picture form can tell a story man can remember, but the uncovered truth they cannot retain. If I tell the average person that he contains within himself a plan which is called Jesus Christ, he could not grasp the thought. But I tell you that Jesus Christ is in you as your hope of glory, and urge you to set your hope fully upon this grace that is coming to you as God's gift of himself. The average person would rather believe that some man is responsible for them, that he died for them on the outside and in some strange way he will suffer for them, even though they suffer. Always there is a "he" on the outside rather than a pattern on the inside. But I tell you: after the tribulations God's plan of salvation will erupt within you, and it will not be one second late in the coming.

Today people are talking about earthquakes and their convulsions. The Secretary of State was questioned for hours on TV today, and he said we had enough armaments to destroy every person in the world a thousand times over, but we need more. When I heard that statement I said to myself: if this isn't an insane asylum, what is? Our congressmen just gave themselves a 43 per cent raise, then increased our tax ten per cent. They call it a surtax. I read in this morning's paper that our city has granted the gas company the right to raise us four per cent to pay their surtax. I am paying my own surtax and now I must help pay the city's surtax of $21 million. They promise to take it off when the debt is paid. Do you want to bet? We are all like sheep being led to the slaughter.

I do not know how many civilizations will rise and fall before the ultimate has been attained. But I do know that God is in control, and he has planned everything as it has come out and as it will be consummated. No matter what happens, you will not be lost. I know, for the truth of life has bloomed in me in its fullness. There is not a thing left other than to tell it. Like Paul I am remaining in a body that is weak, to tell the world that Jesus Christ is nothing more than a wonderful pattern of redemption, which is contained in every child born of woman. He is God's vision of that child. God does not see the horror the child must go through; he sees only his vision which must erupt, and no one can delay it or hasten its coming. And when it erupts, that individual is conditioned for the new age, called the kingdom of God.

This month, due to tradition, we will observe days such as Good Friday and Easter. Enjoy them if you feel like it. They are lovely, even though Paul felt that because they were kept alive he had labored in vain. But if you do observe the days, see them as a pattern contained in you which will erupt in time. And then, because of your experiences you too will cause these ambiguous statements to yield their heavenly meaning. A few of you have shared your experiences with me and I know your seed has been fertilized, and in thirty years the tree of life in you will begin to bloom, and reach fulfillment in 1260 days. That final bloom is the descent of the

dove.

In the book section of the New York Times they made light of the descent of the dove, claiming it was a stupid idea for people to believe, yet it is so true when experienced. And on TV today I watched these so-called wise men sitting before the camera, all well groomed, each playing his part to perfection. They knew they were on camera and everyone was trying to mug that camera, knowing he was being exposed to a nation. Their faces are now registered on the minds of those who think that they are important, and they go blindly on that way; yet the only important thing in the world is to awaken from this dream of life. And the only thing that can awaken you is God's gift of himself, which is the pattern in you called Jesus Christ. His sleep is your awakening in this world, and his awakening in you is your redemption. Only when he awakes in you can the tree of life bloom once more, as you leave this world of limitation and enter the world of eternity.

Now let us go into the silence.

Neville 11-14-1969

THE TRUE KNOWLEDGE OF GOD

The attitude of the world towards the great mystery of Christ is due to their ignorance of who he really is. And only to the degree that the individual experiences the mystery, will he know that he is the heavenly being who came down and assumed the body of death to rise as Jesus Christ.

Follow me closely into the drama, as recorded in the 18th chapter of the Book of John, where Jesus is being questioned by Pilate. Now, the word "Pilate" means "closely pressed like a contracted form; the limit of contradiction; of opacity." To see the characters of scripture as historical is to see truth tempered to the weakness of the human soul. They are not people such as you and I, but eternal states, attributes, and qualities of the individual. Pilate is the state of contraction the Father entered, and the story is taking place in you.

Questioning self, Pilate asked: "Are you the King of the Jews?" and Jesus answered, "Do you say this of your own accord, or did others tell you about me?" (Do you know this from experience, or it is hearsay?) He doesn't deny that he is, but wonders if this contracted state has reached the point where the shell of it breaks, and knows from experience who he is. Then Pilate asked: "You are a king?" and Jesus answered: "You say that I am. For this I was born and for this I came into the world to bear witness to the truth." Then the contracted form asked: "What is truth?"

Based upon this level, it is true that I am standing at a podium and you are seated on chairs facing me; but I am not speaking of this truth, I am speaking of the true knowledge of God. I am not concerned with the world of science. Today we are on our way to the moon for the second time, but that is not the story of the Bible. I am speaking of the being who created Man, the heavens, and the earth, and sustains them. I am trying to tell everyone that the being who did this is now individualized, housed in his creation, and has forgotten who he really is.

Having come down into this limit of contraction and opacity, you now ask yourself the question: "Do I know this truth by my own accord, or was I told it by another? If it is hearsay, then I do not really know it; for the only way I can know God is through experience." So to the degree that you experience scripture, will you understand it. The terms Pope, minister, or layman, mean nothing. You could be washing floors tonight and know, from experience, that you are the Lord Jesus Christ.

Now let us turn to the poet Robert Browning, who said:

'Truth is within ourselves. It takes no rise from outward things what'ere you may believe. There is an inmost

center in us all where truth abides in fullness, And to know, rather consists in opening out a way whence the imprisoned splendor may escape, than an effective entry for a light supposed to be without."

Here Browning took three of the mighty I AM statements from the Book of John: "I AM the truth; I AM the way, and I AM the light," and incorporated them into this very short statement.

There is an inmost center in us all where truth abides, not just a little bit, but in fullness. He likens it to an imprisoned splendor, radiating from within. To think of some human Christ as coming from without is to completely misunderstand the great mystery of scripture.

Sitting here now in this little room, you may seem so small and the universe so enormous. But it is here, in this contracted state called Pilate that you begin to stir and ask yourself these questions. The questioning within the individual causes the effluence within to roust itself and come out as the creator of the universe. This I know from experience. No matter what the world tells you, you are not some little tiny being. You have gone through hell and maybe will go through more in your search to find your true self, who is God the Father.

The true knowledge of God is recorded in scripture, but told in a strange and wonderful manner. Jesus said: "Go and say unto them, I am the root and the offspring of David, the bright morning star." Here you discover that "I am" is the root, the origin, the Father; yet "I am" the offspring of David. In other words, "I am" is the Father of David and David's offspring. Then we read: "I will bring up out of you, O David, a son that will come forth from your body. I will be his father and he shall be my son. And then you will say: 'I and my Father are one.'" God the Father created the universe (his son), then buried himself there, that he may - in the fullness of time - draw himself out of humanity (which is David) to know himself to be the root and the offspring - the grandfather and the grandson.

If you see David as the world does, you will never understand the mystery. David is humanity reduced to a single being. When you see him, you are seeing the sign that you have played all the parts you agreed to play in the beginning. Having extracted yourself from your creation, you redeem it as it condenses itself into a single youth, who stands before you as your son David of Biblical fame.

Speaking within himself, Jesus is made to say: "I am from above; you are from below." Above and within are one and the same, just as below and without are the same. He who comes from above (within) is spirit, above all and within all; while he who is from below (without) expresses that which is of the earth and earthly. Maybe you cannot pay your rent this night, and your cupboard is bare; but I tell you: you created the universe and you are sustaining it. There is no other God. "Hear O Israel, the Lord our God, the Lord is one." There is no room for two.

When asked to name the greatest of all the commandments, Jesus didn't mention any of the ten, but went directly to Israel's confession of faith: "Hear O Israel, the Lord our God, the Lord is one." Then he gave the second commandment, as recorded in Deuteronomy as "Love your neighbor as yourself." Why? Because your neighbor is yourself. The day will come when you will discover that only as you change your attitude towards the seeming other, can he change; for he cannot change of himself. Only as I change my attitude towards you, can you change towards me. I love him. Why? Because he first loved me. If you want someone to love you, or see you differently, change your attitude towards him. The world is yourself, projected. You want something different projected, you must change the film in the camera. You must change that which you

are aware of. If you will, the world will conform to your change in thinking.

I have come to speak of the true knowledge of God. What I tell you is true. There is an inmost center in us all where truth abides in fullness. One called Jesus Christ is that center, saying: "I am the truth." He has resurrected in me, broken the shell, and, as he came out I was set free. Night after night I become more and more aware that I am the creator of it all.

When someone dies, he does not go to the cemetery to impoverish the relative who put him there. No, he goes within, back to the I AM who is the sender. This morning as I was waking, I met my friend Al, who died at the age of 64. He was the same Al I knew here. He loved my company socially, but after attending three or four of my meetings, he confessed that what I said did not interest him. He loved to sit at his piano on Sunday mornings and cry as he played the old hymns. That satisfied him. But my words made no sense to him at all. Coming back from the depths of my soul, having told the story to those on higher levels of my being who could hear me with understanding, I met Al at a railroad station. He was sitting at a counter having a snack. That was all he wanted of me here, was to join him in a little physical meal. He was the same Al, still denying the Fatherhood of God as I have experienced it. He had his own fatherhood of God and could cry his eyes out while playing the lovely old hymns. He could sing "Nearer my God to thee," yet continue to think of his God as way out in space. When I told him of the only God who is housed within, he turned a deaf ear. He had his own little Jesus Christ and wanted no one to rob him of that.

Scripture tells that when those who heard him tell of the Father could not accept his words, he said: "I go unto my Father and your Father, to my God and your God." Now I ask you, if I and my Father are one, and I and your Father are one, are you and I not one? Those who call themselves Christians today still reject Him. They have their little icons out in space and worship some stupid little concept of the mind, unable to believe in the resurrection coming from within. But I tell you: you are God the Father of humanity, the most wonderful, theatrical play ever conceived. And you are God, playing all the parts until you awaken, break the shell, and are self-born. Coming out of humanity, you return to the Being you really are, for there is nothing but God.

Everyone is playing the eternal play, told so beautifully in scripture. When the resurrection occurred, the only scripture known at the time was the Old Testament. There was no New. He interpreted the Old by telling his experiences.

In the three oldest manuscripts of the Book of John, the 18th verse of the first chapter reads: "No one has ever seen God. He who is in the bosom of the Father, God's only begotten, he has made him known." In the 4th century the word "son" was substituted for the word "God" and the sentence rearranged from "God's only begotten" to "the only begotten Son." My mission is to let you know who that Son is. He is David, God's only begotten, and there is no other Son. The churches cannot see it, because they have rearranged scripture to fit their purpose. But you have never heard any bold affirmation concerning I am the tradition or I am the convention. You will hear I am the truth, I am the way, I am the life, I am the resurrection - but never I am the convention, or I am the tradition. We are hiding from ourselves when we keep traditions and conventions alive. Convention says Jesus Christ is God's Son, but our Bible has been changed over and over again by men who - having no vision - cannot understand its truth.

Here is a vision of a friend: In the vision she finds herself in a gambling casino. The owner approaches

carrying a stick to count off her winnings which - instead of being chips - is a long loaf of French bread, sliced, but joined at the crust. She calls out $50 and he repeats the sum and cuts off a slice of bread. Then she said: "$100." He repeated the amount and cut another slice. Every time she gave a figure he repeated it, becoming more and more frustrated with each slice, much to her enjoyment. Coming to the end of the loaf she said to herself: "What number shall I call next?" and she heard "$1,150." As she called it and received the entire loaf, the loaf began to bleed like a rare piece of roast beef, and she awoke.

The figure 1,150 is important here as it totals the number tone [sic] seven, which is Spiritual perfection. In his 6th chapter, John speaks of bread as "my body," saying: "Unless you eat my body and drink my blood you have no life in yourself." Why? Because life is in the blood. Here is a perfect vision of the symbolism of scripture. She has completely accepted the truth that the body of God is her own wonderful human imagination. Life (blood) is flowing forth from her now, as she has accepted her imaginal body in its fullness and blames no one else now, for she knows he is only herself. When you reach the point where you cannot blame another because you have accepted your imagination as the sole cause of the phenomena of life, you have eaten the loaf and drank the blood.

Your recent letters have thrilled me beyond measure. One gentleman found himself attending a concert at the Hollywood Bowl, listening to a long-haired gentleman who - he intuitively knew - would repeat the same performance. Instantly knowing it was being presented again, he became aware of a lady seated next to him, who said: "What is that in the sky?" Taking his binoculars, he looked up to see a multicolored bird resembling a parrot, who spoke, saying: "Get out of here. We don't want any part of you." Then it came down and touched his face with its wings.

This was no idle dream, but a wonderful adumbration of what will take place when the multi-colored parrot becomes a pure white dove. It was a woman in his vision, not a man. It will be a woman who will turn and say to him: "They avoid Man, but He so loves you He penetrated the ring of offense to demonstrate his love." His vision was a foreshadowing of what is in store for him.

A lady, whose eyes are now open as an incurrent witness, saw me dying. In her vision she told her friend not to touch me, for if she did I would not be set free. Then, as she watched, I died. These are wonderful visions for her to have, for "Unless I die thou canst not live. But if I die I rise again and thou with me. Wouldst thou love one who never died for thee? Or ever die for one who has not died for thee? And if God dieth not for Man and giveth not Himself eternally for Man, Man could not exist. So God died." I have awakened from the dream of life. I have been born from above, and the only one who is born from above is God, He who perpetually dies. Her vision was perfect, and I cannot congratulate her enough.

I am not here to flatter you, but to tell you the truth as I have experienced it. There truly is an inmost center in us all, where truth abides in fullness; and to know the true knowledge of God we must stop trying to break through from without. Rather, we must release this imprisoned splendor from within.

Listen to my story. Believe it implicitly, and the crust will break; and he who is radiant light will come out, transforming everything it touches into beauty and perfection, to reflect the perfection you know yourself to be. We are told in the 25th [chapter] of Matthew: "Come, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This kingdom is a body of perfection. Awakening in that body of awareness, you know yourself to be that which the world is reflecting. And in that body you cannot

come upon imperfection because you are perfect. That is what is in store for you. "Come, blessed of my Father, enter into and inherit the kingdom prepared for you from the foundation of the world."

In his 5th chapter, John tells those around him that they have never heard His voice or seen His form, but "I know thee, O Lord." And in the 17th chapter, he turns to his disciples and says of them: "They know that thou hast sent me." He knew he had found a few who really believed his story and would spread it. Then others would continue the telling, as it will grow and grow. The truth of which I speak has been heard through the hearing of your ear; but eventually you will know the true knowledge of God from experience.

Turn your ears away from anyone who speaks of a God outside of you, for there is no external God. He who created and supports the world is housed in you. These words are blasphemy to the world, but I tell you they are true. One day you will crack the shell, and He who is imprisoned splendor will come out. Memory will return, and you will know all that you knew before that the world was.

By coming down and taking on the limitations of the flesh, you have expanded yourself beyond what you were prior to your descent. I tell you: no one takes your life, you laid it down yourself. You have the power to lay it down and the power to pick it up again. We came down of our own accord because there was no one else to come, as we are the Elohim. The word first appears as the word "God" in the statement: "In the beginning God." It is the Elohim who said: "Let us make man in our image," and the word was translated "Lord" in the statements "The Lord took his place in the divine council." In the midst of the gods (Elohim) he held judgment saying: "I say, You are gods (Elohim) Sons of the Most High, all of you; nevertheless, you shall die like men and fall as one man, O Princes." It takes all of humanity to form the one God who created and sustains the universe.

I am not speaking of anyone on the outside. That is not the truth of which the scriptures speak. It makes no effort to change society, but rather urges all to "Render unto Caesar the things that are Caesar's." He doesn't try to make the slave a free person, but leaves him just as he is. Today all of our energies are going into keeping records and changing things. I recently received a notice from the Department of Health, Education, and Welfare. I thought they were interested in my health, and since I have been paying their insurance since 1936, I went to see them today. The lady asked me many questions, none of which were related to my health. She said she knew everything else about me, which confirmed my suspicions that we are all computerized numbers. She needed proof that I would be 65 this coming February. I showed her my passport, for I have no driver's license as I do not drive, but she wanted a birth certificate. I told her that on the island and in the year I was born, a birth certificate was too expensive; but I was baptized and somewhere I have that certificate. She urged me to write for it, and I will; but our visit made me realize that everything about the garment you wear is already known by the government, all carefully computerized and filed.

But you are not the garment, which - in my case - will be 65 in February. You created the world; so don't let anyone scare you, as you and the one who is trying to frighten you, are one and the same being. There is no other God. You can prove my words by simply imagining you are already living in the state you desire. Do not raise one finger to make it so; simply believe it to be so. Go about your business as though it were true and it will happen, because that is the way you brought everything into being.

Can you imagine what it would be like if you were the man (the woman) you would like to be? Sustain that

imaginal act as though it were true, and no power in the world can stop it from becoming true, because there is no other power. Try it beginning tonight. Take a glorious concept of life. Nothing less than the very best, and simply imagine it to be true about you and those you love. Start with your immediate circle and - although at the moment your circle may deny it by reason of what they are doing - persist in your assumption as though it were true, and it will harden into fact.

Grant all of your sleeping brothers their right to pursue God in some other direction. They will never find him in any other way, save by experiencing the story of Jesus Christ. Then and only then will they know the true knowledge of God.

Now let us go into the silence.

Neville 04-04-1969

THE TRUE VINE

Today, as you know, is Good Friday, and undoubtedly millions have attended services and heard some portion of the last seven words of Christ; but I wonder how many of them know who he is and what the words really mean. I tell you: Jesus Christ is your awareness, your I Amness, who became as you are that you may be as he is. I want you to accept this literally, for it is true.

Now, each one of the seven words spoken of today is really a sentence, the first of which is: "Father, forgive them for they know not what they do," and the last is: "Father, into thy hands I commit my Spirit." This is only a portion of the quote from the 5th verse of the 31st chapter of the Book of Psalms. The complete thought is this: "Father, into thy hands I commit my Spirit. Thou hast redeemed me, O Lord, faithful God." Here we find the redeemer to be one with the redeemed, for speaking to the Father, he says: "Thou hast redeemed me," yet he has already confessed "I and the Father are one." So you see the redeemer and the redeemed are really one.

Let us look at these words through the eyes of the mystic, and not with the traditional eyes of the church: "I am the true vine and my Father is the vinedresser." This true vine is the imagination. It is man's eternal body, who is God himself. Jesus is the divine body, of which we are his members in the sense that he is in us. Christ is not a little man, but humanity. He is our own wonderful human imagination. He is our redeemer, yet he is the one redeemed.

When I first realized this I was shocked, for I was born and raised in the Christian tradition and knew no other religion. Then I discovered that Christ was not someone on the outside that I should worship, but my own wonderful human imagination, and for a while my world turned upside down. There is a little poem that fits this perfectly: "Behold this vine. I found it a wild tree whose wanton strength had swollen into irregular twigs. But I pruned the plant and it grew tempered in its vain expanse of useless leaves and knotted as you see into these full, clean clusters to repay the hand that wisely wounded it."

Your imagination is the true vine from which everything in your world is drawn. Any misuse of your imagination causes the deformities in your life. It is a shock, I know, to realize that you are the sole cause of your life; and what a responsibility you have, to prune this true vine of awareness!

Since the Father and the Son are one, I - as Father AM the true vine and must prune myself. Not realizing a seeming other was a branch growing from me, the true vine, I allowed myself to entertain unlovely thoughts of him. But I didn't cut the branch, for the pruning is not in that way. Called repentance in scripture, pruning is revision - which is a radical change of attitude towards an individual or a situation. I revised my thoughts relative to that seeming other and accepted this unseen imaginal act as reality. Then I watched, and in time I

became aware of a change in my world relative to this person or that condition. Having found the true vine and the Father who pruned it, I know I must prune it every day; for if I do it will knot and form itself into these full, clean clusters to repay the hand of the vinedresser (the Father) who pruned it.

Listen carefully now to these words from Paul's letter to the Philippians: "Christ Jesus who - though he was in the form of God - thought it not robbery to be equal with God, emptied himself, taking the form of a slave, and was born in the likeness of men. And being found in human form he became obedient unto death, even death on the cross." Your body is the cross upon which Jesus Christ is crucified. And it is there he will remain until he transforms your lowly body into the one form with his glorious body. Then he will have fulfilled his purpose. I tell you: Jesus Christ has actually taken upon himself your body of humility and become its slave by feeding it, bathing it, clothing it, and caring for it in every way; yet Jesus Christ is not of this world. But in time he will completely transform you into his glorious body, for he is the redeemer, who - having assumed your body - will redeem it, thereby becoming the redeemed.

The true vine is your own wonderful human imagination. When you believe this you will no longer imagine as you formerly did, but will prune your thoughts every minute of every day. You will break the habit of feeling remorseful, depressed, or regretful. You will no longer think unkindly about another, because you will know that he is actually yourself pushed out, and appeared in your world because the Father in you called him. No one can come unto me unless I, who am one with the Father, call him. Even though he brings poison he does it because I gave it to him to bring. This is the story that is reenacted today, but not understood.

Now we are told he took a sop (called “a morsel” in some translations) and gave it to Judas, who quickly departed. The sop is a gift of great friendship. In the ancient world, the sop was dipped into a liquid and handed to the honored guest, he who is the closest and dearest friend. That's Judas. Only one who knows the messianic secret can betray it. No one can betray me who does not know my secret. How could you betray me if I had not taken you into my confidence as a friend, and shared my secret?

So Judas leaves to tell the world of the real Christ and gives them a sign saying: "The one I shall kiss is the man; seize him. Hold him fast." Don't let him go, but eat his doctrine, feed upon it, drink it. Let everything else go, but don't let him go. When you have found the cause of the phenomena of your life, let every other belief go. Should people urge you to eat certain food or observe certain days do not believe them, for there is nothing you can do on the outside that will ever commend you to God. You are defiled or purified by what comes out of your heart, not by what you eat or observe on the outside. Are you imagining good or evil for yourself, for the true vine is your own wonderful human imagination, and the world without is nothing more than your branches.

Now, who is this one that Judas kisses? The Risen Christ! This I know from experience. One night I was explaining the word of God to twelve men, when one jumped up quickly and departed. I instantly knew he was going to tell exactly what I had told him concerning the cause of the phenomena of life. Then he returns. It's the same being, but now he is richly dressed and so important we all stand at attention at his entrance. Coming toward me he severs my sleeve, revealing my right arm and kisses the one it is said of him: "Don't let him go, but hold him fast."

The word "hold" as defined in the concordance, means "almighty power" and the word "fast" means, "to abstain from all food." Here we are being told to abstain from any food for thought other than our own

wonderful human imagination. We are urged to feast upon our own power and wisdom. Abstain when others urge you to try a little numerology, a little astrology, or any belief of a power outside of your Self. One of the great weaknesses of man is the necessity of always being right. Those who prophesied that California would experience an earthquake which would kill millions, will pray until they break their skull to prove the rightness of their prophecy; but it hasn't a thing to do with scripture. The earthquake spoken of in scripture takes place within, and not on the outside, at all.

Jesus Christ is God himself, who became you, individually. Your awareness is He. When you imagine, God is acting. He is the true vine and the vinedresser, for he is your imagination, imagining you. If you really understand this, you will start pruning your thoughts. If you don't and continue to believe Jesus Christ is other than your Self, you will persist in allowing your wanton energy to run wild, to swell into irregular twigs, and bear unlovely things in your world.

When you become aware of those in need, even though you do not know them personally, do you use your imagination to lift them from that state? That is what you are called upon to do. If you represent them to yourself as you would like them to be, and persuade yourself it is true, that branch will change in your world. You do not eliminate the state of need. It remains for anyone to be aware of, but you - having lifted yourself out of the state - see it no more.

Prune your vine morning, noon, and night; and then -- when you least expect it - a series of wonderful, supernatural experiences will be yours, as God reveals himself in you - not as another, but as your very Self. Then you will say, from personal experience, "I am he."

In the 17th chapter of Luke, we are warned not to heed anyone who may say: "Lo, here it is!" or "There!" for the kingdom of God is within. And we are told in the 3rd chapter of Philippians: "Our common wealth is in heaven, from where we expect a Savior, the Lord Jesus Christ, who will refashion our lowly body to be one with his glorious body." This body of humiliation will be completely transformed by the exalted Christ in you. So do not go any place when someone tells you to look elsewhere, for you can only find the true God within. If our commonwealth is in heaven (from which we expect a Savior who is the lord Jesus Christ) and heaven is within, our Savior cannot come from without. And when he comes, it is in a series of majestic, supernatural acts, wherein he unveils himself and rises from within.

Blake expressed this thought so beautifully in Plate 96 of “Jerusalem,” as:
"I behold the Visions of my deadly sleep of six-thousand years Dazzling around my skirts like a Serpent of precious stones and gold. I know it is my Self: O my Divine Creator and Redeemer."

I have beheld those visions. I have known the thrill of seeing that pool of golden liquid light and knowing it to be my Self. And I have experienced the 3rd chapter of John by ascending into the kingdom of God within myself. I was taught to believe in someone on the outside; yet, when my Spiritual body was split and truth was revealed to me, I fused with golden, pulsing, living, liquid light and - like a serpent - I returned to the kingdom of heaven within me to become a living stone in the living temple of the Eternal God. This knowledge, I know, everyone is going to experience.

Once again let us return to the drama depicted today. The first word of the seven wonderful words is this: "Father, forgive them for they know not what they are doing." If you know that you are the cause of your

sorrow, can you not forgive the one who submitted it? Must you condemn a shadow, when you are its cause? Everyone who comes into your world is drawn there by your Father, with whom you are one. If he who enters insults or offends you and you know you are the cause of his seeming offense, can you not forgive him? Can you not say: "Father, forgive him for he knows not what he is doing?" Your world is filled with those who are under compulsion to play their part because of what you have imagined. You may have forgotten your imaginal acts, and may even deny you ever entertained such thoughts; but they could not come if you had not called them out of yourself; therefore, you must forgive them, for they only did what you asked them to do.

Now at the very end, this statement is made: "It is finished." What does he ask for when the work he was given to do is finished? "To return unto me the glory that was mine, the glory that I had with thee before that the world was." Having emptied himself of his glory and taken upon himself the form of a slave to become obedient to death upon the cross of Man, he has redeemed the state of slavery by becoming one with it and raising it to the level of Father. Now he requests to return to his former glory, the glory that he knew before that the world was.

Only one being returns. That being is God the Father, the sender, now one with his Son, the sent. Entering this world of many, we are the gods, sons of the Most High, yet one with our Father. When, as the son, we overcome death, we return with greater brilliance and translucency because of our victory over death. Then what a joy is ours!

If you will accept this truth and will not let it go, your days will change as you feast upon the body of imagination and drink of its life-giving blood. Give up everything you have ever believed concerning causation and believe in the one cause of all life - be it good, bad or indifferent - which is your own wonderful human imagination.

When an experience comes to you that causes you distress, instead of denying it or trying to rub it out, accept the event and change it. Beautify your world! The kingdom of heaven is at hand. Repent and believe the story of redemption. Jesus Christ is not some man who died two thousand years ago. You and I died with Christ in the beginning. You have been crucified with Christ and he lives in you. Live your life in the flesh by faith in the Son of God. who so loved you he actually became you. His incarnation took place when you were born. He is a slave to your body, for your birth from below is when imagination took upon himself the form of a slave. He is not a person who, enslaving another, calls that other his slave; for the one who is the slave-master is still a slave to the body he wears, taking care of its normal, natural functions for himself.
God actually became the slave that you are, in order to redeem you. A complete transformation will take place, and you - the grub worm - will return to the awareness of being the exalted butterfly - the same being you were before you descended in power and took upon yourself the form of a slave.

I can't tell you the thrill that is yours when you wear that all-powerful garment of fire and air. While you wear it there is nothing you cannot do effortlessly. You can form eyes that see perfectly and mold them into empty sockets, form arms, which move perfectly in their sockets. With your magical power you can change age-shrunken bodies into perfect twenty-year-old ones. That power is yours when you wear your body called heaven.

One night in 1946, I wore that body. It's the same body I gave up when I took upon myself this body of a

slave in order to redeem it. That night, while still aware of being Neville, I - the invisible - became a visible being by nailing myself upon this cross called Neville. And I wore it faithfully until the night of the transfiguration. So I know the thrill that is in store for you when your body of slavery is transformed into a body of immortality. You see, the being you really are is Jesus Christ and cannot die. You who were before that the world was, came down into this world of death to overcome it, to rise as one being; for you - the redeemer - will know yourself to be one with the redeemed.

Now, one of the last words on the cross is: "I thirst." You may think this is a thirst for water, but the Book of Amos tells you what he is thirsting for. "I will send a famine upon the land. It will not be a hunger for bread or a thirst for water, but for the hearing of the word of God." Every word has to be fulfilled in him. That is his thirst. When the thirst comes upon you, every word of God will unfold in you, casting you in the starring role. Then your hunger and thirst will be satisfied, for you will have experienced the entire Bible in a first person, singular, present tense experience.
I wonder what per cent of our world understands this wonderful day of the crucifixion. At one church here on Wilshire Blvd., there will be seven preachers; each will speak on one sentence and attempt to explain it. With the traditional concept of Jesus Christ, how could the statement: "Father, forgive them," be explained? How could you, personally, truly forgive someone if you did not believe he was yourself pushed out? How could you forgive one who had just murdered a friend or a loved one, without acknowledging that you had to have done it; because it couldn't have happened and you be aware of it, unless your Father called it to your attention by drawing the event into your world, and you and your father are one? Only when you know who the real cause of the phenomena of life is, can you forgive. If awareness is the cause of murder and you are forever aware of something, the state of murder cannot be cut off; but your awareness can be rearranged. The event can be completely transformed by repentance, which I call revision. When you revise a disturbing memory, you have repented in the true sense of the word.

When I first found this vine I could hardly sleep for days and days, I was so disillusioned thinking of the responsibility that was now on my shoulder - responsibility that I had always placed upon the shoulder of another. But once I accepted the fact that Jesus Christ is my human imagination and the cause of everything I am aware of, I knew I couldn't pass the buck any more, but had to do something about it. So I, the Father, began to prune the vine.

The entire 15th chapter of the Book of John is devoted to this pruning of the vine. He starts off: "I am the true vine. My Father is the vinedresser. Every branch of mine that bears no fruit he prunes, that it may bear more fruit." The tree in your garden may be lovely to look at and it may pain you to cut a certain branch, but you know you must do it if you want good fruit next year. That is life. Consciousness (the I AM) is the eternal vine. Your eternal body is the Imagination, which is God himself. We are all members of the divine body - Jesus; therefore humanity is truly the body of the Lord Jesus Christ. Every child is part of that universal body; and when he knows that Jesus Christ is his own wonderful human imagination, he is confused for the moment, until the realization rearranges itself within him. Then he takes himself in hand, determined to do something about it. I tell you from experience, if you will take yourself in hand and really believe in Christ in you to the point that you will turn to no other causation, but will prune your thoughts morning, noon, and night, your world will change. It will mold itself in harmony with the change which has taken place in you, for your outer world is forever reflecting your inner, imaginal acts.

This is the great story that is told today. Jesus Christ is not a man who was nailed upon a wooden cross, or

hanged upon a tree on the outside.
The tree spoken of in the Book of Acts is Man himself. The brain is the root, with the veins and arteries as the tree and its branches. This is the tree of life spoken of in the 4th chapter of Daniel. It was felled but its root was not disturbed so that the tree could reverse itself, and its power - which had gone down into generation - could be turned up into regeneration.

When that hunger comes upon you, the kingdom of heaven is at hand. But be not deceived; the kingdom of God will not come with signs to be observed. Let no one tell you: "Here it is," or: "There" for the being you are seeking is the cause of your life. That being is God the Father, who is in his kingdom, and that kingdom is within you. Suddenly the drama called Jesus Christ will unfold within you and you will know the joy that comes with fulfillment. When this plan unfolds, you sleep differently, you wake differently. There isn't a moment in time when you could not close your eyes and willingly depart, for you know the Word has unfolded in you. Yet night after night the visions continue to possess you, all based upon the promises of God as recorded in the Old Testament.
Every night when I close my eyes to this world, I enter that world - the world of Spirit waking - and fulfill the word of God.

Now, I received two letters this week regarding dreams of horses. Always bear in mind that a dream is a parable with a single point of truth. In one lady's dream she was driving down the highway with her husband, when she looked back to see two wild horses running toward a deep cliff. The younger one leaped across the cliff into rich pasture, but the older one fell on the highway. Although she knew he was not injured she felt sorry for him, and as she reached out to him, he got to his feet and came to her for comfort. The horse is a symbol of one’s understanding. She has not completely discarded the old, yet it is not equal to the new understanding of the eternal truth, for the younger horse made it beautifully across the cliff. She didn't go to bed that night to conjure horses. They came to her, for now she is riding a new understanding and the true word of God is becoming alive within her. In the 12th chapter of Numbers we are told that God speaks to man through the language of dream. If God is speaking, you want to pay attention and extract the single jet of truth in what he is saying.

Another lady dreamed of three horses - a white, black, and pale one, all living on her thousand-acre estate. Men offered her a fantastic price for the estate; yet she knew what they really wanted was her white horse and she didn't want to part with it. Time and time again they tried to kill her or injure her in some way, yet the white horse always appeared to redeem her in a human manner.

In the Book of Revelation we are told that Jesus Christ rides the white horse. Here we see this lady isn't completely in control of her understanding, but she has found it and is redeemed by it even though she is still seeking herself, because her enemies are her beliefs based upon her early training, which came back to haunt her.

In her letter to me she wondered if she had already ridden the red horse of conflict, since she did not see one. I tell you all: don't try to put something into your dreams that is not there. She didn't dream of a red horse, so why mention him? A dream has only one central jet of truth. In her case it is the white horse, the symbol of the redeemer, who is your own wonderful human imagination.

Now let us go into the silence.

Neville 06-20-1969

THE ULTIMATE SENSE

In the Book of Nehemiah we are told that: "They read from the book, from the law of God with interpretation and gave the sense so that the people understood the reading." I wish that were true of today's preachers, but unfortunately they have mistakenly taken personifications for persons and the gross first sense for the ultimate sense intended.

In today's paper I read where 325 graduate students of fifteen Catholic colleges were asked to name their ten heroes, in order, with no restrictions as to time. The late president Kennedy came in first, his brother Robert second, Martin Luther King third, with Jesus coming in fifth. Here are graduates of fifteen Catholic colleges who - seeing the Bible as secular history - place its primary character fifth in their heroic order when if read as literature (as many college students do) they would discover it is not secular history at all.

In Biblical thought a name is not a mere label of identification but an expression of the essential nature of its bearer. To know the name of God is to know God as he reveals himself to the individual. As the Psalmist said: "Those who know the name put their trust in thee." His name is revealed in a progression of revelations. It is first revealed as God Almighty in the name El Shaddai. This name is personified as Abraham, Isaac, and Jacob. In the state of Moses the second revelation comes as "I AM." Then, in the third and final state of Jesus Christ, the full disclosure of his name is revealed as Father, in a Father/Son relationship. Bearing the name of Jesus, you will say with Paul: "I have made manifest the name to the men whom thou gavest me out of the world. They were thine and thou gavest them to me. I have made known unto them thy name and I will make it known that the love with which thou hast loved me may be in them and I in them."

But now, when you read scripture always remember that the names Abraham, Isaac, Jacob, Moses, and Jesus are personifications of eternal parts of God's play. Having faith in yourself and the play you created, you entered the part called Abraham, at which time you were shown the entire play in detail. And when the play is completed you move into the part called Jesus Christ to discover you are its author. To say Jesus is your hero and see him as a person is to completely misunderstand the story of scripture. As Blake said: "It ought always to be understood that the persons, Moses and Abraham, are not here meant, but the states signified by those names, the individuals being representatives of visions of those eternal states as they were revealed to mortal man in a series of divine revelations as they are written in the Bible. I have seen these states in my Imagination. When seen at a distance, they appear as one man. As you approach, they appear as multitudes of nations."

I know the truth of that statement for although Blake was born in 1757 and died in 1827, we are closely woven in the tapestry of thought. One particular night we met, and after discussing the mystery of God, Blake said to me: "Fall backwards with a complete abandonment of self. Do not restrain yourself, just relax and

fall." Following his instructions I felt as though I was falling off the earth, as I hurled through space like some interstellar body. And when the motion ceased I looked up to see a single man aglow in the distance. His heart was like a flaming ruby, but when I approached I realized that all of the people in eternity were in that one body. I saw the body we will all be gathered back into when God's play is over.

The play begins when "The scriptures, foreseeing that God would save and justify the heathen, preached the gospel beforehand to Abraham." Now, if you take the story of Abraham as secular history you would realize that he would have been shown God's plan of salvation two thousand years before it occurred. But, agreeing to play the part of Abraham, you entered death's door, the human skull. It is there that you sleep in visions of eternity as the Christ seed, being one with your Father.

The word translated "seed" in Galatians is "sperma" meaning the sperm of man and identifying man with God. This is not the physical sperm, for it is only a shadow producing bodies of death. I am speaking of the spiritual sperm called Christ, whose seed is capable of extending itself. Dreaming your life into being, you appear to be two, but you are not. One day this barrier will be removed and you, individualized, will emerge as the Lord Jesus Christ - which, like Abraham, Isaac, and Jacob, is a sign, witnessed by God.

When you read scripture try to remember that these characteristics are only personifications and try to find out what they represent. Until you understand the significance of the name, you are going to miss its message. Quite often you will find a classic telling a far greater story than you will ever hear from the pulpit on a Sunday morning. One of my favorites was written by a mathematician. You know his story as Alice Through the Looking Glass.

"Come and look at him!" the brother cried, and they each took one of Alice's hands, and led her up to where the King was sleeping.

"He's dreaming now," said Tweedle-dee: "and what do you think he's dreaming about?"

Alice said, "Nobody can guess that." "Why, about you!" Tweedle-dee exclaimed, clapping his hands triumphantly. "And if he left off dreaming about you, where do you suppose you'd be?"

The dreamer in you is God, who must dream in the sequence he set up in the beginning. No part can be omitted. As our forefathers played it so will we, for there is only one actor in this drama called life and that actor is God.In you God is dreaming the various parts he wrote in the beginning and you saw while in the state of Abraham. You are the Son of God now, an "I", which he is extending. We are all the "I", only now we are enhanced by reason of the predetermined dream.

Charles Dodgson (whom we know as Lewis Carroll) wrote the child's classic, Alice Through the Looking Glass which tells us that everything was possible through the looking glass. This is true, for with God all things are possible. Things are what God thinks they are. He thinks He is you and will keep on thinking He is you until he brings you to the awareness of being the Lord Jesus Christ.

It is sad to read that those who have graduated from Catholic colleges believe this personification is a character of history, and unbelievable to think they have put him in the fifth place. I am not saying this could not happen in a Protestant college, for it could happen there, too. Who knows - they might put him in the

tenth place rather than the fifth. Without any feeling towards the story it cannot be believed, but the dreamer in you is playing every character in the play as you cast your shadow in this world. I heard it so clearly one night, when He said to me: "I laid myself down within you to sleep, and as I slept I dreamed a dream…" and I knew He was dreaming He is I, and when He awakes, I Am He!

Now, in this shadow world you must learn to imitate him. If he dreamed you into being and is dreaming you through all of your worldly experiences, you can start to modify some of them by imitating him and dreaming your own particular dream. What would the feeling be like if your desire were true? I know from experience that it will come to pass, and I want to encourage everyone to try it.

Start tonight. Feel yourself into your desired state of consciousness. What would you be conscious of feeling if the world reflected your desire right now? I encourage you to use feeling, just as Isaac did in his story. As Isaac, you cannot see your desire as objective to yourself. It is Jacob, smooth-skinned and with no external reality while this objective world is Esau. You must clothe Jacob with such external qualities that he will feel objectively real to you. Touch has a fantastic sense of reality, so through the sense of touch and smell Isaac gave Jacob the right to be born.

I know when I am out of this body I am awake, and when I touch someone there they are solidly real. I can hear their voices and see their faces, and when I touch them my hand does not go through their bodies, for the world, at that moment, is just as real as this one.

Learn to shake yourself loose from what the world believes is the only reality. Feel yourself touching a friend or relative you know well and love, and you, too, will know from experience that no one dies to cease to be. No matter how wise the priest and rabbi may be, they have not been where you have and therefore cannot know what you know. They are theorizing and you will be speaking from experience. I have stepped into other worlds and they are just as real to me as this room is now, and the people there just as solid to my touch as this lectern is now. At this moment this room is real to me because I am in it. But when I am in these other worlds they are more real than this room or my home in Beverly Hills where I spend most of my waking hours.

Let us return now to the sense of touch. Think of something that you would touch if your desired were objectively real. Money, for instance, can be touched and it even has an odor. These are the senses Isaac used. When Jacob came close, Isaac touched him and said: "You feel like my son Esau and you have his odor." Then he blessed Jacob and, strangely enough, when Isaac discovered he was self-deceived he could not reverse his blessing.

As Isaac, through the sense of feeling you set in motion that which the feeling implies, and in its own good time it will confront you. You may not recognize your own harvest and wonder when you would have planted such a seed; but you had to have done it or it could not come to pass, for God is your awareness, dreaming everything in your world. He is the reality behind their appearance.

So when you open the Bible in the future and come upon the glorious name Jesus, stop yourself from thinking of an individual who was born in some strange manner 2000 years ago, and think of him as the representative of all who have reached the climax of the play; for everyone who has achieved the end is gathered into that one body which is personified as the Lord Jesus Christ.

Now, it is the Christ seed who is the Son of God that rises. Listen to the words in the 3rd chapter of Galatians: "The promise was made to Abraham and his seed who is Christ." You will note the world "seed" is singular, not plural. Here we find that the seed is one with the one who made the promise.

Entering the part called Moses you were told that you would go into a foreign land where you would be enslaved and suffer for four hundred years. Then you would come out expanded a hundred-fold greater than what you were before the play began. That's the purpose of the play. We entered death's door with the Christ seed, to lie down in our grave and experience visions of eternity. This we are doing. These eternal visions (eternal states) are parts of the play. If you leave a part another may enter it or you may return to play it again, for you travel through states just like a traveler in time and move from state to state until you reach the final state called Jesus Christ. When you enter that state you awaken in your grave and come out of the gate of your father. Looking back you see your body, which is the linen clothes your earthly mother wove for you. Everything that is recorded of Jesus is a sign. When you experience these signs they will not be gossamer, but solid reality.

The Bible is an allegory whose fictitious characters have meaning, but man, unfortunately, has mistaken the personifications for persons and the instrument which conveyed the instruction for the instruction. Believe me, for what I am telling you is true. I, too, thought that these were historical characters who lived thousands of years ago, but they did not. They are characters in a play which was conceived in the Divine Mind, and are not of human composition. The play has a divine origin, and when you experience it you will bear witness to its divinity.

From time to time individuals are called and sent to be witnesses. They are known as apostles. An apostle is first called out of this world to enter the heavenly world, where he is commissioned and sent. Returning to the same garment he left behind on the bed or chair, he is awed beyond measure with what he has experienced. From that moment on he cannot only preach the truth of the gospel, but is a witness to it, for he knows the difference between the thing signified and the sign.

Isaiah tells us: "The Lord himself will give you a sign. A young woman will conceive and bear a son and call his name Immanuel (which means God with us.)" This is true, for God is with every child born from a regular conception of woman. He is its breath, its awareness. The Christ seed is there also, awaiting fertilization at a certain moment in time. And when the hour has come the individual himself comes out of himself to find signs bearing witness to God's expansion. Your birth from above is a spiritual experience, as is your son David, your ascension, and the Spirit Himself descending upon you to smother you with love, for God is Spirit. When God is born you are born as God, even though you must continue in your limited state until you take off your garment of flesh and blood for the last time.

I do hope you are reading the Bible daily. I find no book comparable to it. But you will get nothing out of the reading unless you read it through the eyes of the mystic. Take my experiences with you as you read, and then you will know who Jesus, Abraham, and Isaac are.

The name "Isaac" means "he laughs." Isaac was Abraham's promised son. He is the sign the shepherds were told to find as a child wrapped in swaddling clothes. You will see this sign, and as you take that child in your arms he laughs.

The word "Moses" means, "to be born." Moses could not enter the promised land because he had not yet been born. It is Moses who leads you up to the one being who is yourself. I have seen that one being and I know he contains the entire universe. From a distance he appeared as one man, but as I approached I saw he contained a multitude of nations, races, and people. Now I know that all that I behold, though it appears without it is within my imagination, of which this world of mortality is but a shadow. Truly the world is nothing more than yourself pushed out. And in the end you come out to discover you are that one Man who contains eternity - the one Being spoken of as the Lord Jesus Christ.

I wish I could convince everyone that there is only one true gospel of Christ. Mankind is redeemed, not going to be. It is already done. If you are not there yet it doesn't mean you aren't going to get there. Nothing can prevent you from reaching your destination and having the experience, because the drama is over. It has been accomplished. Christ is risen, so mankind is already redeemed and no one can be lost. We are told that the Lord hardened Pharaoh's heart. If the Lord did it, Pharaoh had to do what he did, for it is a part of the play. On a certain level you can't understand, and like Job you will want to curse God and die, yet Job is your story. As an innocent being you are put through hell by the will of God, as told you in the 42nd chapter of Job: "His friends came and comforted him for all the evil the Lord God had brought upon him." No one else caused his sorrow. The dreamer puts himself through hell by his ignoble dreams, and that dreamer is God.

Now that you are coming to the end, as it were, learn to alter the play. Make your world conform to your lovely concepts the same way the Father dreams your life into being. Although you appear to be two, when he brings you to the climax you will be as one. God is your husband, your Maker who cleaves to you - his emanation, his wife - until you become one Being, one body, one Spirit, one Lord, one God and Father of all; for in the kingdom of heaven there is no room for two, only one.

Now, while you are still here you have needs which must be met and perhaps desires yet to be fulfilled, so I urge you to use the law by assuming that you have them, for your assumption is the beginning of your dream. Although your reasonable mind and your outer senses deny it your persistence will harden your assumption into fact. I have watched it happen unnumbered times. Your noble dreams will not interfere with the basic dream that is taking place in you, so take your wonderful dreams and persist in them. Walk as though they were true. Try to touch them and give them reality. If you can use the sense of odor try to detect it.

One night a lady decided to test me by embracing a huge bouquet of roses. She caught the aroma of the rose and completely saturated herself with it, then she dropped the thought. This lady lived in the Waldorf Towers, and when she returned to her room the following evening she discovered three dozen roses had been placed there. It appeared that the Queen Mother was in New York City and had attended a banquet in her honor. Special roses were grown and [brought] there for her pleasure. The next day the maitre d' sent three dozen roses to this lady's room. She put her sense of smell to the test and within 24 hours her room was filled with roses.

I don't care who you are, I invite you to take the challenge. In the 13th chapter of 2 Corinthians you are asked this question: "Test yourself and see. Do you not realize that Jesus Christ is in you? Unless of course you fail to meet the test." Test God's power and God's wisdom, for encased in love you are testing the Christ seed within you. You can take anything and test this power. Do it just for the fun of it. Hold a long-stemmed rose in your hand. Touch its velvety petals and smell its heavenly aroma. Make a pledge to

yourself that you will live by your imagination, for God has promised that you can assume a state and it will become a fact in his words: "Whatever you desire, believe you have received it and you will." It can't be stated any clearer than that. These are the words of an awakened man who is God, for every man who awakes in Jesus Christ is God, He who is forever extending himself.

So when you know what you want, construct a scene which would imply that you have it. Enter the scene by touching the articles there, listening to the sounds that may be heard, seeing with your spiritual eye, and smelling its odor with your spiritual nose. Bring all of your senses to bear upon the scene implying the fulfillment of your dream. After you have done it persist in the awareness that your desire is already a fact, for the present moment does not recede into the past, but advances into the future to confront you. You will walk into your future and confront the fulfillment of your desire, which began as a dream.

You may think your yesterdays are in the past, but God knows you will meet them in the future, for your future is always confronting you and bringing in the harvest of what you are doing now.

Now let us go into the silence.

NEVILLE GODDARD

The Creative Use of Imagination

Estate of Neville Goddard ©

E-Book is Distributed Free of Charge

Edited by Margaret Ruth Broome

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Click for More Free Books by Neville Goddard.

Contents

Preface 6

Chapter 1: Your Infinite Worth 15

Chapter 2: Take Not the Name in Vain 24

Chapter 3: Desire 34

Chapter 4: Are You Making Wine? 44

Chapter 5: Seeing God 48

Chapter 6: All Is Consciousness 57

Chapter 7: Righteousness 69

Chapter 8: The Perfect Will of God 80

Chapter 9: Be Ye Doers of the Word 91

Chapter 10: The Pearl of Great Price 102

Chapter 11: Self Remembering 109

Chapter 12: Your Destiny 119

Chapter 13: Your Personal Autobiography..... 129

Chapter 14: The Human Spirit..... 145

Chapter 15: The Feeling of “I” 161

Chapter 16: The Wine of Eternity 171

Chapter 17: Awake, O Sleeper 185

Preface

This book as all things, came into being because of a thought acted upon. Neville left us October, 1, 1972 and, since that time, I have invested many hours transcribing the hundreds of tapes I have of his lectures. Neville explained that the ark of life contained and could be understood on three levels: the literal, psychological and spiritual. The lectures which are available deal mainly with the spiritual. However, because those who are now hearing his words on tapes and reading his lectures, did not hear him speak on the second (or psychological) level, I realized the need to provide that psychological plane as a foundation for the higher, spiritual level. And so, the thought was planed in my mind. What if there were

some lectures that taught this principle on a practical level? Wouldn’t it be wonderful if such a series could be found and made available for those who would desire it. And then one day I received a letter from a lovely lady in San Francisco who said she was moving into a retirement home and wanted to send me some notes she had from Neville's lecture series in San Francisco in 1952. These notes constitute this book.

I had a thought. Wouldn't it be wonderful if...and acted upon it by feeling the thrill of the thought's completion. I have never met the lady or hear from her since receiving the notes, but I have proved, once again, that imagination (thought) fulfills itself. The living proof is in your hands.

Now let me tell you a bit about me. Born and raised in a small town in Kansas, I moved to California in 1942 as a good Protestant. But I had a hunger that no organized religion could fill, so I drifted from one belief to another, seeking yet not finding what I was searching for, possibly because I did not know what it was. Then one day I heard a man called Neville, and I knew that, although the outer me did not understand his words, the inner me was singing the Hallelujah Chorus, for I had found the cause of all life..., that my very thought, mixed with feeling, was an imaginal act which created the facts in my world.

I remember the first night I lay in my bed and dared to claim, “I AM God.” Afraid that the ceiling would crash down on me, I

quickly covered my head – just in case. And when nothing happened, I gathered more courage and set out to prove for myself that imagination could create reality. I did not believe it could, and I wanted to prove Neville wrong. That was back in 1964, and I haven't succeeded yet. Not all of my imaginal acts have come to fruition, but I now know that the fault does not lie in the teaching, but in my belief in myself. And, as I have grown in my belief and trust and faith in what I have imagined, I have gained confidence I my own wonderful human imagination.

Several years ago, I put together a group of lectures of Neville's and called the book “Immortal Man.” At the time, I was afraid to change his words even though I felt I could make the message clearer if I did.

Shortly after its publication, I turned to self one night and asked, “Is it alright to change the words as long as I do not change the meaning? I know that if truth were told so that it could be understood, it would be believed”. I fell asleep questioning myself and, in the night, I had this dream: I am on my way to work. As I enter the building I see, directly before me, a beautiful restaurant whose tables are filled with diners, enjoying their meals. Neville is standing next to a fireplace, speaking to a group nearby. Thrilled to find him there, I am eager to show him the book of his lectures I had just published and question him regarding the change of words. But as I turn to take the case I am carrying into my office, get the book and return, he glances up and catches my eye. Instantly changing

my mind, I turn and go directly into the restaurant to join him. But when I arrive, I discover that he has vanished, leaving the ladies to tell me that he is gone and will never return.

Heartsick, I return to the lobby with its hard, tile floor when, suddenly the case I had been carrying fell from its handle. The moment it hit the floor, the case opened, my book fell out and lay open at its center seam. As I looked down in horror, I saw that I had been carrying a brief case which contained a tape recorder that had turned on due to the fall, and Neville's voice was ringing out loud and clear. Embarrassed, I stooped down to turn off the volume, only to discover that all the knobs had fallen off the machine and there was no way for me to turn him off. As I tried to push the case

over to the far wall in order to pick it up, I awoke with these words ringing in my ears, “I am IN you, As you.” From that moment on, my fears have vanished and, since that time, I have gained confidence in my writing. These are Neville's words – Neville's thoughts – yet we are so closely woven in the tapestry of thought that the words are now mine.

The lectures you will read are Neville's words. Yet they may not have been the exact words he spoke back in 1952. The material I had to work with were notes someone had taken in shorthand, transcribed and duplicated. I have taken the notes and elaborated on them. The words are true and, hopefully understandable enough so you can test them and discover for yourself that when

the truth is applied, it is made alive by a spiritual experience.

Always bear in mind that when Neville speaks of “man,” he is speaking of generic man (man/woman). Man is the external world, the natural man; while imagination is the internal world, the man of spirit. God (imagination) became the natural man that the man of nature may become God who is Spirit.

Always think of yourself as two beings, one who sees through the organs of sense and the other through the mind of imagination. And always remember God's name as he revealed it to Moses. “I AM. That is who I AM. And by this name, I shall be known throughout all generations. I AM that I AM.” I the trinity, in unthinkable origin, AM God

the Father. And I in creative expression AM the Son, for imagination is born of consciousness. Therefore I, in universal interpretation, in infinite imminence, in eternal procession AM God, the Holy Spirit.

Margaret Ruth Broome

Chapter 1: Your Infinite Worth

The purpose of these talks is to bring about a psychological change in you, the individual. Humanity, understood psychologically, is an infinite series of levels of awareness and you, individually, are what you are according to where you are in the series. Consciousness is the only reality, and where you are conscious of being psychologically, determines the circumstances of your life. The ancients knew this great truth, but our modern teachers have yet to discover it. There is only one substance in the world. Our scientists call it energy while scripture defines it as consciousness. We are told that the universe was caused by water, but if this is true, then it could not evolve into anything but water. But if the basic

substance is energy (or consciousness), it can be made to manifest itself as iron, steel and wood, to name but a few. Man, seeing a variety of forms, thinks of numberless substances, but what is seen is only a change in the arrangement of the same basic substance – consciousness.

Ephesians tells us that, “All things, when admitted, are made manifest by light.” The word “light” recorded here means awareness; consciousness. The state the individual admits into his consciousness is the cause of one man being rich and another poor. The poor man admits to being in the state of poverty by saying, “I am poor,” just as the rich man admits wealth by saying, “I am rich.” Anything you, an individual, claim yourself to be (good, bad or indifferent, right or wrong) must be

made manifest in your world, for by claiming the state, you have consented to its life.

There is only one cause, and that is consciousness. Your consciousness is the center from which your world mirrors and echoes the state you presently occupy. Now, a state can be defined as all that you believe and consent to as being true. So, if you want your world to change, you must determine what you want to accept and consent to as true before you can change it. To arrive at a certain definition of self, you must begin by uncritically observing your automatic reaction to an event, for your reaction defines your state. And you can, without getting out of your chair, rebuild your world by changing your level (or state) of being. This is done by observing yourself

uncritically as you react to life. If you do not like the circumstances of your life, acknowledge its cause. Be willing to admit that the circumstances are only objectifying what you are conscious of, then change your consciousness and your world will change. If you react to that which is being objectified, you bind yourself to a certain level of awareness, but if you refuse to react, the thread is broken. Stop being conscious of something unlovely, for every unlovely thought causes you to walk in psychological mud. Rather, identify yourself with beauty, with love (the Christ in you) and you will ascend to the infinite level of your own being and change the circumstances of your life.

Your state of awareness, like a magnet, attracts life. Steel, in its demagnetized state

is a whirling mass of electrons, but when the electrons are faced in one direction, the steel is magnetized. You do not add to the steel to make it magnetic or take anything away to demagnetize it. This same principle is true for you. You can change your world by rearranging your thoughts and having them travel only in one direction, and that is toward the fulfillment of your desire.

Watch your reactions to life, for any change in the arrangement of your mind which can be detected by self-observation, will cause a change in your outer world. It is important to learn to be passive to that which is unlovely and unacceptable to you. In that way, you are awakening the dynamic one within. And when you find your inner being, you will discover that the qualities you

condemn in others are really in yourself. Then you will know the secret of forgiveness, for as you forgive yourself, the others are forgiven.

All things (not just a few) are made manifest by the light, and everything manifested is light. The moment you consent to a thought, it is made manifest. It could not come into being unless you consented to its expression by being aware of it. The universe moves with motiveless necessity as it has not motive of its own. Rather, it moves under the necessity of manifesting the arrangements of the minds of men. This teaching is to awaken you to your light, and the awakening begins by self-observation.

If you have a secret affection for living in

the mud of self-pity and condemnation, your world will mirror those feelings. But if you will rearrange your mind and live in the heavenly feeling of harmony and love, your manifested world will change. If, today, you would spend five minutes in uncritical observation of yourself, you would be surprised to discover how deceitful you are. It is a terrible shock, I now, but every shock of this type will let in the light of awareness, and life is an ever-increasing illumination. As the light comes in, you become more and more conscious of who you really are.

There is only one cause for the phenomena of life. Only by observing your own consciousness can you discover the cause of what is happening to you. There is no greater tyrant than the belief in a secondary cause. Let that tyrant go by remembering

the one and only substance; the only cause which is awareness and immediately change what you are aware of. Only by observing your reactions to life can you find yourself. And remember, as long as your react as you do, the same things must confront you, for all that you admit to is made manifest by your consciousness, and everything you manifest is your consciousness.

Stop walking through the world in the mud and living in its basement. Your soul is made up of all that you consent to. Lose your soul on one level and you will find it on a higher level, defined differently. Always examine yourself uncritically, for the moment you become critical, you automatically justify your reactions and associate yourself with the thing observed.

Everything is individual. Collective security and collective starvation are terms approached individually. Learn to stand on your own feet and not on the feet of a group. You must free yourself, and the only way to do that is to awaken the Christ in you who is sound asleep. Think noble thoughts based on noble concepts and they will pay great dividends, for you will rise in consciousness and transform your world. Give yourself your daily bread by giving yourself the opportunity to remember who you are! Never envy the good fortune of another, simply appropriate your own. “Be transformed by the renewing of your mind” by changing the ideas planted there, for you cannot change your thinking until you change the ideas from which your thoughts flow.

Chapter 2: Take Not the Name in Vain

Your individual state of consciousness is your level of being and attracts all of the events you encounter in life. Since your reactions determine what you are, any change in your outer world must be produced by your inner level of being.

In the 7th chapter of the Book of Mark, we are told, “Hear and understand; there is nothing outside which can defile man; but what comes out of man's mind is what defiles him. He who has ears, let him hear.” Now, thoughts are things. When you identify yourself with a thought, it out-pictures itself as an act. If the thought is unlovely, it defiles you. Awaken and select only thoughts that contribute to the birth of your desire. You must constantly observe

your dwelling place, for where you are psychologically is what you are. Your mood indicates your state, and you are always externalizing the state upon which you stand.

The Upanishads, one of a class of Vedic treatises dealing with broad philosophic problems, states: “The soul, imagining itself into a state, takes upon itself the results of that state. Not imagining itself into the state, it is free from its results.” Your soul is what you consent to. As you feel yourself into the situation of your answered prayer, you have entered a state and your soul has taken upon itself the results of that state. If you do not enter the state, you are free of its lovely results. Accept an idea as true. Identify yourself with it and it will out-picture itself in your world. But if you do not

accept the thought and identify yourself with it through feeling, you are free from its results. You must become very selective and learn not to associate yourself with unlovely thoughts.

In the Book of Kings, we are told how those who entered the temple brought something alive with them such as an ox or bullock. These were used as burnt offerings. These sacrifice offerings are your body of suffering. They are the animals you must offer called grievances. No matter what the grievance may be, you have not right to carry it around with you and you cannot ascend in consciousness until all of your grievances are tossed on the altar and sacrificed. Only as you give them up will you find the holy water.

Now, this holy water is not the church variety but the symbol of the twelve aspects of the mind. When your mind is cleared of all of its cobwebs (grievances), the bowl of holy water is placed on the backs of oxen, and your disciplined mind serves you rather than you serving it. The bull symbolizes the mind in its wild state and must be tamed (washed in holy water and clothed in soft raiment). When you enter the Holy of holies alone and bathe in its waters, your mind is washed of all mean thoughts and cleansed. Begin now to associate your thoughts only with the good; then that which proceeds out of your mouth (mind) will never defile you.

I AM is the self-definition of the infinite. “Go and tell them that I AM has sent me unto you. Awareness (I AMness) is the only power of the universe. Its power makes you

alive.

If you say, “I am sick,” you are! If you say, “I am secure,” you are! Feeling yourself into a situation of a given state, you must take upon yourself the results of that state of mind. All things are made alive from a state of mind and without the state nothing can be made, as you only resurrect the state from which you are identified. Where you are psychologically is what you are in reality.

Therefore, if you catch yourself feeling sorry for yourself, stop it and start feeling happy. If you don't, you will identify yourself with the state of self-pity and out-picture it.

“Let the weak man say, 'I am strong'.” Don't wait until you become strong before saying this. If you feel weak in any sense, affirm, “I

am strong," and if you persist in that assumption it will harden into fact. No one should ever take the name of the Lord in vain, for that name is I AM.

The righteous man is already conscious of being the person he wants to be. He never sins, but runs into the name, for sinning is missing his desired state, and righteousness is hitting it. "I will set him on high because he knows my name." Assume the consciousness of being the one you want to be and you will be saved from your present state. Your individual hunger can and will be satisfied when you run righteously into the state desired. This is done through the act of feeling. Feel happy and you are conscious of happiness. Feel married and you have consciously moved into the state of marriage. The thing

desired must be felt before you are conscious of possessing it.

Learn to say “no” to unlovely thoughts rather than accepting them with passive indifference, for a soul must imagine himself into the act to taste the fruit of the state acted upon. Remember, consciousness alone is the cause of the fruit you reap and the only explanation for its existence.

There is no one to blame but self for all of the things that have happened, are happening and will happen to you, as they could not come into your world unless you consented to them. Start now to consent only to lovely thoughts of fulfilled desires prior to their confirmation by your senses, and give up the animal instinct of suffering

and bathing yourself in the feelings of hurt and self-pity.

The psychological tongue is much like the physical one. If someone annoys you, turn aside and keep the tongue of your mind away from the sore spots of dislike, for your little mental conversations are the producers of your future. Sacrifice your body of suffering by giving it up and tame your mind, for we are told, “Blessed are the meek (tame), for they shall inherit the earth.” Clothe yourself with joy and good news and you will walk into your holy of holies clothed in your immortal garment of love.

There is a rhythm in your world which you cannot hear or see, and your aura is like no one else's. A bloodhound knows. If two

odors were alike, no bloodhound could find you. But you are unique, one of a kind with your own special aura radiating your level of being. Don't judge auras for the simple reason that you have to see the aura of another through your own, and what you are seeing is only your assumption of the man.

Complacency is a curse. “Blessed are they that hunger and thirst after righteousness.” Control your imagination with steady attention and dare to stand and be heard. Andrew is the disciple who symbolizes this aspect of mind. Pay attention to your thoughts and discipline them so that they flow from the feeling of your wish fulfilled, for you are not awake until the outer you becomes placid and the inner you dynamic.

Don't try to argue someone out of their misery. We are told to, “Let the filthy be filthy still; what is that to thee? Follow thou me.” Man is given the power of the “I” to think, and everyone is allowed to think for himself.

All things, when admitted to consciousness, are made manifest, be they good, bad or indifferent. Dare to stand on your own by this teaching and you will never again feel the need to justify failure.

Chapter 3: Desire

As you are, so shall God appear to be to you. The priest will see God as the head of all celestial and terrestrial records. To a judge, he is the great judge forever meting out punishment. To the Hottentot, God is the kind of chief he, himself, would like to be. So, you see, men are forever creating God in their own image.

“God is God from the creation. Truth alone is man's salvation. But the God that now you worship soon shall be your God no more. For the soul in its unfolding evermore its thoughts remolding And it learns more truly in its progress Whom to love and how to adore.” Through this teaching, you will learn to outgrow your concept of God, for God changes not, only your ideas of Him

change.

Desire is your mainspring of actions, for you cannot move without desire. Ask yourself, “ What wantest thou of me?” and then formulate your desire. Feel its presence and you have granted yourself the desire's fulfillment. Human life is nothing more than the appeasement of hunger, and the infinite series of levels of awareness is the means to satisfy that hunger. Health is a desire, a hunger which can be appeased when the idea is formulated in the mind that I am healthy. The same is true for wealth, peace, harmony or fame, for all of these are states of awareness. Identify yourself with the state desired. Persist in this identification and, because you and God are one consciousness, what you are conscious of,

you out-picture.

The cross is the symbol of suffering. There is no physical cross upon which a man was nailed, but a body of beliefs which a man wears. “Except you deny yourself and lift up your cross and follow me, you are unworthy of me.” Lift up your cross by raising your awareness, for your I AMness is the creator of your world.

As an individual, you move and live in time, but your true being is in eternity. Think of the vertical line of the cross as the line of being upon which there are unnumbered levels of awareness. Now, time cannot make you better or wiser.

In fact, time cannot do a thing towards changing your level of being, for change is all on the vertical line where you move to

higher or lower levels of your own being. Because change is imminent, we speak of it as infinite imminence; as nearer than near and sooner than now. The man you would like to be is imminent. He is nearer than near. The ideal you dream of being is sooner than now and is brought into being by a change in your reactions to life.

In the Book of Revelations, we are told, “I will give to every being according to his work.” The only work you are called upon to do is work on yourself. Start this work by observing your reactions to life. Remember, your future is not being developed, it already is. The time track is complete as well as all of the events you can encounter. As you move up or down the level of your being, changes will occur in your life. You are now resting at a certain

level. “Arise, take up your couch and walk,” by breaking the threads of life that bind you to the state you are now in. Break these threads by changing your thoughts, for only as you rise within, will you find a corresponding change without.

Have you ever wondered what it would be like if you were of too pure eyes to behold iniquity? If you were all tenderness? All love? All generosity? Aim for those feelings and then watch your relationship to them. It is here, in the midst of the storms of life, that you work this law.

If you identify yourself with an unlovely state, you will find yourself sinking into it. But you can lift up your cross by breaking your automatic, mechanical reactions to life and sacrificing your present level of being.

This message comes, not to bring peace, but a sword. It comes to set a man at variance against his brother, father, mother and all the members of his household, for I bring the sword of truth which is the word of God. This word is sharper than any two-edged sword, for it is capable of piercing the soul and spirit. I am not suggesting that you turn against your earthly relatives, but that you turn against the psychological ideas that govern your behavior and the dominant mood which governs your actions and reactions to life. If, at this moment your feelings are not noble, turn against them, for they are your psychological mother. This is done by putting new feelings in their place. You cannot change your thinking until you change your feeling, and all feelings come

from ideas. A man's enemies are those of his own household which is everything he accepts as true.

This sword can pierce, even to the severing of soul and spirit. Your Father (your I AM) is Spirit, and when you worship Him, you must do so in spirit and in truth. Be still and say to yourself, with feeling, “I AM He.”

All that you consent to, all that you believe and accept as true (be it wise or foolish) forms the clothing you wear. But you can be reclothed and ascend to a higher level of being when you take up your cross and follow your imagination.

Most of us are aimless. We want more than we presently have. We want the other fellow to change, but we don't want to do the one thing that will bring the change

about, for we don't want to change self in Revelations, John tells us, “I will give to everyone according to his work.”

The gift is not given according to the work of another, but according to the work you do on yourself, and that work is to uncritically observe your reactions to life, as they bind you to a certain level. Disassociate yourself from your unpleasant thoughts and associate yourself with your aim, thereby rising to its level, for your ideal is on that vertical line you stand upon.

Scripture tells us to “Seek and you shall find and when you find him, you will be like him.” I tell you; you will never find your fulfilled desire until you are the desire! Those who go searching for love only make manifest their lovelessness, for you never

have to search for what you are!

I am Mary and you are Mary too, for we are forever conceiving of ourselves. The whole of human life is the appeasement of desire, and desire, conceived as fulfilled, will externalize itself. If you are not hungry enough to transcend your present level of consciousness, you will not conceive of anything greater. As long as you are in love with the state you are in, you cannot and will not rise from it.

Without the vertical line of states, life would have no meaning. The ancients called this infinite series, Jacob's ladder. You do not build this ladder, rather you climb it through self-discovery.

When you think of another, you are seeing only your opinion of him. If you think he is

kind, he is kind. If you think he is stupid, he is stupid as he is playing the part you have assigned him because of your opinion. Therefore, if your desire is for him to change, you must change your opinion of yourself, for “he” is only your opinion pushed out.

Where you are psychologically is what you are; therefore, only associate with the feeling that leads you to the fulfillment of your dreams. And may all of your dreams be noble ones.

Chapter 4: Are You Making Wine?

The Bible's purpose is to lift the individual up to a higher level of being. This begins in the state of Moses and the discovery of I AM. Then, in the Book of Isaiah, we are told to “Turn back your foot from the sabbath and take delight in the Lord.” Let us examine this thought to find its deeper meaning. Now, in order to keep the sabbath, you must cease from having any mental doubt, as the mental foot you stand upon is your belief. When your mental foot touches the earth, its action is automatic and mechanical. Using your powerful consciousness, begin now to break the mechanical hold it has on your life by turning your thoughts to your fulfilled desire and observe the sabbath.

The twins spoken of in scripture symbolize your duality: Abel, the inner you, and Cain, the outer you. A reversal of order must now occur, for in the New Testament your true identity is revealed as Christ (the inner you) your hope of glory.

As you walk the earth, see people as they want to be seen, and you are pouring oil on their wounds. But if you do not, you are as the scribes and the Pharisees described in the 23rd chapter of Matthew, doing their deeds to be seen by men; they preach but do not practice.

In the 3rd chapter of the Book of John, the story is told of Nicodemus, an intellectual man who believed that if he kept the law of Moses, he could enter the kingdom of heaven, yet he was told, “You must be born

again, born of water and spirit." Here we see the difference between the intellect and wisdom.

Keeping the law of Moses is not enough. You must experience a change in the level of your being, thereby giving you wisdom in order for you to know rebirth.

Your inner talking is the breeding ground of your future, be it lovely or unlovely. This is told us so vividly in the book of Deuteronomy: "I set before you this day blessings and cursings." Every time you tell someone off, even though it is done in your mind, you curse him. And every time you do unto others what you would like done unto you, they are blessed in the doing.

Water is the symbol of psychological truth. To know the truth is not enough. It must be

acted upon, at which time the psychological water turns into wine.

Start now to observe all of your unpleasant, negative thoughts and change them, for until you separate yourself from the state form which these thoughts flow, they will continue to cause you to have the same experiences in life.

Chapter 5: Seeing God

St Augustine once said, “O, my God, let me see thee, and if to die is to see thee, then let me die that I may behold thy face.” Yet, when we fell God told us, “You cannot see my face and live. But I will cause my glory to pass by and when I pass by, you shall see my back, but my face you will not see.” That God is your wonderful I AMness, your awareness who is forever claiming, “I AM that is who I AM.” Imagination's power is the only power. It is your power to kill, to make alive, to wound and to heal. It is your imagination which forms the light, makes the good, and creates the evil, and there is no other God. Man is inclined to believe in two powers, one for good and the other for evil, but I tell you there is only one. The “I” in man is he who kills and makes alive, who

curses and creates. Your consciousness of being is the only reality. The self-definition of an absolute state is “I am divine.” And this absolute state is God. It is your I AM which cannot be seen.

Matthew tells us, “Blessed are the pure in heart for they shall see God.” The word “pure” in the above statement comes from the Greek word “katharos” which also means, “clean; clear.” To be pure, the mind must be cleared of all obstructions created by traditional wrong thinking. The heart must be cleared of the belief in a secondary power. Only when this is done will you be blessed, for you will know the one and only God to be your true self.

There is no power outside of you. The same power in you that makes the good,

creates the evil. Start now to free yourself from the belief in two powers, for only then will you be pure in heart and see God.

The whole vast universe is nothing more than the response to the consciousness of men. If you believe that the “I” in another is the cause of your displeasure and not your own “I,” then you have planted a tree in your mind which is obstructing your view and must be uprooted. We are told, “No man shall imagine evil in his heart.” I am not speaking of a physical organ, but of the mind, the center or heart of the matter. When your heart is pure, you become a member of the order of Melchizedek. Read the story carefully and you will see that when Abraham slaughtered the kings (all of his negative and unlovely ideas), he returned to find Melchizedek, the symbol of

the I AM, the being you really are.

Learn to discipline your mind, for only the disciplined mind can maintain the feeling of the wish fulfilled. If, what you had imagined has not come into being, it is because you have not severed the ties that bind you to the level where you now stand. You must break your mechanical reaction to life in order to change your life track.

The only reason for this teaching is to encourage you and push you up the vertical line of the cross. It is very important for you to learn to be uncritical of yourself, for if you are not, you will justify your behavior which will cause you to remain in your present state. But if you will stop being critical, you will stop the negative thoughts that bind you to your present state and

move out of it into another.

There are three ways to clear your mind of the trees of traditional wrong thinking and allow you to see God. They are: uncritical observation; non identification; and sacrifice of the state you formerly believed yourself to be. Man tries to see God by means of little pictures, but God can only be seen through belief in one power. Through uncritical observation, you will encounter your particular state.

If you don't like the role the state requires you to play as it unfolds, stop reacting to it. Until you reach the point where you no longer react, you are not pure enough to see God. When you see Him, you will know Him, as you will be like Him.

Where “I” AM is always what “I” AM.

Establish one “I” within yourself, not a number of “I's.” The “I” roots out all secondary causes and clears the mind of the power to enslave. Your belief in powers external to you is a tree which must be rooted out of your mind.

Begin now to use this technique and you will realize your every dream. But first you must have a dream, a desire for something, as desire is your springboard of action. Define your objective. If it were fulfilled now, where would you be physically? What would the world look like? Would your wife, husband, mother, father, or friends see you differently? Feel their presence; see the joy expressed on their faces and hear their congratulations. Repeat this act until you have the feeling of accomplishment. Then, having assumed the feeling of completion,

remain faithful to it, for your assumption contains within itself all of the plans and power necessary for externalization. You need do nothing on the outside, for by your assumption, your mind is being rearranged, and what it confirms, it externalizes. Your desire may be for an improvement in your financial position, your social circle, or a deeper understanding of the mystery. The desire is up to you, but when put into practice, this technique will never fail you.

The kingdom of heaven, with its many states (some lovely and some not so lovely) is within you. The state capable of wounding or healing, killing or making alive, is within you.

They are all psychological states,

completely furnished and ready to externalize themselves in your world. And, if having entered a particular mansion (state), you do not care to remain there, you may leave it by the same technique it was entered – through the act of assumption.

Is is so easy to feel sorry for yourself and so very difficult to give up this feeling. But you cannot enter another state until you do. No one can uproot the weeds of self-pity or the trees of so-called second causes for you. You must uproot them yourself. God put Adam in the garden to tend and keep it. As Adam you fell asleep, but when you awake, you are Christ, the power and the wisdom of God. Start now to observe your reactions to life and do not allow yourself to become identified with any unlovely state.

Sacrifice your little hurts, your grievances, and belief in secondary causes. Then you will be blessed, for you will be pure in heart and see God.

Awake! Test yourself and you will discover that the fault you see in the other exists in you. Turn to self, and you will find the Christ in you who is your hope of glory.

Chapter 6: All Is Consciousness

Blessed are you when your mental comprehension has been enlarged by the removal of the trees of traditional wrong thinking, for only then will you know that all is consciousness and consciousness is all. You will know that any secondary cause is a tyrant, and if you believe in an outside power, you are fighting a losing battle.

Emerson once said, “Man surrounds himself with the true image of himself, as every spirit builds for itself a house beyond its house, a world beyond its world.” What you are, that only you can see. Therefore, build yourself a world as you would like it to be – a world beyond the world now visible to you. The world you desire exists and you will unfold itself in great proportions when

you, all spirit, surround yourself with the true image of yourself as you would like to be. Think of your world as a canvas with the pictures pained there by the arrangement of your mind. Your I AMness (consciousness) has already arranged as many patterns for your canvas as there are people walking on earth. Turn to yourself and, claiming that your desire exists, feel yourself move right into its center. Then paint your canvas of consciousness. Everything is there at your disposal. Its really up to you and the intensity of your desire. Always look to self, for your consciousness is the sole cause of the phenomena of your individual life.

Perhaps you have imagined something which never came to pass and you feel that you failed, but I tell you there is only one

cause for failure and that is absence of the feeling of naturalness. It takes time for an assumption to become a fact, and a desire is fulfilled proportionate to the degree of naturalness of the feeling of possession. If something does not feel natural to you, it is not your nature. To ask in my name is to ask in my nature or character; therefore, when you ask, you must feel you already are that which you are seeking.

“Whatsoever you desire, when you pray, believe that you have received it, and you will.” It is important to feel yourself right into your wish fulfilled, for consciousness is the only reality, and everything you see is nothing more than an out-picturing of a state of consciousness. It is stupid to seek a thing before you establish its cause. An effect depends upon a state of

consciousness, and you cannot find the effect without being its cause. And if you do not feel the naturalness of the desired state, you cannot externalize it, for consciousness is very observable.

Ask yourself how long you have been conscious of being what you want to be. To what extent do you feel its reality now? Matthew tells us, “O, you faithless and perverse generation. How long shall I be with you?” Do you have faith in what you are conscious of? I hope so, for without faith it is impossible to achieve anything. It is the substances of the thing hoped for and the cause of all phenomena. The word “perverse” means “to turn the wrong way; without aim, fixity or one-pointedness of purpose.” When the latest headline or news bulletin can turn you from your desire you

are perverse and fail. But if success is your goal, its mood must be worn until the feeling of being successful is so natural you cannot turn away from it.

On the other hand, “importunity” means “brazen impudence.” If you will so persist in your assumption, your brazen impudence will not allow you to accept the evidence of your senses when they deny your assumption, but will rearrange the substance called life into the pattern of your assumption. This world moves with the necessity of molding and manifesting the arrangement of the individual's mind. It is important to persist until fulfillment becomes your nature. Changes begin to occur at their moment of naturalness. Jacob told the Lord, “I will not let you go until you bless me.”

As Jacob, you may wrestle through the night with an idea (and all ideas come down from heaven to take flesh). If you will not take no for an answer but persist in the feeling of your wish fulfilled, you will be blessed with its externalization.

Scripture tells of a man whose child is dead, yet when he went to the man of God and asked that the child be made alive once more, it was done unto him. Your ideal, be it for success, health, romance, money or fame, is your child who is dead. But if you will believe in its life and walk in the assumption that you are successful, healthy or wealthy (if that is your desire), your child which sleepeth will rise from the dead state and be made alive in your world.

The parable is told of a judge who it is said,

“feared not God nor regarded man.” Within you there is such a judge who will give you anything you ask for if you will be just as persistent as the widow in the story. Coming at the midnight hour, she persisted in her request until the judge granted her wishes saying, “Because this widow bothers me, I will vindicate her or she will wear me out by her continual coming.” When the light of consciousness is not shining on your fulfilled desire, it is the midnight hour. But if you will fill your desire with your light of awareness and persist, then that which you are aware of, you will become.

You are forever surrounding yourself with the true image of yourself and what you are, that only can you see, whether it be good, bad or indifferent. Observe your

reactions to life and you are observing the being you want to separate yourself from. And, as you begin to identify yourself with your chosen state, the separation takes place. But your assumption must be a maintained attitude and, if for a moment you lost the mood, recapture it. And if you lose it again, feel yourself back into the feeling until the mood becomes so natural your thinking from that mood is normal.

The great failure of most truth students is that they are perpetually constructing but deferring their occupancy. When entering your desired state, feel its presence surround you like an answered prayer. Then become so one with the state that your thoughts flow from it. Persist in viewing your world from that state, and it will harden into fact. You and you alone

determine the time for the state to externalize itself. If your mind is so disciplined that it cannot be turned or diverted, your heart's desire will be out-pictured on your screen of space. But, if you believe in any secondary power, your belief will cause its delay.

Your awareness is the power of the Word. It is divine, not divisional. There are not two I AM's but one I AM standing on many levels. Desire, claiming fulfillment now, wrestles as Jacob. But when the fight is over desire, as Israel, is born. You may think your name is John Brown or Mary Smith, but our real name is I AM and your dominant mood is your nature. Divorce a mood and assume a new nature. Persist in your new relationship and you will bear its children as new phenomena appear to bear

witness to your creative inner I AMness. Only if you lack “importunity” and constantly return to the mood you are attempting to divorce yourself from, will failure occur. Desire is hidden identity. What you want, you already have! If you acknowledge, as fact, that you are already what you desire to be and will not be diverted but maintain your importunity by walking in the mood of fulfillment which now dominates you, no power on earth can keep you from expressing it. But you must feel yourself right into the situation of the answered prayer, for only by believing that you already have it, will it appear.

Anyone who prays successfully is, himself, the springboard of action and the one who grants the prayer. There is not other being to grant it. The one who receives the

answered prayer is the one who grants it through the act of rearranging the mind. Learn to rearrange your mind and, if you find yourself walking in the field of unanswered prayers, turn around and walk in the field (mood) of fulfillment. And, remember, “Faith is the substance of things hoped for, the evidence of things not seen.” The only reality and the only substance is consciousness from which all prayer has its beginning and its end.

The entire Book of Hebrews is devoted to faith. “Faith is enduring as seeing him who is invisible.” And “Faith is the substance of things hoped for.” “Unto us was this good news preached, as well as unto them, but it did not profit them because it was not mixed with faith.” Good news is desire fulfilled. If desire is not mixed with faith, it is

of no avail, for faith is the awareness of the reality of the desire's fulfillment. You see, creation is finished, and we only become aware of increasing portions of it. The absence of faith would be to deny the reality of the state assumed. If you limit yourself to your physical senses which contradict everything you desire, then faith will be unknown to you. But faith will make real that which is invisible.

The being you would like to be, though invisible, will unveil itself and become visible for all to see when you walk in the faith of its reality.

Chapter 7: Righteousness

If you have an objective and fail to achieve it you have sinned, for you have fallen short of your desire. But if you have no desire, you are incapable of sinning. The righteous man, however, being conscious of already having fulfilled his objective, cannot sin.

In the Book of Daniel, we are told to “Break off your sin by righteousness.” This has nothing to do with any church or ritual, for righteousness is right thinking. In the Book of Genesis, the story is told of Jacob's desire to increase his wealth. Lifting his eyes in a dream he beheld the spotted lambs, the ring-striped goats and cattle. Then he said, “I will hold onto my righteousness and not let it go. So shall my righteousness answer for me in time to

come.”

Follow Jacob's example. Lift up your eyes with a controlled imagination and see what you want to see. Believe in your vision and your faith will make it solid and real in your manifested world. While sitting in your chair, you can assume a state of consciousness you desire to possess even though your reason and outer senses deny its reality. Then, as Jacob, you can say, “My righteousness shall answer for me in time to come.” Jacob knew that he could not become perverse and turn from the new state but that if he maintained a consciousness of having what reason denied (including the law of genetics), he would achieve his goal.

God the Father is not a man, but the

dominant idea that you serve. The enemies of your idea are those of your own household – your own thinking. Hold a dominant idea in your consciousness and, in a way you do not know your righteousness (right thinking) will cause the desired state to externalize itself in your world.

A Pharisee is one who conforms to all man-made laws; one who strictly observes the Levitical law of “outer purification.” Now we are told, “Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. But seem ye first the kingdom of heaven and its righteousness, and all these things shall be added unto you.”

True righteousness is consciousness. We

confuse the word and seek righteousness as a thing, but the consciousness of being is the magnet that draws a thing to it. Permeate your consciousness with the feeling of being the man (or woman) you want to be and your righteousness will bring it about.

You cannot inherit Christianity, rather you adopt it. As you come into its inner conviction, you become clearer and more noble. Christ taught righteousness in his law of identical harvest saying, “As a man sows, so shall he reap.” Taken psychologically, a state of consciousness sown within the mind, will be harvested without as external events. And, in like manner, as long as you remain sowing your present state of consciousness, you will continue to encounter similar events in your

life.

Walk, conscious of the feeling that your wish is fulfilled, and you will never sin by missing the experience of fulfillment. But you cannot turn away and return to your former state. We are all the prodigal son who went astray. But we are told that when he came to his senses he turned around and entered his Father's house, at which time he was given the fatted calf, the robe, and the ring. When you observe who you are in consciousness and come to your senses by turning to your Father (the state desired), it will be given unto you.

Watch your reactions to life and you will discover where you stand psychologically. If your reactions are unlovely, you are walking in the mud and mire, feeling the

swine. But when you turn within to the Father of all life and enter the state you desire by assuming its fulfillment, your actions will be lovely. Persist and you will move out of the mud and mire and enter the kingdom of the wish fulfilled.

There is no such thing as righteous indignation, for the wrath of man cannot work righteousness. Nothing so unlovely as righteous indignation could be right consciousness! My goal is to be one who expands in consciousness, for I am a teacher and I must ever grow as a teacher. This is my aim and I must remember it morning, noon and night. I must persist in this state as it externalizes itself in my world.

There is a story told of a little blind girl who

had five brothers. The brothers, trusting their senses went out into the world and lost their way, while the little girl, unable to trust her senses wove a thread of gold. Attaching one end to her finger, she tied the other to the sun and never lost her way. You, too, can learn to trust the light of consciousness by holding onto the thread that is your aim and not allowing yourself to become enmeshed in the evidence of your senses.

Remembering your desire, you will not get lost like the five brothers as you will not be concerned with what others are doing, but simply walk conscious of being the one you want to be. No power can keep you from your goal when you are conscious of already having attained it.

You are told to, “Seek first the kingdom and its righteousness and all these things will be added unto you.” The kingdom of heaven is within you. Turn within and you will find the power to produce what nature and your outer senses deny. Test yourself by controlling your thoughts, by seeing only what you want to see and hearing only that which contributes to the realization that your world is as you want it to be.

If you will keep controlling your world in your imagination until the one sensation crowds out all other ideas, your right consciousness will answer for you and your dream will become your reality. But, if you don't feel fulfilled, you can easily be diverted and miss your mark.

The Bible's teaching is one of rising higher

and higher in consciousness until rebirth occurs. There is but one purpose in life, and that is to rise higher and higher on the vertical bar of the cross.

Knowing the state, you desire to express, walk as though you are now expressing it. “No man, having put his hand to the plow, looks back.” In other words, once you have moved into the new state, do not look back at the old state or you will become as Lot's wife. She looked back and was turned into a pillar of salt which is a preservative. The moment you look back at your former state, you re-enter it, as all states exist, preserved in your imagination and ready for occupancy.

The kingdom of heaven is a higher state of awareness; a step above where you now

stand, and each higher level is reached by a change of attitude for the better. There is not a problem that cannot be resolved by a change of consciousness. And that which requires a state of awareness to produce its effect can never be effected without that state. It is the height of folly to expect security while being conscious of insecurity. On the other hand, you cannot be insecure if you walk conscious of being secure.

You don't have to “pull strings” to get what you want; all you need do is walk in the consciousness of already having it. For an assumption, though false, if persisted in, will harden into fact. Don't try to be a better man but try to be better at something. Most metaphysical students have no aim, claiming God knows best. But I ask you,

how can this be when you and God, your Father, are one? Human nature wants the thing to come first with belief to follow. But I say, you must assume the consciousness of already having (or being) your desire before the sign that you have it can appear. Signs follow; they do not precede. Seek the conscious feeling of having already reached your goal, and the sign that you have achieved it will follow. You don't get things and then become righteous; righteousness is right seeing. Always claim the level above the one you are now on by dying to your present level, for your Father's house has many mansions. Let go of your present mansion and reach for the one you seek!

Chapter 8: The Perfect Will of God

Understood psychologically, humanity is an infinite series of levels of awareness, and the individual is what he is according to where he is in the series. In the Book of Romans, Paul urges us to: “Be not conformed to this world but be transformed by the renewing of your mind that you may prove what is good and acceptable, the perfect will of God.” In other words, do not look at the external world and call it reality, but break its spell by transforming your thinking. But you can't change your thinking until you change your ideas, for it is from ideas that you think. Remember, your level of awareness attracts life and is the sole cause of the phenomena you observe.

To be aware is to do the will of God whose

name is I AM. Always being aware, what you are aware of is what you are. “I AM (aware of) that (which) I AM.” Think of an infinite scale of values as I AM, with your desired state just above where you now stand. God speaks to you through the language of desire. When you wish to ascend, it is because God is speaking, calling upon you to surrender yourself to the feeling of already being what you want to be. Let go of fear, limitation and doubt and subject yourself to the will of God. A mere assumption will lift you up to the level upon which your ideal is identified, and you will begin to see your world differently. This is where self-observation comes in. you do not observe the outer world, but your reactions to it.

When another displeases or offends you,

look within to the “I” who heard with displeasure and is expressing it. It is difficult to believe, I know, but you alone are the cause of your displeasure. A lady I know thought her employer was a monster and impossible to please. She had formed an opinion of him and that invisible and inaudible opinion spoke to her all day long, causing her boss to do what he did and say the words to cause her displeasure. Being a gracious lady and willing to change her feeling of “I”, she heard her boss praise her and she thanked him for his praise. The moment she found herself returning to the old role of criticizing him, she stopped the thought and put on the new record of praise, thanks and congratulations. Within 24 hours, the new record externalized itself and, when she resigned a year later, her

boss begged her to stay and told her that if she ever wanted to return, the door was always open to her.

Your inward conversations are the breeding ground of all your future action. Morning, noon and night you are carrying on internal arguments. When you catch yourself, break the habit by consciously creating new thoughts; thereby making a new record to externalize itself in your future.

God's will is I AM. His will is always being done, for it is the power which resurrects and makes alive. There is no transforming power in time, only transformation of the moment. If you are having difficulty with another, look into self, for it is the “I” called you who is speaking to you as a thought.

Listen carefully to what you are saying to yourself and you will discover where the difficulty lies.

Let me now define “self” or “soul.” It is that which you believe, feel, think and consent to. You may consent to the belief that you have been mistreated; that you are dumb, or they, in their cruelty, are causing your displeasure. If you do, your consent forms your level of being and attracts your life, be it good, bad or indifferent. Your soul cannot be changed by joining churches, synagogues or groups. You must turn to self, the inner “I” you know so well, as it is he who attracts those who mistreat you and determines every little detail of your outer experience.

If you have a secret affection for your

conflicts, you cannot be helped. But, when you consent to be otherwise, then you can change. Subject yourself to the will of God by first knowing your ideal, then yielding to it by doing in your imagination what you would do physically if your desire were realized. Once this is clearly defined, repeat the act over and over again until you feel affected by it and its fulfillment possesses your mind. When the idea is so firmly entrenched and your thoughts flow freely from it watch, for you will have a change in your external world.

Become pure in heart by purging your mind from the belief in powers outside of yourself. Then, believing that consciousness is the only reality, weave yourself into a new state of awareness. For your world is your house, your state of

consciousness externalized. Clean house by observing your thoughts. When you first begin to do this, you will discover most of your thoughts are unlovely. But, as you learn to passively think of people you dislike, your thoughts will lose their unloveliness and, with a mind filled with joy and thanksgiving you will ascend Jacob's ladder of self into the kingdom of love.

When you have carefully defined your desire, completely and utterly yield to it. Then try and remain faithful to the new idea you have entered. In the beginning you may not succeed, but don't condemn yourself. Simply return as many times as necessary until the feeling becomes so strong your thoughts habitually flow from the new state.

This teaching is not for the weak. It is not for those who seek escape from life or want to point their finger of blame at another. To find the Christ in you who is your hope of glory, you must be willing to test yourself. I tell you; he is your “I” who calls all men and manifestations to you. Life is easier when you can blame another, but I urge you to pray, not for an easy life but to become a stronger man. The one who is bearing witness to your thoughts is the cause of your misfortune, not the other fellow. Be transformed by the renewing of your mind and you will prove the good and acceptable word of God.

Would it be acceptable to you to be lifted on high? That is the will of God which will not turn back until he has executed and accomplished the intents of your mind. You

are doing God's will when you identify yourself with your desire. And, if you believe your claim, you are righteous, and your world will out-picture your righteousness. But if you do not believe you will miss your mark and die in your sins.

The only escape from the life you now lead is by a radical psychological transformation of self. This is done by defining your “I” with your desire, then changing your thoughts until their effect possesses your mind and your “I” resides comfortably in the new state. Remember, your level of being attracts life, and unless the level changes, your history remains the same. Let your present level die by subjecting your your entire being to a level beyond it. Try it. It really is not difficult to do.

Remove the hold that past wrong emotional reactions have upon you by reviewing the experiences and changing them. This is done by rewriting the experience in your mind and saying what you should have said and doing what you should have done at the time. Let this corrected picture slip back into the subconscious as you resolve not to make the same mistake again. By repetition of this technique, you will rid yourself of all feelings of hate, resentment and other emotional disturbances which cling to your memory. And, to the degree that you release yourself from these destructive feelings, you will free yourself from their power to attract ill health and wrong results for you.

Relaxation of the body plus passivity of the mind and fixation of attention on the

objective desire, equals fulfillment of the objective. Anxiety has no creative power.

In this school of educative darkness, consciousness (whose origin is in eternity) provides the power for your experiences in time. So, test yourself, for in this teaching there is no room for failure.

Chapter 9: Be Ye Doers of the Word

In the Book of Hebrews Paul tells us to “Rest in the Lord.” Why? Because the man who rests in the Lord is transformed into the image in which he rests. If my aim is to be a good teacher and I rest in that feeling, I will be transformed into that image.

Unfortunately, most of the states in which men rest are negative. Feeling insecure, you will rest in the conviction that the world owes you a living. Feeling hurt, it is easy to rest in that grievance until your mood becomes natural. You may condemn the state and believe others to be its cause but, through your feelings of being hurt, you will be transformed into the very image of the state you condemn. And if someone seems to cause you displeasure, remember, there

is no other. The state in which you rest is causing you to listen to silent and invisible conversations. Although the words are heard by you and you alone, they act as magnets and draw to you the circumstances of your life.

“Be ye doers of the word and not hearers only, deceiving yourselves.” Every meeting I share with you the knowledge I have gained through personal experience, but I cannot make you put this knowledge into practice. As a teacher, I demand results. As a student, I urge you to test this truth, for if it is true it will prove itself in the testing.

In the 25th chapter of the Book of Matthew the parable is told of the servants who were given talents by their master. One was given five talents which he increased to ten.

Another two talents were given which were increased to four. And when the third received his one talent he buried it, thereby never allowing it to increase. When the master returned, he rejoiced at the increase he was shown by the first two. But he took from the one who had placed his talent in hiding and gave it to the one who had ten, saying, “To everyone who has, more will be given, and he will have abundance; but from him who has not, even that which he has will be taken away.”

This teaching is like the talents. Practiced daily, your power of awareness will grow. If you are a hearer only, your knowledge, not used, will soon wither away and atrophy. Test yourself every day. Leave the other fellow alone and turn to self, for the promise is, “According to your work will it be done

unto you."

The man who overcomes himself, rises to a higher level of being. Uncritically observe your reactions to life, then work on yourself by practicing this psychologically. Only by working on self can you rise to a higher level. But you cannot do it with a negative emotion; it must be a positive one. We are told to "Lift up your eyes unto the hills from whence cometh your help." Negative thoughts cause downward emotions, while positive thoughts elevate. If you listen to your thoughts, stop their negative flow and change them so that you are hearing what you want to hear, you will feel a positive emotion of relief which is followed by a stillness that brings with it the knowledge that your prayer has been answered.

Now, as the title of this lesson implies, we are urged to be doers of the word and not hearers only, deceiving yourself. In the Book of James, a hearer is defined as like a man who observes his natural face in the mirror, then turns and forgets what he looks like; whereas the doer is one who looks into the perfect law of liberty, perseveres, and is blessed in all that he does.

How do you go about looking into the mirror of the mind and being pleased with what you see? By looking into the face of your wife, husband, parent or friend. Close your eyes, relax and think of a friend who would rejoice in your good fortune. Tell him your good news and watch the expression of joy appear on his imagined face. His expression will liberate you, as his knowing has set you free to express your desire.

Having looked into the perfect law of liberty, persevere and you will be blessed in the doing.

In the Book of Matthew, the law is stated thus: “Whatever you wish that men would do to you, do so to them, for this is the law of the prophets.” Here we discover that the Bible is speaking of a man's psychology and not his physical form. The Bible records what you do within yourself, telling you that the conversations carried on internally are the breeding grounds of your future actions. Forever carrying on mental conversations with imaginary beings, become aware of your thoughts. Be selective and make your inner conversations positive, for the mechanical imagination is asleep and negative, while the awakened imagination is positive and

noble.

Tonight, single out someone you love and rearrange your opinion of him. Carry on mental conversations with him based upon this new premise and you are a doer of the word. If you don't, you are a hearer only, deceiving yourself.

This teaching is to awaken you to the active, dynamic being that you really are. Asleep, your thoughts are negative and passive and cannot change until you uncritically observe your reactions to life. If you are honest with yourself, you will find an internal being you are not proud of, a monster that needs taming. Tame that monster by filling your mind with positive thoughts of joy and fulfillment, and you will turn that monster into a being of love.

Get into the habit of observing your reactions to life. Give yourself your daily bread by giving yourself the ability to no longer react negatively. Become a doer by recognizing a negative thought, then breaking it and going immediately to a positive one. All of your grievances, your hurts, self-pity and belief that others are the cause of your sorrow are animals which need to be sacrificed on the altar of consciousness. Letting all negative feelings go, select the mansion (state) you desire to enter and go in.

The law which brings poverty into being also brings wealth. Let the weak man say, “I am strong,” and the poor man say, “I am rich,” for only that which you affirm within yourself can be out-pictured. Feel yourself into the state of poverty, and poverty is out-

pictured. Feeling yourself into the state of security by saying, “I am secure,” and security will result. But if you do not feel yourself into the state desired, you will be forever free of its results, as that which requires a state of consciousness to produce its effect will never be affected without such change in consciousness. You must feel yourself right into the situation of your answered prayer, then live and act in that conviction. If you don't, you will never know the results of that state.

Your fortune or misfortune was brought into being by your state of consciousness. There is no other cause. Have the courage to accept this and then become a doer and, in so doing be blessed in your every deed. Start now to become conscious of what you hear yourself say to yourself and stop

receiving those impressions mechanically and unconsciously. What you hear must be filtered through what you are. And what you are is what you hear. Kind thoughts stem from kind ideas created by a kind person; therefore, be kind to one another, tender hearted, forgiving each other.

Now, an assumption is called the crown of the mysteries and every assumption is made by you alone. The world you see depends, not so much on what is there, as on the assumption you make when you look at it. The talent entrusted to you is your power of conscious assumption. Don't bury it! Asleep to this knowledge, your reactions to the day are mechanical, negating everything you see and hear. Awake! Become conscious of what you are doing and saying to yourself and rise in

consciousness by controlling your thoughts and making them positive, kind, loving and fulfilling ones!

Chapter 10: The Pearl of Great Price

When you possess the mind of Christ, you are in possession of the pearl of great price! That pearl is imminent. It is nearer than near and sooner than now, for the pearl of great price is your own wonderful human imagination. You have always possessed this mind but, like every possession, unless you know it is yours and are willing to use it, it is non-existent to you. Believe me, everything in your world was first conceived in your imagination. The house you live in, the car you drive, the clothes you war, as well as your friends, your loved ones, your enemies and the strangers on the street were imagined before externalized. Now it is time to control your human imagination and govern it by love. I urge you to awaken to

the discovery that everything you seek in time is contained within you.

There is only one mind with unnumbered levels of awareness. Your level determines where you are and what you are, for what you think, you are. This mind is not something detached from you but your own lovely imagination, the body of the Father and the only redemptive power in the universe. It can save you from your present state or bind you to it.

Christ is defined in scripture as the power of God and the wisdom in you as your hope and glory. All things are made by this power, without it is not anything made that is made, for Christ, who is your own wonderful human imagination, is yourself! Looking with the human eye, you see a

world outside and seemingly independent of your perception. But when you view the world through the “I” of imagination, you understand its meaning. Turn within and test yourself and you will discover that you are your own savior. Then you will begin to assert the supremacy of your human imagination. You will cease to bow before the dictates of the world without and start to put your dreams into effect.

A tamed man is one who is self-disciplined. Tame yourself by observing yourself. Are you wasting your strength in negative emotions? If so, then discipline yourself out of the muck and mire you have been living in and rise, with your disciples, into a state of joy and the body of love. Do this, and you will have found the pearl of great price.

In this world, you appear to be a man (or woman) of flesh and blood. Your father, mother, sisters and brothers are known. But I tell you, you are far greater than the greatest man on earth, for you are Jesus Christ.

Imaginative love is sleeping in your body of flesh. Awaken the love that you are by claiming that your mind is Christ. Claim your pearl of great price, for it is the key that will unlock the treasure house of heaven. With your mind as Christ, you will discover that you are no longer capable of thinking unlovely, negative thoughts and will have not desire to retaliate.

The Bible is your biography, for you are Jesus, the great Jehovah of the Old Testament who finds fulfillment in the New.

Using the mind of man, you are asleep. It is time to awaken to cast off the mind of man who says, “I can,” “I was,” or “I will be,” and assert your divine inheritance which is the mind of God who says, “I AM.” Nothing is impossible to God, and nothing is impossible to you when you claim to be the mind of God.

This world is like a machine where its actions and reactions are automatic. Separate yourself from this machine-like mind and use your wonderful human imagination to rise to higher and higher levels of your own being. If you do not like the events of your life, change them by controlling your imagination. When you know what you want, ask yourself where you would sleep if you had it. What would your world look like? Would a friend be

happy for you? With the answers to your questions filling your mind, fall asleep in your desired place. View the world from that vantage point and hear your friend rejoice now that your desire is a physical fact. Then believe in Christ – the power to put all things under your subjection – and it will be done unto you.

Remember, there is no such thing as a powerful fate to which you must bow, nor do you have to accept life on the basis of the world without. Turn to self. Claim your pearl of great price and remember:

“What seems to be, is to those to whom it seems to be, and is productive of the most dreadful consequences to those to whom it seems to be; even of torments, despair and eternal death.” For William Blake, in his

poem Jerusalem, makes this promise: “...but Divine Mercy steps beyond and redeems man in the body of Jesus.”

Chapter 11: Self Remembering

Do you have a goal in life? An aim for yourself? If you do, start now to lift yourself to its level by the act of self-remembering. Do not try to be a better man or woman but transcend your present level of being by being better AT something. Your goal should be so important that you cannot forget it and your hunger for its externalization so intense that you cannot and will not let the thought go until it is embodied in flesh.

Scripture tells us, “Many are called, but few are chosen.” The word “chosen” means to separate; to choose; to decide.” Every day, you are offered the opportunity to choose a new idea; to enter a new state from which to think and feel. Unnumbered emotions

and thoughts are yours to call forth but, because of the aim with which you desire to be identified, only a few emotions and thoughts are chosen. Being to rise within yourself by letting go of your former beliefs and restrictions. Choose the thoughts and emotions you desire to express and enter your desire through the act of feeling.

In the 11th chapter of Mark, two disciples were told to “Go into the village where you will find a colt tied at the crossroad upon which no one has sat. Lose him and bring him to me. If anyone says, 'Why are you doing this?' say, 'The Lord has need of him.' Then he mounted the unbridled ass and rode into the city of Jerusalem.”

Now the animal found at every crossroad is not a colt or ass but the individual's

permanent, predominant emotion. Desiring to express a new emotion, you may find it difficult to ride. But you will always find your emotions tied at the crossroads of life. If you have never felt secure before, you may not be able to ride the animal emotion of security for more than a few seconds at a time. But the important thing is to try, for controlled imagination can ride any emotion into the city of Peace, the embodiment of the ideal state.

An emotion is right or wrong relative to a desire. If you feel uneasy as you commit yourself to your desire, you are walking in the wrong direction and will never reach it. But if the feeling is natural (right), and you persist in your assumption, it will become a fact. At times, even when your aim feels natural, you may allow doubts to creep in

and move away from your goal. When this happens, don't condemn yourself, simply get back on that emotion and ride it again, for the beast is unbridled and must be ridden until you and it become one. Acknowledge the feeling of importance, of security, or of being dignified, within yourself, for your consciousness is reality. What you are conscious of being right now, you are. If you desire to be other than what you are remember, the state desired is just as real as the one you are conscious of now. Enter the new state by becoming conscious of being it. Persist! Find the feeling of the new state and ride it into Jerusalem.

Scripture calls upon man to remember himself by associating himself with his aim and walking in its direction. Only as you

discipline yourself can you embody your aim. In his 11th chapter, Mark makes this statement, “Whatever you desire, believe that you have received it and you will. And whenever you stand praying, forgive.” How do you fulfill a desire and forgive another? By finding the quality you thought to be in another and removing it from yourself. Then place the feeling you desire to express in its place. When this has been done, you have risen right into the state of your answered prayer.

Now, prayer is conditioned upon the belief that it is already answered. Desire is your springboard. Standing upon your desired state, you may discover that the board wobbles or the ground sways beneath your feet. But if you persist in being conscious of having attained your desire, even though

your reason and outer senses deny it, what you are conscious of will become your reality.

Tonight, form a lovely aim for yourself and feel its fulfillment. Associate yourself with that feeling by becoming conscious of it. Do that and you will bless and be blessed by God who is your very self. Say to yourself, “I and my Father are one.” Your inner being is he who men call God. He is never so far off as even to be near, for He is your own wonderful human consciousness.

All things, when admitted into your consciousness, are made manifest by its light, but something must be admitted first. If you are conscious of being beaten, the thought will manifest itself and you will be. Do you feel insecure? If you do and persist

in that mood you will sink into its slums, for everything manifested, is consciousness externalized.

What thought dominates your mind right now? Regardless of what it is, you have consented to it, but you need not perpetuate it. The thought which enters the mind does not defile you. You may consent to any thought, be it one that defiles or blesses you when it goes forth. But every thought will be made manifest. The state where you presently reside was only a thought before you entered it, just as is the state you now desire, and it can just as easily be realized. Take the challenge. Formulate your aim and rise, in consciousness to its fulfillment. Think it is real and it is, for everything is possible to a thought.

Self-remembering is remembering your aim so, in the course of a day you should ask yourself where you are psychologically. Your reality lives in a psychological country where you can walk in the mire, the valley, or the mountain tops. Choose this day the state you desire to enter. Feel its mood and acknowledge its fulfillment. Walk faithful to that assumption and, although your reason and your senses deny it, your persistence will cause it to become a fact.

You, all imagination, are the sum total of your reactions to life. This is the only cause and explanation of the events you encounter. If you do not like your world, change your reaction to it. Life will become easier when you are brutally frank with yourself and acknowledge your reactions to that which was created by you and is

being reflected to you. Resolve to react only in a positive manner. Positive thought produces positive effects. As you see your world differently, your consciousness changes, thereby changing future events.

Your desire is always ready for incarnation. But as a desire alone it is incapable of birth. It must have human parentage. You are the human imagination scripture calls “Mary,” as you are capable of conceiving an idea and giving it birth without the aid of any man. “Man” is called “the mold of God.” Your I AMness is God the Father, and you, as Mary, conceive a desire of God. Locking your secret within yourself, walk faithful to your concept and you will bring forth its fruit.

Everyone is the Mary of the Bible. Her

name means “water; the psychological truths of the mysteries.” Washing all literal concepts of the Bible from your mind, you are baptized and are born of water. Then, as you live faithful to your desire, you are the blessed Virgin, bearing that which is conceived by the Holy Ghost the holy desire.

Chapter 12: Your Destiny

Love is the only true power, and your power is in proportion to your love. When scripture speaks of the violent taking the kingdom by storm, it is not referring to violent characters, but the power of love which gives the force necessary to rise to a higher level of awareness.

There is no ultimate destiny for, understood psychologically, life is everlasting. It is the appeasement of a hunger whose main force is desire. Man rises on the springs of his desire, with every level of the vertical line of the cross within him so organized that it will life him, through desire, to higher and higher levels of himself.

I, like all true teachers, teach the art of overcoming the violence that characterizes

mankind's present level of being. In many ways, we have advanced beyond our forefathers, but we have remained just as violent as they. It is my wish for you that you break your violent, negative nature. For if you will, you will rise in consciousness and find your destiny waiting for you. Every moment in time you are offered the chance to prove your ability to overcome violence. How? By assuming that consciousness is the only reality and that nothing has reality save the consciousness you have of it. In that assumption, you will find the sole cause of the phenomena of life.

Your reactions to life define you, and as long as they remain as they are, your life will stay the same. Your world is but a projection of your state of awareness. Consciousness is the only substance and

the only cause of the phenomena of life; therefore, it is impossible for change to occur until there is a change in consciousness.

All that you consent to, be it good, bad or indifferent, is projected into your world through your “I” of awareness. If security is your aim, you must establish an awareness of security so strong that you feel it and say within yourself, “I am secure.” You are free to consent to violence and grievances or security and peace of mind. Whatever you consent to by becoming aware of it will be yours. Your aim is always just above the state where you now stand. Throughout the day, ask yourself if you are conscious of your aim, and you will discover how near or how far you are from it. If you are not conscious of being secure at the moment,

claim that you are. Persist, and maybe tomorrow as you observe your day, you will find the awareness growing stronger and stronger.

Learn to stand alone by claiming, “I am what I am because I am conscious of being it.” Stop looking at others and start observing your reactions to their behavior. Turn within and change your violent nature to one of love. Do that and you will ascend the ladder of life and reach your destiny. It is impossible to embody a new level of thought through the efforts of another. The rock upon which you must stand is consciousness. All other ground is sinking sand.

It is the height of folly to expect the incarnation of a new concept to come out

of the evolutionary process. The thing you are seeking must be incarnated before it can be made visible. There is a wide difference between knowing something mentally and knowing it spiritually. I can teach you the law of identical harvest. You can read how to apply the law through my books and mentally know the steps necessary to have wealth, but you will never know wealth, spiritually, until you consciously say within yourself, “I am wealthy.” A man is sick because he is conscious of being so. Let the sick man say, “I am well,” the hungry man say, “I am full” and the troubled man say, “I am at peace,” and their right consciousness will produce that which they are conscious of being. If you want to know what love is, you must become loving, for you cannot know

a think until you are it.

I am teaching the art of Being; the art of spiritually knowing a state. In the Book of Joel, we are told, “Let the weak man say, 'I am strong.'” This applies, not only to the physical body but to every facet of your being. Seek to know your desire spiritually, for only when the spirit feels the naturalness of the desire will it project itself in your outer world. Always remember, you will never experience what you refuse to affirm as true of yourself!

Awake! Become ever more aware of what is taking place within you. Lift up your cross and, without turning to the left or the right to ask another, turn within and consciously claim your aim, then watch it harden into fact.

If you do not apply my words, you remain right where you are, for you must be a doer in order to be blessed with your deeds. Desire is hidden identity, as you already are what you want to be. “Never would you have sought me had you not already found me.” The level of being you seek can be found by changing your reactions to life to conform to the level you wish to express. It is not necessary to use pressure, pull strings or ask anyone to aid you.

All you need do is change your attitude. After clearly defining your aim, sincerely observe your inner conversations and your reactions with regard to it. When your thoughts and reactions are disciplined, your “I” will lift you to your higher level and fulfill your aim.

Your fellow man is not to be condemned but awakened. This is done by awakening yourself. As you rise in consciousness, you take all men with you. Think of your wonderful human imagination as the vertical line of the cross, limitless, with time as the cross-section. You are free to ascend (or lift up) the cross, but you cannot rise until you deny your limitations. Christianity is a way of life. With your mental eyes wide open, adopt Christianity by becoming aware of what it is.

If you do not like what you are encountering in life, rearrange your thoughts by changing your consciousness. Form the state you desire and occupy it in your mind.

This is how you transform self. As you yield to the state desired, watch your world. It will

transform itself into the ideal held in consciousness.

Where you stand, the ground is holy, for you are the temple of the living God. Clear your mind of the trees of traditional thinking. Become pure in heart and you will see that consciousness is all and all is consciousness. You will discover that the state you are conscious of being is the state made manifest. No matter how reasoning justifies acts of violence, don't accept them. If you do, you contribute to the state and it is a state you do not want to experience.

The story is told of Jesus entering the temple and ridding it of the money lenders saying, “My house shall be called a house of prayer, but you have made it a den of

thieves.” This is not a material temple. You are the temple of the living God and the Bible is your biography. Thieves have taken over your house of prayer by placing false values there. Rid your mind of all beliefs of outside causes and reinstate the only true value of consciousness, the only true power of love.

Chapter 13: Your Personal Autobiography

The Bible, the most wonderful book in the world and the most misunderstood, is your personal autobiography. It is not the recording of historical events as your teachers teach, and its writings were never intended to be interpreted as such. The persons recorded there never existed, and the events never happened on earth. The Bible is speaking of the heaven within and the earth without.

Its story begins: “In the beginning, God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. Then the Spirit of God said, 'Let there be light' and there was light.” The light spoken of here comes from heaven which is within

you. The light which shines upon your earth is the light of your consciousness and shines from within you.

The outer man (called the earth) is dark, while the inner man (called heaven) is the being who was in the beginning with God and was God but is sound asleep. As your autobiography, the Bible tells how you are lifted up from your present level of being into a higher one.

In the Old Testament, we find the Pentateuch (the first five Books, as the law of Moses). These books were written in 500 B.C., while the earliest date known for the New Testament is 170 A.D. The first known New Testament did not include the Epistles to the Hebrews or the Books of Peter and James. (it is James who speaks of the

double-minded man, declaring that he can receive nothing from the Lord). Then we had the Apocrypha which consisted of early Christian writings that were excluded from the Jewish and Protestant Old Testament. These writings give four biographical sketches of a principle, rather than a man. It took nine hundred years for the Bible to come into its present form. So when you read it, always bear in mind that it is speaking of the kingdom of heaven within you. It is telling of a revelation of an eternal principle called Christ, who is your hope of glory. All of the characters recorded in scripture are aspects of your mind which you will discover as you fulfill your destiny, which is to fulfill scripture within yourself.

No man named Moses ever wrote any commandments on stones, rather the word

“stone” means “literal truth.” The literal minded man comes first and is given certain laws to live by, thus blocking psychological truth. As long as you see things on the outside as facts, your mind is blocked, and you are unable to grasp their psychological meanings. But when you become thirsty for the truth and begin to apply the law, the spirit of God will move upon this psychological sea of understanding and your life will take that truth (water) and turn it into wine. In the state of Moses, God's true name is revealed to you. Take his name (your I AM) as your rod of understanding and hit the stone of literal truth with it, and psychological water will come forth. Drink it by putting my words into practice and you will convert the psychological water of truth

I have given you into the wine of the spirit.

Now, the clothing spoken of in scripture is that of the mind and not of the body. John the Baptist is described in the 3rd chapter of Matthew as one called Elijah in 2nd Kings. It is said he wore a garment of camel's hair and a leather girdle around his waist. Hair and skin are the most external things a man possesses; therefore, John the Baptist represents the outer man who has not yet clothed himself internally. Jesus is the inner man. He wears the seamless garments woven from above, and those who wear his garment are always found in the king's house.

The New Testament teaches a complete and radical transformation of self and calls it rebirth, but John the Baptist calls it

repentance and urges us to change our thinking of the kingdom of heaven. It is said that he lived in the wilderness with the wild animals. Well, you are John, living in the wilderness when you have no direction of your own and allow your animal emotions to run wild.

But when you begin to tame your animal instincts and call them into discipleship, strength will come to you from within and you will be baptized in the water of truth.

Speaking in a parable, Matthew likens the kingdom of heaven to a sower who sows his seeds on different types of soil. The sower spoken of here is not a being external to yourself, for you are the sower and the seed. Your own wonderful human imagination is God, the sower who said,

“Let us make man in our image,” then fell asleep and annexed the brain of the outer man as the seed for his redemption. As Adam (or the red earth), man is the psychological earth upon which the kingdom of heaven is planted. In the parable, we are told that when one hears the word but does not understand it, the evil one comes and snatches away that which is sown in his heart. But he who hears with understanding, bears fruit and yields a hundredfold.

Another parable is told comparing the kingdom of heaven to a man who, having sowed good seeds in his field, fell asleep and his enemy came and sowed weeds there. These weeds are false teachings, planted in the mind, false beliefs and concepts that can be bound and burned

when you turn within to discover the truth and the kingdom of heaven to be yourself.

In the 11th chapter of Genesis, the story is told of how the tower of Babel is built with stone (literal truth) and bricks (man-made concepts). Before the building was erected, there was only one language and few words, but during the building, confusion reigned, and soon no one understood the language of the other. This tower exists today as the little mystical, occult groups of the world . You have no enemies save those of your own household. Making truth of false teachings, you believe that your security depends upon the money you have in the bank; or your health depends upon the pills you take; or your happiness depends upon another. In so doing, you build your own tower of Bable. But I say to

you, your consciousness of being is the only reality of the state you are in, and all of the enemies of that state are within you. In his Beatitudes, Matthew tells you that your attitude of being is blessed when it is clothed in soft raiment, for when you wear the seamless garment of imagination, you are free to rise higher and higher into the garden of Eden within you. You are the gardener of your mind where you plant the seeds of your own selection. As the Man of Imagination, become conscious of being that which you have planted, and your harvest will be a hundredfold, for you always become what you behold.

In his 16th chapter, Matthew tells the story of the Pharisees and Sadducees who, unbelieving, ask for a sign from the heaven. Then we are told to take heed and beware

of the leaven of the Pharisees and Sadducees. Now, these are not men, but attitudes of mind. If you believe that you must live in the “right” neighborhood; that you must know the “right” people; that your skin must be the “right” color; or that you must be in the “right” place at the “right” time, your attitude is one scripture calls a Pharisee. Beware of that kind of thinking, for the road to a higher level of self is always internal and never external.

Mark tells us that the kingdom of heaven is like a merchant of fine pearls who finds a pearl of great price, sells all that he has, and buys it. As long as you hold onto one thought of something external to your own mind, you do not have enough money to buy the pearl of great price. You must be willing to sell all belief in anything outside

of self. The road to the kingdom leads upwards and is always in an internal direction. You cannot travel this road wearing clothes made of skin and hair. You must be clothed in your wedding garment which is always woven from within.

Again, we are told that the kingdom of heaven is like a net which is cast into the sea and gathers fish of every kind, be they good or bad. When it is brought ashore, the good are placed into vessels and the bad thrown away. Become discriminating. Select your thoughts carefully and throw away any unlovely and negative ones. Allow only that which is of good report to fill your mind and you will be the good fisherman. In this same 13th chapter of Matthew, the question is asked, “Have you understood this?” It is my prayer that every

one of you will answer, as they did to him, and say, “Yes.” Now it is said, “Do not put new wine into old wine skins, for the skins will burst and the wine be spilled, and the skins destroyed; but put new wine into fresh wine skins so both are preserved.” Old thoughts, the traditions of men, the belief in power outside of self are the old wine skins which must be burst and allow the beliefs to be spilled and destroyed. New wine, gained by the fulfillment of God's promise within, must be put into your consciousness (fresh wine skins) so that both are preserved.

Man does not evolve on the outside. There is only one presence; only one essence in man, called Christ and defined as God's power and your hope of glory. This power can be awakened if you, God's word, are

not tarnished by the belief in a power outside of self. Awake! Give up all false beliefs and clothe yourself in the soft raiment of an internal attitude which implies the fulfillment of your dream. The Bible, from beginning to end, is the psychological story of your soul and tells you that the first thing you must do is change your thinking. I bring to you a new idea relative to the cause of the phenomena of life, telling you that you are not what you believe yourself to be, but possess possibilities of infinite inner growth.

Your destination is always reached by an internal direction, which is the Be-attitudes. Be your attitude good, bad or indifferent, when you clothe yourself in an attitude, its fulfillment is not dependent upon anything external to you. But when you depend upon

external laws to determine your attitude, you are on the level of Elijah and John the Baptist. Their teaching was wonderful, but it was stone, and the state was a violent one. John the Baptist cannot enter the kingdom of heaven. You must overcome his state by consciously turning within and disciplining your internal attitudes. This is your destiny. You are destined to awaken within yourself as you climb Jacob's ladder of states to higher and higher levels of your own being. The state of awareness you desire to express must be bought by selling all of your beliefs in any external power to help you. Once free from their encumbrance, you will move in faith into your desired state.

In the Book of John, Jesus, as a teacher, makes this statement: “Let not your heart

be troubled; you believe in God; believe also in me." Then he adds this thought: "It is expedient that I go, lest the comforter will not come." Here we see a teaching that is seemingly taught from without, but it is necessary for your belief in any external teacher to disappear for only then can the comforter within you be found. As your belief in yourself grows, your heart will find peace.

There is only one cause, only one I AM. I, the trinity, in unthinkable origin, AM God the Father, and in creative expression AM the son, for imagination is born of consciousness. I, in Universal interpretation; in infinite imminence; inn eternal procession AM God, the Holy Spirit. The real definition of imminence is "sooner than now and nearer than here." I AM,

therefore, the comforter. What could comfort you more than the knowledge that you don't have to wait for your dreams to come true? They are nearer than here and sooner than now. Let this knowledge be your comforter. If there was a limit to that which is contained in an infinite state, it would not be infinite. In the 23rd chapter of Exodus, this statement is made: “You shall not steep a kid in its mother's milk.” I tell you; you are doing this very thing when you keep your mind on a negative state. Turn your attention from want and lack (all negative states) and place it on fulfillment and abundance (positive states) and you will no longer simmer your desire in its mother's milk.

Chapter 14: The Human Spirit

The Bible tells of the human spirit's never-ending struggle to assert its supremacy over the natural mind. Believing in the reality of the world outside, the natural mind rules sleeping man, while the human spirit is God in man, struggling to awaken and assert its supremacy over all. The poet Faust knew this when he said, “Tow souls are housed within my breast. One to heave doth aspire and the other to earth doth cling.” In the 25th chapter of Genesis this struggle is told as the story of Isaac's two sons, Esau and Jacob. Coming first as outer skin and hair, Esau is recognized as your personality, while the smooth-skinned Jacob is your human spirit. We are told that when their mother Rebekah became aware of the struggle within her, she questioned

the Lord who told her, “Two nations are in your womb and two people born of you shall be divided. One shall be stronger than the other and the elder shall serve the younger.

Your external world is known by reason of your critical faculties; therefore, you can always discover the psychological state in which you reside by observing your thoughts of the day. Now, every state has its limitations and restrictions from which there appears to be no escape. If you believe you are the state in which you now reside, you will never be able to leave it. But the story of Esau and Jacob tells you there is a way of escape and how to accomplish it.

Esau exists in your mind as the outer world

of fact and Jacob as the inner world of imagination. As their father, you have the power to give either son the right of birth. Always seeing from where you have placed your attention, you are called upon to blind yourself to the outside world by drawing your attention from it, the deceiving yourself by imagining the world as you want it to be.

This is done by closing your eyes to the so-called “facts” of life and turning your thoughts inward. Now, clothe your thoughts in the feeling of reality until they are just as solid and factual as those known to you by reason of your outer senses. When this is done you, Isaac, have given your son Jacob the right of birth.

Your objective world is always reflecting

your inner, subjective state. Therefore, it is impossible to change your outer world until you have changed your inner, subjective state. Knowing the state, you want to occupy, completely absorb yourself in it as though it were a sponge and you the water capable of entering and being absorbed by it. So lose yourself in the feeling of satisfaction and fulfillment that when you open your eyes and Esau (the world without) returns, you know you have given his birthright away. Although you have been self-deceived by imagining the state to be real, you have given it the power to be born.

How it is going to come about I do not know. Only your Father in heaven knows, for He has ways to make your desired state alive and His ways are past finding out.

Now, there is an essence in you that is sound asleep and must be awakened. When you give Jacob the power you have given Esau, watch. You will discover that Esau will no longer react violently but will become passive. Then you will know that you have brought about a reversal of order. As you are aware of being Jacob, you will persist in seeing what you want to see and experiencing what you want to express, thereby awakening your true essence to the truth that the world is yours and all within it.

You are the Rebekah the Bible talks about and you are constantly bringing forth your Esau and your Jacob who are forever at war with one another. The elder is the world you know by reason of your critical faculties, while the younger is the one you

know subjectively.

The person you want to be is struggling for birth. As long as you look at and accept the outer world as the only reality, you will never give birth to your fulfilled desire. You must turn your attention inward and subjectively appropriate your objective reality.

When you read the 25th and 27th chapters of Genesis, remember, all the characters recorded there are in your mind. Although unmarried, you are always giving birth to twins. The world in which you live is the out-picturing of your state of awareness. That state is your first son which must be supplanted by your second son, or desired state. Throughout the Bible, you will find there is always a second son which

replaces the first; Jacob supplants Esau; Jesus supplants John the Baptist; and the human spirit supplants human matter.

When you know what you want, define it as vividly as you can. Then blind yourself to your externalized state by sending it hunting. You cannot touch your second son (your cherished idea) until you do. This is accomplished by turning your attention away from all thoughts of denial and clothing your desire with the skins of reality. In his “Ode to a Nightingale,” Keats said:

“My heart aches, and a drowsy numbness pains my sense as though of hemlock I have drunk.”

Having felt the reality of his experience so vividly, when he opened his eyes, Keats asked:

“Was it a vision, or a waking dream?? Fled is that music; do I wake or sleep?”

It is with this kind of intensity that I would ask you to clothe yourself as you feel yourself already the person you want to be. Now, stretch out your imaginary hands and touch the objects there. Listen with your imaginary ears. See with your imaginary eyes. Walk in your imaginary world as you taste and smell the objects there.

Your creative power can be used for anything, be it a fur coat or a new hat. It is my hope that you will use it for some noble state such as greatness in your chosen profession, whatever that may be. Now, let us look at the 38th chapter of Genesis where the story of Judah and Tamar is told. “Judah” means “praise” and “Tamar”

means “a desired state; a palm tree oasis.” As Tamar, you thirst for your desire. Give it to yourself by going into your desired state and making it real by becoming one with it. Feel the sense of satisfaction that your prayer has been answered and you are the woman called Tamar and the man named Judah.

You will find another account of twins in the 48th chapter of Genesis. This is the story of Manasseh (which means to forgive) and his brother Ephraim (which means to affirm). One is negation and the other affirmation. When you take your attention away from your problem by affirming its solution, the problem is momentarily forgotten. Persist in your affirmation, not in repetitious form, but in feeling. As you feel the solution, the problem dies from lack of attention.

This teaching is not for the complacent but for the the human spirit who hungers and thirsts after right thinking. As we are told in the 5th chapter of Matthew, “Blessed are those who hunger and thirst after righteousness, for they shall be satisfied.” Awaken the Jacob in you by observing your thoughts uncritically. Think of yourself as two beings, one who sees with the organs of sense and the other who sees through the mind of imagination. The sense man is a creature of habit. He is dynamic and active; yet, through the daily practice of self-observation, he can be brought into a passive state and his power transferred to the man of imagination. There are always two decided outlooks on the same world, i.e., the one you see with your outer organs and the one you know only mentally.

Your desire is mental, without shape or form. It is your second son who will supplant your present world when your power of awareness is turned within.

Do you have a longing? A consuming desire that you want fulfilled now? Allow that desire to clothe mind. Knowing that its fulfillment is based upon feeling, ask yourself what the feeling would be like if your desire were now realized. Whatever your problem is, its solution is within you. Turn your attention to your desire's fulfillment and clothe it in the skins of objective reality. This is the technique of reversal and should never be taken lightly because the moment you feel yourself into a state, you instantly take upon yourself the fruit of that state.

I hope you now know how to clothe your subjective longing. Think of your desire as Jacob; then clothe it in the skins and hair of Esau. The time it takes for your longing to materialize is proportionate to your feeling of its naturalness.

The kingdom of heaven is within you. Humanity cannot enter this kingdom, but your imagination can when you detach yourself from that to which you are now attached. There must be a separation, for only the human spirit is called, and only the human spirit can pass, singly, through this "I."

Now, that which requires a state of consciousness to produce its effect cannot be affected without such a state. Once you have entered a state, don't be concerned

as to how it will be externalized, for everything comes into being through consciousness. You never create a state. All states were created before the world was. Rather, you enter a state and it simply displays itself. Enter the state of poverty by saying, “I am poor” and you will see its evidence displayed on your screen of space. You do not generate health, wealth or happiness. The states are already there, completely furnished and ready for your immediate occupancy.

My words are true, but truth by itself can do nothing. It must be applied. Unapplied truth is like a lamp without oil, but applied truth is a lamp whose oil never runs low. Remember, there are no accidents, no cause other than an imaginal one. If an accident is fatal, it is an involuntary suicide.

Are we not told, “No one takes my life, I lay it down myself. I have the power to lay it down and the power to take it up again.” An accident is not a force external to the individual's consciousness. “No one knows a man but the spirit of the man who dwells in him,” and man is simply the sum total of his reactions to life. No one comes into your world save you call him. You have the power to call anything into being, for you are the author of the drama called life.

The Bible refers to God as the Father; as I AMness, or light, but the word means consciousness which, like an atom, has not age. Consciousness is living substance which has no beginning and no end but simply displays arrangements of itself. External man consents to age, but the substance of consciousness does not. It

never changes. Before the world was, I AM, and when it ceases to be, there will still be I AM. External man can say “I was” or “I will be,” but the internal human spirit says only “I AM.” Knowing your desire, persist in the thought that you already have it until your thoughts become habitual. If you do not, you will find yourself returning to your old way of thinking and perpetuate it, thereby never seeing your desire externalize itself.

I will leave you with this thought. While man is violent, animals must exist. The animal is only externalized evidence of man's violence. The dinosaurs were lumbering beasts with small brains and bore witness to the lumbering state of man at that time. The dinosaurs were not killed off but became extinct naturally. Let man become tame and all the animals will become

sterile.

Chapter 15: The Feeling of “I”

your journey into this world of decay and death began with your feeling of “I” and where you place that feeling, there you live. You can place your feeling of “I” in the mud of negation or on the lovely ground of positive assumption. Your feeling of “I” is always with you. It is your slave and your savior, for wherever you go, there “I” am also.

The 9th chapter of Numbers begins with Moses being given instructions by the Lord as to how to erect a tabernacle, or tent of testimony and move it across the desert. He was told: “During the day a cloud will cover the tabernacle, and at night it will have the appearance of a pillar of fire. Whenever the cloud rises, the children of

Israel must journey to the place where the cloud settles down, there the people must remain. It may rise once a week, once a month, or longer, but when it ascends, the children of Israel must journey."

Now, a tabernacle is an elongated place of worship which is movable and covered with skin. You are that temple (tabernacle), and the spirit of God dwells within you as your "I." A cloud is a garment of water (or psychological truth) which covers the "I" and that to which it testifies.

The cloud does not move in time but is lifted up by the "I" it covers. According to my senses, "I" am now in the Palace Hotel. Let me lift the cloud from my testament by withdrawing the feeling of "I" from the evidence of my senses and move by

placing my “I” in a predetermined state, and my whole world moves with me. Clothing myself in feeling, the cloud covers me as I testify to the state I have just entered. At this moment, you may have placed your feeling of “I” in an unlovely state and, unless you lift that cloud which covers you, you are anchored there and are incapable of changing the circumstances of your life.

Now, this lifting of the cloud and placing your feeling of “I” in a more desirable state involves a death, for when the cloud rises, it breaks (or kills) the cycle of recurrence you have been on.

Motion can be detected only as a change of position with respect to another body, and all motion spoken of in scripture is psychological. Every state exists in this

psychological land from which your “I” journeys. All you need do is extract your “I” from where it is now and place it in your predetermined state. But how will you know you have moved? By using a frame of reference. While sitting quietly in your chair, you can lift your cloud by placing the feeling of “IF” in an entirely different psychological state. No one can see this motion, for yours is a spiritual journey. While in the state, look for confirmation of your move on the faces of people there. Are they surprised to see you? Are they happy for you? A little jealous? Look, until you see the expressions on their faces. If there is a change in your feeling of “I,” you will find an automatic alteration in your usual expression of life.

During the day, you wear your garment of

truth (the cloud); but the moment you begin to meditate, the brain grows luminous. This is the pillar of fire by night. Remember, “I AM the truth,” and wherever you place your feeling of “I,” there you must abide.

In the 34th chapter of Deuteronomy we are told that Moses went up from the plains of Moab to Nebo, and there to Pisgah which is opposite Jericho, where he was shown all the land that was his. The word “Moses” means “to draw out.” He is not a man but your creative power which can draw out of you any state you have placed your “I,” struck the rock, and produced the water.

The word “Moab” means “mother/father” which is your “I AMness.” In your present state, your Moab may be saying, “I am beaten,” “I am sick,” “I am impoverished.”

But “Nebo” means “to prophesy your longing by the feeling of I.”

“Pisgah”means “to contemplate.” When you enter your desired state, observe your Jericho, for it will have a fragrant odor as that is what the word “Jericho” means. Having risen in consciousness, remain in your chosen state until you have a reaction that satisfies you. A violent reaction produces a horrible odor, while a lovely reaction indicates Jericho and a lovely odor. You see, Jericho is not a place in the Near East, but a state which produces the thrill of accomplishment within you.

In the 14th chapter of the Book of John, Jesus speaks to Peter saying, “Let not your heart be troubled; you believe in God, believe also in me. In my Father's house

are many rooms; if it were not so would I have told you that I go to prepare a place for you? And when I go and prepare a place for you I will come again and take you to myself that where I am, you may be also." This is not a man speaking to another, but self-speaking to self. You are Jesus (Imagination) telling yourself that there are unnumbered states of awareness for you to enter, and you are inviting self to choose the state you wish to inhabit. After selecting the state, imagination will go and prepare it for you so that you may come again (as you must), for wherever you abide in imagination, there you shall reside also in the flesh. If you believe what I have told you, determine to change your feeling of "I." There is no power that can keep you from realizing your dream, but you! And no man

can compel you to enter any state. You have the power to select your state and enter it, thereby making it alive or, leave a state, thereby killing it. The decision (and its consequences) is yours and yours alone. The day you can become an observing “I,” watching your reactions and seeing the observer and the thing observed as two distinct beings, you will know you can enter any state and it will out-picture itself. You will know that all the mansions of your Father's house are yours.

I AM (consciousness) contains the whole of creation, and out of I AMness comes imagination. Where there is no consciousness, there is no imagination. When you enter a state, your I AM is having a psychological experience. When you think about a state, you have a subject and

its object; but when you experience a state, you have unification.

Tonight, mentally look at your day. Can you remember those you saw this morning? If your reaction to them is the same as it was earlier, then you have not changed your feeling of “I.” Your friends and relations are your frame of reference. Use them in your journey. The command in the 1st chapter of Joshua is: “When you start, turn not from it to the right hand or to the left that you may prosper wherever you go, for I, the Lord your God, am with you.” Therefore, abide in the state you desire until your whole being is permeated with its reaction that you may reap its reward. “I,” your consciousness, am with you, and I AM the Lord, your God.

The teaching of truth deals with the feeling of “I,” for only through feeling can change come about. If you continue to have the same reactions, you have not changed your feelings. Your world forever conforms to your inner assumption. Remember your aim a thousand times in the course of a day. Notice your thoughts in regard to it and break all unlovely ones. If you are not successful, it is because you are not practicing this truth and applying this law.

“You are the temple of the living God and the Spirit of God dwells in you. What has a believer in common with a non-believer? Come out form them and separate yourself from them, and I will welcome you.” Come, let us live on the mountaintop!

Chapter 16: The Wine of Eternity

The human imagination and Divine Imagination are one and the same. They are not two. Your human imagination has the power to turn your water of life into the wine of eternity. This you will do when you release your imagination from its bonds of limitation, for when imagination is truly free it can accomplish miracles.

The Bible calls imagination man's savior and identifies this wonderful benefactor as Christ. When Christ is awakened and born in you, your human imagination becomes divine vision. Called Christ, your individual imagination is the mediator between the father of all life and the external world called Man. Having imagined wealth, it is the human imagination who walks on the

water of life and denies the evidence of his senses by claiming, “I am wealthy.” His persistence mediates God to Man.

Every character in scripture lives in the mind. When you read the Bible, turn to self and ask, “What state would I be in if I were doing this?” When reading the story of Moses, claim you are he. Assume the state of faith when you read of Abraham. You are Joseph, the dreamer, and Thomas, the doubter; and you are destined to be Jesus Christ, the awakened, Risen Imagination.

Skin is the most external thing a man can wear. When you read of one who wears camel's hair or leather, you are reading of one whose mind is tied to the outside. His philosophy of life is external and dependent entirely on others. In the 5th chapter of

Mark, the story is told of an innocent man who, being unclothed, lived among the dead and cut himself on the stones. When Awakened Imagination passed by, the innocent one cried out, “Do not cast me out,” and when asked his name, he answered, “My name is Legion, for we are many.” A being not yet individualized in a spiritual sense is innocent for he knows not what he is doing. He is Legion because he has innumerable “I's” in him, i.e., “I am ill,” “I am poor,” “I am tired,” “I am weak,” and “I am mistreated,” to name but a few. Living among the dead and sleeping the sleep of death, his literal understanding of life and its cause are stones which cut and bruise. But the spiritual man has a personal self-determined history, a predetermined self. In the realm of the spirit, he becomes what he

wills. When consciousness turns within, the spirit awakens to his true identity. Then casting out all belief in any external cause, he is clothed in his right mind and sits at the foot of the one who cast them out.

A miracle is only the name given by those who have no faith in the works of faith. The story is told of a man named Jairus whose daughter was believed to be dead. But Awakened Imagination ignored the thought and said, “Do not fear, only believe.” Arriving at the house, he questioned, “Why do you weep? The child is not dead but sleeping.” Then he touched the child and said, “I say to you, - rise.” Immediately, she got up and walked. Then Jesus turned to the parents and said, “Give her something to eat.” Every state, every desire, every idea is your child. Looking at the desire, it

appears to be dead to you, the natural man. But your spiritual “I” knows the desire is not dead but sleeping, waiting to be touched for its resurrection. With your desire, (child) made alive within you through the power of touch, it must be fed in order to bring about its birth. This is done by turning your attention to it.

Now let us turn to the 5th chapter of the Book of John where he speaks of the pool of Bethesda and its five porches. The story is told of a sick man who waits for the moving of the water by an angel, believing that whoever steps into the pool first, after the movement, will be healed. After asking him if he wanted to be healed, Awakened Imagination said, “Rise, take up your pallet and walk,” and at once the man was healed and, taking up his pallet, he walked away.

The word “Bethesda” means “house of mercy.” And the pool spoken of here is consciousness which must be stirred by an angel (a messenger of God). Any idea you entertain is that angel, disturbing your consciousness. The pool is entered by a mere assumption and stirred as you bathe in it. “I am” is always first person, present tense. No one can put you in the pool by affirmation. Although seemingly impotent, you rest on the five porches, or senses when you accept their evidence and refuse to change your consciousness. No one need help you. Who could be first in the pool other than self which is your “i.” Knowing what you want, rise in the assumption that your desire is already satisfied (healed) and it will be.

In his 17th chapter, John rejoices saying, “I

have finished the work thou gavest me to do. Father, glorify thou me in thine own self with the glory which I had with thee before that the world was. I have kept them in thy name which thou hast given me and one is lost but the son of perdition. For their sake, I consecrate myself that they also may be consecrated in truth, for I dwell in them and they dwell in me and we are one." The work you gave yourself to do is to awaken from this dream of life. Having assumed the limitations of the flesh, you will awaken to your true identity and become your own glory when the outer you is made passive and the inner you, dynamic. Now, the son of perdition is the belief in loss. Knowing that all things exist in the human imagination, nothing can be lost. When you realize this truth, you will no longer believe

in loss, thereby fulfilling scripture.

The most difficult thing to grasp is that there is no one outside of self. Believing others needed to change, I worked on them, thinking that the world would be so much better if they would be different. Then I awoke and sanctified myself, and in so doing, they were sanctified, for I dwell in them and they dwell in me and we are one. There is no one to change but self.

As you control your thoughts and allow only those which conform to your ideal to flow from you, your world will reshape itself in harmony with them. Remember, you cannot be aware of a fault or greatness in another were that fault or greatness not present in you. Remove the fault from your own “I”. Place the greatness there and

watch your world change as it reflects your change in consciousness.

In the 16th chapter of Matthew, the disciples were questioned, “Who do men say the son of man is?” They said, “Some say John the Baptist, others Elijah, and other Jeremiah, or one of the prophets.” Then he asked, “But who do you say that I AM?” Simon Peter replied, “You are the Christ, the Son of the living God.”

At the present time, you may be concerned as to what others think of you, but when you have awakened to your true divinity, it will not matter to you what others think. You will know from experience that you are the Christ, the Son of the living God. Flesh and blood will not reveal this to you, but your Father who is in heaven reveals it. Through

this knowledge, you will have been given the keys to the kingdom, and whatever you bind on earth will be bound in heaven, and whatever you lose on earth will be lost in heaven. Having found the answer to the everlasting question, “Who am I,” no man can ever take this knowledge from you. This wisdom comes from within.

Completely abandon yourself to a psychological experience. If you become one with a state in your imagination, you will rise to encompass it in the flesh. This being true, yours is a journey from innocence to imagination to experience.

You are already the person you want to be. Claim it and tomorrow you will display it by being it. By your fruits you shall be known.

If today your life is not what you want it to

be, stop blaming anyone; just keep working on changing your feeling of “I” and abide in your desired state. Persist, persist, persist, for at the moment of non-reaction, circumstances change. We rise by an energy, others call effort, for it takes energy to act and react. All through the day, remember your aim by constantly identifying yourself with it. Let your reactions flow into your aim. Ask for deeper and deeper understanding of that which you think you now understand. I trust everyone has an aim to be greater. Do not limit yourself to any textbook. Stop believing that any one man can write a book that is final regarding truth. Start to dig. No one can grow without outgrowing. A different attitude is the solution to every problem. By your new direction (attitude)

you escape that which has been wrapped around you. There is no one to change but self, so start changing yourself today!

Luke was speaking of you when he made this statement, “When their eyes were opened, they recognized him, and he vanished from their sight.”

When your “I” is awakened, you will find that which you have been searching for, and the belief in a power outside of self will disappear. In Francis Thompson's poem, 'The Hound of Heaven,' he tells of how: “I fled Him, down the nights and down the days; I fled Him, down the arches of the years; I fled Him, down the labyrinthine ways of my own mind...only to discover at the end that He was my very self.”

Man's eyes are blind, though hounded

constantly by the Hound of Heaven. He cannot believe in the non-historicity of the Bible but continues to hold onto his little beliefs even though he does not know what to do with them.

People do not seek truth; they seek only supports for their opinions of it. But I say to you, “Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. I have come to set a man against his father and a daughter against her mother and a daughter-in-law against her mother-in-law, for a man's foes are those of his own household.” When truth comes, it sets a man at war with himself, for he will discover that he can no longer consent to what he formerly believed in.

Start now and quietly listen to the words you want to hear. By a new direction, internally, you can change the course of your life and free yourself from the prisons of your mind. You can see yourself best by looking into the face of another, but you cannot judge one who has not awakened from the dream of life. Living in his physical, animal world, he reacts mechanically and automatically just like a machine.

Chapter 17: Awake, O Sleeper

in the Book of Ephesians, we are told to “Awake, O sleeper, and arise from the dead, and Christ shall give you light.” This awakening and rising comes about through an inner development, for the Bible is your autobiography. It was you who inspired the prophets to record their visions. And it is you who will fulfill their prophecies in a first person, present tense experience. As you read the Bible, get your mental teeth into it. Study its message, and your understanding will go deeper and deeper as you travel through life.

The Bible teaches self-help. Do not look to any leader on the outside, only look to self by turning within. If anyone offers to do for you what you can do for yourself, reject

their offer and turn to Christ, God's creative power in you, who is your life, your light of the world. By changing your thinking, Christ will change your world.

The “earth, “ spoken of in scripture, is the “mind of man.” It is in this psychological earth that the idea of the kingdom of heaven was implanted. While in the state of sleep, false doctrines have crept in. Called tares, they grow with the wheat and will be harvested' therefore, you must become selective and clear the weeds by killing every belief in a power outside the mind.

The man who is rich and complacent, satisfied with his social and financial positions, is not hungry to grow. If you are complacent, your life will not change, for

you will not be hungry or thirsty for a higher level of awareness. You and you alone know whether the hunger has come upon you or not; but you have not begun the work you gave yourself to do until you begin to uncritically observe your thoughts. And when you do, you will discover that you are not as truthful, honest or courageous as you thought you were.

Tonight, select a future upon which you want to work and tomorrow, be watchful. Question yourself by saying, “Am I keeping the tense? Do I want this? Is that the way my friend wants me to see him? Am I limiting myself?” Then act in your imagination, for imagination is passive while asleep and allows that which is false to take the throne. Watch your thoughts. Reclaim your throne and consciously allow

your human imagination to rule your world! Your human imagination, once activated, will awaken as a little babe. Born in violence, in a manger where the wild beasts eat, it will grow in wisdom and power as the outer you will become passive and powerless. But, you must be watchful and vigilant of your thoughts in order to bring the outer you into passivity. Only then will you know what it is like to be in the world but not of it. The purpose of this teaching is to awaken the Christ who is asleep in man, dreaming different states into being, and bring him to the conscious circle of humanity where man is self-aware.

Once you are aware of your true self, you will no longer condemn sleeping man. You will know they are machines, automatons who do not know what they are doing.

Your desires are not subjective, intangible things, but solidly real. Begin to awaken the Christ in you by clothing your subjective desires in objective reality. I promise you, the day you do this, they will become facts in your world. Have an aim that you will not lie to yourself anymore. Work on this feature within yourself. Become extremely observant and honest with yourself and watch the energy that formerly moved into negative states, flow into your greater aim. Perhaps your aim is to become a great teacher, not because you want to impose your will upon others, but because you want to awaken in others what you have awakened in yourself. The awakening begins when you feel a separation; a division of the natural and the spiritual imaginative you to which all things are

possible. It is this spiritual you that clothes your subjective state in reality.

By changing the feeling of “I,” you can direct your life internally and escape the prison of your present state regardless of what it may be. By thinking from the point of view that the problem is solved, you move from the problem to its solution. This change of attitude is called the Be-attitudes. In other words, you are “being” what you want to be by assuming that you already are it. When you know what you want, consciously clothe yourself in a new concept of self by extracting your “I” from the evidence of the senses and placing it in the place you want to be. By this assumption (or be-attitude), you have journeyed from one state to another. “And I, if I be lifted up, I draw all men to me.”

Once you have lifted yourself up into the new states abide there! Do not come back to the testimonies of your senses but remain in your desire until a different world is established. Every change in the feeling of “I” automatically produces changes in the external world; therefore, you must learn to die daily to your old beliefs. The statement, “Those who lose their life for my sake will find it,” means letting go of all that you now consent to. If you lose I, you will find your “I” reclothing itself on a higher level of being; thereby causing a new expression in your world.

When you go in a new direction, the journey is made in the mind. A physical journey may follow, but the journey must be made on the inside first. Where you are, is what you psychologically are at that

moment. An enlightened being lives on the mountaintop, and the human imagination, when completely controlled, is personified as a being called Jesus Christ.

As long as you are violent, you are asleep. Awaken the spiritual you by watching your actions and reactions to life, and you will lose your impulse to retaliate. What happens to you here is not important, but how you react to what happens, is. Your reactions define you. They tell you where you are, for you attract life in its most minute detail.

The Bible does not teach reincarnation. Its central teaching is the rebirth of consciousness into ever higher and higher levels. You must be born by water and spirit, not water only. Except a man be born

of the Spirit, he cannot enter the higher level of being called the kingdom of heaven. In this series of lectures, you have received psychological instruction as to how to go about working on yourself. Your mind has been washed of certain errors, baptized and born of water. But, unless this truth is applied, you will not be born of the spirit.

The word “Mary” means “water.” Christ, the “I” in you, is born of water and of the Holy Spirit. The outer you cannot receive instructions. He is literal and takes things literally, thereby receiving nothing but stone. The righteous man, however, is conscious of being the man he wants to be, while the foolish man steals form himself by not claiming his desire. Every time you see a man less than what he wants to be, you

have robbed him of the state necessary to externalize it.

Be not as the heathen who, by vain repetition hopes he can get the ear of God. Rather, when you pray, go within and close the door, and your Father who hears in secret will reward you openly. You have but to change the feeling of “I.” Close the door to the outer world and feel yourself into the state your friend desires. With a planned program, see him and talk to him from the premise that he is that person already. Keep the door of reason and logic closed and walk in faith that what you have heard and seen, in secret, will be rewarded openly, and it will.

The Bible was written by the conscious circle of humanity. (This circle you enter at

the moment of wakefulness). Not composed by men, the Bible is divine instruction with limitless interpretations. It is a test in the development of your understanding and, as you grow, its understanding deepens and deepens.

Although man wraps himself in conditions (states), the being he really is, is I AM. Anything man will consent to, he will manifest in his world. Can you accept as fact what your reason and senses deny? Or must you always bow to reasons dictates. The same consciousness that produces health, produces sickness, wealth or poverty. Whatever you agree to be conscious of, whatever you affirm as true, you will manifest.

When you know the spiritual being within

you, you will assert the supremacy of imagination and put all things subjective to it. All knees must bow to imagination.

“Behold! We are transformed into the same image.” Can you behold a given situation and make it so natural that you are transformed into its image? You can when you, all imagination, feel the naturalness of the image you behold.

Divinity is not divided; therefore, everyone is but a projection of the one. You are told to love your neighbors as yourself, for there is no other. Sanctify self, not another. Working on others will not change them; only by changing yourself will others change. Seek confirmation of your ideas and you are not growing. All textbooks are man-made and uninspired from on high.

Stick to them and you will remain on their level. Believe in self! Trust your human imagination and you will grow in wisdom and in stature and, as you grow, you outgrow your former beliefs.

My ideas regarding the historicity of the Bible are not original. The Encyclopedia Biblica was published in 1888. Sponsored by Oxford University, it took twelve years for one hundred and twenty-seven brilliant minds from all faiths to complete it. These men, who knew the ancient tongues, after intense research came to the conclusion that the Bible, from cover to cover, was mythological allegory.

Another wonderful book is Smith's Dictionary of the Bible. Published in 1860, it is made up of four volumes. They

discovered that the writers of the Bible used a phallic frame to which they attached their psychological truths. “And when their eyes were opened, they knew him.” To know, is to have union with and become what is beheld; therefore, he vanished from their sight when they knew him.

In the 3rd chapter of 1st John, he tells us, “See what love the Father has given us that we should be called children of God, and so we are. The world does not know us because it does not know him. As God's children, it does not yet appear what we shall be, but we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who hopes in him, purifies himself, as he is pure.”

We are God's children, destined to be God

himself, and God creates everything he, individualized as you, consents to. Therefore, resolve only to hear what good is concerning yourself and another. If you adopt this attitude, everything that enters your mind will contribute to a noble life and you will discover the joy of feasting on higher states.

When a man dies, it is an expansion into a dimensionally larger life. If you have not awakened here, you must start awakening in the fourth dimension. Climbing a multitudinous dimensional time block, you ascend by reason of your ability to function in a dimensionally larger world. And each dimensional world is contained in a dimensionally larger world; in turn that world is contained in a still dimensionally larger world without end. But, remembering

the love the Father has given you, test him, knowing that everyone who hopes in him, purifies himself as he is pure.

I hope you have enjoyed reading The Creative Use of Imagination by Neville Goddard.

Click for More Free Books by Neville Goddard.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

NEVILLE GODDARD

The Law and the Promise

G&J Publishing Co.
Los Angeles, California, 1961

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Click for More Free Books by Neville Goddard.

Contents

Chapter 1: The Law: Imagining Creates Reality . 7

Chapter 2: Dwell Therein 23

Chapter 3: Turn the Wheel Backward 47

Chapter 4: There Is No Fiction 70

Chapter 5: Subtle Threads..... 93

Chapter 6: Visionary Fancy 103

Chapter 7: Moods..... 120

Chapter 8: Through the Looking Glass..... 135

Chapter 9: Enter Into 157

Chapter 10: Things Which Do Not Appear 170

Chapter 11: The Potter 178

Chapter 12: Attitudes 197

Chapter 13: All Trivia.....211

Chapter 14: The Creative Moment 226

Chapter 15: The Promise: Four Mystical Experiences..... 239

And now, go, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come as a witness forever. - Isaiah 30:8.

I want to express my sincere appreciation to the hundreds of men and women who have written me, telling me of their use of imagination to create a greater good for others as well as for themselves; that we may be mutually encouraged by each other's faith. A faith which was loyal to the unseen reality of their imaginal acts. The limitation of space does not allow the publication of all the stories in this one volume. In the difficult task of selecting and organizing this material, Ruth Messenger and Juleene Brainard have been of invaluable assistance. - Neville

Chapter 1: The Law: Imagining Creates Reality

“Man is all Imagination. God is Man and exists in us and we in Him… The Eternal Body of Man is the Imagination, that is, God, Himself” - Blake

The purpose of the first portion of this book is to show, through actual true stories, how imagining creates reality. Science progresses by way of hypotheses tentatively tested and afterwards accepted or rejected according to the facts of experience. The claim that imagining creates reality needs no more consideration than is allowed by science. It proves itself in performance.

The world in which we live is a world of

imagination. In fact, life itself is an activity of imagining; “For Blake”, wrote Professor Morrison of the University of St. Andrews, “the world originates in a divine activity identical with what we know ourselves as the activity of imagination”, his task being “to open the immortal eyes of man inward into the worlds of thought, into eternity, ever expanding in the bosom of God, the Human Imagination.”

Nothing appears or continues in being by a power of its own. Events happen because comparatively stable imaginal activities created them, and they continue in being only as long as they receive such support. “The secret of imagining”, writes Douglas Fawcett, “is the greatest of all problems to the solution of which the mystic aspires. Supreme power, supreme wisdom,

supreme delight lie in the far-off solution of this mystery.”

When man solves the mystery of imagining, he will have discovered the secret of causation, and that is: Imagining creates reality. Therefore, the man who is aware of what he is imagining knows what he is creating; realizes more and more that the drama of life is imaginal - not physical. All activity is at bottom imaginal. An awakened Imagination works with a purpose. It creates and conserves the desirable, and transforms or destroys the undesirable.

Divine imagining and human imagining are not two powers at all, rather one. The valid distinction which exists between the seeming two lies not in the substance with

which they operate but in the degree of intensity of the operant power itself. Acting at high tension, an imaginal act is an immediate objective fact. Keyed low, an imaginal act is realized in a time process. But whether imagination is keyed high or low, it is the “ultimate, essentially non-objective Reality from which objects are poured forth like sudden fancies” (Hermann Keyserling, Count, “The Travel Diary of a Philosopher”). No object is independent of imagining on some level or levels. Everything in the world owes its character to imagination on one of its various levels.

“Objective reality”, writes Fichte, “is solely produced through imagination”. Objects seem so independent of our perception of them that we incline to forget that they owe

their origin to imagination. The world in which we live is a world of imagination, and man - through his imaginal activities - creates the realities and the circumstances of life; this he does either knowingly or unknowingly.

Men pay too little attention to this priceless gift - The Human Imagination - and a gift is practically nonexistent unless there is a conscious possession of it and a readiness to use it. All men possess the power to create reality, but this power sleeps as though dead, when not consciously exercised. Men live in the very heart of creation - The Human Imagination - yet are no wiser for what takes place therein. The future will not be fundamentally different from the imaginal activities of man; therefore, the individual who can summon

at will whatever imaginal activity he pleases and to whom the visions of his imagination are as real as the forms of nature, is master of his fate.

The future is the imaginal activity of man in its creative march. Imagining is the creative power not only of the poet, the artist, the actor and orator, but of the scientist, the inventor, the merchant and the artisan. Its abuse in unrestrained unlovely image-making is obvious; but its abuse in undue repression breeds a sterility which robs man of actual wealth of experience. Imagining novel solutions to ever more complex problems is far more noble than to run from problems. Life is the continual solution of a continuously synthetic problem. Imagining creates events. The world, created out of men's imagining,

comprises unnumbered warring beliefs; therefore, there can never be a perfectly stable or static state. Today's events are bound to disturb yesterday's established order. Imaginative men and women invariably unsettle a pre-existing peace of mind.

Do not bow before the dictate of facts and accept life on the basis of the world without. Assert the supremacy of your Imaginal acts over facts and put all things in subjection to them. Hold fast to your ideal in your imagination. Nothing can take it from you but your failure to persist in imagining the ideal realized. Imagine only such states that are of value or promise well.

To attempt to change circumstances before you change your imaginal activity, is to

struggle against the very nature of things. There can be no outer change until there is first an imaginal change. Everything you do, unaccompanied by an imaginal change, is but futile readjustment of surfaces. Imagining the wish fulfilled brings about a union with that state, and during that union you behave in keeping with your imaginal change. This shows you that an imaginal change will result in a change of behavior. However, your ordinary imaginal alterations as you pass from one state to another are not transformations because each of them is so rapidly succeeded by another in the reverse direction. But whenever one state grows so stable as to become your constant mood, your habitual attitude, then that habitual state defines your character and is a true transformation.

How do you do it? Self-abandonment! That is the secret. You must abandon yourself mentally to your wish fulfilled in your love for that state, and in so doing, live in the new state and no more in the old state. You can't commit yourself to what you do not love, so the secret of self-commission is faith - plus love. Faith is believing what is unbelievable. Commit yourself to the feeling of the wish fulfilled, in faith that this act of self-commission will become a reality. And it must become a reality because imagining *creates* reality.

Imagination is both conservative and transformative. It is conservative when it builds its world from images supplied by memory and the evidence of the senses. It is creatively transformative when it imagines things as they ought to be,

building its world out of the generous dreams of fancy. In the procession of images, the ones that take precedence - naturally - are those of the senses. Nevertheless, a present sense impression is only an image. It does not differ in nature from a memory image or the image of a wish. What makes a present sense impression so objectively real is the individual's imagination functioning in it and thinking from it; whereas, in a memory image or a wish, the individual's imagination is not functioning in it and thinking from it, but is functioning out of it and thinking of it.

If you would enter into the image in your imagination, then would you know what it is to be creatively transformative: then would you realize your wish; and then you would

be happy. Every image can be embodied. But unless you, yourself, enter the image and think from it, it is incapable of birth. Therefore, it is the height of folly to expect the wish to be realized by the mere passage of time. That which requires imaginative occupancy to produce its effect, obviously cannot be affected without such occupancy. You cannot be in one image and not suffer the consequences of not being in another.

Imagination is spiritual sensation. Enter the image of the wish fulfilled, then give it sensory vividness and tones of reality by mentally acting as you would act were it a physical fact. Now, this is what I mean by spiritual sensation. Imagine that you are holding a rose in your hand. Smell it. Do you detect the odor of roses? Well, if the

rose is not there, why is its fragrance in the air? Through spiritual sensation - that is - through imaginal sight, sound, scent, taste and touch, you can give to the image sensory vividness. If you do this, all things will conspire to aid your harvesting and upon reflection you will see how subtle were the threads that led to your goal. You could never have devised the means which your imaginal activity employed to fulfill itself.

If you long to escape from your present sense fixation, to transform your present life into a dream of what might well be, you need but imagine that you are already what you want to be and to feel the way you would expect to feel under such circumstances. Like the make-believe of a child who is remaking the world after its

own heart, create your world out of pure dreams of fancy. Mentally enter into your dream; mentally do what you would actually do, were it physically true. You will discover that dreams are realized not by the rich, but by the imaginative. Nothing stands between you and the fulfillment of your dreams but facts - and facts are the creations of imagining. If you change your imagining, you will change the facts.

Man and his past are one continuous structure. This structure contains all of the facts which have been conserved and still operate below the threshold of his surface mind. For him it is merely history. For him it seems unalterable - a dead and firmly fixed past. But for itself, it is living - it is part of the living age. He cannot leave behind him the mistakes of the past, for nothing

disappears. Everything that has been, is still in existence. The past still exists, and it gives - and still gives - its results. Man must go back in memory, seek for and destroy the causes of evil, however far back they lie. This going into the past and replaying a scene of the past in imagination as it ought to have been played the first time, I call revision - and revision results in repeal.

Changing your life means changing the past. The causes of any present evil are the unrevised scenes of the past. The past and the present form the whole structure of man; they are carrying all of its contents with it. Any alteration of content will result in an alteration in the present and future.

Live nobly - so that mind can store a past well worthy of recall. Should you fail to do

so, remember, the first act of correction or cure is always - “revise.” If the past is recreated into the present, so will the revised past be recreated into the present, or else the claim… though your sins are like scarlet, they shall be as white as snow (Isaiah 1:18)… is a lie. And it is no lie.

The purpose of the story-to-story Commentary that follows is to link up as briefly as possible the distinct but never disconnected themes of the fourteen chapters into which I have divided the first part of this book. It will serve, I hope, as a thread of coherent thought that binds the whole into proof of its claim! Imagining Creates Reality.

To make such a claim is easily done. To prove it in the experience of others is far

sterner. To stir you to use the “Law” constructively in your own life - that is the aim of this book.

Chapter 2: Dwell Therein

“My God, I heard this day, that none doth build a stately habitation, but he that means to dwell therein. What house more stately hath there been, or can be, than is Man, to whose creation all things are in decay?” - George Herbert

I wish it were true of man’s noble dreams, but unfortunately - perpetual construction, deferred occupancy - is the common fault of man. Why “build a stately habitation”, unless you intend to “dwell therein”? Why build a dream house and not “dwell therein”?

This is the secret of those who lie in bed awake while they dream things true. They know how to live in their dream until, in fact, they do just that. Man, through the medium

of a controlled, waking dream, can predetermine his future. That imaginal activity, of living in the feeling of the wish fulfilled, leads man across a bridge of incident to the fulfillment of the dream. If we live in the dream - thinking from it, and not of it - then the creative power of imagining will answer our adventurous fancy, and the wish fulfilled will break in upon us and take us unawares.

Man is all imagination; therefore, man must be where he is in imagination, for his imagination is himself. To realize that imagination is not something tied to the senses or enclosed within the spatial boundary of the body is most important. Although man moves about in space by movement of his physical body, he need not be so restricted. He can move by a

change in what he is aware of. However real the scene on which sight rests, man can gaze on one never before witnessed. He can always remove the mountain if it upsets his concept of what life ought to be. This ability to mentally move from things as they are to things as they ought to be, is one of the most important discoveries that man can make. It reveals man as a center of imagining with powers of intervention which enable him to alter the course of observed events, moving from success to success through a series of mental transformations of nature, of others, and himself.

For many years a doctor and his wife “dreamed” about their “stately habitation”, but not until they imaginatively lived in it, did they manifest it. Here is their story:

“Some fifteen years ago, Mrs. M. and I purchased a lot on which we built a two-story building housing our office and living area. We left ample space on the lot for an apartment building - if and when our finances would permit. All those years we were busy paying off our mortgage, and at the end of that time had no money for the additional building we still desired so much. It was true that we had an ample savings account which meant security for our business, but to use any part of it for a new building would be to jeopardize that security.

“But now your teaching awakened a new concept, boldly telling us we could have what we most desired through the controlled use of our imagination and that realizing a desire was made more

convincing ‘without money’. We decided to put it to a test to forget about ‘money’ and concentrate our attention on the thing we desired most in this world - the new apartment building.

“With this principle in mind, we mentally constructed the new building as we wanted it, actually drawing physical plans so we could better formulate our mental picture of the completed structure. Never forgetting to think from the end (in our case, the completed, occupied building), we took many imaginative trips through our apartment house, renting the units to imaginary tenants, examining in detail every room and enjoying the feeling of pride as friends offered congratulations on the unique planning. We brought into our imaginal scene one friend in particular (I

shall call her Mrs. X), a lady we had not seen for some time as she had ‘given us up’ socially, believing us a bit peculiar in our new way of thinking. In our imaginal scene, we took her through the building and asked how she liked it. Hearing her voice distinctly, we had her reply, ‘Doctor, I think it is beautiful’.

“One day, while talking together of our building, my wife mentioned a contractor who had constructed several apartment houses in our neighborhood. We knew of him only by the name that appeared on signs adjacent to buildings under construction. But realizing that if we were living in the end, we would not be looking for a contractor, we promptly forgot this angle. Continuing these periods of daily imagining for several weeks, we both felt

we were now ‘fused’ with our desire and had successfully been living in the end.

“One day a stranger entered our office and identified himself as the contractor whose name my wife had mentioned weeks before. In an apologetic manner, he said, ‘I don’t know why I stopped here. I normally don’t go to see people, but rather, people come to see me’. He explained that he passed our office often and had wondered why there wasn’t an apartment building on the corner lot. We assured him we would like very much to have such a building there but that we had no money to put into the project, not even the few hundred dollars it would take for plans.

“Our negative response did not faze him and seemingly compelled, he began to

figure and devise ways and means to carry out the job, unasked and unencouraged by us. Forgetting the incident, we were quite startled when a few days later this man called, informing us that plans were completed and that the proposed building would cost us thirty thousand dollars! We thanked him politely and did absolutely nothing. We knew we had been ‘living imaginatively in the end’ of a completed building and that Imagination would assemble that building perfectly without any ‘outside’ assistance from us. So, we were not surprised when the contractor called again the next day to say he had found a set of blueprints in his files that fitted our needs perfectly with few alterations. This, we were informed, would save us the architect’s fee for new plans.

We thanked him again and still did nothing.

“Logical thinkers would insist that such negative response from prospective customers would completely end the matter. Instead, two days later, the contractor again called with the news that he had located a finance company willing to cover the necessary loan with the exception of a few thousand dollars. It sounds incredible, but we still did nothing.

For - remember - to us this building was completed and rented, and in our imagination, we had not put one penny into its construction.

“The balance of this tale reads like a sequel to ‘Alice In Wonderland’, for the contractor came to our office the next day and said, as though presenting us with a gift, ‘You

people are going to have that new building anyway. I've decided to finance the balance of the loan myself. If this is agreeable, I'll have my lawyer draw up the papers, and you can pay me back out of net profits from rentals'.

"This time we did do something! We signed the papers, and construction began immediately. Most of the apartment units were rented before final completion, and all but one occupied the day of completion. We were so thrilled by the seemingly miraculous events of the past few months that for a while we didn't understand this seeming 'flaw' in our imaginal picture. But knowing what we had already accomplished through the power of imagining, we immediately conceived another imaginal scene and in it, this time,

instead of showing the party through the unit and hearing the words ‘we’ll take it’, we ourselves in imagination visited tenants who had already moved in that apartment. We allowed them to show us through the rooms and heard their pleased and satisfied comments. Three days later that apartment was rented.

“Our original imaginary drama had objectified itself in every detail save one, and that one became a reality when, one month later, our friend, Mrs. X, surprised us with a long overdue visit, expressing her desire to see our new building. Gladly we took her through, and at the end of the tour heard her speak the line we had heard in our imagination so many weeks before, as with emphasis on each word, she said, ‘Doctor, I think it is beautiful’.

“Our dream of fifteen years was realized. And we know, now, that it could have been realized any time within those fifteen years if we had known the secret of imagining and how to ‘live in the end’ of desire. But now it was realized - our one big desire was objectified. And we did not put one penny of our own money into it.” - Dr. M.

Through the medium of a dream - a controlled, waking dream - the Doctor and his wife created reality. They learned how to live in their dream house as, in fact, now they do. Although help seemingly came from without, the course of events was ultimately determined by the imaginal activity of the Doctor and his wife. The participants were drawn into their imaginal drama because it was dramatically necessary that they should be. Their

imaginal structure demanded it.

“All things by a law divine In one another’s being mingle.” (- Percy Bysshe Shelley, “Love’s Philosophy”)

The following story illustrates the way in which a lady prepared her “stately habitation” by imaginatively sleeping in it - or “dwelling therein”.

“A few months ago, my husband decided to place our home on the market. The main object for the move which we had discussed many times was to find a home large enough for the two of us, my mother and my aunt, in addition to ten cats, three dogs and one parakeet. Believe it or not, the contemplated move was my husband’s idea as he loved my mother and aunt and said I was at their house most of the time

anyway, so ‘why not live together and pay one tax bill?’ I liked the idea tremendously, but I knew that this new home would have to be something very special in size, location and arrangement, as I insisted on privacy for all concerned.

“So at the moment I was undecided whether to sell our present home or not, but I didn’t argue, as I knew quite well from past experience with imagining that our house would never sell until I stopped ‘sleeping’ in it. Two months and four or five real-estate brokers later, my husband had ‘given up’ on the sale of our house and so had the brokers. At this point, I had convinced myself I now wanted the change, so for four nights, in my imagination, I went to sleep in the kind of home I would like to own. On the fifth day, my husband had an appointment

at a friend's home and while there, met a stranger who 'just happened' to be looking for a house in the hills. He was, of course, brought swiftly back to see our house which he walked through once and said, 'I'll buy it'. This didn't make us very popular with the brokers, but that was all right with me, as I was happy to keep the broker's commission in the family! We moved within ten days and stayed with my mother while looking for our new home.

"We listed our requirements with every agent on the Sunset Strip only (because I wouldn't move out of the area) and each one of them without exception informed us we were both mad. It was entirely impossible, they said, to find an older home of English style with two separate living rooms, separate apartments, a library, and

built on a flat knoll with enough ground space to fence for large dogs - and located in one particular area. When we told them the price we would pay for this house they just looked sad.

“I said that wasn’t all we wanted. We wanted wood paneling all through the house, a huge fireplace, a magnificent view and seclusion - no close neighbors, please. At this point the lady agent would giggle and remind me that there was no such house, but if there were, they would realize five times what we were willing to pay. But I knew there was such a house - because my imagination had been sleeping in it, and if I am my imagination, then I had been sleeping in it.

“By the second week we had exhausted

five real estate offices, and the gentleman in the sixth office was looking a little wild when one of his partners who had not spoken until then said, ‘Why don’t you show them the place up King’s Road?’ A third partner in the office laughed sourly and said, ‘That property isn’t even listed. And besides - the old lady would throw you off the property. She’s got two acres up there and you know she wouldn’t split.’

“Well, I didn’t know what she wouldn’t split, but my interest had been aroused by the street name for I liked that particular area best of all. So I asked why not just take a look anyway, for laughs. As we drove up the street and turned off onto a private road, we approached a large two-story house built of redwood and brick, English in appearance, surrounded by tall trees and

sitting alone and aloof on its own knoll, viewing the city below from all of its many windows. I felt a peculiar excitement as we walked to the front door and were greeted by a lovely woman who graciously asked us in.

“I do not think I breathed for the next minute or two, for I had walked into the most exquisite room I had ever seen. The solid redwood walls and the brick of a great fireplace rose to a height of twenty-eight feet terminating in an arched ceiling joined together by huge redwood beams. The room was straight out of Dickens, and I could almost hear Christmas carolers singing on the balcony of the upstairs dining room which looked out over the living room. A great cathedral window gave a view of sky, mountains and city far below,

and the beautiful old redwood walls glowed in the sunlight. We were shown through a spacious apartment on the lower floor with connecting library, separate entrance and separate patio. Two staircases led upward to a long hall opening into two separated bedrooms and baths, and at the end of the hall was - yes - a second living room, opening out onto a second patio screened by trees and redwood fencing.

“Built on two acres of beautifully landscaped grounds, I began to understand what the agent had meant by saying, ‘she wouldn’t split’ for on one acre stood a large swimming pool and pool house completely separated from the main house but undoubtedly belonging to it. It did, indeed, seem to be an impossible situation as we did not want two acres of

highly taxable property plus a swimming pool a block away from the house.

“Before we left, I walked through that magnificent living room, once more going up the stairs to the dining room balcony. I turned, and looking down saw my husband standing by the fireplace, pipe in hand, with an expression of perfect satisfaction on his face. I placed my hands on the balcony railing and watched him for a moment.

“When we were back in the real estate office, the three agents were ready to close for the day, but my husband detained them saying, ‘Let’s make her an offer anyway. Maybe she will split the property. What can we lose?’ One agent left the office without a word. Another said, ‘The idea is ridiculous’. The agent we had originally

talked to said, ‘Forget it. It’s a pipe dream’. My husband is not easily annoyed but when he is, there is no more stubborn creature on earth. He was now annoyed. He sat down, slammed his hand on a desk and roared, ‘It’s your business to submit offers, isn’t it?’ They agreed that this was so and finally promised to submit our offer on the property.

“We left, and that night - in my imagination - I stood on that dining room balcony and looked down at my husband standing by the fireplace. He looked up at me and said, ‘Well, honey, how do you like our new home?’ I said, ‘I love it’. I continued to see that beautiful room and my husband in it and ‘felt’ the balcony railing gripped in my hands until I fell asleep.

“The next day, as we were having dinner in my mother’s house, the telephone rang and the agent, in an unbelieving voice, informed me that we had just purchased a house. The owner had split the property right down the middle, giving us the house and the acre it stood on for the price we offered.” …J.R.B. ”

… dreamers often lie in bed awake, while they do dream things true.” (approx., William Shakespeare, “Romeo and Juliet”)

One must adopt either the way of imagination or the way of sense. No compromise or neutrality is possible. “He who is not for me is against me” (Matthew 12:30, Luke 11:23). When man finally identifies himself with his Imagination rather than his senses, he has at long last

discovered the core of reality.

I have often been warned by self-styled “realists” that man will never realize his dream by simply imagining that it is already here. Yet, man can realize his dream by simply imagining that it is already here. That is exactly what this collection of stories proves; if only men were prepared to live imaginatively in the feeling of the wish fulfilled, advancing confidently in their controlled waking-dream, then the power of imagining would answer their adventurous fancy and the wish fulfilled would break in upon them and take them unawares.

Nothing is more continuously wonderful than the things that happen every day to the man with imagination sufficiently awake to realize their wonder. Observe your

imaginal activities. Imagine better than the best you know, and create a better world for yourself and others. Live as though the wish had come, even though it is yet to come, and you will shorten the period of waiting. The world is imaginal, not mechanistic. Imaginal acts - not blind fate - determine the course of history.

Chapter 3: Turn the Wheel Backward

“Oh, let your strong imagination turn the great wheel backward, until Troy unburn.” (- (Sir) John Collings Squire, “The Birds”)

“All life is, throughout the ages, nothing but the continuing solution of a continuous synthetic problem.” - H. G. Wells

The perfectly stable or static state is always unattainable. The end attained objectively always realizes more than the end the individual originally had in view. This, in turn, creates a new situation of inner conflict, needing novel solutions to force man along the path of creative evolution. “His touch is infinite and lends a yonder to all ends.” (George Meredith, “Hymn to Colour”). Today’s events are bound to disturb yesterday’s established order. The

creatively active imagination invariably unsettles a pre-existing peace of mind.

The question may arise as to how, by representing others to ourselves as better than they really were, or mentally rewriting a letter to make it conform to our wish, or by revising the scene of an accident, the interview with the employer, and so on - could change what seems to be the unalterable facts of the past, but remember my claims for imagining: Imagining Creates Reality. What it makes, it can unmake. It is not only conservative, building a life from images supplied by memory - it is also creatively transformative, altering a theme already in being.

The parable of the unjust steward (Luke 16:1-8) gives the answer to this question.

We can alter our world by means of a certain “illegal” imaginal practice, by means of a mental falsification of the facts - that is, by means of a certain intentional imaginal alteration of that which we have experienced. All this is done in one’s own imagination. This is a form of falsehood which not only is not condemned, but is actually approved in the gospel teaching. By means of such a falsehood, a man destroys the causes of evil and acquires friends and on the strength of this revision proves, judging by the high praise the unjust steward received from his master, that he is deserving of confidence.

Because imagining creates reality, we can carry revision to the extreme and revise a scene that would be otherwise unforgivable. We learn to distinguish

between man - who is all imagination - and those states into which he may enter. An unjust steward, looking at another's distress, will represent the other to himself as he ought to be seen. Were he, himself, in need - he would enter his dream in his imagination and imagine what he would see and how things would seem and how people would act - 'after these things should be'. Then, in this state he would fall asleep, feeling the way he would expect to feel, under such circumstances.

Would that all the Lord's people were unjust stewards - mentally falsifying the facts of life to deliver individuals forevermore. For the imaginal change goes forward, until at length the altered pattern is realized on the heights of attainment. Our future is our imaginal activity in its creative

march. Imagine better than the best you know.

To revise the past is to re-construct it with new content. Man should daily relive the day as he wished he had lived it, revising the scenes to make them conform to his ideals. For instance, suppose today's mail brought disappointing news. Revise the letter. Mentally rewrite it and make it conform to the news you wish you had received. Then, in imagination, read the revised letter over and over again and this will arouse the feeling of naturalness; and imaginal acts become facts as soon as we feel natural in the act. This is the essence of revision and revision results in repeal. This is exactly what F.B. did:

"Late in July I wrote to a real estate agent

of my desire to sell a piece of land which had been a financial burden to me. His negative reply listed all the reasons why sales were at a standstill in that area, and he forecast a bleak period of waiting until after the first of the year.

“I received his letter on a Tuesday, and - in my imagination - I rewrote it with words indicating that the agent was eager to take my listing. I read this revised letter over and over, and I extended my imaginal drama using your theme of the Four Mighty Ones of our Imagination - from your book ‘Seedtime and Harvest’ - the Producer, the Author, the Director and the Actor.

“In my imaginal scene as Producer, I suggested the theme, ‘The lot is sold for a profit. As the Author, I wrote this simple

scene which, to me, implied fulfillment: Standing in the real estate office, I extended my hand to the agent and said, ‘Thank you, sir’, and he replied, ‘It was a pleasure doing business with you’. As Director, I rehearsed myself as Actor until that scene was vividly real and I felt the relief which would be mine if the burden were really lifted.

“Three days later, the agent I had originally written phoned me saying he had a deposit for my lot at the price I had specified. I signed the papers in his office the next day, extended my hand and said, ‘Thank you, sir’. The agent replied, ‘It was a pleasure doing business with you’.

“Five days after I had constructed and enacted an imaginal scene, it became a

physical reality and was played word for word just as I had heard it in my imagination. The feeling of relief and joy came - not so much from selling the property - but from the incontrovertible proof that my imagined drama worked." …F.B.

If the thing accomplished were all, how futile! But F.B. discovered a power within himself that can consciously create circumstances.

By mentally falsifying the facts of life, man moves from passive reaction to active creation; this breaks the wheel of recurrence and builds a cumulatively enlarging future. If man does not always create in the full sense of the word, it is because he is not faithful to his vision, or

else he thinks of what he wants rather than from his wish fulfilled.

Man is such an extraordinary synthesis, partly tied by his senses, and partly free to dream that his internal conflicts are perennial. The state of conflict in the individual is expressed in society.

Life is a romantic adventure. To live creatively, imagining novel solutions to ever more complex problems is far nobler than to restrain or kill out desire. All that is desired can be imagined into existence.

“Wouldst thou be in a Dream, and yet not sleep?” (John Bunyan, “The Pilgrim’s Progress”). Try to revise your day every night before falling asleep. Try to visualize clearly and enter into the revised scene which would be the imaginal solution of

your problem. The revised imaginal structure may have a great influence on others, but that is not your concern. The “other” influenced in the following story is profoundly grateful for that influence. L.S.E. writes:

“Last August, while on a ‘blind date’ I met the man I wanted to marry. This happens sometimes, and it happened to me. He was everything I had ever thought of as desirable in a husband. Two days after this enchanted evening, it was necessary for me to change my place of residence because of my work, and that same week the mutual friend who had introduced me to this man, moved away from the city. I realized that the man I had met probably did not know of my new address, and frankly, I was not sure he knew my name.

“After your last lecture, I spoke to you of this situation. Although I had plenty of other ‘dates’ I could not forget this one man. Your lecture was based on revising our day; and after speaking to you, I determined to revise my day, every day. Before going to sleep that night, I felt I was in a different bed, in my own home, as a married woman - and not as a single working girl, sharing an apartment with three other girls. I twisted an imaginary wedding band on my imaginary left hand, saying over and over to myself, ‘This is wonderful! I really am Mrs. J.E.!’ and I fell asleep in what was - a moment before - a waking dream.

“I repeated this imaginary scene for one month, night after night. The first week in October he ‘found’ me. On our second date, I knew my dreams were rightly

placed. Your teaching tells us to live in the end of our desire until that desire becomes ‘fact’ so although I did not know how he felt toward me, I continued, night after night, living in the feeling of my dream realized.

“The results? In November he proposed. In January we announced our engagement; and the following May we were married. The loveliest part of it all, however, is that I am happier than I ever dreamed possible; and I know in my heart, he is too.” …Mrs. J.E.

By using her imagination radically, instead of conservatively - by building her world out of pure dreams of fancy -, rather than using images supplied by memory, she brought about the fulfillment of her dream. Common sense would have used images supplied by

her memory, and thereby perpetuated the fact of lack in her life. Imagination created what she desired out of a dream of fancy. Everyone must live wholly on the level of imagination, and it must be consciously and deliberately undertaken.

“…Lovers and madmen have such seething brains, Such shaping fantasies, that apprehend more than cool reason over comprehends.” (William Shakespeare, “A Midsummer Night’s Dream”)

If our time of revision be well spent, we need not worry about results - our fondest hopes will be realized.

“Art thou real, Earth? Am I? In whose dream do we exist?…” (approx., Frank Kendon, “The Time Piece”)

There is no inevitable permanence in anything. Both past and present continue to exist only because they are sustained by “Imagining” on some level or other; and a radical transformation of life is always possible by man revising the undesirable part of it.

In his letter, Mr. R.S. questions this subject of influence:

“During your current series of lectures, trouble developed with collections on one of my Trust Deeds. The security, a house and lot, was neglected and run down. The owners were apparently spending their money in bars while their two little girls, aged nine and eleven, were noticeably uncared for. However, forgetting appearances, I began to revise the

situation. In my imagination I drove my wife past the property and said to her, ‘Isn’t the yard beautiful? It’s so neat and well cared for. Those people really show their love for their home. This is one Trust Deed we will never have to worry about’. I would ‘see’ the house and lot as I wanted to see it - a place so lovely, it gave me a warm glow of pleasure. Every time the thought of this property came to me, I repeated my imaginal scene.

“After I had been practicing this revision for some time, the woman who lived in the house had an automobile accident; while she was in the hospital her husband disappeared. The children were cared for by neighbors; and I was tempted to visit the mother in the hospital to reassure her of assistance, if necessary. But how could I,

when my imaginary scene implied that she and her family were happy, successful and obviously contented? So I did nothing but my daily revision. A short while after leaving the hospital, the woman and her two daughters disappeared also. Payments were sent in on the property and a few months later she reappeared with a wedding certificate and a new husband. At this writing, all payments are right up to date. The two little girls are obviously happy and well cared for, and a room has been added to the property by the owners giving our Trust Deed additional security.

“It was mighty nice to solve my problem without threats, unkind words, eviction, or worry about the little girls; but was there something in my imagining that sent that woman to the hospital?” …R.S.

Any imaginal activity acquiring intensity through our concentrated attention to clarity of the end desired tends to overflow into regions beyond where we are; but we must leave it to take care of such imaginal activity itself. It is marvelously resourceful in adapting and adjusting means to realize itself. Once we think in terms of influence rather than of clarity of the end desired, the effort of imagination becomes an effort of will and the great art of imagining is perverted into tyranny.

The buried past usually lies deeper than our surface mind can plumb. But fortunately, for this lady, she remembered and proved that the “made” past can also be “unmade” through revision.

“For thirty-nine years I had suffered from a

weak back. The pain would increase and decrease but would never leave completely. The condition had progressed to the point where I used medical treatment almost constantly; the doctor would put the hip right for the moment but the pain simply would not go away. One night I heard you speak of revision and wondered to myself if a condition of almost forty years could be revised. I had remembered that at the age of three or four years I had fallen backward from a very high swing and had been quite ill at that time because of a serious hip injury. From that time on I had never been completely free from pain and had paid many a dollar to alleviate the condition, to no avail.

“This year, during the month of August, the pain had become more intense and one

night I decided to test myself and attempt to revise that ‘ancient’ accident which had been the cause of so much distress in pain and costly medical fees most of my adult life. Many nights passed before I could ‘feel’ myself back to the age of childhood play. But I succeeded. One night I actually ‘felt’ myself on that swing feeling the rush of wind as the swing rose higher and higher. As the swing slowed down, I jumped forward landing solidly and easily on my feet. In the imaginal action I ran to my mother and insisted that she come watch what I could do. I did it again, jumping down from the swing and landing safely on my two feet. I repeated this imaginal act over and over until I fell asleep in the doing of it.

“Within two days the pain in my back and hip began to recede and within two months

pain no longer existed for me. A condition that had plagued me for more than thirty-nine years, that had cost a small fortune in attempted cure - was no more." …L.H.

It is to the pruning shears of revision that we owe our prime fruit. Man and his past are one continuous structure. This structure contains all of the past which has been conserved and still operates below the threshold of his senses to influence the present and the future of his life. The whole is carrying all of its contents with it; any alteration of content will result in an alteration in the present and the future. The first act of correction or cure is always "Revise." If the past can be recreated into the present, so can the revised past. And thus the Revised Past appears within the very heart of her present life; not Fate but

a revised past brought her good fortune.

Make results and accomplishment the crucial test of true imagination and your confidence in the power of imagination to create reality will grow gradually from your experiments with revision confronted by experience. Only by this process of experiment can you realize the potential power of your awakened and controlled imagination.

“How much do you owe my master?” He said, “A hundred measures of oil”. And he said to him, “Take your bill, and sit down quickly and write fifty!” (Luke 16:5,6). This parable of the unjust steward urges us to mentally falsify the facts of life, to alter a theme already in being. By means of such imaginative falsehoods, a man “acquires

friends” (Luke 16:9). As each day falls, mentally revise the facts of life and make them conform to events well worthy of recall; tomorrow will take up the altered pattern and go forward until at length it is realized on the heights of attainment.

The reader will find it worthwhile to follow these clues - imaginal construction of scenes implying the wish fulfilled, and imaginative participation in these scenes until tones of reality are reached. We are dealing with the secret of imagining, in which man is seen awakening into a world completely subject to his imaginative power.

Man can understand recurrence of events well enough (the building of a world from images supplied by memory) - things

remaining as they are. This gives him a sense of security in the stability of things. However, the presence within him of a power which awakens and becomes what it wills, radically changing its form, its environment and the circumstances of life, inspires in him a feeling of insecurity, a dreadful fear of the future. Now, “it is high time to awake out of sleep” (Romans 13:11) and put an end to all the unlovely creations of sleeping Man. Revise each day. “Let your strong imagination turn the great wheel backward until Troy unburn.” (Sir John Collings Squire, “The Birds”).

Chapter 4: There Is No Fiction

“The distinction between what is real and what is imaginary is not one that can be finally maintained… all existing things are, in an intelligible sense, imaginary.” - John S. MacKenzie.

There is no fiction. If an imaginal activity can produce a physical effect, our physical world must be essentially imaginal. To prove this would require merely that we observe our imaginal activities and watch to see whether or not they produce corresponding external effects. If they do, then we must conclude that there is no fiction. Today’s imaginal drama - fiction - becomes tomorrow’s fact.

If we had this wider view of causation - that causation is mental, not physical - that our

mental states are causative of physical effects, then we would realize our responsibility as a creator and imagine only the best imaginable.

Fable enacted as a sort of stage-play in the mind is what causes the physical facts of life. Man believes that reality resides in the solid objects he sees around him, that it is in this world that the drama of life originates, that events spring suddenly into existence, created moment by moment out of antecedent physical facts. But causation does not lie in the external world of facts. The drama of life originates in the imagination of man. The real act of becoming takes place within man's imagination and not without.

The following stories could define

“causation” as the assemblage of mental states, which occurring, creates that which the assemblage implies.

The foreword from Walter Lord’s “A Night to Remember” illustrates my claim, “Imagining Creates Reality.”

“In 1898, a struggling author, named Morgan Robertson, concocted a novel about a fabulous Atlantic liner, far larger than any that had ever been built. Robertson loaded his ship with rich and complacent people and then wrecked it one cold April night on an iceberg. This somehow showed the futility of everything, and in fact, the book was called ‘FUTILITY’ when it appeared that year, published by the firm of M. F. Mansfield.

“Fourteen years later, a British shipping

company, named the White Star Line, built a steamer remarkably like the one in Robertson's novel. The new liner was 66,000 tons displacement; Robertson's was 70,000 tons.

"The real ship was 882.5 feet long; the fictional one was 800 feet. Both could carry about 3,000 people, and both had enough lifeboats for only a fraction of this number. But, then this didn't seem to matter because both were labeled 'unshakable!'

"On April 19, 1912, the real ship left Southampton on her maiden voyage to New York. Her cargo included a priceless copy of the Rubaiyat of Omar Khayyam and a list of passengers collectively worth $250 million dollars. On her way over, she, too, struck an iceberg and went down on a

cold April night.

“Robertson called his ship the Titan; the White Star Line called its ship the Titanic.”

Had Morgan Robertson known that Imagining Creates Reality, that today’s fiction is tomorrow’s fact, would he have written the novel Futility? “In the moment of the tragic catastrophe”, writes Schopenhauer, “the conviction becomes more distinct to us than ever that life is a bad dream from which we have to awake.” And the bad dream is caused by the imaginal activity of sleeping humanity.

Imaginal activities may be remote from their manifestation and unobserved events are only appearance. Causation as seen in this tragedy is elsewhere in space-time. Far off from the scene of action, invisible to all,

was Robertson's imaginal activity, like a scientist in a control-room directing his guided missile through Space-Time.

Who paints a picture, writes a play or book
Which others read while he's asleep in bed
O' the other side of the world - when they o'erlook

His page the sleeper might as well be dead;
What knows he of his distant unfelt life?
What knows he of the thoughts his thoughts are raising,
The life his life is giving, or the strife
Concerning him - some cavilling, some praising?

Yet which is most alive, he who's asleep
Or his quick spirit in some other place,
Or score of other places, that doth keep
Attention fixed and sleep from others

chase?

Which is the “he” - the “he” that sleeps, or “he”
That his own “he” can neither feel nor see?
- Samuel Butler

Imaginative writers communicate not their vision of the world but their attitudes which result in their vision. Just a short while before Katherine Mansfield died, she said to her friend Orage:

“There are in life as many aspects as attitudes toward it; and aspects change with attitudes… Could we change our attitude, we should not only see life differently, but life itself would come to be different. Life would undergo a change of appearance because we ourselves had undergone a change in attitude…

Perception of a new pattern is what I call a creative attitude towards life."

"Prophets", wrote Blake, "in the modern sense of the word, have never existed. Jonah was no prophet in the modern sense, for his prophesy of Nineveh failed. Every honest man is a prophet; he utters his opinion both of private & public matters. Thus: If you go on So, the result is So. He never says, such a thing shall happen let you do what you will. A Prophet is a Seer, not an Arbitrary Dictator." The function of the Prophet is not to tell us what is inevitable, but to tell us what can be built up out of persistent imaginal activities.

The future is determined by the imaginal activities of humanity, activities in their creative march, activities which can be

seen in “Your dreams and the visions of your head as you lay in bed” (Daniel 2:28). “Would that all the Lord’s people were prophets” (Numbers 11:29) in the true sense of the word like this dancer who now, from the summit of his realized ideal, sights yet higher peaks that are to be scaled. After you have read this story you will understand why he is so confident that he can predetermine any materialistic future he desires and why he is equally sure that others give reality to what were otherwise a mere figment of his imagination, that there exists and can exist nothing outside imagining on some level or other. Nothing continues in being save what imagining supports. “…The mind can make Substance, and people planets of its own with beings brighter than have been, and

give a breath to forms which can outlive all flesh…" (Lord G. Byron) "

As my story begins at the age of nineteen I was a mildly successful dancing teacher and continued in this static state for almost five years. At the end of this time I met a young lady who talked me into attending your lectures. My thought, upon hearing you say 'Imagining creates reality', was that the entire idea was ridiculous. However, I decided to accept your challenge and disprove your thesis. I bought your book 'Out of This World' and read it many times. Still unconvinced, I set myself a rather ambitious goal. My present position was as an instructor with the Arthur Murray Dance Studio and my goal was to own a franchise and be boss of an Arthur Murray studio myself!

“This seemed the most unlikely thing in the world as franchises were extremely difficult to secure, but on top of this fact, I was completely without the necessary funds to begin such an operation. Nevertheless. I assumed the feeling of my wish fulfilled as night after night, in my imagination, I went to sleep managing my own studio. Three weeks later a friend called me from Reno, Nevada. He had the Murray Studio there and said it was too much for him to cope with alone. He offered me a partnership and I was delighted; so delighted, in fact, that I hastened to Reno on borrowed money and promptly forgot all about you and your story of Imagination!

“My partner and I worked hard and were very successful, but after a year I was still not satisfied, I wanted more. I began

thinking of ways and means to get another studio. All my efforts failed. One night as I retired, I was restless and decided to read. As I looked through my collection of books I noticed your slender volume, ‘Out of This World’. I thought of the ‘silly nonsense’ I had gone through one year ago before getting my own studio. GETTING MY OWN STUDIO! The words in my mind electrified me! I reread the book that night and later, in my imagination, I heard my superior praise the good job we had done in Reno and suggest we acquire a second studio as he had a second location ready for us if we desired to expand. I re-enacted this imaginal scene nightly without fail. Three weeks from the first night of my imaginal drama, it materialized - almost word for word. My partner accepted the new studio

in Bakersfield and I had the Reno Studio alone. Now I was convinced of the truth of your teaching and never again will I forget.

“Now I wanted to share this wonderful knowledge - of imaginal power with my staff. I tried to tell them of the marvels they could accomplish, but I was unable to reach many although one fantastic incident resulted from my efforts to tell this story. A young teacher told me he believed my story but said it would have probably happened anyway in time. He insisted the entire theory was nonsense but stated that if I could tell him something of an incredible nature that would actually happen and which he could witness - then he would believe. I accepted his challenge and conceived a truly fantastic test.

“The Reno Studio is the most insignificant in the entire Murray system because of the small population count in the city itself. There are over three hundred Murray Studios in the country with much larger populations, therefore providing greater possibilities to draw from. So, my test was this. I told the teacher that within the next three months, at the time of a national dance convention, the little Reno Studio would be the foremost topic of conversation at that convention. He calmly stated this was quite impossible.

“That night when I retired, I felt myself standing before a tremendous audience. I was speaking on ‘Creative Imagining’ and felt the nervousness of being before such a vast audience; but I also felt the wonderful sensation of audience acceptance. I heard

the roar of applause and as I left the stage, I saw Mr. Murray, himself come forward and shake my hand. I re-enacted this entire drama night after night. It began to take on the ‘tones of reality’ and I knew I had done it again!

“My imaginal drama materialized down to the last detail.

“My little Reno Studio was the ‘talk’ of the convention and I did appear on that stage just as I had done in my imagination. But even after this unbelievable but actual happening, the young teacher who threw me the challenge remained unconvinced. He said it had all happened too naturally! And he was sure it would have happened anyway!

“I did not mind his attitude because his

challenge had given me another opportunity to prove, at least to myself, that Imagining does Create Reality. From that time on, I continued with my ambition to own the ‘largest Arthur Murray Dance Studio in the world’! Night after night, in my imagination, I heard myself accepting a studio franchise for a great city. Within three weeks Mr. Murray called me and offered a studio in a city of one and a half million people! It is now my goal to make my studio the greatest and biggest in the entire system. And, of course, ‘I know it will be done - through my Imagination’!” …E.O.L., Jr.

“Imagining”, writes Douglas Fawcett, “may be hard to grasp, being ‘quicksilver-like’ it vanishes into each of its metamorphoses and thereby displays its transformative

magic.” We must look beyond the physical fact for the imagining which has caused it. For one year E.O.L., Jr. lost himself in his metamorphosis but fortunately he remembered “the silly nonsense” he had gone through before getting his own studio… and re-read the book.

Imaginal acts on the human level need a certain interval of time to develop but imaginal acts, whether committed to print or locked in the bosom of a hermit, will realize themselves in time.

Test yourself, if only out of curiosity. You will discover the “Prophet” is your own imagining and you will know “there is no fiction”.

“We should never be certain that it was not some woman treading in the wine-press

who began that subtle change in men's mind… or that the passion, because of which so many countries were given to the sword, did not begin in the mind of some shepherd boy, lighting up his eyes for a moment before it ran upon its way." - William Butler Yeats

There is no fiction. Imagining fulfills itself in what our lives become.

"And now I have told you before it takes place, so that when it does take place, you may believe." (John 14:29)

The Greeks were right: "The Gods have come down to us in the likeness of men!" (Acts 14:11). But they have fallen asleep and do not realize the might they wield by their imaginal activities.

“Real are the dreams of Gods, and smoothly pass Their pleasure in a long immortal dream.” (John Keats)

E.B., an author, is fully aware that “today’s fiction can become tomorrow’s fact”. In this letter, she writes:

“One Spring, I completed a novelette, sold it and forgot it. Not until many long months later did I sit down and nervously compare some ‘facts’ in my fiction with some ‘facts’ in my life! Please read a brief outline of my created story. Then compare it with my personal experience.

“The heroine of my story took a vacation trip to Vermont. To the small city of Stowe, Vermont, to be exact. When she reached her destination she was faced with such unpleasant behavior on the part of her

companion that she either had to continue her lifetime pattern of allowing another's selfish demand dominate her or to break that pattern and leave. She broke it and returned to New York. When she returned (and the story continues) events took shape in a proposal of marriage which she happily accepted.

"For my part of this tale… as small events evolved… I began to remember the dictates of my own pen and in significant relationship. This is what happened to me! I received an invitation from a friend offering me a vacation at her summer place in Vermont. I accepted and was not startled, at first, when I learned her 'summer place' was in the city of Stowe. When I arrived, I found my hostess in such a highly nervous state I realized I was faced

with either a wretched summer or the choice of ‘walking out’ on her. Never before in my life had I been strong enough to ignore what I thought were the claims of duty and friendship - but this time I did and without ceremony returned to New York. A few days after I returned to my home, I, too, received a proposal of marriage. But at this point fact and fiction parted. I refused the offer! I know, Neville, there is no such thing as fiction.” …E.B.

“Forgetful is green earth, the gods alone remember everlastingly… by their great memories the gods are known.” (George Meredith, “Ballads And Poems Of Tragic Life”)

Ends run true to their imaginal origins - we reap the fruit of forgotten blossom-time. In

life the events do not come up always where we have strewn the seed; so that we may not recognize our own harvest. Events are the emergence of a hidden imaginal activity. Man is free to imagine whatever he desires. This is why, despite all fatalists and misguided prophets of doom, all awakened men know that they are free. They know that they are creating reality. Is there a scriptural passage to support this claim? Yes:

“And it came to pass, as he interpreted to us, so it was.” (Genesis 41:13)

W. B. Yeats must have discovered that “there is no fiction”, for after describing some of his experiences in the conscious use of imagination, he writes: “If all who have described events like this have not

dreamed, we should rewrite our histories for all men, certainly all imaginative men, must be forever casting forth enchantments, glamors, illusions; and all men, especially tranquil men, who have no powerful egotistic life must be continually passing under their power. Our most elaborate thoughts, elaborate purposes, precise emotions, are often as I think, not really ours, but have on a sudden come up, as it were, out of hell or down out of heaven…" ('Ideas of Good and Evil')."

"There is no fiction." Imagine better than the best you know.

Chapter 5: Subtle Threads

"…all you behold; tho' it appears Without, it is Within; In your Imagination, of which this World of Mortality is but a Shadow." - Blake

Nothing appears or continues in being by a power of its own. Events happen because comparatively stable imaginal activities created them, and they continue in being by virtue of the support they receive from such imaginal activities. The part which imagining the wish fulfilled plays in consciously creating circumstances is obvious in this series of stories.

You will see how the telling of one story of the successful use of imagination can serve as a spur and a challenge to others to "try" it and "see".

One night a gentleman rose in my audience. He said that he had no question to ask but would like to tell me something. This was his story:

When he came out of the Armed Forces after World War II he got a job that gave him take-home pay of $25.00 a week. After ten years he was making $600.00 a month. At that time he bought my book “Awakened Imagination” and read the chapter “The Pruning Shears of Revision.”

Through the daily practice of “Revision”, as set forth there, he was able to tell my audience two years later that his income was equal to that of the President of the United States.

In my audience sat a man who, by his confession, was broke. He had read the

same book, but he suddenly realized he had done nothing with the use of his imagination to solve his financial problem.

He decided he would try to imagine himself as the winner of the 5-10 pool at Caliente Race Track. In his words: “In this pool, one attempts to pick winners in the fifth through the tenth races. So this is what I did: In my imagination I stood, sorting my tickets and feeling as I did so, that I had each of the six winners. I enacted this scene over and over in my imagination, until I actually felt ‘goose pimples’. Then I ‘saw’ the cashier giving me a large sum of money which I placed beneath my imaginary shirt. This was my entire imaginal drama; and for three weeks, night after night, I enacted this scene and fell asleep in the action.

“After three weeks I traveled physically to the Caliente Race Track, and on that day every detail of my imaginative play was actually realized. The only change in the scene was that the cashier gave me a check for a total of $84,000.00 instead of currency.” …T.K.

After my lecture the night this story was told, a man in the audience asked me if I thought it possible for him to duplicate T.K.’s experience. I told him he must decide the circumstances of his imaginal scene himself but that whatever scene he chose, he must create a drama he could make natural to himself and imagine the end intently with all the feeling he could muster; he must not labor for the means to the end but live imaginatively in the feeling of the wish fulfilled.

One month later he showed me a check for $16,000.00 which he had won in another 5-10 pool at the same Caliente Race Track the previous day.

This man had a sequel to his most interesting duplication of T.K.'s good fortune. His first win took care of his immediate financial difficulties although he wanted more money for future family security. Also, and more important to him, he wanted to prove that this had not been an "accident". He reasoned that if his good luck could happen a second time in succession, the so-called "law of percentages" would give way to proof for him that his imaginal structures were actually producing this miraculous "reality". And so he dared to put his imagination to a second test. He continues:

“I wanted a sizable bank account and this, to me, meant ‘seeing’ a large balance on my bank statements. Therefore, in my imagination I enacted a scene which took me into two banks. In each bank I would ‘see’ an appreciative smile meant for me from the bank manager as I walked into his establishment and I would ‘hear’ the teller’s cordial greeting. I would ask to see my statement. In one bank I ‘saw’ a balance of $10,000.00. In the other bank I ‘saw’ a balance of $15,000.00.

“My imaginal scene did not end there. Immediately after seeing my bank balances I would turn my attention to my horse racing system which, through a progression of ten steps, would bring my winnings to $11,533.00 with a starting capital of $200.00.

“I would divide the winnings into twelve piles on my desk. Counting the money in my imaginary hands I would put $1,000.00 in each of eleven piles and the remaining five-hundred thirty-three dollars in the last pile. My ‘imaginative accounting’ would amount to $36,533.00 including my bank balances.

“I enacted this entire imaginative scene each morning, afternoon and night for less than one month, and, on March second, I went to the Caliente track again. I made out my tickets, but strangely enough and not knowing why I did so, I duplicated six more tickets exactly like the six already made out but in the tenth selection I made a ‘mistake’ and copied two tickets twice. As the winners came in, I held two of them - each paying $16,423.50. I also had six

consolation tickets, each paying $656.80. The combined total amounted to $36,788.00. My imaginary accounting one month before had totaled $36,533.00. Two points of interest, most profound to me, were that by seeming accident I had marked two winning tickets identically and also, that at the end of the ninth race (which was one of the major winners) the trainer attempted to ‘scratch’ the horse, but the Stewards denied the trainer’s request.” …A.J.F.

How subtle were the threads that led to his goal? Results must testify to our imagining or we really are not imagining the end at all. A.J.F. faithfully imagined the end, and all things conspired to aid his harvesting. His “mistake” in copying a winning ticket twice, and the Steward’s refusal to allow the

trainer's request were events created by the imaginal drama to move the plan of things forward to its goal.

"Chance", wrote Belfort Bax, "may be defined as that element in the reality change -that is, in the flowing synthesis of events - which is irreducible to law or the causal category."

To live wisely we must be aware of our imaginal activities or, at any rate, of the end which they are tending. We must see to it that it is the end we desire. Wise imagining identifies itself only with such activities that are of value or promise well. However much man seems to be dealing with a material world, he is actually living in a world of imagination. When he discovers that it is not the physical world of facts but

imaginal activities which shape his life, then the physical world will no longer be the reality, and the world of imagination no longer the dream.

“Does the road wind uphill all the way?
Yes, to the very end.
Will the day’s journey take the whole long day?
From morn to night, my friend.”
(Christina Georgina Rossetti, “Uphill”)

Chapter 6: Visionary Fancy

“The Nature of Visionary Fancy, or Imagination, is very little known, & the External nature & permanence of its ever Existent Images is consider’d as less permanent than the things of Vegetative & Generative Nature; yet the Oak dies as well as the Lettuce, but Its Eternal image & Individuality never dies, but renews by its seed; just so the Imaginative Image returns by the seed of Contemplative Thought.” - Blake

The images of our imagination are the realities of which any physical manifestation is only the shadow. If we are faithful to vision, the image will create for itself the only physical manifestation of itself it has a right to make. We speak of the

“reality” of a thing when we mean its material substance. That is exactly what an imaginist means by its “unreality” or shadow.

Imagining is spiritual sensation. Enter into the feeling of your wish fulfilled. Through spiritual sensation - through your use of imaginal sight, sound, scent, taste and touch - you will give to your image the sensory vividness necessary to produce that image in your outer or shadow world.

Here is the story of one who was faithful to his vision. F.B. being a true imaginist, remembered what he had heard in his imagination. Thus he writes:

“A friend who knows my passionate fondness for opera tried to get Kirsten Flagstad’s complete recording of Tristan

and Isolde for me at Christmas. In over a dozen record stores he was told the same thing: ‘RCA Victor is not reissuing this recording and there have been no copies available since June. On December 27th, I determined to prove your principle again by getting the album I desired so intensely. Lying down in my living room, I mentally walked into a record shop I patronize and asked the one salesman whose face and voice I could recall, ‘Do you have Flagstad’s complete Isolde?’ He replied, ‘Yes, I have.’ “That ended the scene and I repeated it until it was ‘real’ to me.

“Late that afternoon, I went to that record shop to physically enact the scene. Not one detail supplied by the senses had encouraged me to believe I could walk out of that shop with those records. I had been

told last September by the same salesman in the same shop the same story my friend had received there before Christmas. Approaching the salesman I had seen in imagination that morning, I said, ‘Do you have Flagstad’s complete Isolde?’ He replied, ‘No, we haven’t.’ Without saying anything audible to him, I said inwardly, ‘That’s not what I heard you say!’

“As I turned to leave the shop, I noticed on a top shelf what I thought to be an advertisement of this set of records and remarked to the salesman, ‘If you don’t have the merchandise, you shouldn’t advertise it.’ ‘That’s right’, he replied, and as he reached up to take it down, discovered it to be a complete album, with all five records! The scene wasn’t played exactly as I had constructed it, but the

result confirmed what my imagined scene implied. How can I thank you?" …F.B.

After reading F.B.'s letter, we must agree with Anthony Eden that "An assumption, though false, if persisted in, will harden into fact." F.B.'s fancy, fusing with the sense-field of the record shop, enriched aspects of it and made them 'his' - what he perceived.

Our future is our imagining in its creative march. F.B. used his imagination for a conscious purpose representing life as he desired it to be and thereby affecting life instead of merely reflecting it. So sure was he that his imaginal drama was the reality - and the physical act but a shadow - that when the salesman said "No, we haven't", F.B. mentally said, "That's not what I heard

you say!" He not only remembered what he had heard, but he was still remembering it. Imagining the wish fulfilled is the seeking that finds, the asking that receives, the knocking to which is opened. He saw and heard what he desired to see and hear; and would not take "No, we haven't" for an answer.

The imaginist dreams while awake. He is not the servant of his Vision, but the master of the direction of his attention. Imaginative constancy controls perception of events in space-time. Unfortunately, most men are…

"Ever changing, like a joyless eye
That finds no object worth its constancy…"
(Percy Bysshe Shelley, "To the Moon")

Mrs. G.R., too, had imaginatively heard what she wanted to physically hear and

knew the outer world must confirm it. This is her story:

“Some time ago we advertised our home for sale which was necessary for us to buy a larger property on which we had placed a deposit. Several people would have bought our home immediately but we were obliged to explain that we could not close any deal until we learned whether or not our offer for the property we wanted had been accepted. At this time, a broker called and literally begged us to allow him to show our home to a client of his who was eager for this location and would be glad to pay even more than we were asking. We explained our situation to the broker and to his client; they both stated they did not mind waiting for our deal to be consummated. “The broker asked us to sign a paper which he

said was not binding in any way but would give him first chance at the sale if our other deal went through. We signed the paper and later learned that in California Real Estate law nothing could have been more binding. A few days later our deal for the new property fell through so we notified this broker and his verbal response was, ‘Well, just forget it’. Two weeks later he filed suit against us for fifteen hundred dollars commission. Trial date was set and we asked for a jury trial.

“Our attorney assured us he would do all he could, but that the law on this particular point was so stringent that he could not see any possibility of our winning the case. “When time for the trial arrived, my husband was in the hospital and could not appear with me in our defense. I had no

witnesses; but the broker brought three attorneys and a number of witnesses into court against us. Our attorney now told me we had not the slightest chance to win.

“I turned to my imagination, and this is what I did. Completely disregarding all that had been said by attorneys, witnesses and the judge who seemed to favor the plaintiff, I thought only of the words I wanted to hear. In my imagination, I listened intently and heard the foreman of the jury say, ‘We find the defendant not guilty’. I listened until I knew it was true. I closed my mind’s ear to everything said in that courtroom and heard only those words, ‘We find the defendant not guilty!’ The jury deliberated from noon recess until four-thirty that afternoon, and all during those hours I sat in the courtroom and heard those words over and over in my

imagination. When the jurors returned, the Judge asked the foreman to stand and give their verdict. The foreman stood up and said, ‘We find the defendant NOT guilty’.” …Mrs. G.R.

“If there were dreams to sell What would you buy?” (Thomas Lovell Beddoes, “Dream-Pedlary”)

Would you not buy your wish fulfilled? Your dreams are without price and without money. By locking up the jury in her imagination - hearing only what she wanted to hear, she called the jury to unanimity on her behalf. Imagining being the reality of all that exists, with it the lady achieved her wish fulfilled.

Hebbel’s statement that “the poet creates from contemplation” is true of imaginists as

well. They know how to utilize their video-audio hallucinations to create reality.

Nothing is so fatal as conformity. We must not allow ourselves to be girt about by the ringed fixity of fact. Change the image, and thereby change the fact. R.O. employed the art of seeing and feeling to create her vision in imagination.

“A year ago, I took my children to Europe leaving my furnished apartment in the care of my maid. When we returned a few months later to the United States, I found my maid and all my furniture gone. The apartment superintendent stated that the maid had had my furniture moved ‘by my request’. There was nothing I could do at the moment, so I took my children and moved into a hotel. I, of course, reported

the incident to the police and, also, brought in private detectives on the case. Both organizations investigated every moving company and every storage warehouse in New York City, but to no avail. There seemed to be absolutely no trace of my furniture, nor of my maid.

“Having exhausted all outside sources, I remembered your teaching and decided I would try using my imagination in this matter. So, while seated in my hotel room, I closed my eyes and imagined myself in my own apartment, sitting in my favorite chair and surrounded by all of my personal furnishings. I looked across the living room at the piano on which I kept pictures of my children. I would continue to stare at my piano until the entire room became vividly real to me. I could see my children’s

pictures and actually feel the upholstery of the chair in which, in my imagination, I sat.

“The next day, as I came out of my bank, I turned to walk in the direction of my vacant apartment instead of toward my hotel. When I reached the corner, I discovered my ‘mistake’ and was just about to turn back when my attention was drawn to a very familiar pair of ankles. Yes, the ankles belonged to my maid. I walked up to her and took hold of her arm. She was quite frightened, but I assured her all I wanted from her was my furniture. I called a taxi and she took me to the place in which her friends had stored my furnishings. In one day, my imagination had found what an entire big city police force and private investigators could not find in weeks.” …R.O.

This lady knew of the secret of imagining before she called in the police, but imagining - in spite of its importance - was forgotten owing to attention being fixed on facts. However, what reason failed to find by force, imagining found without effort. Nothing merely goes on - including the sense of loss - without its imaginal support. By imagining that she was seated in her own chair, in her own living room, surrounded by all of her own furnishings, she withdrew the imaginal support she had given to her sense of loss; and by this imaginal change she recovered her lost furniture and re-established her home.

Your imagination is most creative when you imagine things as you desire them to be, building a new experience out of a dream of fancy. To build such a dream of fancy in

her imagination, F.G. brought to play all of her senses - sight, sound, touch, smell - even taste. This is her story:

“Since childhood, I have dreamed of visiting far-away places. The West Indies, particularly, fired my fancy, and I would revel in the feeling of actually being there. Dreams are wonderfully inexpensive and as an adult I continued to dream my dreams, for I had no money or time to make them ‘come true’. Last year I was taken to the hospital in need of surgery. I had heard your teaching and, while recuperating, had decided to intensify my favorite daydream while I had time on my hands. I actually wrote to the Alcoa Steamship Line asking for free travel folders and pored over them, hour after hour, choosing the ship and the stateroom and the seven ports I desired

most to see. I would close my eyes and, in my imagination, would walk up the gangplank of that ship and feel the movement of water as the great liner pushed its way into free ocean. I heard the thud of waves breaking against the sides of the ship, felt the steaming warmth of a tropical sun on my face and smelled and tasted salt in the air as we all sailed through blue waters.

“For one solid week, confined to a hospital bed, I lived the free and happy experience of actually being on that ship. Then, the day before my release from the hospital, I tucked the colored folders away and forgot them. Two months later, I received a telegram from an advertising agency telling me I had won a contest. I remembered having deposited a contest coupon some

months before in a neighborhood supermarket but had completely forgotten the act. I had won first prize and - wonder of wonders - it entitled me to a Caribbean cruise sponsored by the Alcoa Steamship Line. But the wonder didn't stop there. The very stateroom I had imaginatively lived in and moved about in while confined to a hospital bed had been assigned to me. And to make an unbelievable story even more unbelievable, I sailed on the one ship I had chosen - which stopped in not one, but all of the seven ports I had desired to visit!" …F.G.

"To travel is the privilege, not of the rich but of the imaginative." (Stephen Berrien Stanton, "The Essential Life", 1908).

Chapter 7: Moods

“This is an age in which the mood decides the fortunes of people rather than the fortunes decide the mood.” - Sir Winston Churchill

Men regard their moods far too much as effects and not sufficiently as causes. Moods are imaginal activities without which no creation is possible. We say that we are happy because we have achieved our goal; we do not realize that the process works equally well in the reverse direction - that we shall achieve our goal because we have assumed the happy feeling of the wish fulfilled.

Moods are not only the result of the conditions of our life; they are also the causes of those conditions. In “The

Psychology of Emotions", Professor Ribot writes, "An idea which is only an idea produces nothing and does nothing; it only acts if it is felt, if it is accompanied by an effective state, if it awakens tendencies, that is to say, motor elements."

The lady in the following story so successfully felt the feeling of her wish fulfilled, she made her mood the character of the night - frozen in a delightful dream.

"Most of us read and love fairy stories, but we all know that stories of improbable riches and good fortune are for the delight of the very young. But are they? I want to tell you of something unbelievably wonderful that happened to me through the power of my imagination - and I am not 'young' in years. We live in an age which

believes in neither fable nor magic, and yet everything I could possibly want in my wildest daydreams was given to me by the simple use of what you teach - that ‘imagining creates reality’ and that ‘feeling’ is the secret of imagining.

“At the time this wonderful thing happened to me I was out of a job and had no family to fall back upon for support. I needed just about everything. To find a decent job I needed a car to look for it, and though I had a car, it was so worn out it was ready to fall apart. I was behind in my rent; I had no proper clothes to seek a job; and today it’s no fun for a woman of fifty-five to apply for a job of any kind. My bank account was almost depleted and there was no friend to whom I could turn.

“But I had been attending your lectures for almost a year and my desperation forced me to put my imagination to the test. Indeed, I had nothing to lose. It was natural for me, I suppose, to begin by imagining myself having everything I needed. But I needed so many things and in such short order that I found myself exhausted when I finally got through the list, and by that time I was so nervous I could not sleep. One lecture night I heard you tell of an artist who captured the ‘feeling’, or ‘word’, as you called it, of ‘isn’t it wonderful!’ in his personal experience. “I began to apply this idea to my case. Instead of thinking of and imagining every article I needed, I tried to capture the ‘feeling’ that something wonderful was happening to me - not tomorrow, not next week - but right now.

I would say over and over to myself as I fell asleep, ‘Isn’t it wonderful! Something marvelous is happening to me now!’ And as I fell asleep I would feel the way I would expect to feel under such circumstances.

“I repeated that imaginary action and feeling for two months, night after night, and one day in early October I met a casual friend I hadn’t seen for months who informed me he was about to leave on a trip to New York. I had lived in New York many years ago and we talked of the city a few moments and then parted. I completely forgot the incident. One month later, to the day, this man called at my apartment and simply handed me a Certified Check in my name for twenty-five hundred dollars. After I got over the initial shock of seeing my name on a check for so much money, the

story that unfolded seemed to me like a dream. It concerned a friend I had not seen nor heard from in more than twenty-five years. This friend of my past, I now learned, had become extremely wealthy in those twenty-five years. Our mutual acquaintance who had brought the check to me had met him quite by accident during the trip to New York last month. During their conversation they spoke of me, and for reasons I was not to know (for to this day I have not heard from him personally and have never attempted to contact him) this old friend decided to share a portion of his great wealth with me.

“For the next two years, from the office of his attorney, I received monthly checks so generous in amount they not only covered every necessary requirement of daily living,

but left much over for all the lovely things of life: a car, clothes, a spacious apartment - and best of all, no need to earn my daily bread.

“This past month I received a letter and some legal papers to be signed which provide the continuation of this monthly income for the rest of my natural life!” …T.K.

“If the fool would persist in his folly He would become wise.” - William Blake

Sir Winston calls on us to act on the assumption that we already possess that which we sought, to “assume a virtue”, if we have it not (William Shakespeare’s ‘Hamlet’). Is this not the secret of “miracles”? Thus the man with palsy was told to rise, to take up his bed and walk - to

mentally act as if he were healed (Matthew 9:1-8; Mark 2:1-13; Luke 5:18-25; John 5:1-17); and when the actions of his imagination corresponded with the actions which he would physically perform were he healed - he was healed.

“This is a story about which some may say, ‘it would have happened anyway’, but those who read it carefully will find room to wonder. It begins one year ago as I left Los Angeles to visit my daughter in San Francisco. Instead of the happy-natured individual she had always been, I found her in deep distress. Not knowing the cause of her anguish and not wishing to ask, I waited until she told me that she was in great financial trouble and must have three thousand dollars immediately. I am not a poor woman but I didn’t have much cash I

could put my hands on that quickly. Knowing my daughter, I knew she would not have accepted it anyway. I offered to borrow the money for her, but she refused and instead asked me to help her in ‘my way’… she meant using my imagination, for I had often told her of your teaching and some of my words must have struck home.

“I immediately agreed on this plan with the provision that she would help me help her. We decided on an imaginal scene we could both practice that involved ‘seeing’ money coming to her from everywhere. We felt money was flooding toward her from every corner, until she was in the middle of a ‘sea’ of money, but we did this always with the feeling of ‘Joy’ for anyone concerned and we had no thought of means, only happiness for all.

“The idea seemed to catch fire with her, and I know she was responsible for what happened a few days later. She was certainly transformed back to the happy, confident mood that was natural to her, though there was no evidence of any real money coming in at the time. I left to return home in the East.

“When I arrived home I called my mother (a lovely young lady of ninety-one) who immediately asked me to come and see her. I wanted a day’s rest but she couldn’t wait; it had to be now. Of course I went, and after greeting me, she handed me a check for three thousand dollars made out to my daughter! Before I could speak, she handed me three additional checks totaling fifteen hundred dollars made in favor of my daughter’s children. Her reason? She

explained that she had suddenly decided the day before to give what she had in cash to those she loved while she was still ‘here’ to know of their happiness in receiving it!

“It would have happened anyway? No - not like this. Not within days of my daughter’s frantic need, and then her sudden transformation to a mood of joy. I know that her imaginal act caused this wonderful change - bringing not only great joy to the receiver but to the giver as well.”

“P.S. …I almost forgot to add that among the checks so lavishly given, was one for me too, for three thousand dollars!” …M.B.

The boundless opportunities opened by recognizing the shift of the focus of imagining are beyond measure. There are no boundaries. The drama of life is an

imaginal activity in which we bring to pass by our moods rather than by our physical acts. Moods so ably guide all towards that which they affirm, they may be said to create the circumstances of life and dictate the events. The mood of the wish fulfilled is the high tide which lifts us easily off the bar of the senses where we usually lie stranded. If we are aware of the mood and know this secret of imagining, we may announce that all that our mood affirms will come to pass.

The following story is by a mother who succeeded in sustaining a seemingly “playful” mood with startling results.

“Surely you’ve heard the ‘old wives’ tale about warts: That, if a wart is bought, it will disappear? I’ve known this story from

childhood but not until I heard your lectures did I realize the truth hidden in the old tale. My boy, a lad of ten, had many large ugly warts on his legs causing an irritation which had plagued him for years. I decided that my sudden ‘insight’ could be used to his advantage. A boy has a lot of faith in his mother as a rule so I asked him if he would like to be rid of his warts. He quickly said, ‘Yes’, but he did not want to go to a doctor. I asked him to play a little game with me, that I would pay him a sum of money for each wart. This suited him fine; he said - ‘he didn’t see how he could lose!’ We arrived at a fair price, he thought, and then I said, ‘Now, I’m paying you good money for those warts; they no longer belong to you. You never keep property belonging to someone else so you can no longer keep

those warts. They will disappear. It may take a day, two days or a month; but remember that I've bought them and they belong to me.'

"My son was delighted with our game and the results sound like something read in old musty books on magic. But, believe me, within ten days the warts began to fade, and, at the end of one month every wart on his body had completely disappeared!

"There is a sequel to this story for I've bought warts from many people. They, too, thought it great fun and accepted my five, seven or ten cents a wart. In each case the wart disappeared - but really - only one person believes me when I tell him his Imagination, alone, took away the warts. That one person is my young son." …J.R.

Man imagining himself into a mood takes on himself the results of the mood. If he does not imagine himself into the mood, he is ever free of the result. The great Irish mystic, A.E. (George William Russell), wrote in “The Candle of Vision”: “I became aware of a swift echo or response to my own moods in circumstance which had seemed hitherto immutable in its indifference… I could prophesy from the uprising of new moods in myself that I, without search, would soon meet people of a certain character, and so I met them. Even inanimate things were under the sway of these affinities.” But man need not wait for the uprising of new moods in himself; he can create happy moods at will.

Chapter 8: Through the Looking Glass

“A man that looks on glass, On it may stay his eye; Or if he pleaseth, through it pass, And then the heav’n espy.” - George Herbert (“The Elixir”)

Objects, to be perceived, must first penetrate in some manner our brain; but we are not - because of this - interlocked with our environment. Although normal consciousness is focused on the senses and is usually restricted to them, it is possible for man to pass through his sense fixation into any imaginal structure which he conceives and so fully occupies it that it is more alive and more responsive than that on which his senses “stay his eye”. If this were not true, man would be an automaton reflecting life, never affecting it.

Man, who is all Imagination, is not tenant to the brain, but landlord; he need not rest content with the appearance of things; he can go beyond perceptual to conceptual awareness.

This ability, to pass through the mechanical reflective structure of the senses, is the most important discovery man can make. It reveals man as a center of imagining with powers of intervention which enable him to alter the course of observed events moving from success to success through a series of mental transformations in himself. Attention, the spearhead of imagining, may be either attracted from without as his senses “stay his eye” or directed from within “if he pleases” and through the senses pass into the wish fulfilled.

To move from perceptual awareness, or things as they seem, to conceptual awareness, or things as they ought to be, we imagine as vivid and as life-like a representation as possible of what we would see, hear, and do, were we physically present, and physically experiencing things as they ought to be and imaginatively participate in that scene.

The following story tells of one who went “through the glass” and broke the chains that bound her.

“Two years ago I was taken to the hospital with a serious blood clot condition which apparently had affected the entire vascular system causing hardening of arteries and arthritis. A nerve in my head was damaged and my thyroid enlarged. Doctors could not

agree on the cause of this condition, and all their treatments were completely ineffective. I was forced to give up my every enjoyable activity and remain in bed most of the time. My body, from hips to toes, felt as though it was encased and bound by tight wires, and I couldn't put my feet on the floor without wearing heavy hip-length elastic stockings.

"I knew something of your teaching and tried very hard to apply what I had heard, but as my condition grew worse and I could no longer attend any of your lectures, my despondency grew deeper. One day a friend sent me a postcard picturing the scene of a lovely beach by the ocean. The picture was so beautiful, I looked and looked at it and began to remember past summer days at the seashore with my

parents. For a moment, the postcard picture seemed to become animated and flooding memories of myself running free on the beach filled my mind. I felt the impact of my bare feet against the hard wet sand; I felt the icy water running over my toes and heard the crash of waves breaking on shore. This imaginal activity was so satisfying to me as I lay in bed that I continued to imagine this wonderful scene, day after day, for about one week.

“One morning, I moved from my bed to a couch and had started to sit up when I was seized with such an excruciating pain my entire body became paralyzed. I could neither sit up nor lie down. This terrible pain lasted for more than a full minute, but when it stopped - I was free! It seemed as if all the wires binding my legs had been cut.

One moment I was bound; the next moment I was free. Not by degrees, but instantly." …V.H.

"We walk by faith, not by sight." - 2Cor. 5:7

When we walk by sight, we know our way by objects which our eyes see. When we walk by faith, we order our life by scenes and actions which only imagination sees.

Man perceives by the Eye of Imagination or by Sense. But two mental attitudes to perception are possible, the creative imaginative effort which meets with an imaginative response, or the unimaginative "staying of the eye" which merely reflects.

Man has within him the principle of life and the principle of death. One is the imagination building its imaginal structures

out of the generous dreams of fancy. The other is the imagination building its imaginal structures from images reflected by the chill wind of fact. One creates. The other perpetuates. Man must adopt either the way of faith or the way of sight. To the extent that man builds from dreams of fancy, he is alive; and, therefore, the development of the faculty to pass through the reflective glass of the senses is an increase of life. It follows that restricting the imagination by “staying the eye” on the reflective glass of the senses is a reduction of life.

The specious surface of fact reflects rather than discloses, deflecting the “Eye of Imagination” from the truth that sets man free (John 8:32). “The Eye of Imagination”, if not deflected, looks on what ought to be

there, not what is. However familiar the scene on which sight rests, the “Eye of Imagination” could gaze on one never before witnessed.

It is this “Eye of Imagination” and only this that can free us from the sense fixation of outer things which completely dominates our ordinary existence and keeps us looking on the reflective glass of facts. It is possible to pass from thinking of to thinking from; but the crucial matter is thinking from, i.e., experiencing the state, for that experience means unification; whereas in thinking of there is always subject and object - the thinking individual and the thing thought of.

Self-abandonment. That is the secret. We have to abandon ourselves to the state, in

our love for the state, and in so doing live the life of the state and no more our present state. Imagination seizes upon the life of the state and gives itself to the expression of the life of that state.

Faith plus Love is self-commission. We can't commit ourselves to what we do not love. "Never would you have made anything if you had not loved it." ("For you love all the things that are, and despise nothing which you have made: For never would you have made anything, if you hated it.", "Book of Wisdom" 11:24). And to make the state alive, one must become it. "I live, yet not I, God lives in me: and the life I now live in the flesh, I live by the faith of God, Who loved me and gave Himself for me." ("I am crucified with Christ: nevertheless I live; yet not I, but Christ lives

in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.", Galatians 2:20). God loved man, His created, and became man in faith that this act of self-commission would transform the created into the creative.

We must be "imitators of God as dear children" (Ephesians 5:1) and commit ourselves to what we love, as God Who loved us committed Himself to us. We must BE the state to experience the state.

The center of conscious imagining can be shifted and what are now mere wishes - imaginal activities keyed low - brought into penetrative focus and entered. Entrance commits us to the state. The possibilities of such shifting of the center of imagining are

startling. The activities concerned are psychical throughout. The shifting of the center of imagining is not brought about by spatial travel but by a change in what we are aware of. The boundary of the world of sense is a subjective barrier. So long as the senses take notice, the Eye of Imagination is deflected from the truth. We do not get far unless we let go. This lady “let go” with immediate and miraculous results.

“Thank you for the ‘golden key’. It has released my brother from the hospital, from pain and probable death, for he was facing a fourth major operation with little hope of recovery, I was very concerned and attempting to use what I had learned about my Imagination, I first asked myself what my brother truly desired: ‘Does he want to continue in this body or does he desire to

be free of it?' The question revolved itself over and over in my mind and suddenly I felt that he would like to continue remodeling his kitchen which he had been contemplating before his confinement in the hospital. I knew my question had been answered, so I began to imagine from that point.

"Attempting to 'see' my brother in the busy activity of remodeling, I suddenly found myself gripping the back of a kitchen chair I had used many times when 'something' happened, then suddenly I found myself standing beside my brother's bed in the hospital. This was the last place I would have wanted to be, physically or mentally, but there I was and my brother's hand reached up and clasped my hand tightly as I heard him say, 'I knew you would come,

Jo'. It was a well hand I clasped, strong and sure, and the joy that filled and spilled over in my voice as I heard myself say, 'It's all better now. You know it'. My brother didn't answer, but I distinctly heard a voice say to me, 'Remember this moment'. I seemed to awake then, back in my own home.

"This took place the night after he had entered the hospital. The following day his wife telephoned me saying, 'It is unbelievable! The doctor can't account for it, Jo, but no operation is necessary. He's so improved that they have agreed to release him tomorrow.' The following Monday, my brother went back to his work and has been perfectly well since that day." …J.S.

Not facts - but dreams of fancy shape our

lives. She needed no compass to find her brother, nor tools to operate, only the “Eye of Imagination”. In the world of sense we see what we have to see; in the world of Imagination we see what we want to see; And seeing it, we create it for the world of sense to see. We see the outer world automatically. Seeing what we want to see demands voluntary and conscious imaginative effort. Our future is our own imaginal activity in its creative march. Common sense assures us that we are living in a solid and sensible world but this so seemingly solid world is - in reality - imaginal through and through.

The following story proves that it is possible for an individual to transfer the center of imagining to some greater or lesser degree to a distant area, and not only do so without

moving physically, but to be visible to others who are present at that point in space-time. And, if this be a dream, then,

“Is all that we see or seem
But a dream within a dream?” (- Edgar Allan Poe)

“Seated in my living room in San Francisco, I imagined I was in my daughter’s living room in London, England. I surrounded myself so completely with that room which I knew intimately, that I suddenly found myself actually standing in it. My daughter was standing by her fireplace, her face turned away from me. A moment later she turned and our eyes met. I saw such a startled, frightened expression on her face that I, too, became emotionally upset and immediately found myself back in my own

living room in San Francisco.

“Five days later, I received an airmail letter from my daughter which had been written on the day of my experiment with imaginal travel. In her letter she told me she had ‘seen’ me in her living room that day just as real as though I were actually standing there in the flesh. She confessed she had been very frightened and that before she could speak, I had vanished. The time of this ‘visitation’, as she gave it in her letter, was exactly the time I had begun the imaginative action allowing, of course, for the difference in time between the two points. She explained that she told her husband of this amazing experience and he insisted that she write to me immediately as he stated, ‘Your mother must have died or is dying’. But I wasn’t

‘dead’ or ‘dying’, but very much alive and very excited by this marvelous experience.” …M.L.J.

“Nothing can act but where it is: with all my heart; only where is it?” - Thomas Carlyle

Man is All Imagination. Therefore, a man must be where he is in imagination, for his Imagination is himself. Imagination is active at and through any state that it is aware of. If we take shifting of awareness seriously, there are possibilities beyond belief. The senses join man in forced and unholy wedlock to what, were he imaginatively awake, he would put asunder. We need not feed on sense-data. Shift the focus of awareness and see what happens. However little we move mentally, we should perceive the world under a

slightly changed aspect. Awareness is usually moved about in space by movement of the physical organism but it need not be so restricted. It can be moved by a change in what we are aware of.

Man is manifesting the power of Imagination whose limits he cannot define. To realize that the Real Self - Imagination - is not something enclosed within the spatial boundary of the body is most important. The foregoing story proves that when we meet a person in the flesh, that his Real Self need not be present in space where his body is. It also shows that sense-perception can be thrown into operation outside of the normal physical means, and that the sense-data produced is of the same kind as those which occur in normal perception. The idea in the mother’s mind

which started the whole process going was the very definite idea of being in the place where her daughter lived. And if the mother really were in that place, and if the daughter were present, then she would have to be perceptible to her daughter.

We can only hope to understand this experience in imaginal, and not in mechanical or materialistic terms. The mother imagined ‘elsewhere’ as being ‘here’. London was just as ‘here’ to her daughter living ‘there’ as San Francisco was ‘here’ to the mother living ‘there’.

It hardly ever crosses our minds that this world might be different in essence from what common sense tells us it so obviously is. Blake writes: “I question not my Corporeal or Vegatative Eye any more than

I would Question a Window concerning a Sight. I look thro' it and not with it." This looking through the eye not only shifts consciousness to other parts of "this world" but to "other worlds" as well. Astronomers must wish they knew more of this "looking through the eye", this mental traveling that mystics practice so easily.

I travel'd thro' a Land of Men,
A Land of Men & Women too,
And heard & saw such dreadful things
As cold Earth wanderers never knew.
(- William Blake, 'The Mental Traveller')

Mental traveling has been practiced by awakened men and women since the earliest days. Paul states: "I know a man in Christ who fourteen years ago was caught up to the third heaven - whether in the body

or out of the body I do not know, God knows." 2Cor.12. Paul is telling us that he is that man and that he traveled by the power of imagination or Christ. In his next letter to the Corinthians, he writes: "Test yourselves. Do you not realize that Jesus Christ is in you?" (2Corinthians 13:5). We need not be 'dead' in order to enjoy spiritual privileges. "Man is All Imagination and God is Man." (William Blake, from "Annotations to Berkeley"). Test yourselves as this mother did.

Sir Arthur Eddington said that all we have a right to say of the external world is that it is a "shared experience". Things are more or less 'real' according to the extent to which they are capable of being shared with others or with ourselves at another time. But there is no hard and fast line.

Accepting Eddington's definition of reality as "shared experience", the above story is as 'real' as the earth or a color for it was shared by both mother and daughter. The range of imagining is such that I must confess that I do not know what limits, if any, there are to its ability to create reality.

All these stories show us one thing - that an imaginal activity implying the wish fulfilled must start in the imagination apart from the evidence of the senses in that Journey that leads to the realization of desire.

Chapter 9: Enter Into

“If the Spectator would Enter into these Images in his Imagination, approaching them on the Fiery Chariot of his Contemplative Thought, if he could… make a Friend & Companion of one of these Images of wonder, which always entreats him to leave mortal things (as he must know) then would he arise from his Grave, then would he meet the Lord in the Air & then he would be happy.” - Blake

Imagination it seems will do nothing that we wish until we enter into the image of the wish fulfilled. Does not this entering into the image of the wish fulfilled resemble Blake’s “Void outside of Existence which if enter’d into Englobes itself & becomes a Womb?” Is this not the true interpretation of the

mythical story of Adam and Eve? Man and his emanation? Are not man's dreams of fancy his Emanation, his Eve in whom "He plants himself in all her Nerves, just as a Husbandman his mould; And she becomes his dwelling place and garden fruitful seventy-fold?" (William Blake, "The Mental Traveller")

The secret of creation is the secret of imagining - first, desiring and then assuming the feeling of the wish fulfilled until the dream of fancy, 'the Void outside existence', is enter'd and 'englobes itself and becomes a womb, a dwelling place and garden fruitful seventy fold'. Note well that Blake urges us to enter into these images. This entering into the image makes it 'englobe itself and become a womb'. Man, by entering a state,

impregnates it and causes it to create what the union implies. Blake tells us that these images are ‘Shadowy to those who dwell not in them, mere possibilities; but to those who enter into them they seem the only substances…’

On my way to the West Coast, I stopped in Chicago to spend the day with friends. My host was recovering from a severe illness and his doctor advised him to move to a one-story house. Acting upon the doctor’s advice, he had purchased a one-story house suited to his needs; but he now was confronted with the fact that there seemed to be no buyer for his large three-story home. When I arrived, he was very discouraged. In trying to explain the law of constructive imagining to my host and his wife, I told them the story of a very

prominent New York woman who had come to see me concerning the rental of her apartment. She maintained a lovely city apartment and a country home, but it was absolutely essential that she rent her apartment if she and her family were to spend the summer at their country home. (Neville Goddard, “The Power of Awareness”, Ch. 23, “Case Histories – 5”)

In previous years, the apartment had been rented without any difficulty early in the spring, but at the time she came to see me, the season for summer sublets was seemingly over. Although the apartment had been in the hands of good real estate agents, no one had seemed interested in renting it. I told her what to do in her imagination. She did it and, in less than twenty-four hours, her apartment was

rented.

I explained how she, by the constructive use of her imagination, had rented her apartment. At my suggestion, before she went to sleep that night in her apartment in the city, she imagined she was lying in her bed in her country home. In her imagination, she viewed the world from the country house rather than from the city apartment. She smelled the fresh country air. She made this so real that she actually drifted off to sleep feeling that she was in the country. That was on a Thursday night. At nine o'clock the following Saturday morning, she phoned me from her country home and told me that on Friday a highly desirable tenant, who met all of her requirements, not only rented her apartment, but rented it on the one

condition that he could move in that very day.

I suggested to my friends that they build an imaginal structure as this woman had done, and that was to sleep, imagining they were physically present in their new home, feeling they had sold their old home. I explained to them the wide difference between thinking of the image of their new house, and thinking from the image of their new house. Thinking of it is a confession they are not in it; thinking from it is proof that they are in it. Entering into the image would give substance to the image. Their physical occupancy of the new house would follow automatically.

I explained that what the world looks like depends entirely on where man is when he

makes his observation. And man, being “All Imagination”, must be where he is in imagination. This concept of causation disturbed them, for it smacked of magic or superstition, but they promised they would try it. I left that night for California and the following evening the conductor on the train in which I was traveling handed me a telegram. It read: “House sold midnight last”. One week later, they wrote and told me that the very night I left Chicago they fell asleep physically in the old house but mentally in the new, viewing the world from the new home, imagining how things would “sound” if this were true. They were awakened that very night from their sleep to be told the house was sold.

Not until the image is entered, until Eve is known, does the event burst upon the

world. The wish fulfilled must be conceived in the imagination of man before the event can evolve out of what Blake calls ‘the Void’.

This next story proves that by shifting the focus of her imagining, Mrs. M.F. entered physically into where she had persisted in being imaginatively.

“Soon after our marriage, my husband and I decided that our greatest joint desire was a year in Europe. This objective may seem reasonable to a lot of people, but to us - tied to a narrow sphere of limited finances - it seemed not only unreasonable, but completely ridiculous. Europe might as well have been another planet. But I had heard your teaching, so I persisted in falling asleep in England! Why England

necessarily, I cannot tell, except that I had seen a current motion picture featuring the area around Buckingham Palace and had promptly fallen in love with the scene. All I did in my imagination was to stand quietly outside the great iron gates and feel the cold metal bars gripped tightly in my hands as I viewed the Palace.

“For many, many nights I felt an intense joy at ‘being’ there and fell asleep in this happy state. Soon after, my husband met a stranger at a party who, within one month, was instrumental in securing a teaching fellowship for him at a great university. Imagine my excitement when I heard the university was in England! Tied to a narrow sphere? Within another month, we were crossing the Atlantic and our supposedly insurmountable difficulties melted as

though they never existed. We had our year in Europe, one of the happiest years of my life." …M.F.

What the world looks like depends entirely on where man is when he makes his observations. And man, being 'All Imagination,' must be where he is in imagination.

"The stone which the builders rejected has become the chief corner-stone." (Psalm 118:22)

That stone is Imagining. I acquaint you with this secret and leave you to Act or Re-act.

This is the famous stone That turneth all to gold: For that which God doth touch and own Cannot for less be told. - George Herbert ("The Elixir")

“My home is old, but it is mine. I wanted the exterior painted and the interior redecorated, yet I had no money to accomplish either objective. You told us to ‘live’ as though our desire is already a reality, and this I began to do - imagining my old house with a brand-new coat of paint, new furnishings, new decoration and all the trimmings. I walked, in my imagination, through the newly decorated rooms. I walked around the outside admiring the fresh paint; and, at the end of my imaginal act, I handed the contractor a check for payment in full. I entered this imaginal scene faithfully as often as I could during the day and each night before I fell asleep.

“Within two weeks, I received a registered letter from Lloyd’s of London, telling me I

had inherited seven thousand dollars from a woman I had never met! I had known her brother slightly almost forty years before and had performed a small service fifteen years ago for the lady when this brother had died in our country, and she had written to me asking for particulars regarding his death which I was able to provide. I had not heard from her since that time.

“Now, here was the check for seven thousand dollars - more than enough to cover the cost of my house restoration, plus many, many other things I desired.” …E.C.A.

“He who does not imagine in stronger and better lineaments, and in stronger and better light than his perishing and mortal eye can see, does not imagine at all.” -

Blake

Unless the individual imagines himself, someone else, or somewhere else, the present conditions and circumstances of his life will continue in being and his problems recur, for all events renew themselves from his constant images. By him they were made; by him they continue in being; and by him they can cease to be.

The secret of causation is in the assembled imagery - but a word of warning - the assemblage must have meaning; it must imply something or it will not form the creative activity - The Word.

Chapter 10: Things Which Do Not Appear

"…what is seen was made out of things which do not appear." - Heb. 11:3

"Human history, with its forms of governments, its revolutions, its wars, and in fact the rise and fall of nations, could be written in terms of the rise and fall of ideas implanted in the minds of men." - Herbert Hoover

"The secret of imagining is the greatest of all problems to the solution of which the mystic aspires. Supreme power, supreme wisdom, supreme delight lie in the far-off solution of this mystery." - Douglas Fawcett

To refuse to recognize the creative power of man's invisible, imaginal activity, is too

great to be argued with. Man, through his imaginal activity, literally “calls into existence the things that do not exist” (Romans 4:17). By man’s imaginal activity, all things are made, and without such activity, “was not anything made that was made” (John 1:3).

Such causal activity could be defined as, an imaginal assemblage of images, which occurring, some physical event invariably takes place. It is for us to assemble the images of happy outcome and then keep from interfering. The event must not be forced but allowed to happen.

If imagination is the only thing that acts, or is, in existing beings of men (as Blake believed), then “we should never be certain that it was not some woman treading in the

wine press who began that subtle change in men's minds" (William Butler Yeats).

This grandmother is daily treading the wine press for her little grand-daughter. She writes:

"This is one of those things that make my family and friends say, 'we just don't understand it'. Kim is two-and-a-half years old now. I took care of her for a month after she was born and did not see her again until a year ago, and then, only for two weeks. However, during this past year, every day I have taken her on my lap - in my imagination - and cuddled her and talked to her.

"In these imaginal acts, I go over all the wonderful things about Kim: 'God is growing through me; God is loving through

me’ etc. At first, I would get the response of a very young child. When I started ‘God is growing through me’ - she would reply, ‘Me’. Now - as I start she completes the whole sentence. Another thing that has happened is, as the months have passed, as I take her - in my imagination - on my lap she has grown constantly larger and heavier.

“Kim hasn’t even seen a picture of me in this past year. At the most, I could only be a name to her. Now, some time each day, her family tells me, she starts talking about me - to no one in particular - just talking. Sometimes it goes on for an hour; or she goes to the phone and pretends to call. In her monologue are such bits as: ‘My Dee Dee loves me. My Dee Dee always comes to see me every day’.

“Even though I know what I have been doing in my imagination, it has caused me, too, ‘to wonder much’.” …U.K.

All imaginative men and women are forever casting forth enchantments, and all passive men and women, who have no powerful imaginative lives, are continually passing under the spell of their power.

There is no form in nature, which is not produced by, and sustained by some imaginal activity. Therefore, any change in the imaginal activity must result in a corresponding change in form. To imagine a substitute-image for unwanted or defective content is to create it. If only we persist in our ideal imaginal activity and do not let lesser satisfactions suffice, ours shall be the victory.

“When I read in ‘Seedtime and Harvest’ the story of the school teacher who, through her imagination, in daily revision, transformed a delinquent pupil into a lovely girl, I decided to ‘do’ something about a young boy in my husband’s school.

“To tell all the problems involved would take pages, for my husband has never had such a difficult child nor such a trying parent situation. The lad was too young to be expelled, yet the teachers refused to have him in their classes. To make matters worse, the mother and grandmother literally ‘camped’ on the school grounds making trouble for everyone.

“I wanted to help the boy, but, I also, wanted to help my husband. So, nightly, I constructed two scenes in my imagination:

one, I ‘saw’ a perfectly normal, happy child; two, I ‘heard’ my husband say, ‘I can’t believe it, dear, but do you know “R.” is acting like a normal boy, now, and it is heaven not having those two women around’.

“After two months of persisting in my imaginal play, night after night, my husband came home and said, ‘It’s like heaven around school’ - not exactly the same words but close enough for me. The grandmother had become involved in something that took her out of town and the mother had to accompany her.

“At the same time a new teacher had welcomed the challenge of ‘R.’ and he was progressing wonderfully well into all I imagined for him.” …G.B.

It is useless to hold standards that we do not apply. Unlike Portia, who said: “I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching.” (William Shakespeare, “The Merchant of Venice”)

G.B. followed her own teaching. It is fatally easy to make the acceptance of the imaginal faith a substitute for living by it. “… He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound…” - Isaiah 61:1.

Chapter 11: The Potter

“Arise, and go down to the potter’s house, and there I will let you hear my words. So, I went down to the potter’s house, and there he was working at his wheel. And the vessel he was making of clay was spoiled in the potter’s hand, and he reworked it into another vessel, as it seemed good to the potter to do.” - Jeremiah 18:2-4

The word translated ‘Potter’ means imagination. Out of material others would have thrown away as useless, an awakened imagination refashions it as it ought to be. “O Lord, Thou art our father, we are the clay, and Thou art our potter; we are all the work of Thy hand.” Isaiah 64:8

This conception of creation as a work of imagination, and the Lord our Father as our

imagination, will take us further into the mystery of creation than any other guide.

The only reason people do not believe in this identity of God and human imagination is that they are unwilling to assume the responsibility for their frightful misuse of imagination. Divine Imagination has descended to the level of human imagination, that human imagination may ascend to Divine Imagination.

The 8th Psalm says that man was made a little lower than God - not a little lower than the angels - as the King James Version mistakenly translates it. Angels are the emotional dispositions of man and are therefore his servant - and not his superior - as the author of Hebrews tells us. (Heb. 1:14.)

Imagination is the Real Man and is one with God.

Imagination creates, conserves and transforms. Imagination is radically creative when all imaginative activity based on memory disappears.

Imagination is conservative when its imaginal activity is fed with images supplied mainly by memory. Imagination is transformative when it varies a theme already in being; when it mentally alters a fact of life; when it leaves the fact out of the remembered experience or puts something in its place if it upsets the harmony it desires.

Through the use of her imagination, this talented young artist has made her dream a reality.

“Ever since I entered into the art field, I have enjoyed doing sketches and paintings for children’s rooms. However, I have been discouraged by advisers and friends who were far more experienced in the ‘field’ than I. They liked my work, admired my talent, but said I would not get recognition nor pay for this type of work.

“Somehow, I always felt I would - but how? Then, last fall I heard your lectures and read your books and I decided to let my imagination create the reality I desired. This is what I did daily: I imagined I was in a gallery - there was a great deal of excitement about me - on the walls hung my ‘art’ - only mine (a one-woman show) - and I saw red stars on many of the pictures. This would indicate that they had been sold.

“This is what happened: Just before Christmas, I did a mobile for a friend who showed it in turn to a friend of hers who owns an art-import shop in Pasadena. He expressed a desire to meet me - so I took a few samples of my work along. When he looked at the very first painting, he said he would like to give me ‘a one-woman show’ in the spring.

“The night of the opening, April 17, an interior decorator came and liked and commissioned me to do a collage for a little boy’s room, which will appear in the September issue of Good Housekeeping for the 1961 House of the Year.

“Later, during the showing another decorator came and admired my work so much, he asked if he might arrange for me

to meet the ‘right’ interior decorators and the ‘right’ owners of galleries who would buy and display my work properly. Incidentally, the show was a financial success for the owner of the gallery, as well as for me.

“The interesting thing about this is that seemingly these three men came to me ‘out of the blue’. Certainly, I made no effort during the time of my ‘imagining’ to contact anyone; but, now, I am getting recognition and have a market for my work. And, now, I know without a shadow of doubt that there is no ‘no’ when you seriously apply this principle that ‘imagining creates reality.’” …G.L.

She tested the Potter and proved His creativity in performance. Only the indolent

mind would fail to rise to this challenge. Paul states, “the spirit of God dwells in you” (1Cor. 3:16, Romans 8:9, 8:11, James 4:5), now, “Examine yourselves to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you? Unless indeed you fail to meet the test! I hope you will find out that we have not failed.” 2Cor. 13:5,6.

If “all things were made through Him, and without Him was not anything made that was made” (John 1:3), it should not be difficult for man to test himself to find out who this creator in himself is. The test will prove to man that his imagination is the One, “who gives life to the dead and calls into existence the things that do not exist.” Rom. 4:17

The Potter's presence in us is inferred from what He does there. We cannot see Him there as One, not ourselves. The nature of the Potter - Jesus Christ - is to create and there is no creation without Him.

Every recorded story in this book is just such a test as Paul asked the Corinthians to make. God really and truly exists in man - in every human being. God wholly becomes us. He is not our virtue but our Real Selves - Our Imagination.

The following illustrations from the mineral world may help us to see how Supreme Imagining and Human Imagining could be one and the same power and yet be vastly different in their creativity. Diamond is the world's hardest mineral. Graphite, used in 'lead' pencils, is one of the softest. Yet both

minerals are pure carbon. The vast difference in the properties of the two forms of carbon is believed to be caused by a different arrangement of the carbon atoms. But whether the difference is produced by a different arrangement of the carbon atoms or not - all agree that Diamond and Graphite are one substance, pure carbon.

The purpose of life is the creative realization of desire. Man, lacking desire, could not exist efficiently in a world of continuous problems requiring continuing solutions. A desire is an awareness of something we lack or need to make life more enjoyable. Desires always have some personal gain in view. The greater the anticipated gain, the more intense the desire. There is no really unselfish desire. Even when our desire is for another, we are

still seeking to gratify desire. To attain our desire, we should imagine scenes implying their fulfillment, and enact the scene in our imagination, if only momentarily, with a joy sufficiently felt within its limits to make it natural. It is like a child dressing up and playing “Queen”. We must imagine we are what we would like to be. We must play it in imagination first - not as a spectator - as an actor.

This lady imaginatively played “Queen” by being where she wanted to be in her imagination. She was the true actor in this theatre.

“My desire was to attend a matinee performance of a famous pantomimist currently playing in one of the largest theaters of our city. Because of the intimate

nature of this art, I wanted to sit in the orchestra; but I didn't have even the price of a balcony ticket. The night I determined to have this pleasure for myself, in my imagination, I fell asleep watching the wondrous performer. In my imaginal act I sat in an orchestra-center seat, heard the applause as the curtain rose and the artist came on stage, and I actually felt the intense excitement of this experience.

"The next day - the day of the matinee performance - my financial condition had not changed. I had exactly one dollar and thirty-seven cents in my purse. I knew I must use the dollar to buy gas for my car which would leave me with thirty-seven cents, but I also knew I had faithfully slept in the feeling of being at that performance, so I dressed myself for the theatre. While

changing articles from one purse to another, I found a dollar bill and forty-five cents in change hidden in the pocket of my seldom-used opera purse. I grinned to myself, realizing that gasoline money had been given to me; so would the balance of my theatre ticket be given to me. Gaily I finished dressing and left for the theatre.

“Standing before the ticket window, my confidence dwindled as I gazed at the prices and saw three-seventy-five for orchestra seats. With a feeling of dismay, I turned away quickly and walked across the street to a cafe for a cup of tea. I had spent sixteen cents on my tea before I remembered seeing the price of balcony seats on the ticket window list. Hurriedly, I counted my change and found I had one dollar and sixty-six cents left. Running back

to the theatre, I bought the cheapest seat available which cost a dollar and fifty-five cents. With one dime left in my purse, I went through the entrance and the usher tore my ticket in half saying, “Upstairs, left, please”. The performance was about to begin, but ignoring the usher’s instructions, I walked into the main floor lady’s restroom. Still determined to sit in the orchestra section, I sat down, closed my eyes and kept my inward ‘sight’ riveted on the stage from the direction of the orchestra. At that moment, a group of women walked into the restroom, all talking at once, but I heard only one conversation as a woman speaking to her companion, said, ‘But I waited and waited until the last moment. Then she called and said she couldn’t make it. I would have given her ticket away

but it's too late now. Not realizing it, I handed the usher both tickets and he tore them in half before I could stop him'. I almost laughed aloud. Getting up, I walked over to this lady and asked if I might use the extra ticket she had, instead of the balcony seat I had bought. She was charming and kindly invited me to join her party. The ticket she handed me was for the orchestra section, center seat, six rows from the stage. I sat in that seat only moments before the curtain rose on a performance I had witnessed the night before from that seat - in my Imagination." …J.R.

We must actually BE, in Imagination. It is one thing to think of the end, and another thing to think from the end. To think from the end; to enact the end, is to create

reality. The inner actions must correspond to the actions we would physically perform “after these things should be” (Edward Thomas, “The New House”).

To live wisely, we must be aware of our imaginal activity, and see to it that it is faithfully shaping the end we desire. The world is clay; our Imagination is the Potter. We should always imagine ends that are of value or promise well. “He who desires but acts not breeds pestilence.” (- William Blake)

What’s done flows from what’s imagined. Outward forms reveal the imaginings of Man.

“Man is the shuttle, to whose winding quest and passage through these looms God ordered motion, but ordained no rest.” (-

Henry Vaughan)

“I run a small business, solely owned, and a few years ago it seemed that my venture would end in failure. For some months, sales had fallen steadily and I found myself in a financial ‘jam’ - along with thousands of other small businessmen, as this period spanned one of our country’s minor recessions. I was badly in debt and needed at least three thousand dollars almost immediately. My auditors advised me to close my doors and try to salvage what I could. Instead, I turned to my Imagination. I knew your teaching but had never actually attempted to solve any problem in this manner. I was frankly skeptical of the entire idea that imagination can create reality but I was also desperate; and desperation forced me to test your teaching.

“I imagined my office receiving four thousand dollars unexpectedly in remittances due. This money would have to come from new orders as my accounts receivable were practically nonexistent, but this seemed far-fetched as I hadn’t received this much in sales during the last four months or more. Nevertheless, I kept my imaginal picture of receiving this amount of money steadily before me for three days. Early the fourth morning a customer I had not heard from in months called me on the telephone asking me to come and see him personally. I was to bring a quotation previously given him for machinery needed by his factory. The quotation was months old, but I dug it out of my files and lost no time in arriving at his office that day. I wrote out the order which

he signed, but I saw no immediate help for me in the transaction as the equipment he wanted would take from four to six months for factory delivery, and of course, my customer did not have to pay for it until delivered.

“I thanked him for the order and rose to leave. He stopped me at the door and handed me a check for a little over four thousand dollars, saying, ‘I want to pay for the merchandise now, in advance - for tax purposes, you know. You don’t mind?’ No, I didn’t mind. I realized what had happened the moment I took that check into my hands. Within three days, my imaginal act had done for me what I hadn’t been able to do in months of desperate financial shuffling. I know, now, that imagination could have brought forty thousand dollars

into my business just as easily as four thousands.” …L.N.C

“O Lord, Thou art our Father; we are the clay, and Thou art our Potter; we are all the work of Thy hand.” (- Isaiah 64:8).

Chapter 12: Attitudes

“Mental Things are alone Real; what is call’d Corporeal, Nobody Knows of its Dwelling Place: it is in Fallacy, and its Existence an Imposture. Where is the Existence Out of Mind or Thought? Where is it but in the Mind of a Fool?” - Blake

Memory, though faulty, is adequate to the call for sameness. If we remember another as we have known him, we recreate him in that image, and the past will be recognized in the present. Imagining creates reality. If there is room for improvement, we should re-construct him with new content; visualize him as we would like him to be, rather than have him bear the burden of our memory of him. “Everything possible to be believed is an image of truth.” (- Blake)

The following story is by one who believes that imagining creates reality and acting on this belief changed his attitude toward a stranger and bore witness to this change in reality.

“More than twenty years ago, when I was a ‘green’ farm boy newly arrived in Boston to attend school, a ‘panhandler’ asked me for money for a meal. Although the money I had was pitifully insufficient for my own needs, I gave him what was in my pocket. A few hours later the same man, by this time staggering drunk, stopped me again and asked for money. I was so outraged to think the money I could so ill afford had been put to such use, I made myself a solemn pledge that I would never again listen to the plea of a street beggar. Through the years I kept my pledge, but

every time I refused anyone, my conscience needled me. I felt guilty even to the point of developing a sharp pain in my stomach, but I couldn't bring myself to unbend.

"The early part of this year, a man stopped me as I was walking my dog and asked for money so he could eat. True to the old pledge, I refused him. His manner was gracious as he accepted my refusal. He even admired my dog and spoke of a family in New York State he knew that raised cockerspaniels. This time my conscience was really pricking me! As he went on his way, I determined to remake that scene as I wished it had been, so I stopped right there on the street, closed my eyes for only a few moments and enacted the scene differently. In my imagination I had the

same man approach me, only this time he opened the conversation by admiring my dog. After we had talked a moment, I had him say, ‘I don’t like to ask you this, but I really need something to eat. I have a job that begins tomorrow morning, but I’ve been out of work and tonight I’m hungry.’ I then reached into my imaginary pocket, pulled out an imaginary five-dollar bill and gladly gave it to him. This imaginal act immediately dissolved the guilty feeling and the pain.

“I know from your teaching that an imaginal act is fact, so I knew I could grant anyone what he asked and by faith in the imaginal act, consent to the reality of his having it.

“Four months later as I was again walking my dog, the same man approached me and

opened the conversation by admiring my dog. ‘Here’s a beautiful dog’, he said. ‘Young man, I don’t suppose you remember me, but awhile back I asked you for some money and you very kindly said “no”. I say “kindly”, because if you had given it to me I would still be asking for money. Instead, I got a job that very next morning, and now I’m on my feet and have some self-respect again’.

“I knew his job was a fact when I imagined it that night some four months before, but I won’t deny there was immense satisfaction in having him appear in the flesh to confirm it!” …F.B.

“I have no silver and gold, but I give you what I have.” Acts 3:6

None is to be discarded, all must be saved,

and our Imagination reshaping memory is the process whereby this salvation is brought to pass. To condemn the man for having lost his way is to punish the already punished. “O whom should I pity if I pity not the sinner who is gone astray?” (William Blake, “Jerusalem”). Not what the man was, but what he may become should be our imaginal activity.

“Don’t you remember sweet Alice, Ben Bolt -
Sweet Alice whose hair was so brown,
Who wept with delight when you gave her a smile,
And trembled with fear at your frown?” (-George du Maurier)

If we imagine no worse of him than he of himself, he would pass as excellent. It’s not

the man at his best, but the imaginist exercising the spirit of forgiveness that performs the miracle. Imagining with new content transformed both the man who asked and the man who gave. Imagining has not yet had its due in the systems either of moralists or educators. When it does, there will be “the opening of the prison to those who are bound”. (Isa. 61:1)

Nothing has existence for us save through the memory we have of it, therefore we should remember it not as it was - unless of course, it was altogether desirable - but as we desire it to be.

Inasmuch as imagining is creative, our memory of another either furthers or hinders him, and makes his upward or downward way easier and swifter.

“There is no coal of character so dead that it will not glow and flame if but slightly turned.

” The following story shows that imagining can make rings, and husbands, and move people “to China!”

“My husband, child of a broken home and raised by beloved grandparents, was never ‘close’ to his mother - nor she to him. A woman of sixty-three and a divorcee for thirty-two of those years, she was lonely and embittered; and my relationship with her was strained as I attempted to ‘stay in the middle’. By her own admission, her great desire was to remarry for companionship, but she believed this to be impossible at her age. My husband would often state to me that he hoped she would

remarry and, as he fervently put it, ‘perhaps live way out of town’!

“I had the same wish and, as I put it, ‘perhaps move to China?’ Being wary of my personal motive for this wish, I knew I must change my feeling toward her in my imaginal drama and at the same time ‘give’ her what she wanted. I began by seeing her in my imagination as a completely changed personality - a happy, joyous woman, secure and contented in a new relationship. Every time I thought of her, I would see her mentally as a ‘new’ woman.

“About three weeks later, she came to our house for a visit bringing a friend she had met many months previously. The man had recently become a widower; he was her age, secure financially and had grown

children and grandchildren. We liked him and I was excited because it was obvious they liked each other. But my husband still thought ‘it’ was impossible. I didn’t.

“From that day on, every time her image rose in my mind, I ‘saw’ her extending her left hand toward me; and I admired the ‘ring’ on her finger. One month later, she and her friend came to visit us and as I walked forward to greet them, she proudly extended her left hand. The ring was on her finger.

“Two weeks later, she was married - and we haven’t seen her since. She lives in a brand-new home… ‘way out of town’ and as her new husband dislikes the long drive to our house, she might as well have ‘moved to China’!” …J.B.

There is a wide difference between the will to resist an activity and the decision to change it. He who changes an activity acts; whereas he who resists an activity, re-acts. One creates; the other perpetuates.

Nothing is real beyond the imaginative patterns we make of it. Memory, no less than desire, resembles a day-dream. Why make it a day-mare? Man can forgive only if he treats memory as a day-dream, and shapes it to his heart's desire.

R.K. learned that we may rob others of their abilities by our attitudes toward them. He changed his attitude and thereby changed a fact.

"I am not a money lender nor am I in the investment business as such, but a friend and business acquaintance came to me for

a substantial loan in order to expand his plant. Because of personal friendship, I granted the loan with reasonable interest rates and gave my friend the right of renewal at the end of one year. When the first year term expired, he was behind in his interest payments and requested a thirty-day extension on the note. I granted this request, but at the end of thirty days he was still unable to meet the note and asked for an additional extension.

“As I previously stated, I am not in the business of lending money. Within twenty days, I needed full payment of the loan to meet debts of my own. But I consented again to extend the note although my own credit was now in serious jeopardy. The natural thing to do was to apply legal pressure to collect and a few years ago I

would have done just that. Instead, I remembered your warning ‘not to rob others of their ability’, and I realized that I had been robbing my friend of his ability to pay what he owed.

“For three nights I constructed a scene in my imagination in which I heard my friend tell me that unexpected orders had flooded his desk so rapidly, he was now able to pay the loan in full. The fourth day I received a telephone call from him. He told me that by what he called ‘a miracle’, he had received so many orders, and big ones, too, he was now able to pay back my loan including all interest due and, in fact, had just mailed a check to me for the entire amount.” …R.K.

There is nothing more fundamental to the secret of imagining than the distinction

between imagining and the state imagined.

“Mental Things are alone Real…” “Every thing possible to be believ’d is an image of truth.” (- William Blake).

Chapter 13: All Trivia

“General knowledge is remote knowledge; It is in particulars that wisdom consists. And happiness too.” - Blake

We must use our imagination to achieve particular ends, even if the ends are all trivia. Because men do not clearly define and imagine particular ends the results are uncertain, while they might be perfectly certain. To imagine particular ends is to discriminate clearly. “How do we distinguish the oak from the beech, the horse from the ox, but by the bounding outline?” (William Blake, Human Form Divine). Definition asserts the reality of the particular thing against the formless generalizations which flood the mind.

Life on earth is a kindergarten for image

making. The bigness or littleness of the object to be created is not in itself important. “The great and golden rule of art, as well as of life”, said Blake, “is this: That the more distinct, sharp and wirey the bounding line, the more perfect the work of art, and the less keen and sharp, the greater is the evidence of weak imitation. What is it that builds a house and plants a garden but the definite and determinate? …leave out this line, and you leave out life itself.”

The following stories are concerned with the acquiring of seemingly little things, or ‘toys’ as I call them, but they are important because of the clear imaginal images that created the toys. The author of the first story is one of whom it is said, ‘she has everything’. This is true. She has financial,

social and intellectual security.

She writes:

“As you know, through your teaching and through my practice of that teaching, I have completely changed myself and my life. Two weeks ago when you spoke of ‘toys’, I realized I had never used my imagination for the getting of ‘things’ and I decided it would be fun to try it. You told of a young woman who was given a hat by merely wearing that hat in her imagination. The last thing on earth I needed was a hat, but I wanted to test my imagination for this ‘getting of things’, so I selected a hat pictured in a fashion magazine. I cut the picture out and stuck it on the mirror of my dressing table. I studied the picture carefully. Then, I shut my eyes, and in my

imagination, I put that hat on my head and ‘wore’ it as I walked out of the house. I did this just once.

“The following week I met some friends for luncheon and one of them was wearing ‘the’ hat. We all admired it. The very next day, I received a parcel by special delivery messenger. ‘The’ hat was in the parcel. The friend who had worn it the day before had sent the hat to me with a note saying she did not particularly care for the hat and didn’t know why she had bought it in the first place, but for some reason she thought it would look well on me - and would I please accept it!” …G.L.

Movement from ‘dreams to things’ is the power driving humanity.

We must live wholly on the level of

Imagination. And it must be consciously and deliberately undertaken.

“All my life I have loved birds. I enjoy watching them - hearing their chatter - feeding them; and I am particularly fond of the small sparrow. For many months I have fed them crumbs of morning bread, wild bird seed and anything I believed they would eat.

“And for all those months, I have been frustrated as I watched the larger birds - particularly the pigeons - command the area, gobbling up most of the good seed and leaving the husks for my sparrows.

“To use my imagination on this problem seemed facetious to me at first, but the more I thought of it, the more interesting the idea became. So, one night I set about

‘seeing’ the little birds come in for their full share of daily offerings, and I would ‘tell’ my wife that the pigeons no longer interfered with my sparrows but took their share like gentlemen and then left the area. I continued this imaginary action for almost one month. Then one morning I noticed that the pigeons had disappeared. The sparrows had breakfast all to themselves for a few days; for those few days no larger bird entered the area. They did return eventually, but to this day they have never again infringed on the area occupied by my sparrows. They stay together, eating what I put out for them, leaving a full share of the area to my tiny friends. And do you know… I actually believe the sparrows understand; they no longer seem to be afraid when I walk among them.” …R.K.

This lady proves that unless our heart is in the task, unless we imagine ourselves right into the feeling of our wish fulfilled, we are not there - for we are all imagination, and must be where, and what we are in imagination.

“In early February, my husband and I had been in our new house one month - a home lovely beyond telling, perched on a rugged cliff with the ocean for our front yard, wind and sky for neighbors and seagulls for guests - we were ecstatic. If you have experienced the joy and woe of building your own home, you know how completely filled with happiness you are and how completely empty your purse is: A hundred lovely things clamored to be bought for that house, but the one thing we wanted most of all was the most useless - a picture. Not

just any picture, but a wild wonderful scene of the sea dominated by a great white clipper ship. This picture had been in our thoughts all the months of building and we left one living room wall free of paneling to hold it. My husband mounted decorative red and green ship lanterns on the wall to frame our picture, but the picture - itself - would have to wait. Draperies, carpeting - all the practical items must come first. Perhaps so, but that didn't stop either one of us from 'seeing' that picture, in our imagination, on that wall.

"One day, while shopping, I strolled into a small art gallery and as I walked through the door I stopped so suddenly a gentleman walking behind me crashed into an easel. I apologized and pointed to a painting hanging at head-height across the

room.

“‘That’s what did it! I’ve never seen anything so wonderful!’ He introduced himself as the owner of the gallery and said, ‘Yes, an original by the greatest English painter of clipper ships the world has known’. He went on to tell me about the artist, but I wasn’t listening. I could not take my eyes from that wonderful ship; and suddenly I experienced a very strange thing. It was only a moment in time, but the art gallery faded and I ‘saw’ that picture on my wall. I’m afraid the owner thought me a little giddy, and I was, but I finally managed to return my attention to his voice when he mentioned an astronomical price. I smiled and said, ‘Perhaps some day…’ He continued to tell me about the painter and also about an American artist who was the

only living lithographer capable of copying the great English master. He said, ‘If you’re very lucky, you may pick up one of his prints. I’ve seen his work. It’s perfect down to the last detail. Many people prefer prints to paintings.’

“‘Prints’ or ‘paintings’, I knew nothing about the values of either, and anyway, all I wanted was that scene. When my husband returned home that evening, I talked of nothing but that painting and pleaded with him to visit the gallery and see it. ‘Maybe we could find a print of it somewhere. The man said…’ ‘Yes’, he interrupted, ‘but you know we can’t afford any picture now…’ Our conversation ended there, but that night after dinner, I stood in our living room and ‘saw’ that picture on our wall.

“The next day, my husband had an appointment with a client which he did not want to keep. But the appointment was kept, and my husband did not return home until after dark. When he walked through the front door, I was busy in another part of the house and called a greeting to him. A few minutes later I heard hammering and walked into the living room to see what he was doing. On our wall hung my picture. In my first moment of intense joy I remembered the man in the art gallery, saying… ‘If you’re very lucky, you may pick up one of his prints…’ Lucky? Well, here is my husband’s part of this story:

“Making the call already mentioned, he entered one of the poorest, meanest little houses he had ever been in. The client introduced himself and led my husband into

a tiny dark dining area where the two of them sat down at a bare table. As my husband put his brief case on the table top, he looked up and saw the picture on a wall. He confessed to me he had conducted a very sloppy interview because he couldn't take his eyes from that picture. The client signed the contract and gave a check as down payment which, as my husband believed at the time, was ten dollars short. Mentioning this fact to the client, he said the check given was every cent he could afford but added… "I've noticed your interest in that picture. It was here when I took this place. I don't know to whom it belonged, but I don't want it. If you'll put the ten dollars in for me, I'll give you the picture.'

"When my husband returned to his

company's main office, he learned he had been in error about the amount. He was not charged ten dollars. Our picture is on our wall. "And it costs us nothing." …A.A.

Of R.L., who writes the following letter, it must be said:

"In faith, Lady, you have a merry heart." (-William Shakespeare, "Much Ado About Nothing")

"One day, during a bus strike, I needed to go into the downtown area and had to walk ten blocks from my home to the nearest bus in operation. Before starting home, I recalled there was no food market on this new route and I wouldn't be able to shop for dinner. I had enough to manage a 'pot luck' meal but I would need bread. After shopping all day, the ten blocks back from

the bus line was all I could manage and to go still farther to shop for bread was out of the question.

“I stood very still for a moment and allowed a vision of bread to ‘dance in my head’. Then I started for home. When I boarded the bus, I was so tired I grabbed the first available seat and almost sat on a paper bag. Now, on a crowded bus tired passengers rarely look directly at one another, so being naturally curious, I peeked into the bag. Of course it was a loaf of bread - not just any bread but the very same brand of bread I always buy!”…R.L.

Trifles: all trifles - but they produced their trivia without price. Imagining accomplished these things without the means generally reputed necessary to do

so.

Man rates wealth in a way that bears no relation to real values.

“Come, buy wine and milk without money and without price.” - Isaiah 55:1.

Chapter 14: The Creative Moment

“The natural man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.” - 1Cor. 2:14.

“There is a Moment in each Day that Satan cannot find, Nor can his Watch Fiends find it; but the Industrious find This Moment & it multiply, & when it once is found It renovates every Moment of the Day if rightly placed.” - Blake

Whenever we imagine things as they ought to be, rather than as they seem to be, is “The Moment”. For in that moment, the spiritual man’s work is done and all the great events of time start forth to mould a world in harmony with that moment’s

altered pattern.

Satan, Blake writes, is a “Reactor”. He never acts; he only reacts. And if our attitude to the happenings of the day is “reactionary”, are we not playing Satan’s part?

Man is only reacting in his natural or Satan state; he never acts or creates, he only re-acts or re-creates. One real creative moment, one real feeling of the wish fulfilled, is worth more than the whole natural life of re-action. In such a moment, God’s work is done. Once more, we may say with Blake, “God only Acts and Is, in existing beings or Men.” (“The Marriage of Heaven and Hell”, 1793)

There is an imaginal past and an imaginal future. If, by reacting, the past is re-created

into the present - so - by acting out our dreams of fancy can the future be brought into the present.

“I feel now the future in the instant.” (- William Shakespeare, “Macbeth”)

The spiritual man Acts: for him, anything that he wants to do, he can do and do at once - in his imagination - and his motto is always, “The Moment is Now”.

“Behold, now is the acceptable time; behold, now is the day of salvation.” - 2Cor. 6:2

Nothing stands between man and the fulfillment of his dream but facts. And facts are the creations of imagining. If man changes his imagining, he will change the facts.

This story tells of a young woman who found the Moment and, by acting out her dream of fancy, brought the future into the instant, not realizing what she had done until the final scene.

“The incident related below must appear to be coincidence to those never exposed to your teaching - but I know I observed an imaginative act take solid form in, perhaps, four minutes. I believe you will be interested in reading this account, written down, exactly as it happened, a few minutes after the actual occurrence, yesterday morning.

“I was driving my car east on Sunset Boulevard, in the center lane of traffic, braking slowly to stop for a red signal at a three-way intersection, when my attention

was caught by the sight of an elderly lady, dressed all in grey, running across the street in front of my car. Her arm was raised, signaling to the driver of a bus which was beginning to pull away from the curb. She was obviously attempting to cross in front of the bus to delay it. The driver slowed his vehicle and I thought would allow her to enter. Instead, as she jumped on to the curb, the bus pulled away leaving her standing just in the act of lowering her arm. She turned and walked swiftly toward a nearby phone booth.

“As my signal changed to green and I put my car in motion, I wished I had been behind the bus and had been able to offer her a ride. Her extreme agitation was obvious even from the distance I was away from her. My wish instantly fulfilled itself in

a mental drama, and as I drove away, the fancy played itself out in the following scene… ”

…I opened the car door and a lady dressed in grey stepped in, smilingly relieved and thanking me profusely. She was out of breath from running and said, ‘I only have a few blocks to go. I’m meeting friends and I was so afraid they would leave without me when I missed my bus.’ I left my imaginary lady out a few blocks farther on and she was delighted to observe her friends still waiting for her. She thanked me again and walked away…”

“The entire mental scene was spanned in the time it takes to drive one block at a normal rate of speed. The fancy satisfied my feelings regarding the ‘real’ incident,

and I immediately forgot it. Four blocks farther, I was still in the center lane and again had to stop for a red signal. My attention at this time was turned inward on something I have now forgotten, when suddenly someone tapped on the closed window of my car and I looked up to see a lovely-appearing elderly lady with grey hair, dressed all in grey. Smiling, she asked if she might ride a few blocks with me as she had missed her bus. She was out of breath, as though from running, and I was so stunned by her sudden appearance in the middle of a busy street at my window that for a moment I could only react physically, and without answering, leaned over and opened my car door. She got in and said, ‘It’s so annoying to rush so and then miss a bus. I wouldn’t have imposed on you like

this, but I'm supposed to meet some friends a few blocks down the street and if I had to walk now, I would miss them.' Six blocks farther on, she exclaimed, 'Oh, good! They're still waiting for me.' I let her out and she thanked me again and walked away.

"I'm afraid I drove to my own destination by automatic reflex, for I had fully recognized that I had just observed a waking dream take form in physical action. I recognized what was happening while it was happening. As soon as I could, I wrote down each part of the incident and found a startling consistency between the 'waking dream' and the subsequent 'reality'. Both women were elderly, gracious in manner, dressed all in grey, and out of breath from hurrying to catch a bus and missing it. Both wished to meet friends (who for some

reason could not wait for them much longer) and both left my car within the space of a few blocks after successfully completing their contact with their friends.

“I am amazed, confounded and elated! If there is no such thing as coincidence or accident - then I witnessed imagination become ‘reality’ almost instantaneously.” …J.R.B.

“There is a Moment in each Day that Satan cannot find. Nor can his Watch Fiends find it; but the Industrious find This Moment & it multiply, & when it once is found It renovates every Moment of the Day if rightly placed.”

“From the first time I read your ‘Search’, I have longed to experience a vision. Since you have told us of the ‘Promise’, this

desire has been intensified. I want to tell you of my vision which was a glorious answer to my prayer; but I am sure I would not have had this experience were it not for something that occurred two weeks ago.

“It was necessary for me to park my car some distance from the University Building where I was scheduled to conduct my class. As I left my car, I was conscious of the stillness about me. The street was completely deserted; no one was in sight.

“Suddenly, I heard a most frightful cursing voice. I looked toward the sound and saw a man brandishing a cane, yelling, between vile words, ‘I’ll kill you. I’ll kill you’. I continued on as he approached me, for at that moment I thought ‘Now I can test what I have professed to believe; if I do believe

we are one, The Father, this derelict and I, no harm can come to me. At that moment I had no fear. Instead of seeing a man coming toward me, I felt a light. He stopped yelling, dropped his cane and walked quietly as we passed with less than a foot between us.

“Having tested my faith at that moment, everything about me had seemed more alive than before - flowers brighter and trees greener. I have had a sense of peace and the ‘oneness’ of life I had not known before.

“Last Friday, I drove to our country home - nothing was unusual about the day or evening. I worked on a manuscript and, not being tired, did not try to fall off to sleep until around two the following morning. Then I

turned off the light and drifted into that floating sensation, not asleep but drowsy, as I call it, half awake and half asleep.

“Often, while in this state - lovely, unknown faces float before me - but this morning the experience was different. A perfect face of a child came before me in profile - then it turned and smiled at me. It was glowing with light and seemed to fill my own head with light.

“I was aglow and excited and thought ‘this must be the Christos’; but something within me, without sound, said, ‘No, this is you’. I feel I will never be the same again and some day I may experience the ‘Promise’.” …G.B.

Our dreams will all be realized from the time that we know that Imagining Creates

Reality - and Act. But Imagination seeks from us something much deeper and more fundamental than creating things: nothing less indeed than the recognition of its own oneness, with God; that what it does is, in reality, God Himself doing it in and through Man, who is All Imagination.

Chapter 15: The Promise: Four Mystical Experiences

In all I have related thus far - with the exception of G.B.'s Vision of the Child - imagination was consciously exercised. Men and women created stage plays in their imagination, plays implying the fulfillment of their desires. Then, by imagining themselves participating in these dramas, they created that which their imaginal acts implied. This is the wise use of God's Law. But "No man is justified before God by the Law", Gal. 3:11.

Many people are interested in Imaginism as a way of life, but are not at all interested in its framework of faith, a faith leading to the fulfillment of God's promise. "I will raise up your son after you, who shall come forth

from your body… I will be his father, and he shall be My son." 2Sam. 7:12-14

The Promise that God will bring forth from our body a son who will be "born, not of blood nor of the will of the flesh nor of the will of man, but of God" (John 1:13) does not concern them. They want to know God's Law, not His Promise. However, this miraculous birth has been stated clearly as a must for all mankind from the earliest days of the Christian fellowship. "You must be born from above", John. 3:7. My purpose here is to state it again and to state it in such language and with such reference to my own personal mystical experiences that the reader will see that this birth "from above" is far more than a part of a dispensable superstructure, that it is the sole purpose for God's creation.

Specifically, my purpose in recording these four mystical experiences is to show what “Jesus Christ the faithful witness, the firstborn from the dead” (Rev. 1:5) was trying to say about this birth from above. “How can men preach unless they are sent?” (Rom. 10:15).

Many years ago, I was taken in spirit into a Divine Society, a Society of men in whom God is awake. Though it may seem strange, the gods do truly meet. As I entered this society, the first to greet me was the embodiment of infinite Might. His was a power unknown to mortals. I was then taken to meet infinite Love. He asked me, “What is the greatest thing in the world?” I answered him in the words of Paul, “faith, hope, and love, these three; but the greatest of these is love” (1Cor.

13:13). At that moment, he embraced me and our bodies fused and became one body. I was knit to him and loved him as my own soul. The words, “love of God” so often a mere phrase, were now a reality with a tremendous meaning. Nothing ever imagined by man could be compared with this love which man feels through his union with Love. The most intimate relationship on earth is like living in separate cells compared with this union.

While I was in this state of supreme delight, a voice from outer space shouted, “Down with the blue bloods!” At this blast, I found myself standing before the one who had first greeted me, he who embodied infinite Might. He looked into my eyes and without the use of words or mouth, I heard what he told me: “Time to act”. I was suddenly

whisked out of that Divine Society and returned to earth. I was tormented by my limitations of understanding but I knew that on that day the Divine Society had chosen me as a companion and sent me to preach Christ - God's promise to man.

My mystical experiences have brought me to accept literally, the saying that all the world's a stage. And to believe that God plays all the parts. The purpose of the play? To transform man, the created, into God, the creator. God loved man, his created, and became man in faith that this act of self-commission would transform man - the created, into God - the creator.

The play begins with the crucifixion of God on man - as man - and ends with the resurrection of man - as God. God

becomes as we are, that we may be as He is. God becomes man that man may become, first - a living being, and secondly - a life-giving spirit.

“I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.” - Gal. 2:20.

God took upon Himself the form of man and became obedient unto death - even death on the cross of man - and is crucified on Golgotha, the skull of man. God Himself enters death’s door - the human skull - and lies down in the grave of man to make man a living being. God’s mercy turned death into sleep. Then began the prodigious and unthinkable metamorphosis of man, the

transformation of man into God.

No man, unaided by the crucifixion of God, could cross the threshold that admits to conscious life, but now we have union with God in His crucified Self. He lives in us as our wonderful human imagination. “Man is all imagination, and God is man, and exists in us and we in Him. The eternal body of man is the imagination - that is, God, himself” (Blake). When He rises in us, we will be like Him and He will be like us. Then all impossibilities will dissolve in us at that touch of exaltation which His rising in us will impart to our nature.

Here is the secret of the world: God died to give man life and to set man free, for however clearly God is aware of His creation, it does not follow that man,

imaginatively created, is aware of God. To work this miracle, God had to die, then rise again as man, and none has ever expressed it so clearly as William Blake. Blake says - or rather has Jesus say - “Unless I die, thou canst not live; but if I die I shall arise again and thou with Me. Wouldest thou love one who never died for thee, or ever die for one who had not died for thee? And if God dieth not for man and giveth not Himself eternally for man, man could not exist.

” So God dies - that is to say - God has freely given Himself for man. Deliberately, He has become man and has forgotten that He is God, in the hope that man, thus created, will eventually rise as God. God has so completely offered His own Self for man, that He cries out on the cross of man,

“My God, My God; why hast Thou forsaken Me?” (Mat. 27:46; Psalm 21:1). He has completely forgotten that He is God. But after God rises in one man, that man will say to his brothers, “Why stand we here, trembling around, calling on God for help, and not ourselves, in whom God dwells?” (Blake).

This first man that has been raised from the dead is known as Jesus Christ - the first fruits of those who have fallen asleep, the first-born of the dead. For man God died; now, by a man, has come also the resurrection of the dead. Jesus Christ resurrects his dead Father by becoming his father. In Adam - the universal man - God sleeps. In Jesus Christ - the individualized God - God wakes. In waking, man, the created, has become God, the creator, and

can truly say, “Before the world was, I am” (Adon Olam, Jewish dogmatics). Just as God in His love for man so completely identified Himself with man that He forgot that He was God, so man in his love for God must so completely identify himself with God that he lives the life of God, that is, Imaginatively.

God’s play which transforms man into God is revealed to us in the Bible. It is completely consistent in imagery and symbolism. The New Testament is hid in the Old Testament, and the old is manifested in the new. The Bible is a vision of God’s Law and His Promise. It was never intended to teach history but rather to lead man in faith through the furnaces of affliction to the fulfillment of God’s promise, to rouse man from this profound sleep and

awaken him as God. Its characters live not in the past but in an imaginative eternity. They are personifications of the eternal spiritual states of the soul. They mark man's journey through eternal death and his awakening to eternal life.

The Old Testament tells us of God's promise. The New Testament tells us not how this promise was fulfilled, but how it is fulfilled. The central theme of the Bible is the direct, individual, mystical experience of the birth of the child, that child of whom the prophet spoke "…to us a child is born, to us a son is given; and the government will be upon his shoulder; and his name will be called, Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace, there will be no end…" Isaiah 9:6-7

When the child is revealed to us we see it, we experience it, and the response to this revelation can be stated in the words of Job, “I have heard of thee by the hearing of the ear, but now my eye sees thee” (42:5). The story of the incarnation is not fable, allegory or some carefully contrived fiction to enslave the minds of men, but mystical fact. It is a personal mystical experience of the birth of oneself out of one’s own skull, symbolized in the birth of a child, wrapped in swaddling clothes and lying on the floor.

There is a distinction between hearing of this birth of a child from one’s own skull - a birth which no scientist or historian could ever possibly explain - and actually experiencing the birth - holding in your own hands and seeing with your own eyes this miraculous child - a child born from above

out of your own skull, a birth contrary to all the laws of nature. The question as it is posed in the Old Testament, “Ask now, and see, can a male bear a child? Why then do I see every man with his hands delivering himself like a woman in labor? Why has every face turned pale?” Jer: 30:6. The Hebrew word “chalats”, mistranslated “loins”, means: to draw out, to deliver, to withdraw self. The drawing of oneself out of one’s own skull was exactly what the prophet foresaw as the necessary birth from above, a birth giving man entrance into the kingdom of God and reflective perception on the highest levels of Being. Throughout the ages, “Deep calls to deep” (Ps. 42:7); “Rouse thyself! Why sleepest thou, O Lord? Awake!” (Ps. 44:23)

The event, as it is recorded in the Gospels,

actually takes place in man. But of that day or that hour when the time will come for the individual to be delivered, no one knows but the Father. “Do not marvel that I said to you, You must be born from above. The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit.” John 3:7-8

This revelation in the Gospel of John is true. Here is my experience of this birth from above. Like Paul, I did not receive it from man - nor was I taught it. It came through the actual mystical experience of being born from above. None can speak truly of this mystical birth from above but one who has experienced it. I had no idea that this birth from above was literally true. Who, before the experience, could believe

that the child, the Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace was inwoven in his own skull? Who, before the experience, would understand that his Maker is his Husband and the Lord of Hosts is His Name (Isaiah 54:5)? Who would believe that the creator went in unto His own creation, man, and knew it to be Himself and that this entrance into the skull of man - this union of God and man - resulted in the birth of a Son out of the skull of man; which birth gave to that man eternal life and union with his creator forever?

If I now tell what I experienced that night, I do so not to impose my ideas on others, but that I may give hope to those who, like Nicodemus, wonder “how can a man be born when he is old (John 3:4)?” How can

he enter a second time into his mother's womb and be born? How can this be? This is how it happened to me. Therefore, I will now "write the vision"; and "make it plain upon tablets, so he may run who reads it. For still the vision awaits its time; it hastens to the end - it will not lie. If it seem slow, wait for it; it will surely come, it will not delay. Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith." Hab. 2:2-4.

In the early hours of the morning on July 20, 1959, in the city of San Francisco, a heavenly dream in which the arts flourished was suddenly interrupted by the most intense vibration centered at the base of my skull. Then a drama, as real as those I experience when I am fully awake, began to unfold. I awoke from a dream to find

myself completely entombed within my skull. I tried to force my way out through its base. Something gave way and I felt myself move head downward, through the base of my skull. I squeezed myself out, inch by inch. When I was almost out, I held what I took to be the foot of the bed and pulled the remaining portion of me out of my skull. There, on the floor, I lay for a few seconds.

Then I rose and looked at my body on the bed. It was pale of face lying on its back and tossing from side to side like one in recovery from a great ordeal. As I contemplated it, hoping that it would not fall off the bed, I became aware that the vibration which started the whole drama was not only in my head but now was also coming from the corner of the room. As I looked over to that corner, I wondered if

that vibration could be caused by a very high wind, a wind strong enough to vibrate the window. I did not realize that the vibration which I still felt within my head was related to that which seemed to be coming from the corner of the room.

Looking back to the bed, I discovered that my body was gone but in its place sat my three older brothers. My oldest brother sat where the head was. My second and third brothers sat where the feet were. None seemed to be aware of me, although I was aware of them and could discern their thoughts. I suddenly became aware of the reality of my own invisibility. I noticed that they, too, were disturbed by the vibration coming from the corner of the room. My third brother was the most disturbed and went over to investigate the cause of the

disturbance. His attention was attracted by something on the floor and looking down he announced, “It’s Neville’s baby”. My other two brothers, in most incredulous voices, asked “How can Neville have a baby?”

My brother lifted the infant wrapped in swaddling clothes and laid him on the bed. I, then, with my invisible hands lifted the babe and asked him “How is my sweetheart?” He looked into my eyes and smiled and I awoke in this world - to ponder this greatest of my many mystical experiences.

Tennyson has a description of Death as a warrior - a skeleton “high on a night-black horse”, issuing forth at midnight. But when Gareth’s sword cut through the skull, there was in it… “… the bright face of a blooming

boy Fresh as a flower new-born.” (Idylls of the King)

Two other visions I will tell because they bear out the truth of my assertion that the Bible is mystical fact, that everything written about the promised child in the law of Moses and the Prophets and the Psalms must be mystically experienced in the imagination of the individual. The child’s birth is a sign and a portent, signaling the resurrection of David, the Lord’s anointed, of whom He said, “You are My Son, today I have begotten You”, Psalms 2:7.

Five months after the birth of the child, on the morning of December 6, 1959, in the city of Los Angeles, a vibration similar to the one which preceded his birth started in my head. This time its intensity was

centered at the top of my head. Then came a sudden explosion and I found myself in a modestly furnished room. There, leaning against the side of an open door was my son David of Biblical fame. He was a lad in his early teens. What struck me forcibly about him was the unusual beauty of his face and figure. He was - as he is described in the first book of Samuel - ruddy, with beautiful eyes and very handsome (16:12, 17:42).

Not for one moment did I feel myself to be anyone other than who I am now. Yet, I knew that this lad, David, was my son, and he knew that I was his father; for “the wisdom from above is without uncertainty” (But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits,

without partiality, and without hypocrisy, James 3:17). As I sat there contemplating the beauty of my son, the vision faded and I awoke.

“I and the children whom the Lord has given me are signs and portents in Israel from the Lord of hosts, who dwells on Mount Zion”, Is. 8:18. God gave me David as my very own son. “I will raise up your son after you, who shall come forth from your body… I will be his father, and he shall be my son”, 2Sam. 7:12-14. God is known in no other way than through the Son.

“No one knows who the Son is, except the Father, or who the Father is, except the Son and any one to whom the Son chooses to reveal Him”, Luke. 10:22. he experience of being David’s Father is the end of man’s

pilgrimage on earth. The purpose of life is to find the Father of David, the Lord's anointed, the Christ. 'Abner, whose son is this youth?' And Abner said, 'As your soul lives, O king, I cannot tell.' And the king said, 'Inquire whose son the stripling is.' And as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, 'Whose son are you, young man?' And David answered, 'I am the son of your servant Jesse the Bethlehemite', 1Sam. 17:55-58. Jesse is any form of the verb 'to be'. In other words, I Am the Son of who I Am, I am self begotten, I Am the Son of God, the Father. I and My Father are one (John 10:30). I am the image of the invisible God. He who has seen Me has seen the

Father (John 14:9).

‘Whose son…?’ is not about David, but about David’s Father, whom the king had promised (1Sam. 17:25) to make free in Israel. Note: in all these passages (1Sam. 17:55,56,58) the king’s inquiry is not about David but about David’s Father.

‘I have found David, my servant… He shall cry to Me, “Thou art my Father, my God, and the Rock of my salvation. And I will make him the first-born, the highest of the kings of the earth”, Psalm 89(:20;26-27).

The individual who is born from above will find David and know him to be his very own son. Then he will ask the Pharisees - who are always with us - “What do you think of the Christ? Whose son is He?” And when they say to him, “The son of David”, he will

say to them, “How is it then that David, in the Spirit, calls him Lord… If David thus calls him Lord, how is he his son?” Matt: 22:41-45. Man’s misconception of the role of the Son - which is only a sign and a portent - has made the Son an idol. “Little children, keep yourselves from idols.” 1John 5:21.

God awakes; and that man in whom he awakes becomes his own father’s father. He who was David’s Son, “Jesus Christ, the son of David” Matt. 1:1 has become David’s Father.

No longer will I cry to “our father David, thy child”, Acts. 4:25. “I have found David” (Psalm 89:20, Acts 13:22). He has cried to me, “Thou art my Father”, Ps. 89(:26). Now I know myself to be one of the Elohim, the

God who became man, that man may become God. “Great indeed, we confess, is the mystery of our religion”, 1Tim. 3:16. If the Bible were history, it would not be a mystery. “Wait for the promise of the Father”, Acts. 1:4, that is, for David - God’s Son - who will reveal you as the Father. This promise, says Jesus, you heard from Me (Luke 24:44) and to its fulfillment at that moment in time when it pleases God to give you His Son - as “your offspring, which is Christ”, Gal. 3:16.

A figure of speech is used for the purpose of calling attention to, emphasizing and intensifying the reality of the literal sense. The truth is literal; the words used are figurative. “The curtain of the temple was torn in two, from top to bottom, and the earth shook and the rocks were split”, Matt.

27:51.

On the morning of April 8, 1960 - four months after it was revealed to me that I am David's father - a bolt of lightning out of my skull split me in two from the top of my skull to the base of my spine. I was cleft as though I were a tree that had been struck by lightning. Then I felt and saw myself as a golden liquid light moving up my spine in a serpentine motion; as I entered my skull, it vibrated like an earthquake. "Every word of God proves true; he is a shield to those who take refuge in him. Do not add to his words, lest he rebuke you, and you be found a liar" (Proverbs 30:5,6). "And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up", John 3:14.

These mystical experiences will help to rescue the Bible from the externals of history, persons and events, and to restore it to its real significance in the life of man. Scripture must be fulfilled “in” us. God’s promise will be fulfilled. You will have these experiences: “And you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth”, Acts 1:8.

The widening circle - Jerusalem… Judea… Samaria, the end of the earth - is God’s plan.

The Promise is still maturing to its time, its appointed time, but how long, vast and severe the trials e’re you find David, your son, who will reveal you as God, The Father, were long to tell; but it hastens to

the end; it will not fail. So wait, for there will be no postponement.

“Is anything too wonderful for the Lord? At the appointed time I will return to you, in the spring, and Sarah shall have a son”, Gen. 8:14.

I hope you have enjoyed reading The Law & the Promise by Neville Goddard.

Click for More Free Books by Neville Goddard.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

NEVILLE GODDARD

The Power of Awareness

To Arthur and his beloved Verne whose awareness brought this book into being.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Click for More Free Books by Neville Goddard.

Contents

A Word From the Publisher 6

Chapter 1: I AM 10

Chapter 2: Consciousness 16

Chapter 3: Power of Assumption 22

Chapter 4: Desire 29

Chapter 5: The Truth That Sets You Free 33

Chapter 6: Attention 39

Chapter 7: Attitude 45

Chapter 8 Renunciation 54

Chapter 9: Preparing Your Place 58

Chapter 10 Creation 63

Chapter 11: Interference 67

Chapter 12: Subjective Control 71

Chapter 13: Acceptance 74

Chapter 14: The Effortless Way..... 79

Chapter 15: The Crown of the Mysteries 83

Chapter 17: All Things Are Possible 88

Chapter 18: Be Ye Doers..... 92

Chapter 19: Essentials 96

Chapter 20: Righteousness 102

Chapter 21: Free Will..... 107

Chapter 22: Persistence 114

Chapter 23: Case Histories 120

Chapter 24: Failure..... 158

Chapter 26: Destiny..... 171

Chapter 27: Reverence 174

A Word from the Publisher

Forty years ago, Neville added notes in his own hand to his personal copy of the newly published Power of Awareness. In conveying this copy to DeVorss & Company for the purpose of a new printing, Neville's daughter, Victoria Goddard, has both authenticated the handwriting as her father's and authorized the publication of a new edition incorporating his notes.

Of these additions there are no fewer than twenty, ranging in length from several lines to the substitution of a single word for another. This latter, however, brief as it is, confers a significant change on the meaning of the text. Indeed, Neville's notes everywhere clarify his meaning and in places convey important insights and

guidance — so much so that in his very next work. Awakened Imagination, he would incorporate some of them. Thumbing through Neville's copy of this book, I came upon a snapshot of him in Army uniform inserted as a bookmark. It was dated 1943 and, on the back, it bore his own inscription to the effect that this was the soldier mentioned in Case History 1. And Vicki Goddard has confirmed my surmise that Case History 2 is also auto-biographical, although more loosely so. Notice that Neville's family name, Goddard, is here given as Lordard.

Such are the pleasures of playing literary detective, although it has to be conceded that they are greatly enhanced by having the author's own working copy of his book to hand. Certainly, he is very much alive in

his printed work, but curiously more so in the handwritten additions one encounters with excitement here and there. The reader will find these printed in the body of the text, surrounded by brackets, since in every case it was clear precisely where they fell.

It is with the thought that Neville's brilliant metaphysics might be, for its students, more vital still that DeVorss & Company has brought out this unique edition of The Power of Awareness. A word of appreciation and gratitude is due to Vicki Goddard for her generous assistance.

Arthur Vergara – *Editor*

Leave the mirror and change your face. Leave the world alone and change your conceptions of yourself.

NEVILLE

Chapter 1: I AM

All things when they are admitted are made manifest by the light: for everything that is made manifest is light. Eph. 5:13.

The "light" is consciousness. Consciousness is one, manifesting in legions of forms or levels of consciousness. There is no one that is not all that is, for consciousness, though expressed in an infinite series of levels, is not divisional. There is no real separation or gap in consciousness. I AM cannot be divided. I may conceive myself to be a rich man, a poor man, a beggar man or a thief, but the center of my being remains the same regardless of the concept I hold of myself. At the center of manifestation there is only one I AM manifesting in legions of forms or

concepts of itself and "I am that I am."

I AM is the self-definition of the absolute, the foundation on which everything rests. I AM is the first cause-substance. I AM is the self-definition of God.

I AM hath sent me unto you.

I AM THAT I AM.

Be still and know that I AM God.

I AM is a feeling of permanent awareness. The very center of consciousness is the feeling of I AM I may forget who I am, where I am, what I am but I cannot forget that I AM. The awareness of being remains, regardless of the degree of forgetfulness of who, where, and what I am.

I AM is that which, amid unnumbered forms

is ever the same. This great discovery of cause reveals that, good or bad, man is actually the arbiter of his own fate, and that it is his concept of himself that determines the world in which he lives [and his concept of himself is his reactions to life]* In other words. If you are experiencing ill health, knowing the truth about cause, you cannot attribute the illness to anything other than to the particular arrangement of the basic cause-substance, an arrangement which [was produced by your reactions to life, and] is defined by your concept "I am unwell." This is why you are told "Let the weak man say, 'I am strong' " (Joel 3:10), for by his assumption, the cause-substance — I AM — is re-arranged and must, therefore, manifest that which its rearrangement affirms. This principle

governs every aspect of your life, be it social, financial, intellectual, or spiritual.

I AM is that reality to which, whatever happens, we must turn for an explanation of the phenomena of life. It is I AM's concept of itself that determines the form and scenery of its existence. Everything depends upon its attitude towards itself; that which it will not affirm as true of itself cannot awaken in its world. That is, your concept of yourself, such as "I am strong," "I am secure," "I am loved," determines the world in which you live. In other words, when you say, "I am a man, I am a father, I am an American," you are not defining different I AMs; you are defining different concepts or arrangements of the one cause-substance — the one I AM. Even in the phenomena of nature, if the tree were

articulate it would say, "I am a tree, an apple tree, a fruitful tree."

When you know that consciousness is the one and only reality-conceiving itself to be something good, bad, or indifferent, and becoming that which It conceived itself to be - you are free from the tyranny of second causes, free from the belief that there are causes outside of your own mind that can affect your life.

In the state of consciousness of the individual is found the explanation of the phenomena of life. If man’s concept of himself were different, everything in his world would be different. His concept of himself being what it is, everything in his world must be as it is.

Thus, it is abundantly clear that there is

only one 1 AM and you are that I AM. And while I AM is infinite, you, by your concept of yourself, are displaying only a limited aspect of the infinite I AM.

Build thee more stately mansions, O my soul. As the swift seasons roll! Leave thy low-vaulted past! Let each new temple, nobler than the last. Shut thee from heaven with a dome more vast Till thou at length art free, Leaving thine outgrown shell by life's unresting sea!

**Bracketed material is explained in the publisher's note.*

p. x.-Ed.

Chapter 2: Consciousness

It is only by a change of consciousness, by actually changing your concept of yourself, that you can "build more stately mansions" — the manifestations of higher and higher concepts. (By manifesting is meant experiencing the results of these concepts in your world.) It is of vital importance to understand clearly just what consciousness is.

The reason lies in the fact that consciousness is the one and only reality, it is the first and only cause-substance of the phenomena of life. Nothing has existence for man save through the consciousness he has of it. Therefore, it is to consciousness you must turn, for it is the only foundation on which the phenomena

of life can be explained.

If we accept the idea of a first cause, it follows that the evolution of that cause could never result in anything foreign to itself. That is, if the

first cause-substance is light, all its evolutions, fruits, and manifestations would remain light. The first cause-substance being consciousness, all its

evolutions, fruits, and phenomena must remain consciousness. All that could be observed would be a higher or lower form or variation of the same thing. In other words, if your consciousness is the only reality, it must also be the only substance. Consequently, what appears to you as circumstances, conditions, and even material objects are really only the products

of your own consciousness. Nature, then, as a thing or a complex of things external to your mind, must be rejected. You and your environment cannot be regarded as existing separately. You and your world are one.

Therefore, you must turn from the objective appearance of things to the subjective center of things, your consciousness, if you truly desire to know the cause of the phenomena of life, and how to use this knowledge to realize your fondest dreams. In the midst of the apparent contradictions, antagonisms, and contrasts of your life, there is only one principle at work, only your consciousness operating. Difference does not consist in variety of substance, but in variety of arrangement of the same cause-substance, your consciousness.

The world moves with motiveless necessity. By this is meant that it has no motive of its own, but is under the necessity of manifesting your concept, the arrangement of your mind, and your mind is always arranged in the image of all you believe and consent to as true. The rich man, poor man, beggar man or thief are not different minds, but different arrangements of the same mind, in the same sense that a piece of steel when magnetized differs not in substance from its demagnetized state but in the arrangement and order of its molecules. A single electron revolving in a specified orbit constitutes the unit of magnetism. When a piece of steel or anything else is demagnetized, the revolving electrons have not stopped. Therefore, the magnetism has not gone out

of existence. There is only a rearrangement of the particles, so that they produce no outside or perceptible effect. When particles are arranged at random, mixed up in all directions, the substance is said to be demagnetized- but when particles are marshalled in ranks so that a number of them face in one direction, the substance is a magnet. Magnetism is not generated; it is displayed. Health, wealth, beauty, and genius are not created; they are only manifested by the arrangement of your mind, that is, by your concept of yourself [and your concept of yourself is all that you accept and consent to as true. What you consent to can only be discovered by an uncritical observation of your reactions to life. Your reactions reveal where you live psychologically; and where you live

psychologically, determines how you live here in the outer visible world]. The importance of this in your daily life should be immediately apparent.

The basic nature of the primal cause is consciousness. Therefore, the ultimate substance of all things is consciousness.

Chapter 3: Power of Assumption

Man's chief delusion is his conviction that there are causes other than his own state of consciousness. All that befalls a man — all that is done by him — all that comes from him — happens as a result of his state of consciousness. A man's consciousness is all that he thinks and desires and loves, all that he believes is true and consents to. That is why a change of consciousness is necessary before you can change your outer world. Rain falls as a result of a change in the temperature in the higher regions of the atmosphere, so, in like manner, a change of circumstance happens as a result of a change in your state of consciousness.

Be ye transformed by the renewing of your

mind.

To be transformed, the whole basis of your thoughts must change. But your thoughts cannot change unless you have new ideas, for you think from your ideas. All transformation begins with an intense, burning desire to be transformed. The first step in the "renewing of the mind" is desire. You must want to be different [and intend to be] before you can begin to change yourself. Then you must make your future dream a present fact. You do this by assuming the feeling of your wish fulfilled. By desiring to be other than what you are, you can create an ideal of the person you want to be and assume that you are already that person. If this assumption is persisted in until it becomes your dominant feeling, the attainment of your ideal is

inevitable. The ideal you hope to achieve is always ready for an incarnation, but unless you yourself offer it human parentage, it is incapable of birth. Therefore, your attitude should be one in which - having desired to express a higher state - you alone accept the task of incarnating this new and greater value of yourself.

In giving birth to your ideal you must bear in mind that the methods of mental and spiritual knowledge are entirely different. This is a point that IS truly understood by probably not more than one person in a million. You know a thing mentally by looking at it from the outside, by comparing it with other things, by analyzing it and defining if [by thinking of it:] whereas you can know a thing spiritually only by becoming it, [only by thinking from it]. You

must be the thing itself and not merely talk about it or look at it. You must be like the moth in search of his idol, the flame, who spurred with true desire, plunging at once into the sacred fire, folded his wings within, till he became one colour and one substance with the flame. He only knew the flame who in it burned, and only he could tell who ne'er to tell returned.

Just as the moth in his desire to know the flame was willing to destroy himself, so must you in becoming a new person be willing to die to your present self.

You must be conscious of being healthy if you are to know what health is. You must be conscious of being secure if you are to know what security is. Therefore, to incarnate a new and greater value of

yourself, you must assume that you already are what you want to be and then live by faith in this assumption — which is not yet incarnate in the body of your life — in confidence that this new value or state of consciousness will become incarnated through your absolute fidelity to the assumption that you are that which you desire to be. This is what wholeness means, what integrity means. They mean. submission of the whole self to the feeling of the wish fulfilled in certainty that that new state of consciousness is the renewing of mind which transforms. There is no order in Nature corresponding to this willing submission of the self to the ideal beyond the self. Therefore, it is the height of folly to expect the incarnation of a new and greater concept of self to come about by natural

evolutionary process. That which requires a state of consciousness to produce its effect obviously cannot be affected without such a state of consciousness, and in your ability to assume the feeling of a greater life, to assume a new concept of yourself, you possess what the rest of Nature does not possess — Imagination — the instrument by which you create your world.

Your imagination is the instrument, the means, whereby your redemption from slavery, sickness, and poverty is affected. If you refuse to assume the responsibility of the incarnation of a new and higher concept of yourself, then you reject the means, the only means, whereby your redemption — that is, the attainment of your ideal — can be affected.

Imagination is the only redemptive power in the universe. However, your nature is such that it is optional to you whether you remain in your present concept of yourself (a hungry being longing for freedom, health, and security) or choose to become the instrument of your own redemption, imagining yourself as that which you want to be, and thereby satisfying your hunger and redeeming yourself.

O be strong then, and brave, pure, patient and true; The work that is yours let no other hand do. For the strength From the fountain within you — the Kingdom of Heaven.

Chapter 4: Desire

The changes which take place in your life as a result of your changed concept of yourself always appear to the unenlightened to be the result, not of a change of your consciousness, but of chance, outer cause, or coincidence. However, the only fate governing your life is the fate determined by your own concepts, your own assumptions; for an assumption, though false, if persisted in will harden into fact. The ideal you seek and hope to attain will not manifest itself, will not be realized by you, until you have imagined that you are already that ideal. There is no escape for you except by a radical psychological transformation of yourself, except by your assumption of the feeling of your wish fulfilled. Therefore, make results

or accomplishments the crucial test of your ability to use your imagination.

Everything depends on your attitude towards yourself. That which you will not affirm as true of yourself can never he realized by you, for that attitude alone is the necessary condition by which you realize your goal.

All transformation is based upon suggestion, and this can work only where you lay yourself completely open to an influence. You must abandon yourself to your ideal as a woman abandons herself to love, for complete abandonment of self to it is the way to union with your ideal. You must assume the feeling of the wish fulfilled until your assumption has all the sensory vividness of reality. You must imagine that

you are already experiencing what you desire. That is, you must assume the feeling of the fulfillment of your desire until you are possessed by it and this feeling crowds all other ideas out of your consciousness.

The man who is not prepared for the conscious plunge into the assumption of the wish fulfilled in the faith that it is the only way to the realization of his dream is not yet ready to live consciously by the law of assumption, although there is no doubt that he does live by the law of assumption unconsciously. But for you who accept this principle and are ready to live by consciously assuming that your wish is already fulfilled, the adventure of life begins. To reach a higher level of being, you must assume a higher concept of

yourself.

If you will not imagine yourself as other than what you are, then you remain as you are, for if ye believe not that I am He, ye shall die in your sins.

If you do not believe that you are He (the person you want to be), then you remain as you are. Through the faithful systematic cultivation of the feeling of the wish fulfilled, desire becomes the promise of its own fulfillment. The assumption of the feeling of the wish fulfilled makes the future dream a present fact.

Chapter 5: The Truth That Sets You Free

The drama of life is a psychological one in which all the conditions, circumstances, and events of your life are brought to pass by your assumptions.

Since your life is determined by your assumptions, you are forced to recognize the fact that you are either a slave to your assumptions or their master. To become the master of your assumptions is the key to undreamed-of freedom and happiness. You can attain this mastery by deliberate conscious control of your imagination. You determine your assumptions in this way: Form a mental image, a picture of the state desired, of the person you want to be. Concentrate your attention upon the feeling that you are already that person. First,

visualize the picture in your consciousness. Then feel yourself to be in that state as though it actually formed your surrounding world. By your imagination that which was a mere mental image is changed into a seemingly solid reality.

The great secret is a controlled imagination and a well-sustained attention firmly and repeatedly focused on the object to be accomplished. It cannot be emphasized too much that, by creating an ideal within your mental sphere, by assuming that you are already that ideal, *you identify yourself with it and thereby transform yourself into its image, [thinking from the ideal instead of thinking of the ideal. Every state is already there as "mere possibilities" as long as we think of them, but as overpoweringly real when we think from them].* This was called

by the ancient teachers "Subjection to the will of God" or "Resting in the Lord," and the only true test of "Resting in the Lord" is that all who do rest are inevitably transformed into the image of that in which they rest [thinking from the wish fulfilled]. You become according to your resigned will, and your resigned will is your concept of yourself and all that you consent to and accept as true. You, assuming the feeling of your wish fulfilled and continuing therein, take upon yourself the results of that state; not assuming the feeling of your wish fulfilled, you are ever free of the results.

When you understand the redemptive function of imagination, you hold in your hands the key to the solution of all your problems. Every phase of your life is made by the exercise of your imagination.

Determined imagination alone is the means of your progress, of the fulfilling of your dreams. It is the beginning and end of all creating. The great secret is a controlled imagination and a well-sustained attention firmly and repeatedly focused on the feeling of the wish fulfilled until it fills the mind and crowds all other ideas out of consciousness. What greater gifts could be given you than to be told the Truth that will set you free? The Truth that sets you free is that you can experience in imagination what you desire to experience in reality, and by maintaining this experience in imagination, your desire will become an actuality.

You are limited only by your uncontrolled imagination and lack of attention to the feeling of your wish fulfilled. When the

imagination is not controlled and the attention not steadied on the feeling of the wish fulfilled, then no amount of prayer or piety or invocation will produce the desired effect. When you can call up at will whatsoever image you please, when the forms of your imagination are as vivid to you as the forms of nature, you are master of your fate. *[You must stop spending your thoughts, your time and your money. Everything in life must be an investment.]*

Visions of beauty and splendor, Forms of a long-lost race, Sounds and faces and voices. From the fourth dimension of space — And on through the universe boundless, Our thoughts go lightning shod — Some call it imagination, And others call it God.

♦Neville follows this with the date April 12,

[19]53. In Awakened Imagination (1954) he would write, "On the morning of April 12, 1953, my wife was awakened by the sound of a great voice of authority speaking within her and saying, 'You must stop spending your thoughts, time, and money. Everything in life must be an investment.' To spend is to waste, to squander, to layout without return. To invest is to lay out for a purpose from which a profit is expected. This revelation of my wife is about the importance of the moment. It is about the transformation of the moment. . . . It is only what is done now that counts. . . . Whenever we assume the feeling of being what we want to be, we are investing." (ch. 5) — Ed.

Chapter 6: Attention

A double-minded man is unstable in all his ways. James 1:8.

Attention is forceful in proportion to the narrowness of its focus, that is, when it is obsessed with a single idea or sensation. It is steadied and powerfully focused only by such an adjustment of the mind as permits you to see one thing only, for you steady the attention and increase its power by confining it. The desire which realizes itself is always a desire upon which attention is exclusively concentrated, for an idea is endowed with power only in proportion, to the degree of attention fixed on it. Concentrated observation is the attentive attitude directed [from]* some specific end. The attentive attitude involves selection, for

when you pay attention, it signifies that you have decided to focus your attention on one object or state rather than on another.

Therefore, when you know what you want, you must deliberately focus your attention on the feeling of your wish fulfilled until that feeling fills the mind and crowds all other ideas out of consciousness.

The power of attention is the measure of your inner force. Concentrated observation of one thing shuts out other things and causes them to disappear. The great secret of success is to focus the attention on the feeling of the wish fulfilled without permitting any distraction. All progress depends upon an increase of attention. The ideas which impel you to action are those which dominate the consciousness, those

which possess the attention. [The idea which excludes all others from the field of attention discharges in action.]

This one thing I do, forgetting those things that are behind, I press toward the mark.

This means you, this one thing you can do, "forgetting those things that are behind." You can press toward the mark of filling your mind with the feeling of the wish fulfilled.

To the unenlightened man this will seem to be all fantasy, yet all progress comes from those who do not take the accepted view, nor accept the world as it is. As was stated heretofore, if you can imagine what you please, and if the forms of your thought are as vivid as the forms of nature, you are by virtue of the power of your imagination

master of your fate.

Your imagination is you yourself, and the world as your imagination sees it is the real world.

When you set out to master the movements of attention, which must be done if you would successfully alter the course of observed events, it is then you realize how little control you exercise over your imagination and how much it is dominated by sensory impressions and by a drifting on the tides of idle moods.

To aid in mastering the control of your attention, practice this exercise: Night after night, just before you drift off to sleep, strive to hold your attention on the activities of the day in reverse order. Focus your attention on the last thing you did, that is, getting into

bed, and then move it backward in time over the events until you reach the first event of the day, getting out of bed. This is no easy exercise, but just as specific exercises greatly help in developing specific muscles, this will greatly help in developing the "muscle" of your attention. Your attention must be developed, controlled, and concentrated in order to change your concept of yourself successfully and thereby change your future. Imagination is able to do anything, but only according to the internal direction of your attention. If you persist night after night, sooner or later you will awaken in yourself a centre of power and become conscious of your greater self, the real you. Attention is developed by repeated exercise or habit. Through habit an action

becomes easier, and so in course of time gives rise to a facility or faculty, which can then be put to higher uses.

When you attain control of the internal direction of your attention, you will no longer stand in shallow water but will launch out into the deep of life. You will walk in the assumption of the wish fulfilled as on a foundation more solid even than earth.

**Neville substitutes from for towards, the reading in the original. —Ed.*

Chapter 7: Attitude

Experiments recently conducted by Merle Lawrence (Princeton) and Adelbert Ames (Dartmouth) in the latter's psychology laboratory at Hanover, N.H., prove that what you see when you look at something depends not so much on what is there as on the assumption you make when you look. Since what we believe to be the "real" physical world is actually only an "assumptive" world, it is not surprising that these experiments prove that what appears to be solid reality is actually the result of "expectations" or "assumptions." Your assumptions determine not only what you see but also what you do, for they govern all your conscious and subconscious movements towards the fulfillment of themselves. Over a century ago this truth

was stated by Emerson as follows:

As the world was plastic and fluid in the hands of God, so it is ever to so much of his attributes as we bring to it. To ignorance and sin, it is flint. They adapt themselves to it as they may, but in proportion as a man has anything in him divine, the firmament flows before him and takes his signet and form.

Your assumption is the hand of God moulding the firmament into the image of that which you assume. The assumption of the wish fulfilled is the high tide which lifts you easily off the bar of the senses where you have so long lain stranded. It lifts the mind into prophecy in the full right sense of the word; and if you have that controlled imagination and absorbed attention which

it is possible to attain, you may be sure that all your assumption implies will come to pass.

When William Blake wrote,

'What seems to be, is, to those to whom it seems to be' he was only repeating the eternal truth, there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. Rom. 14:14.

Because there is nothing unclean of itself {or clean of itself), you should assume the best and think only of that which is lovely and of good report. It is not superior insight but ignorance of this law of assumption if you read into the greatness of men some littleness with which you may be familiar—or into some situation or circumstance an

unfavorable conviction. Your particular relationship to another influences your assumption with respect to that other and makes you see in him that which you do see. If you can change your opinion of another, then what you now believe of him cannot be absolutely true but is only relatively true. The following is an actual case history illustrating how the law of assumption works:

One day a costume designer described to me her difficulties in working with a prominent theatrical producer. She was convinced that he unjustly criticized and rejected her best work and that often he was deliberately rude and unfair to her. Upon hearing her story, I explained that if she found the other rude and unfair, it was a sure sign that she, herself, was wanting

and that it was not the producer, but herself that was in need of a new attitude. I told her that the power of this law of assumption and its practical application could be discovered only through experience, and that only by assuming that the situation was already what she wanted it to be could she prove that she could bring about the change desired. Her employer was merely bearing witness, telling her by his behavior what her concept of him was. I suggested that it was quite probable that she was carrying on conversations with him in her mind which were filled with criticism and recriminations. There was no doubt but that she was mentally arguing with the producer, for others only echo that which we whisper to them in secret. I asked her if it was not true that she talked to him

mentally, and, if so, what those conversations were like. She confessed that every morning on her way to the theatre she told him just what she thought of him in a way she would never have dared address him in person. The intensity and force of her mental arguments with him automatically established his behavior towards her. She began to realize that all of us carry on mental conversations, but, unfortunately, on most occasions these conversations are argumentative . . . that we have only to observe the passerby on the street to prove this assertion . . . that so many people are mentally engrossed in conversation and few appear to be happy about it, but the very intensity of their feeling must lead them quickly to the unpleasant incident they themselves have

mentally created and therefore must now encounter. When she realized what she had been doing, she agreed to change her attitude and to live this law faithfully by assuming that her job was highly satisfactory and her relationship with the producer was a very happy one. To do this she agreed that before going to sleep at night, on her way to work, and at other intervals during the day she would imagine that he had congratulated her on her fine designs and that she, in turn, had thanked him for his praise and kindness. To her great delight she soon discovered for herself that her own attitude was the cause of all that befell her.

The behavior of her employer miraculously reversed itself. His attitude, echoing, as it had always done, that which she had

assumed, now reflected her changed concept of him. What she did was by the power of her imagination. Her persistent assumption influenced his behavior and determined his attitude toward her. With the passport of desire on the wings of a controlled imagination she travelled into the future of her own predetermined experience. Thus, we see it is not facts, but that which we create in our imagination, which shapes our lives, for most of the conflicts of the day are due to the want of a little imagination to cast the beam out of our own eye. It is the exact and literal-minded who live in a fictitious world. As this designer, by her controlled imagination, started the subtle change in her employer's mind, so can we, by the control of our own imagination and wisely directed feeling,

solve our problems.

By the intensity of her imagination and feeling, the designer cast a kind of enchantment on her producer's mind and caused him to think that his generous praise originated with him. Often our most elaborate and original thoughts are determined by another.

We should never be certain that it was not some woman treading in the wine-press who began that subtle change in men's mind, or that the passion did not begin in the mind of some shepherd boy, lighting up his eyes for a moment before it ran upon its way.
William Butler Yeats

Chapter 8 Renunciation

There is no coal of character so dead that it will not glow and flame if but slightly turned.

Resist not evil.

Whosoever shall smite thee on thy right cheek, turn to him the other also.

There is a great difference between resisting evil and renouncing it. When you resist evil, you give it your attention, you continue to make it real. When you renounce evil, you take your attention from it and give your attention to what you want. Now is the time to control your imagination and give beauty for ashes, joy for mourning, praise for the spirit of heaviness, that they might be called trees of

righteousness, the planting of the Lord that He might be glorified.

You give beauty for ashes when you concentrate your attention on things as you would like them to be rather than on things as they are. You give joy for mourning when you maintain a joyous attitude regardless of unfavorable circumstances. You give praise for the spirit of heaviness when you maintain a confident attitude instead of succumbing to despondency. In this quotation the Bible uses the word tree as a synonym for man. You become a tree of righteousness when the above mental states are a permanent part of your consciousness. You are a planting of the Lord when all your thoughts are true thoughts. He is I AM as described in Chapter One. I AM is glorified when your

highest concept of yourself is manifested.

When you have discovered your own controlled imagination to be your saviour, your attitude will be completely altered without any diminution of religious feeling, and you will say of your controlled imagination.

Behold this vine. I found it a wild tree, whose wanton strength had swollen into irregular twigs. But I pruned the plant and it grew temperate in its vain expense of useless leaves, and knotted as you see into these clean full clusters to repay the hand that wisely wounded it.

By vine is meant your imagination, which, in its uncontrolled state, expends its energy in useless or destructive thoughts and feelings. But you, just as the vine is pruned

by cutting away its useless branches and roots, prune your imagination by withdrawing your attention from all unlovely and destructive ideas and concentrating on the ideal you wish to attain. The happier, more noble life you will experience will be the result of wisely pruning your own imagination. Yes, be pruned of all unlovely thoughts and feelings that you may think truly, and thy thoughts shall the world's famine feed; Speak truly, and each word of thine shall be a fruitful seed; Live truly, and thy life shall be a great and noble creed.

Chapter 9: Preparing Your Place

And all mine are thine, and thine are mine. John 17:10.

Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. Rev. 14:15.

All is yours. Do not go seeking for that which you are. Appropriate it, claim it, assume it. Everything depends upon your concept of yourself.

That which you do not claim as true of yourself cannot be realized by you. The promise is:

Whosoever hath, to him it shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that which he seemeth to

have.

Hold fast, in your imagination, to all that is lovely and of good report, for the lovely and the good are essential in your life if it is to be worthwhile. Assume it. You do this by imagining that you already are what you want to be — and already have what you want to have.

As a man thinketh in his heart so is he.

Be still and know that you are that which you desire to be, and you will never have to search for it.

In spite of your appearance of freedom of action, you obey, as everything else does, the law of assumption. Whatever you may think of the question of free will, the truth is your experiences throughout your life are

determined by your assumptions — whether conscious or unconscious. An assumption builds a bridge of incidents that lead inevitably to the fulfillment of itself.

Man believes the future to be the natural development of the past. But the law of assumption clearly shows that this is not the case. Your assumption places you psychologically where you are not physically; then your senses pull you back from where you were psychologically to where you are physically. It is these psychological forward motions that produce your physical forward motions in time. Precognition permeates all the scriptures of the world.

In my Father's house are many mansions; If it were not so, I would have told you. I go

to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself: that where I am, there ye may be also. . . . And now I have told you before it came to pass, that, when it is come to pass, ye might believe. John 14:2, 3, 29.

The "I" in this quotation is your imagination which goes into the future, into one of the many mansions. Mansion is the state desired . . . telling of an event before it occurs physically is simply feeling yourself into the state desired until it has the tone of reality. You go and prepare a place for yourself by imagining yourself into the feeling of your wish fulfilled. Then, you speed from this state of the wish fulfilled — where you have not been physically — back to where you were physically a

moment ago. Then, with an irresistible forward movement, you move forward across a series of events to the physical realization of your wish, that where you have been in imagination, there you will be in the flesh also.

Unto the place from whence the rivers come, thither they return again. Eccles. 1:7.

Chapter 10 Creation

I am God, declaring the end from the beginning, and from ancient times things that are not yet done. Isaiah 46:9, 10.

Creation is finished. Creativeness is only a deeper receptiveness, for the entire contents of all time and all space, while experienced in a time sequence, actually coexist in an infinite and eternal now. In other words, all that you ever have been or ever will be — in fact, all that mankind ever was or ever will be — exists now. This is what is meant by creation, and the statement that creation is finished means nothing is ever to be created, it is only to be manifested. What is called creativeness is only becoming aware of what already is. You simply become aware of increasing

portions of that which already exists. The fact that you can never be anything that you are not already or experience anything not already existing explains the experience of having an acute feeling of having heard before what is being said, or having met before the person being met for the first time, or having seen before a place or thing being seen for the first time.

The whole of creation exists in you, and it is your destiny to become increasingly aware of its infinite wonders and to experience ever greater and grander portions of it.

If creation is finished, and all events are taking place now, the question that springs naturally to the mind is "what determines your time track?" That is, what determines

the events which you encounter? And the answer is your concept of yourself . Concepts determine the route that attention follows. Here is a good test to prove this fact. Assume the feeling of your wish fulfilled and observe the route that your attention follows. You will observe that as long as you remain faithful to your assumption, so long will your attention be confronted with images clearly related to that assumption. For example, if you assume that you have a wonderful business, you will notice how in your imagination your attention is focused on incident after incident relating to that assumption. Friends congratulate you, tell you how lucky you are.

Others are envious and critical. From there your attention goes to larger offices, bigger

bank balances, and many other similarly related events.

Persistence in this assumption will result in *actually experiencing in fact that which you assumed.*

The same is true regarding any concept. If your concept of yourself is that you are a failure, you would encounter in your imagination a whole series of incidents in conformance to that concept.

Thus, it is clearly seen how you, by your concept of yourself, determine your present, that is, the particular portion of creation which you now experience, and your future, that is, the particular portion of creation which you will experience.

Chapter 11: Interference

You ARE free to choose the concept you will accept of yourself. Therefore, you possess the power of intervention, the power which enables you to alter the course of your future. The process of rising from your present concept to a higher concept of yourself is the means of all true progress. The higher concept is waiting for you to incarnate it in the world of experience.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory. Eph. 3:20.

Him, that is able to do more than you can ask or think, is your imagination, and the power that worketh in us is your attention.

Understanding imagination to be HIM that is able to do all that you ask, and attention to be the power by which you create your world, you can now build your ideal world. Imagine yourself to be the ideal you dream of and desire. Remain attentive to this imagined state, and as fast as you completely feel that you are already this ideal it will manifest itself as reality in your world.

He was in the world, and the world was made by him and the world knew him not.

The mystery hid from the ages; Christ in you, the hope of glory.

The "He," in the first of these quotations, is your imagination. As previously explained, there is only one substance. This substance is consciousness. It is your

imagination which forms this substance into concepts, which concepts are then manifested as conditions, circumstances, and physical objects. Thus, imagination made your world. This supreme truth with but few exceptions man is not conscious of.

The mystery, Christ in you, referred to in the second quotation, is your imagination, by which your world is molded. The hope of glory is your awareness of the ability to rise perpetually to higher levels.

Christ is not to be found in history nor in external forms. You find Christ only when you become aware of the fact that your imagination is the only redemptive power. When this is discovered, the "towers of dogma will have heard the trumpets of Truth, and, like the walls of Jericho,

crumble to dust."

Chapter 12: Subjective Control

Your imagination is able to do all that you ask in proportion to the degree of your attention. All progress, all fulfillment of desire, depend upon the control and concentration of your attention. Attention may be either attracted from without or directed from within. Attention is attracted from without when you are consciously occupied with the external impressions of the immediate present. The very lines of this page are attracting your attention from without. Your attention is directed from within when you deliberately choose what you will be preoccupied with mentally. It is obvious that in the objective world your attention is not only attracted by but is constantly directed to external impressions. But, your control in the

subjective state is almost non-existent, for in this state attention is usually the servant and not the master — the passenger and not the navigator — of your world.

There is an enormous difference between attention directed objectively and attention directed subjectively, and the capacity to change your future depends on the latter. When you are able to control the movements of your attention in the subjective world, you can modify or alter your life as you please. But this control cannot be achieved if you allow your attention to be attracted constantly from without. Each day, set yourself the task of deliberately withdrawing your attention from the objective world and of focusing it subjectively. In other words, concentrate on those thoughts or moods which you

deliberately determine. Then those things that now restrict you will fade and drop away. The day you achieve control of the movements of your attention in the subjective world, you are master of your fate.

You will no longer accept the dominance of outside conditions or circumstances. You will not accept life on the basis of the world without. Having achieved control of the movements of your attention, and having discovered the mystery hid from the ages, that Christ in you is your imagination, you will assert the supremacy of imagination and put all things in subjection to it.

Chapter 13: Acceptance

Man's Perceptions are not bounded by organs of Perception: he perceives more than sense (though ever so acute) can discover.

However much you seem to be living in a material world, you are actually living in a world of imagination. The outer, physical events of life are the fruit of forgotten blossom-times — results of previous and usually forgotten states of consciousness. They are the ends running true to ofttimes forgotten imaginative origins.

Whenever you become completely absorbed in an emotional state, you are at that moment assuming the feeling of the state fulfilled. If persisted in, whatsoever you are intensely emotional about you will

experience in your world. These periods of absorption, of concentrated attention, are the beginnings of the things you harvest. It is in such moments that you are exercising your creative power — the only creative power there is. At the end of these periods, or moments of absorption, you speed from these imaginative states (where you have not been physically) to where you were physically an instant ago. In these periods the imagined state is so real that when you return to the objective world and find that it is not the same as the imagined state, it is an actual shock. You have seen something in imagination with such vividness that you now wonder whether the evidence of your senses can now be believed, and like Keats you ask,

was it a vision or a waking dream?

Fled is that music . . . Do I wake or sleep?

This shock reverses your time sense. By this is meant that instead of your experience resulting from your past, it now becomes the result of being in imagination where you have not yet been physically. In effect, this moves you across a bridge of incident to the physical realization of your imagined state. The man who at will can assume whatever state he pleases has found the keys to the Kingdom of Heaven. The keys are desire, imagination, and a steadily focused attention on the feeling of the wish fulfilled. To such a man any undesirable objective fact is no longer a reality and the ardent wish no longer a dream.

Prove me now herewith, saith the Lord of

hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Malachi 3:10.

The windows of heaven may not be opened and the treasures seized by a strong will, but they open of themselves and present their treasures as a free gift — a gift that comes when absorption reaches such a degree that it results in a feeling of complete acceptance. The passage from your present state to the feeling of your wish fulfilled is not across a gap.

There is continuity between the so-called real and unreal. To cross from one state to the other, you simply extend your feelers, trust your touch, and enter fully into the spirit of what you are doing.

Not by might nor by power but by my spirit, saith the Lord of hosts.

Assume the spirit, the feeling of the wish fulfilled, and you will have opened the windows to receive the blessing. To assume a state is to get into the spirit of it. Your triumphs will be a surprise only to those who did not know your hidden passage from the state of longing to the assumption of the wish fulfilled.

The Lord of hosts will not respond to your wish until you have assumed the feeling of already being what you want to be, for acceptance is the channel of His action. Acceptance is the Lord of hosts in action.

Chapter 14: The Effortless Way

The principle of "Least Action" governs everything in physics from the path of a planet to the path of a pulse of light. Least Action is the minimum of energy, multiplied by the minimum of time. Therefore, in moving from your present state to the state desired, you must use the minimum of energy and take the shortest possible time. Your journey from one state of consciousness to another is a psychological one, so, to make the journey, you must employ the psychological equivalent of "Least Action," and the psychological equivalent is mere assumption.

The day you fully realize the power of assumption, you discover that it works in

complete conformity with this principle. It works by means of attention, minus effort. Thus, with least action through an assumption you hurry without haste and reach your goal without effort.

Because creation is finished, what you desire already exists. It is excluded from view because you can see only the contents of your own consciousness. It is the function of an assumption to call back the excluded view and restore full vision. It is not the world but your assumptions that change. An assumption brings the invisible into sight. It is nothing more nor less than seeing with the eye of God, i.e., imagination.

For the Lord seeth not as a man seeth, for man looketh on the outward appearance,

but the Lord looketh on the heart.

The heart is the primary organ of sense, hence the first cause of experience. When you look "on the heart" you are looking at your assumptions: assumptions determine your experience. Watch your assumption with all diligence for out of it are the issues of life. Assumptions have the power of objective realization. Every event in the visible world is the result of an assumption or idea in the unseen world.

The present moment is all-important, for it is only in the present moment that our assumptions can be controlled. The future must become the present in your mind if you would wisely operate the law of assumption. The future becomes the present when you imagine that you already

are what you will be when your assumption is fulfilled. Be still (least action) and know that you are that which you desire to be. The end of longing should be Being. Translate your dream into Being. Perpetual construction of future states without the consciousness of already being them, that is, picturing your desire without actually assuming the feeling of the wish fulfilled, is the fallacy and mirage of mankind.

It is simply futile day-dreaming.

Chapter 15: The Crown of the Mysteries

The assumption of the wish fulfilled is the ship that carries you over the unknown seas to the fulfillment of your dream. The assumption is everything; realization is subconscious and effortless.

Assume a virtue if you have it not.

Act on the assumption that you already possess that which you sought.

Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord.

As the Immaculate Conception* is the foundation of the Christian mysteries, so the Assumption** of is their crown. Psychologically the Immaculate Conception means the birth of an idea in

your own consciousness unaided by another. For instance, when you have a specific wish or hunger or longing, it is an immaculate conception in the sense that no physical person or thing plants it in your mind. It is self-conceived. Every man is the Mary of the Immaculate Conception and birth to his idea must give.*** The Assumption is the crown of the mysteries because it is the highest use of consciousness. When in imagination you assume the feeling of the wish fulfilled, you are mentally lifted up to a higher level. When, through your persistence, this assumption becomes actual fact, you automatically find yourself on a higher level (that is, you have achieved your desire) in your objective world. Your assumption guides all your conscious and

subconscious movements towards its suggested end so inevitably that it actually dictates the events.

The drama of life is a psychological one and the whole of it is written and produced by your assumptions.

Learn the art of assumption, for only in this way can you create your own happiness.

** Mary's birth without Original Sin. However, Neville seems to have in mind the Virgin Birth of Jesus. - Ed.*

*** The taking up of the body (usually, the body of Mary) into heaven. - Ed*

*.*** Stylistic inversion deriving from quotation not cited - and must give birth to his idea." - Ed.*

Chapter 16: Personal Impotence

Self surrender is essential, and by that is meant 'the confession of personal impotence.

I can of mine own self do nothing.

Since creation is finished, it is impossible to force anything into being. The example of magnetism previously given is a good illustration. You cannot make magnetism; it can only be displayed. You cannot make the law of magnetism. If you want to build a magnet, you can do so only by conforming to the law of magnetism. In other words, you surrender yourself, or yield to the law. In like manner, when you use the faculty of assumption, you are conforming to a law just as real as the law governing magnetism. You can neither

create nor change the law of assumption. It is in this respect that you are impotent. You can only yield or conform, and since all of your experiences are the result of your assumptions (consciously or unconsciously) the value of consciously using the power of assumption surely must be obvious.

Willingly identify yourself with that which you most desire, knowing that it will find expression through you. Yield to the feeling of the wish fulfilled and be consumed as its victim, then rise as the prophet of the law of assumption.

Chapter 17: All Things Are Possible

It is of great significance that the truth of the principles outlined in this book have been proven time and again by the personal experiences of the Author. Throughout the past twenty-five years he has applied these principles and proved them successful in innumerable instances. He attributes to an unwavering assumption of his wish already being fulfilled every success that he has achieved. He was confident that by these fixed assumptions his desires were predestined to be fulfilled. Time and again he assumed the feeling of his wish fulfilled and continued in his assumption until that which he desired was completely realized.

Live your life in a sublime spirit of confidence and determination; disregard

appearances, conditions, in fact all evidence of your senses that deny the fulfillment of your desire. Rest in the assumption that you are already what you want to be, for in that determined assumption you and your Infinite Being are merged in creative unity, and with your Infinite Being (God) all things are possible. God never fails.

For who can stay His hand or say unto Him, What doest thou?

Through the mastery of your assumptions, you are in very truth enabled to master life. It is thus that the ladder of life is ascended: thus the ideal is realized. The clue to the real purpose of life is to surrender yourself to your ideal with such awareness of its reality that you begin to live the life of the

ideal and no longer your own life as it was prior to this surrender.

He calleth things that are not seen as though they were, and the unseen becomes seen.

Each assumption has its corresponding world. If you are truly observant, you will notice the power of your assumptions to change circumstances which appear wholly immutable.

You, by your conscious assumptions, determine the nature of the world in which you live. Ignore the present state and assume the wish fulfilled.

Claim it; it will respond. The law of assumption is the means by which the fulfillment of your desires may be realized.

Every moment of your life, consciously or unconsciously, you are assuming a feeling. You can no more avoid assuming a feeling than you can avoid eating and drinking. All you can do is control the nature of your assumptions.

Thus, it is clearly seen that the control of your assumption is the key you now hold to an ever expanding, happier, more noble life.

Chapter 18: Be Ye Doers

Be ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continue therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed. James 1:22-25.

The word in this quotation means idea, concept, or desire. You deceive yourself by "hearing only" when you expect your desire to be fulfilled through mere wishful thinking. Your desire is what you want to be, and looking at yourself "in a glass" is seeing

yourself in imagination as that person. Forgetting "what manner of man" you are is failing to persist in your assumption. The "perfect law of liberty" is the law which makes possible liberation from limitation, that is, the law of assumption.

To continue in the perfect law of liberty is to persist in the assumption that your desire is already fulfilled. You are not a "forgetful hearer" when you keep the feeling of your wish fulfilled constantly alive in your consciousness. This makes you a "doer of the work," and you are blessed in your deed by the inevitable realization of your desire.

You must be doers of the law of assumption, for without application the most profound understanding will not

produce any desired result.

Frequent reiteration and repetition of important basic truths runs through these pages. Where the law of assumption is concerned — the law that sets man free — this is a good thing. It should be made clear again and again even at the risk of repetition. The real truth-seeker will welcome this aid in concentrating his attention upon the law which sets him free.

The parable of the Master's condemnation of the servant who neglected to use the talent given him is clear and unmistakable. Having discovered within yourself the key to the Treasure House, you should be like the good servant who by wise use multiplied by many times the talents entrusted to him. The talent entrusted to

you is the power to consciously determine your assumption. The talent not used, like the limb not exercised, withers and finally atrophies.

What you must strive after is *being.* In order to do it is necessary to be. The end of yearning is to be. Your concept of yourself can only be driven out of consciousness by another concept of yourself. By creating an ideal in your mind, you can identify yourself with it until you become one and the same with the ideal, thereby transforming yourself into it.

"The dynamic prevails over the static; the active over the passive. One who is a doer is magnetic and therefore infinitely more creative than any who merely hear. Be among the doers.

Chapter 19: Essentials

The essential points in the successful use of the law of assumption are these: First, and above all, yearning; longing; intense, burning desire.

With all your heart you must want to be different from what you are. Intense, burning desire [combined with intention to make good] is the mainspring of action, the beginning of all successful ventures. In every great passion [which achieves its objective] desire is concentrated [and intentioned. You must first desire and then intend to succeed].

As the hart panteth after the water brooks, so panteth my soul after Thee, O God.

Blessed are they that hunger and thirst

after righteousness for they shall be filled.

Here the soul is interpreted as the sum total of all you believe, think, feel, and accept as true; in other words, your present level of awareness. God, I AM, is the power of awareness, the source and fulfilment of all desire [understood psychologically. I am an infinite series of levels of awareness and I am what I am in accordance with where I am in the series]. This quotation describes how your present level of awareness longs to transcend itself. Righteousness is the consciousness of already being what you want to be.

Second, cultivate physical immobility, a physical incapacity not unlike the state described by Keats in his “Ode to a Nightingale.”

A drowsy numbness pains my senses, as though of hemlock I had drunk.

It is a state akin to sleep, but one in which you are still in control of the direction of attention. You must learn to induce this state at will, but experience has taught that it is more easily induced after a substantial meal, or when you wake in the morning feeling very loathe to arise. Then you are naturally disposed to enter this state. The value of physical immobility exposes itself in the accumulation of mental force which absolute stillness brings with it. It increases your power of concentration.

Be still and know that I am God.

In fact, the greater energies of the mind seldom break forth save when the body is stilled and the door of the senses closed to

the objective world.

The third and last thing to do is *to experience in your imagination what you would experience in reality had you achieved your goal. [You must gain it in imagination first, for imagination is the very door to the reality of that which you seek. But use imagination masterfully and not as an onlooker thinking of the end, but as a partaker thinking from the end.]* Imagine that you possess a quality or something you desire which hitherto has not been yours. Surrender yourself completely to this feeling until your whole being is possessed by it. This state differs from reverie in this respect: it is the result of a controlled imagination and a steadied, concentrated attention, whereas reverie is the result of an uncontrolled imagination —

usually just a daydream. In the controlled state, a minimum of effort suffices to keep your consciousness filled with the feeling of the wish fulfilled. The physical and mental immobility of this state is a powerful aid to voluntary attention and a major factor of minimum effort.

The application of these three points:

1. Desire

2. Physical immobility

3. The assumption of the wish already fulfilled

is the way to at-one-ment or union with your objective. *[The first point is thinking of the end, with intention to realize it. The third point is thinking from the end with the feeling of accomplishment. The secret of*

thinking from the end is to enjoy being it. The minute you make it pleasurable and imagine that you are it, you start thinking from the end.]

One of the most prevalent misunderstandings is that this law works only for those having a devout or a religious objective. This is a fallacy.

It works just as impersonally as the law of electricity works. It can be used for greedy, selfish purposes as well as noble ones. But it should always be borne in mind that ignoble thoughts and actions inevitably result in unhappy consequences.

Chapter 20: Righteousness

In the preceding chapter righteousness was defined as the consciousness of already being what you want to be. This is the true psychological meaning and obviously does not refer to adherence to moral codes, civil law, or religious precepts. You cannot attach too much importance to being righteous. In fact, the entire Bible is permeated with admonition and exhortations on this subject.

Break off thy sins by righteousness. Dan. 4:27.

My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. Job 27:6.

My righteousness shall answer for me in

time to come. Genesis 30:33.

Very often the words sin and righteousness are used in the same quotation. This is a logical contrast of opposites and becomes enormously significant in the light of the psychological meaning of righteousness and the psychological meaning of sin. Sin means to miss the mark. Not to attain your desire, not to be the person you want to be, is sinning. Righteousness is the consciousness of already being what you want to be. It is a changeless educative law that effects must follow causes. Only by righteousness can you be saved from sinning.

There is a widespread misunderstanding as to what it means to be "saved from sin." The following example will suffice to

demonstrate this misunderstanding and to establish the truth. A person living in abject poverty may believe that by means of some religious or philosophical activity he can be saved from sin" and his life improved as a result If however, he continues to live in the same state of poverty, it is obvious that what he believed was not the truth, and, in fact, he was not "saved " On the other hand, he can be saved by righteousness. The successful use of the law of assumption would have the inevitable result of an actual change in his life. He would no longer live in poverty. He would no longer miss the mark. He would be saved from sin.

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the

kingdom of heaven. Matt. 5:20.

Scribes and Pharisees means those who are influenced and governed by the outer appearances — the rules and customs of the society in which they live, the vain desire to be thought well of by other men. Unless this state of mind is exceeded, your life will be one of limitation — of failure to attain your desires — of missing the mark — of sin. This righteousness is exceeded by true righteousness, which is always the consciousness of already being that which you want to be.

One of the greatest pitfalls in attempting to use the law of assumption is focusing your attention on things, on a new home, a better job, a bigger bank balance. This is not the righteousness without which you

"die in your sins." Righteousness is not the thing itself; it is the consciousness, the feeling of already being the person you want to be, of already having the thing you desire.

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew 6:33.

The kingdom (entire creation) of God (your I AM) IS within you. Righteousness is the awareness that you already possess it all.

Chapter 21: Free Will

The question is often asked, "What should be done between the assumption of the wish fulfilled and its realization?" Nothing. It is a delusion that, other than assuming the feeling of the wish fulfilled, you can do anything to aid the realization of your desire. You think that you can do something, you want to do something; but actually, you can do nothing. The illusion of the free will to do is but ignorance of the law of assumption upon which all action is based. Everything happens automatically. All that befalls you, all that is done by you — happens. Your assumptions, conscious or unconscious, direct all thought and action to their fulfillment. To understand the law of assumption, to be convinced of its truth, means getting rid of all the illusions

about free will to act. Free will actually means freedom to select any idea you desire. By assuming the idea already to be a fact, it is converted into reality. Beyond that, free will ends and everything happens in harmony with the concept assumed.

I can of mine own self do nothing . . . because I seek not mine own will, but the will of the Father which hath sent me.

In this quotation the Father obviously refers to God. In an earlier chapter, God is defined as I AM. Since creation is finished, the Father is never in a position of saying "I will be." In other words, everything exists, and the infinite I AM consciousness can speak only in the present tense.

Not my will but thine be done.

"I will be" is a confession that "I am not" The Father's will is always "I AM." Until you realize that YOU are the Father (there is only one I AM and your infinite self is that I AM), your will is always “I will be."

In the law of assumption your consciousness of being is the Father's will. The mere wish without this consciousness is the "my will." This great quotation, so little understood, is a perfect statement of the law of assumption.

It is impossible to *do* anything. You must *be* in order to do.

If you had a different concept of yourself, everything would be different. You are what you are, so everything is as it is. The events which you observe are determined by the concept you have of yourself. If you change

your concept of yourself, the events ahead of you in time are altered, but, thus altered, they form again a deterministic sequence starting from the moment of this changed concept. You are a being with powers of intervention, which enable you, by a change of consciousness, to alter the course of observed events — in fact, to change your future.

Deny the evidence of the senses, and assume the feeling of the wish fulfilled. Inasmuch as your assumption is creative and forms an atmosphere, your assumption, if it be a noble one, increases your assurance and helps you to reach a higher level of being. If, on the other hand, your assumption be an unlovely one, it hinders you and makes your downward way swifter. Just as the lovely assumptions

create a harmonious atmosphere, so the hard and bitter feelings create a hard and bitter atmosphere.

Whatsoever things are pure, just, lovely, of good report, think on these things.

This means to make your assumptions the highest, noblest, happiest concepts. There is no better time to start than now. The present moment is always the most opportune in which to eliminate all unlovely assumptions and to concentrate only on the good. As well as yourself, claim for others their Divine inheritance. See only their good and the good in them. Stir the highest in others to confidence and self-assertion by your sincere assumption of their good, and you will be their prophet and their healer, for an inevitable fulfillment

awaits all sustained assumptions.

You win by assumption what you can never win by force. An assumption is a certain motion of consciousness. This motion, like all motion, exercises an influence on the surrounding substance, causing it to take the shape of, echo, and reflect the assumption. A change of fortune is a new direction and outlook, merely a change in arrangement of the same mind substance — *consciousness*.

If you would change your life, you must begin at the very source *with your own basic concept of self*. Outer change, becoming part of organizations, political bodies, religious bodies, is not enough. The cause goes deeper. The essential change must take place *in yourself*, in your own

concept of self. You must assume that you are what you want to be and continue therein, for the *reality of your assumption has its being in complete independence of objective fact* and will clothe itself in flesh if you persist in the feeling of the wish fulfilled. When you know that assumptions, if persisted in, harden into facts, then events which seem to the uninitiated mere accidents will be understood by you to be the logical and inevitable *effects* of your assumption.

The important thing to bear in mind is that you have *infinite free will in choosing your assumptions*, but no power to determine conditions and events. *You can create nothing, but your assumption determines what portion of creation you will experience.*

Chapter 22: Persistence

And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say. Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you. Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11:5-9.

THERE ARE three principal characters in

this X quotation; you and the two friends mentioned. The first friend is a desired state of consciousness. The second friend is a desire seeking: fulfillment. Three is the symbol of wholeness, completion. Loaves symbolize substance. The shut door symbolizes the senses which separate the seen from the unseen. Children in bed means ideas that are dormant. Inability to rise means a desired state of consciousness cannot rise to you, you must rise to It. Importunity means demanding persistency a kind of brazen impudence. Ask, seek, and knock mean assuming the consciousness of already having; what you desire.

Thus, the scriptures tell you that you must persist in rising to (assuming) the consciousness of your wish already being

fulfilled. The promise is definite that if you are shameless in your impudence in assuming that you already have that which your senses deny, it shall be given unto you - your desire shall be attained.

The Bible teaches the necessity of persistence by the use of many stories. When Jacob sought a blessing from the Angel with whom he wrestled he said I will not let thee go, except thou bless me.

When the Shunammite sought the help of Elisha she said.

As the Lord liveth, and as thy soul liveth, I will not leave thee, and he arose and followed her.

The same idea is expressed in another passage:

And he spake a parable unto them that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man, and there was a widow in that city; and she came unto him, saying. Avenge me of mine adversary. And he would not for a while; but afterward he said within himself. Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she weary me by her continual coming. Luke 18:1-5.

The basic truth underlying each of these stories is that desire springs from the awareness of ultimate attainment and that persistence in maintaining the consciousness of the desire already being fulfilled results in its fulfillment.

It is not enough to feel yourself into the state of the answered prayer; you must persist in that state. That is the reason for the injunction Man ought always to pray and not to faint.

Here, to pray means to give thanks for already having what you desire. Only persistency in the assumption of the wish fulfilled can cause those subtle changes in your mind which result in the desired change in your life. It matters not whether they be "Angels," "Elisha," or "reluctant judges"; all must respond in harmony with your persistent assumption. When it appears that people other than yourself in your world do not act toward you as you would like, it is not due to reluctance on their part but a lack of persistence in your assumption of your life already being as

you want it to be. Your assumption, to be effective, cannot be a single isolated act; it must be a maintained attitude of the wish fulfilled. [And that maintained attitude that gets you there, so that you think from your wish fulfilled instead of thinking about your wish, is aided by assuming the feeling of the wish fulfilled frequently. It is the frequency, not the length of time, that makes it natural. That to which you constantly return constitutes your truest self. Frequent occupancy of the feeling of the wish fulfilled is the secret of success.]

Chapter 23: Case Histories

It will be extremely helpful at this point to cite a number of specific examples of the successful application of this law. Actual case histories

are given. In each of these, the problem is clearly defined and the way imagination was used to attain the required state of consciousness is fully described. In each of these instances, the author of this book was either personally concerned or was told the facts by the person involved.

Case Study 1

This is a story with every detail of which I am personally familiar.

In the spring of 1943 a recently drafted soldier was stationed in a large army camp

in Louisiana. He was intensely eager to get out of the army, but only in an entirely honorable way.

The only way he could do this was to apply for a discharge. The application then required the approval of his commanding officer to become effective. Based on army regulations, the decision of the commanding officer was final and could not be appealed. The soldier, following all the necessary procedure, applied for a discharge. Within four hours this application was returned — marked "disapproved." Convinced he could not appeal the decision to any higher authority, military or civilian, he turned within to his own consciousness, determined to rely on the law of assumption.

The soldier realized that his consciousness was the only reality, that his particular state of consciousness determined the events he would encounter.

That night, in the interval between getting into bed and falling asleep, he concentrated on consciously using the law of assumption. In imagination he felt himself to be in his own apartment in New York City. He visualized his apartment, that is, in his mind's eye he actually saw his own apartment, mentally picturing each one of the familiar rooms with all the furnishings vividly real.

With this picture clearly visualized, and lying flat on his back, he completely relaxed physically. In this way he induced a state bordering on sleep, at the same time

retaining control of the direction of his attention. When his body was completely immobilized, he assumed that he was in his own room and felt himself to be lying in his own bed - a very different feeling from that of lying on an army cot. In imagination he rose from the bed, walked from room to room touching various pieces of furniture. He then went to the window and with his hands resting on the sill looked out on the street on which his apartment faced. So vivid was all this in his imagination that he saw in detail the pavement, the railings, the trees and the familiar red brick of the building on the opposite side of the street. He then returned to his bed and felt himself drifting off to sleep. He knew that it was most important in the successful use of this law that at the actual point of falling asleep

his consciousness be filled with the assumption that he was already what he wanted to be. All that he did in imagination was based on the assumption that he was no longer in the army. Night after night the soldier enacted this drama. Night after night in imagination he felt himself, honorably discharged, back in his home seeing all the familiar surroundings and falling asleep in his own bed. This continued for eight nights. For eight days his objective experience continued to be directly opposite to his subjective experience in consciousness each night, before going to sleep. On the ninth day orders came through from Battalion headquarters for the soldier to fill out a new application for his discharge. Shortly after this was done, he was ordered to report to

the Colonel's office. During the discussion the Colonel asked him if he was still desirous of getting out of the army. Upon receiving an affirmative reply, the Colonel said that he personally disagreed, and while he had strong objections to approving of the discharge, he had decided to overlook these objections and to approve it. Within a few hours the application was approved and the soldier, now a civilian, was on a train bound for home.

Case Study 2

This is a striking story of an extremely successful businessman demonstrating the power of imagination and the law of assumption. I know this family intimately, and all the details were told to me by the son described herein.

The story begins when he was twenty years old. He was next to the oldest in a large family of nine brothers and one sister. The father was one of the partners in a small merchandising business. In his eighteenth year the brother referred to in this story left the country in which they lived and travelled two thousand miles to enter college and complete his education. Shortly after his first year in college he was called home because of a tragic event in connection with his father's business. Through the machinations of his associates, the father was not only forced out of his business but was the object of false accusations impugning his character and integrity. At the same time, he was deprived of his rightful share in the equity of the business. The result was he found

himself largely discredited and almost penniless. It was under these circumstances that the son was called home from college.

He returned; his heart filled with one great resolution. He was determined that he would become outstandingly successful in business. The first thing he and his father did was to use the little money they had to start their own business. They rented a small store on a side street not far from the large business of which the father had been one of the principal owners. There they started a business bent upon real service to the community. It was shortly thereafter that the son, with instinctive awareness that it was bound to work, deliberately used imagination to attain an almost fantastic objective.

Every day on the way to and from work he passed the building of his father's former business — the biggest business of its kind in the country. It was one of the largest buildings, with the most prominent location in the heart of the city. On the outside of the building was a huge sign on which the name of the firm was painted in large bold letters. Day after day as he passed by, a great dream took shape in the son's mind. He thought of how wonderful it would be if it was his family that had this great building - his family that owned and operated this great business.

One day as he stood gazing at the building, in his imagination he saw a completely different name on the huge sign across the entrance. Now the large letters spelled out his family name (in these case histories

actual names are not used; for the sake of clarity in this story we will use hypothetical names and assume that the son's family name was Lordard). Where the sign read F. N. Moth & Co., in imagination he actually saw the name, letter by letter, J. N. Lordard & Sons. He remained looking at the sign with his eyes wide open, imagining that it read J. N. Lordard & Sons. Twice a day, week after week, month after month for two years he saw his family name over the front of that building. He was convinced that if he felt strongly enough that a thing was true, it was bound to be the case, and by seeing in imagination his family name on the sign - which implied that they owned the business - he became convinced that one day they would own it.

During this period, he told only one person

what he was doing. He confided in his mother, who with loving concern tried to discourage him in order to protect him from what might be a great disappointment. Despite this, he persisted day after day. Two years later the large company failed and the coveted building was up for sale. On the day of the sale, he seemed no nearer ownership than he had been two years before when he began to apply the law of assumption. During this period, they had worked hard, and their customers had implicit confidence in them. However, they had not earned anything like the amount of money required for the purchase of the property. Nor did they have any source from which they could borrow the necessary capital. Making even more remote their chance of getting it was the

fact that this was regarded as the most desirable property in the city and a number of wealthy business people were prepared to buy it. On the actual day of the sale, to their complete surprise, a man, almost a total stranger, came into their shop and offered to buy the property for them. (Due to some unusual conditions involved in this transaction the son's family could not even make a bid for the property.) They thought the man was joking. However, this was not the case. The man explained that he had watched them for some time, admired their ability, believed in their integrity, and that supplying the capital for them to go into business on a large scale was an extremely sound investment for him. That very day the property was theirs. What the son had persisted in seeing in his imagination was

now a reality. The hunch of the stranger was more than justified. Today this family owns not only the particular business referred to but owns many of the largest industries in the country in which they live.

The son, seeing his family name over the entrance of this great building, long before it was actually there, was using exactly the technique that produces results. By assuming the feeling that he already had what he desired— by making this a vivid reality in his imagination— by determined persistence, regardless of appearance or circumstance—he inevitably caused his dream to become a reality.

Case Study 3

This is the story of a very unexpected result of an interview with a lady who came to

consult me.

One afternoon a young grandmother, a business woman in New York, came to see me. She brought along her nine-year-old grandson, who was visiting her from his home in Pennsylvania. In response to her questions, I explained the law of assumption, describing in detail the procedure to be followed in attaining an objective. The boy sat quietly, apparently absorbed in a small toy truck while I explained to the grandmother the method of assuming the state of consciousness that would be hers were her desire already fulfilled. I told her the story of the soldier in camp who each night fell asleep, imagining himself to be in his own bed in his own home.

When the boy and his grandmother were leaving, he looked up at me with great excitement and said, "I know what I want and now, I know how to get it." Surprised, I asked him what it was he wanted; he told me he had his heart set on a puppy. To this the grandmother vigorously protested, telling the boy that it had been made clear repeatedly that he could not have a dog under any circumstances . . . that his father and mother would not allow it, that the boy was too young to care for it properly, and furthermore the father had a deep dislike for dogs — he actually hated to have one around.

All these were arguments the boy, passionately desirous of having a dog, refused to understand. "Now I know what to do," he said. "Every night just as I am

going off to sleep, I am going to pretend that I have a dog and we are going for a walk." "No," said the grandmother, "that is not what Mr. Neville means. This was not meant for you. You cannot have a dog."

Approximately six weeks later, the grandmother told me what was to her an astonishing story. The boy's desire to own a dog was so intense that he had absorbed all that I had told his grandmother of how to attain one's desire — and he believed implicitly that at last he knew how to get a dog.

Putting this belief into practice, for many nights the boy imagined a dog was lying in his bed beside him. In imagination he petted the dog actually feeling its fur. Things like playing with the dog and taking

it for a walk filled his mind.

Within a few weeks it happened. A newspaper in the city in which the boy lived organized a special program in connection with Kindness to Animals Week. All schoolchildren were requested to write an essay on "Why I Would Like to Own a Dog." After entries from all the schools were submitted and judged, the winner of the contest was announced. The very same boy who weeks before in my apartment in New York had told me "Now I know how to get a dog" was the winner. In an elaborate ceremony, which was publicized with stories and pictures in the newspaper, the boy was awarded a beautiful collie puppy.

In relating this story, the grandmother told me that if the boy had been given the

money with which to buy a dog, the parents would have refused to do so and would have used it to buy a bond for the boy or put it in the savings bank for him. Furthermore, if someone had made the boy a gift of a dog, they would have refused it or given it away. But the dramatic manner in which they boy got the dog, the way he won the city-wide contest, the stories and pictures in the newspaper, the pride of achievement and joy of the boy himself all combined to bring about a change of heart in the parents, and they found themselves doing that which they never conceived possible — they allowed him to keep the dog.

All this the grandmother explained to me, and she concluded by saying that there was one particular kind of dog on which the

boy had set his heart. It was a collie.

Case Study 4

This was told by the aunt in the story to the entire audience at the conclusion of one of my lectures.

During the question period following my lecture on the law of assumption, a lady who had attended many lectures and had had personal consultation with me on a number of occasions rose and asked permission to tell a story illustrating how she had successfully used the law.

She said that upon returning home from the lecture the week before, she had found her niece distressed and terribly upset. The husband of the niece, who was an officer in the Army Air Force stationed in Atlantic

City, had just been ordered, along with the rest of his unit, to active duty in Europe. She tearfully told her aunt that the reason she was upset was that she had been hoping her husband would be assigned to Florida as an Instructor. They both loved Florida and were anxious to be stationed there and not to be separated. Upon hearing this story, the aunt stated that there was only one thing to do and that was to apply immediately the law of assumption. "Let's actualize it," she said. "If you were actually in Florida, what would you do? You would feel the warm breeze. You would smell the salt air. You would feel your toes sinking down into the sand. Well, let's do all that right now."

They took off their shoes and turning out the lights, in imagination they felt

themselves actually in Florida feeling the warm breeze, smelling the sea air, pushing their toes into the sand.

Forty-eight hours later the husband received a change of orders. His new instructions were to report immediately to Florida as an Air Force Instructor. Five days later his wife was on a train to join him. While the aunt, in order to help her niece to attain her desire, joined in with the niece in assuming the state of consciousness required, she did not go to Florida. That was not her desire. On the other hand, that was the intense longing of the niece.

Case Study 5

This case is especially interesting because of the short interval of time between the application of this law of assumption and its

visible manifestation.

A very prominent woman came to me in deep concern. She maintained a lovely city apartment and a large country home; but because the many demands made upon her were greater than her modest income, it was absolutely essential that she rent her apartment if she and her family were to spend the summer at their country home.

In previous years the apartment had been rented without difficulty early in the spring, but the day she came to me the rental season for summer sublets was over. The apartment had been in the hands of the best real estate agents for months, but no one had been interested even in coming to see it.

When she had described her predicament,

I explained how the law of assumption could be brought to bear on solving her problem. I suggested that by imagining the apartment had been rented by a person desiring immediate occupancy and by assuming that this was the case, her apartment actually would be rented. In order to create the necessary feeling of naturalness - the feeling that it was already a fact that her apartment was rented - I suggested that she drift off into sleep that very night, imagining herself, not in her apartment, but in whatever place she would sleep were the apartment suddenly rented. She quickly grasped the idea and said that in such a situation she would sleep in her country home even though it was not yet opened for the summer.

This interview took place on Thursday. At

nine o'clock the following Saturday morning she phoned me from her home in the country — excited and happy. She told me that on Thursday night she had fallen asleep actually imagining and feeling that she was sleeping in her other bed in her country home many miles away from the city apartment she was occupying. On Friday, the very next day, a highly desirable tenant, one who met all her requirements as a responsible person, not only rented the apartment, but rented it on the condition that he could move in that very day.

Case Study 6

Only the most complete and intense use of the law of assumption could have produced such results in this extreme situation.

Four years ago, a friend of our family asked

that I talk with his twenty-eight-year-old son who was not expected to live.

He was suffering from a rare heart disease. This disease resulted in a disintegration of the organ. Long and costly medical care had been of no avail. Doctors held out no hope for recovery. For a long time, the son had been confined to his bed. His body had shrunk to almost a skeleton, and he could talk and breathe only with great difficulty. His wife and two small children were home when I called, and his wife was present throughout our discussion.

I started by telling him that there was only one solution to any problem, and that solution was a change of attitude. Since talking exhausted him, I asked him to nod in agreement if he understood clearly what

I said. This he agreed to do. I described the facts underlying the law of consciousness — in fact that consciousness was the only reality. I told him that the way to change any condition was to change his state of consciousness concerning it. As a specific aid in helping him to assume the feeling of already being well, I suggested that in imagination, he see the doctor's face expressing incredulous amazement in finding him recovered, contrary to all reason, from the last stages of an incurable disease, that he see him double checking in his examination and hear him saying over and over, "It's a miracle—it's a miracle." He not only understood all this clearly, but he believed it implicitly. He promised that he would faithfully follow this procedure. His wife, who had been

listening intently, assured me that she, too, would diligently use the law of assumption and her imagination in the same way as her husband. The following day I sailed for New York — all this taking place during a winter vacation in the tropics. Several months later I received a letter saying the son had made a miraculous recovery. On my next visit I met him in person. He was in perfect health, actively engaged in business and thoroughly enjoying the many social activities of his friends and family.

He told me that from the day I left he never had any doubt that "it" would work. He described how he had faithfully followed the suggestion I had made to him and day after day had lived completely in the assumption of already being well and strong.

Now, four years after his recovery, he is convinced that the only reason he is here today is due to his successful use of the law of assumption.

Case Study 7

This story illustrates the successful use of the law by a New York business executive.

In the fall of 1950, an executive of one of New York's prominent banks discussed with me a serious problem with which he was confronted. He told me that the outlook for his personal progress and advancement was very dim. Having reached middle age and feeling that a marked improvement in position and income was justified, he had "talked it out" with his superiors. They frankly told him that any major improvement was

impossible and intimated that if he was dissatisfied, he could seek another job. This, of course, only increased his uneasiness. In our talk he explained that he had no great desire for really big money but that he had to have a substantial income in order to maintain his home comfortably and to provide for the education of his children in good preparatory schools and colleges. This he found impossible on his present income. The refusal of the bank to assure him of any advancement in the near future resulted in a feeling of discontent and an intense desire to secure a better position with considerably more money. He confided in me that the kind of job he would like better than anything in the world was one in which he managed the investment funds of a large institution such as a

foundation or great university.

In explaining the law of assumption, I stated that his present situation was only a manifestation of his concept of himself and declared that if he wanted to change the circumstances in which he found himself, he could do so by changing his concept of himself. In order to bring about this change of consciousness, and thereby a change in his situation, I asked him to follow this procedure every night just before he fell asleep: In imagination he was to feel he was retiring at the end of one of the most important and successful days of his life. He was to imagine that he had actually closed a deal that very day to join the kind of organization he yearned to be with and in exactly the capacity he wanted. I suggested to him that if he succeeded in

completely filling his mind with this feeling, he would experience a definite sense of relief. In this mood his uneasiness and discontent would be a thing of the past. He would feel the contentment that comes with the fulfillment of desire. I wound up by assuring him that if he did this faithfully, he would inevitably get the kind of position he wanted.

This was the first week of December. Night after night without exception he followed this procedure. Early in February a director of one of the wealthiest foundations in the world asked this executive if he would be interested in joining the foundation in an executive capacity handling investments. After some brief discussion he accepted.

Today, at a substantially higher income and

with the assurance of steady progress, this man is in a position far exceeding all that he had hoped for.

Case Study 8

The man and wife in this story have attended my lectures for a number of years. It is an interesting illustration of the conscious use of this law by two people concentrating on the same objective at one time.

This man and wife were an exceptionally devoted couple. Their life was completely happy and entirely free from any problems or frustrations.

For some time they had planned to move into a larger apartment. The more they thought about it, the more they realized that

what they had their hearts set on was a beautiful penthouse. In discussing it together, the husband explained that he wanted one with a huge window looking out on a magnificent view. The wife said she would like to have one side of the walls mirrored from top to bottom. They both wanted to have a wood-burning fireplace. It was a "must" that the apartment be in New York City.

For months they had searched for just such an apartment in vain. In fact, the situation in the city was such that the securing of any kind of apartment was almost an impossibility. They were so scarce that not only were there waiting lists for them, but all sorts of special deals including premiums, the buying of furniture, etc., were involved. New apartments were being

leased long before they were completed, many being rented from the blueprints of the building.

Early in the spring after months of fruitless seeking, they finally located one which they seriously considered. It was a penthouse apartment in a building just being completed on upper Fifth Avenue facing Central Park. It had one serious drawback. Being a new building, it was not subject to rent control, and the couple felt the yearly rental was exorbitant. In fact, it was several thousand dollars a year more than they had considered paying. During the spring months of March and April they continued looking at various penthouses throughout the city, but they always came back to this one. Finally, they decided to increase the amount they would pay substantially and

made a proposition which the agent for the building agreed to forward to the owners for consideration.

It was at this point, without discussing it with each other, each determined to apply the law of assumption. It was not until later that each learned what the other had done. Night after night, they both fell asleep in imagination in the apartment they were considering. The husband, lying with his eyes closed, would imagine that his bedroom windows were overlooking the park. He would imagine going to the window the first thing in the morning and enjoying the view. He felt himself sitting on the terrace overlooking the park, having cocktails with his wife and friends, all thoroughly enjoying it. He filled his mind with actually feeling himself in the

penthouse and on the terrace. During all this time, unknown to him, his wife was doing the same thing.

Several weeks went by without any decision on the part of the owners, but they continued to imagine as they fell asleep each night that they were actually sleeping in the penthouse.

One day, to their complete surprise, one of the employees in the apartment building in which they lived told them that the penthouse there was vacant. They were astonished because theirs was one of the most desirable buildings in the city with a perfect location right on Central Park. They knew there was a long waiting list of people trying to get an apartment in their building. The fact that a penthouse had

unexpectedly become available was kept quiet by the management because they were not in a position to consider any applicants for it. Upon learning that it was vacant, this couple immediately made a request that it be rented to them, only to be told that this was impossible. The fact was that not only were there several people on a waiting list for a penthouse in the building, but it was actually promised to one family. Despite this the couple had a series of meetings with the management, at the conclusion of which the apartment was theirs.

The building being subject to rent control, their rental was just about what they had planned to pay when they first started looking for a penthouse. The location, the apartment itself, and the large terrace

surrounding it on the South, West, and North was beyond all their expectations — and in the living room on one side is a giant window 15 feet by 8 feet with a magnificent view of Central Park; one wall is mirrored from floor to ceiling, and there is a wood-burning fireplace.

Chapter 24: Failure

This book would not be complete without some discussion of failure in the attempted use of the law of assumption. It is entirely possible that you either have had or will have a number of failures in this respect - many of them in really important matters. If, having read this book, having a thorough knowledge of the application and working of the law of assumption, you faithfully apply it in an effort to attain some intense desire and fail, what is the reason? If to the question "Did you persist enough?" you can answer Yes - and still the attainment of your desire was not realized, what is the reason for failure?

The answer to this is the most important factor in the successful use of the law of

assumption. The time it takes your assumption to become fact, your desire to be fulfilled, is directly proportionate to the naturalness of your feeling of already being what you want to be - of already having what you desire. The fact that it does not feel natural to you to be what you imagine yourself to be is the secret of your failure. Regardless of your desire, regardless of how faithfully and intelligently you follow the law, if you do not feel natural about what you want to be, you will not be it. If it does not feel natural to you to get a better job, you will not get a better job. The whole principle is vividly expressed by the Bible phrase "you die in your sins" — you do not transcend from your present level to the state desired.

How can this feeling of naturalness be

achieved? The secret lies in one word — imagination. For example, this is a very simple illustration: Assume that you are securely chained to a large heavy iron bench. You could not possibly run; in fact you could not even walk. In these circumstances it would not be natural for you to run. You could not even *feel* that it was natural for you to run. But you could easily imagine yourself running. In that instant, while your consciousness is filled with your imagined running, you have forgotten that you are bound. In imagination your running was completely natural.

The essential feeling of naturalness can be achieved by persistently filling your consciousness with imagination - imagining yourself being what you want to

be or having what you desire.

Progress can spring only from your imagination, from your desire to transcend your present level. What you truly and literally must feel is that with your imagination, all things are possible. You must realize that changes are not caused by caprice, but by a change of consciousness. You may fail to achieve or sustain the particular state of consciousness necessary to produce the effect you desire. But, once you know that consciousness is the only reality and is the sole creator of your particular world and have burnt this truth into your whole being, then you know that success or failure is entirely in your own hands. Whether or not you are disciplined enough to sustain the required state of consciousness in specific

instances has no bearing on the truth of the law itself— that an assumption, if persisted in, will harden into fact. The certainty of the truth of this law must remain despite great disappointment and tragedy — even when you "see the light of life go out and all the world go on as though it were still day." You must not believe that because your assumption failed to materialize, the truth that assumptions do materialize is a lie. If your assumptions are not fulfilled, it is because of some error or weakness in your consciousness. However, these errors and weaknesses can be overcome. Therefore, press on to the attainment of ever higher levels by feeling that you already are the person you want to be. And remember that the time it takes your assumption to become reality is proportionate to the

naturalness of being it. Man surrounds himself with the true image of himself. Every spirit builds itself a house and beyond its house a world, and beyond its world a heaven. Know then that the world exists for you. For you the phenomenon is perfect. What we are, that only can we see. All that Adam had, all that Caesar could, you have and can do. Adam called his house, heaven and earth.

Caesar called his house, Rome; you perhaps call yours a cobbler's trade; a hundred acres of land, or a scholar's garret. Yet line for line and point for point, your dominion is as great as theirs, though without fine name. Build therefore your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportion.

Emerson

Chapter 25: Faith

A miracle is the name given, by those who have no faith, to the works of faith.

Faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1.

The very reason for the law of assumption is contained in this quotation. If there were not a deep-seated awareness that that which you hope for had substance and was possible of attainment, it would be impossible to assume the consciousness of being or having it. It is the fact that creation is finished and everything exists that stirs you to hope — and hope, in turn, implies expectation, and without expectation of success it would be impossible to use consciously the law of assumption. "Evidence" is a sign of

actuality. Thus, this quotation means that faith is the awareness of the reality of that which you assume, [a conviction of the reality of things which you do not see, the mental perception of the reality of the invisible]. Consequently, it is obvious that a lack of faith means disbelief in the existence of that which you desire. Inasmuch as that which you experience is the faithful reproduction of your state of consciousness, lack of faith will mean perpetual failure in any conscious use of the law of assumption.

In all the ages of history, faith has played a major role. It permeates all the great religions of the world, it is woven all through mythology, and yet today it is almost universally misunderstood.

Contrary to popular opinion, the efficacy of faith is not due to the work of any outside agency. It is from first to last an activity of your own consciousness.

The Bible is full of many statements about faith, of the true meaning of which few are aware. Here are some typical examples:

Unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Heb. 4:2.

In this quotation the "us" and "them" make clear that all of us hear the gospel. "Gospel" means good news. Very obviously good news for you would be that you had attained your desire. This is always being "preached" to you by your infinite self. To hear that which you desire

does exist and you need only to accept it in consciousness is good news. Not "mixing with faith" means to deny the reality of that which you desire. Hence there is no "profit" (attainment) possible.

O faithless and perverse generation, how long shall I be with you? Matt. 17:17.

The meaning of "faithless" has been made clear. "Perverse" means turned the wrong way, in other words, the consciousness of not being what you want to be. To be faithless, that is, to disbelieve in the reality of that which you assume, is to be perverse. "How long shall I be with you" means that the fulfillment of your desire is predicated upon your change to the right state of consciousness. It is just as though that which you desire is telling you that it

will not be yours until you turn from being faithless and perverse to righteousness. As already stated, righteousness is the consciousness of already being what you want to be.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Heb. 11:27.

"Egypt" means darkness, belief in many gods (causes). The "king" symbolizes the power of outside conditions or circumstances. "He" is your concept of yourself as already being what you want to be. "Enduring as seeing him who is invisible" means persisting in the assumption that your desire is already fulfilled. Thus, this quotation means that by persisting in the assumption that you

already are the person you want to be, you rise above all doubt, fear, and belief in the power of outside conditions or circumstances; and your world inevitably conforms to your assumption.

The dictionary definitions of faith:

"the ascent of the mind or understanding to the truth" — "unwavering adherence to principle”.

are so pertinent that they might well have been written with the law of assumption in mind. Faith does not question - Faith knows.

Chapter 26: Destiny

Your destiny is that which you must inevitably experience. Really it is an infinite number of individual destinies, each of which when attained is the starting place for a new destiny.

Since life is infinite, the concept of an ultimate destiny is inconceivable. When we understand that consciousness is the only reality, we know that it is the only creator. This means that your consciousness is the creator of your destiny. The fact is, you are creating your destiny every moment, whether you know it or not. Much that is good and even wonderful has come into your life without your having any inkling that you were the creator of it. However, the understanding of the causes of your

experience, and the knowledge that you are the sole creator of the contents of your life, both good and bad, not only make you a much keener observer of all phenomena, but through the awareness of the power of your own consciousness, intensify your appreciation of the richness and grandeur of life.

Regardless of occasional experiences to the contrary, it is your destiny to rise to higher and higher states of consciousness, and to bring into manifestation more and more of creation's infinite wonders. Actually, you are destined to reach the point where you realize that through your own desire you can consciously create your successive destinies.

The study of this book, with its detailed

exposition of consciousness and the operation of the law of assumption, is the master key to the conscious attainment of your highest destiny.

This very day start your new life. Approach every experience in a new frame of mind — with a new state of consciousness. Assume the noblest and the best for yourself in every respect and continue therein.

Make believe — great wonders are possible.

Chapter 27: Reverence

Never wouldst Thou have made anything if Thou hadst not loved it. Wisdom 11:24.

IN ALL creation, in all eternity, in all the realms of your infinite being the most wonderful fact is that which is stressed in the first chapter of this book. You are God. You are the "I am that I am." You are consciousness. You are the creator. This is the mystery, this is the great secret known by the seers, prophets, and mystics throughout the ages. This is the truth that you can never know intellectually. Who is this you? That it is you, John Jones or Mary Smith, is absurd. It is the consciousness which knows that you are John Jones or Mary Smith. It is your greater self, your deeper self, your infinite being. Call it what

you will. The important thing is that it is within you, it is you, it is your world. It is this fact that underlies the immutable law of assumption. It is upon this fact that your very existence is built. It is this fact that is the foundation of every chapter of this book. No, you cannot know this intellectually, you cannot debate it, you cannot substantiate it. You can only feel it. You can only be aware of it.

Becoming aware of it, one great emotion permeates your being. You live with a perpetual feeling of reverence. The knowledge that your creator is the very self of yourself and never would have made you had he not loved you must fill your heart with devotion, yes, with adoration. One knowing glimpse of the world about you at any single instant of time is sufficient to fill

you with profound awe and a feeling of worship.

It is when your feeling of reverence is most intense that you are closest to God, and when you are closest to God, your life is richest.

Our deepest feelings are precisely those we are least able to express, and even in the act of adoration, silence is our highest praise.

I hope you have enjoyed reading The Power of Awareness by Neville Goddard.

Click for More Free Books by Neville Goddard.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Neville 06-07-1968

THERE IS NO FICTION

Fiction is defined as an imaginary construction which is unreal - as opposed to truth, or reality. But what is real and what is imaginary when, in a spiritual sense, all existing things are imaginary?

Mark tells the parable of the fig tree, which - having been cursed - was found withered to its roots. Calling attention to this fact, awakened imagination said: "Have faith in God. Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart that what he has said will come to pass, it will be done for him. Therefore I tell you, whatever you desire, when you pray believe you have received it and you will." Mark 11.

Here is an imaginary act which has no support in fact. The tree was not withered at the time it was cursed, but when they returned the next day the imaginal act had been executed. So you see: this law is not limited to being constructive only. It can be used for good, bad, or indifferent purposes; for there are no limitations placed on the possibilities of prayer.

Now when you pray you must immerse yourself in the feeling of the wish fulfilled, for the word "pray" means, "Motion towards; accession to; at or in the vicinity of." Point yourself towards the wish fulfilled and accept that invisible state as reality. Then go your way knowing the desire is now yours. You did it and you will not be surprised when it comes to pass.

When you first practice this technique you will be surprised when it happens; but when you learn how to completely accept the state assumed, you will know you do not have to do a thing to make it come to pass, as the assumption contains its own plan of fulfillment. You will know that this world is imaginal and that an assumption - with no external object to support its truth - will harden into fact when its truth is persisted in.

If an imaginal act produces an external fact to support it, then is not this world essentially imagined? If you dare to assume what your reason and senses deny and walk faithful to your assumption, believing in its reality - and its corresponding effect is produced, can this seemingly solid, real world be anything other than imaginal? Everything is imagined, for you are God - all imagination! God exists in you and you in Him. The world is all that you have imagined it to be, even though you cannot remember when or how you brought it into being.

You cannot feed the mind violence and not expect violence in the world. Although the networks will deny this, a friend at NBC-TV studio told me that when it was official that Kennedy was dead, he received an order from New York that for the next four days no violent films were to be shown. He said pandemonium took place in the studio, as they went through their files trying to find enough non-violent film to cover four

days! Lucky for them, most of the time will be taken up with the giant coverage of the funeral in New York City.

One gentleman recently interviewed on television said that Senator Kennedy was always talking about being assassinated. That when the shots rang out, he instantly knew that Kennedy was dead. You cannot entertain thoughts of being assassinated without experiencing them. Who knows who, unseen by mortal eyes, was treading in the winepress, influencing that young boy's mind!

Do not allow anyone to act as an intermediary between you and your God, for He is within you! God is never so far off as even to be near, for nearness implies separation. How can you be near God, when He became aware of being you? The moment He bestowed his spirit upon you, He gave you his consciousness, that you may - by that consciousness - understand the gift you have been given.

God gave me the gift of birth and Fatherhood. Without the gift of his spirit, I could not understand the gifts which have followed. How could I ever interpret the gift of belief or be awakened from my long sleep, if He who interprets all things had not first become me?

When Pharaoh's butler and baker had dreams, they spoke to a slave, saying: "We had a dream." Joseph then replied: "Does not the interpretation belong to God? Tell me the dream." Now I ask you, is Joseph not claiming here that he is God?

The Book of Genesis begins: "In the beginning God" and ends "In a coffin in Egypt." Who is in the coffin? Joseph! So in the beginning God, as Joseph, is placed in a coffin in Egypt.

Now, having said that interpretation belongs to God, Joseph then interpreted their dreams. Two years later, he interpreted Pharaoh's dream and it came to pass, just as he said it would. If this story is true, is not the spirit of God upon man? Yes! Because God actually became as you are, that you may be as He is. Accept this literally, for it is true.

Imagination truly creates out of nothing! Thoughts call forth a thing that is not seen, as though it were happening. This is accomplished by an imaginal concept touched by feeling.

Hearing of the success of another and feeling their joy builds a structure which will project itself on the screen of space. Calling the projection reality, one may think it was created from the outside. But what happened had to happen as it did, for there are no accidents. Last night Kennedy could have used other exits but he had to use the one he did, for there is a time for every imaginal act to project itself, just as there is a time to be born and a time to die, a time to laugh and a time to cry.

In Shakespeare's "Macbeth" he described this world as a tale told by an idiot, full of sound and fury, signifying nothing. All realized ambitions are full of sound and fury, signifying nothing; for the real play takes place unseen by mortal eye and unheard of by mortal ear. The drama of life unfolds from within, for God the Father is molding you into his likeness. So set your hope fully upon this grace, this gift God gives of himself to you as he unfolds his image in you. All else is nothing more than sound and fury, meaning nothing!

Stalin's daughter, writing about her life in Russia and her father's death, told of a stroke which paralyzed one

side of his body. Although his eyes were open, she doubted he saw anyone in the room; yet the expression on his face was that of extreme hatred. One arm was extended as though cursing what he saw. No one will know what Stalin was seeing for, "No one knows the thoughts of a man but the spirit of man which is in him." One can only speculate. Perhaps in that flashing moment he saw his dream of life crumble into ashes, and cursed the vision.

Now, in the eyes of millions Stalin was considered a very wise man, yet the Bible describes such a mind as a fool, saying: "The fool says in his heart there is no God." Show me a man who believes there is no God and - although he may have many degrees and considered to be a very wise person - he is a fool of fools.

The Bible does not imply that the uneducated man is the fool, only he who says in his heart there is no God. Stalin's world collapsed as the doors opened and he departed this little sphere. His world was real until that moment, and yet it was a world of fiction.

Everything here will collapse, but because this is a fictitious world you can have anything you want. Would you like to be known? To fulfill a great ambition? To be famous in the eyes of others? You can have them all, if you are willing to assume they are already yours. And, in spite of the evidence of your senses and the contradiction of your reason, if you walk and sleep in your assumption it will harden into fact. And after you have experienced them you will depart, leaving them all behind.

Your desire is brought into being by an imaginal act. It is sustained by an imaginal act, and when that imaginal act is withdrawn (or modified) your desire - fulfilled - will collapse and vanish. So I maintain there is no fiction!

A friend sent me a copy of the June issue of Harper's Magazine, which tells of a trial of a captain in our Air Force. As a school project this captain wrote an essay entitled, "Captain Dale Norte Has Been Court-martialed," in which he stated the place and the time it happened.

Years later while in the Air Force, Captain Dale Norte was court-martialed, sentenced to a year of hard labor, and discharged from the service. Captain Norte wrote his own court-martial and then fulfilled it - so what is fiction? You can write your own essay on success if that is your desire, and to the degree that you are self-persuaded it is true, you will give it life in your world.

The secret is to imagine to the point of self-persuasion. Can you believe what you are imagining? There are not two of you - you and Imagination! You are not reshaping a piece of pottery when you imagine, but yourself! You are moving into your desire. If you persist until you see exactly what you want to see, fix your position with the glue of feeling and remain there - it will be reflected on the screen of space, just as your world is now reflecting the fixed state from which you are viewing it.

There are two worlds: the outer world of effect and the inner world of causation. That inner world, in the depth of your soul, is where the true drama of life goes on. It is there that God is endowing you with life-giving power. Now a living soul, you are being transformed into a life-giving spirit!

On that day you will see this world from above, to discover it is dead and you are its animating power. Blake said: "Where man is not, nature is barren." This is true, for nature cannot produce anything by itself. Man, a

living soul, causes things to appear alive by his animating power.

Although you are now animating all that you behold, you are destined to become a life-giving spirit - to fashion things in your own image, bring them forth, and endow them with the power to create life.

Believe me, there is no fiction! Every thought you think will come to pass. You may think it is just a thought and will never become real, but it will.

Think you are a martyr, and you are. And you will continue to be one until you change your thinking. The Kennedy's, believing they are martyrs, will have these blows repeated over and over again until they awaken from within. I don't care how good your life seems to be at the moment, it is a dream from which you must - and will - awaken.

What do you love the most - your husband, wife, or child? It could even be some inanimate object that you treasure, yet one day you will have to tell it goodbye. Recently a lady showed me an enormous diamond ring she was wearing, saying she had paid $75,000 for it. Although she has children and grandchildren, this ring is so important to her, and she is so proud of it. Well, you could multiply this lady by millions who love objects that are dead, because they do not know that they are.

Since we are living in a world of Caesar live it to the fullest, but do not be in love with it. Do not be moved by its emotions, as one million people were today as they watched a closed box, not knowing for sure a body was in it.

Now, the Bible teaches that permissible lies are allowed. An assumption not based upon fact is a lie, is it not? We are told to emulate the story of the unjust steward who - when told he might lose his job - asked the one who owed one hundred measures of oil to give him fifty, another eighty, and still another sixty. And when he returned to his master the steward was commended for his wisdom.

This steward falsified the record, the facts of life which memory claimed to be correct. Perhaps memory says you only have ten dollars in the bank, the rent is due, and there are no prospects of more money on its way. Or that your friend is ill or out of a job. These are facts memory has recorded. You can falsify that record by a permissible lie, by seeing a thousand dollars in the bank and the rent as paid. By seeing one who is ill - as well, or one who is unemployed - as gainfully employed.

That which appears so real is based on fiction anyway, and fiction is fact in the sense that it is all imagination! You can lift anyone out of the state into which he has fallen and place him in another, be it a state of want, illness, or failure. There are infinite states into which man may fall.

If you will but believe that imagining creates reality, and there is no fiction, you can rewrite your life and give yourself and those within it beauty for ashes, gladness for mourning, and praise for faint-hearted. Believe in the reality of your unseen act, then watch it fulfill itself. If you have proof that imagining creates reality, it will not matter what others think. All that matters is that you try it and allow imagination to prove himself in performance.

I encourage you to live as fully and as graciously as you desire to, while you wait for God's Son to reveal

himself in you. But don't think that because you do not live fully and well, you are better off in the eyes of your Father - for you are not. He is only interested in the work He is doing in you; and when it is completed, you will be born from within, for until that happens you cannot enter the kingdom of God.

On that day you will enter an entirely different age, where trees, fruit, beasts, and birds are unknown, yet not unperceived. It is a world beyond other seas, unknown and inconceivable to those who live in this world of death.

When I say everything is at your disposal, I mean everything is in your imagination, and you are its creative power. Living in this fabulous world, you can travel unknown seas by gondola and know fruit, trees, birds, and beasts unknown here on earth; and in that world you are in complete control.

While walking the earth, man is totally unaware of the food he is mentally eating. Thoughts of horror and anger, jealousy and hate, feed invisible monsters which produce heartaches and pain. There are those who want the spoiled fruit which is part of this age; but when you enter that age, you are in complete control of your power. You realize that everything is a thought and under your control.

We are told: "Eye has not seen, ear has not heard and it has not entered into the heart of man the things already prepared by God for those who love him." When you are one with your Father, you will awaken to find yourself in that age which has already been prepared for you. So set your heart fully upon that world which you will enter at the unveiling of Christ from within.

As you awaken, one after the other, no two will have a duplicate experience. The symbolism will be there however, as well as the time element. It is always five months between the vision of the birth and the revelation of God's son.

In the story recorded in the 40th chapter of the Book of Genesis, Joseph gave different interpretations to the number three in both dreams. The baker had three baskets on his head, with birds eating the bread contained therein. Joseph interpreted the dream by saying: "In three days you will hang from a tree and the birds will eat upon your flesh," and it came to pass as he interpreted it.

The butler saw a vine with three branches which budded, blossomed, and ripened into grapes. He put the grapes into a cup, crushed them, and gave the cup to Pharaoh. The most important thing here is the grape vessel. Anyone can poison wine, so the cup bearer must be a trusted servant. It is he who drinks the wine first, and if poisoned, he dies and not the master.

Joseph interpreted the dream saying that the butler (the cup bearer) would be restored in three days, and he was. Now if it takes the spirit of God to interpret all dreams and all dreams come from God, is not he who interprets the dream the awakened man called Jesus Christ?

Remember, regardless of what happened today or what the future looks like, there is no fiction. Imagination creates its own reality. You have the power to change your present and your future by writing a glorious tale about yourself and those you love. Make it a first-person, present tense experience or as something you have already accomplished, and then live in that state, for imaging does create reality.

The stories I have spoken of come from the eleventh chapter of the Book of Mark. This entire chapter supports my theory. I urge you to have faith in God! He is not on the outside. He is not even near, because God actually becomes you! You will know you are He, when God's son, David, calls you Father. I can tell you that from now until the end of time God became you, but only when his son calls you Father, will you know who you really are.

In the meanwhile, believe me and test your creative power. You can bring anything out of nothing by conceiving a scene implying the fulfillment of a dream, and believing in its reality. Persist in your belief and your invisible dream will become a visible fact. That is falsifying the records - which is allowed.

We are called upon to emulate the unjust steward. The word steward originally meant "the keeper of the pig," the symbol of Jesus Christ, the human imagination! You are the steward of your imagination. Feed it loving thoughts for yourself and others. If you feed on violence, you will become violent, for you become what you eat.

Born in the little island of Barbados, we kept ducks and chickens for our own consumption. If mother wanted a pair of ducks for a Sunday dinner, ten days prior she would tell one of her nine sons to put a brace of ducks aside.

Now, our ducks were raised in the yard and fed on fish, which was cheap and plentiful - and not on corn, which had to be imported and was very expensive. We could buy a bucket of fish scraps for a penny, so we fed the chickens and ducks fish; consequently they smelled of and tasted like fish.

But if they were separated ten days or two weeks before you wanted them for dinner, and stuffed with corn and food of that nature, the entire texture of their flesh changed. During that interval of time however, they could not be given even a little bit of fish. They had to have a complete, radical change of diet.

If mother's command was not remembered until perhaps four days before the meal everyone knew it, because when the birds were plucked and the heat began to express the birds, the entire neighborhood knew the Goddard's were having fish for dinner, and no one could eat them. But if their diet was changed from fish to corn - and only corn for that interval of time - we had delicious ducks for dinner which tasted like ducks!

Now, although we are not ducks we do feed on ideas. Feed your mind a certain idea for one week and you will change its structure. Continue for two weeks and you will be well fed on lovely thoughts. You see, this is a fictitious world and you are its author. Nothing is impossible! It's all fiction anyway, so live nobly and dream beautiful dreams; for you are all imagination, and your human imagination is the Lord God, Jesus - the Christ.

Now let us go into the silence.

NEVILLE GODDARD

The Search

To Victoria

the fulfillment of a Dream

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Click for More Free Books by Neville Goddard.

The Search

Once in an idle interval at sea, I meditated on "the perfect state," and wondered what I would be, were I of too pure eyes to behold iniquity, if to me all things were pure and were I without condemnation. As I became lost in this fiery brooding, I found myself lifted above the dark environment of the senses. So intense was the feeling, I felt myself a being of fire dwelling in a body of air. Voices as from a heavenly chorus, with the exaltation of those who had been conquerors in a conflict with death, were singing "He is risen He is risen," and intuitively I knew they meant me.

Then I seemed to be walking in the night. I soon came upon a scene that might have been the ancient Pool of Bethesda, for in

this place lay a great multitude of impotent folk — blind, halt, withered — waiting not for the moving of the water as of tradition, but waiting for me. As I came near, without thought or effort on my part they were, one after the other, molded as by the Magician of the Beautiful. Eyes, hands, feet — all missing members— were drawn from some invisible reservoir and molded in harmony with that perfection which I felt springing within me. When all were made perfect, the chorus exulted "It is finished." Then the scene dissolved and I awoke.

I know this vision was the result of my intense meditation upon the idea of perfection, for my meditations invariably bring about union with the state contemplated. I had been so completely absorbed within the idea that for a while I

had become what I contemplated, and the high purpose with which I had for that moment identified myself drew the companionship of high things and fashioned the vision in harmony with my inner nature. The ideal with which we are united works by association of ideas to awaken a thousand moods to create a drama in keeping with the central idea.

I first discovered this close relationship of moods to vision when I was aged about seven. I became aware of a mysterious life quickening within me like a stormy ocean of frightening might. I always knew when I would be united with this hidden identity, for my senses were expectant on the nights of these visitations and I knew beyond all doubt that before morning I would be alone with immensity. I so dreaded these

visitations that I would lie awake until my eyes from sheer exhaustion closed. As my eyes closed in sleep, I was no longer solitary but smitten through and through with another being, and yet I knew it to be myself. It seemed older than life, yet nearer to me than my boyhood. If I tell what I discovered on these nights, I do so not to impose my ideas on others but that I may give hope to those who seek the law of life.

I discovered that my expectant mood worked as a magnet to unite me with this Greater Me, while my fears made It appear as a stormy sea. As a boy, I conceived of this mysterious self as might, and in my union with It I felt its majesty as a stormy sea which drenched me, then rolled and tossed me as a helpless wave.

As a man I conceived of It as love and myself the son of It, and in my union with It, now, what a love enfolds me! It is a mirror to all. Whatever we conceive It as being, that It is to us. I believe It to be the center through which all the threads of the universe are drawn; therefore, I have altered my values and changed my ideas so that they now depend upon and are in harmony with this sole cause of all that is. It is to me that changeless reality which fashions circumstances in harmony with our concepts of ourselves.

My mystical experiences have convinced me that there is no way to bring about the outer perfection we seek other than by the transformation of ourselves. As soon as we succeed in transforming ourselves, the world will melt magically before our eyes

and reshape itself in harmony with that which our transformation affirms.

Two other visions I will tell because they bear out the truth of my assertion that we, by intensity of love and hate, become what we contemplate.

Once, with closed eyes made radiant from brooding, I meditated on the eternal question, "Who Am I?" and felt myself gradually dissolve into a shoreless sea of vibrant light, imagination passing beyond all fear of death. In this state nothing existed but myself, a boundless ocean of liquid light. Never have I felt more intimate with Being. How long this experience lasted I do not know, but my return to earth was accompanied by a distinct feeling of crystallizing again into human shape.

At another time, I lay on my bed and with my eyes shut as in sleep I brooded on the mystery of Buddha. In a little while the dark caverns of my brain began to grow luminous. I seemed to be surrounded by luminous clouds which emanated from my head as fiery, pulsating rings. I saw nothing but these luminous rings for a time. Then there appeared before my eyes a rock of quartz crystal. While I gazed upon it, the crystal broke into pieces which invisible hands quickly shaped into the living Buddha. As I looked on this meditative figure, I saw that it was myself. I was the living Buddha whom I contemplated. A light like the sun glowed from this living image of myself with increasing intensity until it exploded. Then the light gradually faded and once more I was back within the

blackness of my room.

Out of what sphere or treasury of design came this being mightier than human, his garments, the crystal, the light? If I saw, heard, and moved in a world of real beings when I seemed to myself to be walking in the night, when the lame, the halt, the blind were transformed in harmony with my inner nature, then I am justified in assuming that I have a more subtle body than the physical, a body that can be detached from the physical and used in other spheres; for to see, to hear, to move are functions of an organism however ethereal. If I brood over the alternative that my psychic experiences were self-begotten fantasy, no less am I moved to wonder at this mightier self who flashes on my mind a drama as real as those I experience when I am fully awake.

On these fiery meditations I have entered again and again, and I know beyond all doubt that both assumptions are true. Housed within this form of earth is a body attuned to a world of light, and I have, by intense meditation, lifted it as with a magnet through the skull of this dark house of flesh. The first time I awoke the fires within me I thought my head would explode. There was intense vibration at the base of my skull, then sudden oblivion of all. Then I found myself clothed in a garment of light and attached by a silvery elastic cord to the slumbering body on the bed. So exalted were my feelings, I felt related to the stars. In this garment I roamed spheres more familiar than earth, but found that, as on earth, conditions were molded in harmony with my nature. "Self-

begotten fantasy," I hear you say. No more so than the things of earth. I am an immortal being conceiving myself as man and forming worlds in the likeness and image of my concept of self.

What we imagine, that we are. By our imagination we have created this dream of life, and by our imagination we will re-enter that eternal world of light, becoming that which we were before we imagined the world. In the divine economy nothing is lost. We cannot lose anything save by descent from the sphere where the thing has its natural life. There is no transforming power in death and, whether we are here or there, we fashion the world that surrounds us by the intensity of our imagination and feeling, and we illuminate or darken our lives by the concepts we hold of ourselves. Nothing is

more important to us than our conception of ourselves, and especially is this true of our concept of the deep, hidden One within us.

Those that help or hinder us, whether they know it or not, are the servants of that law which shapes outward circumstances in harmony with our inner nature. It is our conception of ourselves which frees or constrains us, though it may use material agencies to achieve its purpose.

Because life molds the outer world to reflect the inner arrangement of our minds, there is no way of bringing about the outer perfection we seek other than by the transformation of ourselves. No help Cometh from without; the hills to which we lift our eyes are those of an inner range. It

is thus to our own consciousness that we must turn as to the only reality, the only foundation on which all phenomena can be explained. We can rely absolutely on the justice of this law to give us only that which is of the nature of ourselves.

To attempt to change the world before we change our concept of ourselves is to struggle against the nature of things. There can be no outer change until there is first an inner change. As within, so without. I am not advocating philosophical indifference when I suggest that we should imagine ourselves as already that which we want to be, living in a mental atmosphere of greatness, rather than using physical means and arguments to bring about the desired change. Everything we do, unaccompanied by a change of

consciousness, is but futile readjustment of surfaces. However, we toil or struggle, we can receive no more than our sub-conscious assumptions affirm. To protest against anything which happens to us is to protest against the law of our being and our rulership over our own destiny.

The circumstances of my life are too closely related to my conception of myself not to have been launched by my own spirit from some magical storehouse of my being. If there is pain to me in these happenings, I should look within myself for the cause, for I am moved here and there and made to live in a world in harmony with my concept of myself.

Intense meditation brings about a union with the state contemplated, and during this

union we see visions, have experiences, and behave in keeping with our change of consciousness. This shows us that a transformation of consciousness will result in a change of environment and behavior. However, our ordinary alterations of consciousness, as we pass from one state to another, are not transformations, because each of them is so rapidly succeeded by another in the reverse direction; but whenever one state grows so stable as to definitely expel its rivals, then that central habitual state defines the character and is a true transformation. To say that we are transformed means that ideas previously peripheral in our consciousness now take a central place and form the habitual center of our energy.

All wars prove that violent emotions are

extremely potent in precipitating mental rearrangements. Every great conflict has been followed by an era of materialism and greed in which the ideals for which the conflict ostensibly was waged are submerged. This is inevitable because war evokes hate, which impels a descent in consciousness from the plane of the ideal to the level where the conflict is waged. If we would become as emotionally aroused over our ideals as we become over our dislikes, we would ascend to the plane of our ideals as easily as we now descend to the level of our hates.

Love and hate have a magical transforming power, and we grow through their exercise into the likeness of what we contemplate. By intensity of hatred we create in ourselves the character we imagine in our

enemies. Qualities die for want of attention, so the unlovely states might best be rubbed out by imagining "beauty for ashes and joy for mourning" rather than by direct attacks on the state from which we would be free. "Whatsoever things are lovely and of good report, think on these things," for we become that with which we are *en rapport*.

There is nothing to change but our concept of self. Humanity is a single being in spite of its many forms and faces, and there is in it only such seeming separation as we find in our own being when we are dreaming. The pictures and circumstances we see in dreams are creations of our own imagination and have no existence save in ourselves. The same is true of the pictures and circumstances we see in this dream of life. They reveal our concepts of ourselves.

As soon as we succeed in transforming self, our world will dissolve and reshape itself in harmony with that which our change affirms.

The universe which we study with such care is a dream, and we the dreamers of the dream, eternal dreamers dreaming non-eternal dreams. One day, like Nebuchadnezzar we shall awaken from the dream, from the nightmare in which we fought with demons, to find that we really never left our eternal home; that we were never born and have never died save in our dream.

I hope you have enjoyed reading The Search by Neville Goddard.

Click for More Free Books by Neville Goddard.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

THEY RELATED THEIR OWN EXPERIENCE

Tonight's subject is, "They Told What Had Happened," -- "They Related Their Own Experience" is the better translation of that phrase which you and I will read in the 24th chapter of Luke. When I speak of "they told it," I am speaking of the evangelists: Matthew, Mark, Luke and John.

These are anonymous names. No one knows who Matthew, Mark, Luke and John really are. They are all anonymous. They each related their own experience. These experiences which they talk about were seen and heard by none, save him in whom they occurred. Through these experiences they learned for a certainty that they are God. They were not speculating, trying to set up a workable philosophy of life; they are simply relating their own experience.

One must experience Scripture for himself before he can begin to understand how altogether wonderful it is. So, tonight I will show you just what I mean by relating one's own experience concerning Scripture.

We have what is known as the Old Testament. The Old Testament is an adumbration, -- that is, it is a foreshadowing in a not-altogether conclusive or immediately evident way. It is a sketchy representation, omitting details and -- well, avoiding revealing God's plan of Redemption.

When Blake was asked by Reverend Tressler why he wrote in such a strange manner and said to him, "You know, you need some one to elucidate your writings," Blake replied, "That which can be made explicit to the idiot isn't worth my care." And the wisest of the ancients considered what was not too explicit was the fittest for instruction, because it rouses the faculties to act. That's why we have an Old Testament, because it rouses the faculties to act.

So, you study it and you study it and you try to extract from it some bit of meaning, and yet it is only an adumbration -- a very sketchy representation of the Plan of Redemption. But then, in the fullness of time, it unfolds within the individual; and then he sees the true meaning of the sketch. But not until it unfolds within him can he really understand that which was foreshadowed and told us through the voice of the prophets and given to us in what is now called the Old Testament.

So, the New Testament is simply that which is the individual's experience; so he tells it and relates exactly what happened to him.

Let us take now a simple statement in the 22d Psalm, which is called a Messianic Psalm. You will find that in this story of the Crucifixion -- for it's all in the New Testament; in the story of the Crucifixion you will find tremendous correspondences between the sufferings of Christ and those of David. The 22d Psalm is a Psalm of David. Let us take one simple verse, and he calls upon the Lord: He says:

> "Deliver my soul from the sword,
> and my life from the power of the dogs!"
> [Psalm 22:20]

How on earth can you interpret that? "Deliver my soul from the sword, and my life from the power of the dogs!" You can just look at it and read it, and then you will skip on to something else.

He tells you at the very end of that chapter that God "wrought it," [Psalm 22:31]. Let me turn back, now, to the word translated "my life." It only appears twelve times in the entire Bible. It means "unique"; it means "the only one"; it means "Thy only Son."

In this 22d Psalm it means "Thy only Son." Let me quote it now:

> "Deliver my soul from the sword,
> and Thy only Son from the power of the dogs!"

The night that I encountered David -- for those who are not familiar with this teaching of mine, which is Scripture -- David is the personification of Humanity, after the individual has experienced all that Humanity offers. Having played all the parts, with not a thing else left to be played, -- gone through everything; then David stands before you as the personification of Humanity, as God's only Son. He calls Him, "Father," and you know <u>you</u> are his father, and <u>he</u> knows that he is your son. He's calling upon you to deliver <u>your</u> only son, which is himself, from the power of the dogs.

The night that I encountered David and knew David to be my son, and he knew me to be his father, two homosexuals stood next to me, maybe in their late 30's, -- very attractive men, looking at my son in the most concupiscent manner. They could have feasted upon him, for he is altogether lovely. You cannot describe the beauty and the attractiveness of David, which is the sum total of the experiences of Humanity. He comes out as the <u>result</u>; he is the resultant state of God-passing-through-all-of-Humanity.

And here are these two very attractive men, obvious homosexuals, looking concupiscently at David, and I reminded them that David has never lost a battle. Before me is the severed head of the Giant Goliath which my son David brought down. It's not a man who took off the head of a giant. That is the victory -- the sign of the victory that <u>he</u> brought down the enemy of Israel. I reminded them that he never lost a battle.

Now, you may ask, What has that to do with the verse? Well, the word translated "dog," which is "keleb," is by definition a male -- well, I would not call it "harlot," but a male in the service of the priesthood: a homosexual. That is what the word "dog" means in Scripture. Now, who on earth would have known that? It is used twice in that wonderful 22d Psalm. "For the dogs surround me" [Psalm 22:16, Moffatt]. "Now deliver Thy only Son from the power of the dog" [Psalm 22:20] -- from the power of the homosexual.

I can't tell any one how altogether literally true this Bible is until the individual experiences it! So, here I am looking at David. I know he is my son; he knows I am his father, and these two men looking at him as though they could feast upon him; and I remind them that he never lost a battle . So, here it is all adumbrated; it is all a complete forecasting and a foreshadowing of what the individual, one day, will experience. That is why Blake said,

"What can be made explicit to the idiot is not worth my care." And the very wisest of the ancients considered what was not too explicit the most fit for instruction, because it arouses the faculties to act.

Even with a good Concordance and looking up the definitions, you can't quite bring yourself to believe that that is really what he means until you experience it; and then one day you are going to experience that encounter. When you meet your son that seems to be something that has been long, long lost, all of a sudden memory returns, and here is the resultant state of your experience through the journey called Man.

Now, let me turn to the 82d Psalm, considered the most difficult of all the Psalms for the interpreter.

> "God has taken his place in the divine council;
> in the midst of the gods he holds judgment:"

And now He speaks. He is speaking to the gods. He says:

> "I say, 'You are gods,
> sons of the Most High, all of you:
> Nevertheless, you will die like men,
> and fall as one man, O ye princes."
> [Psalm 82:1,6,7]

To "fall as one man, O ye princes." Now, our scholars tell us that this is the most difficult of the 150 Psalms for any interpreter to extract any meaning from it. Well, let me give you my experience of it.

> "God has taken his place in the divine council;"
> [Psalm 82:1]

Jesus is the "divine council." the sum total of all. "Jesus" and the word "Jehovah" are one and the same. Jesus is the divine council, leader of the gods, for the word translated "gods" is a plural word. The word is "Elohim" in this 82d Psalm. So, when we are told that God -- that is Elohim. We use the plural now; "gods" is the same Elohim. First it is translated in the singular, and then the same word is translated in the plural. So, --

> "God has taken his place in the divine council;
> in the midst of the gods he holds judgment:"

What is it all about?. He tells us now, although they are gods and sons of the Most High, they are going to die like men -- that's the judgment, and they are going to fall as one man, "O ye princes."

What they are telling us is the fall of God into division, and His resurrection in unity. They are telling us of His fall into the generation of death and decay, and of His regeneration by the resurrection from the dead. That's the entire history: the fall into fragmentation. The whole One Man is fragmented into unnumbered men; and then through regeneration, which is by resurrection, we will be, one by one, raised from this world of death into unity once more.

Having been experienced in the world of death, and having experienced it, we are now returned to the unity, enhanced beyond the wildest dream by reason of the experience in the world of death.

So, they are only telling of their own experience. I beheld the one, -- and you are going to behold the one; the day will come that you will see our contracted senses makes many; our expanded senses produces the one. As the sense expands, what seems to be a multitude appears as one man, and that one man we call Jesus; and we-in-him and he-in-us live in harmony in the world of Eternal Life. But not until we are individually resurrected, do we see the unity of being -- that one Being, and we <u>are</u> that one Being.

The story is the story of Christ. It is all about you, because Christ-in-<u>you</u> is the hope of glory. "Do you not realize that Jesus Christ is <u>in</u> you?" [II Corinthians 13:5] as Paul asked the question. Therefore, all things said of Christ are said of you. It's all about you! So, this Psalm that is considered by all scholars to be the most difficult to interpret -- if you could see it through the eyes of one who has experienced it, is simply the fall into division of the One Man, who is God, and then the resurrection into unity of that same One Man. He fell into division -- into you one, I one, -- we are all members of the One Being, for there is only "one body, . . . one spirit, . . . one Lord, . . . one God and Father of all" [Ephesians 4:4-6].

So, the homosexual -- who on earth would have thought you would have that experience, to look at them and warn them not to touch your son? And, yet, God made the homosexual! For we are told, "Never wouldst Thou have made anything if Thou hadst not loved it." It is a part of the play. Who would have thought for one moment that you would have come upon a scene of that nature? And, yet, it's part of Scripture!

Here I am looking at this man, and I am looking at my son -- the Eternal Youth. He is the resultant state of <u>my</u> experiences, for <u>I</u> fell into division, and <u>I</u> must rise into unity. I actually came down into the world of man. Blake made this statement:

> "Eternity exists, and all things in Eternity,
> independent of Creation, which was an act of mercy."
> (Wm. Blake, from "The Last Judgment"

He is telling us that man, as we understand man, is an eternal part of the structure of the universe. So, <u>one man</u> comes down into diversity and penetrates the bodies and annexes the brains of that which we call man; and by that act, which is an "act of mercy," he becomes a living soul -- not yet a life-giving spirit, but a living soul. And He who penetrates the body, annexing the brain of that body, must suffer with it. He takes upon himself all the weaknesses and limitations of the body that He penetrates and annexes; and it is God-<u>in</u>-man that is suffering.

So, in the 22d Psalm, the whole thing is told you in detail in the four Gospels concerning the suffering of the Christ, and it is all annotated in the Gospels concerning that 22d Psalm, and it is all about David.

David is Humanity, and the sum total of the experiences of being man comes out in the end as the most glorious son. God begets that son by first becoming Humanity, and you are that God! You became man. You actually became man, that man may become as you are. But to become as you are, you had to become as He is; so, God became as I am, that I may be as He is.

So, every little story that seems to have no sense when you read it in the Bible makes so much sense when you experience it. Every little portion of it you will experience one day. And, then, you will gain the certainty that you really are the God spoken of in Scripture, though it is spoken of as a being that lived -- or you think it is a being that lived unnumbered centuries ago. Then you discover it is contemporary, but the time has not fully come for This One to awake within you. That Being awakes within you, and you are God.

Believe it. I am telling you what I know. Like the evangelists, I am not speculating. They were not trying to set up some workable philosophy. They simply told exactly what had happened to them. They related their own experience. So, I have started now relating my own experience just like the evangelists, telling exactly what happened to me. But they told it in the form of a story, because:

"Truth embodied in a tale
Shall enter in at lowly doors."

My Mother told me the story, as your mother told you; and then I heard it repeated when I went to school, as a story that took place two thousand years ago. And when we read the Old Testament that was thousands of years before, I had no idea that it was contemporary! But that story is taking place in Eternity. Think of it in this light:

Can you conceive of a drama that must be done absolutely and continuously, without any reference whatsoever to completion or incompletion -- without any reference whatsoever as to duration or repetition, or to its position in time, -- although sometimes with reference to past time? It is a drama that is taking place forever. In other words, it is like the imperative passive mood: a thing to be done absolutely and continuously. All of a sudden you enter into that drama that is taking place, and then the drama unfolds within you. It is adumbrated in the Old -- only foreshadowed; but when it unfolds itself in you, you understand the foreshadowing, and you know now that it's all about you; that everything written in that Old Testament was all about you. "In the volume of the book, it is all about me" [Psalm 40:7].

So, when it happened in the soul of one, he simply told what happened to him; and that's not what the world was looking for, any more than that is what they are looking for today. Today the whole vast world is hoping and waiting for Him to come. He cannot come from without, because He's already come. He is already in you, and He has fallen into division in unnumbered billions of us. He has fallen into -- well, fragmentation, and His resurrection into unity.

And only through the resurrection of the One Who has already fallen in you can you actually return to the unity that you and I enjoyed when we met in the "divine council." So, "God has taken His place in the divine council" [Psalm 82:1]; that was the beginning. "In the midst of the gods He holds judgment." [Psalm 82:1]

Now, He speaks to all within Himself: "I say, 'Ye are gods,'" [Psalm 82:6] -- He is speaking to you, -- "all of you, sons of the Most High; nevertheless, -- " now -- "you shall die like men, and fall as one man, O princes.'" [Psalm 82:8] So, that was the Fall, a deliberate fall -- not because of any mistake that He made, -- a deliberate fall into division; and then a resurrection into unity.

By that resurrection into unity, we expand. There is no limit to expansion of God. He set a limit to His contraction, and that contraction was man into whom He fell. He fell into man, and animated man. So, I can tell you from my own experience that Humanity, this whole vast world, is animated by a Power within you, but you have not yet tasted of that power.

The day will come, you will actually taste that power. In "tasting," I mean you will experience that power. You will stop it, and Time will stand still; and you will see every one in your world perfectly dead. You will release that power, and they will become once more reanimated, and continue to fulfill their intentions. You will go beyond that, and realize that you have the power to change their intentions; and you will actually stop it and change the intention of man, or any group of men as large as you want, -- change the intention. When you release the power, once more they will become animated, and they will think that they originate your present intention, not knowing it came from you.

Then you will understand these words in the Book of John when He stands before -- as the story is told -- the judge of judges; He stands before Pilate, and Pilate said, "Do you not know that I have the power to set you free and the power to crucify you?" He said, "You have no power over me, were it not given to you from above." [John 19:10,11] You can only execute the order that comes from above; you do not do a thing here. It comes from above.

You are destined to be a part of that "divine council" when you awake from your dream. Who will then give the order from above? Today, man thinks he is doing it. He isn't doing it at all! You will stop time and you will start time. That doesn't make sense on this level at all; and no scientist, possibly, would agree with me. But, you see, I experienced it. I know what I am talking about from actual experience. I am not speculating. "I have tasted of the power of the age to come" [Hebrews 6:5], where I was taken in spirit into a world just like this; and here everything was animated, seemingly independent of my perception of it. They were doing exactly what they wanted to do, and I was simply doing what seemingly I wanted to do; and then suddenly I knew that I could arrest something that I was feeling for the first time within me. And I also knew that if I succeeded in arresting it, that everything that I was seeing would stand still. And I did. I arrested an activity within me, and everything stood still. I examined everyone, and they were all dead, as though they were made of clay; but I did

not change their intention. I simply stopped the activity, and Time stood still.

For space is simply a facility for experience, but time is the facility for changes in experience.

Not a thing could change. Nothing could change. The grass stopped waving, the bird stopped flying, the waitress stopped walking, the diners stopped dining; everything stood still. It could not move. One second before, it seemed completely independent of my perception of it. They did not need my permission to eat, and the bird did not need my permission to fly; and nothing needed my permission to do anything that it was doing. And, yet, at that moment I knew that it was all activated and reanimated by me.

I could have ordered a change of intention; and the bird, instead of flying to the branch which it intended, had I changed its intention would have gone where I commanded it. And the diner dining, had I changed the intention, would have put the spoon back instead of completing the operation of bringing that soup to his mouth. I could have changed it in the most radical manner. I didn't. "I tasted of the power of the age to come" [John 6:5].

So, they are actually telling us in Scripture what they themselves experienced, trying to encourage every one to believe that it is all their future. You are destined to waken from this dream. And the dream is being controlled by the depths of your own Being, who is God-in-you.

It doesn't make sense, but I tell you, it is far better to hear it now, even though it disturbs you, -- and let it disturb you, -- than to continue in the dream, as the whole vast world is dreaming.

So, here, the evangelists, unknown as they are but have lived through the centuries as Matthew, Mark, Luke and John, told it in the form that you and I could accept it in kindergarten. They told a story, because:

"Truth embodied in a tale
Will enter in at lowly doors."

So, my Mother told it to me as a little story. When I saw that thing on the wall in my Mother's living room, at the time I did not question my Mother's right to have it; but she told me the story of the "Slaughter of the Innocents," and she had a picture of it -- a copy of some nice painting of it -- a gruesome thing, the slaughter of the little children, all under 2 to get to the one that they wanted. I would cry. I would actually cry -- literally cry. Then I realized, in the end, it wasn't so at all.

I realize today, from experience, that the Crucifixion, far from being a cruel event, was the choice of God! And may I tell you? it's sheer ecstacy. Sheer ecstacy! -- as it happened to me by memory many years ago.

In the 42d Psalm we are told: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" [Psalm 42:1, King James]. That hunger must come upon man. That thirst for the will of God must come upon man. When it does nothing in this world can satisfy you but an experience of God. And this night I had that experience as told in the 42d Psalm.

I remember, -- and the word now is "remember"; so this is a memory returning. I remember leading them in procession to the House of God. It came back so vividly, and here I am leading an enormous crowd, leading toward a seemingly invisible Mecca -- an invisible Temple of God. [See Psalm 42:4.] And as we proceeded, a voice rang out: "And God walks with them." And a woman at my side asked the Invisible Voice, -- we all heard the voice; she said, "If God walks with us, where is He?" and the Voice answered, -- and we all heard it: "At your side."

She looked to her left and looked into my face. Well, she knew me as a friend, and she became hysterical -- it struck her so funnily, and she answered the Voice, and she said: "You mean Neville is God?" and the Voice answered, "Yes, <u>in the act of waking</u>." She was still hysterical with laughter. Then the Voice spoke, but this time I alone heard it; it seemed to come from the very depths of my Being; and the Voice said to me: "I laid Myself down within you to sleep, and as I slept I dreamed a dream. I dreamed -- "and I knew exactly what it was saying. It dreamed that it is I. And I knew that when it awoke from its dream, I am He!

But no sooner would I know that than this is what happened: I returned to this little garment on the bed [indicating the body], and my two hands, my head, my right side, and the soles of my feet were whirling vortices. <u>That</u> was the Crucifixion.

"God [deliberately] became as we are, that we may be as He is." [Wm. Blake, "There Is No Natural Religion"]

He deliberately nailed Himself to those vortices. And may I tell you? the sensation was sheer ecstacy. No pain whatsoever, as depicted by our artists concerning the Crucifixion. No pain! As we are told in the Book of John: "No one takes away my life. I lay it down myself. I have the power to lay it down and the power to take it up again." [John 10:18] It was a <u>deliberate</u> act on the part of God to become as we are. And then He rubs out the division between the two; and when He awakes, having dreamed our life, we awake as the Dreamer, but now we are awake.

So, I tell you, I know what it is to experience the great Crucifixion! So, Paul can tell us: "I have been crucified with Christ. It is not <u>I</u> who live, but Christ who lives <u>in</u> me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and became me." [Galatians 2:20] <u>You</u> are that Son of God!

We are the sons that together form God! And <u>we</u> came down and possessed these garments. <u>We</u> individualized these garments, and we will take them back, completely individualized as God.

So, I am relating my own experience, as the evangelists related their experience. "They told what had happened." That means they related their own experience, and that's the entire story of the Gospel. It's not about some Being outside of you; it is about a series of experiences that you are going to experience, for Christianity is based upon the assumption that a certain series of events happened in which God revealed Himself in action for the redemption of man.

Did they happen? Well, I know they happened, because I have experienced them. So, I am telling you, they did happen. They continue to happen in every one born of woman.

Now, you may think this is not a practical matter. But I know from experience that that which is most profoundly spiritual is in reality most directly practical. While you are listening to what seems to be something that you did not come to hear, something far deeper is working within you. What you came to hear concerning the world of Caesar and how to get things, -- you'll find it far easier. He knows your need far greater than your conscious mind does. You will get it!

Just listen to the depths of your own soul, and these things on the surface will come into play. They will all come into being. Money will come. Health will come. All these things will come if you listen to the Word of God. You do not have to go through anything that so many teach in the world concerning being austere with yourself and doing violence to yourself.

Our Patron Saint of this City, St. Francis of Assisi, -- on his deathbed he realized that he may have been too austere with his body. He was a very wealthy young man, and he had a vision; and the vision so moved him that he acted upon the vision and remained faithful to the end of his days and lived the most austere life. He was wealthy, and he gave up everything that he owned to the last piece of cloth on his body, and then the Bishop of Assisi gave him a cloak to cover his nakedness.

And he, at the age of 43, because of the austerity, made his exit from this world. But on his deathbed he asked the forgiveness of "Poor Brother Donkey, my body, for all the hardships which I have caused it to suffer." He could have given it a bowl of soup or an extra piece of bread. He denied it everything because he took the vow of poverty. And he realized what hardships he had caused the poor "donkey." Now, you know what the ass is that the Lord rode into Jerusalem! Not any little donkey. He tells you exactly who the donkey is; so he asked the forgiveness of "Poor Brother Donkey, my body, for all the hardships which I caused it to suffer.

So, you do not have to take this "donkey" that you are riding into Jerusalem and cause it to really go through such terrible things that he put his body through. You don't have to over-indulge, but you can give it the comforts and some of the luxuries of this world. It's all yours for the taking. You do not need to live in poverty. You do not need to neglect these things. Give your body the normal things that any one who has an animal would give it. This [indicating the body] is an animal. Just treat it well. Don't overindulge

it because that is not good, but treat it well. He confessed that he did not treat his "Poor Brother Donkey" well. His father disowned him because he was a very, very rich man, and then his son who he thought would take over the business gave everything away and became a pauper; so he disowned him.

So, here are the stories of the Gospels. You are wearing the body right now that is called in Scripture the "ass" that He rode into Jerusalem. Treat it well. Clothe it well. Don't go naked, as he did. And one day that whole story will unfold itself within you, and you will know you are the Lord Jesus! You will know it more surely than you know you are now whatever name you think you are. But you cannot get away from that true identity, and that is that you are really the Lord Jesus, who fell into division, and then resurrects into unity; so when it is all resurrected there is only one body; and that one body is the Lord Jesus, and you will be the Lord Jesus, -- without loss of identity, you will know yourself to be Jesus.

Let me share with you an experience, and I tell you the story must unfold in every one. This past Fall a little girl eight years old, -- she doesn't come to the meetings. Her mother brought her after the event. Her mother came to the meetings; but there was no tape recording, so it was not heard at home. She does not read these books of mine to the little child. The child, naturally, is in school most of the day.

One day she said to her mother, "Mommy, I met that man in my dream." Well, the mother said, "What man?" She said, "The lecturer"; so the mother said, "Well, you mean Neville?" The little girl said, "Yes, that's the one." Then she said, after that, "I had another dream about him."

She wrote me now. She said, "I want to write and tell him of another dream that I had." So, she writes me this letter. She said: "Dear Neville: You were in my dreams again. You took me on a plane to France; and when we got off the plane, you took me into a huge big hall. But as we arrived in France, the people said, 'Oh, Neville! Neville is here to see the king.' and I was afraid. And you took me by my hand and took me to a huge big hall; and as we entered, there was the king seated on the throne. And then, do you know what? You vanished! And I was afraid, and I went up to the king, and I took hold of his hand as tightly as I held yours. But do you know what? He was you! You were the king. And then do you know what? He vanished, too."

Now, this story she told me in the letter. So I talked from the platform, and the mother was not there. The mother's mother was there; so when she went home she called her daughter and said, "Neville told Maylo's story tonight about meeting the king and how Neville vanished, and then the king became Neville, and then the king vanished."

So, the mother was so excited that she went to the room and woke her little child, and told her that Neville had told her story. And the child in a daze said, "He has come to me three times: first as a man, then as a king, and now as the Lord Jesus Christ!" Then she turned to her mother, still in that dreamy state, and said

to her mother, "He is the Son of God," and then went back to bed; and her mother covered her up and said, "I went into my living room and shook for an hour."

Then she writes me another letter. She says, "Do you know what? I saw you at a lecture, and there you were standing lecturing; and to the people, you took off your coat, but not to me. You took off your skin! and I could see right through you, and do you know what? I saw the king that you were when you took me to France. And then it all vanished."

Now, in this story, she played the part of Peter, -- to show how the Bible unfolds. Peter was asked the question, "Who do people say that the son of man is?" And they replied, "Some say, John the Baptist, others Elijah, others one of the prophets." And then he said, "Who do you say that I am?" [Matthew 16:13-15]

So, He equates, now, the Son of Man with Himself. "Who do you say that I am?" and Peter becomes the spokesman, and Peter said, "Thou art the Christ, the Son of the living God." And he answered, " . . . flesh and blood could not have told you, but my Father who is in heaven." [Matthew 16:16,17]

So, she plays the part of Peter, though she is a little girl. So, Peter is not a man. Peter is a state of consciousness. Whether you be a man or a woman, in that state you play the part of Peter, and you will actually see the one in whom He has awakened as that one. I had to have confirmation before I depart this world out of the mouth of one seemingly other than myself. And a little girl eight years old had to play that part.

So, I am telling you that everything written in the Gospel concerning Jesus, you are going to experience. It is going to start with your Resurrection -- all in your own wonderful skull. Prior to the Resurrection, you are going to be "born from above"; and then the whole thing is going to unfold within you. Everything said and recorded in Scripture concerning Him, you are going to experience. Then you will know what I am talking about when I tell you they related their own experience. But they told it in the third person, because it is better understood -- accepted, I would say -- than if you tell it in the first. It seems so arrogant for any man to claim that he has experienced being the Father of the Son of God!

If you are the Father of the Son of God, you have to be God! And what arrogance for any mortal man who is going to die -- because this thing [the body] has to die; it has to disappear from this world and turn into ash, -- and yet, I cannot deny the experience. But when you tell it in the first person, it seems so arrogant that you lose your audience. They say, "The man is insane"; and yet you cannot deny what has happened to you. But you can share it with others and tell them that they are going to have it, too.

It is my fervent hope that every one who listens to me will have it in the not-distant future -- will have it, I would say, in the immediate present. I am not any one to foretell when it is going to happen. For we are told, "It comes suddenly -- " with

shocking suddenness -- "like a thief in the night" [I Thessalonians 5:2]. You don't expect it. Then you will understand how altogether wonderful Scripture is! It is the eternal story of God's plan of Salvation.

So, this is not unique -- this thing called Neville. I want to tell you it happened to me, and Scripture confirms it. This is going to happen to every one in the world. So, if I relate my own personal experiences, it is not to brag; it is to encourage, -- to tell you that you are going to have the identical experience, because there's only one Lord, and there is only one body, and there is only one God and Father of all; and if it has happened to one, it is going to happen to all, because it takes <u>all</u> to make the One.

He fell into division, and now we shall be resurrected into unity. So, it begins with the Resurrection; and the Resurrection is not out of some cemetery. It is not out of some graveyard. It is out of your own skull, for that is the sepulchre where God is buried. There is no other tomb where God is buried. He fell right down into the tomb where He is buried, in the tomb of the human skull, where He is going to awaken, and from where He will be "born from above." This whole drama completely unfolds within you.

I can't tell any one the feeling of comfort and peace and release that comes after it happens in you, because it doesn't really matter <u>when</u> you drop this [indicating the body]. There is no concern about death. You know <u>there is no death</u>. You came down into the extremes of death, but you know you are the Living God. You tasted of death, but you do not die!

And having gone through the experiences of Humanity, you have expanded beyond what you were when you descended into that which is called Man.

Now, I know this is not the easiest subject to tell or for you to grasp; so suppose we now take the remaining part of the evening and have you ask questions, first after a moment of Silence.

Now, are there any questions, please?

A LADY: Would you explain the story of Abraham and Isaac?

NEVILLE: Well, we will take it this way: It is really a series in itself. There is a man 90 years old -- rather, 100 years old, and Sarah 90 years old; and "it had ceased to be with her after the manner of women, -- " In other words, she could not bear. There was no possibility of giving birth to a child; she was 90 years old. But Abraham believed that all things were possible to God. You see, this is an adumbration; this is not an actual story that took place on earth. And the Lord said to him, "Because you gave your <u>only</u> son, -- " Now, that is not a true statement. For the only son would have to be just one son. It could only be Ishmael, but Ishmael was the first son. Isaac was the second son, but he calls Isaac "the only son." He discards the first son born of woman. All these are garments, but they are called sons -- physical sons

born from the womb of woman. There is a second man in every man; that man is the Lord from Heaven. That is the Isaac. In every child born of woman, whether male or female, the outer garment is called a slave garment, born from Hagar the slave, as told us in Galatians. And she is now bringing children into slavery. But there is a second son born of a freewoman, and she is called our Mother from Above, or Jerusalem.

Isaac is simply a foreshadowing of the event of which I speak every night, the discovery within you of that child, which is the symbol of your own birth from above. The little child wrapped in swaddling clothes lying on the floor -- that is a sign that God is born. God is born in you, from your own skull. You will find the little child; and when you take that infant in your arms and look into his face and call him by some endearing term, he will smile. And the word "Isaac" means "he laughs." The child laughs. He is called Isaac for the very reason that he laughed. "Isaac" means "he laughs." So, Isaac is simply the symbol of the child you find when the adumbrated state becomes fact.

The Old Testament is an adumbration that finds its fulfillment in the true form that was intended in the beginning. So, Isaac is only a foreshadowing. The story of the infant told in the Book of Matthew and Luke is simply the fulfillment of that, and it is only a sign -- a sign that you were "born from above." It is only God begetting Himself -- God expanding Himself through the sons, because it takes all the sons to make God. You are a son of God. I am a son of God. Collectively we form God. We are the Elohim. And together we are the God. So, look upon Jesus as God, and look upon David as Humanity, for out of Humanity comes -- well, the fruit of God's experience as Man. And that fruit is personified as the Eternal Youth called David. There is only the Father and the Son.

You will find yourself one day as God the Father, and your son will be the fruit of your experiences as man; and that fruit will be David. So, Isaac is the foreshadowing of that experience.

THE LADY: I don't understand the sacrifice. Where does that come in?

NEVILLE: The sacrifice of Isaac. All right, -- God sacrificed Himself. The story is this: I see the flame, I see the knife, and I see everything for the sacrifice of the lamb. But who is the lamb? And he said, "God will provide Himself the lamb." He does not provide a lamb; He provides Himself as the lamb. God actually becomes as you are, that you may be as He is. It is the sacrifice of God Himself. Isaac is not sacrificed. As I said earlier, in my experience of the 42d Psalm, "I laid myself down within you to sleep." Who said that? God the Father. So, God Himself enters death's door with all who enter, and He lays down in the grave with them, and shares with them their dreams of Eternity until they wake and see the linen clothes [which is the body you occupy here]. So, God Himself enters death's door; and death's door is your own skull.

Are there any other questions, please?

A GENTLEMAN: The testimony of the little girl as Peter, is that the last event?

NEVILLE: No. After Peter makes the confession, then comes the Twelve, and then come five hundred, and then comes James, and then come the twelve apostles, and then finally Paul born out of season. So, these things must take place. Well, so far, I've had many since the confession of the little girl.

They actually see you and they cannot believe it. Many people will not come here now because I made that bold claim, and they will say, "He's an arrogant so-and-so," because any man who dares to claim that he has experienced being the Lord is, in the eyes of those who see this as secular history, a very arrogant person, and therefore a false prophet who will lead them astray. But I cannot deny what I have experienced. And there are those who must experience it, as I have told it, and there are those who must witness that I am what I'm telling you I am.

As Paul tells it, first comes Peter's confession. Then comes Twelve; then comes the Five Hundred; then comes James; then come twelve more, but this time they are apostles -- they are being sent. And then finally as one born out of season -- untimely born. He came to me, also. And now they are coming. I am getting them all the time; but they can't quite understand it. Why do I see you, the man that I know so well, -- I know you -- I know Neville -- I've known you through the years, and I see you as Neville; I know you are Neville. Yet I see you as the Lord! Well, now, you have to see him if you are part of that Five Hundred. If you are part of that Twelve, you've got to see it. That's part of Scripture. Any one who has been called and has been born from above has to play that same part, and there must be witnesses to what he has been witnessing to. I witnessed Scripture. [End of tape.]

---oOo---

Neville Goddard 1954

THREE PROPOSITIONS

Well, my first proposition is this one. The individual state of consciousness determines the conditions and the circumstances of his life. The second proposition is that man can select the state of consciousness with which he desires to be identified; and the third follows naturally--therefore, man can be what he wants to be.

If the first proposition is true that the individual's state of consciousness is the sole cause of the phenomena of his life, then the normal, natural question that is asked "Why doesn't he change it to a more desirable state if he could change it?" Well, that is not as easy as it appears.

Today we hope to give you a technique to make it easier but man finds it very hard to leave the things to which he has grown accustomed. We are all grown stuck in the habitual. It may seem strange but a very sordid cartoon appeared years ago, that is during the last war; you might have seen it, it came out in the "New Yorker" and it was one by George Price. In it is one single little room, a sink piled high with unwashed dishes, plaster falling from the walls, and these two middle-aged people, she sitting on a chair reading a letter, disheveled, matted hair, and he with torn clothes and feet stuck upon the table and socks exposing holes, and the caption of the picture is this. She is reading a letter from her soldier son abroad: "He says he's homesick." Now you should see the interior of this house--one room, completely disheveled-but the lad was homesick!

Now man finds it difficult to detach himself from the habitual; so this morning we have brought you these three propositions, and I hope I can make it clear that you can with this knowledge apply it so that you can realize your every objective. It is the height of folly to expect changes to come about by the mere passage of time, for that which requires a state of consciousness to produce its effect could not be effective without such a state of consciousness. So if I must be in the consciousness of the thing that I am seeking before I find it, then the only thing to do is to acquire that state of consciousness. Most of us do not even know what we mean by state of consciousness. To those who are here for the first time it is simply meant by state of consciousness the sum total of all that a man believes and accepts and consents to as true.

Now it need not be true; it may be, but it need not be true, it could be false, it could be a half truth, it could be a lie, it could be a superstition, it could be a prejudice, but the sum total of all that a man believes constitutes his state of consciousness. It is the house in which he abides, and as long as he remains in that house similar problems will confront him, the circumstances of life will remain the same. He may move physically across the ends of the earth but he will encounter similar conditions; he can't get away from the house in which he abides. The Bible speaks of these houses as mansions of the Lord, it speaks of them as cities, it speaks of them as rooms, as upper rooms, all kinds of words are used to describe individual states of awareness. And the appeal in the Bible is always to move out and occupy the upper story, meaning to move up to a higher level within one's self.

Now, if you do not know the state in which you abide, it's a very simple technique you may employ to

discover that state: for the man dwelling in a state, and we all dwell in states, could easily discover the state by listening within himself and observing his own internal mental conversations, for the state is singing its own song and it reveals itself in man's inner speech. If you will listen attentively and uncritically to what inwardly you are saying, you will discover the state. And it will not surprise you that things are as they are for you will hear within yourself the cause of the phenomena of life. So that what you are inwardly saying and doing is far more important than what you outwardly know or seemingly outwardly express; so when a man knows what inwardly he is doing then he can change it. If you have never uncritically observed your reactions to life; if you are totally unaware of your subjective behavior, then you are unaware of the cause of the things in your world. But if you become aware of the state, then you simply go about changing it.

Now here is a technique I have found most helpful and I find that it works like a miracle; anyone can do it. I know that some of you here possibly come from extreme orthodox walks of life and it may seem strange to you even to be here, but I assure you you are not alone, many of your leaders in the orthodox field seek an audience with the speaker; many a rabbi has been in my home, many a priest, and many a Protestant leader. Many of them. They come to my home for interpretations of the book that publicly they wouldn't dare give any interpretation other than the most extreme literal interpretation. So don't be surprised if you hear things here that might startle you; your leaders are startled; but this is a technique I have found most helpful.

First of all, man stands forever in the presence of an infinite and eternal energy, from which energy all things proceed but it follows definite patterns: it just doesn't move out of man and crystallize in things in some strange haphazard manner. It follows a definite track and the track it follows is laid down by the man himself in his own internal conversations. So though man is called upon to change his thinking that he may change his world, for we are told "Be ye transformed by the renewal of your mind", man can't change his thinking unless he changes his ideas for he thinks from his ideas. So if I would change and become transformed, I must lay new tracks and the tracks I lay are always laid down in my own internal conversation. So what am I saying now when seemingly I am alone? I can sit in that chair, or stand here, or walk the streets and I can't stop talking. Man does not realize that he is talking, because he is never still enough to listen to the voice speaking within himself, but inwardly he is whispering what outwardly is taking place as conditions and circumstances.

Most of the things he whispers are negative in justifying his behavior. There is no need to justify. He is excusing delay or excusing failure, or he is arguing, or he is judging harshly or he is condemning. Many of us have secret affection for hurts: we don't want to be liked by certain people; we just wouldn't like it if they liked us. We just don't want certain things to take place in our world even though they may bring a greater comfort and a greater satisfaction. Man has a peculiar, strange feeling, a little affection for the feeling of being unwanted or the feeling of being hurt, and he likes to talk about it. Well, try to pull that man out of that habitual state: it would be just as difficult as to keep that soldier boy away from that sordid room; he goes back into the sordid rooms within himself. You don't see dishes unwashed within your self, but if you could only see the internal psychological state in which most of us abide, we would see a room far dirtier than the one that George Price illustrated in the "New Yorker" magazine. They are all unwashed plates within us: on the outside we wash them but we are told in the Bible, we leave the inside unwashed and we become whited sepulchers.

Now, if I sincerely desire to change my world there is no one in my world I need change but myself, so that I don't need to change you as an individual but I do need to change my attitude towards you. If you dislike me or if I think you dislike me, or if your behavior offends me, the cause of my offense is not in you and your

behavior but I must look for that cause within myself. Now if I seriously and I am honest about my search, I will find it and I will find that inwardly when I think of you it is never a pleasant conversation that I carry on with you. So let me sit down now and bring you before my mind's eye, and as I bring you before the mind's eye let me imagine a conversation which would imply a radical change in my world; let me bring you up and change my attitude toward you by laying new tracks relative to you.

These tracks will then become the tracks across which this eternal energy will pour, an energy which is only thinking; moving across the tracks laid down in my own inner conversations will result in changes in my outer world. Now, if I repeat the conversations and do it more often, then it becomes a habit and I will find that when I am about my Father's business in the outer world I am inwardly through habit carrying on these changed and lovelier conversations. Now, a transformation of consciousness will definitely result in a change of environment and conditions. But I mean transformation of consciousness, I do not mean a slight alteration of consciousness like a change of mood.

It is nice to change a mood from some unlovely to a lovely, but I want a transformation and by transformation I mean that when one state into which I have moved and move so often that it becomes a habit and that state grows stable, so that it expels from my consciousness all of its rivals, then that central habitual state defines my character and really constitutes my new world. It spells out a transformation, but if I only do it a little bit and return to my former state, then I might have had a temporary lift but I will not notice radical changes in my outer world. I will notice these changes in my outer world if inwardly I have truly changed. Then without effort on my part I will find the outer world changing to correspond to the changes that took place within me.

So you bear it in mind, I can't stress it too often, I can't give it too great importance, this wonderful thing called man's ability to talk within himself and without the aid of anyone in the world, sitting alone at home you can construct a sentence which would imply the fulfillment of the ideal; you can construct a sentence which would imply that a friend I blessed that she has realized her objective, that the thing you know she wants she has. So what would she say to you had she realized it? Well, you listen attentively as though you heard and you will really hear if you are still enough you will hear as coming from without what really you are whispering from within yourself.

Man is this wonderful temple in which all the work takes place and the outer world is only a projection of the work done within himself. This, called present man, unfortunately is asleep. It is told us so beautifully in the Bible that Adam slept, in the second chapter of Genesis. He was placed into a profound sleep from which he has not been awakened. There is no reference in the Bible where Adam was ever awakened from his sleep but there is a reference where he awoke but not as Adam; he awoke as a second man called Christ Jesus. So in Christ they awake: in Adam all sleep, but a man who is totally unaware of the mental activity that goes on within him is the one who sleeps as Adam: he doesn't know it. He walks with his eyes wide open, he may be a very important person in the world, he may be wealthy, he may be famous, he may have all the things that you admire, but if he is totally unaware of that mental activity which is the cause of the phenomena of his life, that man is sound asleep and he is personified as Adam.

And he will read his Bible and think it is a literal story; he will read where Adam was put to sleep and from Adam a rib was taken and a woman was formed called Eve, but when a man begins to awake he realizes that this symbolical Eve of the Bible is only his own emanation now called by the name of nature. And nature is his slave, and must fashion life about him as he fashions it within himself. But if he is asleep, he fashions it in

confusion, but he fashions it anyway, for he uses the very technique that his Father used to build a world. He uses speech, he uses inner talking, and that's how this whole vast world was brought into being; so he uses the same technique, he has speech and he has mind, but in the state of sleep he brings about strange conditions, and he doesn't know he's the cause of the strange things round about him. As he begins to awake, then he awakes only as one being, he awakes as Christ Jesus and the being called Christ Jesus personified in our Gospels is simply the awakened, loving imagination.

Imaginative love where only love guides it is incapable of hearing anything but the lovely. When that being begins to awake he doesn't see things in pure objectivity, he sees everything subjectively related to himself. He is incapable of meeting a stranger; he may meet one for the first time but he knows it is not really a stranger, that the man had no power to come into his world save he from within himself drew him. "No man comes unto me save I call him;" "No man takes away my life, I lay it down myself": "You didn't choose me, I have chosen you". Though you seemingly come now for the first moment in my life, you still didn't choose me, I have chosen you. I see then every being subjectively related to myself. So in that state you become incapable of hurt, you've overcome all the violence that formerly you've expressed in the world when you were asleep. There is no condemnation to the sleeping man, he is dreaming confusion because he doesn't know who he is: but he begins to awake by such techniques as given you this morning.

If you take this technique and you try it consciously, for here I am appealing not to the passive mind that passively surrenders to appearances, I am appealing to the Christ in you which is the active conscious use of your lovely imagination. So when you sit down and you predetermine what you want to hear and you listen until you hear it, and you refuse to hear anything other than that, then you are using the one power in the world that awakens a man and you are using your lovely imagination, which is "Christ in you, the hope of glory."

Here is a lady this past week; she has heard the story of revision; her husband calls her and it's a big deal, it runs into a fortune, he had sent off 600 feet of film to Acme and they've returned the film, only the first 300 were good. The second three were duds, as they call it, not a thing was on it, a complete blank. Yet they were up against time, that 600 feet of film had to be on a plane headed for Chicago in the immediate present, less than twelve hours away, it had to be there, that was the contract, and 300 feet of film taken, no sound appeared, with the whole thing a blank.

She sat down when her husband called her, desperately called her: she sat on the bed just where she had received the call, put the receiver up, and sat in the silence until she heard within herself that phone ringing and across that wire the same voice, but now not an anxious voice but a tender loving voice, which was her husband, explaining that the whole thing had been resolved, they had found what seemingly they had lost forever. She sat in the silence for one hour and ten minutes, and there she listened and she listened until her whole body became still in hearing only what she wanted to hear. And an hour and ten minutes later while still in the silence the phone rang; it's her husband calling to say that Acme just called him to explain and excuse themselves, it was their mistake, they had found the missing 300 feet of film. And there was not a dud, it wasn't a blank, the whole thing was perfect.

Now the average person, not ,knowing this law of revision or even those knowing it, would have accepted as final the evidence of sense and receiving news that seemed so factual they would have gone into a stew, bawled out Acme and pulled all kinds of wires to correct it. But she heard and she acted upon it, and that's

what I mean when I tell you that a little knowledge if you carry it out in action will be far more profitable than much knowledge which you neglect to carry out in action; now many of you present and this is no judgment, you have the same knowledge that this lady has; she's been coming here recently but she heard, she attended all the meetings at the Ebell, and she's been here; undoubtedly she's here this morning, but at least she came the first two Sundays and she hasn't missed one at the Ebell, and having heard the art of revision, she acted upon it.

Others heard the art of revision: have you acted upon it? Did you last night allow the sun to descend upon your wrath? Did you sleep last night with any trouble, any vexation unresolved? Or did you last night truly go to bed having resolved every vexation and trouble of the day? All the little problems, each one must be resolved, you rewrite the play. If you didn't rewrite yesterday's events and make them conform to the ideal you wish you had experienced, then you heard but you aren't a doer. And so you are told in the Bible, "Would that ye be doers of the word and not mere hearers only." For if you are a hearer and not a doer, then you are like a man who sees his face in the glass and turns and straightway forgets what manner of man he is. But if you are a doer and not a forgetful hearer, then you shall be blessed with the deed, for you will look into the law of liberty and you will liberate yourself and liberating yourself you shall be blessed with the deed.

For those of you who are Bible students and want to check it, read the Book of James. You will find that story in the first chapter of the Epistle of James, where he looks in and liberates himself--well she liberated herself by listening until she heard exactly what she wanted to hear, and she heard it one hour and ten minutes later. Now the majority of people I say they would not have acted upon it: through habit they would have gone into a stew; they would have fumed and fretted, and that very day had he brought home the negative news that undoubtedly he would have, they both would have slept allowing the sun to descend upon their wrath.

But now you know that there's not a thing on the outside to change, that first proposition is true, that the man's state of consciousness, which simply means all that he accepts, all that he believes, all that he consents to, that and that alone is the cause of the phenomena of his life. Man can change his state of consciousness and therefore man can determine the conditions of his life. But the passage of time will not in itself do anything; time is only a facility for changes in experience but it cannot produce the change. It is simply that which allows changes to take place, but it can't produce them. Space gives us the facility for experience and time for changes in experience, but of themselves they do nothing. We must operate the power, and so the individual if he doesn't become the operator then he will wait in vain.

So no one here this morning, in fact no one coming here through the year should ever allow himself to blame another, ever allow himself to justify failure, for he is only betraying his own lack of the use of this law. Anyone that you listen to who is complaining of a third party, he has no idea how he is betraying himself, he is telling you of his own unwashed dishes within himself, but he doesn't know it. He thinks it is in the one that he is now judging, but as he talks to you listen attentively and see what must be washed within him and you aid him.
In your own mind's eye rewrite that script that you heard and when you leave him just imagine you heard a more lovely conversation than the one you did hear. Just rewrite it for him and in some strange way lift him up within you, for that's your task; it's my task.

We aren't here to condemn, we are here to redeem; having awakened we have found Christ in us as our own

imagination and so our duty, as it is said Christ's duty is to do the will of him that sent me and the will of him that sent me is that "Of all that he has given me I should lose nothing", but I shall raise it up again and I raise it up by encountering someone and then finding him down I raise him up 'within myself '. I simply hear what I want to hear from him. Now my voice you are hearing this morning, you could take the tone, listen attentively and you will hear this tone within you; when you hear the tone within you, then put upon that tone the word that you want to hear and having put it upon it, listen and do not move until you hear this tone conveying these words. But make them noble; don't take that tone and put upon it any word outside of the word which would imply a dignified, noble state, because you are not hurting anyone but self. If you take someone and you put words upon that tone or that voice, and the words do not imply a noble spirit, then you are only allowing that being to be down within you, you are not really performing your duty.

So here this morning, believe these propositions and then having believed them, do something about it. Go out and take what we have told you concerning inner speech: it is truly the greatest of the arts. You listen and only hear what you want to hear. You take your imaginary hand and put it into the hand of a friend, the imaginary hand of a friend, and there you congratulate him on his good fortune. If you want one to congratulate you, you allow yourself to be congratulated. You don't bend the head, you hold it high and accept the congratulation, and when you congratulate him imagine that he is fully conscious of the good that is already his and he accepts that congratulation and make the contact real.

That is truly entering the kingdom of heaven, for you enter the kingdom and the kingdom is within you, it's not without, and you always enter the kingdom by a loving, knowing communion. You can enter the kingdom at every moment of time, ride the street car, ride the busses, and with all the talking and gossiping, you can enter the kingdom and bless a friend by just imagining the friend is with you and you are putting your hand into his and congratulating him on the good news you've heard concerning him, and listen as though he answered in kind, and in that moment you have actually blessed him. He may be a thousand miles away but from that moment on things begin to stir within his world for you have brought about a change within the structure of his mind and every modification of the structure of a man's mind must result in corresponding outer changes.

So you bring about these lovely changes within you. Look at the testimonial--one you heard this morning; here is a pile of letters and this is really a tight, tight pile. It is one of the biggest piles I think that you have received here and this week's mail I can't begin to tell you what a thrill it is to receive, one after the other not begging for help any more but giving praise and thanks for the principle that brought the help into their world. I can't tell you how many in the last two weeks have received an increase in income, increase of position, a better state of health; things happened because they did something about it. They were not just warming a seat here on Sunday morning and waiting for things to happen by association: they produced the thing by producing it first within themselves.

So here this appeals to men who are big enough to stand on their own feet: men who want spiritual meat and who have outgrown the milk given to sleeping man. So if you want the literal concept, you are still asleep and this really would not be the place to get it, for from this platform you are going to be given meat, spiritual meat, for you must go out and do something about it. If you have the greatest knowledge in the world concerning foods and you didn't eat, you would die of starvation, and so it's not the knowledge of it, it's the application of it that counts.

Now this coming week, we start tomorrow, and it's an interesting one for those who like their Bible, those

who would like to put their mental teeth into it tonight and come tomorrow night with some intuitive knowledge of it, it's the 49th chapter of Genesis; you'll find many of them I'll quote tomorrow, but in the 49th of Genesis here is what it says. First of all he calls his sons together to tell them their future and there are twelve of them. It's Jacob calling his sons, but the fifth one, when he calls the fifth one, he tells him the scepter shall never drop, shall never depart from your hand, never, not in eternity. His name is Judah, the one that fathered the line that flowered in Christ Jesus, when you read the genealogy as given to us in Matthew and Luke.

Then it said of Judah that he took his foal and he tied it to a vine and he took the colt of an ass and tied it to a good vine, and then he washed his garments in wine and he washed his clothes in the blood of grapes. And his eye was red with wine and his teeth white with milk. Well now, those of you who still would like to read that literally, you may get some satisfaction out of washing your clothes in wine--I don't, I'd rather drink it, but some wash theirs in the blood of grapes and then the teeth white with milk and the eye bloodshot with wine. Well now, that was the one who fathered out of Thamar the twins that brought forth the line that flowered in Christ Jesus. So go back and read the genealogy of Judah and then see what Judah did and how he took two animals, one was a foal and one was a colt.

Now I won't tell you the interpretation: you exercise your intuitive faculty and you come tomorrow night and you hear what we have to say about the amethyst, or the wine stone: how a man must make the amethyst, how a man must take his garments, a thing that clothes the mind of man and wash them in the blood of grapes, how a man not only must do it but his eye must become equally bloodshot with wine and his teeth white with milk. And we will show you tomorrow night why they placed upon him the scarlet robe and then placed upon him the most mystical of all--the purple robe; so as they placed them up to the very final act was the placing of the purple robe upon the man who had awakened, who is now ready to ascend on high, to higher levels within himself.

But you can't ascend until you first make the purple robe and although we have orders in this world who have scarlet robes and purple robes, no man can make it for you. And so it cannot be woven in any factory, it has to be woven from the factory within yourself. So tomorrow night for those who are vitally interested in going deeper into the mysteries our subject is "The Twelfth, an Amethyst". The very last act of a man, the twelfth, for there are only twelve, then comes the most, I would say, the least precious of all stones in the eyes of man, but in the eye of God it's the most precious and it's not the little thing you find among the stones, it's the one you find within yourself. So that is tomorrow's subject.

Neville 04-01-1969

TRUE FORGIVENESS

Tonight we will take two aspects of the great mystery: true forgiveness, and the immortal eyes which see into eternity.

"He said to them, 'When two or three are gathered together in my name, there I am in the midst of them.' Then Peter said, 'Lord, how often shall my brothers sin against me and I forgive them?' and the answer came, 'Seventy times seven.' "The art of forgiveness must be practiced daily, but first we must learn how to forgive. Repentance and faith are conditions of forgiveness, but true forgiveness is forgetfulness. Christianity and its doctrines make no sense to the worldly-wise, so why are people Christians? The promise that the dead will rise doesn't make sense to the mortal mind when the body is cremated and burned to ash; yet only by believing the story of redemption, can you truly forgive. You must learn to distinguish between the eternal human who occupies a state, and the state itself. This is the only means to forgiveness.

All scripts are written for actors. In the play, the actor cast in the role of a murderer must play that part, and so it is with this world. God, the author, wrote the script and plays all the parts, while wearing a mask, called "another." If you will learn to distinguish between states of consciousness and their occupant, you can forgive everyone. How? By identifying the one you would forgive with the ideal he failed to realize. The highest ideal would be to identify him with the divine image itself. As God we said: "Let us make man in our image." That image is Christ. You are called upon to take a man who is condemned by the world, and see him radiating and reflecting God's glory. Well, you could fall a little short of that image, but you could take an ideal he has failed to realize. It could be affluence or at least an income equal to his responsibilities, until you are strong enough to go beyond the barrier of observation and see him as the divine image himself.

Matthew makes this statement: "Where two or three are gathered in my name, there I am in the midst of them." In the Hebraic world it is said that if two sit together and there is no word of the Torah between them, they are seated in the seat of the scoffers; but "Blessed is the man who sits not in the seat of the scoffer, but rejoices in the law of God day and night, for that man shall prosper in all that he does." Although the man is known to have a brilliant mind, if he does not discuss the Torah (the law of God and his prophets), he is seated in the seat of the scoffer. And in the 3rd chapter of the Book of Malachi, we read: "When those who love the Lord speak with one another and discuss the word of God, the glory of God is between them." How many in the world today fill that bill? Who, at a cocktail party ever discuss the word of God? I recall about five years ago I was invited to a dinner party, where everyone was telling jokes. Although I love a joke, I am not a good story teller of that nature; so when it was my time to speak I rose and told them about God's law. When I seated myself the gentleman giving the party said: "I didn't realize we had invited a longhair here tonight." That was his attitude towards the word of God. Well, the gentleman has just departed this little section of time, and has been restored to a young body to continue living in a terrestrial world like this - but

without his money in the bank, for that he left behind. He took the knowledge of what he had done and who he is with him, but his earthly things he left behind.

Now, in this world, when you give something to someone else or sell it, you no longer possess it; but that is not true in the heavenly world. It is a world of sharing, where nothing is lost. In that world I can give you every faculty that has awakened within me, and it becomes yours to use and give to another to use as they will. Two years ago I gave my immortal eyes to a lady who is here tonight. In her vision, I took my eyes out of their sockets and placed them into hers. Soon after that experience she was told, in vision, that she was an incurrent eyewitness. The word "incurrent" means "to give passage to a current that flows inward." Blake spoke of the incurrent eyes, saying: "I rest not from my great task to open the Eternal World; to open the Immortal Eyes of Man inward, into the world of thoughts into Eternity ever expanding in the bosom of God, the Human Imagination." Blake wasn't interested in the external eyes, because he knew they did not see. Having resurrected from this body of death, Blake wanted to give everyone his immortal eyes that they might see as he did.

Resurrection does not come when your body is being cremated; rather you are raised while wearing your garment of flesh in this world of death. Then you can give your immortal faculties to another without their loss in the giving. And when the visions come, they possess you. You don't have to go into meditation to seek them. They can come while you walk the street or are seated in a theater enjoying a play, when suddenly you are seeing what is not there to be seen by mortal eye and you can't stop it.

Last Friday, the lady I gave my eyes to, and her friend, returned home from the lecture. While sitting in the car they were discussing the word of God, when a series of visions possessed her. She found herself in a church, with a bright red carpet running down its center. An angelic being directed her attention to the altar and the objects lying there. Then the vision changed and a coach, drawn by a team of horses suddenly appeared. Stopping in front of her, the door opened and a being with light radiating from his countenance stepped out. He was so majestic he could have been Hercules himself. For a moment they stared at one another. Then he re-entered the coach and disappeared. Suddenly another coach appeared, this one drawn by white horses. It stopped. The door swung open and I stepped out, smiled, and vanished - leaving the door of the carriage open, as three women came out, all dressed in black. Then a marvelous thing happened. A pallet bearing a corpse appeared, and as she looked she saw that it was I. A piece of cloth was tied across my mouth and behind my head. I was placed upon a cross, which was raised, set aflame, and burned to a stump. And when she looked into the stump she saw liquid, molten gold, as the vision faded. Then the coach reappeared, now driven by a majestic being. Again it stopped. The door opened and a man, like the Ancient of Days with a white beard, white hair, wearing a white gown and a blue robe, stepped out. In his left hand he held a large white book and in his right hand a pen, which he pointed at her and the vision vanished.

I have told you time and again about this golden liquid light, which is the blood of God that comes forth from the furnaces. This lady was not seeing me as a man placed on a burning cross. It could have been, but that's not the story. The body you wear is your cross, and you cannot escape the fires of experience. But when your journey is over, you - the tree of life - are reduced to a stump, as recorded in the Book of Daniel as: "Hew down the tree and destroy it but leave the stump of its roots in the earth; for from that stump a new being will rise." That being is golden, liquid light.

Paul said, in his fifteenth chapter of 1Corinthians: "Someone will ask, 'How do the dead rise? With what body

do they come?' 'Then he answered his own question, saying: "It is as God has chosen." Conceived by an infinite being, the dead rise into that one perfect body, to become one Spirit, one Lord, one God and Father of all. This one body contains all of humanity, yet is unique to everyone. What it is like I cannot tell; but you will know it when you - as golden liquid light - fill it with yourself. You, as molten gold, will rise up like a serpent, into that heavenly state to be cast into the body God has chosen for you and it is unique. It is waiting for you, and no one can fill it but you. In the end everyone is redeemed in that one body to know himself to be the one Spirit, one Lord, one God and Father of all. Don't try to compare your mortal frame to your immortal self, for it cannot be done. Paul made it so distinct, saying: "It is planted in weakness, it is raised in power. It is planted in dishonor and raised in glory." This is true for every child born of woman.

Having risen from the state of death, it is my choice, my privilege, to give my eyes to whomever I will. I gave them to her, and she - in turn - gave them to her friend, whose experience I will now share. Having heard her friend relate her visions, she retired that night; and as she fell asleep she saw a match strike the earth and it instantly burst into flame, reminding her of the plains of Kansas when the sun rises - for it is like a flame spreading across the prairie flatness. Then a dark object came out of the center of the flame and approached her. Moving in a serpentine motion, it placed itself upon a cross which immediately rose from the earth and stood erect. As she watched, the serpent transformed itself into a man hanging on a cross, but instead of being on the cross, he was in it. This lady saw the transformation of a serpent into a man being transfigured on a flaming cross from within.

As you can see, these visions parallel each other, confirming the truth which I have shared with you. You have an immortal body in paradise, while you wear your mortal body in this world of Caesar and fight with shadows. Although there appear to be others here, there is only God. The world seems to be multiplied by billions of people, each separate and individual; yet there is only one being, who is God, fragmented into garments of flesh. But the day is coming when, as molten gold, you are gathered together to form one being. Retaining your individuality, I will know you and you will know me; but the body we wear there is not like this one. Having been raised from the dead, when I revealed myself in the lady's vision I shared with you tonight, she knew me, and then I vanished from sight. Others will see me in different roles, for I am a protean being. I can display the fact that I have risen from the dead, but I cannot reveal my risen body until you arrive where I am. Not understanding the resurrection, man thinks it takes place when the body dies; but it happens while you are here in this world of death.

Everything here is dead. The animal is killed before its meat is consumed. This is true of the bird or fish, fruit, or vegetable. So the last enemy to overcome is death. While we are here we fight against shadows as we think he or she is another; but there is no other, for we are all brothers, all sons of God, who collectively form the one being who is God. He who is the maker of his sons is housed in each one of them. Say "I am" and you have revealed God's name.

Now, if you would forgive another, you must learn to distinguish between the immortal "I" and the state into which he has moved - either wittingly or unwittingly. As Blake said: "You can see by what I teach, I do not consider the just or the wicked to be in a supreme state, but to be everyone of them states of the sleep into which the soul may fall in its deadly dreams of good and evil. If you truly love another it would not matter what he (or she) did - you would forgive him. I don't care what my mother would do - I would forgive her, or any of my brothers. I have expanded my circle to include friends, and enlarged it to encompass those I do not presently know; for in truth they are all my brothers. The man who said: "Go and tell my brothers I am

ascending unto my Father and your Father, unto my God and your God" had pushed out his circle to encompass all, because he knew there was only one being who was playing all the parts. So you cannot truly forgive unless you can discriminate between the being who occupies the part he is playing, and the part itself. Then you can identify him with what you know he would like to be, and to the degree that you are self-persuaded that he is occupying the new state, he will become it.

It's entirely up to you to practice the art of repentance, which is a radical change of feeling. A friend may have committed an act of violence and admitted his guilt. Practice the art of repentance by separating your friend (the actor) from the part he played, and identify him with the part you know in your heart that he would like to play. Persuade yourself it is true and, to the degree you are self-persuaded, your friend will be transformed into and occupy that state for all to see.

The first words recorded in the Book of Mark (the earliest gospel by date) are: "The kingdom of heaven is at hand, repent and believe the gospel." I call upon you this day, to believe the story of Christianity; and if you believe and are a Christian, you will put it into practice. Christianity is the fulfillment of the promises Jehovah made to man. When the story of Jesus Christ is re-enacted within you, you have fulfilled God's promises to Israel. Then tell your story to those who will listen; and, while you are moving in your heavenly sphere, you will select those to whom you will give your eyes.

Selection comes from wisdom which is from above, not from below. On this level, if I had to give my eyes to one, it would definitely be my wife, and next to her, my daughter. But on a higher level, where there is no uncertainty as to who should receive them, I gave my eyes to a lady I only know at a distance. I have never seen her home, nor has she ever been to mine. I love her like a sister, but I certainly have never seen her socially. While functioning from above, however, the wisdom of Caesar is not used. Using the wisdom from above, I selected from those who come here the one to whom I gave my eyes. The gift is complete, yet I did not lose them in the giving. In fact my vision increased in the giving.

The visions come when you least expect them. You may be in a crowd when everything is blocked out and the vision possesses you. It is nonsense to think you must go to India to be taught how to meditate by some guru. True vision cannot be taught, but comes upon you when you least expect it; and you cannot stop it, for vision is Christ in you, who is your hope of glory.

The body you wear is the cross Christ bears. The fires these ladies saw are the furnaces of experience Blake speaks of as "How they come forth from the furnaces; how long, vast and severe the anguish before they find their Father, were long to tell." Man is seeking his heavenly Father, who is himself. He is looking outside for the cause of the phenomena of his life; but when he finds it, he finds himself. Then he will say: "I and my Father are one." His trip in this world cannot be over until the Father is found; and how long, vast, and severe the anguish before he finds him, were long to tell.

I cannot tell you how close you are to discovering your true identity; but I can tell you that it will begin with your resurrection from your immortal tomb, where you first laid yourself down to sleep and dream this dream of life. This is immediately followed by your birth from above. One hundred and thirty-nine days later you will find your son, who will reveal you to yourself. Then one hundred and twenty-three days later your spiritual body is split in two, and you see and identify yourself with the molten gold found at its base. Fusing with it, up you will go like a serpent, back into your own skull - called heaven. Nine hundred and ninety-eight days later

the dove descends, giving you the benediction that the Spirit of the Most High is upon you; for he will anoint and send you to preach good tidings to the afflicted and open the eyes of the blind. The blind spoken of here are those whose eyes do not see the mystery behind the facade.

But tonight, learn to forgive. This is essential! Learn to discriminate between the state in which a man is placed, and its occupant. If you can discriminate between the two, you will forgive; for you will recognize the being is trapped in a role. If the part be that of the murderer, he must murder. If he is trapped in the role of sickness, he must be ill. If you do not like the part he is playing, remember: all plays belong to the author who is God. We are the actors who will understand the reason behind the play when the curtain descends and the play has come to its end.

I pray it will be tonight!

Now let us go into the silence.

Neville 10-13-1967

TRUST IN GOD

Ask any religious person if he believes in God, and he will say yes. But if you ask him who God is, everyone you ask will give you a different answer. So when I ask you to trust in God, I want you to know who God really is, for if you trust in him, your world will change.

Speaking to God, Moses asked: "When I go to the people of Israel and tell them that the God of our fathers, the God of Abraham, the God of Isaac and the God of Jacob sent me, and they ask me your name, what shall I tell them?" Then God replied: "Say this, I AM has sent me to you. This is my name forever. Thus shall I be known throughout all generations." Here we discover God's name to be I AM, the same name you use when you identify yourself! Now I ask you, do you believe in that God?

The word translated "Lord" in the statement: "I am the Lord" is YOD HE VAU HE, [pron. YOD HEY VAV HEY] which means "I AM". So this statement could read, "I am the I AM." It is impossible to say I am and speak of another; and your awareness - your I am - is he who declares: "I am the Lord, and my glory I will not give to another."

During your lifetime, I am sure there have been those you thought greater than yourself. I remember when General Eisenhower returned from his successful campaign. There was a big parade for him, and thousands of people bowed before him, giving him their glory by worshiping a false image.

There is no other God, other than he who is housed within you. When you say, "I am" you are speaking God's name, the God I ask you to trust - for there is no other. We are told to "Make no graven image unto me." If you make an image out of marble or metal in the shape of another and worship it, you have created a false God.

A friend recently shared a wonderful experience with me. It seems a neighbor was forever dropping in on her, constantly telling horrible stories about her friends. She tried to tell the woman how to change things by using her imagination, but she would not listen. And although she imagined her as a fine, positive, happy person, she remained in her negative state.

Realizing the lady was a character my friend had to overcome, she began to change her thoughts. In her imagination she told the neighbor that she loved her. This she persisted in doing, until one day she realized she really did. That night she had this dream.

She found herself sitting in the shade of a beautiful tree. A figure approached, looking like a goddess, in a long white gown with loose sleeves and a silver belt. Suddenly she realized it was her friend, who came to say

goodbye. They embraced and she felt a surge of love for that woman like she had never known for anyone before.

The next day this lady came to her door and said: "I gave my notice this morning and have come to say goodbye." Then my friend added this thought: "If I could fall as much in love with the being within me as I did with this lady, I would be completely transformed - which in turn, would produce great changes in my outer world of effects, for now I know my friend's transformation took place within me."

Scripture tells us to love God because he first loved us, and that we should imitate him as a dear child. How is this done? By falling in love! Whether your desire be for wealth, fame, health, or marriage, you must fall in love with the state. My friend fell in love, and so transformed the lady she will never again encounter that state.

God uses man to express love and hate, for man is the agent to express the qualities of I AM. There is no other God! You will find other characteristics of God, but those who know his name put their trust in I AM!

Put your trust in God's name. Knowing what you want, believe that your assumption will make it a fact. Believe that you need no one on the outside to aid you, for all things are possible to God. Assume things are as you want them to be, for an assumption, persisted in will harden into fact!

Another lady found herself, in dream, with her sister, mother, brother-in-law, and a man she knew to be her first husband. Having agreed to cross the desert on foot and return, they began their journey as the sun blistered her body and the sand burned her feet. At one point she fell, struck her head on a rock, and knew excruciating pain. But at the journey's end she found her Father. Then she returned to the group and they began their journey home.

Again they encounter everything they had experienced before, but this time she fell madly in love with her first husband. As her love for him grew he became younger and younger, and by the time they returned he was a youth.

She was told that the entire trip took four days - two days to go and two days to return. As she contemplated this period of time, she saw her husband stretched out on the top of a hill. Filled with a great love for him, she was about to throw herself upon his body when she awoke.

This experience is one hundred per cent scripture. In Genesis it is said that: "As the sun was going down, a deep sleep fell upon Abram; and lo a dread and great darkness fell upon him. Then the Lord said to Abram, 'Know of a surety that your descendants will be sojourners in a land that is not theirs. They will be slaves there and oppressed for four hundred years. Afterwards, they shall come out with great possessions.'" (Genesis 15)

In Biblical language the number is important, not years or days. Every letter of the Hebrew tongue has a numerical and a symbolical value. Four-hundred has the numerical value of the last letter, taf, whose symbol is a cross - the cross of Man. In her vision it took two days to enter and two to return, making a total of four. The number two is opposition, division. The journey was that of oppression, fear, and hardship; but in the end she found her first love, who guided and helped her return.

Isaiah tells you: "Your Maker is your husband; the Lord of hosts is his name. He has called you like a wife forsaken and grieved in spirit, and will love you with everlasting love." (Isaiah 54)

In spite of everything you do, have done, or will do, God will forgive you - for you are his emanation, his wife till the sleep of death is past. Regardless of the garment you wear, be it male or female, you are God's wife in this world. In symbolism however, God's wife appears in the form of a female.

Blake tells us that He is God only, and She is God in you. As you journey you are God's emanation. But when the journey comes to its end you will know only God as your Maker, your husband, for you will inherit God. You will no longer be two, but you will become one being as you inherit yourself!

Remember: you have only one lover, only one husband. He is your own wonderful Human Imagination, called God. It is he who gives you everything you fall in love with. But if you pray to a little statue made by human hands you are serving a false God.

One day you will know that this world, which seems so real, is a dream. That you were never a rich, poor, white, or black man, as these were only states you dreamed when you entered the state called Abram to become Abraham, the father of multitudes.

God revealed himself to Abraham as El Shaddai, God Almighty, then to Moses as I AM. God's final revelation will come to you when God's only begotten son, David, calls you Father.

It is said that David died and his sepulcher is within us to this day (Acts 2). It is within you, God's sepulcher, that David will rise.

Appealing to the Lord to awake, David cries: "Rouse thyself, why sleepest thou O Lord. Awake! Do not cast us off forever." For only as the Lord awakes can David rise from the sepulcher and find his Father. Having been promised that his soul would not be left in hell, David awakes; and as he calls you Father, your soul is released from hell.

Asleep to your true identity, you are dreaming the horrors of life for a divine purpose. "Only through many tribulations will you enter the kingdom of heaven." (Acts 14)

Do not be concerned with the horrors of the world; simply remember that all is ordered and correct. Instead, fall in love with the I AM within you and change your world. God made it as it is now and he can change it, for your husband is a creator. Everything in your world can be traced back to your own wonderful human imagination, who is God.

"Man is all imagination, and God is Man. He exists in us and we in him. The eternal body of Man is the imagination and that is God Himself." (William Blake). Fall in love with the state you now desire to occupy and to the degree that you are self-persuaded, you will enter it.

Don't believe in anyone outside of your own wonderful human imagination! Every coin is inscribed with the statement: "In God we trust" yet I wonder how many trust in God - and not the coin! If you really believe in

God, you can be penniless, yet walk in the assumption of wealth and be wealthy. Learn to trust your own wonderful human imagination, for he is the only God. Do that and you will never go wrong!

Now let us go into the silence.

Neville 11-24-1967

TRUTH, THE WORD OF GOD

If truth could ever be told so that it is understood, it will be believed. It is my hope that I can make the truth of scripture so understandable you will believe it. But whether you do or not, one day you will; for scripture will fulfill itself in you and then you will understand it perfectly.

Scripture speaks of two baptisms, baptism with the water of repentance, and baptism with the Holy Spirit. Paul tells us: "I baptize with the water of repentance, but there will come one after me who is mightier than I. He will baptize with the Holy Spirit."

Now, repentance means a radical change of attitude towards life. If you change your thinking, and things in your outer world change, then you have been baptized with the water of repentance.

A friend recently shared these experiences with me saying, "I am in the computer business. Every year we hold a convention, and this year our company chose to demonstrate a million dollar computer. It was delivered on a Friday, giving us three days to be ready for the show's opening the following Tuesday. On Sunday we discovered that some of the parts were not functioning and others were missing.

"Knowing that our subcontractors were scattered all over the nation, when I arrived Monday morning everyone was in a state of panic. Controlling my thoughts, I began to apply my imagination by claiming it was Tuesday morning and the computer was working perfectly. Then I checked the missing parts list and discovered that the company who manufactured the parts was located only fourteen miles from the Center. They delivered the parts that afternoon and by Tuesday morning the computer was functioning perfectly, just as I had imagined.

"One day an old computer which had been stored in our warehouse for sometime, was sold. No one had checked to make sure it was operating properly, so on the day of the delivery I imagined everything was perfect. But as I checked it out, I discovered that two vital parts were missing and could not be found.

"That afternoon the salesman came in, picked up a little package not more than ten feet from the computer and said, 'Here are the parts.' And he was right! Inside this little brown package were the missing parts that seemingly were not there before." Here is a man who has been baptized with water by psychologically applying the truth!

Truth first appears as a stone. That is when everything is done literally. The head of a bull is cut off, and sacrifices are made to a God on the outside. Water comes from the stone when the literal facts take on psychological meaning. Then the water turns into the wine of spiritual truth, through experience.

One must see the whole vast world as a psychological drama. You may think you have never committed adultery, but the moment you lust after anything, the stage is set by your imaginal act. Restraining the impulse is not good enough. The moment you have the impulse to steal, the act is committed. The impulse to hurt is the act of hurting. You may be afraid to carry out any act, but when the impulse appears, the act is committed. Once you understand this, you will forgive all, for there is only one son (who you are), doing your Father's will.

In the third chapter of the book of Matthew, John states, "I baptize with the water of repentance." Repentance tests your ability to enter into and partake of the nature of the opposite. When you see another in want, you repent by persuading yourself he is affluent. To the degree you can believe this truth you bathe in the baptismal prime waters. Only when you act and prove repentance, in performance, are you baptized in the true sense of the word.

The baptism with the Holy Spirit is something entirely different. While living by the law of repentance, you will be called to unite into a single body, who is God. In the 12th chapter of 1st Corinthians we are told that, "By one spirit we are baptized into one body."

When this baptism happened to me, I had the sensation of being taken for a long, long journey. I found myself standing in front of the Risen Lord, who asked me the simple question: "What is the greatest thing in the world?" I answered as though promoted from some depth of my own being, saying, "Faith, hope and love. These three, but the greatest of these is love." With these words, the Risen Lord embraced me and we became one being.

No mortal eye can see the body of God I wear, but I feel it, for I wear it every moment of time. Now, when I tell my story some will resist me, for they are still filled with their own preconceived misconceptions of Christ. But I know that one day everyone will be embraced by this one spirit, thereby being baptized into the one body of Christ.

My wife's oldest sister is a darling. We love and respect each other, but she cannot believe what I teach. Although she believes in the Bible, and calls herself a good Christian, she could not believe me when I said she would not die. That even the little flower which blooms once blooms forever, for I am a God of the living, not the dead.

Now, Alice would not believe me on this level, so I reached her on another level. In 1948, my secretary, Jack Butler, died quite suddenly. Six or seven months later, fully awake and aware of where I was and what I was doing, I visited Jack. Although he was 50 when he died here, he was a young man in his twenties, there.

Standing beside me, Alice said, "You know, I still don't believe what you teach," and I replied, "How can you say that when you see Jack here?" "What does he have to do~ with it?" she asked and I replied, "Don't you remember, Jack died in August of last year." With that remark Alice's face took on an expression of complete amazement. Knowing I was telling the truth, seeing Jack denied her belief in non-survival.

Then Jack spoke saying, "Who's dead?" and I said, "Jack, you are not dead, but you died. I gave you a good Catholic funeral and your body is buried in a Catholic cemetery." "Oh" he said, "You're stupid. You say I'm not dead but I died. That can't be." Then I said to Alice, "Come over here," and I placed my hand on

Jack's thigh and said, "See, my hand doesn't go through his flesh. It's solid. If I cut him right now he would bleed. He would hurt as you would hurt."

With this remark Jack took my hand and slapped it saying, "Get your hand off me," just as he would do were he here. You see, there is no transforming power in death, and Jack did not know he had died. Not everyone knows of the transition. Some take years to discover it.

Although Alice was with me at the time, she didn't remember the incident. If she had, it would have taken on the form of a dream, to her. But, being fully awake, I know exactly what I am doing every moment of time. Today Alice believes in survival, although she doesn't realize that that experience was the beginning of the subtle change in her.

When you are sent, you will carry the message of the one who sent you. You will tell all who will listen that there is only one body, one spirit, one love who embraces and incorporates the individual into a single body who is the Lord Jesus Christ.

In the meantime, as you test yourself, you are being baptized with the water of repentance. Always creating on this level, when you change your attitude and allow it to become fixed, your outer world will reflect your change. Then one day you will be baptized with the Holy Spirit.

"Among you stands one who you do not know. I, myself did not know him," said John. "But I saw the Holy Spirit descend as a dove and remain on him. He who sent me said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'"

The word "with" used here, is the preposition "in." You are not sprinkled with water, but are incorporated into the Spirit of Love Himself; thereby being baptized in the Holy Spirit. At that moment you are no longer another, you are the body of Christ. He who is baptized into Christ puts on Christ and wears this body as his own.

As scripture unfolds in you, you feel yourself to be the being who first called and incorporated you into his body. Then God's only begotten son calls you father, and you understand the wonderful story of baptism. And when you tell it with understanding, some will believe you, while others will disbelieve. Perhaps, because of prejudice, the engrafting will not be accepted at the moment, but it will come.

Now, if I dwell in you and the Father dwells in me, is not the Father in you? And if you are in me and I am in everyone, is not the Father in everyone? Are we not the same being? Will not the same infinite son call us father? Those who believe that Jesus Christ was a man who lived 2000 years ago cannot comprehend a cosmic Christ, dwelling in all, who is God the Father. But God, the Father of all life, is housed in every individual. And one day He will unveil Himself, not as another, but as the one in whom He reveals Himself!

In D. H. Lawrence's poem "The New Heavens and Earth," he said,
"I was so weary of it all and when death came, I died, to discover
I am in a body as of before, only
with a newness beyond the knowledge
of newness, and unaccountable."

This is true, for if you do not know that the story of life is psychological, you cannot account for its newness. My friend Jack died at fifty, looking much, much older. But when I saw him six or seven months later, Jack was a young man of twenty, in a body with a newness beyond the knowledge of newness. The decomposition of Jack's body which he wore while here, had advanced by then, yet Jack did not know he had died.

The body of a two-hundred pound friend can be turned into ash in the matter of an hour; yet when you meet him, he will not understand how he was renewed, for to him his body is solid and real. It breathes and grows old just as yours does here. It has problems there, as you do here; and if he doesn't hear the story of baptism and awaken there, he will repeat the experience all over again.

While here, Jack did not know the story of life was psychological, and he doesn't know it there. He attended my meetings only because he was interested in meeting people. He refused to assume any obligation of society. He wouldn't get married, but loved all the ladies and they all loved him. He still loves them all, and has yet to realize that life is psychological and ever renews itself by the seed of contemplative thought.

Mr. Lawrence called his experience resurrection, but the word is restoration. He spoke of being restored to life with a newness beyond the knowledge of newness. This is true, for teeth or hair that are missing here are instantly renewed, but people do not stop to reflect upon this fact. They do not stop to realize that they were ninety when they died. That they didn't go through the womb of a woman, yet are restored to life at the age of twenty. And, because life's problems are upon them, they go blindly on trying to figure out how to pay the rent, eat, and care for their bodies' needs just as you do here. They are in a terrestrial world, just like this one, but not in this section of time.

But when you are resurrected, you are born into the one body of the Lord Jesus Christ. That is heaven! And when you leave this body of darkness and decay, you enter an entirely different world, wearing a body endowed with creative power. You will no longer wear the limitations of the flesh or have need for food as you understand it. The normal functions of this body no longer exist, as you will wear a body of radiant light - the body you wore before that the world was!

Now let us go into the silence.

Neville 11-06-1967

WALK BY FAITH

Blake asked the question: "Why is it that the Bible is more entertaining and instructive than any other book? Is it not because it is addressed to the Imagination, which is spiritual sensation, and only immediately to the understanding, or reason?"

The one book, called the Bible, is composed of sixty-six books. Take this challenge. Read each book as though the depth of your soul is speaking to your surface mind. As though the ineffable Imagination is speaking to the human Imagination, and not to your immediate understanding or reasoning mind.

Let us examine this thought. In his 2nd letter to the Corinthians Paul says: "We walk by faith and not by sight." When we walk by sight, we know our way by objects that the eye sees. But Paul tells us to order our life by objects seen only in the imagination. In other words, when you know where you want to go and what you want to be, you are told not to rearrange your physical structure, but to walk by faith, viewing only the rearranged structure of your mind. And if you will remain faithful to that state of consciousness, what is seen only in your imagination will objectify itself in your world.

Paul now adds another observation, saying: "This one thing I do. Forgetting what lies behind, I strain forward to what lies ahead." Paul's goal was the high calling of God in Christ Jesus, but you need not have such a goal. Your desire could be a successful business. Now, everything begins in the imagination, for man is all imagination and God is man. God and man differ only in the degree of imagination's intensity. Now keyed low, man walks by sight or by faith in his human imagination. Walking by sight is easier, because buildings rarely move. But when you walk by faith, the objects in your mind's eye must remain as stable as those of the physical eye.

My brother Victor wanted to be a successful business man, and he knew how to remain faithful to what he imagined. In 1924, when our family didn't have a cent, Victor rearranged the name on a building (in his mind's eye) to imply we owned it. This he did for two years, when - without any more money than when he started imagining - a casual acquaintance purchased the building for us without collateral for $50,000. Eight years ago we sold the building to a bank for $850,000, and there is no capital gains tax in Barbados!

Walking by faith, every day as Victor passed that building, he saw “J. C. Goddard and Sons” on the marquee in place of the existing name of “I. N. Roach & Company”. Sight told him the building belonged to another, but faith said the building was his. By simply rearranging the structure of his mind every day for two years, our family's fortune changed.

Now, we are told: "Faith is the assurance of things hoped for; the conviction of things not seen, so that what

is seen was made out of things that do not appear." (Hebrews 11) Only my brother Victor saw his mental act. Others saw the sign, “J. N. Roach & Company” - by sight, but Victor saw the words, “J.C. Goddard & Sons” - by faith.

Someone once asked Blake what he saw when he looked at the sun, and he replied, "I see a host of angels singing, 'Holy, Holy, Holy, Lord God Almighty.'" We can all see the same tree but see it differently, just as we can the same man. One may see him in need, while another sees him gainfully employed, both using the same power. You have the power to either live by faith or by sight. If you live by sight, accepting everything that happens, you remain an automaton, unable to change the conditions and events in your world. Only as you begin to live by faith will your life change.

Paul tells us that no matter what he has done or did not do, he puts it behind him and stretches forward towards what lies ahead. Paul's ideal was to be called to the highest point of God. I hope this is your ideal, too, but perhaps it is not. Maybe other things are pressing upon you, such as the need for money. If so, make that your objective, but use the same technique.

Put the past behind you. Do not look back and become like Lot's wife who turned into a pillar of salt - which is a preservative. You always put what you want to preserve in brine. If you turn back and dwell upon the state you want to leave behind, you have placed it in brine and will become it once more. But if you will turn your back upon the past regardless of what you have or have not done, and stretch forward to what you want to be or do and remain faithful to your desire - nothing can stop you from achieving it. You will become the man you assume you are, if you persist in the assumption that you are already there!

Like Blake, I have found the Bible most entertaining, challenging, and instructive. It is not an easy book to read, however. If it were, it would not be worth my care, for as the ancients discovered, that which is not too explicit is fittest for instruction, as it rouses the faculties to act.

Take this simple statement in Hebrews: "In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by his son who reflects the glory of God and bears the stamp of his nature."

The prophets, instruments through which God spoke, recorded their visions of what God intended, saying: "The heavens declare the glory of God and the firmament shows forth his handiwork." (Psalms 18 & 19) But in the last days God speaks to us by his son, David. This is a fantastic revelation, for in the end God is going to reveal himself.

I could tell you until the ends of time that you are He, but only David can make you believe it. I'll tell you why. Many people, like Bishop Pike, question the authority of scripture; but it will never be questioned after it is experienced.

In the Book of Revelation, Jesus Christ is called “the word of God”. And in the Book of John he declares his word is truth. May I tell you: only when a truth is experienced can it be known. I know what I have experienced is true. You have heard my words and believe me, but you will not know their truth to the degree that I do until they are experienced.

I have told you how my brother walked by faith rather than by sight, and created a fabulous business in the islands. Sight told him he didn't have a penny to his name. But in faith he began to alter his life by that which only his imagination could see. Your sight registers what is before you right now. If you do not like it, you have an "I" within that is Christ in you. He is the power of imagination which, through faith, can change your life.

As the operant power of your imagination, you can tell where you are going and what you are doing by watching your thoughts. If certain events in your past are unlovely and you remember them, you are ordering their experience. But if you turn your back on the past by forgetting what lies behind and stretch forward to what lies ahead, you will order your conversations aright and become what you behold. This truth will never be disproved, but you are its operant power and must live by it. You need nothing on the outside, but can start just where you are; but you must walk in the direction you set up in your imagination.

Ask yourself this simple question: What would it be like if it were true that I am now the person I want to be? Then reach for its feeling, its spiritual sensation. What is that? I'll show you in a very simple way. Feel a piece of glass, now feel a baseball. Does the baseball feel like glass? Can you feel a tennis ball? Does it feel like a baseball or a piece of glass? Can you feel a piece of cloth, a violet, a piano? Do they all feel alike? Of course not. That's spiritual sensation - a vivid way of seeing, hearing, smelling, tasting, and feeling reality.

A few years ago I gave a similar lecture in New York City and a lady in my audience decided to test me. While sitting in her chair she embraced a large bunch of roses. She smelled them, felt their velvety petals, and saw their beauty in her mind's eye. Then, breaking the silence she left my meeting and returned to her hotel room at the Waldorf Astoria.

The next day the queen mother, Queen Elizabeth, was given a party at the Waldorf Astoria, with two thousand people in attendance. After the reception the maitre d', not wanting to discard the flowers there, instructed his men to take three dozen roses up to this lady's room. And when she came home that evening, all she could smell were those lovely roses. She had embraced and lost herself in the feeling of the possession of beautiful roses. She walked by faith and not by sight, and the next day her room was filled with the heavenly aroma of roses.

Now, perhaps because of its memory, you find yourself continuing to look back at what you were (and are) and not ahead into what you want to be. If you will order your conversations aright, right now, their truth will happen in the simplest way.

A seamstress and dress designer I know wanted more money. Using her imagination, she held an envelope in her hand and listened to the paper tear as she opened it. Shaking the contents out, she counted the money to the very penny. This she did for seven nights. On the eighth day, a lady called, offering her a job which paid her, to the penny, what she had imagined. Do you know - that lady could have counted out much more and she would have received it, but she was quite satisfied with the amount she had imagined.

Now, if there is evidence for a thing, does it matter what the world thinks? Could you ever take this lady's experience from her? No! The truth, experienced by her parallels scripture, for all things are possible to one who believes. How did this lady believe what she was imagining? She did it by bringing forth all of her senses to bear upon this event. Using her sense of hearing, she heard the paper tear. Shaking the contents of the

envelope, she heard the money fall on the table. She felt the envelope and saw the bills inside. Do you know, money has an odor unlike anything else? So you can smell money. She determined what she would do if she had the money and she did it.

Another lady went to Sterns Department Store in New York City, saying to herself: "Neville says I can have anything I want if I will imagine and believe in my imaginal act." Having no money, this lady walked over to the hat department, took off her hat and tried on a new one. Walking around the area, she admired herself in front of all the mirrors, but when she returned, her hat was gone. When she described it to the sales lady, she learned that her hat had been sold! The section manager was called in, and he told her to take any hat she wanted, compliments of Sterns. She liked the one she had been wearing, so she left the store with her new hat on her head, and she hadn't paid a dime for it.

Here is another story of a similar nature. This lady's profession was that of being a lady of the evening. She attended all of my meetings, and one day she said to me; "You know, Neville, the strangest thing happened. You told me that I could have anything I wanted if I simply imagined it.

One day I saw a beautiful hat in the window of a department store on Broadway. It was $18, but I loved it so I imagined wearing the hat. As I walked up the street I kept looking at my reflection in the shop windows, seeing that hat on my head. Arriving home, I imagined placing the new hat in the closet instead of my old one. Every day, for the next week or ten days, as I put on my old hat, I imagined it was the new one. Then one day a friend called and asked me to come see her. While there, she brought out a hat box and said; 'I must have been insane when I bought this hat. I wouldn't wear it to a dog fight; yet strangely enough I feel it would look lovely on you.' She opened the box and brought out, not a hat, but the hat, the very hat I had seen in the window and worn in my imagination." Then she asked: "Neville, why didn't God give me the money to buy the hat myself, instead of giving it to me in this manner?"

Knowing her profession, I said, "Ann, do you owe any rent?" and she replied, "Yes, two weeks." "What do you pay, about $17.50 per week?" "Yes." "So you owe $35. What price hats do you usually buy? Three or four dollar ones? Have you ever bought a $17 hat?" "Never." "Then tell me honestly. If, when you were looking at the hat, you had seen a $100 bill on the ground, would you have brought the hat?" She said "No." Then I said, "No matter how much money God might have given you, you still would not have bought the hat, so someone else had to buy it for you, and they did."

I have bought clothes, brought them home, and wondered what possessed me to buy them. I did it because someone was treading in the winepress elsewhere. Someone imagined a suit of clothes, so I went to my tailor, chose the cloth, and paid for the suit. But when I brought it home, my wife wouldn't let me bring it into the house. Then a friend who wanted something just like it contacted me and got the suit. He was treading the winepress while I paid for the suit.

Believe me, imagination is spiritual sensation. It is a vivid sight, a vivid sound. When Beethoven went deaf, all sound to the outer ear came to its end. Then Beethoven began to hear with the inner ear and wrote all of the beautiful music we so enjoy.

You can now think of someone you love and hear him speak. If you can't hear him, use one of your other spiritual senses. A touch, a sound, a sight, or an odor will do. I know in New York City, years ago, as I

walked through Harlem, I smelled the odor of cooking that instantly took me to Barbados. Although I was physically in Harlem, my sense of smell told me I was 2000 miles away in Barbados.

You can remember a sound, a touch, a sight, and put yourself any place. Like Paul, learn to walk by faith and not by sight. Forget what lies behind and stretch forward to what lies ahead. In the third chapter of Philippians, Paul names his desire as the calling of God in Christ Jesus, but it need not be yours.

I urge you to try this, for your life is forever. Nothing dies. The little rose that blooms once blooms forever, for nothing passes away. If a loved one ceases to be in this little sphere he doesn't die, but is instantly restored to life to carry on his wonderful journey in this age until that moment in time when God speaks to him through his Son, who calls him Father. Only then will he know he is the author of his world. Then his journey will be over, and when he takes off his little garment it will be for the last time.

Paul tells us in Philippians; "I desire to depart and be with Christ, for that is better by far, but it is more necessary that I remain in the flesh on your account." Paul longed to depart and be one with God the Father, but he knew it was necessary for him to remain in the flesh and continue his instruction, just as I do.

Take my words to heart and achieve your every desire. Learn to walk by faith and not by sight and, like Paul, turn your back upon everything you have ever accomplished and go forward - by faith - towards the goal you have set for yourself. Knowing what you would see if your goal were reached, how you would feel if you were there, what you would do now if it were true? Walk in that state and you will achieve it.

Now let us go into the silence.

Neville 06-20-1968

WALK ON THE WATER

The Bible is addressed to the Man of Imagination, he who is immortal and cannot die. "The Eternal Body of Man is the Imagination. That is God Himself. The Divine Body, Jesus, we are his members." (William Blake)

Ted Kennedy recently gave a eulogy for his brother, in which he quoted a passage from George Bernard Shaw. The thought was this: "Some men see things as they are and say, Why? I dream of things that never were and say, Why not?" When you think of your birth into this world as an act of God, can anything be impossible to God? Not knowing how or why you are here, you sin against the Holy Ghost when you dare to put a limit on the power that brought you here! There is no sin against the Holy Ghost other than man's belief that something is impossible to his own wonderful human imagination! I want you to go all out! To put no limit on God's creative power. To imagine that which is unimaginable and to walk on the water, through faith.

Water symbolizes your acceptance of life as psychological, and its drama as taking place in the Imagination. When you cease excusing yourself or anyone for life's experiences, and begin to rearrange the structure of your mind to feel your desire is fulfilled, you are walking on the water. Scripture speaks of the stone, the water, and the wind. Accept the facts of life and you are stepping down on stone. Change the facts in your imagination, and you have turned them into psychological truth, which then becomes a spiritual experience. When you live by this principle, you are walking on water, towards your birth from beyond.

Let me now share some experiences of a friend who practices the art of walking on the water. In his letter he said: "There is a lady in my office who was constantly talking about the absence of decent, eligible men in her life, claiming they were all riffraff and no good. Six weeks ago, while driving home from work, I revised her words. I heard her tell me she was dating a marvelous man and sharing the wonderful things they were doing. Recently this lady was so glum, I reminded myself to revise her words again, so I did. Yesterday she spent twenty minutes telling me of the perfect gentleman she is now dating. He must be terrific, for this lady is now walking in ecstasy."

Then he continued, saying: "An associate asked me to write a news review for his client. I gathered all of the material together that I would need, put it in a folder and placed it on my desk, which was piled high with pending work. Then one Friday my associate said: 'My client wants to see me next Monday at 9:00 A.M. in his office,' and I realized that I must produce the news review at that time. Immediately I sat down and imagined it was 5:00 P.M. My review was completed, read by my associate, and approved. I heard him say: 'It is just fine.' Satisfied with that scene as my end result, I found the folder, sat down at my typewriter and typed four pages, as everything flowed smoothly. At 5:00 that afternoon my associate stopped by my office, read the report, and said the exact words I had heard him say in my imagination: 'It is just fine.'"

When you truly believe that imagining creates reality, you will know there is no fiction. How can there be fiction when imagining is forever creating its reality? You may hear something you do not like, but because imagining creates reality what you heard was first imagined, or it could not have happened. When you revise the hearing by stopping the action and rewriting the script you are walking on the water, imagining the reality you desire to hear and appear in your world.

My friend continued his letter, saying: "There are certain things in my life I do not understand. Last Sunday, as my wife, our youngest son, and I were planting summer flowers, I realized that I was experiencing - in detail - what I had dreamed as happening last winter. At the time I thought the dream must have been symbolic, but not knowing the symbolism of flowers, I dropped it. Now I do not understand the relationship between a night dream - which I did not control, and last Sunday's planting - which I did control."

Every event in life contains within itself something beyond its physical experience. Flowers symbolize the growth of plantings. During winter, when nothing grows, he planted seeds, which he will harvest not only in the world of Caesar, but also in the world of the Spirit, as we all do. I urge you now to use your imagination and walk on the water. Plant the seeds of desire in the depth of your soul and allow them to flower on earth. If you do not see their harvest immediately, believe what you did, for it will come whether you recognize it or not. And do not sin against the Holy Ghost by saying something is impossible, for God is your own wonderful human imagination and nothing is impossible to imagine.

When someone tells you something, although you may deny its truth or possibility, you must imagine in order to understand their words. Unless, of course, they speak in a foreign tongue, then all is nonsense. As Paul said: "I would rather speak five words with understanding, than ten thousand words that cannot be understood."

Don't think of the reasons why you cannot have your desire; simply think you already have it! If you tell yourself it is not possible, you are sinning against the Holy Ghost.

I know of no limitation to the power of God. David is described in the Book of Samuel as ruddy, with beautiful eyes, and fair of skin. If you judge from appearance, then certain races would be excluded - but David is not of this world. David is he who rises in us because of the descent of the seed of God. Whether you are Caucasian, Negro, or Oriental, Christ - God's seed - descends and plants itself in you. And when union between that descending, higher seed and that which is only an animated being takes place, you are individually lifted into a supernatural world, where you know yourself to be the father of God's only begotten son, David.

I urge you to use your imagination for everything that is lovely and loving. I don't care what your desire may be - your imagination will give it to you, for the human imagination is the divine body the world calls Jesus. Because you can imagine and I can imagine, we are members of that one divine body, and all things are possible to him. There is not a thing impossible to God. All you need do is imagine its fulfillment!

Faith is an experiment which ends as an experience. Experiment by believing you already have all that you desire, and you will have the experience. Test yourself like my friend did. He experimented with the thought that the lady had a wonderful boyfriend. He then imagined hearing her tell him about the new man in her life. Then his experiment became her experience. You are the center of the world in which you live. A seeming

other is only an extension of yourself, for the center of your being is protean. It is he who plays the parts of all the seeming others. I challenge you to experiment with a new or better job, a husband or a wife, a new car or home. Don't try to analyze your desires or blame yourself, for the moment you do, you discover unnumbered things which are unlovely, and the moment they are thought, they are formed.

No one is without sin. At some time everyone has mentally coveted or stolen. Describe a man in unflattering terms and you have stolen his good name. Everyone is guilty; therefore, do not analyze yourself, for if you do, you will miss your mark. To worry about what you may have done, is to waste your creative power. You will reap the tares as well as the wheat, as every imaginal act fulfills itself. But start now to plant something lovely - not only for yourself, but for your neighbor, friend, or child. Fall in love with the idea that he is happy and secure. Feel the satisfaction that comes when one recognizes his harvest, for if a harvest is not recognized, there is no satisfaction. But when you do something consciously and see your harvest, you will receive enormous satisfaction.

Prove your thoughts have creative power by consciously imaging constantly, and walk on the water. No matter what happens in the course of a day, revise it. Make the day conform to what you want it to be, and you are walking on the water.

Genesis tells the story of Jacob, who saw a well covered with a stone. Removing the stone, he drew water for his flock. And when he put the stone back, everything appeared to remain the same as before, so no one knew who had rolled away the stone and removed the water. In the New Testament, Jesus performed his first miracle by filling the stone jars with water and drawing out wine.

Facts blind the I of imagination. I have come to cure this blindness and show you how to remove the acts of nature. The woman in the office shared her facts, as well as the man who had been bawled out. Discovering imagination to be his well, my friend removed those stone facts from his mind, and drew the truth he desired to hear out of his imagination and placed it in another vessel - another fact. Pour water into any container and it will not care what shape or size the vessel may be. Freeze the container and the water will have taken on its shape. So if you remove the stone and draw out the water, you can place it into any shape you desire and it will externalize itself.

Do not let a day pass without practicing the art of walking on water. Every time you use your imagination lovingly on behalf of another, you are mediating God to the seeming other. So many people use their imagination un-lovingly, yet they are still mediating God to that other.

Millions of people believe that someone has placed a curse on the Kennedy's. Do you know that such powers do exist, because imagining creates reality. William Butler Yeats once said: "1 will never be certain it was not some woman treading in the winepress who started the subtle change in men's mind. Or that the pressing out of which so many countries were given to the sword, did not begin in the mind of some shepherd boy, lighting up his eyes for a moment before it ran upon its way." Who knows who, this night - feeling hurt and betrayed by a friend - will set his thoughts of anger and revenge into motion, with no thought of regret. Perhaps he does not know the art of forgiveness or have the desire to forgive, thereby allowing his thoughts to move and build and build until they come to their inevitable end - by outpicturing themselves in his life. But as George Bernard Shaw said: "Some men see things as they are and say, Why? I see things that never were and say, Why not?" I tell you the incredible story of Jesus Christ, the pattern which man must follow in order

to escape eternal death, and say, Why not?

How can we who were physically born by the grace of God, yet cannot make one hair on our head or fingernail grow, dare to put a limit on God's power? If the grace of God gave us physical birth, cannot that same power give us spiritual birth into a higher world? The promise is: "You shall be born from above." If God makes such a promise, he has the power to keep it. And he does, through his gift of vision. Born of flesh by a power beyond ourselves, we are destined to be born into a spiritual world by a power beyond ourselves, because God's seed descended and united with us. It was planted by a creative act; and when that seed is fertilized, it erupts, the pattern awakens, and we move into an entirely different age. God's pattern has erupted in me. I am telling you my story in the hope that you who hear it will believe and prove its truth for yourselves. I have told you of Caesar's law, taught you how to walk on the water and use this psychological law to change your world - not only for yourselves, but for others.

No one needs to remain behind the proverbial eight-ball if he knows this truth. There is no need to beg or ask anyone for anything, for everything lives in the human imagination, ready to appropriate and be made visible.

Everyone will be born from above, for everyone is God and there is nothing but God. No one can fail; but God's story must be heard and believed. So God sends himself as the messenger, by choosing an individual and impregnating him. The person may or may not know what is happening, but in the perfect interval of time, birth will take place. Everyone here is called for a purpose. If you have not been united with this seed - wait, for it is sure and will not be late. There are those who have been conscious when they received the seed. Others have not; but when the child is born does it matter whether the moment of conception is remembered or not?

It's all the fulfillment of a perfect plan within God's eternal body, each filling his specific order. There are those who will be the apostle, others the prophet, still others the teacher, the helper, and the healer. There are different levels in the body of God, but it doesn't matter, because in that body we are all one.

Take me seriously. When you know what you want in life, construct a scene which would imply your desire is fulfilled. See it as clearly as possible. Feel its naturalness. Experiment until you know the scene and all it implies is real. Now, to the degree that you believe in its reality, your experiment will become your experience. Do not stop there. Keep on imagining and share your results with others. Tell them how to free themselves from this bondage to Caesar.

When you know who you really are, you will not envy anyone. How could you, when you know you are God, and they are only yourself pushed out? If tomorrow, something comes into your life that is not to your liking, do not accept it, for this fact blinds the I of imagination. Remove the blindness by asking yourself what you would like, in place of what seems to be. Enter into that thought. Revel in it as though it were not a fact. Persuade yourself that it is. Believe in its reality and it will become your experience.

Now let us go into the silence.

Neville Goddard

November 20 1964

What Does the Lord Require?

Tonight's subject, that is, the title of the subject is taken from the Book of Micah, the 6th chapter, the 8th verse. In this verse, he asks a very simple question. First, he makes the statement, "He has shown you, O man, what is good; and what does the Lord require of you but to be just and kind and live in quiet fellowship with your God." Nothing else is required of man after man has been told what is good, these three fundamentals. Outside of these, the outer ceremonial is an affront to God. It's an attempt to bargain him into accepting from man less than he wants of man. So, all the rituals, all the ceremonials, everything on the outside is really an affront to God. All he asks of us is to be just, to be kind and to live in quiet fellowship with our God. Well, how would we go about living in quiet fellowship with our God?

I think tonight you are going to find this a very, very practical approach to living in this quiet fellowship with your God. To understand it, let me go back now into the Book of Psalms, the 4th chapter, the 4th verse: "Be angry, but do not sin; commune with your own hearts upon your own beds, and be silent." How would I do it? Would that really be living in quiet fellowship with God? Yes. Well, how do I know? I'll tell you this night how I do know. There are supposed to be a billion Christians in the world. And I wonder what percentage…it would be so small it would be ridiculous. If I would ask a very simple question of the whole billion, "Do you not know that Jesus Christ is in you?"—-I'm quoting from Paul's second letter to the Corinthians, the 13th chapter, the 5th verse; he's asking the Corinthians, "Do you not know that Jesus Christ is in you?"—-if we were honest, the billion of us who claimed that we are Christians, our answer would be, no, we do not know that Jesus Christ is in us. All you have to do is go to any home, especially the homes of those who put up pictures and little icons, and look and see what they have on the wall to represent Jesus Christ. It doesn't faintly resemble any member of the family, far less the one who occupies the home as owner. It doesn't resemble in the most remote manner any member of the family. And most of them are painted or done by very poor artists…they're monstrosities. But there they are, all over the walls, all over the places in all these homes that call themselves Christians. They do not know that Jesus Christ is in them.

Tonight, you do this in a simple way, for I'm speaking from experience. You are told to be angry, and the word translated "angry" is "perturbed, enraged." So something disturbs you, burns you up, but do it in the seclusion of your bed. Do it in the silence of the night, the darkness of the night. Let it off your chest. You're required to help someone; and that someone has been helped, then they go back and go back a hundred times, and you are made aware of their falling back. How often Lord… seventy times seven (Mat. 18:22). But get it off your chest, tell them exactly what you think, and then, do not sin. These are the words, "Be angry, but sin not" (Eph. 4:26). Sin is missing the mark; sin is having a target and failing to hit it. You have a goal in life, either for yourself or for another, and if that goal isn't reached, well, then you've sinned. So be angry, but sin not.

Then comes the technique: "Commune with your own hearts upon your own beds, and be silent." So after you've gotten it off your chest, you bring them into your focus once more and see him as he ought to be seen, hitting the mark. You bring about your inner conversations either with this individual or with others, implying he, she or they have realized the goal regardless of what that goal is. If you now put into your picture that you are kind, would you like it done to you? Yes! Well, then that's right. That's one of the fundamentals. Is this now just? That's just, you can forgive sin and you must be kind, and now live in quiet fellowship with your God. Well, am I communicating

with God? I am. Well now, do I know that what I am doing now is really seen by God? How do I know that God is actually seeing this…because with God all things are possible. Well, I'll tell you exactly how you can know, if you'll trust me. I now turn to the 42nd Psalm, and in this Psalm (you're all familiar with it), "As the hart panteth after the water brooks, so panteth my soul after thee, O God." That's how this wonderful Psalm begins. He wonders when he will come and behold the face of God, for all day long men say to him, "Where is your God?" As he pours out his soul, they are always asking, "Where is your God?" Then he calls upon a memory and he said, "These things I remember, as I pour out my soul: when I went with the throng and led them in procession to the house of God, in joyful songs of thanksgiving, a multitude keeping festival" (verses 1,3,4). He remembers that.

Well, now let me share with you an experience that parallels this—-how I know that Jesus Christ is in us. I'm not unique, Jesus Christ is in every child born of woman, but people do not know it. So when they ask "Do you not know that Jesus Christ is in you?" they can't honestly say, "Yes, I know." They might have heard of it through someone else, they might have read it, as you read it in the scripture, but they don't know it. They haven't experienced it and they have not that inner conviction that it really is true. Now, what I'll tell you now I did not hear from a man, I was not taught it, it came to me by revelation of Jesus Christ. Many years ago I found myself in vision leading a throng in a gay procession towards some invisible house of God. The crowd was thick, and as far as vision could go, an enormous crowd, all in gay Near East costumes. As we walked toward this invisible crowd, a voice rang out from out of space, and the voice said, "And God walks with them." To my right, this woman (she appeared to be Arab) and she asked the voice, "If God walks with us, where is he?" and the voice replied, "At your side." She took it literally and turned to her side. I happened to be on her left side as we were leading this procession. Then she became hysterical. I mean, it struck her so funnily that she simply had hysterics. She said to the voice, "You mean Neville is God?" and the voice replied, "Yes, in the act of waking." The same voice, now heard only by me, not by the crowd…for everyone heard that voice, in her voice and the voice, the announcement that God walks with them; the question "Where is he?"; "At your side"; "You mean Neville is God?"; "Yes, in the act of waking"—-all that was heard by the whole throng as we moved in procession to the house of God.

But now the voice speaks in the depths of my being, heard only by me, and the voice said, "And God laid himself down within you to sleep, and as he slept he dreamed a dream, he dreamed…" and I knew exactly the finish of the sentence: "He is dreaming that he's me," I knew it. And at that moment, sheer ecstasy, for I was actually sucked into this body by whirling vortices. This hand is a vortex, this hand a vortex, my soles of both feet a vortex, and my head a vortex, and the right side of my body a vortex. Far from pain it was sheer ecstasy as I was nailed upon this body. Well, who was nailed upon the body? For I was not the body…this thing took place in vision and I, a living reality, a soul that animates bodies, actually was riveted on this body; and with a joy, an ecstasy that you can't describe in words. It's something entirely different. And I knew what it meant to be asked, "Do you not know that Jesus Christ is in you?" I knew then, at that very moment, from experience that the dreamer in me is Jesus Christ, for he laid himself down within me to sleep—there was a purpose—and as he slept he dreamed a dream. Well, who is dreaming a dream but the dreamer, and he's dreaming that he's me. Don't I feel I am the being that I am? Am I not the dreamer dreaming this that I am? So commune with your own power upon your bed and be silent.

So tonight when you are in your bed and you think of someone and you set up a pattern that you want to hear for them—-whether it be health, wealth, good fortune, success, I don't care what it is —-and just simply bring it into your mind's eye, believing that the being who has done that is Jesus Christ. If he annoys you prior to that or something disturbs you, you are told in the 4th Psalm, Be angry, be perturbed, be enraged, but do not sin. In other words, get it off your chest, but sin not. The next stage is now to set up the pattern once more. You took a picture and you either over-exposed it or maybe destroyed it after it was realized…can't find it now. You brought success into his world or you brought him into some other state of joy, a state where he's gainfully employed. Then he's fired

at the end of a day, week, month or maybe some time later, and you hear of his distress again. You hear that, well, he got into the people's hair as it were and they simply couldn't keep him any longer. And he's lost job after job after job and he turns to you once more. Seventy times seven! And being very human you are invited in the 4th Psalm to be angry, to be enraged, to be perturbed, but now do not sin. Right after it gets off your chest then go ___(??).

Who is doing it? Jesus Christ is doing it. Christ actually laid himself down with man, humanity, for a purpose: to sleep. What is the call in scripture? "Wake, sleeper, arise from the dead," as you're told in the Book of Ephesians (5:14). As we're told in the 44th Psalm, "Rouse thyself! Why sleepest thou, O Lord?" (verse 23). Well, who is the sleeper? He is calling upon God to awaken. Well, where will he awaken if he entered me to sleep? This seems to be his sleeping place. He sleeps in man and the sleep is so profound it is to the world death. So he's called upon to awaken from this state called death. While he's in it, he's dreaming and he's dreaming the dream of life.

Now, you can modify that dream by communing with your heart on your bed at night, just as simple as that. You read it when you go home, the 4th chapter, the 4th verse of the Book of Psalms. After you get it right off and you explode and just tell them off as it were; but do it at night in your bedroom, in the seclusion of your bed, in the stillness of the night, when you are quiet. That's when you're told to do it. All you need do is to see does it fit now these three fundamentals. Does it fit justice? Am I asked now to do to someone else what I wouldn't want someone else doing to me? If someone came here this night and said, "You know so-and-so is in my way and I want him fired." Well, is that justice? No, it doesn't fit my code; it isn't my code, so I couldn't accept that request from anyone. Someone said to me, "You now, he's in my way, I want him to die. Get him out of my hair altogether, I want him to actually die." Would I want someone to ask that for me? No I wouldn't. So do unto others as you'd have them do unto you. It isn't just…that's not one of the fundamentals.

Now the next one is kind, be kind. Alright, would it be kind if I saw the man promoted? Oh, yes, that would be kind. Would I want to be promoted? Yes, well, now that's alright. It comes within, it fits the frame. And the last one—-there are only three he gave us—-what does the Lord require of you? The third one is so very simple: to live in quiet fellowship with your God. Well, I found who he is: he is the dreamer in me. I must be in quiet fellowship with that dreamer. I don't want any bad dreams, that's not being in quiet fellowship with the dreamer. I have found Jesus Christ to be the dreamer in man, in every man in this world. And by man, I mean generic man—-male, female. Every child born of woman…the dreamer in that child is Jesus Christ. So when you go to bed tonight, do not let the sun go down upon the anger. Be angry if you want to, to clear the whole atmosphere like lightning clears the atmosphere. And after the whole thing is cleared, then come and set it up again, and set up that scene that you really want to take. For the being that is setting it up is Jesus Christ. He actually became man that man may become Christ.

So I am not quoting only Mr. Blake; I know this from experience. Long before I read Blake I had this experience. I was not the poet to put it into words like Blake. So when Blake said that God became man that man may become God, I read the words of Blake long after I had the experience. But I was not given to writing. I do not consider myself at this very moment, though I have brought out twelve books, I am not in my own mind's eye a writer. Blake was a writer, he was the grand poet. He was a painter, the artist in every sense of the word. So he could take an experience like mine and put it into such beautiful, beautiful English. And he said, "All that you behold, though it appears without, it is within, in your Imagination of which this world of mortality is but a shadow." How beautifully he stated it.

Well, if Jesus Christ is the core of my being, the dreamer, and he fills all, he's all in all, what could I encounter that is really in a true sense without? He is dreaming it into being. Well, I can modify the dream, for it isn't going to alter the pattern that I gave him. I give him a pattern and he'll perpetuate that pattern indefinitely unless I modify the pattern. So how often must I do it?—until it's done. If it comes within the code of these three fundamentals…that's all he asks of me. What does the Lord

require of you? And then he answers it, But to be just and to be kind and to live in quiet fellowship with your God. Well, having found God as my own wonderful Imagination, for my Imagination is the dreamer in me, I can't think of anything without Imagination. I couldn't dream anything whether it be a daydream or a night dream without the use of Imagination. So isn't my Imagination Jesus Christ?

When Blake said that "The eternal body of man is the Imagination, and that is God himself" he had the experience (Berk.,Pg.775). He must, to have remembered walking with the throng and leading them in procession to the house of God. I know I did. And I heard the voice at my right, I heard the voice in space, and I heard the voice in the depths of my soul—-when it said to me, God laid himself down within you for a purpose, to sleep, and as he slept he dreamed a dream, he dreamed… and I knew exactly what he was dreaming: He laid himself down within you to dream and he's dreaming that he's you. And that dreamer can take any dream and externalize it, because with God all things are possible. So you start with the dream; and no power in this world can stop it from externalizing itself and becoming objective in your world. They can't stop it. You don't need them! As you are told, "Go within, shut the door and your Father who sees in secret he'll reward you openly" (Mat. 6:6). In the Psalm you're told, "Commune with your own heart upon your own bed, and then be silent." That's all you do, commune with your own heart and then be silent. You don't raise one finger to make it so. You simply believe in the reality of this imaginal act, that's all that you do. You must give reality to what you've done.

So I know from experience that revelation is the principle source of religious insight. Revelation has made me the speaker feel so secure in what I tell you. Before it, I might have speculated, I might have trusted wise men, and because they could speak in so many ways and they were so brilliant in the eyes of men, I might have repeated what they said. I don't any more…it doesn't matter what they said. My only source now outside of vision is the Bible. So I go back and I read the Bible after the vision, and I search it thoroughly for confirmation of the vision, because if it's not recorded in scripture it's non-existent. This is an eternal word, and everything else comes and goes and vanishes, but the word remains forever. And so, I went back and here came the 42nd Psalm. I do remember this, I remember when it happened to me, exactly the night it happened, and how this crowd appeared and suddenly I am leading them in this gay procession, where?—-to the house of God. I had no doubts in my mind where we were going. I knew we were on our way to this invisible Mecca, the house of God, and all these lovely gay clothes around me, a festive crowd. I knew the search that was mine prior to this, for the Psalm begins, "As the hart panteth after the water brooks, so panteth my soul after thee. My soul thirsts for God, for the living God." Well, that was my search from the time I was a child, that constant search. It was a thirst that not a thing in this world could satisfy but an experience of God. Then comes this fabulous night of the crowd and the voice telling me exactly who I am: A sleeping garment as it were of God. That when he entered this death's door with me he did it for one purpose: To share with me my visions of eternity and dream with me until together we awake; and we aren't two then, we are only one (Eph. 2:14,15).

So he came into this garment and it's dead. He emptied himself of his primal form, took upon himself the limitations of this form to dream with me my dreams of the world of death, really. (Phil. 2:7). For things come, they wax, they wane, they vanish; and all things come and vanish in this world, all things begin and end. The world of death…he took upon himself the world of death as he entered this garment which I now call myself. But I know it isn't my being, because I was actually nailed upon it. No, I know what I am. So I can say to the world that that act of the crucifixion where six points were pierced (not five)—-my two hands, my two feet, my head and my side; there were six like the Mogen David, the six-pointed star—and they were whirling vortices and they produced in me a joy that you can't describe. So this was the remembrance of the initial crucifixion. For we are told, "If we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his" (Rom. 6:5). So everyone is united in this death, just like that; and it's God in you or you couldn't even breathe, you couldn't move, you couldn't be here this night. You couldn't in any way be a conscious entity were it not that God is in you as the dreamer.

Now tonight when you go to bed, don't think of some little being that must rise before morning and rush off to the job; it is God sleeping that night and all things are possible to God. Regardless of what happened to you today on the job—-you might have been threatened with being discharged, maybe your creditors are pressing you—-alright, everything is possible to God. So when you put your head on the pillow commune with self and that communion is actually in this quiet fellowship with your God. This is the God of whom the Bible speaks—when you say "I am" that's he. Now, what are you doing? You say, "Well, I'm thinking of John, and John needs, well, he needs a good job. He has a wife, he has children, he has to support them, and it's not enough." Raise him up in your mind's eye. Well, how would you raise him up? Well now, do you know a friend, a third party who would tell you of John's good fortune after the event? Alright, bring that third party into the picture and just hear the conversation between you and the third party discussing John's good fortune. That's all that you do. Now believe in the reality of that imaginal act. That's all that you do. Just trust it and know, really know that the being that is doing it is Jesus Christ.

So that's why I said earlier, go into the homes and say, "Where is a picture of your Lord?" and they point to the wall. And then you say, "Bring your children, your uncles, your aunts, your grandparents, bring me all the pictures," and it doesn't faintly resemble the picture on that wall. And yet he became you so thoroughly that he is you. Not like another, just like you. He took that mold and is raising you to be just as he is, without loss of identity. So when you see him he's going to be just like you. That is Jesus Christ.

So you're told in the same Psalm, "When will I come and behold the face of God?" In the 27th Psalm, "Thou hast said, 'Show me thy face. My heart longs to see thy face" (verse 8). And I tell you, you are going to see that face. The day you see it, you'll be startled beyond measure—-you're going to look right at your own face, not another. It's you raised to the nth degree of beauty, of majesty, of dignity, of a strength of character, of…you can't conceive of your beauty when you see the being who is meditating you. You'll actually have an experience where you come upon a being; as you look at him he's glowing and it's yourself. That's Jesus Christ who so became you that he doesn't resemble anyone but you. And so you're told: "If any one should say, 'Look, there he is!' or 'Look, here he is!' believe him not" (Mark 13:21). Why should I not believe him?—because, "When he does appear we shall be like him" (1 John 3:2).

So don't be ashamed to know that the being in you is actually Jesus Christ. "Do you not know that Jesus Christ is in thee?" Well, the honest answer to that question from the one billion Christians actually is, "No, I don't know that at all." But I tell you from experience this is all revelation and revelation makes us sure. So you can argue the point, do all kinds of things. What does this same 5th verse of the 13th chapter of 2nd Corinthians tell us? He tells us to test it and see. He said, "Examine yourselves, to see whether you are holding to your faith. Test yourself and see. Do you not realize that Jesus Christ is in you?" So we are invited to examine ourselves to see if we are holding to the faith. So tonight after you do what I hope you'll do, tomorrow examine yourself to see if you really believe in that creative act. That was a creative act; see if you really believe in it. Now you put yourself to the test: In the not distant future, what you did tonight should externalize tomorrow or in the not distant future. See if you are holding to your faith. Well, that's your faith. Your faith may be…but no one here, I doubt that anyone here, would have faith in some little icon or in some little service at the altar. I tell you, it is an affront to God, all this palaver that goes on all the time, as though some being on the outside is watching it and is chalking up to our little credit what our little attendance inserts. Hasn't a thing to do with true Christianity. Christ walks wherever you are in this world. If this very night you stand at a bar, or you leave here and you go into a coffee break, wherever you are seated that's where God is seated.

But he's dreaming; he hasn't yet awakened in man. He awakes in the individual, one after the other. He will awake in every being in the world. Until he awakes in all it isn't over. It can't come to an end until all awake. But do believe the words of one who has had the experience of waking; and the being who awoke, may I tell you, was the being who became me. We aren't two anymore, we're only one. In the story as told in the scriptures, you and I are born again through the resurrection of

Jesus Christ from the dead (1 Pet. 1:3). I speak of a universal Christ, not a little Christ, a universal Christ. He actually became every being in the world and so you are born again through the resurrection of Jesus Christ from the dead. Well, when he resurrects, it's you—-because you have no change of identity and you have no feeling that another one rose with you, it's all you. That's how unique it is. You rose from the dead. And yet scripture tells you, only Jesus Christ rises from the dead. So if only Jesus Christ rises from the dead and you have the experience of having risen from the dead, well, then you know who you are.

And you aren't ashamed of it. You make no excuses to those who think this is blasphemy. You go back to ancient scripture and that's what they said 2,000 years ago, and that's what they'll say every moment of time to anyone who makes a similar claim. Have you ever wondered why in all that is written of Jesus Christ in the scriptures that there is no personal description of him? There isn't one word to describe him in any of his person or in his habits. Others are described, but not one word to describe Jesus Christ—-whether he was tall, whether he was short, whether he was fat, whether he was thin. Why do you think that there is no description of him? Because there was nothing unusual about the outer man. He is the supernatural being. You can't see him. He's just like you when you see yourself supernaturally; therefore, why describe the outer garment, which is his sleeping garment? So it isn't described at all. More words are written about Jesus Christ than about any man that ever walked the face of the earth. I don't care who may have these biographies. There is nothing said about our great Lincoln…or go back beyond Lincoln, go back to the early characters… nothing is said of any character that faintly comes to what is said of Jesus Christ—and yet no description of him.

You write some story of our late President…or you go back, say, to Mr. Roosevelt. You couldn't write a biography of him without saying the man was paralyzed; he couldn't stand on his own feet unassisted; that he always had a cigarette in his face with a long holder, and you'd paint such word pictures of a man and you can see him vividly in your mind's eye. But not a thing is said about Jesus Christ. The 11th chapter of Matthew makes one little statement, comparing him to John. They said John had a demon because he came neither eating nor drinking; and when Jesus Christ came, he came eating and drinking and they called him a glutton and a drunkard and a friend of sinners and tax collectors. But that doesn't describe the man. I could be a drunkard and be very, very thin or very, very fat, or I could be a glutton and still be very, very thin or very, very fat. I could be a small little fella as a glutton and a drunkard or a very big fella. But that doesn't describe to say that I'm a drunkard, I'm a glutton and I love sinners. He didn't come to save the righteous—they are already in their own mind's eye so complacent, he left them alone—only those who were missing the mark in life. So he was a friend of sinners.

So who is this being who is not described in scripture? His personality is not at all described. He sits right here this night in everyone who is here. And when you just think of your home right now, that act of thinking that was Jesus Christ. You think of a home that you wanted to have, instead of what you have, that's Jesus Christ. Is everything possible to Jesus Christ? Well, then trust that imaginal act and see how he externalizes that act in your world. He will! He doesn't need the help of any being in the world to do it. But when you tonight do it, do it quietly. Get it off your chest first if you are going to think of someone else who has annoyed you—it could be a husband, a wife, a child, a friend, and you would like to tell them off and tell them something. So you're told to do it: Be angry, but sin not. Don't carry it with you into the depth. Don't fall asleep in the act of telling someone off. Tell him off and clear the atmosphere, just like lightning clears the atmosphere. And then, in the silence of that room, in communion with your own heart, bring it into your mind's eye, if it's now seventy times seven, and just take another picture. And hear the voice of either the individual or a friend of that individual or some mutual friend telling you that the one is all of the things that you wanted for him. And then drop off, in confidence that that is a perfect picture and it's done!

You don't need anyone else. Paul came saying you need no intermediary between yourself and God. Rub out all intermediaries between yourself and God. When God revealed himself to him, he said,

“To whom would I turn?” Then in that 6th chapter when they all left him and he turned to Peter, he said, “Would you go also?” He said, “To whom would I go? Have you not the words of eternal life?” (John 6:66). This drama is taking place in man. Peter finds him; because when Peter found him and named him, he said to Peter, Well, where do you get it? These are the words, “What do you think of the Son of man?” Instead of saying Son of man now, which is the title he always used, he said, “Thou art the Christ, the Son of the living God.” He said, “Flesh and blood has not told you this but my Father who is in heaven has revealed it unto you” (Mat. 16:13-16). So he found him, and having found him to whom now would he turn? Because he made the most fantastic statement in that 6th of John: “Drink my blood, eat my flesh or you have no life in you” (verse 53). “My blood and my flesh are the words that I speak and they are living words”—feast upon them, assimilate them—“because no man can come unto my Father save through me.” They said, “That’s a hard saying; who can accept it?” and they all left him, never to walk with him again. So he turns to Peter, “Would you go also?” He said, “To whom, to whom would we go? Have you not the words of eternal life?” (verse 68).

These are things that you didn’t compose yourself; they are revealed from the depths of your soul. Just like that journey was revealed. I certainly didn’t sit down after having read the 42nd Psalm…I didn’t read the 42nd Psalm prior to it. I went back and searched the scripture for the experience. Because it happened to me in New York City on a night I didn’t really expect at all. In fact, you go to bed quite quietly and simply and these things happen. Then you go back to God’s word, the external witness, and see if you have any external witness to support the internal witness of the Spirit. Because you must have two witnesses, for only on the evidence of two witnesses shall a charge be sustained. So you have one witness, the witness of the Bible, that’s one external witness. But you can’t bring one, you must have two, and the second witness is the witness of the Spirit, where you have the identical experience, and then they agree in testimony. If two different ones agree in testimony, then that testimony is conclusive, it’s done. You can’t change that if two different ones agree. Well, the Bible is one and your experience is another, and they come together and they parallel. So you go back and you read the scripture. So when my eyes fell upon the 42nd Psalm, after the experience, I knew I had my two witnesses. I couldn’t deny my own experience and here is something written 3,000 years ago. So, I’ve come, as everyone has come, really, to bear witness to the scripture. I’ve come to experience scripture…but nothing else.

So I can do anything here in my outer dream if I know who I am; in the hope that night after night I will have the experiences of scripture until I completely fulfill them. For all that is written about me has its fulfillment and must be fulfilled in me. So then you go tomorrow into the world of Caesar once more. While you’re in the world of Caesar, why not be comfortable? Why not have a good income? Why not have all the lovely things in the world of Caesar? You don’t have to be saturated with it, but you can do it if you want to. The day will come you will not really want things. They’ll be there for the dream if you want a dream; but you won’t find security or think you want security in things, you won’t really. But while you’re in the world of Caesar dream the things. You have to pay taxes, pay rent and do all the things that you’re told in scripture. They asked him, “Do you believe in taxes?” He said, “Give me a coin. Well, whose inscription is that?” He said, “Caesar’s.” Alright, render unto Caesar the things that are Caesar’s. Does he want taxes? Bring me the gold from that fishes mouth (Mark 12:15-17). He doesn’t say, I will not pay the tax—he knew he could simply dream anything. And so that same being spoken of in scripture is the being seated here tonight—when you say “I am,” that’s he.

So tonight you go back…just the few verses I quoted, read that 8th verse of 6th of Micah, and the 4th verse of the 4th chapter of Psalms, and then the 42nd Psalm (it’s a very short one). These are the only ones I pulled on tonight to illustrate this point that you can’t answer in the affirmative when the question is asked of you, “Do you not know that Jesus Christ is in you?” So when it is asked of you in the future you can tell. You take the whole verse, the 5th verse of the 13th of 2nd Corinthians, so just the one verse, “Examine yourselves to see whether you are holding to the faith. Now test yourselves and see. Do you not know that Jesus Christ is in you?” Well, if tonight you do

what I ask you to do you're putting it to the test. If tomorrow the results appear on your tree, then you've found him.

Now don't forget him after you've found him. And keep on dreaming noble dreams day after day after day, not only for yourself but for everyone. See that it comes within the framework of these three fundamentals as named as the thing that God requires of every man: To be just, to be kind, and to live in quiet fellowship with your God. Not a thing you do on the outside. If you want to give to charity, give. It doesn't mean a thing as far as the scripture goes. You have to live in quiet, wonderful, simple fellowship with your God. So whatever you do mentally see that it fits the framework of justice and kindness, that's all. So if it is just then it's right. Is it kind? Alright, if you are in doubt, ask yourself a simple question, "Would I want it done to me?" Well, no. Well, then that's not for you; it doesn't fit the frame. And then after it fits the frame, very simply commune with your own heart upon your own bed and be silent.

Now let us go into the Silence.

* * *

Q: ___(??) can you combine imaginal acts?

A: Certainly. For instance, if you have a desire for yourself and one for friends, would you celebrate if all came true—say a little party, a dinner party, a tea party, a cocktail party? I mean, if you had a party…say six or eight came together and they discussed their own good fortune and all are telling lovely things about what has happened to them…couldn't you conceive of just such a little gathering where all are expressing their joy because of their good fortune? You simply listen to a voice, a familiar voice of one, go to the other one, go to the other one, just as though it were a party. Always do that which implies the fulfillment of the dream. But if you can't bring them together take them separately. You can have a group picture, or you can have just simply a single picture of one party. But try it! You're invited just to try it. You may stumble upon something that you can tell me that I can share with others, because it is infinite, as he unfolds his great secret. He is really your wonderful, wonderful Imagination. That's why the great old man Fawcett, whom I quoted in my latest book, he said, "The greatest of all secrets is this great secret of imagining." If one could only unravel that secret!

Q: In John 11, Thomas said, "Let us also go that we may die with him." It came to me that the "him" could be Lazarus, rather than Jesus as in the preceding verse.

A: The story in that whole chapter is Lazarus and so you are right. They want to have the identical experience. It was not resurrection. That was restoration, where something that was dead was restored to life—because afterwards, the same one is writing the story of resurrection; because resurrection happens not at the end of one's history, within it. And so, he went beyond the experience that he could tell the experience. And so, the 24th verse, he tells you that these are my words; he tells you these are the experiences of which I bear witness. He is witnessing all that he is recording in that book. It tells you that they are his words, and then he tells you at the very end, if everything that was done by him really were recorded, the world couldn't hold the books. So he's telling you of the unnumbered experiences because he's speaking of the universal Christ. But man has seen a little Christ, not the universal Christ that is actually in all.

So there's the descent; the ascent (which is the rising again); and then another descent that it may fill all things. So nothing can ascend unless it first descended, and the second descent is the dove, that you may fill all things. So the first is death: God became man that man may become God; that's the descent of God, where you are nailed, actually nailed here, in ecstasy. Then you rise during the state when you awaken from the dream, but you do not break the dream as yet. Then you have all these experiences of restoring the body, as you're told in the 11th of John; and then you go on with experience after experience until the very end. And then comes the descent, the second one, that you may fill all things, because you must fill all things when you break this wheel of recurrence, the very wheel of death. And so, John is really the cue…uh…Lazarus is the cue in the Book of John.

Q: Do you create these imaginal activities each night? Do you do it for a certain amount of time? ___(??) Sabbath?

A: Well, to me the Sabbath is simply satisfaction—he saw his work and it was very good, and he rested. A complete satisfaction with what I've done so I'm not anxious, I'm not concerned. It's like becoming aware through symptoms of pregnancy…not a thing you can do after the symptoms of pregnancy are upon you. All you can do is simply wait for the appointed hour to be delivered of what you're carrying. Any interference with it is going to produce, either mentally or physically, a miscarriage. And so, there will be no anxiety after you can reach the state of Sabbath. So, after he saw his work and pronounced it very good he rested and called it the Sabbath. So the Sabbath is a moment in time that follows satisfaction with what you've done.

Q: ___(??) Zechariah 13: "Two parts therein shall be cut off and die; but the third shall be left therein."

A: Give me an evening on that. Every time I speak, there's always…if I speak to one or I speak to ten or I speak to a thousand, I have been promised in scripture: Elijah ran away and said, "There is no one" and he said, "Get on back, for there's always my remnant." So he ran, thinking when he left that city that was doomed there would be no one to hear him and hear the word of God, and he sent Elijah back, because he said, There is always my remnant. Wherever I send you there will always be a remnant to receive the word of God. The field must be prepared. And so, he may be the most brilliant man in the world, but the field is not prepared to receive the word of God. So he tells us in the 13th chapter of Matthew the four different soils in which the seed fell. These soils are only humanity, for he tells you by analysis the seed is the word of God, and man is that field on which the word of God is planted. Some reject it instantly—-that falls on the highway. Then some eagerly accept it, but it's not yet prepared for it, so it springs up quickly but has no roots; not deep enough for the roots, because the soil has not been prepared properly enough. Then comes a third, and finally a fourth. It brings forth, and brings forth sixty and one hundred-fold, the properly prepared soil.

But you could be the most brilliant man in the world and be, relative to the Bible, the highway, where you have no soil whatsoever to accept the word of God. You could be a simple person, ignored by the world, and you can be seeded. This past year in Barbados I passed one of the most touching scenes. These two women on the street, they were without shoes, clothes clean but possibly their only dress, and one was holding the Bible this way. The other, mouth to mouth or mouth to ear, this one was telling her…she would quote the passage and this one would continue it. She had committed to memory the Bible just from sheer hearing it. She knew her Bible from one word, from the beginning to the end. So, when she makes her exit from here, to be instantly restored in another time sequence, in the depths of her soul she has the word of God. She may be put into another sequence where the Bible is not part of her world, not on the surface mind, but in the depth of her soul it's been planted and so it will rise and she will have these experiences. So the word must be heard by man.

I saw these two in a very small little alley. There they were, undoubtedly, they might not even have been working, I don't know. It was the time of day that if they were really on a job they'd be on the job, but there they were, almost in the gutter. One had the Bible open and the other was repeating it, word for word. She would say something—-it struck me so, like I can't tell you the thrill that was mine to see them—-and she knew her Bible, from beginning to end. Chances are she could not read the normal paper…just from sheer hearing of the word of God. Well, when she makes her exit from this world, she, like all of us, will be restored and inserted into a time sequence best fitted for our unfoldment.

Until Tuesday…thank you.

WHAT IS TRUTH?

Tonight's subject is: "What Is Truth?" The Bible is the revelation of eternal truth, written without regard for secular history. It is not concerned with secular history. This is the world into which you and I were sent -- all of us -- for a divine purpose, for we are told: "He chose us in Him before that the world was"; and there was a purpose behind the choice. We were called His sons, and the purpose is to transform His sons into Himself. And the most incredible story ever told is that story: how to transform us, His sons, into Himself; and the only way that it could be done is to send us out. So, we went out into a world that was strange, and we are enslaved there; and this is that world. But the plan was "before that the world was" -- how to do it.

So, He chose us in Him "before that the world was," and made known unto us the very mystery of His will, according to His purpose, which is set forth in Christ as a plan for the fulness of time. So, Christ is the plan. Man has completely misunderstood the mystery, -- that is, the plan; but the plan is in us, and that plan will unfold itself in us. Then we will know the truth concerning Scripture.

Now, in Scripture we come upon this scene between the external being called Pilate. Pilate is the rational mind. And here before him stands the personification of Eternal Truth, and Truth speaks. He says, "For this purpose I came into the world: to bear witness to the truth." Pilate asked, "What is truth?" and there was a silence. He couldn't discuss it, because truth on this level is one thing, and Truth in the New Age is entirely different.

So, here tonight we're asking: What is Truth? He said, "I am the Truth," "I am the Way, the Truth, and the Life revealed." "No man comes unto the Father except by me." There is no other pattern; there is no other way. "I am the true and living way to God, the Father." And the purpose of it all is to transform Man -- humanity -- into God the Father.

Now, just imagine that you and I were present "before that the world was"; and we cannot, for a moment, conceive it, but we trusted our Father, and He told you this: He is going to transform you into Himself.

Now, we turn to the 82d Psalm, considered by all scholars the most difficult of all the Psalms. It begins: "God has taken his place in the divine council; in the midst of the gods he holds judgment." And then he said to the gods: "I say, Ye are gods, sons of the Most High, all of you; nevertheless, you will die like men, and fall as one man, O ye princes."

Put yourself into that state here now. We are present. We are sons of the Most High. We will leave His presence and fall as one man. That one man will become fragmented, into this world that is

strange to us, and we will know what it is to die. And we will know what it is to lose the presence of the Father; and then, from then on, our search is to find the Father. How long, how severe, how frightening the anguish before we find Him were long to tell! But we will find Him, for that was the Promise. And all these promises find their "yes" -- their fulfillment -- in Jesus Christ.

So, the story is that the pattern, called Jesus Christ, is buried in us. And He will not fail; He will unfold the pattern in us, and the pattern is the story of man becoming God. So, God became man, that man may become God!

So, in this world we fight, one against the other, not knowing that we were "before that the world was," we were brothers -- loving brothers. We came down into the world for one purpose: to be transformed into God the Father.

When he was asked, "What is truth?" he was silent. You can't tell it until it happens within you. Now, truth that is experienced is really the only Truth, for truth that I know from experience I know more truly -- more thoroughly -- than I know anything in this world. I may hear that truth stated, and it's true; and I believe in Andrew's statement. But I did not know it as I will know it after I have experienced it.

So, I can tell you tonight - and I'm telling you the truth: You are the Lord Jesus Christ! That is true. I am not lying. I am speaking from experience; but you do not know that until you yourself experience it. So, then, you know now because you believe me, if you do believe me, -- you know it as hearsay. But he said, "I came into the world to bear witness to the truth." I cannot be a witness to the truth if I speak from hearsay. I must speak from experience.

When two persons who differ as persons agree in testimony, their testimony is then vital. That's right. But they must agree. Now, we have one testimony. "The sum of Thy word is truth." The Bible is the Word of God. Jesus Christ is called the "Word of God." He is really the pattern, the Bible. It's written; here is the Bible. I must experience within me the Bible. I must be cast in the central role as Jesus Christ. When I know that story to be true, based upon my own experience, then I witness to the truth of God's Word.

He said, "I have come into the world to bear witness to the truth." And humanity, -- that is, the secular world, -- is personified as Pilate; and Pilate asks him, "What is truth?" Well, the truth to which I bear witness cannot be otherwise. It is revealed truth; and revealed truth cannot be logically proven.

How on earth can I prove to any one that I have been born in a way that man normally is not born? How can I prove to any one that I was born from my skull, and yet the body that now stands before you was born from my mother's womb, and the one that is now speaking to you is not the one who was born from my mother's womb? Something else happened in me in 1959 in this City --

eleven years ago this coming Monday -- where I was born from my own skull -- "born from above," as the body that I now wear was, 65 years ago, born from below from my mother's womb? How can I take any one into the room where it took place and show them the event? I can't do it. You either accept it on faith, or you reject it. It's entirely up to you. But unless it happens to you, you cannot return into that New Age where you are God Himself. And the purpose of life is to transform His sons.

"I say, Ye are sons of God, all of you" -- not a few of you -- all of you -- "sons of the Most High; nevertheless, you will die like men, and fall as one man, O ye princes." (Psalm 82) But when you return, you will be God the Father. So, I send you out, He said, to search for the truth, and when you return, you will discover your Self. You will discover that you are the Truth, and you may say, "I am the way, the truth, and the life revealed. No one comes unto the Father except by me. I am the only pattern by which man can return as God the Father." We are told, Thy truth -- the sum of Thy Word -- is Truth. The whole, vast story, as told in Scripture, summarized, is the Truth; and the Truth claims it's fulfilled in the Pattern Man called "Jesus Christ." And Jesus Christ in you is your hope of glory.

So, Christ in man is the Pattern Man, and that pattern will be made alive; it will erupt one day, and everything said of Jesus Christ in the Gospel, you are going to experience. But when you experience it, you are not a spectator living as a man being born in this strange, supernatural manner. You are the man. You are born in that manner. And everything said about Him, you are going to experience in the first-person, singular, present-tense experience; and you are the Lord Jesus Christ! Then you are going to be able to say, "I and my Father are one." (John 10:30) "He who sees me sees the Father, for I am the Father." And, then, you'll remain in this world to tell your story to encourage your brothers who are still waiting for the Promise to be fulfilled.

So, the story of truth, as revealed in Scripture, -- I tell you from my own experience, I bear witness to the truth of it. And a simple man, as you are, -- and I speak now of generic man -- male and female -- we are that man. I'm just as simple, and as weak, and as limited in this physical sense as any man that ever walked the face of the earth, -- completely shut out; and, yet, after this happened, now I am comforted. I know what to expect.

When this garment for the final time is taken off, then instantly I enter the Age that my Father promised me "before that the world was," -- automatically. I am not restored to life. I enter the New Age, as God the Father. And every one in this world is going to enter that New Age as God the Father. And we who are the Brothers return, having discovered the truth that was spoken to us "before that the world was," return as God the Father.

So, throughout Scripture we find the emphasis on the truth. "The sum of Thy Word is Truth," in the 119th Psalm. Then he makes this statement: "Oh, where is He? He hid Himself within them." Yes; He is hid within you. The thing is He-in-you that unfolds. May I tell you? you are He!

It was shown me so perfectly one night. I found myself in a field of infinite flowers, like lovely, big sunflowers. Take a daisy and multiply it to that size (indicating); and here was an infinite field of beautiful, perfect flowers; but the flower was the human face, -- just the human face. When one bent, they all bent. If one smiled, they all smiled. I stood in the midst of them, and I was not as perfect as they appeared to be. They were perfect, but I experienced more freedom than all of them put together. They were perfect human flowers, every one of them, -- rooted. They had no motion, save they could sway -- swaying with the wind. As the Spirit moved them, they moved. Whatever the Spirit commanded, they did; but they were simply stationary in the earth. And here, I could move among them. Weak as I was as man, limited as I was as man, I experienced and enjoyed more freedom than all of them put together. And then I realized what it meant: "He chose us in Him before that the world was." They had no freedom. They were perfect in His eyes, like human flowers, but no freedom; and He is going to set us free -- as free as He is. And, so, we were simply chosen in Him, and one man fell, bearing within Him all that He chose, and you and I are those that He chose within Himself.

And, then, we were set free in a world of horror. This is the world of horror, -- a constant, constant battle. Do you think you are going to bring peace on earth? He said, "I did not come to bring peace; I came to bring a sword, to set a man against his father and a daughter against her mother and a daughter-in-law against her mother-in-law. A man's enemies are those of his own household."

No peace on earth, regardless of what the world will tell you. We stop the battle of machine guns and atom bombs, and we find a still fiercer battle, and that battle is the economic battle. You can take a whole country and turn it into ruin economically. A whole family can be wiped out economically and be disgraced, and still be left to starve. Better if you wiped them out and they were not there before your eyes, than to see them starve. So, people are stopping the war in some mechanical way, and yet war goes on economically.

So, there's no peace on earth. This is not a world of peace. This is educated darkness to raise us into God the Father. The battle is on, and on it goes until man individually -- it is not done collectively.

And you can't be lost, or God would be lost! None of you can be lost; but you cannot be called back until the work is done in you. And when that work is completed in you, <u>you</u> are the Lord Jesus Christ, who is God the Father. You are unique; there is no one in the world who could replace you, -- <u>no one</u>!

Then he said, "I go unto Him who sent me, and you know where I go." They said, "We do not know where you go." He said, "I have been with you, and you do not know where I go?" Philip said, "Show us the Father, and we will be satisfied." "I have been so long with you, Philip, and yet you do not know me? He who has seen me has seen the Father. How then can you say, Show us the Father?" Do you not <u>know</u> the Father?

I tell you, looking at you, even though it's a mask, behind you is the Father; and, may I tell you? He resembles you -- only you raised to the N^{th} degree! Well, the Father is made up of humanity, and bears your face raised to the N^{th} degree of majesty, of beauty. It is the Father. The face you now wear, even if it is disfigured -- it is nothing; it is a shadow. Yet, the face that is perfect, as you think it's perfect, cannot compare with the face that hides behind the mask you now wear. That is the God who is God the Father!

Last year when I came here I spoke, telling the vision of one who departed this world two years ago while I was in this City. So, when I returned I told it, and a lady objected to it. She came with a crowd of about five or six who have never returned, because I told the vision.

I said, I have told you that I have awakened from the dream of life, and I know I am He! They are weak and restrained and limited as man, -- every man in the world. Then I told the vision of my friend who departed this world a few months later.

She said, "I saw Neville. I was seated in a huge, big area with marble pillars, all alone; and suddenly a carriage drove up, self-propelled, and the door swung open, and out you stepped. And, here you wore a blue cape. As you stepped out, I knew I was looking at God, but God clothed as power. You came into the place. You did not recognize me, -- that is, you didn't know me; and you simply proclaimed -- whatever you were proclaiming. It was sheer power. And I sat there alone saying, 'Why, Neville is God. Neville is God!' I kept repeating to myself, 'Here is the power of God,' clothed as you, and it is proclaiming power -- sheer power. And then you broke it off, turned around and left the room, and then that self-propelled car came up -- a carriage. As though by appointment, the door swung open, and you stepped in and vanished -- vanished into space. But I know I saw God clothed as Power, and He wore the face of my friend Neville."

Soon after that she departed this world. I tell you, those of you, having had the experience, you will see me, -- if not all of you. You will see me clothed in different garments that God wears. If you ever have the privilege of seeing me clothed in His real garment, which is Love, then that is beyond measure -- a joy! But you will see me clothed in the garment of Power, in the garment of Wisdom, in all the attributes of God; but when you see me clothed as Love, you will see, not an attribute of God, you'll see God Himself! And when you see that, then you are called -- called to be embraced by God, to be incorporated into His body as God, and then sent to tell this story. That is when you see Him as Love -- Infinite Love, and yet it is man!

I told you the story only concerning Power. Well, it atruck them in a strange manner, because they worship God as the world does, from without. Possibly they went home and prayed for my soul, and praying to some unknown god on the outside, hoping that they could save Neville from this arrogance! Read the Bible carefully. "This man is mad! He has a devil. He claims that he is God."

He said, "I am the Son of God; and I, the Son, am one with myself, the Father, who is God. But I know my Father, and ye know not your God. And they took up the stones to stone me." And then he quoted the 82d Psalm that I quoted tonight.

"Is it not written in your law that I say, Ye are gods? If, in the book, it is said, Ye are gods, why do you stone me because I claim only what your book claims that I am?" And they had no word to say. They had not had the experience.

So, I say, the truth that man experiences he knows more thoroughly than he knows anything else in this world, or then he can know that same truth in any other manner. You can repeat the truth, -- and it's true; you can go out tonight and say, "I am Christ," -- and that's true; but until you experience it, you do not actually know it, to be a witness. So, he said, "I have come into the world to bear witness to the truth, and the truth is that I am God." That is what he is telling you: that he has experienced it, and those who have not experienced it, who still worship an outside god, cannot believe him; so they cast the stones of literal fact at it.

I am telling you tonight: You are God! You are, like the face that I saw, perfect, beautiful, not blemished; not a thing about you could be blemished, -- it is perfect. But you are stationary, and all move in unison. If one smiles, all smile; if one sways, all sway, -- no freedom whatsoever. And He is going to grant you the freedom that He enjoys, and send you into the world as Sons of His. And then you go through Hell, and we are told in Scripture: "I have tried you in the furnaces of affliction. For my own sake I did it -- for my own sake, for how should my name be proclaimed? My glory I will not give to another." He can't give it to another. He has to take the other and make the other Himself to give His glory to the seeming "other." So, God lives by giving Himself to what He wants to be other than Himself, and then that self becomes God, who gave Himself to it.

So, today He has to put us through the "furnaces of affliction," and we go through hell in this world, -- not necessarily physically in pain, although we all do. If you live long enough, you'll suffer. Let no one tell you you won't. You could be as strong as all outdoors; but, as Shakespeare said, "There will come the day, sans teeth, sans eyes, sans everything." If you live long enough, you'll finally be eating mush. If you live long enough, you will find that you cannot get glasses strong enough to see objects in space, if you want to live long enough. For the bodies wear out, but there is something in you that is immortal, and that is the Son of God.

Now, is everyone born of woman a son of God? Yes. The 32d Chapter of the Book of Deuteronomy swears to it. "I have put bounds to the people of the earth according to the number of the sons of God." Read it in the 32d Chapter of the Book of Deuteronomy.

We speak of a population explosion. Not one child in this world can be born that is not a garment that a son of God wears, whether

he be white, yellow, black, pink, or any other color in the world; whether he be of this nation, that nation, or any other nation. "I have put bounds to the peoples according to the number of the sons of God." We are numbered, -- not just a bunch.

"He chose us in Him before the foundation of the world." You are unique; you are His choice, and you are buried in these bodies that we now think to be physical garments. And every one eventually will come out of these garments wearing the garment of God, as God the Father, for it takes all the sons of God to make God the Father. There is Only One Being expanding. So, He expands and expands by selecting. We are now stationary -- perfect but without freedom; and then burying Himself within that selection, He enters this world of death and goes through all the horrors of the world, and then transforms that into Himself. There is only God in this world! There's no room for anything else but God. So, the beginning was God, and the end is God; and all ends run true to origins -- we began in God, and our end is God, only we are conscious of the fact that we are God! Before He came out, we were not.

We worship that which could shred us -- perfect; and that is not good enough. God wanted to transform us into Himself as Himself. He said, "I will call them, one by one, O ye sons of Israel. I will incorporate you into Myself, one by one, each in his own order." Let no one tell you that you are coming in groups. You are too unique! You are too altogether wonderful in His eye to be called in pairs even. You are called, one by one.

When you get back without loss of identity, you are God the Father, and still completely individualized as yourself. So, when she saw me, she saw Neville, and she knew him to be her friend; and yet, she knew him to be God above -- God Almighty!

Others will see me as some other character. I will see you in that same character, without loss of identity, when you are "born from above." Right after you are "born from above," you take on the garment of God, without loss of identity; only your face now radiates the perfection that is there -- that was always there. But now you are individualized, completely set free.

So, don't look for peace in this world, no matter what they tell you in the world. You aren't going to find it. This is a schoolroom. This is a school of educated darkness. So, they are in New York City now trying to figure out that this is peace, that is peace; and they cry, "Peace, peace"; but thdre's only the conflict. I read in the paper this past week that every moment in time, -- not every day, not every week, not every month, -- every moment in time there are approximately eighteen hundred thunderstorms on earth. Every moment! We have been here now quite a few moments. Every moment that we've been in this room, which means a second or a split second, there have been eighteen hundred thunderstorms traveling over the earth, causing havoc, causing fright, causing horror to those who entertain it. Maybe you are afraid of thunder. I know friends of mine who are scared to death when it rumbles.

A friend of mine who lives under a volcano on the Island of St. Vincent came to New York City as my guest for about a month. Well, in New York City, with its tall buildings, in some strange way, we have frightful thunder-and- lightning storms; and one day it started. And here, about 3:00 in the morning, my wife in her bed and I in my bed, and she in the guest room with my daughter -- she was just a little girl, but the little girl wasn't protection enough. At 3:00 in the morning here comes this girl jumping through space into my wife's bed. A thunderstorm, -- and she lives actually under an active volcano on the Island of St. Vincent, but she can't stand thunder or lightning.

Now, just imagine eighteen hundred of these storms are taking place every moment of time on earth! You want peace on earth? You aren't going to find it on earth. You'll find it in yourself only after you depart from this world, having been "born from above."

So, what is truth? He said, "I am the truth." Well, who are you? "I am the Pattern Man. I came out from my Father, and I came into the world. Again, I am leaving the world and returning to my Father"; but I can't return to the Father as the Father until here, in secular history I am "born from above." And I am "born from above," not at the end of history, but within history, while I walk the earth, for I'm picked out, one by one by one, while I am still in the world of Caesar; and then I am born right here, continuing for a few years to tell it, to encourage my brothers, who are still confused because they have been taught by those who have no vision.

The whole vast world, -- call it by any name: ministers, popes, priests, -- are men without vision, and they teach the Bible as secular history; and it is not secular history. The Bible is a revelation of eternal truth, written without regard for secular history. It is not secular history. So, when they try to tell you Jesus lived on earth as a man, and they've been seeking two thousand years to find evidence to support it, -- they won't in eternity find any evidence to support Jesus as a man on earth. He is buried in you! That's Jesus. He is the Lord Himself buried in man. He disappeared after he told the story and chose us in Him and then one man fell. That is the Lord Jesus Christ, bearing within Him all that He chose, -- we, the sons of God; and then we became fragmented, all of us, into this world.

So, they are trying to find His burial place; and throughout the centuries organized religions have said, "This came from the cross -- this little piece of wood." If you took all these little pieces of wood that came from this cross and put them together, you could build this building. He is nailed on that cross. If you took all the little pieces of cloth that they tell you in the organized churches came from his tunic and put them together, it would clothe a regiment. The liars have taken all these things and simply confused the minds of people, and they go in to kiss that little piece of cloth. He never wore any cloth of that nature! He is "born from above." He said, "My kingdom is not made with hands." And they are telling you that this is a piece of wood on which he was crucified. The only cross on which Jesus Christ is crucified is the human form. Your body is the cross that He is wearing.

It is in you that He is buried. In you He will rise. In you He will unfold the entire drama of Himself as you. You will not be a spectator seeing it as another. You are the central figure. He unfolds Himself in you, and you are the Lord Jesus Christ!

Then He tells it, not hopefully. How many will believe you, because they know the limitations of you. They know your past, they know your weaknesses, they know everything about you; and they will say, "What? We know this man. We know his father. Was not his father Joseph and his mother Mary, and his brothers -- " And they name four brothers in the Book of Mark -- name them.He had brothers.

I once said to an Aunt of mine, a strict, strict fundamentalist, I said, "Don't you know that Jesus had brothers?" Her answer was, "Oh, no; he was God's only begotten son." I said, "Bring me your Bible." She opened her Bible and turned to the 6th Chapter of the Book of Mark and read it from her Bible, the names of the brothers. They name four, and they speak of sisters in the plural. At least there were seven that she gave birth to.

She read it to confirm what she thought was a lie when I was reading it. Then she closed it, ran into her room and slammed the door and never came out of it that day. When I left that home, I left without saying "good-bye" to her.

She would still rather believe he was a little man in this world of secular history, and had no brothers; and yet you can turn to the Book and read these words: "Go and tell my brothers I am ascending unto my Father and to their Father, unto my God and to their God, for I have finished the work He gavest me to do." That was the work He gave me to do: to fulfill His word, and His word is Scripture. And He is called the "Word of God." So, if I fulfill the Word of God, I must fulfill that which is the law, for His name shall be called the Word of God. So, if I fulfill what He gave me to do, I have come only to fulfill Scripture.

If I am a carpenter on earth, that's all right; a mason, a doctor, a dentist, a banker, a thief, a murderer, -- that is the part I play in this world -- the outer man. But the Inner Man must fulfill Scripture. And, so, when I have completely fulfilled Scripture, I have fulfilled the story of the Lord Jesus Christ in the first-person, singular, in the present-tense experience.

But,then, they know my parents. They will say, "I know him; he's Neville. I knew his father; his father's name was Joseph Goddard, and his mother's name was Wilhelmina Goddard; and he has many brothers." And, so, they name all my brothers and my one sister. "So, he could not be . . . Stupid! It happened two thousand years ago once, and for all time, and this is all nonsense."

But I am telling you how the story unfolds. It didn't happen once and forever long ago. Read the 13th Chapter of Hebrews: "Jesus Christ is the same yesterday, today, and forever." The same pattern must unfold. You aren't going to modify it. So, we are living in what is known as the Atomic Age. Do you think it is

going to change? No. "He is the same yesterday, today, and forever." So,when the pattern unfolds, read it in Scripture, the same -- the identical pattern. It can't be modified; it can't be changed. It unfolds itself within the individual, and every one will one day know that he is the Lord Jesus Christ.

Let us take, for those who are here for the first time, truth on this level. A true judgment on this level must conform to the external facts to which it relates. If I should say now, "Isn't it a beautiful dog?" and you look, and there is no dog, my statement is a lie, for there is no dog to support my statement. That's a lie. But the Bible tells us that you can make the statement as I have just made it, and even though at the moment that you make it the senses deny it, you can assume that it is there, and persist in the assumption that it is; and in a way that no one knows, the dog will come there.

You can assume, "I am rich," and not have a nickel in the bank; in fact, you don't have a bank account. You can assume, "I am rich," and feel what it would be like if it were true. Now that assumption is a false statement if, at the moment of the assumption, your senses deny it and your reason denies it. So, that is false. Your Bible teaches that it is true if you persist in the assumption: that the assumption, though false, if persisted in, will harden into fact. This is based upon the simple, simple statement that "Imagining creates reality"; that the true being called Jesus Christ is the human imagination. And all things are possible to Christ.

Well, can I imagine it? Yes. Can I believe it to be true? Well, try it. Can I persuade myself that the thing assumed is true? Well, assume it, and assume the feeling of the wish fulfilled. And my assumption, though at the moment of the assumption it is denied by my senses -- denied by my reason; if I persist in my assumption, it will harden into fact. That, I know from my own experience. That, I know from the experiences of hundreds of people who have written to me, and it has worked in their cases.

If you say, "No"; all right, say "No." Continue in your misery. And may I tell you? no one cares. People think that people care? They really don't care! Do you know one person in this world who would rejoice at one's good fortune? And few people even know the meaning of "empathy." If another person says to you, "I empathize with you," would you understand it? Do you know, not one person in a thousand or a hundred thousand would understand what he meant? They would think he is sympathizing.

There are many words for "sympathy." Let something happen in a block in some neighborhood that is sad. News just came of a horrible thing in the household of one person. The whole neighborhood rushes in to sympathize and commiserate. All sympathize. But let some good fortune befall that house, and they all will say, "Why didn't it happen to me?" They don't say, "Why didn't it -- the misfortune -- happen to me?" "Why didn't the good fortune happen happen to me?" They don't go to empathize at all.

So, there's only the one word to express the emotion of empathy. It is to rejoice with others who have good fortune with which one could rejoice; but there are many words to sympathize. Well, that's the whole vast world in which we live. So, don't think for one moment that when you go in the back yard to eat worms others are going to join you. All right, eat your worms. They aren't going to join you.

So, if you feel now, "I will not accept this. I will not go against my Lord Jesus Christ. I want to get on my knees and pray to him everyday, and pray to him as the Intercessor between myself and His Father," may I tell you? you will pray in vain. In vain! There is only one way, and He is housed within you. And that Being is your own wonderful human imagination.

God became as you are, that you may be as He is?

---cOo---

Neville 10-30-1967

WHAT ARE YOU DOING?

Many times I have heard someone say: “I believe that imagining creates reality, but I once imagined something and it never came to pass.” Then I ask: “What are you doing, saying: ‘I once imagined it’ and not imagining it now?' For God's name is I am, not I did!” Always thinking of God as someone outside of himself, man finds it difficult to keep the tense, but God is the human imagination and there is no other God.

When you imagine you may include others, but do not think in terms of influence. Rather, think only in terms of clarity of form.

Perhaps a friend would like a better job, more money, and greater responsibility. Before you imagine, take a moment and clarify the form your imaginal act will take. Are you giving the celebration party or is he? Who will be there? Fill the room with those who would want to share in the celebration. Raise your glass and say: “Here's to your fabulous new job, your salary increase, and the challenge of your greater responsibility!” Don't think in terms of trying to influence the friend's boss, for he could die or be discharged. Just go to the end. Toast the event, and do not think of influencing others.

The law, to be effective, needs feeling with form. Build a structure that would imply your desire is already fulfilled, and enter its form with feeling. You do not have to be concerned about influencing others, as they are not the cause - your imaginal act is! Those who have a billion dollars are not causing your world. You and you alone are doing it, as your imaginal acts influence people. Everyone is yourself pushed out, so when you imagine, you are influencing yourself!

Knowing what you want, place your attention on its clarity of form, and then watch what you are imagining. Are you remembering when you imagined something greater than what you have? If so, you are confessing you are not now imagining your desire fulfilled. If imagining creates reality, you must change your memory and become aware of what you are imagining right now.

Let me now tell you of a series of dreams I received from a friend. The series began one night when she found herself with a group of children, trying to find something that was lost. Seeing a brown paper bag tied with string, she opened it and removed a watch, as one of the children said: “That is a treasure,” and the dream ended.

The next night she found herself moving as if on wheels, with everything she sees moving with her. Then she said to herself: “This is not what I want. Everything is moving, while I still have the sense of longing,” and she awoke.

The following night, she felt herself walking with an enormous crowd across fields, on roads, and sidewalks. She went up hills and down stairs, attending my lectures in many places. Listening attentively, she was thrilled to hear the revelations which were being shared. Entering a beautiful, old, ivy-covered building, she tried to mentally remember every word I said; but when she awoke on her bed, their memory was gone.

The next night she entered an expansive white house, which she knew her father had built. All of the rooms were empty, except the one in which I was teaching and the adjacent room where her father was. (Don't forget this aspect of the dream, as the father is unseen.) Addressing all of my remarks to her, she is filled with joy. Then, with profound authority I announced: "My name is Friday." Recognizing its tremendous significance, she said: "Yes! And that means, O my darling." I smiled, nodded, and she awoke.

My friend heard and saw correctly, for my name is Friday, as I am the God of love. In mythology (which is only part vision) love is a goddess. But in vision, love is man. Having been incorporated into the body of the Risen Lord, I am the embodiment of love; I am one with that one body, one Spirit, one Lord, one God and Father of all.

The word "yachid" is used only ten or twelve times in scripture. It is defined as "my darling, my only son". Anyone who is incorporated into the body of love is yachid, and called my darling. The word first appears in the 22nd chapter of Genesis, when the Lord - speaking of the promised child - says to Abraham: "You did not withhold your only son (yachid)," Then, in the Gospel of John, when the crucifixion and resurrection had taken place, this passage from Zechariah is quoted: "They shall look upon him whom they have pierced, and mourn for him as one mourns for an only child (yachid)." (John 19 & Zechariah 12) I have experienced scripture. I now tell its truth to those who will listen. Those who believe my words will encounter me as I teach night after night. My friend could not recall the words I spoke, but she did remember my name, for my name is Friday, as I am the God of love.

The first definition given to the word yachid is unity; sole (in the sense of being unique); the only one. Everyone incorporated into that one body is unique and the only one, for there is only one body, only one Spirit, only one Lord, only one God and Father of us all. In that body there is a unity, yet an individuality; and when you wear it you are Friday, the God of love.

On this level no one sees that body, but she saw it in the spirit and brought the memory of the experience back with her. In the ivy-covered walls I instructed others, but in the white house there was only one door to the room occupied by her unseen father and where I spoke to her alone. Do you see the symbolism?

Now a dream is egocentric, with every aspect of it taking place in the individual. Although the dream unfolds in one, that one contains all. In her dream the father is unseen, but projects himself into the teacher - who tells her that her father is the God of love.

Returning to this level, the first words given us by the one who comes to reveal this truth - that imagining creates reality - are: "Repent and believe in the gospel." Repentance, which is a radical change of attitude, can cause your powerful imagination to burst through this world of death. So I ask you to repent. To test this wonderful law by changing your attitude towards life and watch what happens.

A gentleman recently dreamed he was peeling his head, bringing the skin down to his neck then pulling it back

again. As he did, he realized that he was generating light from the inside and knew that the outside was completely dark. This gentleman saw the truth. Blake said it so beautifully: “All that you behold, though it appears without it is within, in your imagination of which this world of mortality is but a shadow.” Now he knows that the outer world is being lit by the light of awareness which comes from within.

While listening to a taped lecture of mine, this gentleman fell asleep and was awakened by two terrific blows on the right side of his head and saw the index finger of the right hand extended. Having peeled his head, he has removed the outer skin of Esau. Knowing he must continue to wear it while here, this gentleman will put it back on; but now he knows the world is made alive from within - and that in itself is quite a blow. This man has been coming to hear me for only a short time. He has appeared at the eleventh hour and is receiving the same fruit as those who came at the first hour. Everyone receives the same message and the same blows, as they are essential to the awakening of the sleeping one within all.

In his wonderful hymn, Isaac Watts says: “Wrapped within the silence of the tomb the great redeemer sleeps. Hail and death combined their force to hold our Lord, but the great conqueror arose and broke the fragile chain.” Your heavenly Father sleeps within you as your own wonderful human Imagination. One day He will break the chain and you will rise as He! But in the meantime, put him to the test, and you will discover that neither hail nor death combining their force will keep your desires from being fulfilled.

Now, there is an eternal brotherhood and fatherhood, for every individual is the father of the same child. How would I ever know that you and I are one were it not for this symbol? God placed eternity (his only son, David) in the mind that man may know he is his father. And if you know David to be your son, and I know I am his father, are we not one? There is no other way of proving our brotherhood, save through our common fatherhood.

If you had a son and I had another, we could question this common fatherhood; but there is only one son, who is loved by all. We are all one, but we will know it only as we are gathered into that one body, one Spirit, one Lord, one God and Father of all.

Always think in clarity of form, for as you do, you are influencing others. When I wanted to get out of Barbados, I didn't think of influencing anyone. I simply used clarity of form and walked up the gangplank in my imagination. That act caused someone five thousand miles away to cancel their passage. And although there were hundreds ahead of me waiting for passage, the one who had the power to distribute the tickets chose us, so I did influence others. I imagined, and we came back, while thousands who preceded us in applying for passage continued to wait their turn.

Do you know that the moment you draw a line you encompass energy? That without an outline, everything is nothing? Draw your outline and make your picture as clear as possible. Perhaps you are giving a party to honor one who is present. Sit at the table with friends and raise your glass. Congratulate your friend on his new position, his greater salary and more responsibility. Stick to that thought, and it will not matter to you who is influenced.

The moment you think of influence, you reduce a miracle to magic. All the people in the world are only yourself pushed out. No one has the power to hold you back or promote you, for you are self-promoted or self-restricted.

Blake tells us to enter into - not just observe, but enter into - images in our imagination. To approach them on the fiery chariot of contemplative thought. To make a friend and companion of any one of these images of wonder, for if we will, we will rise from the grave and meet the Lord in the air and be happy.

Let us say you are in Los Angeles and want to be in New York City. You could enter the city on the fiery chariot of your contemplative thought by thinking from it, and no longer thinking from Los Angeles. You enter New York City by rising from your grave of flesh and blood in Los Angeles and meeting your Lord (your I AM) in the air. Do that and you will be happy in the doing, for that is how reality is created.

When you enter the state you desire to express and believe it is true, no earthly power can stop it from objectifying itself. And although you do not deliberately influence others, you influence everyone. As Sir James [Frazer?] said: "A man on this planet cannot raise a hand without influencing the farthest star in the heavens in its unified form."

Practice the art of imagining, and you will discover you can go anywhere and enter any time without the aid of anyone. Move in your imagination, and people will respond because of your action. Dare to assume you are wealthy, and watch everyone play their parts to provide you with the wealth you claim to have. They will, for they are only yourself pushed out.

The world goes on and on, as the actors - playing their numberless parts - desire more and more things that vanish. Man is forever fighting for something that passes away; yet he is told: "Do not lay up treasures on earth where thieves can take and the moth corrupt, but lay up treasures in heaven where no man can take from you."

The treasures of earth can be withdrawn at any moment, but the treasures in the instructions I am giving you now are forever. Only one being was pierced, and that is Jesus Christ, your true identity. The crucifixion is over. You have been crucified with Christ, and your resurrection will take place in you, in its own wonderful time.

I ask you to test your imagination! Go all out and believe in what you have imagined. Do not try to influence anyone. Instead, put all of your energies into clarity of form.

If a certain desk designates that you are occupying a desired position, occupy that desk. Enter into the image, and you will realize your vision. Sit in the chair behind that desk and view the room. Persist in thinking from that point of view. If you do not physically occupy that chair tomorrow, and begin to doubt, ask yourself: "What am I doing, remembering and not imagining?" Then return to your chair behind that desk!

Now let us go into the silence.

Neville 03-31-1968

WHAT IS TRUTH?

Christianity is the fulfillment of Judaism, the fulfillment of all that was prophesied in the Old Testament. This week the Christian world celebrates Passover, the triumphal march into Jerusalem - the trial, the crucifixion, burial, and resurrection. Let me share these events with you as they are seen through the eyes of one who has experienced them.

In the 18th chapter of the Book of John, Pilate said: "So you are a king?" and Jesus replied: "You say that I am, but my kingdom is not of this world. For this I was born. For this I came into the world, to bear witness to the truth." Then Pilate asked: "What is truth?" and when there was no response, Pilate left, saying: "I find nothing in this man worth condemnation." Having already claimed: I am the truth, and my word is truth, here we find Jesus making the claim: I came to bear witness to the truth.

Peter tells us that "The prophets who prophesied of the grace that was to be yours searched and inquired concerning this salvation. They inquired what person or time was indicated by the spirit of Christ in them, when predicting the suffering of Christ and the subsequent glory. It was revealed to them that they were serving not themselves, but you."

The prophets were doing a work, the full import of which was in the promise. They were conditioned to hear - and quite often to see - the word of God. Although they recorded what they heard, they did not understand the writing. Daniel declared: "I heard but did not understand." Then he was told to "Shut up the words and seal the book until the time of the end." The time when the word, embodied in flesh, unfolds in a man who - having broken the seal - interprets the written word from experience. He came into the world and the world knew him not. Even today the word is still misunderstood.

Hundreds of millions of Christians will go to church this coming Friday and the following Sunday, to proclaim Christ has risen; yet they do not know the Word. But when he who is sent by love enters the world, he finds a small group who will accept his words. From that group, an even smaller group will understand him to the point of complete acceptance.
Scripture is completely misunderstood and can be interpreted only by one who is called, incorporated into the body of love, and sent back into this world of death to await that moment in time when the word unfolds from within. And when he tells his experiences, the multitude cannot believe him, for it is not what they were taught; yet, having become an eyewitness, he can no longer say "I think", or "I believe," as our theologians do. His is an assured "I know!" To believe in something is marvelous, but it cannot be known until it is experienced.

Many years ago I was a dancer in New York City. One day I took a taxi from rehearsal to my hotel. When

we arrived, the driver claimed I had broken the glass when I slammed the door, and asked me to pay for it. I knew I had not broken any glass and suspected he had been collecting $8 from every fare all through the day, so I did not pay him other than what the meter read, plus a generous tip. A short time after I had retired to my room, the phone rang, and the operator said that there was a policeman in the lobby who wanted to see me. When we met, he asked me about the broken glass, and I told him I had not done it. It was the dinner hour, so I was asked to go with him to the night court. This I did, and when the driver was asked if he knew I had broken the glass and he said: I think he did - the case was dismissed. He thought I did it and maybe he believed it, but he did not know! One must have an assured I know, which can only be obtained from experience.

I stand before you knowing the truth, and it is not as it will be re-enacted this coming week in all of the Christian churches of the world. Christ in you is your hope of glory. One day - like a tree - that living word will bloom in you and bear its visionary fruit, all related to the Old Testament.

The only Bible that the early Christians had was the Old Testament. Those who wrote the New Testament were called "the people of the way". Do you know who they were? Jews! Although the unknown authors of the books Matthew, Mark, Luke, and John were Jews, they did not confess that they were, like Paul did. Paul's 13 letters, which form the bulk of the New Testament, came first. It was he who said; "I am a Jew, a child of Abraham of the tribe of Jacob." Paul never denied his Jewish ancestry, yet he laid the foundation of the Christian faith. Man forgets this, and thinks the Old and New Testaments represent two religions; but there is only one religion, whose foundation is Judaism and fulfillment (like the fruit appearing on a tree) is Christianity.

This is the greatest story that has ever been told. The crucifixion is over. I know, for I remember when I - a whirling vortex - crucified myself upon this body called Neville at six points: the hands, the feet, the head, and the right side. The Word of God, who is God, is nailed to your body by whirling vortices. This is the same Word who was in the beginning with God and was God. There was meaning in that Word, a plan, and a purpose, which was revealed to you before the world began. This is not some emergency thinking on the part of God; he chose us in him before that the world was!

Christ is in us, crucified on our body. He became a slave that your body may be alive, and he will wear that body until he awakens. The body you now wear can be cremated and therefore gone from the mortal eye; yet you, its wearer, are still very much alive, continuing your act of slavery in a body just like the one you now wear. In my own case, however, I will not wear a body of death any longer; for the Word has erupted within me. I know scripture is true from beginning to end, for I have experienced it. I also know that those in whom it has not erupted will find themselves restored to life.

If our late president Eisenhower has not had the Word unfold within him, even though he was the president of our great country, he has been restored to life as a young man, about 20 years of age. He will be in a terrestrial world like this one, in an environment best suited to his needs, to continue the work that was started in him by the son of God, who is his ancestral self.

When I speak of the son of God, I am referring to man's true being. No child enters this world unless a son of God - who is his ancestral self - supports him by dreaming him into being. And everyone who leaves this section of time moves into another section of time automatically, until his ancestral self awakens.

The only purpose of life is to bear witness to the truth of the Old Testament, which is the word of God. God's word has erupted in me. Having fulfilled the prophecy of the Old Testament, I bear witness to its truth. The Old Testament is the prophecy, but dead until it erupts. Then the individual within whom it erupts becomes Jesus, the Spirit of prophecy. Men have speculated on the meaning of the Old Testament, and will believe their speculations from now until the ends of time; but they will not know the truth until it erupts within them. You may trust one in whom it has happened. You may believe he is telling the truth and adjust your thinking to conform to his words; but you cannot know their truth until you individually experience it. To believe the words of another are true is not good enough. The judge will throw out the case unless the witness can say, I know! For it happened in me!

This week the trial, the crucifixion, burial, and death of God's creative power will be celebrated - but not the other side of the coin of resurrection, which is the birth. Christianity is an Easter religion. Without resurrection, Christianity would just be another little ism. The world is full of little isms and they are all helpful. Being psychological, they encourage positive thinking, telling you how to assume a certain attitude of mind and live a freer, healthier, more wonderful life. But when it comes to truth, Christianity is the religion of Easter, the religion of rising from the world of death and entering the world of life, called the kingdom of heaven. It is the story of the salvation of the gods who came down.

In the Book of Deuteronomy we are told that bounds have been set to the peoples of the earth according to the number of the sons of God. A child could not know life here, were it not for his ancestral self, who is one of the Sons of God who fell as one Man. Containing all men within the one, all will return to that one Man - but each in his own good time. No one can tell when that hour will come. You may long for it, but you cannot force its coming.

While on the cross, Jesus said: "I thirst." You may think he is thirsting for water, but his thirst was caused by the famine which is sent upon the land. It is not a hunger for bread or a thirst for water, but for the hearing of the word of God. Thirsting, they gave him vinegar, in the fulfillment of the 69th Psalm, "...for my thirst they gave me vinegar to drink." Having come into the world only to bear witness to the truth, I know God's word is truth! When his word becomes alive in you, the Old Testament will erupt like a seed, and you will know the truth of scripture from experience. Then you will tell the world, who will receive you not, because they will know your physical background and not the Word of God who unfolded within you. Only one who has fulfilled the Word can interpret scripture. The prophets wrote it, but they could not understand their writing. The scribes - not understanding - lived by the external word; but experience brings the internal Word to match the external one.

It is said that two different persons must agree in testimony for the testimony to be conclusive. The two can be the external word of scripture, and the internal Word unfolding within the individual. If they agree, their testimony is conclusive.

When he said: "For this I was born," he was not speaking of a physical birth, but of a spiritual one; for unless you are born from above, you cannot enter the kingdom of God. Man, born into the world of Caesar, lives with reason and logic. To him one must be born as an offspring from the womb of a woman; yet Jesus is speaking of an entirely different birth - the birth of Spirit, which comes from above, and not the birth of flesh, which comes from below.

His statement continues, "For this I came into the world." This is true, for the Word became flesh, as you and I, and now dwells within us. "He is clothed in a robe drenched in blood, and his name is called the Word of God." Is not the body you now wear drenched in blood? Our Cardinals wear red robes and call themselves princes of the church, but that is not the robe spoken of here. Every child born of woman wears the red robe as his body of flesh and blood. Incarnating himself, the Word is made flesh and dwells in us all.

You are the incarnated Word of God, who at one moment in time will be called. Your name, already written in the Book of Life, will be checked off; and you will be incorporated into the living body of love, which is God's most radiant form. In that instant you become one with that same body, that same Spirit, that same Lord, that one God and Father of all.
As Love, yet wearing a body of power, you will be sent back into the world to wait your time of thirty years. While here, you will do all of the normal things you did before. You will make mistakes, you will laugh and cry, and then suddenly scripture will erupt from within, and you will find yourself compelled to tell your experiences to all who will listen. But because it is not what tradition teaches, many will turn their back and walk away, unable to believe what they cannot comprehend.

This Friday, many will spend three hours celebrating an event which took place in me in the matter of moments; for I remember the night memory returned, and I reenacted the 42nd Psalm. I remember when I walked in procession to the house of God, when a voice rang out saying: "And God walks with them." A woman questioned the voice, saying: "If God walks with us, where is he?" and the voice replied: "At yours side." Turning to her right, she looked into my eyes and laughed, because she saw a man she knew was weak and frail, a man who could succumb to temptation. Her question: "What? Neville is God?" was answered: "Yes, in the act of waking." Then the voice spoke to me from the depth of my soul, and said: "I laid myself down within you to sleep, and as I slept I dreamed a dream... Suddenly I knew exactly what he was dreaming, for in a split second I felt myself become vortices, as I penetrated my hands, my feet, my head, and the right side of my body. I felt the six points of the Mogen David, the Star of David, experiencing an ecstasy greater than my wildest dreams. Now I know the crucifixion happened on the night of the triumphal journey into Jerusalem. Tradition is correct in keeping it in the same time slot, but they do not tell the story correctly.

In the Book of Acts, we find this quote from Deuteronomy: "Cursed be anyone who hangs upon a tree." The crucifixion took place upon the tree of life, in Man, and not on any wooden tree. Blake tells us so beautifully:

"The gods of the earth and sea
Sought through nature to find this tree.
But their search was all in vain;
There grows one in the human brain."

Look at a picture of the human body with the skin removed, and you will see all of the veins and arteries rooted in the brain and turned down into generation. That is the tree spoken of in the Book of Daniel. It was felled, stripped of its leaves, and its fruit was scattered. The root, however, was not to be interfered with. After seven times pass over, and the one who was felled knows that the Most High rules the kingdom of men and gives it to whom he will, the tree is reversed; and its energy will move from generation to regeneration, as it bursts into bloom and bears its glorious fruit.

In that crucified state we fell and crucified ourselves on the living tree, which was felled. Its root is the human imagination, which will awaken in the holy sepulcher, where the drama began. You see, it is there that God entered death's door and lay down in the grave of man to dream the dream of life. It is there that He will awaken. It is there that He will come out and look back upon that which contained him that body of a slave. Then all of the imagery of his birth from above will appear, so that He can make the statement: "For this I was born; for this I came into the world: to bear witness to the truth. Thy Word is truth." The written word is a sealed book of which I, the living Word, interpret through experience.

True scriptural interpretation can never be gained through learning. Knowledge must be obtained from experience. Learning may cause you to think it is true; but you can only know scriptural truth through experience. When the story of Christianity has fulfilled itself in you, you do not have to believe in the Christian faith - you know it is true! And Christianity is the fulfillment of Judaism. It is man's departure from this world of death and his entrance into the world of life! After the Word has erupted in you, you will wear a garment of death no more.

No one ever really dies, because the immortal Word is in him. A friend may appear to die, but he does not. He is instantly restored as a living being without change of identity, where he will continue his journey until God's word becomes activated and lives in him. And when it does, he becomes a witness to the written word of scripture.

The Word doesn't come to change Caesar's world. It is the Risen Word who says: Render unto Caesar the things that are Caesar's and unto God the things that are God's. If Caesar wants taxes, give them to him. If you desire things in Caesar's world, assume you have them and Caesar will be satisfied, for you will have them. You can always meet Caesar's demands. If he wants something else; don't quarrel with him, simply assume he has it. You don't change Caesar, for he is just as much a slave as you are. Whether he be a king or a Pope, man is still a slave to the body he wears, and cannot compel anyone to digest, assimilate, or eliminate, for him. He has to do it all by himself. And when he dies to this world, he is restored to find himself in a body that is just as much a slave as this one.

Those who have gone beyond are now performing the normal, natural functions of the body. There is sex there, hate, and love - just as here. It's the same world, for your life does not terminate at the point where your senses cease to register it. Like a play on Broadway, you may leave the stage, but you remain the actor. Having left the stage, you are no longer seen by the actors who remain there; but your identity does not change. It goes on forever.

The drama is concentrated this week; but the truth is not being told, as man finds it easier to see thought in picture form. But in the story of salvation - Jesus Christ - is publicly portrayed as crucified. The portrayal began in the spirit! It never existed in the flesh. Haven't you gone to the theater and become so carried away with the acting that you forgot the message the actor was trying to portray? Many a play is not just for amusement, but to educate. Such is the story of salvation. It is the greatest play that was ever conceived, but man has fallen in love with the husk, because he does not know the kernel. That is why Paul made the statement:" Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the spirit by works of the law or by hearing with faith? Are you so foolish that you have turned from the spirit to the flesh? From now on regard no one after the flesh, even

though I once regarded Christ from the human point of view, I regard him thus no longer.

This week Christians will celebrate a physical death, and Christ is not and never was a physical being. They will celebrate the ascension of an individual, yet Christ is universal. The Cosmic Christ is buried in every child born of woman. And that Cosmic Christ is represented by the sons of God, who altogether form the Lord God Jehovah. Every child possesses an ancestral self, who is an individualized son of God, who will awaken to reveal the true identity of that child. Right now your ancestral self is individualized as you. And one day you, too, will know who you are. No one on earth knows your true identify; but you will know it, for you will return to your ancestral self that was - and still is - one of the sons of God. The word elohim is a compound unity of one made up of others. We are the elohiym [pron. e-lo-HEEM] which form YAD HE VAU HE [pron. "YOD HEY VAV HEY"], the lord. Not one of us can be absent, for it takes all of us to make the whole.

Remember: Jesus Christ is not a little man, but the Cosmic Christ who dwells in you and will erupt in you, causing you to return to the one body, the one Spirit, the one Lord, the one God and Father of all. I am telling you what I know is truth. Our theologians recite creeds. They share their knowledge as to what they have learned and thereby believe; but they cannot tell you what they know until they have the experience. I tell you that you are God the Father; but you will never know it until you meet your one and only begotten son, whose name is David. You cannot come into the knowledge that you are God the Father except by him. "No one knows who the Father is except the son, and no one knows who the son is except the Father." When the living word begins to unfold, the Son you have been searching for throughout eternity will appear. Then you will know the truth and these words will become yours, "For this I was born. For this I came into the world: to bear witness to the truth!"

When the personification of reason asked: What is truth? the personification of truth did not answer. How can truth make reason understand the true knowledge of God? In his 17th chapter John said: "This is eternal life, to know thee the only true God." The world has as many gods as there are stars in the sky. They have brought truth down into many isms; but to have eternal life, you must know the only true God. The evangelist, John, then added the words: "and Jesus Christ whom thou hast sent."

There is only one pattern, only one path, which will lead you to sacred history -which is the same forever and ever. There is nothing accurate, however, about secular history. Two accounts of a little section of the last world war differ from each other. Eisenhower's son wrote a book about his father's experience, and Mr. Montgomery - General Eisenhower's right-hand man - wrote about the same experience, yet they are entirely different.

There is never any need to add to or take away from the Word of God. If, at the present time you do not understand it, just leave it as it is, for the day will come when you will. On that day the Living Word will unfold in you and interpret the written word, and you won't have to add to it or change it in any way. Scholars without vision have tried to change the word to make it conform to what they think, but do not know! As Paul said to the Galatians: "I notice you observe weeks, months, seasons, and years. I'm afraid I have labored over you in vain." There are not special weeks, months, seasons, or years; for you awakening can happen at any moment in time. The crucifixion began before that the world was, while Easter comes when the age of Caesar has reached its end. Resurrection is one side of the coin of Easter, with your birth from above as the other.

God sent his Word into your mind. That Word cannot return to him void, but must accomplish that which God purposed, and prosper in the thing for which it was sent. You will return claiming: "I have finished the work thou gavest me to do." God gave you only one thing to do, and that is to testify to the truth of his Word. You did not come here to make a lot of money, leave your name in granite, or your face carved on a mountainside. You did not come to change, judge, or condemn anything. Leave the world just as it is, for God planned everything as it has come out and as it will be consummated. Simply set your hope fully upon the grace that is coming to you, for you have come to bear witness to the truth. Nothing else! God's Word is truth, so you have come to fulfill scripture.

Now let us go into the silence.

WHERE ARE YOU STAYING?

Tonight's title is, "Where Are You Staying?" This is taken from the first chapter of the Gospel of John. If you are not familiar with it, John the Baptist has just made the statement that Jesus is the Lamb of God. And in his presence were two of his disciples; and they followed him, and they said to him, "Where are you staying, Rabbi?" and he replied, "Coma and see"; so they followed him, and they remained with him because it was the tenth hour. [See John 1:35-39.]

Some Bibles translate this as 4:00 p.m.; but it really is not 4:00 p.m., -- it is the tenth hour. These numbers have a great significance in Scripture. Ten is the numerical value of the letter "yodh," which begins the name YOD HE VAU HE. Its symbol is that of a hand, the creative hand of God. This whole drama takes place <u>in</u> <u>us</u>, not on the outside.

Following this, he turns to one called Philip and said to Philip, "Follow me." And then Philip found Nathanael and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth." [John 1:43-45] The word "Nazareth" means an unpruned vine. If you are a Nazarite, you are an unpruned vine. That's the one they had found. They found the Savior of the world -- the Creative Power of the world! They found their own wonderful human imagination. That is the Christ of Scripture.

When you find Him, you will find Him an "unpruned vine." It's quite a shock.

> "Behold this vine. I found it a wild tree, whose wanton strength had swollen into irregular twigs. But I pruned the plant and it grew temperate in its vain expense of useless leaves, and knotted as you see into these clean full clusters to repay the hand that wisely wounded it."
>
> -- Anonymous [quoted by Neville in his book, "The Power of Awareness," pages 65 & 66]

When you find your own wonderful human imagination to be the Creative Power of the world, you will find it a "wild vine," where you have mis-used this talent and imagined every unlovely thing in the world. Now, when you find it, you must prune it; and, so, you prune it by the proper use of it, and you stop <u>mis</u>-using the power that is Christ-in-you.

For, the Christ of Scripture is not a little man who lived two thousand years ago.

> "God became as we are, that we may be as He is."
> [wm. Blake, "There Is No Natural Religion"]

He is not pretending that He is man; He became man, -- so much so that you can't get away from being aware that you are, and this awareness that you are is God. That's the Lord Jesus.

So, you remain with Him the tenth hour and learn all that He has to teach; and He teaches all about Himself. Now, He said, "I am not of this world, -- " That's obvious. " -- and you are of this world." [John 8:23] This conversation takes place within me. My rational mind, my surface mind, is "of this world." It is called the "outer man." He says, "You are of this world; I am not of this world." "You are from below, I am from above." The same Being, but speaking to Himself.

So, here, the thing called "Neville" -- the outer man -- belongs to this world. It is part of the structure of the outer world. In Scripture the "outer" and "below" are the same; and "above" and "within" are one and the same. So, when He says, "I am from above," I am within; -- I am within you, yet I am the core of your own Being, and that Being Scripture calls "Jesus Christ."

Now, he said, "In my Father's house are many mansions; were it not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and I will take you to myself, that where I am there you may be." [John 14:2,3]

Here in this room is the "outer world," with the thing speaking to you called "Neville; but there is that in us that is Jesus, -- our own wonderful human imagination. There are no barriers to this Being-within-us. Standing here, I can assume that I am wherever I would like to be. Standing here, fully aware of my weaknesses and my limitations, I can assume that I am the man who has no weakness and no limitation. If I do that, I am preparing the place. I go and prepare the place.

I let this thing vanish from my consciousness -- this room, the city, everything; and in my imagination I dare to assume that I am the one that I want to be. I give it all the tones of reality. I give it all the sensory vividness that I am capable of giving it and make it real. Then I open my eyes. When I open my physical eyes upon the world that I have shut out for a moment, it returns. So, "I go and prepare a place" for the lower man; and when I go and prepare the place, "I will come again and I will take you to myself." Once more there is a fusion between the man that I left behind standing here while I proceeded elsewhere, and then I went and prepared the place. Then I come back to the being I left behind me, and we fuse once more.

Having prepared it, I will now build -- not in my conscious, rational mind, -- I will build a bridge of incidents across which I will take this garment that I left behind and bring it forward towards the fulfillment of what I have done for it.

So, man can take a dream -- whatever the dream is; it seems an impossible dream to him, but it can't be to the Being within him which is Jesus. And Jesus is your own wonderful human imagination.

So, when you know exactly who you really are, then nothing is impossible. You do not have to rationalize as to how it is going to work; you simply do it. Have complete confidence in God! And God is your own wonderful human imagination.

"Man is all imagination, and God is man, and exists in us, and we in Him." [Wm. Blake, from "Annotations to Berkeley's 'Siris'"] "The eternal body of man is the imagination, and that is God Himself." [Blake, from "Laocoon"]

It may come as a shock to you, but it comes as a shock to every one of us raised in the Jewish-Christian faith. I was raised in the Christian faith. Those who were raised in the Jewish faith, one day they will hear the same story, for Christianity is nothing more than the fulfillment of Judaism. It's the complete flower -- the fulfillment, all adumbrated in the Old and fulfilled in the New. But man has taken these personifications for persons. They are not persons. Your reality is your own wonderful human imagination. I speak of it as a person, yes; because imagination, to me, is not some vague essence. It is a being -- a living being, an immortal being. It's the core of your being. I speak of it as Jesus. That is the Being that you really are!

"Do you not realize that Jesus Christ is in you?" [II Corinthians 13:5] That is what we are asked to believe in Scripture. The Christ-in-you is the hope of glory.

So, here, if He is in me, then He's the one spoken of in Scripture as the One of whom Moses spoke. "I have found him" [John 1:45]. Found what? " -- found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth." [John 1:45] When I found Him, I could hardly believe that that really was Jesus! It was an awful shock. You mean, my imagination that all day long I misuse? That I thought the unlovely things of people? And I've made every effort, and then failed, but yet He was within me as my imagination, and I didn't know it? All that He said, it is all about me?

Well, then, I am telling you, after you get over the shock, you start doing something about it. Now, He said, "I am the true vine, and my Father is the vine-dresser" [John 15:1]. Well, He tells you, "I and my Father are one" [John 10:30]. So, "When I go and prepare the place, I will come again and take you unto myself, that where I am" in consciousness I will take you across the bridge of incidents, and you will be there in the flesh. And they said, "Where are you going? We do not know the way." Well, "I am the way, I am the truth, I am the life." [See John 14:3-6] "You will know the truth, and the truth will make you free" [John i:32].

If "I am the truth," and "You will know the truth, and the truth will make you free," then as you know Me you will be set free, -- only to the degree that you know Me, for "I am the truth." Well, if the truth makes you free, only as you know Me are you free.

Then they said to him, "Lord, show us the Father" and He said, :I have been so long with you, and yet you do not know me? He who

sees me sees the Father." [John 14:8,9] "I and the Father are one" [John 10:30].

So, if my Father is the vine-dresser, then I am the vine-dresser. .I can't have another do it for me; I have to actually prune this vine, for my Father is the vine-dresser, and I am the Father. That's what he tells you. So, here I sit, and I try my best to simply overcome these fixed beliefs within me, and these prejudices within me, because I must prune them from this vine if I will grow these full, clean "clusters to repay the hand that wisely wounded it."

I start with my own wonderful human imagination, and then clean the tree, clean the vine, and grow lovely things in my world, for the whole vast world is but the outpouring of my imaginal activities. So, if I do not do it, -- well, all right; I will leave the leaves -- the useless leaves growing upon the vine.

Now, this I know from my own experience. When I found it, after the shock was over, I had to do something about it; so I started to prune the vine, and started to assume that I am the man that reason tells me that I am not. My senses deny that I am, but I dare to persist in my assumption that I really am the man that I want to be;. so I no longer wanted to be, -- I felt that I am it. Though at the moment, reason denied it, in time I became that man. In time I moved into the environment which that man would find himself living in, with all the things at the moment denied by my senses -- then in time I fulfilled.

So, where are you staying? Well, I will tell you where you are staying. That state of consciousness to which you most often return constitutes your dwelling place. You can watch it. Morning, noon and night you keep moving psychologically back to a certain state. You think you overcome it, and then you watch. Observe what you are doing. You will find yourself coming back time and time again to that same state with your same problems.

Now, in this world of ours there are unnumbered states. "In my Father's house there are many mansions" [John 14:2] -- numberless mansions. These mansions are states of consciousness. "Were it not so, would I have told you . . . and now I go and prepare a place for you, and when I go I will come again and take you to myself, that where I am [in consciousness] you shall be [in the flesh also]." [John 14:3] So, I find I do not like this state any longer; and if I don't like this state, there are unnumbered states. What would you like now to experience? You name it. Having named it, then I must enter that state. As Blake said, "If the spectator could enter into these images in his imagination, approaching it on the fiery chariot of his own contemplative thought, if he could make a friend and companion of one of these images, then he would rise from the grave and they would meet in the air, and he would be happy." [from "A Vision of the Last Judgment"]

You have to enter into the atate, and not just see it as something on the outside. It's actually entering into the state. Well, I entered into the state by bringing the state to me. I make there, here. I make then, now. Standing here, -- every one here can do it,

and do it now; but do not do it lightly, because it will work! If you desire to go to some place in this world now, -- maybe you can't afford it or maybe you cannot afford the time, or maybe problems at the moment would deny that you should actually do it now. Well, don't consider these things. Assume that you are <u>in</u> that place now. Assume that you are now in the position that you desire to be in business. Suppose, now, you want a promotion in your business. How would you see the world if you were promoted? Where would you sit in the company if you were promoted? What office would you occupy? Well, occupy that ofiice! What desk would be yours? Sit at that desk. You are not robbing any one of the job. The chances are they will be promoted, too.

So, don't try to take from another what you feel that no one should do to you. No; the Golden Rule will guide you. You do not <u>take</u> from any one. You simply promote yourself; and if you are guided by the Golden Rule, doing unto others what you would like them to do to you, you cannot go wrong. So, do not concern yourself with anything on the outside. Just know what you want.

You want to be promoted; you want more income, -- well, assume that you have it. To prove that you <u>do</u> have it -- all in imagination, you look at your world and let the world see you as it would have to see you if it were true. You talk with your friends in your imagination as though it is true. You don't tell them anything about it. You do it all in your imagination, and you sleep in that assumption just as though it were true, and then see how it works. I tell you from experience that, without any conscious effort on your part, some series of events will appear, and you will walk across this series of events that will lead you to the fulfillment of your assumption.

So, I know from experience that the assumption, though false, if persisted in will harden into fact. I just simply assume that it is; and having assumed it, the Being in me -- I've found Him; He <u>is</u> Christ, -- well, all things are possible to Christ. If Christ is something <u>other</u> than the One of Whom I speak, it's an entirely different matter. But I am convinced that the Christ of Scripture is the human imagination. And having convinced myself that He is, I will believe implicitly in His power. As we are told in Scripture; "Christ is the power of God and the wisdom of God" [I Corinthians 1;24]. Well, if He is the power of God and He is the wisdom of God, and He is my imagination, -- well, I do not need any one else! For that is the Creative Power of God. So, what do I need of any one? I do not need their help if I can imagine.

So, can I <u>dare</u> to assume that I am the one that I would like to be? Can I dare to assume that a friend of mine is as I would like him to be, and persuade myself that it is true? Well, then, I do not look for confirmation; I simply assume that it is; and then let it happen, for that thing "has its own appointed hour; it will flower. If it seems [to me] long, well, I must wait, for it is sure, and it will not be late." [See Habakkuk 2;3] Not for itself. That seed that I just planted may ripen tomorrow; it could be next week, or it may take a year, -- I do not know. But I am confident that it <u>must</u> come into being if what I am talking about is true. Simply believe it! Then let it come to pass.

If you do it, you will find no opposition in the world. You do not need the help of any one in the world -- none whatsoever. All you need is complete faith in God, and God is your own wonderful human imagination. So, faith in your own wonderful imagination is faith in God! For, if God is in me, I should really make every effort to find Him just where He is; and having found Him as the One Who creates all the things in my world, -- as I am told in Scripture: "By Him were all things made, and without Him was not anything made that is made" [John 1:3].

Well, I look at my world and I try to remember if I ever imagined that. Sometimes I remember vividly that I once imagined that. Well, then, if "all things were made by Him," and I catch it even once, -- but if I catch it, say, a dozen times, and I can relate the things that I am now about to harvest to something I once only imagined, then I have found Him, for I have found the secret.

Man has a very poor memory, and he can't quite remember when he set in motion that imaginal act; but he is doing it morning, noon and night. All day long he's imagining; but he forgets what he is imagining, and when it comes up for harvest, he denies his own harvest. But if I can sit down and deliberately write it out if I must, and say I'll do this, I'll do that, I'll do the other; and then in my imagination I do it and give it the tones of reality, and having done it, I simply wait for the result. I go on about my Father's business imagining more lovely things and still more lovely things; and then when it comes up, I know all things must be after their kind. -- That is the law of life. All things bring forth after their kind. So, it can't be something that I have planted and something different comes up.

So, if I plant security by assuming that I am secure, -- that is a relative term, I grant you, -- to me, what I consider being secure, in time it comes. Some one said, "Well, after all, Neville, you didn't earn it." Some one said to me this past week, "Your father gave you security -- your earthly father. You didn't earn it." I said, "All right, but I had the wisdom to draw the right father, didn't I?" So, I assume that -- all right, he is my father, and my mother -- I chose them. Nothing happens by accident. I am not just the result of two people who loved each other, and then I came as an accident. I came into this world by a certain law, according to principle. They started out without one penny in the world, and then they could in time give ten children indepent wealth, each one, when they departed this world. But they say, "You didn't earn it." Well, I wouldn't say I didn't earn it. I earned their love, respect. I certainly loved them to the very last moment of their lives, and that didn't stop when they departed this world. My love for them is just as deep today, even though they are unseen by the world, as it was when I could see them and touch them. I have their pictures in my living room; I talk to them daily, whether the picture is there or not. They are still alive in my world! Everything about my world is simply the result of my parents. My brothers and sister -- they do the same thing. So, I would not say I didn't ear it, but you don't have to earn it. You simply appropriate it, for you are told it's all God; and if God is in you, what does God have to earn?

We are told in the 50th Psalm: "Were I hungry, I wouldn't tell you, for the world is mine and all that is in it" [Psalm 50:12]. "The cattle on a thousand hills are mine" [Psalm 50:10]; so why should I tell you it it's all mine? I will slay and eat, for if it is mine, I only then appropriate it. But if I don't know it's mine, I could die of starvation for the want of a dollar and still own the world. But if I have found Him and He is the owner of all, -- well, then, I have found all.

All I need do, then, is simply -- without asking the permission of any one -- appropriate it. We all have our problems, -- we all have them, but the solution is always there. I simply, then, appropriate the solution. I am not trying to deny the problem because this is a school of educative darkness; and we are here, not to turn it into some home, but leave it as a school and just simply use it as a school. So, when the problems come, we simply solve them as we solve problems in school. That is why we are here: to use this talent.

The talent is God. He actually, literally gave Himself to us, that we may be God. "He [literally] became as we are, that we may be as He is." [Blake, from "There Is No Natural Religion"]

Now, I ask every one just to try it. Don't take my word for it, but try it; and if it proves itself in the testing, what does it matter what any one in the world will say. If you have the evidence for a thing, all right, so you have the evidence. It may seem insane to the world. But what does it matter?

I find in Scripture confirmation of all that I am talking about. But, you see, the Bible is written, not as secular history, but the world has taken it as secular history. It's not secular history; it's salvation history. The Old Testament is an adumbration; it's a foreshadowing of God's plan of redemption, but man has completely mistaken these characters for persons. Why, they are simply personifications of these eternal states.

Tonight we spoke of Moses. Well, that is a name, but a name in the Bible doesn't mean some little identification tag. You say the word "Neville." You say, "Neville," and I will turn around. I respond to the name "Neville," for it is a tag. But not in Scripture. These are simply states of consciousness; and the word "Moses," as I use it tonight, means "to be born." It is the old perfective of the Egyptian verb "to be born." So, that which is to be born comes into the world, and no one recognizes it, for it is not as the world thought it should be born. It is born in man, for God is buried in man, and He unfolds in man. So, when He unfolds in the individual and the individual tells the world what happened to him, he can't share it with the world, for that which was born in him does not belong to this world. So, it is said of Him, He was born unnaturally. He had no earthly father, for the mother conceived without the aid of a man. That is the whole story. It is something in man. It's already there. It was there "before that the world was" [Ephesians 1:4]. God is actually, literally buried in the skull of man, and in that skull one day He will awaken from

the dream -- the dream of life. Well, when He awakes, the one in whom He awakens will know himself to be God. And he has all the symbolism to confirm it, for the story of Jesus will be your story, and you will know you are He, for you are told: "Unless you believe that I am He, you will die in your sins" [John 8:24].

So He comes into the world in man, and the man hasn't changed outwardly. His friends know who he is; they say, "We know this man. We know his father, we know his mother, we know his brothers," and they named the brothers. There were four brothers named in the Book of Mark; so the boys are named. And they speak of sisters, in the plural; so here was a man of a normal family with at least four brothers and then at least two sisters, and he will be the seventh of a family of seven.

Well, "I know his parents, I know his brothers, I know his sisters, I know his background. Why does he say he came down from heaven? How does he now say that he is not of this world? What is he trying to make out of himself?" Well, when this happens in a man, he realizes that his birth was not from the womb of the earthly mother that he loves so dearly; that the body here was from his mother -- yes. And undoubtedly the one he calls "father" sired that woman he calls "Mother." He loves them dearly on this level; but something happened in him which convinces him that he is the one spoken of in Scripture. It will happen to every one. And every one in whom it happens will be convinced that he is the one spoken of in Scripture, because he is born in an entirely different manner.

And when it happens to you, I can't tell you the thrill of it when you go back and read Scripture and see it parallel -- and confirm all that has happened to you! You find yourself awakening within your skull, and your skull is a tomb. It's actually sealed; there is no opening. And then you rise within your skull, and you have an innate wisdom because Christ is not only the power of God, He is the wisdom of God. So, you have an innate wisdom of what to do, and you do it. You push the base of your skull, and something gives; and out comes your head, out through the base of your skull. And then you pull yourself out just as a child coming out of the womb of a woman. Only instead of out of the womb of a woman, it is out of the skull of yourself!

When you come out of the skull of yourself, the whole drama unfolds before you: the infant wrapped in swaddling clothes, as told you in Scripture; and the average person would say, "Now that is the Christ child." No, -- read it carefully. "This shall be a sign unto you: you shall find a babe wrapped in swaddling clothes and lying [on the floor] lying in a manger" [Luke 2:12], -- the very lowest point. That is not the thing that is born; it is the symbol of a birth that you cannot see. No one can see it. You'll find the babe all right, but the babe only symbolizes the God -- and your God.

So, you come out of your own skull where you were buried throughout the ages, and then you awaken. And then the witnesses come to bear witness to the fact that you are born, but they can't see you. Why? Because you're God!, and God is Spirit. You are more alive

than ever before, yet you cannot be seen by mortal eye. So, they are present all right. They are present, and they know what the child is. One of them will say -- calling you by name. If your name is John, they will say, "Why, it's John's baby!" And the others, in my own case they asked, "How can John have a baby?" In my case my name was Neville; so they asked, How could Neville have a baby? in the most incredulous manner.

Well, one of them who actually found the child picked up the infant from the floor and brought it and put it upon the bed. And then I took that infant wrapped in swaddling clothes, and looking into its face I said, "How is my sweetheart?" And the child broke into the most heavenly smile. Then the whole thing vanished. And that was the birth of God from above. And every child is destined to have that experience.

Then from that one came three mighty experiences, ending on the twelve hundred and sixtieth day. One thousand two hundred and sixty days later came the dove -- the symbol of the dove. Everything said of Him in Scripture I've experienced. I am the same Neville with the same parents, the same brothers and the same sister, with the same weaknesses of the flesh and the limitations of the flesh; yet I cannot deny that something in me that I call the "I" of me -- my true identity -- went through these experiences.

So, Christianity is based upon the affirmation that a series of events happened in which God revealed Himself in action for the salvation of man, and these are the events. So, these events I've actually experienced; and now I share them with you that I may encourage you that the story is the truest story ever told. But it is not as it <u>is</u> told. It is told as secular history. It is not secular history; it is salvation history. And every child born of woman is going to have this experience; and only as we have the experience, do we escape from this world of death.

<u>This</u> is a world of death. God literally died. In the most literal sense, He dies. "For unless I die, thou canst not live, but if I die, I shall arise again, and thou with me." [Wm. Blake, from "Jerusalem"] So, man rises <u>as</u> God, for God <u>died</u> for man. He actually became one <u>with</u> you; and then through these frightful experiences in the world, he broke down that partition between the two, and you became one. Not you <u>and</u> God. The partition came down, and you <u>are</u> God!. And then you rise as God.

Now, I have brought a message to the world, which I have never seen in any book or ever heard it from any lip; but I know from my own experience that it is absolutely true. I was raised, as I have told you, in the Christian faith, and still consider myself one hundred per cent Christian -- not in the orthodox sense of the word because I cannot any longer concede that orthodox Christianity -- that is, organized religion, -- is the repository of Chrstian truth or spiritual experience. I look upon it as a tremendous power -- organized religion. It is an enormous secular power, stranded on form -- vested interests. I do not hold eighty billion dollars in a portfolio, as I read in 1967 in Life magazine. Time magazine, the L.A. Times and the New York Times, -- they all confirmed it, that the portfolio of the three great religions in the country: the Catholic,

Protestant and Jewish faiths, -- between them they hold in excess of eighty billion dollars. And that is tax-free money! But nothing is tax free; the tax-payers have to carry it, for that has to be carried, but they aren't paying it.

Fifty-one per cent of the Bank of America -- the greatest bank in our world -- is owned by one religious group -- fifty-one per cent. And they named it; they named the group as the Jesuits that own fifty-one per cent of the stock; and they control the interests of Phillips Petroleum. Well, that runs into a fortune. Well, you do not have any time with a portfolio of that size for any socalled spiritual experiences. So, when they make the claim that they are the repository of Christian truth, I just simply turn my back. It's nonsense, because they cannot be. They have no time in their secular world for spiritual truth.

I am sharing with you now what I have never heard from the lips of another. I have never seen it in a book, save the Bible. I didn't even see it there until it happened. It was there all along, but I didn't see it.

So, some one will say, "Now, tell me, if God is a father" -- and He is a father; the final revelation of God to man is that of a Father. "I have made known unto them thy holy name, O Father." That is the final revelation of God to man. Well, if He is a father, then He has a son; and you have been told that He has a son, and the son is Jesus Christ. No, it's not! Jesus is the Lord! That is the Lord God; and Christ, His Son, is David.

Now, you may not believe it. You may laugh at it, or think it blasphemous. But I am telling you, David of Biblical fame is the personification of Humanity. If you took all the generations of men and all of their experiences and fuse them into one grand whole, that concentrated time into which they are all fused and from which all spring, personified, comes out as the youth called David -- the eternal youth. And there is no doubt in your mind when you see him, You know exactly who he is. He knows who you are, and he calls you "father"; and you know he is your son. He is not just a David; he is the David -- David of Biblical fame. And you are his father, in the fulfillment of Scripture.

For, in Scripture you are told, -- and David is speaking: "I will tell of the decree of the Lord: He said unto me, 'Thou art my son, today I have begotten thee.'" [Psalm 2:7] If you want to read it, read it in the Second Psalm. Then in the 89th Psalm we read these words, -- these are the words, now, of the Lord: "I have found David, . . . and he is crying unto me, 'Thou art my Father, my God, and the Rock of my Salvation.'" [Psalm 89:20,26]

So, here you find confirmation of the experience. When it happened to me, I hadn't the slightest idea that this thing was literally true. In fact, I didn't even know it. But I could not deny the experience. So, the end of man's journey in this world comes with a bang -- but not of matter, but a bang of mind. My mind exploded. It began to vibrate. My whole head began to vibrate, and at the apex of the incident it exploded; and when it all settled, there stood David before me. There he stands looking at me, the most beautiful creature that man could ever behold -- a lad of about

12 or 13 years old, just as is described in the Book of Samuel, leaning against the side of an open door and looking out upon some pastoral scene. There he is looking at me, and I am feasting on the sheer beauty of my son, just as told in Scripture.

So, every one is going to have it, because He is in you -- because the explosion took place within my mind. I felt the whole head coming apart; therefore, "He has put Eternity into the mind of man, yet so that man cannot find out from the beginning until the end" [Ecclesiastes 3:11]. In the meantime the explosion takes place and here comes the one that was buried in you all along -- the essence of Humanity. And Humanity is the Son of God! But Humanity personified with all its experiences comes out as David.

You look at him, and here you are, the Father -- the father of David. His father in Scripture is called Jesse. Well, "Jesse" is any form of the verb "to be." The word literally means "Jehovah exists"; that is what the word "Jesse" means.

So "I have found in David, the son of Jesse, a man after my own heart, who will do all my will" [Acts 13:22]. So, Humanity has done the will of God, because God is man's own wonderful human imagination. Every imaginal act that man has ever set in motion, man performed -- good, bad or indifferent! For he did the will of God.

God allowed man to make mistakes, but then the man had to pay the price. He allowed man to imagine anything in the world, and man paid the price! Therefore, every one has done the will of God. "For I have found in David, the son of Jesse, a man after my own heart, who will do all my will" [Acts 13:22].

So, when I ask, "Where are you staying? And then He said to me, 'Come and see'" [John 1:38]; then following that He calls Philip, and then Philip tells Nathanael, "I have found him of whom Moses in the law, and also the prophets wrote, Jesus of Nazareth" [John 1:45] -- Jesus the Nazarite, an unpruned vine. And what a shock it is to man when he expects some external Jesus and he thought that Jesus is looking down on him; and at that moment when he thought maybe he was being observed, he tried to be good, and hoped he could hide from Him the things when He was not good, and get an external savior. Then he discovers there is no external savior; it is all within him. That Savior within him is his own wonderful human imagination, Who is ever aware of every imaginal act, and allows him to make every mistake in the world and suffers with him.

So, I assume that I am unwanted, and then I become unwanted. And then I forget that I assumed I was unwanted and I wonder, Why did it happen to me? I try so hard to be good, and here I am, shot or neglected. Why? Because I myself did it!

I assumed that I was little, unknown and unwanted; and then I dared to assume that I was contributing to the good of the world, even though at the moment I had not a thing to offer, but I felt I was. Things happened, and I did have something to offer. And then I assumed that I was pulling my own weight in this world; and I pulled my own weight. And then I assumed all kinds of things that

at the moment of the assumption seemed an impossible thing. How could I ever do it? but I did it by merely assuming that it was done, and living in the assumption as though it were done. In the meantime, it happened.

Now, when you reflect upon how it happened, you are inclined to give full credit to the means employed, but the means came into being because of the assumption. The assumption created the means employed.

The world will tell you, Do you know why it happened? You met So-and-So -- were introduced to So-and-So, and then conditions changed in the world, and that's why it happened. It isn't so at all! It happened because you dared to assume what you did assume, and your assumption created the means to fulfill itself.

So, if you want to know where you are staying, you ask yourself to what state of consciousness you most often return.

Now, the Being of Which I speak, -- to show you how altogether wonderful He is, -- haven't you said any day of the week, Why this feels like Sunday? It could be Monday, Tuesday, Wednesday, Thursday; but it feels like Sunday. Well, how could it feel like Sunday? You have some association with something.

And when you say, It feels like the Fall of the year, or it feels like Christmas, -- you don't have to wait for Christmas to feel Christmas, but at some moment in your life you felt, It feels like Christmas. You can conjure that feeling; and then when you conjure the feeling of Christmas, feel that something has happened that you desire, say, in the month of July, and then drop it. And as you go forward towards Christmas, when Christmas comes by, the thing that you actually felt that was yours at Christmas, when Christmas comes -- in a way we do not know -- it happens! The thing comes into being. That is what He means by, "I will go and prepare a place for you, and when I go I will come again and take you to myself, that where I am -- " [John 14:3] -Where I am? Where are we? At Christmas -- that's where I am. " -- there ye shall be also." He will take you forward through the months, -- you are not going to skip them. Things will build themselves until when we get to Christmas -- you and I together, for I can't divorce you -- when we get to Christmas, the thing will happen.

You can take a day, take a month, take anything; but if you can say, This feels like Sunday, -- you have several associations with the day called Sunday. So, it's entirely up to you to use your own imagination wisely. And if you are ever in doubt, use it lovingly, and you are never wrong. Always use it lovingly.

You don't have to take anything from any one in this world. Leave them just as they are. You do not rob them; leave them as they are. If you desire -- or if they desire through you to transcend their present state, you assume that they have transcended it. They may never thank you for it. They may never turn back to say, Thank you. It doesn't really matter. You saw the evidence of your action, and that satisfies you enough. You don't need their thanks. They would be wise if they did thank you; it would be good for them

to say, Thank you; but if they say it or not, it really doesn't matter.

So, here, I am telling you that the Being that the world is totally unaware of -- they speak of Him as something that lived two thousand years ago. I did not hear a lady tonight before I took the platform. That's not my "cup of tea." But she told me that last night he said, in a huge auditorium, -- that is, the Coliseum -- that if we do not stop sinning, God is going to take all of us and drop us into a lake of fire. And some reporter reportedly has said, "I wonder if Billy Graham -- he's a nice fellow; he seems like a nice fellow -- I wonder if he would do that?" Well, certainly if he would not do that, why would he think that a God of Love would do it? What strange concepts they have of God.

I am telling you, God did not test Love as we are told in Scripture. I know from experience, He's Infinite Love! I stood in the presence of the Risen Lord, and He's Infinite Love, and yet He is Man. Let no one tell you it isn't man. "God is man! And man is God, and exists in us, and we in Him. And the eternal body of man is the imagination, and that is God Himself," [Wm. Blake] -- the Divine Body of Jesus.

I do not speak of imagination as some vague essence. I speak of imagination as a Being -- a majestic Being, a Being of Infinite Love, but a person. "one body, . . . one Spirit, ... one God and Father of all" [Ephesians 4;4,6]; and one day you will be incorporated into that body, and it will be your body. You will be incorporated into that, and it's your Spirit, and you will actually exercise the power that is God, for you, then, are God! He became you, that you may become Him.

Now, tonight in a simple manner, when you go home, -- or you can do it now in the Silence; if you know what you want, either for yourself or for some one that you know, assume that you are the one that you want to be or that your friend is as you want him to be, and then commune with your friends in your mind's eye. Make a mental picture of them, and then allow them to congratulate you on your good fortune, and accept it, and then carry on your conversation from the premise of fulfilled desire. The thing is done. Now, don't doubt. Don't feel embarrassed. Believe it. Believe in the reality of the imaginal act. For the Being that is doing it is "not of this world." This thing [indicating the body] is of this world. "You are from below. I am not of this world. You are from below. I am from above." And "above" and "within" are the same. "I am within you." You can't see Me as you see objects in space, for "I" am the Reality that the world calls "imagination."

You can't see imagination, but you have proof of imagination; You can't see Me -- the real Me, but you see the evidence -- the proof of my activity; so do not look for Me as something objective to you, because "I" am within -- your own wonderful human imagination.

Now, let us go into the Silence.

am doing the same normal things that I would have done as a man: having my martinis before dinner and enjoying them perfectly, enjoying a nice big roast beef dinner -- that is what I had tonight. The night that it happened to me I had a roast-beef dinner and had a couple of martinis before it.

Now, the socalled "holy men" will say you can't be holy. No, I'm not holy. It just happened that the drama of life called the story of Jesus unfolded in me. So, they also accused Him of being a glutton, a drunkard, a friend of sinners, a friend of publicans, a friend of tax collectors. They say, "Why do you listen to him? He's mad." Or, "He has a spirit," "He has a demon." All that he talked about seemed to them irrational. There was not a rational statement that he made. To "eat my body and drink my blood" -- "unless you eat my body and drink my blood, you have no life in you." And he said, "I came down from Heaven"; yet they knew his parents, they knew his brothers, they knew his sisters, and he makes the claim that he isn't one of them.

So, everything he said was in conflict with the rational mind, And they called him a glutton and a drunkard, a winebibber. They couldn't call him "alcoholic" because in those days they had not yet discovered how to distill liquor; they could only ferment it. So, he was a winebibber. That's what they said. For distillation didn't come in until the 12th or 13th century. But then they knew how to let apples ferment and grapes ferment. So, they could only get fermentation. Then came man's know-how, and they found out how to do it in a little better way.

No one is in any way "holy" in the eyes of God. We are told in Scripture, "All the ways of men are perfect in his own eyes, but God weighs the heart." Every one tries to be good, tries to be this, that and the other. Only God sees your motive. It is your motives, your intentions; these are the things that the Father-in-you is seeing. What is your intention? What are you doing this for? What is your motive behind the act? And He sees motives; He sees intentions -- not the act.

A GENTLEMAN: When you meditate, do you meditate in words and sentences?

NEVILLE: If words come naturally, if I am asking some good for another; then I bring the other before my mind's eye and I tell him how thrilled I am because of his good fortune and try to persuade myself of the reality of that conversation, based upon what I would consider fact. For I look upon my imaginal act as fact. Before it becomes an objective fact, to me it is a fact, -- it's a subjective fact which I have just appropriated prior to its becoming an objective fact. So, if words are natural at the time, I use words. But they are all internal. No one is going to hear them. God is not deaf and I don't have to scream at Him. You go to church, and all of a sudden the minister says, "Let us pray." Well, you can't do that in prayer. He's going to lead you in prayer! He is not what I want, and he starts to lead people, and your mind goes on constantly by his idle words. Now, that is not praying. When you pray, you are told, "Go within and close the door, and he who sees and hears in secret, he will reward you openly." Yet a minister dares to lead me in prayer! How can he lead me in prayer? Let me go into the Silence by myself. They don't want the same things you

want. When we went into the Silence -- how many there are here I don't know, but each had a different desire -- a different want in this world. How can I lead you in prayer? I do not know what you want, unless you tell me. But you yourself know what you would like. You may appropriate it. You feel yourself into the situation of the wish fulfilled. That's praying! I feel myself right into the state of the wish fulfilled, and then feel the naturalness of it. Give it all the tones of reality. Give it all the sensory vividness that you can muster. Then when I open my eyes, the world returns, and the world tells me that I am self-deceived. But I'll say to the world, Wait -- just wait a second, and we will see who is deceived.

And then when it happens, the world will always say, Well, it happened so naturally, it would have happened anyway. They always say that.

Well, the time is up. Thank you.

---oOo---

5-P
S1

WHERE IS GOLGOTHA?

9 April 1971
(Good Friday)

* . . . in three days: today, the death of God, and then the burial of God, and then the Resurrection of God. And when you read it, you may think it is referring to some one outside of yourself. If I use the word "God" or the word "Christ," the word "Jesus," the word "Lord," and in any way it conveys the sense of an existent some one or something <u>outside</u> of yourself, you have the wrong concept of God or Christ.

We are told: "Do you not realize that Jesus Christ is in you? Do you not realize that you are the temple of the Living God, and the Spirit of God dwells in you?" Well, if the word conveys this something <u>outside</u> of yourself, you've got the wrong god.

So, the one spoken of who was crucified is crucified <u>on</u> you; and the only cross that he ever bore is the "cross" you wear -- the form that you wear, that garment of flesh and blood. That is the one spoken of when you are told: "If you would follow after me, take up your cross daily and come after me." Don't you take it up daily? Don't you, every morning, after oblivion, return to this "cross," and don't you take it up and go through all the sorrows of the world?

Are you not told: "Should Christ suffer all these things, and then enter into his glory?" So the Christ or the cross is stated right here; and he is buried, not in the Near East, as they are looking day after day in some little sepulchre; he is buried in the skull of man. That's where he is buried! And he will rise out of that tomb where he is buried, and the tomb is the skull of man!

He will <u>rise</u> there. He will awaken <u>in</u> the skull, and when he awakens, he will come out of that tomb; and all the imagery of Scripture concerning his birth will surround the one who awakens in his own skull, and comes <u>out</u> of his own skull. And that is the concentrated drama that is taking place in memory, I would say, today; for this is the memorial -- what took place today, what will take place tomorrow, and on Sunday. This is the great mystery.

Now, tonight I will share with you what <u>I</u> know from experience. Let us go back to a portion of the Lord's Prayer. First of all, let us take it in its original form. There is a translation by Farrar Fenton. His father asked him, -- he being the outstanding Greek scholar, -- the father asked him to translate the Lord's Prayer in the most literal manner possible; and this is the letter of the son to the father, and he says to his father, -- this is the <u>literal</u> translation of the original Greek:

"Our Father in the heavens,
Thy name must be Being Hallowed;
Thy kingdom must be Being Restored;
Thy will must be Being done, as in
Heaven, so in earth."

---

* Recording starts in middle of a sentence.

He tells his father that all other translations were taken from a translation of the Latin, and the Latin has no aorist of the imperative passive mood that was used in the original Greek, and therefore it could not convey the sense that the Saviour intended, as Matthew and Luke expressed it in the original Greek.

So, we'll take, now, the statement: "Thy kingdom must be Being Restored." As he said, "This imperative passive mood is, to me, a standing order -- something that is to be done absolutely and continuously. Conceive a play, an eternal drama, which is God's plan of Redemption; and conceive of it as an occurrence -- a simple occurrence without reference to completeness or incompleteness, without reference to duration or repetition, without reference to its position in time, although sometimes with reference to past time."

Just imagine an eternal play; and you and I as sons of God, -- we see the play, but we see it as something external to ourselves, as we see a play. This play will lift us, if we experience the play cast in the central role. It will lift us to a level far beyond where we are as the spectator. We together, the sons of God, form God, for the word "God" is "Elohim," a plural word: one made up of others. All the sons together form the Father. We, the sons, observing the play, are now going to be cast in the central role of that play. We are not going to be spectators; we are going to be the actor, the central actor in the drama.

You can't do it in heaven; you do it on earth. But here, this bliss spoken of in Scripture, -- we cannot actually consummate bliss without being generated on earth in these bodies of flesh and blood. So, we come down, penetrate and annex the brain of bodies on earth. We are the sons of God. In doing that, we "die." This is our Crucifixion, when we penetrate and annex the brain of the bodies that we "wear." This is our Calvary.

As we are told in Scripture: "And when he reached the place called the Skull, there they crucified him," -- the skull; not a little place that resembles the skull, but literally the skull. It's called Calvary. Well, Calvary is a translation of the Greek word "cranium," which means "skull." Mark uses the Hebrew word or the Aramaic word, which is "Golgotha." "Golgotha" means "skull." No matter what word they use, it is still "skull," -- "Calvary," "Golgotha," "skull" or "cranium," -- all these words are used in different translations, but each word used means "skull." It is not as our scholars would tell us; they call it the skull because it resembles the human skull -- the area where he was crucified. It's literally the skull of man. That is where he is crucified. That is where he is buried.

He is buried in the skull of man. Because he is in the skull of man, that skull is his tomb. When he is resurrected, he is resurrected there. He awakens in that tomb. He comes out of that tomb unassisted by any mid-wife, -- by any one; and he rolls away that stone, which is the base of his skull, and he comes out of that hole, which is an opening; and he comes out in the same manner that a child comes out of the womb of woman. He squeezes himself out as a child squeezes out of the womb of woman.

And when he completely comes out, he looks back at that out of which he came, and it's the body -- that very body that formerly he

"wore." He didn't realize that he was buried in the skull. For unnumbered centuries he walked and took up his cross every day, and walked in the dream world. This world is a dream. And he walked in this world, believing himself to be something completely independent of everything else, and he's not a dreamer, -- no, he's a reality, -- this is not a dream. But the day that he begins to awake within him, when he begins to rise within himself, he realizes he has been dreaming all along!

> He hath awakened from the dream of life --
> 'Tis we, who lost in these stormy visions, keep
> With phantoms the unprofitable strife, ...
> [Shelley, from "Adonis"]

And we think that we are completely awake. We are doing all things here fully conscious, not knowing that we are dreaming, and the dream is projected, as it is when you dream at night. It's a dream within a dream, and this is the dream.

So, as we are told in Scripture: "He was crucified on Golgotha," -- that is the skull, -- "buried on Golgotha," -- that's the skull; and then he rose out of the same tomb in which he was placed. Now, see the drama -- a wonderful play that takes place forever and forever. No one knows when it will come to an end. When it comes to an end, the drama is over. We are now reproducing in ourselves what we saw.

Now, you are told in the 3d chapter of the Book of Galatians: "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel <u>beforehand</u> to Abraham." Now, if you read the story carefully, Abraham -- in the 25th chapter of Genesis, the very beginning of the 66 books, -- he is dead. He died, and he is buried. By the 25th chapter of Genesis, Abraham ceases to be.

We are told in the Book of Galatians, which is the first book, chronologically speaking, in the New Testament, -- not canonically, but chronologically, it was the first book written by Paul, which came before the Gospels. There we are told that the Scripture, -- well, it could only be the Old Testament, because there was no New Testament -- and it could only be the first 25 verses of the Book of Genesis, -- "And the scripture, foreseeing that God would justify the Gentiles," -- which means the "heathen," for the same word is "goyes"; the "goyes" is the heathen -- that which is other than the Hebrew. That being justified, then He foreshowed, -- that is, he gave a preview of the Gospel to Abraham.

Now, we are told in the Gospel: "Abraham rejoiced that he was to see my day." He <u>saw</u> it, and he was glad. He saw the fulfillment of a play, which was that the <u>sons</u> of God would actually <u>become</u> God; that all would be raised to the level of God the Father, but they could be raised to that level <u>only</u> by passing through the horrors of this world! And you couldn't pass through the horrors of the world until you actually became embodied in a garment of flesh and blood.

So, the sons of God fell in love with the daughters of men, and came down and penetrated and annexed the brains of these garments of flesh; and their penetration and annexation of the brain animated the bodies. Then we became subject to everything subject to man -- Everything that man is capable of doing, the sons of God had to experience.

5-P
S1

So, as Blake said: "I do not consider either the wicked or the just to be in a supreme state, but to be, every one of them, states of the sleep into which the soul may fall when it leaves Paradise following the serpent," -- the symbol of wisdom, the symbol of knowledge. What knowledge? The knowledge of good and evil.

So, we come into this world, and experience all the things that man can experience. Having gone through all, we come to the climax; and the climax is Resurrection. And may I tell you? it's an actual, literal fact. I have experienced it. I have reached the end of the drama. It came to me in 1959. I am now approaching my twelfth birthday after my "birth from above." And we are told we will not return to the Kingdom of God raised to the level of God the Father until we are "born from above." And birth "from above" and Resurrection coincide.

Man awakens within his skull, and he comes out of that skull to find the infant wrapped in swaddling clothes," and the witnesses -- the three witnesses present at the event. He is unseen by the witnesses because he is spirit -- He is God! It is God being born -- born this time, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." So, God is giving birth to Himself -- raising Himself to higher levels of His own Being. So, all the sons come down into this world, and they go back after they have completed the journey, and they can't get back until they are "born from above," as told us in the 3d chapter of John:

"You, a master of Israel, and you do not know, unless you are born from above, you cannot enter the Kingdom of God? And do you not know that as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up?"-- and that is a literal fact, -- in the same serpentine manner, you are lifted up.

And when you take off the garment after these experiences, -- and they are four mighty, peculiar, supernatural experiences; after the four, you will remain, and you will tell it until that moment in time when you depart, -- not restored any more to life, not restored. You are now in the Kingdom clothed in your garment of Glory. You are sheer Power, sheer Wisdom, and yet all guided and motivated by Love, for God is Love. You do not exercise that Power in any manner, save motivated by Love. You do not exercise your divine Wisdom in any way, save by Love, for Love embraced you before the whole thing started.

There is no transforming power in death, as we call "death" here, -- none. About 15 or 20 years ago in Barbados my wife and I -- that is, the little family of three, my little girl, -- we were there for maybe four or five months. There was a couple from Trinidad. He was a Major in the British Army serving -- not serving, but working in Trinidad on some commercial venture, and he came to Barbados with his wife on a vacation; and he was all enthused about my thoughts concerning the Law of God.

At the same time, in the hotel there was an elderly gentleman who had retired. He was a professor of chemistry at one of the great universities of England, and he came out to set up some kind of a factory with local money but with his knowledge, making soap; for we thought if we could simply produce local soap, we could save the currency we needed so badly, which was foreign currency, especially American currency and Canadian currency. If we could only produce soap

out of the materials we had locally, then that was perfect. So, he came out to set the thing going.

One day, over a few cocktails, this man -- Major Morrison -- said to him, "You know, Neville has a concept concerning the spirit world," -- that is how he described it; and he began to discuss certain things out of one of my books which I gave him, and he was reading the book.

Well, the old gentleman said, "I am not interested. I call myself an agnostic. In fact, I think I am really an atheist. But to soften the blow, I say I am an agnostic. Everything in my life must be proven. I am a chemist; my whole life has been devoted to chemistry -- to this physical world, and I can see nothing but this physical world. I can take your brain, your body, everything, and reduce it to simple chemicals, and so I am not interested," said the old gentleman to Major Morrison.

I am present. "No offense taken," I said; "No, forget it. You are here to do a job, and undoubtedly you will do a wonderful job and give us a local factory where we can make our own soap and save foreign currency."

Well, last Wednesday morning, on my return from my usual visit, night after night, as I am teaching what I am teaching you, -- we are not confined to this, for the world does not end where our senses cease to register it. When a man dies, as we call him -- "dies," he doesn't cease to be. He is solidly real -- restored in a body just like this, but he is young. He's about 20. If he drops off at 90, he finds himself 20, restored to life, but he hasn't changed one iota. His ideas that were present before he "died" are his ideas after, -- whatever they were. If he was stupid here, he is just as stupid there. If he was a thief here, he is a thief there. Whatever he is here, he is it there.

Well, here, on my way back Wednesday morning, I encounter these two, Sir Archibald Duke, who was the other gentleman and the professor; and Archie is saying to this man, the professor: "There is going to be a demonstration tonight on television," and he called it "tely," for in England they always speak of it as the "tely." "There is going to be a demonstration tonight on the tely -- a scientific demonstration." Well, that would interest the old man -- scientific; but then the old gentleman discovered that what he meant by "scientific" was a psychical demonstration to demonstrate the reality of psychism, like extra-sensory perception and all kinds of things concerning the psychic world. Well, the old man turned -- as he would -- sour. It meant nothing to him. But here is Archie, the same Archie -- he is all completely, -- I would say, -- moved emotionally because it's coming on tonight, exactly what he always wanted.

While he was here, though a very able accountant, he had a big business in Barbados taking care of all the big businesses and closing their books for them and advising them; but he was vitally interested in psychism. He was a very devout Methodist, in spite of the fact that he smoked. He was a chain smoker, which the Methodists abhor; and he could drink any one under the table. Still he called himself a devout Christian and a good Methodist. The other one was the atheist or the agnostic. And they had not changed one bit! One is still interested in these things and the other is not. One is still the scientist. And

they don't even know that they have departed this section of time! They do not know, because no one "dies."

God is the God of the living, because nothing dies. Because it doesn't die, how can you tell a man, when you are looking at him and you are talking to him, "Don't you know I went to your funeral?"

He'd laugh at you. "What funeral?"

"I went to your funeral. I saw them put you down into the little grave." Well, he starts to laugh at you as though you were insane, because he knows he is not dead. But he doesn't know that he went through the socalled gates that we on this side of the veil call "death."

That happened to me years ago, -- back in 1946 it was. I came out here in '45. No; it was '47. I came out here in '45, returned in 1946 in the summer. I got a cable from New York City that my secretary had dropped dead. It was a hot August day, and they had found the body on the floor, where he had died of a heart attack. I went back and took care of his funeral. He was a Catholic, and I gave him a good Catholic funeral in Haverstraw, New York.

Six months later, I find myself in the "world" where he is. I am fully aware and fully conscious; I know that Jack died six months ago. I meet my sister-in-law, who always said to me, "I like you as a brother-in-law because you are very kind to my sister and to your child, which is my niece; but I don't believe one word of what you talk about. I don't believe you at all."

At that moment, here is my former and now departed secretary, Jack Butler, and I said to my sister-in-law, "Al," -- her name is Alice; I said, "Al, so you don't believe what I teach; you don't believe in survival because you always said, I am a good Christian, but you survive only through the loins of your parents, and you perpetuate yourself in that manner.

I said, "How can you be a good Christian and tell that? Christianity is based upon the foundation stone of the fatherhood of God, the brotherhood of man, and you tell me now that there is no such thing as survival? Life everlasting is the third stone of the great foundation stone of Christianity: the Fatherhood of God, the Brotherhood of Man, and Life Everlasting."

She said, "I still don't believe what you teach."

I said to her, "Then, look at Jack."

She said to me, "What has that to do with it?"

I said, "Don't you know that Jack died"; and her face blanched. She knew Jack had died. I said, "All right, there he is. He's alive, isn't he?"

And Jack said to me, "Who died?"

I said, "Jack, you died. I went to your funeral. I buried you. I got a good Catholic funeral for you in Haverstraw, New York, and put you all the way down and covered you up with a lot of sand"; and that's

where that body was, and still is decaying now.

He said, "Who is dead?"

I said, "You aren't dead, Jack, but you died."

He said, "How stupid! I'm not dead, but I died?"

Jack had been gone six months and did not realize he had gone. People do not change, I'm telling you. They haven't any concept, because they are still dreaming. You are dreaming this world, and you are dreaming that world, too; you only awaken when, within your own skull, you become awake, and you are "born from above."

When you are "born from above"; you come out and all that is said in Scripture concerning the birth of Christ, you experience. Then you realize who Christ is. Until then, you thought he was "another," some thing in history, two thousand years ago. He is not "another." "It is Christ-in-you that is the hope of Glory. And do you not realize that Jesus Christ is in you, and that you are the temple of God, and the spirit of God dwells in you?"

Well, people do not realize this. Today in the Christian churches there will be hundreds of millions attending some portion of the 3-hour service. On Sunday morning they will be crowded to capacity, all the churches of Christendom. You know why? To show their new hats or their new dresses. On Sunday on Fifth Avenue, in New York City, they will be coming out of St. Pat's and St. Thomas and all the churches, and cameramen will be there to photograph them. And do you know why? Two months ago that was arranged.

These socially prominent women went to the editors of the New York Times and the other papers, and they made appointments. They told them exactly what they were going to wear, what their hat is like, what church they will attend, what door they will make an exit from; and so the New York Times will send their cameraman there. And when this thing comes out dressed as he knows she is supposed to be dressed, he is going to photograph it, and put it in the paper on Monday morning. So, on Monday -- this coming Monday, maybe fifty thousand more papers than normally are sold will be sold, because each will buy a hundred, and throw all the paper away, and keep just the one page, and send it off to all their friends, and keep a few for themselves for posterity. And then the New York Times can claim that they had so many more sales, and all the advertisers advertising in that paper for Monday just simply had a blank, because they aren't reading anything but their own little section, and it was all pre-arranged by the Editor. That I know from experience, because the same Jack Butler, when they made a mistake in one of my ads once, went down to investigate it; so he went to the editor of the religious section, and she said, -- she had to do something to pacify him, and she said, "How would you like to see the editorial staff of the social section of our paper?"

Well, Jack was always one for fun; so he said, "I would love it."

This was just about two months before Easter, and all these ladies and their daughters were all around the place, dozens and dozens of them, waiting to be interviewed. Each was going to say exactly what

they were going to wear; they had ordered them; the dresses had already been ordered and they were delivered. They knew what kind of a hat, and what church they would attend, where they were going to come out; and the cameras will be there to photograph them, and the morning papers will carry it as spontaneous, -- all spontaneous. And that is the "dream world."

A man just retired after a very successful thirty years in the show business. His name is Sinatra. I recall this vividly when he was a young boy. I came out of my theater on 48th Street, which was between Fifth and Madison Avenues; and walking towards Fifth, when I got to Fifth, there were three dozen young girls, oh 16 or 17; and here is a cab right in the middle of Fifth Avenue with this young man. Well, he's ten years my junior; so he was then, -- well, whatever I was then, when he got started. His foot on the runway, the cab is stalled, traffic backed up, all the horns are honking, the cop is inquiring, and he is signing autographs for these thirty or more. All that was prearranged. They will block the traffic. For what? They will give him a ticket -- they will give the cabby a ticket, but he'll pay. He will pay fifty dollars, a hundred dollars. It's the publicity. All that is a part of the motion. He has kept that going until now, and people think, What a big, wonderful man! He has been promoted from the time that he began to breathe as a young lad as a singer; and he goes all through our entire dream world. How are you going to -- you can't stop it.

You can't stop it; it's part of the dream world. I am not telling you of the dream world; I am telling you of the world wherein you will awake; and when uou awake, you will be clothed in your Immortal Body, and that is Heaven. Heaven is not a realm; it's not an area. Wherever you are, clothed in your glorified Body, is Heaven, because nothing remains imperfect in your presence.

If you walk through the petrified forest, it would all burst into foliage. If you walk in the desert, the desert would blossom. Everything would become beautiful, and things long dead, or not even visible, will suddenly appear because you walk by. So, wherever you go, clothed in your glorified Body, which comes with your resurrection, makes every place that you go perfect, for wherever you are, things must be perfect.

That's what we are celebrating this week, but they aren't telling it that way. They are telling of a little man who died a horrible death two thousand years ago; and then they took him down from the tree, and then put him in a tomb, but God raised him from the dead. You are the one spoken of, and you are still hanging on that "tree" in a way, for you are nailed upon this body. And the nails are vortices; six vortices, a vortex [indicating], a vortex, a vortex, a vortex, and both feet; and they are whirling vortices that nail you here.

And may I tell you from my own experience? it was sheer ecstacy; it was not painful. There was no pain whatsoever -- such ecstacy, and then oblivion. And that oblivion was a complete forgetfulness of the Being that you are, and you are buried in your skull; and in that skull you dreamed the dream of life, as we are dreaming it now. And because it is a dream, if you know it's a dream, you can dream anything into being, if you know it's a dream.

5-P
SF

You can control the dream. So, what would the feeling be like <u>if</u> it were true? Well, you name what it is you would like to be feeling; and naming it, you dream it just as though it were true. Remain faithful to your assumption; and that assumption of yours, though at the moment it appears to be false and denied by your senses, -- if you <u>persist</u> in it, it will harden into fact.

This is the story, and I am telling you what I know, that I have experienced it. I have experienced the Law of bringing things into being that I <u>dared</u> to assume because I wanted them to be brought into being. And the other, which is the fulfillment of God's Promise, -- for <u>I</u> was that Abraham, and so are you; and we were shown the Gospel beforehand. We were given a preview of it, and we were told: "You will go into a world that is not yours, and there you will be enslaved, and there you will be injured, and there you will be maltreated; but after four hundred years, you will come out."

Now, the "four hundred" is not four hundred as we measure time. "Four hundred" is simply a symbolical number of a "cross." It is the numerical number of the last letter of the Hebrew alphabet, which is the "taw"; and "taw" has the symbol of a cross; and this [indicating the body] is the cross.

So, as long as I wear this, I <u>am</u> in the world of the "furnaces"; but I will come out of it. I will awaken <u>within</u> it and come out of it, and one day soon after I awaken within it and come out of it, I will shed it. And shedding it, I will go back to the glory that "was mine before that the world was," -- but enhanced by reason of wearing the cross in this world, because <u>no</u> one, -- but <u>no</u> one, -- can consummate this bliss that he saw before the world was unless he is generated here in this world in flesh and blood.

So, I came down, and I find myself wearing a garment, "woven in the womb of a woman," and I put on that garment, and I'm "nailed" on it. And then, I'm buried in that garment, -- buried in the skull; and because I am buried in the skull, I come out of the skull. And when I come out of that skull, I am still wearing the garment for a little interval of time to tell and share it with my brothers. So, encourage them to continue -- no matter what happens, to continue. Dream nobly, and realize the dreams.

But dream nobly, because in the not-distant future you are going to awaken; and when you awaken, you are going to take off the little garment. And that is the "cross" that you wore for your journey, which is called in Scripture the "four hundred years." Really, it's thousands of years! You have been wearing it for thousands of years, for there is no death, really; only restoration. Transformation in one sense: you go through the gate and don't even know you've gone.

I got a call from New York today at 3:00 o'clock this afternoon, and there was the voice -- a very sad voice.

I said, "Hello."

She said, "Neville? This is Louise. I have sad news for you."

I said, "What happened?"

She said, "Joseph died today.* He died in my arms."

I said, "Was he sick?"

"No; just a great -- well, a rupture of the aorta, right in my arms and Neville's arms."

Neville is my little namesake -- one that I met before he came into this world. He is now 17.

She continued, "Together we held him. He suffered seemingly for a little while -- not too long, maybe a half an hour he seemed to be in great pain, and then that was it."

But he was 77 -- lived a full, wonderful life, and will leave her a considerable fortune: factories here, factories in Paris, factories in Puerto Rico; and so, financially speaking, there is no problem, but a great tear.

And what could I say to her? -- I couldn't even get her off the wire, -- but tell her certain stories that Joseph -- he lived a full, wonderful life up to the very end -- up to the end. To him, the spirit world, -- "Let it come later," he said. Always, "Let it come later," -- tomorrow and tomorrow and tomorrow.

But now he was, after all -- he was a couturier, making fashions for the beautiful ladies, and everything concerning the beauty of the physical form, and he loved it; and he "played the field" perfectly. He went to the end, and he was 77; so Joseph will still be the Joseph that I knew. He will not be interested in the "birth from above." He will not be interested in the Word of God. He made a fortune, and he's left a fortune -- all to Louise and his one child, Neville. So, they will have this enormous estate, and it really is enormous; but he is still the same Joseph. And when he finds himself as he will now, -- not 77, but 20; and what a joy for him! He'll be twenty -- without any interest in spirituality -- just an interest in the human form.

But there will come at the very end of the journey, as you are told in the 8th chapter of Amos: "I will send a famine upon the world. It will not be a hunger for bread; nor will it be a thirst for water, but for the hearing of the Word of God." It will come to all, but it only comes at the end. It is in the 8th chapter of Amos, the 8th verse. A <u>hunger</u>, and you cannot resist the hunger. Not a thing in the world can divert you. They can give you millions; it doesn't interest you. They can make you all kinds of offers, and it doesn't interest you, -- only the Word of God and the <u>understanding</u> of that Word.

Now, speaking of the Word of God, the 8th chapter, also the 8th verse, of Nehemiah; and you will read from the book of the Book of God; and you will read it with <u>understanding</u>, so it will have <u>meaning</u> when you read it. The whole book unfolds within <u>you</u>, because in the end you are only going to fulfill the Word of God. <u>You</u> have been the <u>son</u> of God, who <u>is</u> the Word of God. You are alive and you were sent into the world, the <u>Living</u> Word, to realize <u>within</u> yourself the written word.

* For other stories of Joseph Burleigh and his family, see "Consigned to Disobecience" (23 April 1971), "How True This Is!" (14 January 1972) and "The Shield of Faith" (13 March 1972).

Neville 12-13-1963

WHERE ARE YOU FROM?

“Where are you from?” This you will find in the 19th chapter of the Book of John. And the rabbi said to Pilate: “We have a law, and according to that law he ought to die, for he claims he is the Son of God.” And their law would not allow that, for we know where this man is from, know all about him; and when Messiah appears no one will know where he is from. So his claim is false. When Messiah appears it will be mysteriously done. And yet we know exactly where this man is from. Even his own brothers do not believe in him. “And he said to his brothers, ‘My time has not yet come, but your time is always here.’” And then he repeated it, but qualified it: “My time has not yet fully come.” He knew his time. He is speaking of two entirely different times, two entirely different worlds, two different ages. So: “My time has not yet fully come, but your time is always here.” But “my time had not yet fully come.”

So Pilate said to him: “Where are you from?” And Jesus gave no answer. Pilate said to him: “You will not speak to me? Do you not know that I have the power to set you free and power to crucify?” And Jesus answered him: “You would have no power over me unless it had been given to you from above; therefore he who delivered me to you has the greater sin.” He does not answer Pilate's first question, but he corrects Pilate's misunderstanding of power. He does not answer: “Where are you from?” He doesn't answer him because Pilate would never understand; and he corrects Pilate's misunderstanding - which is the world's misunderstanding - of power. Pilate thought he had the power to set him free or to crucify him. He was simply telling him he had no power whatsoever unless it has been given from above.

For, one day you will have this experience, and you will taste of the power of the new age. You will see a scene just like this. As you taste of the power of this new age, you will know it is all animated, and you are the power animating it. You will arrest within yourself an activity that you sense, and at that moment of arrestment everything stands still and is dead; it's made as though it were made of clay. Not just the outer aspect, but your brain, that is so fluid and so alive and so pulsing - that, too, if you opened up the skull would be like clay. The heart that pumps - that too would be like clay. The whole thing including all the inner works would be frozen. Then you would release within yourself the activity which you have arrested and everything once more would become animated and would continue in its course and would perform its intention. Then you will know what he means by “this time,” which is forever - as against “His time,” when he said to him: “Brothers, my time has not yet fully come, but your time is always here.”

Now, man's conventional view of time - including our great scientists - is that the future develops continuously out of the past; but that is not the Biblical view of time. The Biblical view of time is: what appears to be so new in our world is only the appearance of the return of phenomena already old. The whole vast would is moving on a circle, and all of this is already so, so that the entire space-time history of the world is laid out and we only become aware of increasing portions of it sequentially. But it is on a curve, and therefore what

seemingly is past isn't really; from the Biblical view, it is your tomorrow. It hasn't receded into a past; it's advancing into a future and it is forever.

Now listen to these words: "What had been is what will be, and what has been done is what will be done; and there is nothing new under the sun. Is there a thing of which it is said, 'See, this is new?' It has been already, in the ages past. There is no remembrance of former things, nor will there be any remembrance of later things yet to happen among those who will come after." (Eccl. 1:9-11).

Well, who would accept that! The conventional view completely denies it, it couldn't possibly be. He is telling me that I have a memory of my youth. I can't quite remember the moment of my physical birth. I vividly remember the moment of my spiritual birth. But he is telling me it has been - that I do know. And everyone here - without memory of that physical birth - they can't deny by observation of other people being born, that they, too, must have been born in a similar manner; so they say it has been. Now he tells me: "that which has been done" (which is my birth) "is that which will be done." That I am moving towards that same thing on a wheel of recurrence, that same thing in this world of Caesar, and only divine mercy can redeem me from the wheel. That: "What seems to be, Is, To those to whom it seems to be, and is productive of the most dreadful consequences to those to Whom it seems to Be, even of torments, despair, and Eternal Death; but then Divine Mercy steps beyond and Redeems Man in the body of Jesus." ("Jerusalem", 36 William Blake) So here the wheel returns.

Now, let me share with you a story told me last Tuesday night - the lady is present. She gave me a letter just before I started. I had no time to read it before my meeting, and had no time until just before I retired that night - so about midnight I read the letter. It was dated Nov. 23rd, which as you know was a week ago last Saturday, the day after the great event in this world that took place on the 22nd. She states in the letter: "This is my experience of ten days prior to the 22nd of November (that is the 12th of November). I go from my office home and back always in a certain manner, a certain road. It is my habit when I get into a certain intersection that I turn and read the headlines at a newsstand. Quite often a red light is with me, and so I have a moment to turn and read the headlines.

This night on my way home it was dusk, the sun was setting. I am moving west into the setting sun, and a few cars moving. I turned to read the headlines of the day. As I turned, I saw four papers on the rack - three the usual black and white, and one was a green sheet and this enormous black type as a head mat read: "KENNEDY SHOT." This is the 12th day of November. I almost put my foot on the brake to turn, but I was in the intersection. Then reason prevailed. I said, "No it's the headlight, it's the dusk, it's the sun that is setting; and surely above all things in my office where I work, the radio goes all day long, and such horrendous news would be on the radio. So that capped it, reason prevailed, and I knew I had not seen correctly; but I saw on this green paper: "Kennedy Shot." Well, I kept going across the intersection. How long does it take - 2 or 3 seconds? And so at the end of the three seconds I crossed the intersection and kept moving. It wasn't one block before I completely forgot the incident.

"In my office ten days later, on Friday the 22nd, I came to the office late. Two radios were blasting, a TV is going, and nothing but this news on the air. Some are crying, many are talking, others are cursing, and I wanted some quietness to do work. I am at the typewriter. 3:30 in the afternoon I am still trying to remember a dream, a dream that is related to what I am hearing. I couldn't call back the dream. I know that something I dreamt is related to what I am hearing on the radio. What is coming across TV too, but I couldn't bring back

the dream. A co-worker leaves the office. He is gone not more than a few minutes, when he returns bringing in a folded paper. He comes in my direction and he calls me by my name. He comes over to my desk and he slaps it down on the table and said to me: 'Isn't it amazing how fast these papers can move?' and he intended that I should have the paper. I took the paper and opened it and here is a green sheet, the outer covering is green; and only two words as the mat head: "KENNEDY SHOT". Then suddenly what had happened to me ten days before springs into my mind, and here I am seeing the entire scene as I drove home going west and watched this headline on this newsstand."

I took that letter, because it meant a tremendous thing to me. I read it over and to my wife. She and I reacted as I would expect her to react - I knew how I would react. But last weekend a friend of mine who sponsors my meetings in San Francisco came home, and so I invited four mutual friends that knew her well, to dinner. There were the seven of us. I took the letter and read it and gave it to each to read and see the letter and hold it in their own hands. There was only the moment of surprise of a strange coincidence - no more. Within a matter of seconds - just as the lady said in three seconds she had completely forgotten the incident and tried to bring it back to memory like a dream; for the event is now turning something in the depths of her soul, that she experienced it. But she couldn't bring it back until the fact was presented when the paper was put before her in a physical manner, and then she saw it. Through the evening they discussed all kinds of things relevant to the great drama; but they thought that the FBI, the Secret Service, the local police - all these people should have done what they did not do. And here it is, stated so clearly in the first chapter of the book of Ecclesiastes.

So in her letter she said to me, at the very end: "When the man looked at me, having given me the paper and I saw it, black type on green, I must have turned green myself, because he said to me: 'What's the matter?' and I couldn't answer him; because how could I tell him that creation is finished? How could I tell him that this is a drama, and it is finished? That because it is animated, blood flows instead of tomato juice (as it does on the stage). But having had the experience of arresting in me an activity which animated the scene I saw, I know that it is no more than that on the stage.

But it is for a divine purpose, and the purpose is that God is individualizing himself. He individualizes himself through this play; and when he comes out individualized, that's Jesus Christ, the only name that the individualized God bears. So in each, as he comes out individualized, he is incorporated into the one body; for the Lord on that day, "the Lord will be one and his name one and the Lord will reign as King over all the earth."

Then, said she at the end of her letter: "Could my reason - that is, my refusal to recognize as true what I actually saw - be the lines spoken in the 30th chapter of Isaiah?" Then she quotes the 9th - 11th verses: "For they are a rebellious people, lying sons, sons who will not hear the instruction of the Lord: who say to the seers, 'See not' and to the prophets, 'Prophesy not to us what is right; speak to us smooth things, prophesy illusions, leave the way, turn aside from the path, let us hear no more of the Holy One of Israel.'"

Yes, I can answer her. They are these lying sons - your reason. They took everything that night - the setting sun, the dusk, the absence of the news from the radio, everything, the headlight - to persuade you that you had not seen what you actually saw. And it went so deep into your being that even when the news began to blare at the office, you thought it was related to a dream. This was a waking dream, just like another dream, and you tried to bring back memory - and you couldn't recall what you actually had experienced.

But it also struck me in a very forceful manner, because in the same 30th chapter of Isaiah I took the verse I wanted for the title page of my latest book, The Law and the Promise. I took the 8th verse, and she took the 9th 10th, and 11th: "And now, go, write it before them on a tablet and inscribe it in a book that it may be for the time to come as a witness forever." And so I took that verse for my title page, that I would inscribe it in the book, whether one believed it or not. For I know it is more true than anything being discussed this day concerning what happened in Dallas, for they think it should not have happened. They don't know this time against that time.

So he said to his brothers, who did not believe in him: "My time has not yet fully come, but your time is always here." These garments are part of the eternal structure of the universe; and this thing here (the body) I will one day vacate it, but it remains as part of the eternal structure of the universe - like Hamlet remaining after Lawrence Olivier makes his exit from this world. And so he remains, as part of the eternal structure of the play called "Hamlet." Tomorrow another one - unborn today - will put on the costume of a Hamlet and play Hamlet as conceived by God, because I will have vacated it for the last time. But the time here is to be worn forever and forever until he completely individualizes himself. And more than the sands of the sea we are told. He is the great Abraham of scripture, the father of the multitudes, individualizing himself. There is a series of events by which he breaks this invidious bar, and then causes the individual whose shell he breaks to separate and escape from this strange, wonderful wheel of recurrence. At that moment in time, this series of events begins to appear within you - that's his secret.

But everything is here and that bullet in the brain of Kennedy is part of the eternal structure of God's world, and God conceived it. And so is the one who pulled it [the trigger] - God conceived it. And that's a part to be played - and played over and over and over. And man can't quite see the garment, because it doesn't make sense, because he thinks it's here. It isn't here. This is forever, as the play. But he is speaking of the other time: "my time has not yet fully come." My time belongs to a world where I am then really free - where I am in a world where everything is subject to my imaginative power - but everything! And I too, will be part of that world, animating this, seeing it differently, so that the bullet and the one who pulled it [the trigger], and those who weep will not really disturb me from that level.

So Blake made the statement: "Hear the voice of the Bard! Who Present, Past, and Future, see; whose ears have heard the Holy Word that walks among the ancient trees." He is telling you the experience of that 3rd chapter of Genesis: "And they heard the sound of the Lord God walking in the garden in the cool of the day." And then in the 4th chapter of Daniel - and this Holy One who walked in that garden gave the command: "Hew down the tree." We were the tree in that holy garden, but innocent trees. And we had to fall into experience to awaken into the world of imagination, where everything is subject to our imaginative power, awakened as God. So here: "Hew down the tree and cut off its branches, strip off its leaves and scatter its fruit. But leave the stump of its roots, let him be wet with the dew of heaven." (Dan. 4:14-15) "Take from him now," (it's a tree and suddenly becomes a person). "Let his mind be changed from a man's and let a beast's mind be given to him; and let seven times pass over him … to the end that the living may know that the Most High rules the kingdom of men, and gives it to whom he will, and sets over it the lowliest of men."

So here the tree is felled. And again with Blake: "The Gods of the earth and sea sought thro' Nature to find this Tree; But their search was all in vain; There grows one in the Human Brain." (from "The Human Abstract".) So it is turned down into generation, and suddenly it becomes an animal. This (the body) is an

animal. This is an animal form. Everything we call human - that's animal - is related to the animal world. It has the animal heart, the animal mind. And "seven times pass over him." What is a "time" in the language of scripture? Blake implies approximately 900 years. So seven times must pass over him. Blake leaves off the little additional 300 years and speaks of a solid number, 6,000 years. He says: "I behold the Vision of my deadly Sleep of Six Thousand Years dazzling around thy skirts like a Serpent of precious stones and gold. I know it is my Self, O my Divine Creator and Redeemer." (Jer. 96 [sic])

So here he saw the whole thing clearly. The Holy One he heard - the Holy One walking in the cool of the day - in this world called the Garden of Eden. And he tells us by implication that he actually heard the command: "Hew down the tree." So said he in this very opening to what he started as a series - but only gave us one. He calls it, "The First Book of Urizen," but he deleted the word "First" afterwards because he only wrote the one. But in this one he addresses the Holy One, the immortal, and he calls them "Eternals." "Eternals! I hear you call gladly. Dictate swift winged words and fear not to unfold your dark visions of torment." This… I am quite willing when I see the result of passing through this horror - I am quite willing that I seek in my mind's eye the vision, which is your vision for me, when you complete your dream and you individualize yourself.

So Los beheld the vision, and he was faithful to the vision in time of trouble. So when you go through it [trouble], know it has happened and happened and happened, but you have no memory. In some strange way, this lady in ten days, within one block - it so passed from memory that even when the radios began to blare and the TV, and even the weeping and cursing and talking, she is prodding herself to remember a dream. And only when the facts of a paper were placed before her and she saw the green page with the headline: "KENNEDY SHOT" did the whole thing run into her mind like some photographic plate. And she remembered the intersection where she saw these four papers on a rack, three the normal black and white, and the fourth one the green with this headline; then the struggle with herself as she crossed the intersection which only took two or three seconds. Then all of sudden it rushed into the mind.

And our theologians for centuries have been trying to delete from our Bible the Book of Ecclesiastes, because it doesn't make sense. Because the normal view of time is that the future develops continuously of the past: I was born as a babe and so I will grow as any person in this world, grow to manhood, and then - having waxed - I will then wane and vanish. That is the normal progression of this linear motion of time, but that is not the Biblical view of time at all. It is something entirely different, and he separates the two times. He speaks of your time that is always a hero, and my time when I chose the words I wanted for the title page of my book: "Inscribe it in a book that it may be for the time to come…" For that is what it is. I am not speaking of this.

The Law - yes. I still say, within the framework of God's grand dream there is another dream - my dream, your dream. And these that have unnumbered experiences - we aren't going to change His dream for us, but we can modify and change within the framework of His dream the things that we will encounter. And if I use the Law wisely I will avoid repetition tomorrow when the wheel turns again. I won't break the foot the next time; I won't have the distorted arm the next time; I won't have anything the next time if now I revise it. So I say: if there is one thing I have been brought into this world to tell you, it is the secret of revision: that if something today is unpleasant, you don't like it, don't let it slip by.

The Bible speaks of "redeeming the time." Every moment, if it is unpleasant, it should be redeemed, because you are going to meet it tomorrow as the wheel turns. So don't let the night descend and catch you with the

unredeemed day. Take the day and redeem it. You may produce the results now, in the immediate present. But if you don't redeem it, when the wheel turns… because you haven't yet hatched out (or as Blake says, "For hatching ripe he breaks the shell,") - but if the shell isn't yet broken by the series of events which detaches you from this wheel of recurrence, then revise the day. So that next time when the wheel comes around you aren't going to relive the unpleasant thing of this moment in time.

But I tell you: "your time is always here, my time has not yet fully come." It takes one more link to break it, for it is all only hanging by a link. To be part of the world, where - having once tasted of the power of the age to come, then to return to the world where you are part of this age and be animated - as he confessed: "You would have no power over me unless it had been given you from above." Here is one who is confessing he is only at the very brink of leaving it. But while he is in the world of Caesar - having tasted of the world to come and the power that belongs to that world - while in the world of Caesar, wearing an animal garment, then no one has the power over him "unless it was given him from above." So the one who gave it to you, he has "the greater sin." If now he sends you to the gallows because he sends you to perform an act that is condemned by society, you have the greater sin, for it is part of the great play.

And this dual time is so difficult for man to grasp. But I am only quoting scripture. He speaks so often of time, and he separates these two times: this time which belongs here forever, and that time; this world and that world. So he speaks of two ages: this age where there is rebirth, but he doesn't mean reincarnation, for "that which had been done is that which will be done". Were you once born of your present mother? You will be. It is happening all over again, at the moment in time when the wheel turns, and we will get the same surprise that is conceived of reincarnation, being born in the same manner of the same mother. Because they can't see these garments… and they think these are themselves, and these are garments that God wears.

And so, the whole vast world will say: "O yes, I believe in reincarnation. It justifies the inequalities of life." Nothing justifies the inequalities of life - as you are told of the blind man in John 9:2, 3: "And his disciples ask him: 'Rabbi, who sinned, this man or his parents, that he was born blind?' Jesus answered, 'It was not that this man sinned, or his parents, but that the works of God might be made manifest in him.'" All these are the experiences through which God goes: the blind, the lame, the withered, the halt - everything. It is not any justification, because the God of whom I am speaking is not a God of retribution. In spite of the horror of the play, he is a God of Love; because in the end, he individualizes himself, and you are he. If it took 6,000 years of horror, the end results justify the means he conceived as a play to bring it out.

I ask you: don't forget the lady's letter. Don't do what my friends of last Saturday night did. So when they departed and I started washing dishes in the wee hours of the morning, I said to my wife: "What a strange reaction." Now, that lady sponsors me, she has sponsored me for the last seven years, and prior to that she came to my meetings when she was not my sponsor. She sells all of my books, and all of my other friends have known me here on the West Coast for the last fifteen years. And so it was like reading a nice little mystery and then throwing it into the ashcan - that's it - and then we go back to discuss the facts of life. "Why were not the FBI on the job, and not these people on the job?" And they just got through reading, that ten days before he was actually shot by the human standard, he was already dead.

But time with a larger focus, you see a larger focus, you take a larger section of time. And she, in some wonderful way, the green light is with her, she hadn't time to really focus, so she is moving forward with the green light, and in the intersection, she is almost on it, but habit possessed her and she turned to see - she is in

the right-hand lane - and here on a green paper the headline, “Kennedy SHOT.” But then it fades. But are we not told in Eccl. 1:9: “There is no remembrance of former things, nor will there be remembrance of later things yet to happen among those who come after.” And so she is trying, when it does happen, that we on this level will appreciate it. She is trying to remember what she called a forgotten dream. She thinks it's a dream and she is wondering: “When did I dream this?” but she can’t bring back to memory, can't recall it -until the paper is brought and the voice said: “Isn't it amazing how fast these papers can move?” Even then she didn't - and she opened up and saw the same headline on the green page. Then the whole thing rushed into the brain. Being a student of the Bible, she searched the Bible for something that caused her to lie to herself, and she found the 3 verses of the 30th chapter of Isaiah: “Lying sons, sons who will not hear the instruction of the Lord…” They will not listen to him. And they say: “O seers," those who see like a Blake, “tell us not. Do not look. Don't tell us any more. Tell us smooth things, pleasing things.” And so that’s the world.

But I am not sent to tell you the smooth things or the pleasing things. But I can tell you - through the one thing I have brought to tell you, which is revision - it isn't hopeless. You can, if the day is unpleasant, revise it. And if tomorrow the results are not before you, and the next week and the next month, they are not before you, I know that by your revision you will change the events, when once again you must come to that moment in time. And so you will change the pattern, for the wheel is turning and you can't stop it.

I saw it. For one moment in time I was part of it, and I stopped it within me, and they all stopped. Not one could move, not even the bird in flight. The birds couldn't fall. There was no gravity - gravity was in me. And I thought (as I was taught in my little school) that Sir Isaac Newton discovered it; and I almost thought he made it, because the whole thing was Sir Isaac Newton. I heard it, and so no one was as great in my mind as the great Sir Isaac Newton. As a child I really believed that he determined how things should fall and how they should go on. Then one day I came into a taste of the power into which tomorrow I would inherit - for I will inherit the kingdom of God, with all the power that goes with it.

But I tasted of that power before the last link was broken. And so the birds couldn't fly, the leaves couldn't fall, and the grass that was moving in the wind couldn't move; and people walking couldn't walk, and the diners dining couldn't dine, and everything was frozen. I looked at them. I was moving; I was not frozen. I froze in me an activity which froze them. I went over and looked at them, and these were dead things, part of the eternal structure of the universe. Forever these are garments to be worn by God. And then I released it and they all moved. The birds continued in flight, and the leaves began to fall, and the grass began to wave, and the diners dined, and the waitress walked, and everything continued to fulfill its purpose. Then I knew of a different time, a different age, of a different use of power - and that here we are only an animated world.

So, to repeat: “You have no power over me, unless it has been given to you from above.” The word is "anothin," the same word used in the 3rd chapter of John. When he said, “Except you be born from above” (anothin) “you cannot inherit the kingdom of God.” You are still part of the wheel of recurrence, still part of this time - which is forever. But God in his infinite mercy, having put seven times over you, will move beyond, and redeem you in the body of Jesus. Because there is only one body, you are redeemed in the body of Jesus. Jesus, believe it or not, is God. People won't believe it. They smile at you and they laugh. But Jesus Christ is the only God, but so are you when you enter his body and become incorporated into it. Because there is only one name, only one Lord, and that one name is Jesus Christ. And all will be redeemed in the body of Jesus and all will have the same power, the same being; everyone will be Jesus.

Now it doesn't make sense. But what I told you earlier doesn't make sense. The lady is here and I must tell her that one of my friends who read the letter knows her quite well, and she said: "You know, having seen the name of the one who signed it, I believe every word of it. Were it not that she wrote it, I would question it." So the questioning mind already was there, but she read the one who sent it and - trusting her implicitly - she said, "I believe every word of this letter." But still, only three or four seconds, right away she is discussing the possibilities of changing God's play and changing it radically so that he would still be here as our President. And they can't see these wheels within wheels within wheels that Ezekiel spoke of.

So I tell you: it is not reincarnation, as the world teaches to justify the inequalities of life; you can't justify them. For man didn't sin. He didn't gouge his eyes out, he was born blind. And his parents didn't sin? And this only so that the works of God may be made manifest? What a horrible God! And that is the word of God speaking? He didn't sin and his parents didn't sin? It is only that the works of God be made manifest. Therefore, revision - which in scripture is called "repentance" (but the word is tarnished)… It was taught - the very first word used in the earliest Gospel, which is Mark - that first word spoken by the embodiment of God is "repentance." "The time is fulfilled…" he speaks of time, "… the kingdom of God is at hand; repent, and believe in the gospel." (Mk.1:15)

Well, "repentance" really is the ancient word for the word I use today of "revision." For repentance is a radical change of attitude toward life. And if in the revolution of this world there is really a revolution, it's not what took place in Cuba or in Russia or this country - or in any part of the world. The real revolution is when man discovers that by a radical change of his own mental attitude towards life he can change the outer aspects of life. When man makes that discovery, there is a real revolution in the world. A man discovers that by his own change of mental attitude he changes the outer aspects of his life! For I can't conceive of any greater revolution in the world - and that is repentance.

But the churches have put barnacles on it, and they teach us to be remorseful, to be regretful; and to this very day you turn on the radio or the TV, they are still talking of the event that should not have happened. They all sit in judgment of God. And here is the whole grand wonderful play unfolding. When one really sees it in the end, and when one completely awakes, he, too, will be able to say to all of the characters who played the part: "Father forgive them, for they know not what they do." How could you tonight - if you really believed the vision that was written to me ten days ago - how could you today condemn anyone who had a part, whether his part was to play a part in not properly arranging protection, or the one who has gone berserk and bought his gun, and then hate, as he did, if he did it; and then the one who came and did all these things to hush the very voice that might be able to throw light on it? All these things in the wonderful drama. And then this fantastic pageantry that we had in our country, where the whole vast world - with the aid now, of this Telstar - saw it all at the same time. Russia saw it, all of Europe. If there are TV sets in China, they could see it too, because by this new beam the whole vast world could see it. And what drama! A tremendous pageantry that she actually saw ten days before this level could receive it.

So where are you from? "I came out from the Father," said he. "And I have come into the world. Again I am leaving the world and I am going to the Father." (John 16:28) In four short phrases he states his prenatal existence, his incarnation, his breaking of the wheel - he's going to die leaving this wheel - and return to the Father. But he said to the others: "Where I go you cannot now come, but you will." Where I now go you cannot now come - not now. He tells you he is breaking the wheel, and therefore he departs for the last time;

but he did incarnate and took human form.

He tells us by the words, the little phrase: “I came from the Father” - that is a confession of a prenatal existence. “I came into the world from the Father.” “But when you see me you see him who sent me.” And who sent you? The Father. “When you see me you see him who sent me.” Well, how could that be? But if God is individualizing himself and God is Father, when he is individualized that individualized presence must all be Father. That is why he is saying these are the ways to the Father. You will never know that you are father unless God's only begotten son appears and calls you “Father” - no uncertainty when you look into his eyes and he into your eyes and he calls you “Father.” And so God is Father. When he begets you as himself, you can't be less than God; and, therefore, he is father of the same child, not another child.

And so this is the way by which this invidious bar is broken - this envious bar. For, someone who has wealth, they may envy someone who has more; one who is poor envies the one who has some; one who is known is not envious of the unknown, but they are envious of the known. All this strange, peculiar enmity in the world is part of God's play, these unequal discriminations in the world. And the world thinks it is going to change it in some strange way. You will change it only in one way; if you know the art of revision. But you will change it only to the extent when you reach that point in time - which is forever - you do not encounter (again) what to you was unpleasant. When you encounter that moment in time, it's the completed circle.

Now let us go into the silence.

Question and Answer:

About two months ago (a psychic) saw it, tried to get in touch with the President to persuade him not to go. But, first of all, no one could persuade the President not to go. He would not have listened for one second. Today he is now woven closely in the tapestry of martyrs because he died in office a violent death. Already they are building up the idea of a Lincoln concept. And so given the choice of living another few years with a painful back or going this way without pain - he didn't know it…. And then to go down in history believing undoubtedly as he does in the linear concept of time, he would have chosen exactly what happened to him.

But may I tell you: that was only the part - God played the part. God through this is individualizing himself. Don't get off now to a man who is called John Fitzgerald Kennedy or one who called himself Oswald. It is the all-together preciousness of the whole vast fragmented state that produces the individualized God. This body is going to be worn as it has been worn by many people - many actors -the actors all are God. It's a great mystery. When I leave the stage, it is dusted off and hung up for the next occupant; and the next occupant and the next occupant will always be God.

You could not have changed his (JFK’s) values. First of all he prided himself on being a very intelligent gentlemen and he was very learned. He would have looked upon Dixon's suggestion as superstition. It would have annoyed him to think that anyone could have persuaded him to cancel a political visit, thinking in terms of next year, by some superstitious concept. He would have thought the Republicans have pulled that on me. He would have found it in the one who wrote the letter - a nice Republican - because if she succeeds in persuading me to go, then I have missed an opportunity to challenge the state of Texas. He would have justified it, just as the lady justified it with the oncoming lights and the setting sun and the absence of the news

on the radio.

Reason steps in; and reason is the lying son who refused to hear the instruction of the Lord, who said to the seers “see not” - she was a seer, she saw it - and said to the prophets “prophesy not to us what is right, speak to us smooth things.” Speak to us and tell us of the prophesies of illusion. So he doesn't want to hear unlovely things. Everyone in high office surrounds himself, invariably, with yes-men. So there are no seers who surround many prominent persons. If you said anything that displeased Hitler, you got your head removed. If you told the truth that they would lose the war and that millions would have suffered as a result of his attempt to conquer the world and that he himself would have an ignorable end, he'd have you removed because he didn't want anyone to speak to him of anything other than smooth things. It is said of Stalin.

But they fulfill scripture, scripture is the eternal drama and man is trying to rewrite it. He's always trying to rewrite it. Then say: “He didn't really mean this.” And you say; “Who didn't mean it?” “Well, the one who wrote it.” “Don't you believe God wrote it? Don't you believe God dictated it to the prophets - men organized by divine providence for that communion?” They will seriously confess that “maybe.” “Well, if God dictated it, doesn't it contain his word? Aren't you one who mustn't tamper with the word of God?” Well, they all tamper with it.

I read from a new Bible today, and they tried their best to give meaning to that which I quoted tonight and it is so far removed. It is the Modern English Bible; only the New Testament is out so far. And what they did to that wonderful 19th [chapter] of John in trying to give meaning, because (they think) he can't possibly mean what the Word says, what he says -but he said exactly that.

To the first question he does not answer - “Where are you from?” and Jesus gave no answer. He would not. The priest: “Do you not know I have the power to set you free and the power to crucify you?” “You would have no power over me had it not been given to you from above.” Well, that's stupid to Pilate, who represents Caesar. Caesar is the power of the world in today's business - and he represents Caesar. “You dare to say to me - you whose background, whose origin is well known to the world…” He had a large family. Four brothers are named and sisters and he comes from a simple little family. “And you dare to say to me - Caesar's right arm - that I have no power over you except that it be given me from above? Is there something above Caesar?” And he says “from above” meaning "anothin" - from God. Therefore, he (meaning God) therefore God determined who delivered me into your hands. He has the greater sin - if it's sin.

Goodnight.

Who Am I?

15 July 1968 -- by Neville

You'll find this an interesting series, for so much has happened since we were here a year and almost 10 months ago; so we have to incorporate all the things that have happened, those I've met across the country, and those who come to the lectures in L.A.

Tonight's subject is: "Who am I?" That is the eternal question. If I told you who you really are, you wouldn't believe me; but I will tell you how you'll know one day that you really are the Being that I am going to tell you that you are. If I tell you now that you are the Lord Jesus Christ, you would not believe me, and you would think that I am blaspheming; and, yet, I am telling you the truth. There's only one way you will ever know it, and there is only one way another will know it of you.

In the Sixteenth Chapter of the Book of Matthew a question is asked: "Who do men say that the Son of Man is? And they said, Some say John the Baptist, others Elias, and others Jeremiah or one of the prophets of old. And he said unto them, But who do you say that I am? And Peter answered, You are the Christ, the Son of the Living God." (Matthew 16:13-16)

He accepts the confession of Peter, but warns not to say it or to express it to another until he has first re-interpreted this popular concept of Messiah in terms of his own experience; but he said to Peter, "Flesh and blood have not revealed this to you, but my Father who is in heaven, He has revealed it." (Matthew 16:17)

No man can tell you, to persuade you, that you are. I could stand here from now to the end of time, and you are not convinced; but I'll tell you this night how you will one day be convinced. There's only one way you will ever know you are Christ Jesus, who is God the Father, and that is through His son David, who will call you, "Father."

There is a poem by Browning; he calls it "Saul." It's based upon the First Book of Samuel, the 16th Chapter, the 14th through the 23d verses; and in this, Saul is laid low with an evil spirit, and David restores him to health by playing and singing to him. Then David becomes a prophet, and prophecies the coming of Messiah; and then he says to Saul:

> Oh, Saul, it shall be
> A face like my face that shall receive thee; a Man like to me
> Thou shalt love and be loved by, for ever; a Hand like this hand
> Shall throw open the gates of new life to thee! See the Christ stand!
>
> End of Stanza 23, from "Saul"
> by Robert Browning

He paints a word picture of the one Being that is going to reveal to a man who has lost his mind, -- for Saul had lost his mind, and did not know who he was.

This very moment, if you know a family -- I am one of a very large family: nine brothers and one sister. If one of my brothers this very moment became the victim of total amnesia, and the rest of us stand in front of him and try to persuade him that he is our brother, he's not persuaded. If I brought all of my friends who know him intimately and tried to convince him that he is of a certain family, of a certain identity, you could not persuade him.

If I tell you that you have forgotten who you are, that travelers from Eternity pass into bodies of flesh and blood and forgetfulness; travelers to Eternity pass to the Father, and remember. Now, this is exactly what is going to happen to you one day. In my audience in L.A., as of today, there are over twelve who have had the experience.

One day an explosion will take place within your head; and when the whole thing settles, as it were, standing before you will be David of Biblical fame; and there's no uncertainty as to the relationship. You will know that David is your son and he will know that you are his father, in fulfillment of Scripture -- the Second Psalm. "I will tell of the decree of the Lord. He said unto me, Thou art my Son; this day I have begotten thee." (Psalm 2:7)

You will never know that God gave Himself to you in any other way than the one way, when His Son calls you "Father." When he calls you "Father," you will know who you are. And then you could tell it for the rest of Eternity, and no one will be convinced until they have this experience concerning you.

Now I tell you, there's only one body. That body is the Lord Jesus Christ.

"There's only one spirit; there's only one hope; only one Lord; only one faith; only one baptism; only one God, Who is the Father of us all, Who is through all, above all, and in all." (Ephesians 4:4-6)

This is how you will know that the man who dares to claim it really is what he claims. Now, let me give you the experience of two ladies from L.A. I know what I have experienced. I could write it, as I have; I tell it to others, not convincingly because it seems, as I told you earlier, -- it seems blasphemous, for you and I have been trained from infancy that a man who lived two thousand years ago was the Christ, and only the Christ, and no one else is Christ -- in spite of Scripture that tells us: "Do you not realize that Jesus Christ is in you?" (Second Corinthians 13:5, Revised Standard Version)

If you are perfectly honest with yourself, you will say, No, I don't know it at all; but read it in the Thirteenth Chapter of Second Corinthians: Do you not realize that Jesus Christ is in you?" And he who is united with the Lord is one spirit with the Lord, and that he shall change our lowly bodies to be of one form with His glorious body?

Well, now, here are the two experiences: A lady finds herself in a large interior. The entire front is glass. There are marble columns, and it's very sparsely furnished. There is but one chair, and she finds herself seated in it. Looking through the glass, she sees a carriage, self-propelled, come into view. A door opens automatically, and out steps from this door the speaker dressed in normal clothes, wearing an Inverness cape. I came into the place where she was. I ignored her; I showed no recognition of her, but began to speak on "Power," -- Infinite Power. And she looked, and she said, "Why, this is Neville, but it is God! It is Neville, and he is God!" and she kept on repeating this. Then I came to the end. I still did not recognize her; I paid no attention to her, -- just proclaiming Power. Then she said as though by appointment the carriage came into view once more. I turned and re-entered this carriage and vanished. The whole thing vanished. It was sheer power.

When I was sent to do the work I am doing, it was Power who commanded me. I was first embraced by Infinite Love, and I fused with him; but while I'm one with Love, -- and it's Man, the Risen Lord, -- I was taken before a being

who was Infinite Power. Now, you might think it's another being; no, God plays all the parts. God is a Protean being, like Proteus, the legendary sea god in the service of Neptune, He could assume any shape, any form, any body in the service of the One who sent him.

So Infinite Power is the same being who is Infinite Love; and we are told in Scripture that Christ is the power of God and the wisdom of God. So, in seeing me speaking only of Power, and Infinite Power, she knew who I was. I could tell her from now to the end of time; I could not persuade her. She would have to have it shown to her by the only Being that could show it, and that is God. For God speaks to man through the medium of dreams, but He reveals Himself through the medium of vision, as told us in the 12th Chapter of the Book of Numbers. So, had she not had the vision herself, I could go from now throughout time, and I could not really persuade her of the truth of what I'm talking about.

Then another lady said: "I came upon a scene. It was an enormous scene, and every type of person was present -- all different nationalities; and strangely enough, they heard <u>you</u> in the tongue wherein they were born. And you are simply standing, not in the water, but standing on the beach; but at your back was an infinite body of water -- a huge lake, but you saw no shoreline. And there you were, clothed in a white robe, and you were speaking to the entire crowd. I <u>knew</u> you were Neville, and yet at the same time I knew you were Jesus! And there was no uncertainty in my mind. I knew, 'This is Neville'; and I also knew, 'That is Jesus'."

Now, that seems insane, but I know from experience every one in this world is the Lord Jesus Christ. There's only one body. You do not lose your identity. You remain what you are. You are John, you are Mary, you are Peter; you remain the individualized being that you are, and yet you are Jesus! Yet, you are God! And every one is destined to move toward the fulfillment of that which was in the beginning determined to be all God. There's no room in Eternity for two gods -- no room in Eternity for another. But you and I, separated from God the Father, in the sense <u>only</u> of losing memory as to who we really are, -- that is the separation.

If this very moment I cannot remember <u>who</u> I am, I haven't <u>gone</u> any place, but I certainly am separated from the Being that I knew myself to be. So, when I say that we are <u>separated</u> <u>from</u> God, I mean it in that sense.

So, separation from God is at once a tragedy and a triumph. It's the Fall, and yet it is the beginning of a new creation. And this separation, which is now incarnation, -- and complete incarnation is essential to individuality, -- a complete incarnation which will now entail complete forgetfulness of the Being that I am when I drink that " cup of forgetfulness. He said, "Shall I not drink the cup which the Father has given to me?" (John 18:11, Revised Standard Version) The drinking of the cup is forgetting who I am, and believing that I am a little being of flesh and blood.

Every one came <u>out</u> from the Father. He said, "I came out from the Father, and I came into the world; again, I am leaving the world and going to the Father." (John 16:28, Revised Standard Version)

So, coming out from the Father is simply forgetting the Being that I am, an d believing myself to be this fragmented being, seeing billions of us, and

I am now at war with my fragmented self, not knowing that every one I meet is my very Self "pushed out." There is no other!

Until this experience happens in man, -- when it happens in a man, he does not go and shout it from the housetops; he tells it to an intimate circle. And in that small circle, still only a very few will ever really know it -- those who have the experience of meeting him in an entirely different world, for this drama is not secular. This drama of Scripture is a supernatural drama. There is no secular history in Scripture; the whole thing unfolds within the depths of the soul of man; and every one is destined to have this experience.

When the question is asked: Who am I?, you cannot ask it of any one, save to one like a Peter; but Peter has the revelation, not from a book, not from reasoning. He didn't sit down to rationalize the picture. It was unveiled to him from within him. So the voice said, Flesh and blood could not have told you this, but my Father who is in heaven -- and Heaven is within you -- has revealed it (Matthew 16:17, paraphrase) -- has unveiled it in a way that you saw the truth of what you now declare. So I accept your confession.

But now, then, let me re-interpret this concept that man holds concerning Messiah. It's a false concept. They expect Him to come from without; and He never comes from without, -- He comes from within. And He comes so suddenly that no one is prepared for Him. It comes "out of the blue," as we are told in Scripture: "just like a thief in the night" (First Thessalonians 5:2). When He comes, no one is expecting Him.

I know, in my own case, these four major things in my life were certainly not expected. The first, one night in this City, and that was the birth from above. Now, we speak, and we are told in Scripture: "Unless you are born from above, you cannot enter the Kingdom of God." (John 3:3, King James Version) Well, I had no concept -- none whatsoever -- that that birth was literally true. I thought that was simply a figure of speech: that I, a big man, grown man, the father of children -- and I must be born again? Well, I acted like Nicodemus: How is this thing possible? How can I, a man -- a natural man -- enter once more into my mother's womb and be born; when at the time that I was reborn, right in this City (San Francisco) my mother was gone from this sphere. Now, how could it be?

I didn't realize that day, which was in 1959, that that drama was literally true until, within me, the whole thing began to unfold, -- when my whole head became the most intense vibration, and I found myself awaking -- awaking from a long, long sleep. And where did I awake? I awoke within my skull!

My skull was a tomb, and it's sealed; and then I came out of it like a child coming out of the womb of a woman, and then the entire drama of Scripture confronts me. Here the wind, as told us in the Third Chapter of the Book of John, when he tells Nicodemus: "You must be born again." And that word translated "again" is the Greek word "an-o-then," which means "from above," -- that is, from God, -- literally from above; not from the womb of woman below, but from the Womb of God above, which is the skull of man. That's where the Real Man began to dream this strange, peculiar dream of mine. And that's where man will awaken. And out of that tomb man will come!

So, he awakes, and awakening is the Resurrection. He awakes from the long, long sleep; it was so profound, it seemed like the sleep of death; for you are in a tomb, and you know it's a tomb, yet you know it's your skull. And out you come!

Then the wind -- a peculiar, unearthly wind -- you feel it and you hear it. Your attention is diverted from that body from which you've just emerged. You are only diverted for a matter of seconds; and when you look back, the body is gone, in fulfillment of Scripture. "Where have they taken the body?" (from John 20:15) The body's gone! But in its place you'll find three men.

In my case, they were my three older brothers. There they were where the body had formerly -- just a few seconds ago -- lay. They, too, are disturbed by the wind; and one, who is now gone from this world, arose and started toward what he thought was the cause of the disturbance. He took not more than a couple of steps when something attracted his attention on the floor; and, looking down, "Why," he said, "it's Neville's baby!"

My other two brothers said, "How can Neville have a baby?+

With this, he doesn't argue the point; he lifts the evidence. He lifts a little child wrapped in swaddling clothes and puts it on the bed; and then I lift the little infant, and in the most endearing terms I said, "How is my sweetheart?" The child had the most heavenly smile. As it broke into this smile, the whole scene dissolved.

That was the first of the major acts. Then came the other three mighty acts to complete the four sides of man. So, I know from my own personal experience -- I am not theorizing -- what is in store for every child born of woman. It doesn't even matter if those that you know beyond the veil did not have this experience. They're not dead! Nothing dies in God's Kingdom. They are restored to life -- instantly restored. That, I do know from my own experience. No reincarnation, -- they are <u>restored</u>; and they are young and new, -- same bodies in a world terrestrial, just like this, and <u>unaccountably new</u> -- I can't describe it.

How can some one drop at the age of 90, withered and shrunken, in pain; and when you see them, within a matter of moments, they are only 20 years old? They are not little babies. They are young -- unaccountably new. No limb is missing. It they had a limb missing, it isn't missing. If they had hair missing, teeth missing, legs missing, it is not missing. If they were blind, they are not blind. The body is <u>restored</u> -- but not resurrected.

Resurrection differs completely from restoration. All bodies are restored. It's a miracle. And the Being is still continuing in a world just like this. Those who are resurrected do not enter that world. They are in Heaven. They are one with the body of the Risen Christ -- without loss of identity. And every one who is restored -- and all <u>are</u> restored -- they continue in a world just like this one, with the same problems. They marry there, too, and they are just as afraid of dying there as they are here; and they die there too, to be restored again. And this restoration goes on until they awake in the tomb of their own skull, and when they have the birth from above.

So, who am I? The very one spoken of in Scripture. You ask that question, Who am I? and the answer is: I am the Lord Jesus Christ! But you don't know it really until you experience it. But I promise you, you <u>will</u> experience it. Not one can fail for the simple reason it's God, and God <u>alone</u>, Who is playing the part. He is playing all of the parts.

So when David comes into your world, there is no other way that you will ever know that you really are the Lord Jesus Christ. Now, listen to the words carefully. No one asked him the question. The Sadducees, who are called the

scientists of his day, -- they did not believe in the Resurrection; so they said to him, to trip him up: "Master, Moses said that in the resurrection a man's wife -- " First of all, he paints the picture. He said, "Moses said if a man is married and dies leaving no offspring and he has brothers, then the second should marry the widow to raise up offspring for his brother. Well, there were seven brothers. The first one married and died, leaving no offspring, and the second took her. He died, leaving no offspring, and the third took her. Finally all married; all died, leaving no offspring, and then she died. Now, tell me, Whose wife is she in the resurrection? And he answered, You do not know Scripture, for in the resurrection they neither marry nor are they given in marriage. Those who are accounted worthy to attain to That Age, they neither marry nor are they given in marriage, for they are sons of the resurrection. They are sons of God, and the Son of God is one with God, for I and my Father are one. But those who have not attained to That Age, they continue marrying, and they are given in marriage." (Luke 20:28-36, Revised Standard Version)

So, here is an entirely different concept from what is taught concerning what is your future. Your real future is Jesus Christ. There is no other body. There is no other spirit. One being, fragmented.

Now, see how it was told us in the Old Testament. It's the 82d Psalm. "And God had taken His place in the divine council; in the midst of the gods He holds judgment. And I say, Ye are gods, all of you -- sons of the Most High. Nevertheless, you will die like men and fall as one man, O ye princes." (Psalm 82:1,6,7)

It is said by scholars that this is the most difficult passage in the entire Bible to understand; that if at one time the ideas were perennial, they no longer are understood by the scholars of the world, because it can only be known through vision. One man -- now listen to the words: "He chose us in Him before the foundation of the world." (Ephesians 1:4) Therefore, who fell? The One Man. He fell for a purpose -- nothing wrong. Not a thing was wrong in that Fall!

If I put you in garments of passion, as you are, -- these are all garments of the animal world, filled to overflowing with passion, -- and then I tell you under threat of death you must not entertain one concupiscent thought, you have convicted me. If you tell me the result of my concupiscence is death, -- well, then I must die.

But nevertheless, "I say, Ye are gods . . . and you are going to die like men. You will fall as one man, O ye princes." (Psalm 82:6,7) So, the One Man is scattered, like a rock being broken and fragmented. And every one now is to be gathered together in the same One Being -- one body, but glorified by reason of the experience.

Well, now, Scripture tells us, I didn't do wrong in the Fall. Our priesthoods tell us that we did wrong. Well, then, listen to these words: If disobedience drove me out from the Father and caused me to lose the identity of my own being, which is Jesus Christ, and believe myself to be a little animal, then what are these words doing in Scripture from the Eleventh Chapter of the Book of Romans: "God has consigned all men to disobedience, that He may have mercy upon all." (Romans 11:32, Moffatt's translation) So, if disobedience drove me out, the cause of my disobedience was the One who clothed me this garment of skin, for He put me in an animal body, and then threatened me with death if I entertained a concupiscent thought. Well, how could I help it? What man

in this world, if he has any red blood in him and is healthy, could have helped it? Even if you went to the extreme and emasculated yourself, you still would entertain the thought. If you are impotent, the thought is still there. While the energy is turned down into generation, you cannot help it.

When the curtain of your body is torn in two from top to bottom, and then the energies are reversed into regeneration, you can take all the world and expose them in the nude before you, and there is no desire. You couldn't entertain a concupiscent thought. But until that moment, — when you are turned down into generation, then you are condemned to death by reason of the fact He Who first told me I must not eat of this is The One Who said to me He made me disobedient. "For he consigned all men -- consigned all men to disobedience, that he may have mercy on all." (Romans 11:32)

So, in the end, all return -- all are forgiven, and everything is perfect. Man, when he's down, can't believe that. He wants to punish, he wants to hurt; but then you've never stood in the presence of Infinite Love. You cannot be in the presence of the Risen Christ and feel any emotion but Love. It's impossible to feel anything but love, and you are looking right into the face of the Risen Christ.

He asks a very simple question: "What is the greatest thing in the world?" And automatically, as though you were divinely prompted, you answer: "Faith, hope, and love, these three; but the greatest of these is love." (First Corinthians 13:13, Revised Standard Version) At that moment, He embraces you, and you fuse, and you become one with the Risen Lord. And he who is united with the Lord becomes one spirit with Him.

Are we not told: "If I have been crucified with Him in a death like His, I shall certainly be one with Him in a resurrection like His"? (Romans 6:5) So, the Crucifixion is over for all of us. The Resurrection is taking place, one after one, after one; and not one will fail. So, all have once been crucified with Christ -- every one. "He chose us in Him before the foundation of the world." (Ephesians 1:4) So, His Crucifixion was our crucifixion!

Now the Resurrection has started; and one after the other, He is being awakened within the tomb of their own skull, and the drama unfolds within them, and out they come. So, in the end you shall only be the Lord Jesus Christ.

So, when you are told in Scripture they saw the Law personified, they saw the prophets personified in Moses and Elisha; here is Jesus transfigured before them. And when their eyes were opened, it was Jesus only; for Divine Mercy step beyond and redeems man in the body of Jesus -- only that one body. And, yet, you do not lose your identity; but those who have the vision will see you and know you, but still know that you are Jesus. They will know you, and still know that you are God and the Power of God. "And Christ is the power of God and the wisdom of God." (First Corinthians 1:24)

So, this question is not something that man can answer. Flesh and blood cannot tell you that you are Jesus Christ. I could stand here and use every argument in the book, but you will still be unpersuaded. You will go out saying, That man is either insane or it's sheer blasphemy, for it's in conflict with what the churches have taught you. But I am not speculating, I am not theorizing; I speak from experience. I tell you what I know from my own personal experience. I did not read it in a book; I was not taught it by a man. It simply came by a revelation of Jesus Christ in the same manner that you read it in the very first chapter of the Book of Galatians. "And Paul said, I did not

receive it from a man; neither was I taught it, but it came through a revelation of Jesus Christ." (Galatians 1:12) And he tells you there is no other doctrine, and he made this claim in a statement of Scripture before the Four Gospels were written. In fact, it was not only written before the Four were, but it was already an established school of thought. The earliest book in the New Testament is Paul's Letter to the Galatians; and no one dates it later than 52 A.D.; and yet our Gospels go anywhere from 70 A.D. up to 95 A.D.

So, a generation after Paul's letter appeared instructing the Galatians -- and then came his Thessalonians, and then came his Corinthians; and these all predated the Gospels. So, I know that the story of Jesus Christ is the story of every child born of woman: that we all fall together, and all will rise in our own good time. He calls us, one by one by one.

In the meantime, He tries us in the "furnaces of affliction," as we are told in Isaiah: "I try you in the furnaces of affliction. For my own sake I do it. For my own sake I do it, for how should my glory be given to another? I will not give my glory to another." (Isaiah 48:10) You have to <u>become</u> Him to receive His glory.

And the day will come that we will take off these garments of flesh and blood and put on the body of glory, which is yours. You took it off for this experience, and you came <u>out</u> of Heaven to have this experience. You've had it, and you'll return glorified. And that's how The Infinite Being expands.

There is no limit to translucence, to expansion; there is only a limit to contraction, and man <u>is</u> the limit of contraction. Man is the limit of opacity, but the day will come that you will break the shell; and then you will add to the glory of the Body of God; for your glory adds to that glory, and it all expands and expands beyond measure.

Now, this may be a little different from what you had last year, or even in previous years; but this is based upon the experience of the last year and ten months. Not my own personal experience, for they go back to 1959, but I mean this confirmation from those in the audience.

Now, a lady will have the experience in this manner: She will follow the pattern, not of Abraham, but she will follow the pattern of Sarah. And Sarah was too old to have a child, for it is said of Sarah: "It had ceased to be with her after the manner of women" (Genesis 18:11). In other words, she would be incapable of conceiving a child and carrying it to fruition, as you'll read it in the Book of Genesis. So, a lady has it in this manner. I could give you a dozen from my audience in L.A.; we will take one:

She has two brothers. She hasn't seen these brothers in forty-odd years. She has a landlord, whom she looks upon as a younger brother. She was away from home one night, a thing she rarely does unless she leaves the city; but she was in the city and some one was distressed and asked her to "please sleep here tonight." But she said, "I've got to go home first of all and tell my neighbors where I am because they depend upon me. They are elderly ladies."

She said, "All right, but do promise me that you'll come back." So she did She said, "I'm in a strange home with a strange person in a strange atmosphere, and here I am in the wee hours of the morning, when I feel this peculiar breeze and vibration in my head. It increases in intensity. When it reaches the apex of intensity, suddenly here come my two brothers that I haven't seen in over forty years, and my landlord. My oldest brother said, 'But she is too old to

have a baby.'"

Well, they all agreed, but he picked up the infant wrapped in swaddling clothes and put it in his sister's arms.

Now, this lady is 77 years old -- a retired school teacher of L.A. It comes in her case as it comes to Sarah -- too old to have a child, but this is not a physical child. This is a supernatural experience. So, she heard the words: "But she is too old to have a child" when the infant was raised from the floor and put into her hands.

After that, she found herself in a canyon where she lives. Unlike my experience, she's in a canyon -- the rugged side of a canyon; and here comes this blond, blue-eyed lad. And said, "I did not have to ask him, 'Whose son are you my lad?' I knew he was my son, and I knew he was David of Biblical fame."

She's had every experience but the Dove, and that takes nine months and two years after the third mighty one. She will have it, because she's had the first three.

So, a man differs in this work from a woman. She takes the pattern of Sarah and he takes the pattern of Abraham, -- but the identical picture as related in Scripture.

So, you dwell upon it tonight, even though you cannot completely accept it. You dwell upon it: Who Am I? Is he telling the truth? Does Neville know what he is talking about? Has he really had these experiences? Ask -- just ask and see if you cannot get from within yourself an answer to the truth of what I am talking about. I tell you, the answer will come. In some strange way, God will answer, for God is not a being afar off. God is within you. He is never so far off as even to be near, for nearness implies separation.

God cannot even be <u>near</u> me. Why? Because His name He gave to me. Well, what's His name? I Am. Can you find anything that even is -- well, you can't say "I am near"; it's The One; it's the root, it's the very center of your being.

My hand is near, my head is near; my friends are near. But I can't say, "I am" and entertain this word "near." And I Am is the name of God forever. If "I Am" is His name forever, well, then, He cannot be far off. In fact, He cannot be even so far off as to be near, for nearness implies separation. That is who you really are; and that Being which is "I Am" -- that's God! That's the Lord Jesus Christ.

And when He asks: "Who do you say I am?" -- he could have said, "You are the Power of God," for the word "Christ" is defined in Corinthians as the Power of God and the Wisdom of God.

One day you will have the experience, and you will see some one who has made the claim -- without boasting; and you will come upon a scene, and the scene will unveil itself before you, and you will know her claim, or his claim, is a true claim, for you will know him to be Jesus, or know her to be Jesus, and you still will not think it is not the being you know. There is no loss of identity, and yet, -- Jesus. And you come back to your waking state here, and there is no uncertainty in your mind as to what you've experienced. And who did it? God-within-you did it. God unveils Himself within you.

Now, let us go into the Silance for a moment, and then have questions and answers. Good.

Now, are there any questions, please?

Question: At the beginning of your talk, Neville, you said there is only one Spirit. At the present time there are a lot of books coming into the book stores about necromancy and sorcery and witchcraft, and so forth. With what are these people who deal in the black arts dealing, if there is only one Spirit?

Neville: There is only one Spirit. Read Ephesians: " . . . one body, --" It starts with the body first: " . . . one body, one spirit, one hope, one lord, one faith, one baptism, one God and Father of us all, Who is above all, through all, and in all," as told us in Ephesians. (Ephesians 4:4-6)

Don't get away from the oneness of God. The foundation of the whole faith begins with that Shema, or the confession of the Hebrews: "Hear, O Israel, the Lord our God, the Lord is one." (Deuteronomy 6:4) You can't get away from that.

When Jesus was asked to name the greatest of all the Commandments, he did not mention what we call the Ten. He quoted this Commandment: "Hear, O Israel, the Lord our God, the Lord is one." It's a compound unity -- one made up of many. That's what the word means. The word "Elohim" is a plural word, and it's one; but, yet, being plural, it's made up of many. There are billions of us, but we are all part of that One Body. That One Body fell. That One Body shall rise, taking with it all, but in its own good time, into the new living Temple.

I don't care what books come out. Many a person thinks because something is printed, it is true; but nothing could be more false than that. The morning paper that comes out, -- that's printed. Is it true? Nothing but violence and publicity. I have a scheme I want to put over, and so I get with my press agent and they write all the lies in the world; and the paper prints it, and you read. And because you read it in the paper, it must be true. Well, nothing could be father from the truth! But because imagining creates reality, it will prove itself in performance, -- and God allows it! There's nothing but God.

Question: When we have attained resurrection, do we still have to return?

Neville: You do not. After resurrection, you do not find yourself restored to life; you are one with the Body of God. It will come to every one, or one part of God would be lost, and that is impossible. He said, "It is not your Father's will that one be lost." (Matthew 18:14, Moffatt's translation)

Question: The Parable of the Sower would tend to make us think that some will be, because it says that some fell upon rocky ground and some fell in thorn

Neville: All right. It's happening right here tonight. There's rocky ground here tonight. They'll go through that door and say, "That man is nuts." That's rocky ground. Then there are those who will say, "Well, you know, I'd like to believe it, and I think I'll try it." Well, that's among the thorns. They go out all enthusiastic, but the cares of the day will choke it; and then there are those not prepared for the revelation, and so that will be choked, but there are those present who will receive it and will bear thirty-fold, fifty fold, a hundred-fold. But every moment of time when this revelation is said, there are always those four grounds on which it falls.

Question: Just what does the resurrectee do?

Neville: What does he do? He's part of the Body of God. He's the creative power of the universe, without loss of identity. No loss of identity, --

that's one thing I must assure every person who listens to me. You are not absorbed, and yet it's one body. She saw me on the beach. She's not alone; the other one saw me in the interior, and these two are not alone. Dozens find me on the outside at night beyond the world of dreams doing this work, teaching the Word of God, and they know the teacher is Neville, but they also know that he's Jesus, and they also know that he is the Power of God; and some know he <u>is</u> God! And, yet, they all know I'm Neville. Yet, in this world, I'm as weak, I'm as limited and as fragile as the next. You take upon yourself the weaknesses of the flesh to reach those who are in the flesh.

Question: You say, "Beyond the world of dreams." Exactly what do you mean?

Neville: Oh, there's a world beyond the world of dreams, and that is where the <u>real</u> work is done.

Question: What is the world of dreams?

Neville: The world of dreams? Well, really, to be brutally frank, you are right now in the world of dreams. This is a dream -- a nightmare. This is a dream. God Himself enters death's door with every one who enters, and He lays down in the grave with them in visions of Eternity until they awake and see Jesus, and the living clothes lying there that the female has woven for them; and the living clothes are just a figure of speech. This is the living clothes (referring to the body) that the female -- my mother -- wove for me. And when I take it off after I awake, that's the linen cloth, and I can't take it off until I am He, for Jesus is the one who resurrects. He is the resurrecting one.

Question: I consider myself fragmented as of now because I haven't had that experience (remainder of question inaudible on the tape).

Neville: Can you divide "I Am"?
Questioner: No; but I mean at this time, since I haven't had that experience.

Neville: Well, it doesn't really matter.

Questioner: It doesn't matter?

Neville: As you are seated here, my dear, you say, "I am," don't you? Well, it cannot be divided, for that's the unity of which I speak. That is God.

Questioner: Even now, before that experience --

Neville: Before the experience, you can claim, "I am He." You are told that if you do not claim, "I am He," you will die in your sins. (John 8:24) You are passing the buck to some other person to do it.

Questioner: Oh, do it right now?

Neville: Why, certainly! You don't resurrect right now. That comes in its own good time; but you <u>exercise</u> the <u>power</u> of God right now, for the power of God is your own wonderful, human I-Am-ness. That's God! So, when you say, "I am beaten," -- all right, that's the power of God, and you'll be beaten. When you say, "I am wounded," that's the power of God, and you will be wounded; but if in the face of all things, you say, "I am wanted. I am contributing to the world's good," in spite of the absence of all evidence to the contrary, you will contribute and you will be wanted, for you are using the power of God!

Questioner: Right now?

Neville: Right now! You've got to use the power of God. There's only God's power. When you speak of the devil, what devil? Listen to the words of Scripture in Deuteronomy: "I kill, and I make alive; I wound, and I heal . . . I raise my hand to heaven and cry, I live forever. There is no god beside me." (Deuteronomy 32:39) The same one that kills is the one that makes alive. The one that blesses is the one that curses. So, man is the operant power, and he has to operate it. God became man, that man may become God.

Question: But most of us have put everything in the future. When, in the future, are we --

Neville: But "I Am" is not future. "I Am" is present. He didn't say "I was God," -- "I am the Lord." There's no past and future; it is simply "I Am." So, use the power now.

Any other questions, please?

Question: I can't understand why I would -- when I would be enjoying a sense of heaven, heavenly being -- why I would choose to dream up this kind of a stupid experience.

Neville: Did you hear the question? It's an interesting question. But may I tell you, my dear, this is not stupid, a stupid experience. This was a plan. This is not something that is the result of some emergency thinking on the part of God. This was planned in the beginning of time. "He chose us in Him before the foundation of the world." (Ephesians 1:4)

Question: Well, why?

Neville: Why? To expand. If God was finished forever and forever, and could not expand, then He's a finite god. He has to reach the limit of contraction to break it. He has to die to prove that He really lives. And, so, this is a constant wonderful challenge forever. Just imagine the joy when we all awake, and the whole thing seemed to be the most frightening thing in the beginning. But we had faith, like Abraham, -- faith in God that He could die and still not die. And, so the power that comes as an increase of power and an increase of wisdom, an increase of luminosity -- don't let any one tell you God is a finished product. Truth is an ever-increasing illumination.

Question: Why did the Kennedys have to suffer? They lost two boys --

Neville: My dear, I wouldn't say the boys suffered. The family left behin grieves, yes. We do not ever recognize our own hearts. No one knows the though of a man, but the spirit of man who dwells in him. Likewise, no man knows the thoughts of God, but the Spirit of God who dwells in Him. Who knows what though those boys entertained? The three of them were killed violently, and so was a sister. Joseph was killed in the war. His sister was killed, her husband was killed, and these two boys were assassinated. Who knows what thoughts they entertained? To be dramatic, I do not know. In other words, everything was don when the first one was assassinated to identify his name with Lincoln -- the same feeling -- not McKinley, but he was assassinated too. But they tried to make it a Lincoln fiction, to set it for the future, and they've done it. So, if you want glory on earth, they certainly have it. They have it if you want

on earth; but all the things of earth will vanish, and leave not a trace behind them. Everything here is going to pass away as though it never were; and all will awaken.

Now, here, I say you cannot violate Scripture. Scripture must be fulfilled in me. David is described in the Sixteenth Chapter of First Samuel as a blonde lad; he's described as ruddy -- ruddy with beautiful eyes, implying blue, blue, wonderful eyes and a ruddy complexion. (1st Samuel 16:12) In my audience the blackest man I personally have ever seen, -- and I was born among black people on Barbados, -- and we have them blue-black in Barbados; but Benny is the blackest man I have ever seen. Benny is the father of David, and he knows it. Benny has had the experience of the birth from above. And what was the child? A little babe -- a little rosy-cheeked baby son. It would be impossible for Benny to marry the blondest woman in this world and produce a light child, -- I'm telling you, he's so black! You have never seen any one as black as Benny -- Benny Gould, a big, strong, strapping fellow. He's had the "birth from above," and that child that was placed in his arms is a little blonde, blue-eyed, rosy-cheeked child. It's the Christ Child. The Christ Child is the child, and David is a blonde, and Benny -- he doesn't object to my using him as an example to prove that we are not black or yellow or pink or white. We are spirit. But God is a protean being, and the same God that plays the part of Neville plays the part of Benny, for Benny is, "I am," -- that's God; and I say, "I am," -- that's God. Look at each other, and I can't see how we could come out of the same parents. And we don't come out; we <u>are</u> the parents! We are the parents.

Question: (Inaudible on the tape.)

Neville: My dear, God didn't will it, but God gives man complete freedom of choice. Listen to these words: "I set before you this day life and death, blessings and curses, good and evil. Choose life." (Deuteronomy 30:19) It's entirely up to man. If I were not free in my choice, I were a puppet. If I <u>had</u> to be good, I'm no good! But give me choice, and let me make mistakes.

Man will not recognize his own harvest. It couldn't happen without a cause, and the cause is in the imagination of man. Imagination creates everything. That's God-in-man!

So, if I want to make a fortune, and I have the means, and that is to sell guns, -- well, what's happening now? What a lobby, that when two hundred million people really want laws that will protect the neighborhood! I have to register my car. Why can't I register a gun? They don't say I can't <u>have</u> a gun. They say you'll have the gun as you have a car, but there must be a <u>license</u> for it, and a renewal year after year; so if they come into my house and I can't produce that license, -- well, then, they will question me: Was it stolen? Did I see it? Did I give it away?

I must keep track of that thing that I bought with a license; and, yet, after this whole thing that has happened in our world -- there were three: Martin Luther King and the two Kennedys; and the demand of the entire nation is to have a license. Other countries have it, but we still say, No. What a fantastic lobby to get to these people who are the lawmakers!

Well, if he insists on doing it, he'll do it. You can't stop a man from imagining. Put me in jail and throw away the key, but you can't stop me from imagining. And who knows who is "treading the winepress"? (Nehemiah 13:15) It could be some woman in jail who is thinking that she is injured, that she is not entitled to that treatment; and she is carrying on in her mind's eye the most dramatic scenes -- and they aren't love scenes! These are all seeds that are being

planted; and when the seeds come up for recognition, we don't even recognize our own harvest.

Well, I think the time is just about up. I'll take one more.

Question: I remember a passage which says, "Heaven and earth will pass away, but my words will not pass away." (Matthew 24:35) What does it mean by "my words"?

Neville: He *is* the word. The written word must be matched by the Living Word. Scripture must be fulfilled in me; so I come as the Living Word. If I am the Living Word, then what takes place in me must parallel what God wrote through His Promise in the written word.

(Question inaudible on the tape.)

Neville: Discriminate. Heaven is simply the final unity of humanity with God, because that one Body, wherever God is, that's harmonious. That is Heaven. Heaven is harmony. So, wherever that Body is, there is no conflict. That's infinite creative power and wisdom and love; so union with that Body is heaven. So, Heaven is really the final union of humanity with God. And there is *only* God. There is nothing but God. So, all things will pass away, but God cannot pass away; and He redeems us, one by one by one. Where? In His own Body. Whose body is that? The Lord Jesus Christ. So, when a man says, "Well, now, I'm a very wise person. I have a PhD, and I have all these degrees, and so and so, and I don't believe one word of what you say," it's perfectly all right.

Then they will say I am an atheist. Do you know what the Bible calls an atheist? He can be the wisest thing among men, but read the 53d Psalm: "The fo says in his heart, 'There is no God,'" -- only the fool; so what he calls "the fool" is in the eyes of God wiser than what *he* is in the eyes of God. He has to go through so many furnaces to burn off the nonsense he's acquired in the world of men. All these are "furnaces" through which we go. The loss of a child, -- that's a furnace. A broken friendship, -- that's a furnace. All these emotiona conflicts, -- these are furnaces. They are not furnaces where you walk through actual fire. These *are* the fires, and they linger and burn; and so all these ar the fires of earth *that* I'm put through; and in the end, it's Infinite Mercy redeemed. I didn't acquire it. Let no one brag; let no one boast.

No one can, by acquiring merit, *earn* the Kingdom of Heaven. It's Grace, Grace, -- Grace -- Grace, and still more Grace! And, so, my fitness for the Kingdom is not the *consequence* of what I did; it's not the *result* of it.

It's because God so loved me, He just simply picked me up. With all of my nonsense -- with all of my weaknesses, He picked me up at that moment in Time, with unclear hands -- unclean all over; but as I fused with Him, I was made clea

(Question inaudible on the tape.)

Neville: No, it's not a God *out there*, but I've got to convey between two people who seemingly -- you *seem* to be "out there." I'm speaking of one God all the time; but I repeat again, as I said earlier, God is a protean being. A drea *is* an analogy of it. In my dream there are a thousand characters that occur in my dream. I conjure them all, and I am the being playing all the parts becaus am a protean being. Yet, in the dream I run from myself, scare myself to death, -- until one day you wake up to realize that it's all yourself "pushed out." This whole vast world is the dream of God. (End of recording.)

---oOo---

Neville Goddard

March 10 1964

Who are the Condemned?

Tonight's subject is "*Who are the Condemned?*" We're told in the Book of John that "God sent the Son into the world, not to condemn the world, but that the world through him might be saved" (John 3:17). And then it goes on to tell us, "He who believes in him is not condemned; he who does not believe in him is condemned already, because he does not believe in the name of the only Son of God." So here we see it starts, the whole thing starts with believing in him. Everything follows that, just believing in him. Well, who is this presence that I must believe in?

There are a billion Christians in the world and they all will claim if you ask the question, "Do you believe in him" and you told them you meant by "him" Jesus Christ, they would say yes. One billion would say yes. But I am quite sure they do not really believe in him—not the "him" of the one I speak, not Christ. And I am speaking with a certain authority, because I've been sent to tell you. No man gave it to me; I'm not ordained; no man gave me anything to tell you. God himself sent me, and tell it I must and will even at the risk of many thinking that I am mad. But I'll tell you who this presence is, and if you believe in him you'll be saved from any situation in this world…if you believe in him.

Well, let us now see who is this presence? Can we get it from scripture? In the Book of John, one is supposed to be speaking, and this is the one speaking, and you might think it's a man outside of yourself speaking to you if you were addressed. He said, "You are from below, I am from above; you are of this world, I am not of this world. I told you that you would die in your sins, for you will die in your sins unless you believe that I am he" (John 8:23,24). When you read it, to get the depth from it, this must take place in you. It's a conversation between the rational mind, addressed as "you are from below," and that which is above the conceptual mind, the presence defined as I AM. It's something entirely beyond the reasoning mind that is controlled by the senses, the conceptual mind.

So this drama takes place; this dialogue is within man. And so, "I told you, you will die in your sins, for you will die in your sins unless you believe that I am he." Well, do you believe in that presence? Do you really believe that the Christ of scripture is your own wonderful human Imagination, your own wonderful I-am-ness? If you don't, you are already self-condemned. No one condemns you. He said, "Who condemns you?" "No one, Lord, no man, Lord." He said, "Neither do I condemn you." If no man is condemning you, then I can't condemn you, for the simple reason man only bears witness of your own self-condemnation or your freedom. When men point the finger, it is because you have pointed the finger at yourself. And you do not know who he is, and so one is sent to tell you who he really is.

When you read these words "I am he" at the end of that sentence—"unless you believe that I am he"—here we have a cryptic formula that recalls Exodus 3:14, "When you go to them, just say to them I AM has sent you." Then we turn over to Deuteronomy, the 32nd of Deuteronomy: "See now, I, even I, am he, and there is no God beside me; I kill and I make alive; I wound and I heal;" I do all these things, "and there is none that can deliver out of my hand." Read it in the 32nd of Deuteronomy, the 39th verse, No one can deliver out of my hand and I do all things. And then we turn to the 43rd and 45th of Isaiah: "I am the Lord your God, the Holy One of Israel" and "Beside me there is no God." There is no savior besides this I AM.

So you must be the judge, I can't judge you, do you believe in him now? Or do you have a mental picture of a being on the outside, who lived 2,000 years ago, who addressed the Pharisees and the Jews of the day and told them, as something external to himself, that if you don't believe that I am

he, well then, you will die in your sins? You can't see the mystery that way. It's either you see it in the depths of your soul between your own being; it's a dialogue between the outer man and the inner man. And when you really believe in this inner man, your own wonderful I-am-ness, nothing is impossible, and then things are revealed to you that startle the reasoning mind.

Let me share with you an experience. I've told you in the past that you're only wearing a garment. This is a garment whether it be a so-called white garment, a black garment, a yellow garment, a red garment. They're only garments, but I am not white, pink, yellow or red. I am Spirit, I AM. Now I have told you in the past my closest intimate in this field of mine was Abdullah. He and I studied…I studied with Abdullah for seven years in New York City, seven days a week. We were inseparable. Ab was an old man when I met him, he was then about ninety. He was born in Ethiopia of the Negro race in the Hebraic faith. That was his background. I was born as you see this garment (I've worn this from birth) in the Christian faith. And we were inseparable. He taught me scripture as I never heard it from my mother's knee or from my minister or from anyone who taught me the Bible before. It became a book that was alive to me under the guidance of Abdullah. Well, here is a man, you look at him, here is a Negro, this brilliant, wonderful gentleman. Never once for one moment made any other claim, he would only say to me, "I picked up this garment ninety-odd years ago in Ethiopia." He always described it as a garment that he wore, just a garment.

As William Blake, the great mystic poet has said that when he first…"when once he did descry the immortal man that cannot die." And then he addresses in the form of an epilogue to what he calls the ruler of this world, Satan, the ruler of this world, the doubt of this world; and then as he put these words into the mouth of one addressing Satan (this doubt) that he does not know the garment from the man: "Thou really art a dunce," said he, "and dost not know the garment from the man." A man looking at a man sees a man as the thing he's wearing and doesn't for one moment discriminate between the wearer and the thing worn.

Well, this morning, in my usual ventures in the mind, here I found Abdullah. Ab is gone from this world now. Here stands before me—and Ab was my height, I'm 5'11"—Abdullah stands before me a man not over fifty years old, about 6'5", in a Caucasian body. And here is Abdullah before me, no loss of identity, no change of identity, but this majestic figure, and he and I were discussing this theme of tonight. Then he showed me a little instrument with a tape, and then he said, "Now as you know, Neville, it only echoes; that's all that it can do. That's the world, the world is only mechanism, it's just mechanical. The whole vast world, the eternal structure of God's eternal world, all these garments they're just as mechanical as that. And now, you're not going to speak into it, you're only going to hear, you're going to listen, and what you listen to will play back there. What you listen to and hear from within you, as you actually hear it you'll play it back there." I thought of this party, that party, that party, and whatever I thought of and the very things I heard as I thought of it, and then he played it back coming from that tape. Not a word voiced from my vocal chords, just inwardly imagining that I am hearing the sound of a certain friend's voice, and here comes this mechanical echo playing back.

Well, here was this majestic creature, Abdullah, 6'5 at the least towering in this sheer majesty, and here, what he never wore on earth. So I say I saw him in his primal form. He could have presented himself to me in an Oriental form; he could have presented himself to me any form, because all races are at his disposal. For when one rises into the spiritual world all things are subject to his imaginative power. And when I first met Ab and came into the place, he said to me, "You are late, Neville." Called me by my name; never saw the man before. He said, "You are late, Neville, six months late." I said, "I am late? I never saw you before, how do you know that I am late?" He said, "The brothers told me you were coming, and so you are six months late. For six months ago they told me to expect Neville, Neville's coming, and you mustn't leave the city until Neville has received all that you must give him. When you go, he must carry on." And here was this man…I never saw him before…I couldn't remember him. Then he said, "You have no memory, but it'll come back, it'll all come back." And then for seven years, as I told you earlier, we were inseparable. For he taught me Hebrew, and taught me the scriptures, both ancient and modern, or rather, the Old

and the New; and I began to experiment with this strange, peculiar power in man, which he taught me was Christ Jesus, nothing but Christ Jesus, the power and the wisdom of God (1Cor. 1:24). God is your own wonderful I-am-ness, and Christ was that in action. I-am-ness in action is Christ; God in Christ reconciling the world to himself. And so, unless one believes in him he is condemned, completely condemned. Why is he condemned? Because he can't get out of what he is.

And now we come to Blake. And then, Blake in his wonderful thought to his friend, Crabb Robinson, Blake said to Robinson one day, "There is nothing like death. Death is the best thing that can happen in life, but most people die so late and take such an unmerciful time in dying, God knows their neighbors never see them rise from the dead." You see, Blake had this strange use of words, and he gave an enlarged meaning to words. So, you say something died; you think, well, now we put it in the grave. No, we're in the grave, and we are in the grave of what is now our problem. And so we won't believe in him to get out of it. For he is the resurrecting power, he can pull us out of every problem in the world. And so, if I now believe that I am poor, unwanted, this, that and the other, if I believe in him I am pulled out of the grave, and my neighbors will see me rise from the dead. But if I don't know this, I take such a long time disengaging myself from the state that I seem never to rise from the dead.

Well, how would I rise from the dead? By this simple little technique that I've told you over the years now: When I know what I want to be, I simply assume that I am it. But I'm not dumb, and so if I were it I would share my good fortune with others and I would tell them, and they, in turn, would talk to me and tell me, as a friend, how they rejoice because of my good fortune. So now I carry on a mental conversation from the premise of my wish fulfilled, carry it on with them, and listen carefully until I actually hear the sound of their voice within me. Physically they may be in Timbuktu—I don't care where they are physically—the fact that I bring them in my mind's eye and carry on with them this mental conversation. Then, in a way that I do not know in my conceptual mind, the thing happens, and I'm resurrected from my former state, which was a dead state, into this now new living state.

So Blake was quite right. But he said, "There is nothing more wonderful than death"; then he observed that man trying so hard to get out of poverty and getting all the more into it like quicksand. He's trying to get out of something but going all the more into it, because he doesn't believe in Christ Jesus. He'll go to a church and pray to some saint on the wall, and light a candle, and do all these things on the outside. But he doesn't believe in Christ Jesus. If he really believed in Christ Jesus he wouldn't go any place. Wherever he stands…it could be at a bar with a drink before him and maybe two in him…and simply shut out the bar completely, and carry on a mental conversation with a friend who is not physically present from the premise of fulfilled desire; and that is believing in Christ Jesus. Because wherever such a man stands is holy ground. He's actually standing on holy ground because he's one with Christ Jesus. He is walking in the company of Jesus, and no matter where he goes in this world he is actually one with him. And this is believing in him.

Now, the question is asked: "How can men call upon him in whom they do not believe, and how can they believe in him of whom they've never heard? And how can they hear of him without a preacher? And how can there be a preacher unless he is sent?" So "Faith comes from what is heard, and what is heard comes by the preaching of Christ" (Rom. 10:14,17). There's nothing else to preach, the preaching of Christ. You have a problem? You don't know what…it's a mechanical problem, so it's a problem. He is the solution of all problems. So you carry on a mental conversation with a friend that it's solved. And maybe tomorrow you'll have an accident in your lab, a seeming accident, and the solution is the result of the accident. It has happened all over the world. I am told that vulcanization is the result of an accident. Something spilled on the stove and whoever was there at the moment discovered vulcanization. That most of our so-called grand inventions are simply the results of a seeming accident in the lab. But either knowingly or unknowingly one believed in the solution of its problem. And so, he was believing in the solution to the problem, and he believed it. He didn't go to some other party or some outside thing; inwardly he believed it could be found and he found it.

Well, you now actually take it and test it. You're called upon to test Christ, test him and see (2 Cor. 13:5). You test him in this simple, simple way. I saw it so clearly—of course, I've been teaching it for years since I met Ab—but last night he came into my world, just as real as you are now, in fact, more so. And may I tell you, in eternity you will never lose your identity, not in eternity. Though God became you and that's the stamp of identity, and when you awake you are God, and yet you do not lose your identity. But in this world into which you go you are God and all things are subject to your imaginative power. And you can clothe yourself at will in any sex. He could have presented himself without loss of identity in the female form, in that form of the Oriental, in the form, as he did last night, of the Caucasian, in the form of a Negro, in any form based upon what he wanted to reveal to me. But he came in that form to confirm what I've been telling you, that you do not lose identity and that you're not black, white, yellow, pink or any other color, you're God. God became man and God is man.

God really is man. God is human. People think he's a big light and force and power. Yes, he's all that, he's infinite power, almightiness, yet he's man. To stand in the presence of God as almightiness, and to know it, it is almightiness, and it's man. And to stand in the presence of God and it's infinite love and it's man. Then to read The Divine Image of the mystic Blake where "God appears and God is light to those poor souls who dwell in night; but does the human form display to those who dwell in realms of day." Then he goes on to take it apart for us: "And mercy has the human heart, pity the human face, and love the human form divine, and peace the human dress." And to stand to confirm that, to stand right in the presence of infinite love and know it is the human form; it's the human form, and he looks you right in the face, and then embraces you, and you are fused with the body of God. You become one with the body of God, without loss of identity. So all of us, the three billion and more of us, will not lose any identity only raised to the nth degree of majesty, with no loss of identity. With a power at your command where you can clothe yourself at will in any sex, in any racial form, or even without form if you so desire. But your face is still pity, infinite compassion on that face, and the heart, infinite mercy, and the form itself, love divine.

So, you be the judge of yourself, let no man judge you. Who are the condemned? Tonight, do not leave this room condemning self. Be like the woman taken in adultery. The law says (the law of the world, the law of Caesar) condemn her by stoning her to death. And so he rose within himself—for we are told he is bent and down on the sand when condemnation took place, and he was writing on the sand—and then when he rose, what are the words? They said, "Who are you?" He said, "Even what I have told you from the beginning. And when you have lifted up the Son of man, then you will know that I am he" (John 8:25,28). When you have lifted up the Son of man, you'll know I am he. And that's a true story. The day will come you'll have that experience, and you will find yourself looking at living, living golden light, and it's alive, very much alive. As you look at it, from the depths of your soul you will know, I am it; and then, at that very moment of the knowledge you are it, you fuse with it, and then you are lifted up. Then you will know the words, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up" (John 3:14). In the same manner in which the serpent, which always means the departure of Israel from Egypt, when man is departing from this age and leaving it forever behind him, but still leaving it in its present frame. He departs, the spirit that is now God, for he became one with God. So he's lifted up in the same manner that the symbol was lifted up in the darkness of Egypt, the departure of Israel from Egypt. So when the individual is called out of this age into that age, where he's completely free, but completely set free, then he's lifted up, just like the serpent. And you're told, "In that day, you will know that I am he." And you do, you look at it, and you know I am he; and fusion takes place; and then I AM goes up right up into Zion, into the skull.

So tonight, don't condemn yourself. If you don't condemn yourself, no man in this world can condemn you, they can't do it. If you don't want to share with them at the moment what you're inwardly desiring and planning to accomplish, well, don't share it. But don't waver. You carry on these inner conversations, always from premises of fulfilled desire, and do not waver in the outcome. Be adamant about it! And no power can stop it from coming to pass; they can't stop it.

You try it and you will know from your own personal experience that it can't be stopped. Because all things are possible to God, and God is in Christ Jesus reconciling the world to himself. So I am in Christ Jesus. Christ Jesus is God in action; imagining is Imagination in action…same thing, same thing. You read the scripture carefully, you come to certain words and take your time to look up the word in the Concordance, you see it means Imagination. The active part of Imagination is imagining, and therefore that is God in action.

Now, like the speaker, if you were raised in the Christian faith as I was raised, you too held a man on the outside and thought him to be Christ Jesus, didn't you? Well, now you can say this to almost every person in the world. They're startled when they hear it. It comes straight from scripture, from the New Testament, but if they've never heard it in this manner they're really startled: "From now on I will regard no one from the human point of view; even though I once regarded Christ from the human point of view, I regard him thus no longer." You know who said it?—Paul. You will read it in his 2nd letter to the Corinthians, the 5th chapter, the 16th verse. "I once regarded Christ from the human point of view; I regard him thus no longer." He saw the light; and then he died. And so, in this wonderful letter of his, the previous letter, the 1st letter to the Corinthians, he said, "I die daily" (15:31). He discovered the art of dying. So he didn't die once in the lifetime, he died daily. "I die every day" he said. So today I have a problem, and as long as I have that problem, well then, I'm alive to that problem, and the problem is alive to me, and I'm keeping it alive, for life is in me, not in it. And I, by occupancy of that problem, I animate it and make it alive. Now I must detach myself from that state which is now a problem and attach myself to the solution of that problem. And doing so, I die to one and live to the other. So he said, "I die every day." Every day he's faced with a problem, and now he knows how to die by giving up one state and entering another state. And he makes the state that he enters alive. Why?—because life is in himself.

Here, this past week, you must have seen a daily paper, our scientists…there are two schools of thought: Some believe that there is no life outside of earth, and others believe there's a possibility of some life, maybe on the moon, maybe on Mars, maybe some other place. But they are equally divided. Some believe there is no life outside of earth, as we understand biological life; others believe that there is life and let us go and seek it, even if it takes $50 billion to prove or disprove. I'll tell you from my own revelation—I didn't know it before it was revealed to me—life is an activity of imagining. Everything is dead, and were it not that he who occupies this garment has life in himself nothing here would live, everything would be dead. Just like garments are dead, but they seem to be animated when you put them on and start walking. And so, these physical garments are just as dead, and you put them on and start walking, and so they appear to be something alive in themselves. They're not alive in themselves. They are alive only because you, the occupant, you are alive; you have life in yourself. And they can start from now to the end of time and they aren't going to find life outside of an activity of imagining. I don't care what they do they aren't going to find it. "As the Father has life in himself, so he has granted the Son also to have life in himself" (John 5:26); but nothing else is alive, it's all dead, the whole vast world is dead. And this is the cradle of God's grand experiment to actually bring himself out and to give life to that which he brings out, life in itself. It's all here.

So in one little book called Man and the Stars by Sir James Jeans, and someone asked him that similar question: Why do you think, as an astrophysicist, that little earth, this tiny little speck—you couldn't even see it; were you on the sun you couldn't see the earth it's so small. You could see the sun, because it's so vast from the earth, but were you on the sun you couldn't see the earth; it's such a tiny little speck—what makes you so arrogant to believe that you, because you're a man, that this thing called earth is so unique in this fabulous universe of God? If there is a God, said the scientist. You know what Jeans said to him? He said, "Have you ever seen the attempt of man to reproduce himself under a microscope? There are just as many potential sons in that one explosion of a man in the attempt to reproduce his image as there are in this fabulous display of light in the universe, just as many, and only one comes out. All the billions that are present under that microscope, they cease to be, and one comes out. Well, this is God's grand creative explosion, and only one comes out. It's

the earth: the only thing that has all that it takes for this biological experiment, this wonderful creative darkness that is the earth, for a divine purpose." That was Sir James Jeans.

Well, he has a vast following today, and this chap at Harvard who's been bringing up this recently, he denies we will find anything outside of earth that you would call life, as we understand life. But I'll tell him, if he'd only listen to me, he's not going to find it any place outside of his own Imagination. And the day will come he'll walk this earth, as I have done it, and then at that moment stop it within him, and everything stops. Not a man could move, not a bird could fly though they were in flight when I stopped it, not a leaf could continue falling though it was falling when I stopped it, and looked at it and it was all dead, but I mean dead. Not suspended animation; no, dead, no breath in it, for the breath wasn't there. That was an animated body and the animation was within me in my own Imagination. And then I released that activity in me and it all continued moving once more again.

A great drama, which you will hear enacted but not understood when the great trial rolls around this month. For 2,000 years they've been reenacting this drama, and the words are asked, "Do you not know that I have the power to release you and the power to crucify you?" And he answered, "You have no power over me unless it were given to you from above; therefore he who has delivered me into your hand has the greater sin" (John 19:10). Now, what is the "above"? He just got through telling him, "You are from below; I am from above. You are of this world; I am not of this world." So from that grand presence within, this is animated, and so, I'm playing a drama. Alright, no one can take me and arrest me were it not within me. I allowed it, and that something in the depth of myself allowed it, and it takes place. If you know this and believe in him, you're free. So, you know the truth and then the truth will set you free (John 8:32).

So, who now is the condemned? God sent the Son into the world not to condemn the world but that the world might be saved through him. "He who believes in him is not condemned; he who does not believe in him is already condemned, because he does not believe in the name of the only Son of God." The name is not Jesus. Name means "nature." The nature of this Son of God, he doesn't believe in it; because Jesus is the Father. The world doesn't know that; they can't believe that. They speak of Jesus, Jesus being Jehovah, the grand I AM, that's Jesus. If you spell it in French, you might get onto it: Je Suis. Spell Je Suis and you get Jesus—a little "i," drop the "i"—Je Suis is "I am" in French. And so you spell it out in the Latin form, you're going to get I AM. So that is God. "Go and tell them I AM has sent you" (Ex. 3:14). Who is speaking?—the Lord of the universe!

So he said, "Where is your Father?" He said, If you really knew me you would not ask that, because you could not really know me, in the true sense of that word, and not know God, for he and I are inseparable—that's what he's telling them. And so, "When you see me you see him…when you see me you see the Father (John 12:45, 14:8). So don't ask me to show you the Father, for I and the Father are one, that's what he's saying. In the depths of the soul, one; he is the Father. So that is not the name of the Son. The name, in this case, is the nature of the Son of God, which is an inner livingness, an activity of your own wonderful human Imagination.

So, my plea to you, if you were trained as I was trained, listened as I had to…first I had to die to all of these beliefs and so completely die to them, I did not know how to explain that to my mother. I didn't want to hurt her, didn't want to hurt my father; they were trained as I was trained. And then to confront those that you love dearly! And you cannot enter into the conversation that formerly would be a normal part of an evening's discussion, for you took for granted the historicity of the Bible, and now you can't take it at all. It's a mystery. It's not secular history at all, it's divine history. The whole thing is unfolding in the soul of man, and everyone is destined to play all the things claimed of Christ Jesus: To be supernaturally born as he was supernaturally born; and to be one who discovers his own Fatherhood, one with God the Father; one who is lifted up in the same manner that he said, When you lift me up, then you'll know that I am he. And it will have everything recorded about him actually transpire in the soul of yourself, and the whole thing then becomes something very personal. And you know it is true of every being in the world. When it begins to

unfold, the end is in sight, and then you are departing from this age into that age already prepared for those who are being lifted from this age. But all will be lifted from this age.

Therefore take the story…nothing is more important than that the story of Christ Jesus should be heard and responded to. In the Book of John it is underlined that necessity of hearing; one has to hear it. So go and preach Jesus Christ not as secular history. Go and try to the best of your ability to unfold for anyone who will hear you the mystery of that story, because everyone is going to have it. And so, you will be supernaturally born, not through the womb of woman; that's a natural birth. You will discover that you have no father to this birth, no mother: You're self-begotten. And then you're a father. And then comes the tangible proof of your fatherhood because a son appears. Now you know exactly who he is and he calls you, Father. All the generations of humanity plus all of their accomplishments, their experiences, but everything, fused into a single youth; and that youth is eternity. but yet it's human, his name is David, and he calls you, Father. Then you know—then, but not before—who you really are.

So the question is then asked of you in the depth of your soul, "Where is your Father?" and you answer, If you knew me you wouldn't ask because you'd know who I am, if you really knew me. Then who are you? Even what I've told you from the beginning, that's what he answers. Even what I've told you from the beginning, and now you don't know me, said he, but I'll tell you just what I was from the beginning. And then, everyone will then meet in this eternity, all fused into one body, without loss of identity. And that body is the most radiant body that you could ever conceive, and it's God the Father, and you are he. All one, and not one lost in all God's holy mountain. Not one condemned ever by God. He is not a God of retribution; he's a God of infinite love. And so none will be lost and all will be raised to the nth degree of beauty, of perfection, majesty and every attribute of the world you can think of raised to the nth degree, and that's you.

Now tonight, put this to the test. You put it to the test tonight in the things of life, like a better job and more money on it, a better home, more security, everything in this world that you want. Don't ask anyone if it's possible. You do it just by inwardly carrying on the conversation with yourself from the premise that it's done, and see it happen in your world. But don't forget how it happened. You take this discussion with someone, they may say to you, "Well, you know, it would have happened anyway." And then comes the great accuser of the world, the great doubter of the world, but he knows nothing, the doubter of the world, because he doesn't know that you're not the garment that you wear. The doubter of the world and he thinks that your exit from this world through the gate of death is your final departure for all time. But he doesn't know who you are. He thinks that when you came into this world you began for the first time. He doesn't know who you are: you came from God and you return to God.

And while you came into this world, it didn't really matter what was the nature of the garment that you picked out, it didn't really. Because, wherever you picked it up, regardless of the race, the nation, you only picked it up for educative purposes, to hear of Christ Jesus while you walked the earth and of the real Christ Jesus, and then test it. And then while you're walking this earth, then without notice to you a sudden unfolding within you of a series of mystical experiences which ___(??) you to leave it. And you're leaving this world forever, but still leave it behind you for those who are being woven into it for the same educative purpose.

Now let us go into the Silence. And let us imagine that someone is talking to us and telling us either of their own good fortune, which we want for them, or else they are aware of our good fortune, and as a friend they are present to congratulate us. What would they say if they really were your friend and they heard of your good fortune? How would they express it? Well now, let them express it and you listen carefully as though you heard them. They are compelled to meet you as that being and express what inwardly you have heard them say. When they express it, it's because the thing has already happened, and they are fully conscious of it, and as a friend they simply joy in congratulating you. Now let us go.

* * *

___(??) they are all marvelous stories. I hope you will keep it up. So now he has the technique perfectly because he heard. First of all, he gave us three decided techniques. The first was feeling, when he felt the policy in his hand, and although no one else could get a policy in the area where he lived, he got the policy. Out of the blue it came, without any increase in any surcharge. Although it was a friend it was all resolved. Then came the visual concept. He used it to see the green where there was no green, only mauve decayed marble. When he saw green, out of the nowhere a total stranger became the means to move away the little fence and then put it where he had mentally seen it. So he had the sense of touch; he had the visual sense aroused. And then with his producer, where he could take a man who could never express himself in the superlative, could only express his joy by saying "It is good," and how he raised it from that limited state that a thing is "good" to "Great!", "Very great!" or "Just great!", and then "Terrific!", and then finally to "Absolutely sensational!" So he took a man who could not go beyond the expression of "good" when he approved of something and raised that man's ability to express himself more generously…all by hearing.

So again he confirmed Blake's definition of Imagination: It is spiritual sensation. For he distinctly heard the man's voice—not just a man but that man—very definite about the man he wanted to hear and what he wanted the man to say. So he heard it, and the man repeated it in the next breath really. So all these things he shared with us were exciting stories. I want to thank him from the platform, and hope that he will continue to favor us with more of these wonderful stories. And everyone present, you're invited to experiment and then write me a letter, and give me the permission to tell it. If you want me to know it but there is something in it you would rather not be broadcast, just state it. That you want me to know that it worked but you would rather not have the thing told, I won't tell it, I promise you, only with your permission. So you write me. But first of all, experiment.

Now are there any questions, please?

Q: (inaudible)

A: My dear, there's nothing greater in this world. Good…it's a conversation that takes place in the depths of the soul. You can't get anything deeper than I AM: it's the center of the universe. So when you hear it, you hear it from within. But quite often it seems to be to the individual who heard it as coming from without. But it's not really coming from without at all. The drama of the I AM in the Book of John, the gospel of John, is simply a series of I AM sayings, right through the entire gospel, because he's presented as God himself. So you find all the grand I AM sayings in the gospel of John. So thank you. I'm glad that you heard it. As is his friend, the writer…I call him his friend because such relationships can develop into very nice friendships though they are worlds apart socially and intellectually and financially. You can still have friends with every level in this world; you don't have to have them on your own level. Quite often they can't become friends; they're rivals. But this could be a very good friendship. He heard the grand voice and he thought it came from without. Then he heard it repeated a second time, and then a third time. And even the symbol of the presence was the one that scared him, as told us so clearly in the Book of Exodus. And so, when he looked, he hid his face because he was afraid of God and he was afraid to look at the symbol of God… though he heard the voice coming from the depths of his soul.

Now are there any questions, please…any other questions?

Q: Would you explain about the unjust steward and his master commends him?

A: You hear that question? First of all, it's a long one and that's the theme I will use for "The Rascal." You'll find it in the coming series…a clever rascal, for that's the title I gave to the unjust steward. But far from being an unjust steward it's something that you and I are invited to emulate: to be just as unjust as he and falsify the record. Don't go into your office and falsify the physical record, because as you do it, you will know you run the risk of being put away and you're doing it to yourself if and when you get caught. But you falsify the mental record; that's what all repentance

is. Are we not told this is an evil generation? Therefore, on this level, I would be the eyes of an unjust steward.

Q: (inaudible)

A: Abdullah? Lived to be over a hundred and had one consuming desire, to put the body back where he picked it up which was in Ethiopia. The last time I met Abdullah was about eight years ago in New York City. About seven years ago I met his secretary and she voiced that request of his, and said he was planning to return to Ethiopia. I haven't seen or heard from Abdullah or the secretary since. I know he's gone from this sphere. I know now that when I see him he is wearing his primal form, which is completely under the control of his imaginative power. It was Abdullah who first taught me how to "die," like he said to me back in 1933, "You will die but not surely die." Well, that seemed like so many idle words that I would die but not surely die. And he was telling me the great truth that I could not at the time grasp. Because when he told me this I was a strict vegetarian, teetotaler, celibate; I was everything that did nothing…that was Neville. Whatever man would do normally I didn't do it; therefore, he said to me, "You know, you're so good you're good for nothing." And then he said to me, "You're going to die." So I went to Barbados, still all these restrictions, and I came back from Barbados three months later and I hadn't one restriction on me. And I can't tell you to this day how it happened—came back drinking wine and liquor and enjoying it. Tried to smoke, couldn't enjoy it when I tried it. And all the others that I tried I enjoyed. And so, that was my Ab. And he would always say to me, "The brothers came last night and what the brothers told me to tell you"—always referred to the divine society as the brothers. He really took it in the most wonderful manner: "Our Father," therefore the fatherhood of God would imply "our Father" the brotherhood of man. And so, the exalted men—made to have gone through this vale of tears, which is called death, and resurrected from it—are part of the divine society, therefore, the brothers. And he never referred to them in any other way than the brothers. The brothers told him I was coming and I was late.

And the reason why I was late, the man who suggested to me that I should go there to hear him was a man that I didn't trust at all. He went to Fordham University in the hopes of becoming a priest and he flunked in his third year. His father was a rumrunner in the days of prohibition, and died and left him an estate, the only child, of two million dollars. And he proceeded to lose the entire two million in the first year on Wall Street. So I had no confidence in his ability to do anything. So when he told me he met a man that I really must hear, I postponed and postponed and postponed the going. And one day I ran out of excuses, and it was a Sunday evening, and he said, "Now you have no more excuses. I know you have no dates, so come with me." So I accepted. Ab was just about to start when I went through the door and so I took the first chair, not to disturb the twenty who were present. Ab was sitting in a huge, big chair, and he came right over, called me by my name, he said, "Neville, you are late, you're six months late." So I was stunned. The man knew my name and could tell me that I was six months late. And it was about six months before that that David, his name was David ___(??), asked me to come and hear a man called Abdullah. And from that day on I never failed, I was with Ab daily. ___(??) but I can't, I have to pay rent here. But he would never take a dollar from me.

Goodnight.

WHO PAUL REALLY IS

18 June 1971

If tonight I had a wish for you, I could not think of anything greater than to wish that you would now experience the story of Paul. I do not know if you have ever asked yourself, Who is Paul?

Paul is not mentioned in any non-Biblical work of the First Century, outside of the Bible; and yet he wrote so many letters seemingly from jail, and they have been recorded. Yet, there is no record of any Paul being in the jail. And certainly, he would be recorded. So, Who is Paul?

Paul is that last state of consciousness that man must reach if he would experience the reality of God.

You and I have ambitions in the world. Some want to be dictators, doctors, lawyers, scientists. All these are in order. But there will come a time in the life of man when there will be a hunger sent upon him, as told us in the Book of Amos: "It will not be a famine for bread or a thirst for water, but for the hearing of the Word of God." [Amos 8:11] And only an experience of God can satisfy this hunger. That is that state of consciousness called "Paul."

Only an experience of God can satisfy him. Not a thing in the world could satisfy him. So, if I wish this night that you would have the experience of Paul, I am wishing for you that you would have the experience of God; that that final hunger would be satisfied within you, that you would actually know the experience of the reality of God.

At the very end of the Book of Acts, when they tell the story of his end, they said that "he expounded the matter to them from morning to evening, testifying to the kingdom of God, and trying to convince them about Jesus, both from the law of Moses and from the prophets. And some believed from what they heard, while others disbelieved." [Actz28:23,24]

That is the story. Some believe it; others disbelieve it. You will find this in every walk of life.

Now, Paul is the one who started the movement, as it were. He found God's plan of salvation, and he called it a mystery. Paul uses the word "mystery" no less than twenty times. He tells us, "It is a mystery." He speaks of it as a pattern -- a pattern of words. When he writes his Letter to Timothy, he said, "Follow the pattern of the sound words which you have heard from me. Guard the truth that has been entrusted to you by the Holy Spirit who dwells within us." [II Timothy 1:13,14]

He tells it in his Letter to the Galatians, having spoken to the Galatians and explained the mystery of Christ. Then he says to them, "O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucitied? Let me ask you only this: Did you receive the truth of the Spirit by works of the law or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh?" [Galatians 3:1-3]

Paul saw that the Godhead was veiled in flesh and blood, and so he could say, "When it pleased God to reveal His son in me, I conferred not with flesh and blood" [Galatians 1:16]. The outer, rational mind could not understand revealed truth, for revealed truth cannot be logically proven. So, to whom would I turn and ask them to throw light on my experience if my experience is not within the framework of the rational mind? If I tell you what I experienced and there is not a thing that you can do about it on this level, then how would I turn to you or any one in the world and ask for some light upon the experience? So, having had the experience that only an experience of God could satisfy, he couldn't go to the rational mind, which he called "flesh and blood."

Now, when he uses the word "Christ," remember the word "Christ" means "Messiah." In the Old Testament the word "Christ" is not used, but the word "Messiah" is; so "Messiah" was the Promise.

Now he said, "Henceforth I regard no one from the human point of view, even though I once regarded" -- now he used the word "Christ." Use the word now, "Messiah": "Even though I once regarded the Messiah from a human point of view, I regard him thus no longer" [II Corinthians 5:16]. Having had the experience, he was not looking for any flesh-and-blood savior called "Messiah." He experienced Messiah. "When it pleased God to reveal His son in me, I conferred not with flesh and blood."

Now he said, "I have been crucified with Christ," -- which means "Messiah," -- "nevertheless I live, yet not I, but Messiah lives in me; and the life I now live in the flesh, I live by faith in the Son of God who loved me and gave himself for me." [Galatians 1:20]

Now, you put it all together, and I will try to unfold a certain pattern for you. Jesus is the Pattern Man. That pattern is hidden in man. And he asks the question in his Letter to the Corinthians: "Do you not realize that Jesus Christ is in you? -- Unless of course you have failed to meet the test" [II Corinthians 13:5]. I hope you realize that we have not failed in meeting the test. But I'll give you a quick test:

"Jesus Christ." Now what did you, at that moment, think? Something on the outside? Let me repeat it: "Do you not realize that Jesus Christ is in you? -- Unless of course you have failed to meet the test."

Now, "Jesus Christ"; what does the mind do? Go on the outside to some existent something external to yourself? Then you have failed to meet the test, for Jesus Christ is in you. Now, that Pattern has to unfold within you. It can't unfold within you as long as you have a concept of Jesus Christ as flesh and blood.

Even in this morning's paper, I could hardly believe my eyes. Here is a new paper from the Vatican, giving new guidelines, but insisting on the tradition that must be kept. And the tradition that they mention is that the virginity of Mary must be sustained. Well, if you read the 6th Chapter of the Book of Mark, I don't see how any one with a brain in his head could sustain that story, if you take it as secular history.

If you aren't familiar with the 6th Chapter of the Book of Mark, let me quote it for you. "Is this not Jesus the carpenter, the brother of James and Joses and Simon and Judas; and are not his sisters," -- it's plural, -- "with us even to this day?" [Mark 6:3]

So, they mention six members of his family: four brothers and at least two sisters; and himself would be the seventh. And now I must look upon this as secular history and say that the mother of the brood remains the virgin! But they omit the six that are mentioned and say she only had one, and justify it by saying that Joseph had these others by some other woman. That is not mentioned in Scripture at all.

Now I am called upon by today's directive to admit that the Pope is infallible. Well now, that is the height -- but the <u>height</u> -- of nonsense, -- just a complete, silly nonsense. I don't care what you have had as a background in religion, that statement is stupid. Religion has not a thing -- true religion hasn't a thing to do with secular history. It is <u>salvation</u> history. The whole thing unfolds in you. It's all about you! It takes place within your own wonderful skull. That's where it takes place. The Being spoken of as the Lord in the Bible is your own wonderful "I AM." That's God!

Your own wonderful <u>human</u> imagination -- <u>that</u> is the Lord. One day when you get rid of some physical "christ" -- some physical being external to yourself, you make room for the stirring of this Pattern within you; and the pattern unfolds within you.

Paul said, "I refuse to admit any one but Jesus Christ, and him crucified" [I Corinthians 2:2].

You hear the word "crucified" and you think of some cruel act, don't you? It isn't. Let me share with you my experience of the crucifixion. It is sheer bliss.

The 42d Chapter of Psalms, -- or the 42d Psalm, if you prefer it, -- tells a story of remembrance:

"And these things I remember," [Psalm 42:4]

and now he recites what he remembers: how he went with the throng and led them in procession to a house of God. It was a gay and happy crowd.

That night <u>I</u> led them in procession to the house of God. They were altogether -- I would say -- thrilled beyond measure because we are leading to the house of God. A voice rang out as I led them, and the voice said, "And God walks with them."

A woman at my side -- to my right, she answered the voice; and she said, "If God walks with us, where is He?"

And the voice replied, "At your side."

She turned to her left, looked into my face; and then she said, "What! Is Neville God?"

And the voice replied, "Yes, in the act of waking."

Then the voice said to me -- and to me only; it came from the very depths of my being: "I laid myself down within you to sleep; and as I slept, I dreamt a dream. I dreamed -- " and I knew exactly what he was dreaming. He was dreaming that He is I. I also knew that when He woke from His dream, I am He. The two would cease to be two, and they would become one. He is dreaming my life until He awakes within me; but when He awakes within me, He is not another. He awakes as the being in whom He fell asleep, whose life He is dreaming. That, I did know!

And then this happened: I felt myself move quickly from this wonderful crowd moving towards the seeming House of God, and then suddenly I am "nailed" upon this body with these six vortices. My head is a vortex; my two hands are vortices; my right side is a vortex; and my two feet -- the soles of my feet are vortices. And I tell you, it is sheer ecstacy. That's the Crucifixion! That is when God crucified Himself upon this cross called "man of flesh and blood."

Well, no one can attain to bliss unless he is generated here on earth. So, you and I are here; and God deliberately laid Himself down within us to dream our lives, and He's dreaming that He is you. And one day He will awake, and He is you, and you are God! -- without loss of identity. I will know you just as I know you now, but you will be raised to the Nth degree of beauty. I can't quite find the words to describe the majesty and the dignity and all that is wonderful concerning you; and yet, I will know you as God. I will know you as Jim, whom I know and love as a friend, and I will still know Jimmy as God! That is the destiny for every one in this world.

So, you can forget the historicity of Scripture as organized churches keep it and maintain it.

Paul made the statement in his famous 13th Chapter of First Corinthians, called "Hymn in Praise of Love," -- the hymn of Love; he said, "When I was a child, I thought like a child, I spoke like a child, I reasoned like a child; but when I became a man, I gave up childish ways" [I Corinthians 13:11].

When you mature spiritually, you give up these childish ways that insist on the historicity of Jesus and the secular history of the Bible. And that Pattern will unfold when that child becomes a man; so he stops accepting the flesh-and-blood Jesus and sees him for what he is. It's a pattern that unfolds within a man as the man in whom it unfolds. And it begins with the Resurrection.

The Crucifixion is over for all of us. Every one has been crucified with Christ on these "garments" called the "cross." The day will come, -- and it starts with the Resurrection, -- you will rise within yourself, followed instantly by your "birth from above." For no man can enter that state called the Kingdom of God unless he is born from above. So, he spent his days from morning to evening testifying to the Kingdom of God, and trying to convince them about Jesus. Then he used as his arguments the law of Moses, reading Scripture for them, and then the prophets and the Psalms, trying to show these passages paralleled his own experience.

What passage would parallel his experience "ween it pleased God to reveal his Son in me"? And the preposition is "in"; it's not "to" me, as some translators give it. "When it pleased God to reveal His Son in me" [Galatians 1:16 and footnote],-- that's where He is revealed -- suddenly within you the Son appears, and the Son is just as told you in the Scripture, the Second Psalm:

> And I will tell of the decree of the Lord:
> He said unto me, "Thou art my son,
> today I have begotten thee." [Psalm 2:7]

Whose words are these? These are the words of the Psalmist, David.

So, when He reveals His Son in you, which is called "Messiah," it is David. Then you know Who-You-Are, because he is telling of the decree of the Lord. God said unto David, "Thou art my son." Well, if David now stands before you and calls you"Father," Who are you? Are you not God? Are you not the Lord? Well, I prophesy for you, you will have it. You will have that experience where David stands before you and calls you "Father." Then, and then only, you will know that you are the Lord God. All these things are going to happen to every child born of woman.

How do I know when? Let me share with you an experience, -- I do not think the lady is here tonight, -- she has been coming here recently, and she wrote me a letter, and she said: "I did not understand your books; they were given recently to me by a lady who brought me to your meetings. I've only been coming to your meetings recently, and I will come, I think, until the end."

Well, they are not here tonight, but I will tell the story. She said, "The night before last," -- and her letter is dated the 11th of June; so this is the 9th of June, -- "in my dream I found myself standing on the corner waiting for a streetcar or a bus, and they came by and the crowds got on, and I let every one go by. And I wondered to myself, 'If across the way, from the apartment house, some one is seeing me standing here, they will wonder, What's wrong with that woman? She could have boarded one of these buses to take her to her destination.' And here I am, waiting.

"Then a woman came to me and said to me, 'The train you are waiting for will be here in a minute. It's a black train -- a long, flat, black train, with seats on both sides facing the street.'

"I looked up, and here was a long, black train coming, with seats on both sides facing the street. I boarded it. Up front I saw a crowd around a coffin. The coffin was covered, and they were weeping; and my attention was drawn to the coffin. Then it was diverted, because I looked to the street, and here was a young woman dead -- very dead. Her right arm was eaten away up to the shoulder, and she was dead and really very dead, as she lay there. Then I noticed the feet begin to move, and this woman began to be -- I would say -- restored to life, this young woman. Then my attention was turned now to the coffin; and out of the coffin rises a man clothed in white.

"At that moment I awoke, and ramined awake long enough to record it and to impress my mind with the dream. I went back to sleep, and here I am among a huge crowd. We are all going to hear Neville; but

there is a feeling in the atmosphere that Neville is about to die, and we hastened our pace because we wanted to be with him if he's about to die.

"So Neville puts a robe upon him, and he lays down in a ditch; and then he crawls through a small tunnel, but it seemed so easy for him to do it. He crawled through the tunnel which led him into a cave; and when he entered the cave, he stretched himself out in the cave. And all of us struggled to follow the same pattern; so we, too, crawled through this tube; and it was a very great struggle on our part. It was not as easy as you made it. It seemed so effortless when you did it. Then you rose from the cave as though you had a change of mind and you came back out the same way with the same effortlessness. As you came out, we made the same effort. Again, I wondered, 'Whoever made this, why could they not have made it easier?' And so we all came out; but not every one could make it. Many of us did, but not all could make it."

I will tell you, all will make it, but all are not ready to make it. That was an adumbration. That was a foreshadowing of what is in store for every one in this world. This is the mystery of life-through-death. Unless a seed, or the grain of wheat, falls into the ground and "dies," it remains alone; but if it dies, it brings forth much.

So, God "dies" -- literally dies. God became as I am, that I may be as He is. He can't pretend that He is Neville.. He has to actually become me; and therefore, in becoming me, He died. He is buried in my skull. That's where He is buried. And the day will come, I will awaken, as I have awakened in my skull and come out through that tube -- that very small opening. I pushed my way out, to discover the entire drama unfolding before me.

So, I say to you, you are immortal. You know why? Because you are God! God actually became as you are, and He cannot fail! For if today it is said of Paul, he tried to convince them about Jesus, and some believed from what he said, while others disbelieved; those who disbelieved are only disbelieving for a while. They are still "children." They can't get out of their minds the historicity of Scripture. They must hold on like a child to some little thing that they can put their hands upon and touch it and see a physical Jesus on the outside. The day will come, man will be robbed of the historicity of Scripture. Then the Pattern can stir within him, and the Pattern will unfold itself within that man. And everything said of Jesus in Scripture, he is going to experience in the first-person-singular, present-tense experience. Then he will know who Jesus is, for the whole Pattern will unfold within him.

He will tell it to the best of his ability. I thought I told it clearly in my books. Evidently to this lady I didn't, for she said, "The books were given to me, and I read them, but I did not 'get' them. Having attended a few of your lectures only recently, I now begin to understand the books, but not until I heard you speak from the platform."

Well, that was quite a shock, because I thought the books were simply written, and I still do. I couldn't quite see how she could not grasp them. But by her own confession, she could not grasp it until she heard me.

So, here I am telling it from the platform and trying to tell it also in the books; and some believe it and some disbelieve it. Some will think this whole thing is simply sacrilegious, that I am trying to take from them their gods. I am trying to take from them their false gods -- the god that does not exist, -- I am trying to take <u>that</u> god from them, that the real God can begin to stir within them and unfold <u>in</u> them <u>as</u> them. Because until the false god disappears, the real God cannot awake within you. And as long as you have a Christ Jesus of flesh and blood, you do not know Christ Jesus. Listen to the words again: "Henceforth I regard no one from the human point of view. Even though I once regarded Christ from the <u>human</u> point of view, I regard him thus no longer." These are the words of Paul [II Corinthians 5:16].

"I am crucified with Christ," said he; "nevertheless I live, yet not I, Christ lives in me. And the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." [Galatians 2:20]

Well, I am telling you, your <u>Real</u> Being is Jesus. That's the Lord. Your <u>real</u> "son" is David. That's the Messiah. But you do not know that you are the Lord, and <u>cannot</u> know it, until your "son" appears. The day will come, he will appear; and the minute he appears, you will know exactly who he is. There will be no uncertainty as to this relationship between you, the Father, and David, the Son. It takes the Son to reveal the Father.

Now, no church in this land that I know of is teaching this; so I have been sent to tell it to you. And you are here a small audience, but what does it matter? A small audience started on the Truth can spread to the whole vast world. I am telling you what I know from experience. I am not theorizing; I am not speculating. You <u>are</u> the Lord suffering from amnesia, because you have forgotten Who-You-Are. That's how <u>complete</u> your gift was when you became man. And the day will come, you will awaken and <u>remember</u> Who-You-Are, and because you are God the Father, there must be a "son" to bear witness to your fatherhood. And that "son" is David. Then you will know Who-You-Are

Then, one by one, we will reunite into the One Being who is God the Father, without loss of our individuality -- without loss of the being that we are. I will know you in Eternity, but know you as God!

Now, here we only have two lectures left; and these will be in order, even though they seem repetitious. They cannot be repeated too often. Man so quickly forgets! You go away for a month, and those you thought really understood you, -- when you return, they try to tell you: "I just found the most wonderful book on diets," -- the most wonderful book on how to get into Heaven in another way.

A friend of mine, -- I thought he understood it -- I thought he did, for he made extravagant claims, and in the last month he sent me books by men that I knew before they died here. We mustn't judge from appearances, I know; but as I told him over the 'phone when I sent the books back, "I had the dubious pleasure of knowing these men. The book that you just sent me -- that man is incapable of writing a decent sentence. I knew him when he sold stocks that did not exist, and there is no transforming power in death. He is still selling stocks that do not exist! And you ask me to read this book? I wouldn't trust him as

far as I could throw him."

I am not a strong man today, and he weighed -- when he died -- over two hundred pounds; so you can see how far I would trust him. And I thought that man really understood what I am talking about. I believed that he did. That's how deceived you can be when you think that they understand you and they go away for a short while -- maybe a year, and then they completely forget the message. You could tell them over and over that your own wonderful human imagination is God, and there is no other God, and don't start looking for another God; and that God is forever. His name is "I AM" forever and forever, and you can't leave it alone. That's the Lord. But He's a father, and I tell you from experience, His Son is David.

I thought he understood it, because he told me one day that he had an experience. Well, I know it was an adumbration; it was a foreshadowing. He is a very powerful thinker; so he could conjure and give himself a grand hallucination, and thought that was it. It wasn't it. That was an hallucination, when he thought -- because it doesn't come that way. The dove does not come the way that he told me it came to him. It doesn't come that way.

The whole heavens become translucent when he comes, and the dove floats just as though it is floating on water, but it's translucent. The action of the dove is without effort; therefore it must be floating. Then it descends gently upon you; and then you, like Noah, you stretch out your hand for it, and the dove lights upon your hand just as you are told in the Book of Genesis, and you bring the dove to you. Then the dove smothers you with kisses.

But the other is a wonderful adumbration. It's a wonderful forecasting. But then, I thought that would be encouraging to him to have the adumbration to sustain him until the reality takes place. Evidently not. That is why I have to repeat it over and over and over, that you won't forget it.

So, when he wrote his last letter to Timothy, -- but Timothy was then a man of God, -- he was no longer a child, for he is called a "man of God." Only two are called "men of God" in Scripture: one is Moses and one is Timothy. And so he speaks to the "man of God," but he still has to remind him to "follow the pattern of the sound words which you have heard from me. Guard the truth that has been entrusted to you by the Holy Spirit who dwells within us." Guard it! Don't let anything come in and take from you that truth, for there is only one true way to God -- only one living and true way to the Father, and it's that Pattern. The Pattern unfolds within you. That Pattern is called in Scripture "Jesus Christ," or "the Lord and His Christ." That is what it is called. And when it unfolds within you, you are the Lord, and you have a Messiah. He stands before you, and he is David.

Now, I could close my eyes this very moment in confidence that every one is going to experience this. I only hope you will not be diverted in the interval. I hope that you will actually believe what I have told you, but I know you are going to have it; and it's not anything that you saw in this morning's paper if you read what I read.

"I am Mary," -- and you can say that too:

I am Mary, and birth to God must give,
If I in blessedness for now and ever more would live.

There is no other "Mary"! That holy womb is my own skull -- that's the cave that the lady saw, -- and you go into that cave deliberately -- voluntarily, may I tell you? And you die in your dream that you are other than Who-You-Are, because you are God dreaming that you are John, that you are Neville, that you are Stanley, that you are Jan. You are dreaming these; and when your dream is over, you are. You have individualized yourself as Jimmy, as Stanley, -- every one in the world. And only God, then, awakes; and when God awakes, we are individualized, and we are God!

So, the true Temple of God is the individuality of man, made perfect by the Holy Spirit within us. He comes within us, and we are made perfect; and we, then -- the individualized man is the true temple of God! So, I will meet you -- yes, meet you in Eternity, and you will know me.

A lady is here tonight who wrote me a letter this past week. She said, "Neville, I was sitting in my living room. My husband had a toothache, and he retired. I thought, Well, I would just sit and meditate. I was meditating in my living room, and suddenly I felt the Presence of God! I looked up, and there in my dining room -- there you were; and I knew you were Neville, but I also knew you were God! There was no uncertainty in my mind. I am looking at you. 'This is the Neville that I know, yet I know you are God!' And you were clothed in light -- golden light, and then I must tell you," she said in the very last, "You were altogether beautiful."

Well, thank you, my Dear. I do know that when you see the Being that you really are, no human words can describe that beauty. No human words can describe the majesty that is yours, the strength that is yours, the character that is yours; and through these mortal eyes you can look into any mirror, and you could never think that Eternity is long enough to bring you to that state. And yet, when it takes place, instantaneously you are that Being. So, she saw it, as many have seen it and many will see it until I depart this world. And then many will seeit after I depart this world, for I know what I'm talking about. The whole story as told in the Scripture unfolded itself in me, and I am relating my own experience. I am not speculating; I am not theorizing. I am telling you exactly what happened to me.

And if this lady witnessed what I've told you that I am, all well and good. You are told in Scripture that he appeared first to Peter. Well, I did. She* isn't called "Peter" here. Then to the twelve -- I did. Then to five hundred. I have not heard from five hundred, but I am hearing from them. Then to James, then to the Apostles, and last "as to one untimely born" he appeared also to Paul.

Well, that is the last stage, when that one comes. Eventually it is going to unfold in him. But in her case who sits here tonight, she has qualified for the highest office, for you are told in the 9th Chapter of First Corinthians, when they questioned him concerning his apostleship he said, "Am I not free? Am I not an Apostle? Have I not seen the Lord Jesus?" He placed it as an indispensable prerequisite for Apostleship, to have seen the Risen Lord, for he confessed that he never saw any Jesus "after the flesh." He never saw any Jesus after

* "Peter" is Maylo.

the flesh, nor did he ever, he said. "Henceforth, I regard no one from the human point of view. Even though I once regarded Christ from the human point of view, I regard him thus no longer." So he saw him, but not "after the flesh."

Well, this thing talking to you here is simply a veil. The Godhead is veiled in flesh and blood, and you see the flesh. The lady saw that which is veiled. And that's what I am talking about. Your present "garment" veils the Being that you are; and the Being that you really are is God! And there is nothing but God. But while we "wear" it and still are "children," -- well then, as a child, I think as a child, and I reason as a child, and I talk as a child; but when we become men, we give up childish ways. So we can actually think abstractly, and not have to take this wonderful Pattern and clothe it in flesh in order to understand it.

So, when he speaks of the mystery, he said, "Christ in you is the mystery of which I speak. That is the hope of glory."

"I tell you a mystery," he said.

And twenty times he uses the word "mystery." And the churches speak of Paul's martyrdom. The Bible, you can scour the Bible from beginning to end, and you will not find one word in Scripture concerning any martyrdom of Paul. Yet the churches teach that he was martyred, that maybe he was fed to the lions by Nero. It hasn't a thing to do with that.

The word "martyr" and the word "witness" are one and the same word in Scripture. So, he is a witness to the truth. But now, because the word translated "witness" is "martyr," they say he was a martyr. The word is "martyr," but the translation -- the meaning of the word -- is "witness."

He said, "I have come to bear witness to the truth," when he stands before the judge and declares that his kingdom is not of this world. "For this I was born. For this I have come into the world." For what purpose? To bear witness to the truth. That word translated "witness" is the same word "martyr."

"I have come to bear witness to the truth"; and they claim he was murdered? No!

I tell you what I have told you earlier tonight: I have experienced Crucifixion, as Paul said he did. And it's ecstacy -- sheer ecstacy! Six vortices -- whirling vortices: a vortex, a vortex, a vortex, a vortex, and then the two feet are vortices; and I can't tell you the thrill when you are drawn into this body through these six vortices! And then the voice rings out: "I laid myself down within you to sleep; and as I slept, I dreamt a dream. I dreamt -- " Yes, I knew exactly what he is dreaming. He is dreaming that He is I; and when He awakes, I am He! "The two shall become one." For here was His emanation, yet His "wife, till the sleep of Death is past." And when that sleep of death is over and He awakes, He awakes in me as the Being in whom He fell asleep, and I am He!

Because He was a father when He laid Himself down within me, when He wakes He is still a father; therefore, I am a father. So, He became me; and therefore that Son that was His Son is now my "son." And His Son is David, and David calls me "Father." That is the mystery.

You dwell upon it. You will be tempted to go astray and follow after strange gods. But stick to it. I have told you what I know; and so, if you are tempted, come back to it. As often as you are led astray, come back to it. Try to remember what I have told you. But don't turn away. I plead with you because I am telling you what is in store for you: Joy beyond measure. For we are all destined to enter that Kingdom called the Kingdom of God.

---oOo---

Neville 05-06-1968

WHO AM I?

“Every generated body in its inward form is a garden of delight and a building of magnificence. Travelers from Eternity pass outward to bodies of flesh and blood and forgetfulness, but travelers to Eternity pass inward to the Father and Remembrance.” (William Blake) Notice the movement here. Those who travel from eternity pass outward to these bodies of flesh and blood and forgetfulness, while those who travel to eternity pass inward to the body of the Father and Remembrance!

Tonight I want to ask this question: “Who am I?” Am I Neville Goddard? No. Are you John Brown or Mary Smith? You may know your physical background and if I should call your name you would answer, but are you the name you go by? No. Your name is a part of your outward journey from eternity into a state of forgetfulness of who you really are. Were you to turn around by practicing repentance, by radically changing your attitude towards everything in the world, you would move inward to the Father and Remembrance.

If you don’t like someone, change your attitude towards him. Represent him to yourself as you would like him to be, and persist in seeing and liking the new image. Your reason and your senses may deny any change, but it will come because you are practicing repentance. Change your attitude towards life by turning your thoughts around and you will move towards eternity. You will pass inward to the Father and Remembrance. “I came out from the Father and I have come into the world. Again I am leaving the world and going to the Father.”

Follow me now in your imagination, for I am going to tell you a little story. It is the story of a man who was born in a very modest environment in a certain city. He never traveled beyond a few miles of his home. He had no social, financial, or intellectual background, but lived a simple life in a normal environment. Now imagine this man entering the synagogue (as was his custom on the Sabbath), picking up the Book of the prophet Isaiah and turning to the 61st chapter, rise and read these words: “The Spirit of the Lord is upon me, because he has anointed me and sent me to preach good news to the poor and release to the captives.” Closing the book he hands it to the attendant and sits down as all eyes are on him. Turning to those present he says: “The scripture that you have just heard has been realized today.”

Knowing scripture was being fulfilled in him he told those that would listen, but that’s not what the people were looking for. They did not think scripture would be fulfilled in an individual, but by an individual on the outside. They are taught to believe that a conqueror will come from without and enslave those who enslave and free those who are bound, but that is not how Christ comes. He comes to set you - an individual - free, for though you be a billionaire, you are still enslaved by your billions. You could this night have millions of dollars, yet find yourself flat on your back, paying someone to care for your normal, natural functions as you are unable to do it yourself; therefore you are a slave to the body you wear and totally unaware of the being you really are. So when Jesus comes into the world he comes not from without, but from within. He unfolds in you, casting you as the central character in scripture. That is the story of Christianity.

Now, in our story the man makes the claim that scripture is fulfilled today and then makes this statement: "Abraham rejoiced that he was to see my day; he saw it and was glad." Those who heard him make this statement said to him: "You are not yet fifty years old and you saw our father Abraham, or Abraham saw you?" Then he said: "Before Abraham was, I am." Well, that was too much, so they took up stones (the literal facts of life) to throw at him, saying: "We know your background. You are Joseph's son. We know your brothers and sisters. We have the entire record of your physical history and you dare to make these claims?" He was not speaking of a literal, physical birth, but of the unfolding of scripture in the individual, the unfolding of that which was true before that the world was.

In the 17th chapter of the Book of John, Jesus (he who said: "I and my Father are one") addresses his Father, saying: "Return unto me the glory that was mine, the glory that I had with thee before that the world was." Here he is asking for the return of the glory he knew before he entered this predetermined play. Having played all the parts, he is returning to himself, enhanced by the play. And because God is one, in the end everyone discovers himself to be that one God and Father of all. I tell this to you before it takes place, that when it does take place you will believe me.

The story of Jesus Christ is the only story of salvation. There is no other way, no other savior. But Jesus Christ is not a man, but a plan of salvation. He is the pattern which is activated and awakes in Man. No one knows the name of that earthly man in whom this pattern awoke or the authors of the gospels Matthew, Mark, Luke, and John. The true authors of any book of the Old Testament are unknown. All we have are their records. But I tell you tonight: the pattern as spelled out in the New Testament as the life of one called Jesus Christ awaits animation in everyone, and when Man turns around it erupts in him and Man finds himself to be the central character of scripture, who is God the Father.

The pattern begins with an event called the resurrection. In my own experience, I actually awoke from a sleep of which I was totally unaware. You see: you left eternity to travel outward into these garments of sleep, and you have been traveling for unnumbered ages. If I would take the experiences of the mystics, scripture, and others - like a Blake - I would say you have traveled 6,000 years during which time you have been totally unaware of who you are. Then comes that moment when, as the same traveler, you are turned around; and instead of traveling from eternity, you travel to eternity, to the body of the Lord Jesus Christ, who is God the Father to discover that you are He.

On your turn around you awake, and where do you think you are? In your skull! An unearthly vibration awakened me one night and I found myself waking like I had never experienced before. Completely awake, I found myself alone and therefore had to redeem myself. Intuitively knowing how to get out, I pushed the base of my skull and came out in the same way an infant leaves its mother womb, only I came from above and not from below. I came out from the base of my own skull and not from my mother's womb. Then the entire drama as described in scripture unfolded before me, casting me in the central role. No one saw me, but I saw everything that was taking place. The three witnesses were there, as well as the little infant wrapped in swaddling clothes. I was not an infant, I was the same being I am now. The infant wrapped in swaddling clothes was the sign of my birth from above. The witnesses called me by my earthly name. That is not my true name, but they could not see that yet, so using my earthly name they identified the children as mine. As Spirit, now they were unable to see me, for I am born from above as Spirit, and they only know me by reason of the mask I wear. They knew that the one who wore that mask was born from above, so they called that

name; but am I that name? No!

The next grand event came a few months later, when a similar vibration resulted in another explosion within me. And when it was still, David of Biblical fame stood before me and I knew he was my son. There was no uncertainty about this relationship. I am looking at my son and I know I am his father. At that moment I fulfilled the 2nd Psalm: "And the Lord spoke to David saying, 'Thou art my Son, today I have begotten thee.'" And in the gospels we are told that in the Spirit, David called Christ "Lord," which means Father. Then, for the first time, I knew who I really was.

In the 16th chapter of Matthew, Jesus turned to his disciples and said: "Who do men say that the Son of man is?" and they answered: "Some say John the Baptist, others say Elijah and still others say Jeremiah, or one of the prophets." Then he asked: "But who do you say that I am?" (Here he identified himself with the Son of man). Peter answered: "You are the Christ, the Son of God." Upon hearing this Jesus said: "Flesh and blood could not have revealed this to you, but my Father who is in heaven has made it known." No earthly man or woman can tell you who you really are to the point of belief because it cannot be rationalized. This knowledge comes by revelation. Your Son sets you free from all doubt when he is unveiled within you.

Raised in the Christian faith, I was taught to believe that Jesus Christ was the Son of God. I did not know that he was literally God the Father until it pleased God to reveal his Son in me. At that moment he revealed me as God the Father. So now I can say to you this night: "Before David was, I am," yet David chronologically lived in 1,000 B.C. and I was born in this century. That's 3,000 years between us, yet I am his Father!

Who am I? Neville? No. He is a garment of sleep and forgetfulness I wear. Those who are on their outward journey know me as Neville, but those who move to eternity pass through the body of the Lord, and remembering, they know who I really am, for we will be one. When Man turns around, he begins to remember what was shown him before the journey started. The return is the act of remembering, for the being who fell asleep is the same being who awakens memory, only this time enhanced and expanded by reason of the plunge into forgetfulness called the world of death. I came out from the awareness of being the Father and came into the world. Again I leave the world and return as the Father.

Tonight I can tell you who you really are, but until God's Son has revealed himself to you, you cannot be convinced. I know you trust me and believe my words, but not with the assurance and conviction that will be yours after the experience. How can you, born in the twentieth century, know yourself to be God the Father of one recorded to have lived in the year 1,000 B.C.? You can't know it until it happens in you. Then and only then will you know the answer to the question: Who am I? And you will reply with conviction: "I am the central character of scripture. In the volume of the book it is written of me: 'If I were hungry I would not tell you, because the world is mine and all within it. The cattle on a thousand hills are mine. If I were hungry I would slay and eat for it is all mine.'"

Now, Jesus did not start his ministry until that fourth and final act, which was the descent of the Holy Spirit in the embodied form of a dove. He didn't start with the resurrection (his birth from above), the discovery of David as his Son, or the splitting of the temple (which was his own body) from top to bottom. These things are awe inspiring, but he waited until the final act, which took exactly three and one half years. We are told this in a very simple way. Just before he starts his ministry, he said: "Were there not others in the days of Elijah when heaven was sealed for three years and six months? And Elijah went to none of them except

Zarephath. There were many lepers in that day, yet none of them were cleansed but Naaman." This was a way of concealing and yet telling those who have had the experience that it takes three years and six months from the awakening to the descent of the dove. Only then do you tell it, and there will be those who believe and those who will not believe you. Well, that is forever.

Tonight if the outer world heard what you are hearing, 99.99 per cent would question my sanity, but I have scriptural support for that: "Why listen to him, he is insane and has a devil." Why did they think he was insane? Because he said: "I and my Father are one. My Father is he who you call God, only I know my Father and you know not your God." He spoke of the moving inward to eternity and only these who had turned around could understand to the point of acceptance, but he still told all who would listen.

The drama of Christianity is not something that unfolds on the outside of Man, but takes place within Man and is the only way of salvation. A man called Neville is not the way to the Father. Neville is not my identity. He is the garment I wear as I walk the earth. I am telling you what happened in me while wearing this garment called Neville. Certainly Neville is not God the Father of David, but I am. Neville is not anything other than a little garment that God is wearing, playing the part called Neville, which is forever. Just like a Hamlet, an actor plays the part; but the one who wrote the play is the one to praise or condemn, not the actor. Well, God wrote the play. Neville is a part in God's play and God, being protean, plays the part called Neville. If tonight I leave this garment called Neville it is not gone, for every event in space is forever, and tomorrow God will pick up the part called Neville and play it. You will see it in time, but I - the being who played the part - will not be playing it, for I have passed on, on my way to the Father.

The drama is finished and is being played forever and ever. When anyone is cast in the role called Neville he has these experiences, but the one who plays the part is God individualized, for the gods came down. Neville is part of the eternal structure of the universe and no one can rub it out. You could blow my head off right now and I drop dead, yet you could not destroy the character called Neville, for it remains forever and forever. Nothing passes away. I have moved back in time, not only a few years but hundreds and even thousands of years and know it is all a play, completely sealed and intact. As I enter a scene it appears to be taking place now, but I am seeing what has already happened, even though as the play unfolds in this world it appears to be a present fact.

So who am I? Only your Father in heaven can reveal my true identity to you. No one can tell you to your own satisfaction that your I Amness is Christ, yet you are told in the 13th chapter of 2 Corinthians: "Do you not realize that Jesus Christ is in you? Test yourself and see." You are called upon to test your creative power, even though you do not realize who your power really is. And you are told that you are born from above by the awakening and resurrection of your power from the dead. That through this powerful resurrection from the dead you are born anew and relegated Son of God in power. Now, if Jesus Christ is in you, and you are born anew through his resurrection from within, is Christ in you not your hope of glory? And when he awakes it's not another. I know from experience, when Christ awoke within me there was no other. It was I who awoke!

Now, we are told: "Unless you believe that I am he you die in your sins." Christianity teaches that a man is telling another that unless the other believes this man is He the other will die, but that is not the Word. I am the Word speaking to myself. I am telling myself that unless I believe that I am God, I will continue to believe in my limitations and die to the tree of life. When those who heard this simple man say: "Unless I believe I am

he, I die in my sins," they couldn't understand, for they knew his father, Joseph; his brothers James, Hosea, Peter, and Simon, as well as his sisters (which were plural). They questioned how any man not yet fifty years old could know these things or have seen Abraham. How could anyone know that he was before that the world was? They thought he was insane because they were looking for a savior outside of self, and there is none. The one and only savior awakens from within, because God became Man that Man may become God.

God actually became you on your journey from eternity into these garments of sleep in the hope that one day you would turn around and, moving to eternity, pass inward to the body of the Risen Lord to become one with the one body, one Spirit, one Lord, one God and Father of all. One body fell, diversifying itself into unnumbered men and women, and only one body will return. When you experience this return, it will not matter what the world thinks. You will stand completely unashamed and undaunted, regardless of their arguments. Whether the one who tries to break you sits on the throne of the religious, political, or financial world, he is still a child and you simply tolerate his infant mind. You won't argue with them because they are incapable, without vision, to comprehend the true pattern of salvation.

Without vision Man hasn't the slightest concept of the mystery that God is buried as a pattern in Man. That he erupts and Man bears the fruit of the tree of life beginning with God's resurrection from the dead. Then comes the birth from above, followed by the revelation of God's Son, revealing Fatherhood. Only when this revelation is yours do you know who you really are, for "No one knows the Son except the Father and no one knows who the Father is except the Son and anyone to whom the Son chooses to reveal him." So when the world tells you that Jesus Christ is the Son, leave them alone, for they do not know the Father. Jesus Christ is God the Father, whose Son is David. When David chooses to reveal his Father to you, then and only then will you know who "I am."

As Blake so beautifully said: "Every generated body is a garden of delight and a building of magnificence." This body is that which is within, not without. On the outside the garment becomes withered, old, and decayed. That is not the body Blake is speaking of, for the generated body is within. It is a form, and when you see it you see the glory that awaits your return.

I remember a vision my friend Bob Crutcher shared. He found himself in a dilapidated shack fighting a war in Paris. As he opened the door to leave, all of the soldiers fused into a single man and I am that man waiting for him. Taking him to the back of the house, he sees beautiful, golden fields being harvested with wheat. To his left that which was the enemy is now transformed into a mountain of harvested wheat. Sensing something symbolic in the scene he asked: "What are they doing?"
"The same thing they did last year. It goes on forever," I replied.
"How long have I been here?"
"Two years."
"Did I learn anything?"
"Yes, you learned how to move, how to create." Then he looked at what was the little shack, and it had become a castle with attendants waiting to escort him to his quarters, as the vision came to its end.

Bob has already discovered he is God the Father, so no matter what happens to the outer form, it is as nothing to him. It is only a garment of forgetfulness worn by a Son of God as he passes inward to the Father and Remembrance.

So who am I? Jesus Christ who is God the Father. I tell you now before he awakes in you, so that when it does take place you will believe me. But until you turn around and start the journey inward I cannot bring you to the inner conviction that it is true, for the outer Man wants an outer belief. He thinks there is another one who is greater than himself, who will save him. Today we have the world going on relief because the politicians have promised to take care of everyone, yet our country is already broke. If a politician has any religion whatsoever and wants to be a good politician, he must put his religion in deep, cold storage while he plays the part, for politicians are perpetual liars, making promises they cannot keep.

I am not sent to tell you any lies, but to tell you of the only true God. While on the outside, you will hear many false promises, but when you turn around you will discover you are the Lord Jesus Christ who conceived the play and played every part. I have told you exactly what has happened to me, and as Peter tells you: "I think it right to tell you now that you may be brought to remembrance of these things, for I was shown by the Lord Jesus Christ that I have not long to wear this garment of flesh." I tell you this now so that in the future you may remember my words and rejoice. Peter was on the mountain when the whole thing unfolded. He knew the majesty of the power of Christ. I ask you to believe me, for what I have told you this night is true.

Today people are creating monuments to garments of flesh and blood. It's like making a monument to Hamlet and not to Shakespeare. We have all of these monuments to the garments God wears, rather than to God the healer and true character of the entire play.

Ask another: "Who am I?" and they will call you by your outer name, but when you ask yourself: "Who do you say that I am?" you realize that no flesh and blood person can ever tell you. The answer can only come from your Father who is in heaven and heaven is within. The drama unfolds not between two men, but within one Man. Life has only one purpose and that is to fulfill scripture. Today we have countries, corporations, and individuals building images of themselves and they are all false; for there is only one real image, who is your Son, David, who tells you who you really are.

I tell you: you are God the Father. The day will come when the words you now hear through the outer ear will be experienced from within and then you will know who you really are. You will know that you are Jesus Christ, who is God the Father and his only begotten Son, David.

Now let us go into the silence.

Neville Goddard June 11, 1971

WHO IS THE REAL MESSIAH

It is in us as persons that God is revealed. "He who began a good work in you will bring it to completion at the day of Jesus Christ," [Philippians 1:6]. To say "Jesus Christ" is the same as saying "Jehovah's Messiah." Christ is Messiah.

This will not shock you because you have been coming – maybe all of you – for quite a while. It certainly would be a shock to the outer world to learn who Messiah is. But I am telling you from my own personal experience Who-He-Is. We are told in Scripture, "He is the Son of God," [Acts 9:20]. I am telling you tonight who the Son of God really is; and you will never in Eternity find another Son – not in Eternity!

You and I were taught as Christians that Jesus Christ differs – is something entirely different from that of the Old Testament. Yet he is made to say, "I have come to fulfill Scripture," [Matthew 5:17]. "Scripture must be fulfilled in me," [Luke 22:37]. "Then beginning with Moses and the law and the prophets and the Psalms, he interpreted to them in all the Scriptures the things concerning himself," [Luke 24:27]. He came only to do the Will of God.

Now, in the 40th Psalm we are told:

> "I delight to do Thy will, O God.
> Thy law is within my heart." [Psalm 40:8]

This is the Psalm of David. It's the 40th Psalm.

> "I delight to do Thy will, O God."

In the 13th Chapter of the Book of Acts, by the same author that gave us the Book of Luke, we are told – and this is the Lord speaking: "I have found in David, the son of Jesse, a man after my own heart who will do all my will," [Acts 13:22], -- confirming the 40th Psalm, which is the Psalm of David: "I delight to do Thy will."

Well, I am telling you from my own experience, the day is coming – and I hope it's in the immediate present – that you will be set free. You'll be set free only as you find David. "If the Son sets you free, you are free indeed," [John 8:36]. Well, who are you? You are God the Father. That's Who-You-Are.

You came down and became man; but before you came down and became man, you had prepared a way for your Self to return, and only your "son," which is the result of your experiences in manhood – the result is David; and when you see the result of your experiences, and know then – like memory returning – Who-You-Are – you are set free as told us in the Book of Samuel: He has promised to set the father of the one destroying the enemy of Israel – to set that father free.

So he inquired. But who inquired? The king. But the king was insane; his name was Saul. He couldn't even remember that he met the lad and met the father of the lad prior. Here in the 16th Chapter, he has asked the father of the lad to let the lad serve him. In the 17th Chapter he is inquiring: "Whose son are you, young man?"

"Inquire whose son – whose lad – the stripling is."

No one knows, because Saul is an insane man, as we are! You are not confined in some institution; but if you have lost your memory as to Who-You-Are, you are insane. You are suffering from amnesia. And in this case, although we are not violent, we are suffering from total amnesia, because we do not know our only "son." That only son is David, named in the New Testament as Jesus Christ, which is Jehovah's Messiah. And David is the Messiah. "Rise and anoint him, for this is he, and then the spirit of the Lord came mightily upon David from that moment forward," [I Samuel

16:12, 13]. He never lost a battle, because the Spirit of the Lord was with him. But to find David, what else is worthwhile in this world?

Maybe tonight you could use, -- and who cannot use, -- a fortune? Any one of us tonight could use an extra sum of money, no matter what it is. If I had tonight millions, I could still use another few. If you had only a few thousand, you could use a few thousand more. Every one can use it. But what is that, compared to the finding of the Son? "If the Son sets you free, you are free indeed," as told you in the 8th Chapter of John.

If the Son – and man is looking for the Son, and he is complacent – he is satisfied, because he has been taught to believe one called "Jesus Christ," born two thousand years ago is the Son. He has completely accepted that; he believes that, and he thinks that is going to set him free. It will not in Eternity set you free. You must find, in the spirit, David; and David, in this spirit, is going to call you"Father." And when he calls you "Father," your whole memory returns. And that is God-awakening!

You rise from the grave first, and still you do not know the Son. You are born from above, "not of blood nor of the will of the flesh nor of the will of man, but of God," [John 1:13] – born of your Self. You came out all by yourself. Yet, you are not free – not until you find the Son. And when you find him, it's told you in the form of a parable. "For this your brother was dead, and is alive; he was lost, and he is found." [Luke 15:32]

And the one who complained never left home. He remained in the land of Innocence; he never entered the world of Experience. You entered the world of Experience; and having gone through all the fires of this world, you come out as God the Father. To be a father, there must be a son; and the son, may I tell you? Is David. I will state it a thousand times over: there is no other son. "God and His Son" is the drama in this world. You – sound asleep and completely oblivious as to Who-You-Are, suffering from total amnesia – only one thing in this world can ever bring back to you your memory, and that is the discovery of David. And when you find him, suddenly memory returns, and the whole thing unfolds within you. And you are the One who conceived the play, and did not pretend that you are man. You actually became as we are, that we may be as You Are. So you became man that man may become God! but prepared the way for your return to your own Godhood.

Now we are told, "Be ye perfect, as your Father in Heaven is perfect," [Matthew 5:48]. The word "perfect" is "telos," which means "the end." It comes at the climax. It means to reproduce faithfully the original. Well, God is the original. He comes down into this world, and in man reproduces faithfully Himself in man. And then He awakes having reproduced it, so that His Son "in the beginning" recognizes it, and brings back into His Eternal Being all of us.

So every one will awake. I can't conceive of failure. I can't conceive of one being in this world failing, because God the Father is in Him! Even if he dies as a little child, he once breathed. That breath was God. "Nothing is impossible to God," [Luke 1:37]. The most horrible beast that walked the face of this earth in the form of man cannot fail to awake! I do not care what he is. Every being in this world, male and female, will awaken; and when they awaken, it's because the Son appears.

"No one knows who the Son is except the Father, and no one knows who the Father is except the Son and any one to whom the Son chooses to reveal it." [Matthew 11:27 and Luke 10:22]

So in the fullness of time, He sends His Son into our hearts crying "Father." And then, in that moment in time, the Son appears. He was always within us. The whole vast thing takes place within the Immortal Head of man. So when you depart, having found the Son, you will be part of the watchers, watching every one in the world; and they are all your brothers. And you will know that:

> "What seems to be, Is, to those to whom It seems to be, and is
> productive of the most dreadful consequences to those to whom it seems
> to be, even of torments, despair, eternal death; but the Divine Mercy
> steps in and redeems Man in the one body called Jesus."
> [William Blake, from Jerusalem]

And “Jesus” is “Jehovah.” “Jesus” is the word that means “Jehovah.” “Christ” is “Messiah,” the Son. So “Jesus Christ” is simply “Jehovah’s Messiah.” That Messiah is David. Jesus is the Lord God Jehovah. His Son – if he is a father, he has a son, and the Son is David. There is no other Son.

“So David in the spirit calls Him “My Father” [Matthew 22:43] – my rock – “the Rock of my Salvation” [Psalm 89:26] – he calls Him “my God.”

So Jesus is the man that is “born from above,” and the man “born from above” is Jehovah. He is God the Father; and if he is a father, there must be a son. “Where is my son?” Then the Son comes, and he’s David; and David brings back your memory, and you are set free. For: “If the Son sets you free, you are free indeed.” This is the great mystery of the Christian faith.

It’s a mystery, not to be kept secret, but it is mysterious in character. Scholarship is not enough to grasp the mystery of Scripture. In fact, when Paul sets out the eighth rank in the Kingdom of Heaven, he puts the wise, wise men at the bottom. People completely misunderstand what it means to be one who speaks in many tongues. That’s the scholar. It hasn’t a thing to do with all this nonsense where people throw themselves into a trance, and then utter – bringing saliva into their mouth; it hasn’t a thing to do with that.

He mentions eight divisions, and you read it in the 12th Chapter of First Corinthians [I Corinthians 12:8-10]. The first is the apostle: that’s always the first. Then the prophet; then the teacher; then the miracle worker; then the healer; then the helper; then the administrator; and then those who speak in diverse tongues, -- the scholar who will take our scripts and, year after year they will bring them back into their original position, because men invariably interfere with them. More so in the past then today, because today we have print; and we can set a type and reproduce a thing over and over. But in the past, until the middle maybe of the Fifteen Century, everything was script; everything was copied. Well, a man couldn’t take these volumes and copy them accurately; so he not only mis-copied, but he also inserted his own opinion. So the scholars who understood the vast background of language could take them and bring them back to their seeming original form. Yet they are the last in the ranks in Heaven.

The first is the Apostle. Well, who is the Apostle? The one who is called and sent. That’s the Apostle. You are called into the presence of the Risen Lord. You answer the questions He asks you, which is the highest of all; it’s above all the ranks, for Love is the greatest of all.

You could be the Apostle, you could be the Prophet; you could be any of these mentioned in the eight ranks, just as we have in Government. You come down from the head to the very lowest. In the Army, we start with the General down to the Private. We have it in the social world. But above all these ranks stands Love. And so, every one, one day, will be embraced by “the One Body, the One Spirit. . . . The One Lord. . . . the one God and Father of all,” and that Being is Love. So all will be equal, in spite of the parts we play in the world. So let no one “pull his rank” on you.

So he has been sent? Well, that’s all right; he is sent, and maybe he is a Prophet, and maybe he is a healer, and maybe he can work miracles; but let no one “pull any rank” on you, because eventually you are going to be part of the Body of God, and Body’s Immortal Body is LOVE. All will then be members of the Body of God: “the one body, the one spirit. . . . The one lord. . . . one God and Father of all.” So let no one “pull his rank” on you.

I have been called, and I have been sent. I am an Apostle. I stood in the presence of the Risen Lord, and He asked me to name the greatest thing in the world, and I answered in the words of Paul: “Faith, hope and love, these three; but the greatest of these is Love.” [I Corinthians 13:15] At that, he embraced me, and our bodies fused and we became one body without loss of identity. I was not absorbed into some world soul. I was one with that body of Love, one with that spirit, one with that God and Father of all – but no loss of identity. Then I was “sent.” To be “called” is to be “sent.” But it was the embrace of Love that was the important thing, for that is above all ranks in the world.

So here, the day is coming – and I do hope it’s soon for every one here – when you will find the Son; and when you find him, he is David -- David of Biblical fame, the David mentioned in the Book of Samuel and the Book of Chronicles, the David of the Psalms; that is the David of whom I speak – the one who could say:

> “I will tell of the decree of the Lord: He said unto me, ‘Thou are my son, today I have begotten thee.” [Psalm 2:7]

This is the David of whom I speak, and he is the Son of God; and Jesus Christ – Jesus is Jehovah, and "Christ" means "Messiah." That is the "Anointed One." And who was anointed? Was it not David?

"Rise and anoint him. That is he. And from that moment forward, the Spirit of the Lord descended upon him and possessed him;" and he lost not a battle, for the Spirit of God went with him.

So this is our destiny. You and I are destined to awaken as the Being that we really are. Now the word called "perfect" is "telos." It simply means the "end," the "climax;" it always comes at the end. And you will be saying these words, "I have finished the work Thou gavest me to do. Now return unto me the glory that was mine, the glory that I had with Thee before that the world was," [John 17:4, 5]. That's what you will say! You are only asking for the return of what you gave up to come down into the world of "death."

"I have finished the work," – that is what the word "telos" means: to finish it, to accomplish it; "and having finished it, I am only asking for the return of what was mine before that the world was."

And "glory" means God Himself. "Glorify Thou me with Thine own Self, with that glory which I had with Thee before that the world was."

So what on earth could any one ask for that would be comparable to the discovery of the Son which brings his memory back? Well we are all suffering from amnesia. If I could only remember that I am the Father! And there, as father, there is a son – and find the son that could I some way call me and then bring back my memory. And he does! He calls you, and your memory returns; and here you stand before your own "son" – your only "son," and then you know exactly Who-You-Are.

And you know how you did it! "Before that the world was," you prepared the way for your Self to return. And he – your "son" – did everything that you willed him to do. And now you would not leave his soul in hell. You redeem him, and you bring him back. And you and your "son" return.

Now the "son" is the sum total of all the experiences of humanity, fused into a single whole and projected – personified, and it comes out as David. And that is David. You cannot blame any one for not completely accepting the false concepts that we have given to the world as we teach Scripture. Those who are grounded in the Old Testament, you can't blame them for not – unless they have the experience. When they have the experience, they will not go along with the traditional Christian concept; they will see their own wonderful state unfolding: that the Old Testament actually is true – it unfolds. And it is true in the New, but not as taught by those who teach it. They teach it entirely differently. It's not so at all.

God is the only Reality. There is nothing but God. And God is Love, and God is the Father; and as a father, there must be a child, and that child happens to be a son, and that "son" happens to be David.

So I am telling you what I know from my own experience. I am not speculating; I am not theorizing.

If today we go back two thousand years, we think the most important people who lived in the First Century A.D. would be the Caesars and the mighty powers of that day. They were the unknown fishermen. Name the others. The unknown fishermen of that Century were the most important.

So he comes into the world; and man, by his wisdom, did not know God. "So it pleased God by the foolishness that I preach" [See I Corinthians 1:21], said Paul, "to tell you of the mystery of God. And the weakness of man," – he uses that – "and the humbleness of man," – and he uses that – "and not all the false pride of the world." Today we give awards to this one for being the best dressed. Well, she can afford a hundred thousand a year for dresses. The other one can afford another fortune for something else. And we give all these awards every year.

Ask me next year who was mentioned this year. They fade just as shadows fade. But we go back two thousand years when the unknown fishermen were the most important people who walked the face of the earth. And he called them, one by one; and as he called them one by one, he embraced them and sent them. No one can be sent unless he is first called; and when he is called, he is embraced. But who embraced them? While he was on earth? No. After he

departed this world. It's the Risen God that calls them. The Risen Lord calls them; and when you are called into this, may I tell you? The story is so altogether true: There is here the angelic being with a recording book. How on earth could that be seen by Daniel? But it is true. Here is a book that tall [indicating] – a book that wide; and here she stands – or rather, she is seated at a desk not unlike this, but it's a big one, and she is recording – the Recording Angel. And when you are called into this Divine Assembly, you stand at her side, and she looks at you. She doesn't say one word to you; she just simply records your name. She checks you off. Then you are taken, in spirit, into the presence of the Risen Lord, the Ancient of Days – that's who he is – as described in Daniel. And he asks you the simple question: "What is the greatest thing in the world?"

And you answer automatically, as though you were divinely prompted: "Faith, hope, and love – these three: but the greatest of these is Love." Then he actually embraces you. He has hands, he has a face, he has a mouth – he asks you a question. And here, he embraces you and you fuse as though you took a drop of water and dropped it into a bowl of water. It disappears in it without loss of identity. It becomes the bowl, and yet it is still individualized.

I did not cease to be aware that I am the being that I thought myself to be; yet I felt the ecstasy of the union. That was union. That was the true baptism of the Holy Spirit.

And then I was placed in the presence of another, who was Infinite Power; and it was he who sent me. He is the same one who embraced me, for God is a protean Being. He assumes any form that suits the purpose of the moment. So when I was sent, Power sent me; when I was embraced, Love embraced me. That is for Eternity, as told in the 8th of Romans: "Nothing in Eternity can separate us from the love of God" [Romans 8:39]. So not a thing that I will go through, having been sent, can separate me from that union with Love. But I was sent, not by Love; I was sent by Power. He seemed to be Almighty Power when he sent me. "Down with the bluebloods," – not the social structure. Down with all external worship – it simply is an expression meaning all church protocol: everything that is something on the outside – down with it. It hasn't a thing to do with Reality.

All the things you see when you go to church – all the crosses and all the things --- down with it! Do not tear it down – ignore it. It hasn't a thing to do with Reality.

So, Power sent me to tell you what I am telling you; but Love first embraced me, and therefore I am persuaded that not a thing in this world can separate me from the Love of God. No matter what I go through, it can't separate me from the Love of God.

But I am telling you, you are God the Father. You will not awake until the Son appears. At that moment in time when he appears, your memory returns, and you recognize him in the most intimate, marvelous manner; and no power in the world can shake your confidence in this union of father-son. It's the return of memory. Amnesia vanishes, and your Godhood returns. But you know every one is going to have the identical experience. You cannot boast, as you are told in First Corinthians, the 4th Chapter:

"What have you that you did not receive? If you received it, where can you boast?" [I Corinthians 4:7]

Of what could you boast? How could I stand before you and boast that I was embraced by God when it was a gift? God gives to Himself! So I can't boast. I am not better than – if I precede you in a chronological order, I can't precede you in importance, because we are all one. Every one is God! So if I preceded you – undoubtedly I have by a few years – it's twelve years this coming month that it happened to me. It could happen to you tonight. It may happen to you at the end of a section of time. But when it happens, you have been one with me. I can't be better than – and time will mean nothing if I preceded you in time. It hasn't a thing to do with taking precedence over you, because we are one. God is one.

So here, the whole unfolds within man – the skull of man, the Immortal Head of man. That's where the whole drama is.

If you dwell upon this, may I tell you? You will have such courage to face everything in this world. If business is slow, what does it matter? If someone that you love dearly is fading before your eyes – all right, you know, she or he is still the Being the you are. Nothing dies in this world. And so, it really doesn't matter. If they fade and they disappear

from your world, it still doesn't matter because you are love, and he or she is love; and all, in the end, are one. All are one.

So you are encouraged to go through all the fires of the world – all the hell that one can put upon you, because we are all one, and we cannot come out until we are perfect. You must be perfect, as your Father in Heaven is perfect. And that "perfect" means simply "fully made," "fully grown," a full man; and that full man is God. God is man. Let no one tell you that He is not.

He is not some impersonal over-soul. God is man! Man not knowing this on this level, he thinks He is some peculiar impersonal force. He is not an impersonal force; He is very personal: "One body, one spirit. . . . . one lord . . . one God and Father of all" – all are contained within this "One."

So I ask you to be patient. And if you can't completely grasp all that I am trying to say, believe me. I am telling you what I know from my own personal experience. I am not speculating; I am not theorizing. I have no intention whatsoever to set up some workable philosophy of life. I have no –ism, no desire to set anything in motion to perpetuate what I am talking about.

If any one has that desire, let them have it; but I have one. I do know that it will last and last and last, and grow, just as it grew two thousand years ago. For the time has come to tell you the truth concerning the Son. We have had it now for two thousand years – a misconception of who God really is. Jesus is the Lord God Jehovah. And the Lord God Jehovah is a father; and the Father has a Son, and that Son is David. That is the David of Biblical fame. And one day you will know it, and you will be so thrilled, you can't conceive of the ecstasy that is yours when you see David, and David calls you "father!"

And then you go back into your own words because you dictated the words of Scripture and fell asleep. You are the Author of the Book! "In the volume of the book, it is all about me. I delight to do Thy will, O My Lord," [Psalm 40:7, 8]. It's all about me: the Father and the Son. This is the relationship.

And when it happens to you, you will tell it. And I am – telling you from my own experience that unborn generations will take what you hear tonight and tell it and tell it and tell it. I mean unborn generations throughout the centuries, for I've been sent to tell it.

The year was 1929 when I was called. In 1929 I was called and sent, and I did not understand anything concerning the mystery that happened that night. But He takes the lowest of men, the humblest of men – not the scholars. He takes those that no one would ever suspect; and if He takes you, well then, He is with you, and He unfolds Himself within you. So, in due time, thirty years later He unfolded Himself within me – in 1959. It took Him thirty years in preparation within me, like a gestation; and then suddenly He rose within me. Then I knew who He was.

He came to me as one unknown, yet one who in the most wonderful, miraculous manner allowed me to experience Who-He-Is. When I experience who He is, I realized I am He. There were not two of us then – just one. I was all alone in the tomb wherein I was buried, and I didn't realize throughout the years that I was the One spoken of in Scripture – that I was the buried one.

Now let me comfort you. "We have been crucified with Christ" – not just a single being – "we have been crucified with Christ. Nevertheless I live, yet not I, it is Christ who lives in me; and the life I now live, I live by the faith of that Son of God who loved me," – his Father "gave Himself for me" [Galatians 2:19, 20]. He "died" to bring his Father back. This is part of the drama. The Father and the Son. Only God could do it! There is nothing but God in the world.

God is playing every part in the world; and in the end, when He awakes, his beloved David stands before him – the sum total of the Father's experiences through death. And he conquers death. He comes out of death, as the Immortal Being that he is.

Now if you know of anything in this world worthwhile more than what I have told you tonight, name it for me. If tonight you owned the earth, and death, may I tell you? Is inevitable, what would it matter what you owned? If you were the most famous person in the world, what would it matter if death terminates it? I tell you that you are an

Immortal Being, infinitely greater than any outside man in the world. No position could ever be given you comparable to the Being that you really are. You are the Immortal God. You are God the Father

If any one should doubt me tonight, I would not question you. You only know this much: I'll meet you in Eternity, and we will laugh at your doubt! I would not care if you doubted or not, we will meet in Eternity. There will be no need for forgiveness, because we will simply be hilarious that in your present state of consciousness you could doubt that you are the Being I am telling you that you are. Having awakened from the dream of life, I am telling you Who-You-Are. And so, should you doubt it, I will only have to wait; and I will wait patiently and then embrace you lovingly as my brother, for we are all brothers. It takes all the brothers to form God the Father.

Every one is a Brother; and together, collectively, we form God the Father. You see, the word "Elohim" is a plural word. It's a compound unity: one made up of others. We are the "others." We are the Brothers.

So, "In the beginning God" – that word is "Elohim" a plural word –"said, 'Let us make man in our image.'" That is a plural word, and the word is Elohim." So we are the ones who make it in our image. It must be faithfully reproduced. What? The original. We are the original. It must be faithfully reproduced to expand the glory that is ours! When it is faithfully reproduced, then it is perfect, when you awake; but you have expanded by reason of the experience of coming into the world of "death."

Now, if this is not practical tonight, may I tell you? It's far more practical than anything that you would ever hear in the world. In the morning's paper you read of prominent men. It's always prominent if it is in the theatrical world and big, or if it has money. It doesn't ask you how you got the money; but you could leave, say, fifty million tonight, even though you stole the fifty million, and you are going to get a long, long obituary tomorrow; but you aren't going to take it with you. You will leave your fifty-whatever-it-is for others to either spend or invest as they do; but they aren't going to take it with them.

I ask you to live nobly, because now you know Who-You-Are. Live so that you mind can store a past worthy of recall. Well, you are simply going to leave the little things behind you, but you will take over your past. I will know – you will know – when you go beyond. In my own case, I am not going beyond. I have finished the race. I can actually say with Paul: "I have fought the good fight. I have finished the race. I have kept the faith. Henceforth is laid up for me the Crown of Righteousness" [II Timothy 4:*]. So, I am not continuing the race, continuing the fight; I will only continue it for a little while, to get off all that I am told I must get off before the curtain comes down, which in my own case – without being sad about it – I personally hope it isn't too long. Personally, I hope it's not beyond the immediate present. That is my personal hope. But I do know we all come in on time, and we go out on time. So I cannot tell anyone because no one knows that hour, that moment, but the Deep, and He doesn't reveal it to the surface mind. He simply reveals it at that moment when you go.

But I as a being still living on the surface for a little while –it would be my wish that it would not be long delayed, because I have finished it. I have done all that I am called upon to do. "I have finished the work Thou gavest me to do. Now return unto me the glory that was mine, the glory that I had with Thee before that the world was." That is my prayer tonight.

I do hope that you will be encouraged, no matter what happens to you in the present or the future, to remember these words that you really are God the Father. If you are beaten down and you are ostracized and you are alone, remember: You are God the Father!

And remember my words: You are going to find your "son" who is God's Son, and God's Son is going to call you "Father," and you will know you really are God the Father! And whatever clothes you have worn – how tattered they might have been in the world, when you hear it, you will be clothed in your Immortal Body.

---oOo---

Neville Goddard

WHO IS THE SON OF MAN

So, the Tonight's subject is: "Who is The Son of Man?" In the 16th chapter of the Book of Matthew, the question is asked of the Disciples: "'*Who do men say that the Son of Man is?' and they answered, 'Some say John the Baptist come again, others say Jeremiah or one of the prophets, others say Elijah.' And then he said to them, 'But who do you say that I am?'"* [Matthew 16:13-15]

So here He equates the Son of Man with I AM. It is the one title that is most used concerning Jesus in Scripture. We find it in Ezekiel throughout the entire book, and the 7th chapter of the Book of Daniel, we hear "*one like a son of man, and he came to the Ancient of Days and was presented before him. And to him is given dominion and glory and kingdom."* [Daniel 7:13].

Dominion is supremacy in determining and deciding and directing the actions of others. It is really ascendancy over human and unhuman forces, such as assures being obeyed.

Now, let me give you an experience of mine that you may taste of this power that is in store for you. You will only taste of it before you have complete possession of it. You may not get complete possession of it until you are completely permeated with Love, or you can wreck the world. This is the Power. You will come upon a scene like this:

To give you my own experience, I came upon a scene that I felt to be about two hundred years ago in the New England States of our Country. Somehow I thought it was a Sunday afternoon, and they were all dining. My attention was attracted to a family of four: the father, mother and what appeared to be their two sons in the early 20's – say, 21 and 22 or 21 and 23. As I stood watching them, I felt within myself that I could stop an activity that I was feeling, and that if I succeeded in arresting this activity within me, everything would stand still. Well, I did it. I arrested an activity within me, and everything stood sill. A bird was flying and it flew not. The waiter was coming in with the next course, and she walked not. They were dining; and one, as I looked at him, he had the soup spoon just about here (indicating a spoon approaching the mouth) and he couldn't bring it any further. He dined not. The leaves falling, like the Fall of the year, and they fell not. The grass was waving, and it waved not. Everything was frozen, as though made of clay. I looked at them, and one second before they were all alive and seemingly independent of my perception of them; and now I knew they were not – that the whole vast world was dependent upon an activity that took place within me, of which I was totally unaware until that moment.

When I released that activity within me, they all continued to fulfill their intentions. The bird flew to the branch where it intended. The waitress continued walking towards the table where she would serve the second course; and the leaves began to fall to the earth, and the little green grass waving continued to wave, and the boy brought the soup to this mouth. Everything continued as it intended to when I stopped it.

I know now that I could have changed their intention; and had I changed their intention and then released it, they would have thought they had initiated the change, and they would have done exactly what I had ordered. That is dominion – complete control over the actions of others so that they must obey you. What enormous power is in store for man when man awakens from the dream of life! That's dominion.

Then comes glory. Well, "glory" in the Bible is equated with God. "*I will make my glory to pass before you,"* [Exodus 33:19], and "…*as I pass…."* [Exodus 33:22]. There He equates "glory" with "I", so He gives Himself to you – actually, literally gives Himself to you, so that you become God!

And the kingdom. What is a kingdom but a realm, subject to an anarchical form of government by a king? Therefore, you become the king as spoken of in Scripture. This is in store for every child born of woman. That One, in scripture, is called the "Son of Man." We speak of Him in Scripture as the Lord Jesus. The Lord Jesus is in every one, and that One, one day, will awaken as the one in whom He awakes; and then you will have dominion, and then you will have glory, and then you will have the kingdom. That's what is in store for every one in the world.

Not a thing in this world will die, but that which has no right to live. Only that which has no right to exist will be brought to an end, and it is not any child born of woman. Any child born of woman has a right to live, a right to exist; so I show you now – or tell you rather – what must die, what must be brought to an end.

One day you are going to have this experience. You will suddenly be confronted, in vision, with the most monstrous thing that you have seen. It's an animal, but it speaks. It speaks in a guttural voice. You will see two: a beautiful angelic being, radiantly beautiful, and this monstrous thing covered with hair. In fact, I would not offend the gorilla by likening it to a gorilla, for a gorilla is made by God. But this is made by man. You will confront these two: one, the embodiment of all your misused energies in the world, every unlovely thought formed it. Every violent act of yours formed it, and it thrives on violence.

As I looked at it, I did not realize at the moment that I had created it, and it called this lovely angelic being "Mother;" and I struck it, and it gloated. It loved being struck! And I pummeled it, and it grew bigger and stronger through my violence. And as I looked at it, something within me knew that I was the father of it. I brought it into being by my own violence, my own misused of energy, as I brought this glorious being into being by my loving use of the same energy. As I looked at it, I pledged myself that if it took me eternity I would redeem it.

I had no one to whom I could turn as a witness to my pledge. I pledged myself to redeem it if it took me eternity. At that very moment of my pledge, which I meant beyond all doubt, the whole thing melted before my eyes, and all the energy that went into it returned to me. Not one little drop was lost. It all came back to me, the one who misused that energy and formed this monstrous thing out of my misused energy. And this other one glowed – glowed like the sun. She simply personified my loving use of the same energy.

So the only thing that dies is that which has no right to live. The only thing that comes to an end – ceases to be – is that which has no right to exist. And it is simply made up of energy; so the energy is not lost, but it returns to you who created that monstrous thing. And though unseen by your mortal eyes, unheard by mortal ears, it whispers into your ear the moment in time to be violent, to be unkind, and to be unlovely, for it can feed only on violence. It feeds only on hypocrisy – on every unlovely thing in the world. So you have a constant companion urging you to commit some unlovely act, to entertain unlovely thoughts, that it may be fed. Then when you confront it, you will pledge yourself – without being told by anyone else – you will know how it came into being, and you will know what you should do, and you'll do it. And you will mean every word that you say to yourself, "I will redeem you if it takes eternity." And it only takes a matter of moment – only moments, and the whole monstrous thing melts before your eyes, leaving no trace of every having been present, when all that energy returns to you, and you've never felt so strong in your life. That is the being returning to the Son of Man, who now has dominion and has glory and has a kingdom.

So then we are told: As the Father has life in Himself, so He has granted the Son also to have life in

himself," [John 5:26]. You are that Son! Before we came out from the Father, we were part of the Eternal Being called God the Father, just as a bud or a spur or a little graft becomes a part of the tree and takes its nourishment from the tree. When it is detached and then grafted onto some solid stock, as you and I were – we were grafted onto the stock called Humanity; and then we, the graft, become a father in our own right. So when the graft takes and we begin to grow and produce fruit, we can only product the fruit of the tree from which we were taken, and we were taken from the Tree of God – The Eternal Tree of Life.

So grafted onto these bodies as we are, we penetrated these bodies and annexed the brains of these bodies, and the graft took; and then as it took, because the Father has Life in Himself, that spore – that graft called His Son – now has Life in Himself and becomes, in his own right, a father – one with The Eternal Father. And that's our destiny!

Everything said of this character in Scripture called Jesus Christ you are going to experience, and it will be said of you. Do not be embarrassed. That is the "play." That is the plan of the entire Mystery of Being. You are destined to awaken as God the Father!

So in the end there is only God. For we came out from the Father, and we became one with Humanity; and when the vow takes place and we begin to bear the fruit of our Father, we return to the one Father, and are reincorporated into the One Being, and there is only "… *one body and one Sprit… one Lord… and Father of all…"* [Ephesians 4:1-4], and you will be that one body and spirit and Lord and Father of all, and yet I will know you! You will not lose your identity. I will know you are the being I know now as my friend, and yet I will know you as God! You are destined to awaken as God.

It's a shock to the world to hear this. It seems blasphemous; so they accused Him of blasphemy. He said, "Why?" They said, "Because you being man make yourself God." He said*, "Is it not written in your Scripture, 'I say ye are gods, all of you, sons of the Most High? Why, then do you accuse me for blaspheming because I say, 'I am the Son of God'?"* [John 10:33-36]. He said that was in their scripture, and Scripture cannot be broken.

Man has been trained to believe that he is a little worm – that he is some little outcast that is no good, and that, for most people in the world today, death ends it all, because more than half of the people in the world are under an atheistic regime. They will number far in excess of half of the people in the world; and they claim that death ends it all. And the other half claims that death does not end it all, but they still think of themselves as worms. Any one making the bold claim that they are destined to awaken as God sounds like blasphemy. But I tell you that you will awaken as God! And you will know that you are God.

I got a letter today from a friend of mine in L.A. I have been teaching this Law since 1938, but I did not know the Promise of God until twelve years ago in this City when it happened to me. From then on, all my lectures have been – I would say – geared toward the Promise. So he has been coming to my meetings twice a week in L.A. over the period of the last three years. As I have told them, and I tell you, before I depart this world physically I will appear to you as the Man I know myself to be, for He awoke within me. But he said to me in this letter which I got today: "Last Tuesday morning, early in the morning, I had a vision; and a woman said to me, 'Neville has risen. Look down there,' and she pointed down to the end of the corridor. As I looked at the end of the corridor, there as an effulgence of glorious golden light, and I said to myself, 'My friend, a man called Neville! And I know he is the Lord. I know as a friend of his I could always go to his home unexpected, uninvited, and be welcome; and yet at this moment I have not been invited specifically to come, but he told me – and I remember vividly – that he will show himself to me before he departs. And I knew at the end of that corridor in the effulgence of glorious golden light, out of sight was the Holy of Holy's, and there He was, and He was the Lord. And I was overcome with an emotion – a mixed emotion. My emotion was one of fear,

one of joy, and one of awe. Knit these three emotions together, and that is what I felt. He promised that he will appear to me, and so now I will wait. I know he is there, I see the radiation of him, and it was a woman who told me, 'Neville has risen. Look!" and she pointed to the end of the corridor, 'and there you will see him.'"

I am only telling you what I know. Not only this one, but hundreds must witness before I take off this garment for the last time in this world. For in this City twelve years ago I awoke from the dream of life. I awoke to find myself buried in my own skull, as every one is but he doesn't know it. And I came out of that tomb – out of that sepulcher, the only sepulcher in which Jesus was ever buried, and Jesus is the Lord Himself! The Lord actually became as we are -- literally, that we maybe as He is. [See "There is No Natural Religion" by William Blake]

So, when we were detached from the Infinite Being called Father and started a journey of tribulation, it was for a divine purpose. But we, by detachment, depending on our Father for our own support, or own supply, will now become a being having life in itself, "*As the Father hath life in Himself, He has granted the Son also to have life in himself,"* [John 5:26].

The only way it could be done was to detach his spore – detach the graft and implant it to this sturdy stock called Humanity; and then it produces, not humanity, it produces that from which it was taken, just as you do with a tree. You take a bud that can propagate itself, and you graft it onto a sturdy stock; and when it takes hold, it does not produce the fruit of that tree on which it is grafted, it produces the fruit of itself, and it brings forth what it is. So we are sons of God bringing forth all the fruit of God! Then we have life in ourselves.

So I say to every one in this room, as to every one in the world, I do not care what you have heard in the past; this is the greatest of all mysteries which is the Christian faith. I am telling you what I know from experience. I have experienced the Christian faith. I am not speculating. I am not theorizing. It is true from beginning to end, but not as it is taught in the world. It's taught in the world as secular history, but it is not secular history; it is salvation history. The whole thing is based upon God's plan of saving His own sons that He brought out of His own body and transplanted and en-grafted into the stock called Humanity.

So the Son of man – the name given the Lord Jesus – the name that He used most about Himself – is said of every one seated here, regardless of your six. When you say, "I am," that's He. When you say, "And who do you say that I am?" you are discussing the Son of man. And now He equates the Son of man with "I AM."

So as you are seated here, that is the Lord Jesus. As told you in Scripture, you must test yourselves to see whether you really believe it or not [see II Corinthians 13:5]. "Examine yourselves to see whether you are holding to the faith. Test yourselves. Do you not believe Jesus Christ is in you?" When I say, "Jesus Christ," if you thought of some being external to yourself, at that very moment you failed the test. "Do you not believe that Jesus Christ is in you?" So, you failed if at that moment that I used the term "Jesus Christ" you mind conjured some existence external to yourself in time and space. He is in you; and in you, He awakes. And when He awakes in you, you are He. And everything said of Him in Scripture you will experience. "All the things that I have done," said He, "you will do, for now I am returning to the Father. I have accomplished the work He sent me to do, which was to fulfill Scripture. Scripture must be fulfilled in me." And having fulfilled Scripture, now He returns to the Father, and He said, "Return unto me the glory now –" What glory? "—the glory that I had with thee before that the world was." [John 17:4] And glory is God Himself.

So return unto me – I was one with you – well, return that same Unity, for I have completed the job that you gave me to do; and I have told them who you are. I have made known unto them Your Name, and I will make it Neville. And the name He made known to us was Father. So God is Father. If I complete

the job that He gave me to do, I must arrive at the point where I, too, am the Father – not just a father, for there is only one Father. So I must arrive at the point where I am the Father! So I found out His Son and the Son's name, and I must find that Son and have that Son call me, "Father." Well, he did. So, I know the truth of Scripture, for the Son's name is David. It is David. That is the Son of God as told us in Scripture, "for David in the spirit calls him 'My Lord'." [Matthew 22:43]

So Jesus is the Father. Jesus is the Immortal Father; and David, which is the symbol of Humanity, calls Him "father." So here we find in the last book of the Bible, the 22nd chapter of Revelation: "I am the root and the offspring of David." [Rev 22:16]

The modern translation of the word "root" is "scion," which means a graft. I am the graft, and yet I am the offspring of that graft! I am the scion and the offspring of David – David being Humanity. Engrafted onto Humanity is the Son of God, and He brings forth all that was in God. So if God is a Father, He brings that forth; and because He is one with the Father, He brings forth the Son. The Son calls him "Father." Now we know who the Son of man is!

The Son of man in Scripture comes before the Ancient of Days – and may I tell you? That's a true story. I stood in the presence of the Ancient of Days, and He asked me to name the greatest thing in the world, and I quoted from the words of Paul in the 13th chapter of I Corinthians, and I said as he asked me the question: "Faith, hope, and love, but the greatest of these is love." [I Cor 13:13] At that moment, Infinite Love embraced me, and may I tell you? Love is a man! The Ancient of Days is a man, and you can't think of anything in his presence but love. I answered "Love," and he embraced me; and as we embraced, we fused, and I became one with the body of the Ancient of Days. I became one with the Spirit of God, and then he sent me – sent me to do what I am doing now – to tell you of the true story of the Christian father. It hasn't a thing to do with rituals, hasn't a thing to do with form; it's entirely a mystery hidden within man, which in the fullness of time will unfold within man. And when it unfolds within man, the man in whom it unfolds is the Lord Jesus Christ. Everything said about Him, you will experience in the first-person, singular, present-tense experience. As David, as told you in Scripture, called Him "Father," David will call you "Father." And as David confessed in Scripture, "I will tell of the decree of the Lord: He said unto me, Thou art my son, today I have begotten thee." [Psalm 2:7]

Well, you will know when you see him that he is your son; and that day that you see him as your son is that day that you have finished the drama. All the tribulations of humanity you've gone through; and having gone through all of them, at the very end He stands before you and calls you "Father."

Now we are told: They asked him, "When will the hour be? When is it going to happen?" You can read this in the 13th chapter of Mark [Mark 13:4] and the 24th chapter of the Book of Matthew [Matthew24:3]. And he said to me, as he said to the world: "As the lightning comes from the east and shines as far as the west, so shall the coming of the Son of man be." [Mark 13:27]

What does that mean? The lightning shines from the east and as far as the west, and "so shall the coming of the Son of man be." He comes only to fulfill Scripture. Well, the only scripture that he could fulfill would be the Old Testament. There was no New Testament. Now where is this in the Old Testament? Where is this splitting of the veil spoken of in the New Testament? Where is this splitting of the veil spoken of in the New Testament – where is it in the Old Testament? Where is the serpent spoken of in the New Testament that is in the old? He said, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." [Matthew 3:14] And he said, "I am the Son of man." Now where do we find it?

Let us turn, now, to the book called Jehovah Remembers; it is called by us Zechariah, for the "Zechariah" simply means "Jehovah remembers." The last chapter: "On that day he shall stand on the Mount of Olives . . . and the Mount will be split in two from east to west by a very wide valley: and one half will withdraw northward, and the other half will withdraw southward . . . and then living water

will flow out from Jerusalem . . . and on that day the Lord will be king over all the earth; and the Lord will be one, and his name one." [Zechariah 14: 4, 8, 9]

Now when you read it, unless you've had the experience, you ask yourself, what on earth does it mean? Well he is telling you exactly what it means. The drama takes place within man, not on any place called the Mount of Olives in the Near East. The whole drama takes place right here in man. And like the lightning, it will come just as unexpectedly as the bolt of lightning; and it will split you in two from top to bottom. He calls it east and west – from the top of your head to the base of your spine. And they will part leaving a wide valley between the two halves of your body; and at the base of your spine you will see a living pulsing, vivid light. It's liquid. "Living water will flow out of Jerusalem." And you will contemplate it; and when you contemplate it, you will fuse with the water – the living water that you contemplated, for you will know it is your Self. And as you become one with it, like a fiery serpent you will ascend your spinal cord into the only heaven that there is, right back within your own wonderful skull. And when you enter, it will reverberate like thunder, as you are told in Scripture: they take it violently. "And the violent take it by storm." [See Matthew 11:12 and Luke 16:16, especially the Revised Standard Version]

So the only mountain that is split is not the mountain in the Near East, but this mountain [indicating the physical body] right down the middle from the top of your head to the base of your spine. At the base of your spine is the Living Water that will flow out of Jerusalem; and you will contemplate it and know it is your Self, and you'll become one with it. At the very moment of fusion, like a fiery serpent you will ascend into heaven; and you will know what it means that you stood on the Mount of Olives. And it is split in two from top to bottom. And one withdrew northward and one withdrew2 southward; and then the living water flowed out of Jerusalem. "And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted dup." [Matthew 3:14] That's how you are going to be lifted up, like a fiery serpent.

You will still be human. I will know you in Eternity, for I will know you as my fiend and my brother; but I will know you are God! I will know you as the Lord – every one in the world, for nothing in Eternity will die but that which has no right to live; and that is simply the embodiment of your misspent energies – all your hates, all your unlovely thoughts, unlovely actions – everything whipped into the creation of a monster. I will call him the dweller-on-the-threshold. No one sees him with mortal eye, but he is ever present, whispering in to the ear of man to be violent. He simply thrives on violence. He loves violence. He loves deceit – everything that is unlovely in the world, and can only feed on the unlovely thoughts, when the other one feeds only on loving thoughts. Feed her with Love.

So every time you do anything lovingly, you feed her, and she glows; and when you do anything unlovely, he is fed, and he gloats with it all. And the day will come, he will leave her alone forever. She is made of the substance of God, which is Love. And here was the embodiment of hate and violence, and you will dissolve him without thinking for one moment that he is going to dissolve. When I made the pledge, I had no idea it would work like this. I thought I would have to spend Eternity to change it and work with it and make something good out of it. I had no idea it was simply the embodiment of misspent energy.

As we are told in Scripture, "Christ is the power of God and the wisdom of God." [I Corinthians 1:24] I was not wise in my use of that power, and I made that monster. But every one has made it, and every one will redeem it. Every one will be forgiven for his misuse of the power.

So you are not going to any so-called lake of fire, as so many evangelists talk about and our ministers and priests from the pulpits talk about. There is no hell. You are in it right now! This is hell right now. The sufferings of men and women in our hospitals tonight, the sufferings of those who must look for food, not knowing where the next meal is coming from, those facing possibly dispossession and know

not where to turn – all these; isn't that hell? But our priests are not satisfied with that even; they try to make an even more horrible hell than that is. This is hell. Our boys in Vietnam – that's hell. Those who come back with arms missing, feet missing – isn't that hell? For the ret of their earthly days, these young men in their 20's are going to go through life, many of them, with all arms missing and their feet missing, and they are basket cases for the rest of their days, just vegetating. There is no greater hell. It's right here in this world. This is the world of death where everything appears in this world; it simply waxes, it wanes, then it vanishes. And the only escape is out of this world – not to make it a better world. When they talk about making this a better world and getting all our energies together to make it something wonderful – no. This is a school – a school of educative darkness, and you don't turn a school into a home. It is escape from this world, and God has planned the escape for His sons. He has built that bridge of escape, and that bridge of escape is the story of Jesus Christ. There is no other way out.

"I am the Way." [John 14:6] I am the true and living way. To what? To the Father. We all go back to the Father. We came out from the Father and we came into the world. Again, we are leaving this world, and we go back to the Father – but not until the job is done. So we came here to fulfill a certain job; and when the job is accomplished that which He gave us to do.

So the Son of man in Scripture, who is brought into the presence of the Ancient of Days, is seated right here in his audience in garments of male and female. And the day will come, you consciously stand in the presence of the Ancient of Days, and you will answer as I did, as thought you were divinely prompted. You don't have to be concerned as to what you are going to say. In that day you will know what to say. You say it automatically. You will not make a mistake. Don't be concerned. No one is going to make a mistake in the presence of Infinite Love, for you cannot think of anything but – in the presence of Love, you can't think of any thing; so when he asks you the greatest thing in the world, you answer automatically, as thought were divinely prompted. And then he embraces you. At that embrace, you are fused with the Ancient of Days.

So you must learn to discriminate between Christ-in-us and we-in-Christ. Christ-in-us is simply – I would say – proof of being sons of God, for Christ in us – Christ being the Son-in-us, we are sons of God.

We-in-Christ are incorporated into the body of the Ancient of Days. That is the grand transition. So, thee Son wakens, and he is embraced by the Ancient of Days and incorporated into the body of the Ancient of Days, Infinite Love. And then you are sent.

So to be called is to be sent, and then you tell the story. You tell it from experience. You don't theorize, you don't speculate; you tell it as you have experienced it. And having experience it, you can't change it. You do not modify it to please others. If they are not pleased, you are not concerned. You can only tell what has happened to you, and you go forward and you tell it. As told in Scripture, "They related their own experience." When they came back, they simply told what happened. To whom? To themselves. "They related their own experience;" and that is our Scripture.

We are only telling the drama as we have experienced it. And then they went back into the ancient scriptures and saw confirmation of the experience. They found it there; but finding it there, it was adumbrated. The whole Old Testament is an adumbration. It is a foreshadow in a not-altogether conclusive or immediately evident way, but there it is, foreshadowing the story of standing on the Mount of Olives, and then a bolt of lightning splits it in two form east to west, and one side moved northward, the other side moved southward. Who would have thought for one moment that was going to take place in man and that he is the great Mount of Olives? And the Being stands in you. And that Son of God, which is the Son of man, is you. And He becomes the fiery serpent, and moves up into heaven. After it happens, you say it was always there but I didn't have eyes to see it – my eyes were not

open. He had not yet opened the ears that I could hear. He had not yet opened the eyes that I could see.

So if this seems something other than what you came to hear, again let me repeat myself. Whatever is most profoundly spiritual is in reality most directly practical. You will find things coming into your world of which you are totally unaware at the moment; they will come because your Father knows your need far better than your conscious reasoning mind does, and it will come. Without any effort on your part it will come. Just be about your Father's business and "set your hope fully upon the glory, upon the grace that is coming to you at the revelation of Jesus Christ." [I Peter 1:14] And when He comes, He unveils Himself in you, as you; and then you know who Jesus Christ is! You will never know Him if you look for Him as coming from without, and the whole vast world is looking for Him to come from without.

He can't come form without because He is buried, and buried in the Holy Sepulcher. And the Holy Sepulcher is the skull of man. Until He comes, He remains buried in the grave – the grave of the human skull. And when He wakes, He wakes as you in the grave. And when He is born from above, as we are told is essential to be born again or you cannot enter the Kingdom of Heaven; so when He is born from above, He is born out of your skull.

The very night when He awakens within you, which is the Resurrection, He is born and He comes out. And then you will find who you are. And then the whole drama unfolds before you, just as it is recorded in Scripture concerning one called Jesus. So Jesus is the Pattern Man. It's the pattern that every one will follow; and as you follow that pattern, the whole thing unfolds within you.

So we are told in Scripture, "Be ye imitators of God as dear children." [Ephesians 5:1] Well, here is the pattern of God. Imitate that. You can't do it deliberately or consciously; it is going to happen in this pattern. When it happens, you will tell it, as every one in whom it happens tells it. And you will meet with the same response. Some will believe you and some will disbelieve you. Don't make any effort to force those who disbelieve you to believe you.

To try to suppress opinions which you do not share – you will find it far less profitable than to tolerate them. So they don't believe you; so do not try to persuade them. You simply leave them. You do not share their disbelief, for you've had the experience; so you leave them just as they are. And do not try to suppress that disbelief, as the world does. Today we are trying to suppress at a fantastic cost opinions of other governments that we do not share, and they are spending billions to suppress our free enterprises. They can't suppress it with all of their billions, and we cannot suppress theirs. So it is far wiser to tolerate it than to try to suppress it, just as it is far wiser for me, at any opposition to my experience, to simply tolerate it, and not try to suppress it. Leave them alone. Eventually every one who now opposes it will be brought to experience it; and when a man experiences it, then he can't deny the experience. So having the evidence as something he himself experienced, all arguments cease.

So the Son of man of Scripture is in you as your own wonderful I-AM. Your own wonderful human imagination is the Christ – the Lord Jesus Christ of Scripture; and the Lord Jesus is God, the Father. And His Christ is humanity personified as the single being called David. David will call you, one day, Father, and you will know you are his father! And David only represents Humanity, that sturdy stock on which the sons of God were en-grafted.

No let us go into the Silence.

Now, are there any questions, please?

A Gentleman in the Audience: Did I understand you to say that we should not concentrate on trying to improve the world?

NG: I did not say that. I said this is a schoolroom of educative darkness, and you do not change a

schoolroom into a home. It remains a school filled with problems to be solved. Let us solve the problem, but you still are not going to turn the school into a home. It remains a school for all who are coming into it to face the problems – if not similar problems, more problems. So make any effort you want; but you will not enter heaven by reason of any gift you make to society or any changes you seem to bring about in the world. You can only enter heaven by being reborn, "For unless you are born again, you cannot enter the Kingdom of God." [John 3:3] No matter what you do in this world, you have to be born again, for "flesh and blood cannot enter the Kingdom of Heaven" as told us in the 3rd chapter of the Gospel of John. Here was a member of the Sanhedrin and he did not know it. He said, "You are a master of Israel and you do not know?" {John 3:10] Unless you born from above, you cannot enter the Kingdom of Heaven. He did not know it! He thought that by doing good things in the world and giving some fabulous sum of money to some foundation and giving his name to some hospital, that that would earn him some little niche. No, no; you aren't in any other little niche. You are still flesh and blood. He said, "You cannot inherit the Kingdom of God." That which is flesh remains flesh, and that which is Spirit is Spirit. [See John 3:6] And if I would enter that Spirit, it must be Spirit; and that comes out of the skull of man, not from the womb of woman.

These garments [indicating the body] are born from the womb of woman. The second birth is from the skull – a literal birth out of the skull. You come out just as a child from the womb, but you come out of your own skull; and you ease yourself out inch by inch by inch; and all the story of the birth of Christ as recorded in the Books of Luke and Matthew surround you. You are wrapped in swaddling clothes as the sign of your birth, a birth from above. The witnesses to the event, as they appear out of the nowhere. They witness the infant, which is a sign, for the child is not the thing that is born, as we are told: "And this shall be a sign unto you. You shall fin a babe wrapped in swaddling clothes lying in a manger." [Luke 2:12] This was not the birth, but the sign of the birth.

Well, what was born? God was born! The Savior was born. And man has completely misunderstood the entire mystery of the story. When you are born from above, no one is going to see you with the mortal eye, but they will see the sign of your birth, the babe wrapped in swaddling clothes.

Lady in the Audience: Neville, will you explain what you by the Kingdom of Heaven?

NG: The Kingdom of Heaven? To me, the Kingdom of Heaven is not a realm. To me, the Kingdom of Heaven is when man is clothed in his immortal body. Wherever he is, that's the Kingdom of Heaven. When I am clothed in my immortal body, if I move through the petrified forest, it will instantly burst into foliage. If I move through the desert, it will blossom like the rose. Wherever I am, clothed in my immortal body as the Risen Christ, everything is perfect. You cannot move in any sphere that could remain imperfect; in my presence, it is perfect. That's the kingdom of Heaven – not a realm.

If I walked through Hell, it would cease to be Hell, clothed in my immortal body.

I know in my own case, in 1946, traveling through the Caribbean on my way to Mobile, Alabama, on a freighter carrying this red dust for Alcoa – it's an aluminum dust we call Boxite; and I retired early, because it only carried a few passengers. I think twelve was the maximum. It was really a cargo boat. We were down to the very gunnels with this Boxite. So I retired early; in the wee hours of the morning this happened to me. I heard this heavenly chorus singing, and it is saying, "Neville is risen;" and I felt myself twisted out of my skull like a corkscrew, and here I am clothed with a garment of light – living light, and I felt myself a conqueror in a conflict with Death. Here I am, completely clothed in something entirely different. Well I was light unto myself. I didn't need the sun, the stars, the moon, or anything to illuminate my world. It was light enough.

And then I saw this enormous sea of human imperfection, and I was moving in the direction of it. I didn't walk; I simply glided above the surface of the earth. Well, when I got to this enormous crowd, feet were missing, hands were missing, limbs were missing; they were simply halt, lame, blind,

withered. Not one asked me to help. I did not do what I did out of compassion. I simply glided by, and every one was made perfect as I glided by. Eyes out of the nowhere reappeared in the empty sockets. Arms out of the nowhere fitted the empty armpits, and those were crippled ceased to be crippled. Everything was made perfect as I glided by. And the chorus accompanied me singing, "Neville is risen." When I got to the very end and this was all made perfect; the chorus exulted, "It is finished!" Then I felt myself crystallize back into this little garment which was asleep on the bed in the stateroom.

So I know from experience that Heaven is not a realm, but it is the body of the Resurrected Christ-in-you. When you awake and you are risen, you are clothed in an entirely different garment, and that garment is perfect; and nothing can remain imperfect in its presence. So you don't need a realm called "heaven." You don't need anything, just your body. And wherever you go – if you walk this very moment into the petrified forest – these trees that have been long dead and turned to stone will burst in to foliage, because you are a God of the Living. "I am the Resurrection and the Life." [John 11:25] Nothing can remain imperfect in the presence of (this document ends incomplete)

WHOM GOD HAS AFFLICTED

Tonight's subject is: "Whom God Has Afflicted."

"Whom God has afflicted for Secret Ends,
He comforts and Heals and calls them Friends."

[Blake, from "The Everlasting Gospel"]

In the 119th Psalm it says:

"This my comfort in my affliction
that thy promise gives me life.
* * * *
Before I was afflicted I went astray;
but now I keep thy word.
* * * *
It is good for me that I was afflicted,
that I might learn thy statutes."

[Psalm 119:5,67,71]

And then we are told in the Book of Job, the 36th Chapter:

"He delivers the afflicted by their affliction,
and opens their ear by adversity."

[Job 36:15]

Now, whom does He do it to? To what Being is He doing it? Well, let us turn to Scripture. The Book of Genesis is the "seed" plot of the entire Bible. It is all there, but it is an adumbration. It's a foreshadowing in a not altogether conclusive or immediately evident way, but it is all in Genesis. And the book begins in this manner:

"In the beginning God, ... "

and then it ends in this manner:

" . . . . . in a coffin in Egypt."

"In the beginning God," -- "in a coffin in Egypt."

The story is all about God. Everything in the world is God. I am looking only at God masked as I look at you. Behind that mask is God! And the whole thing is done by God to Himself. So here, "Before I was afflicted I went astray, but now I keep Thy word." It's my own word that I pronounced before I came down into this world of "death."

Here is a vision that might aid the understanding of this mystery. She is not here tonight; she gave me the letter last lecture night. She said, "I had this vision. I was Infinite Spirit, and I knew I was Infinite Spirit. There was nothing but my Self. And I desired to go out into the world, although seemingly there was no other place -- no 'world'; yet I desired to go out into the world, but I knew I had to have form to be seen, to communicate, and I made for myself a box -- a long, elongated box -- of wood. And then suddenly there was absolute

darkness. You can't conceive of the blackness and the restriction -- a complete restriction, as though you could not concentrate or bring oneself to any greater point of restriction than that moment, as I found myself in the box. That was the cause of the blackness and the restriction and the contraction.

"The box could see, it could hear, it could speak, it could move; it could do everything that I willed it to do. And then came that moment in time when I desired to leave it. It came the end. I had experienced what it was to see and to think and to hear in this world of 'death.' And then I found myself looking down on what I thought to be my bed. I thought a body was on it, but I couldn't quite see it because of the crowd around the body. On three sides of the bed were people looking down, bending over; and then one said, 'She is dead.' And I thought, 'Dead? Why that's impossible! It cannot die. It has never lived! Only when I occupied it -- when I was in it -- did it seem to live. But it cannot die.' So they said, 'The box is dead.' Why, the box has never been alive -- only as I occupied it. Only as I entered into that box did it become seemingly alive. And the shock was so great that I awoke."

It's a marvelous vision. We are "wearing" this "box." Now, the box, in Hebrew, -- the word translated "box" also means "ark." It means, also, a "coffin."

So, "In the beginning God, ... in a coffin in Egypt." I am the first and the last, the beginning and the end. So, God actually became man for a purpose beyond the wildest dream of the "box" in which God is now residing. He reached the limit of contraction by becoming man, that He may expand beyond the wildest dream of Himself prior to the contraction. It is a constant expansion of The One Being that is God. And you are that Being!

We are Elohim. We are the gods that came down and assumed the limitation of man, and it is an affliction. But He afflicts Himself!

> "Thou also sufferest with me, although I behold Thee not. . .
> . . . . . And then the Voice answers . . . . .
> Fear not! Lo, I am with you always, even to the ends of time.
> Only believe that I have power to raise from death
> Thy Brother who sleeps in Albion," -- in Universal Humanity.
>
> [Blake, from "Jerusalem," based upon Psalms 14 and 53]

So, buried in every one of us is God. His name is I AM, forever and forever. But how will I know that I will awake? He has arranged the entire return to Himself. He prepared the way for Himself to return, and that way is described in Scripture. It is told beautifully in the Old Testament; but, again, it's an adumbration. It's a rough sketch.

The New Testament explains it, but man sees it in a strange light. He thinks it is secular history, and it's not secular history. The whole thing is divine history. You take the story of Jesus Christ. It's not something taking place here on earth. It didn't take place here. It took place within man -- an entirely different sphere.

Now, let us go back. The story of Job is the story of every man in the world. If you are familiar with the story, he was innocent; he did nothing that really should have caused the horrors that descended upon Job. Read it carefully.

But in the last chapter, Job is made to say, "I have heard of Thee with the hearing of the ear, but now my eye sees Thee." And then God, not only forgave him, -- He couldn't forgive him; he did nothing that was wrong, but God multiplied his gifts on earth -- doubled them. Then all of his brothers and his sisters, and all of those who knew him before came to sympathize with him, -- they ate bread with him in his house, -- "for all the evil that God had brought upon him." These are the words of the 42d Chapter of Job [Job 42:11].

Now, the word "Job" means "Where is my father?" Where is the cause of the phenomena of life? Where is the source of it all? That's the Father. That is the search of every person in the world. He may not know it, but he is looking for the source -- for the cause -- for the Father -- of the phenomena of life. That's Job.

In the end, he sees Him. Whom does he see? There is only one way you'll ever know the Father. You'll not in Eternity -- I can stand here from now to the ends of time, and I could not persuade you to the point of conviction <u>until you have the experience</u>.

In the Old Testament, you are told that God is a father, and He singles out one person and calls that one His son. If that one is His son and that one stands before you at the end of your journey, and then memory returns -- for it's only God returning in memory, for <u>we</u> are the gods forming <u>the</u> God; and if in the beginning there was a fatherhood that is God, -- and fatherhood implies a sonship somewhere, -- and if that son stands before you, and then suddenly memory returns and you know he is your son, and he knows you are his father, in the fulfillment of Scripture, then -- and only then -- do you know Who-You-Are.

I could tell you from now to the ends of time that you are God. You aren't going to believe me. You will say, "If I am God, why can't I do this, that and the other?" You do not know the purpose behind the affliction -- the contraction that you imposed upon yourself. You did nothing that was wrong to bring about this contraction. It was <u>deliberate</u> on our part! We agreed in concert to dream the Dream of Life and to come down into the world of "death" and <u>experience</u> "death," for we couldn't in the world of Life -- we couldn't in the world of Light and Infinite Power. We had to contract ourselves to experience "death," and so we did. Humanity, as we see it, is part of the eternal structure of the Universe. It's part of the structure. We actually came down into the part of the structure called "Man" and entered Man, and Man is "death." And we turn "death" into sleep and dream the Dream of Life.

"Infinite Mercy turned Death into Sleep,
And then arose the Sexes to work and to weep."

[Blake, from "To Tirzah"]

Here we are multiplying this form that is man, but you are <u>not</u> the form that you are "wearing." We are not this garment [indicating the physical body]. You are God! Every one in the world is the Immortal God! But this experience is <u>essential</u> for an expansion, and there is no limit to expansion. There's a limit only to contraction. So, we took the

limit of contraction upon ourselves and became man. So, her vision was perfect. She saw that box -- an elongated box.

Now let us take the word "temple" in Scripture. First of all, the word "box" or the word as she saw it, an elongated thing called a "box," which is the coffin, is "aron." That is the Hebrew word for it, "aron." Now here comes the word that we translate as the word "temple" or "tabernacle." It also means a "grave." So, when I read in Scripture: "Do you not realize that you are the temple of the Living God? and the Spirit of God dwells in you" [First Corinthians 3:16], I could say, "Do you not realize you are the grave of God? and the Spirit of God dwells in you," -- the grave? and one day He will awaken in the grave; and one day He will resurrect from that grave, and He will come out of the restrictions that He has imposed upon Himself, for the word is "grave."

The "temple of God" is Man, as we are told in Paul's Letter to the Corinthians, his 3d Chapter, 16th verse, of First Corinthians. "Do you not know that you are the temple of God, and the Spirit of God dwells in you?" And the Spirit of God and the name of God are one, and His name is I AM. Can you put "I AM" aside from yourself? You can't stand apart and observe I AM; therefore, you cannot see God. You cannot see God as you do objects in space, for you are the Reality called God. But you can know God when His Son stands before you, and you know that you are looking into the eyes and the face of your son. Well, that son is David of Biblical fame. Then you will know the words: "I have found David, and he has cried unto me, Thou art my Father, my God, and the Rock of my Salvation."

Then you will know these words -- and the words are put into the mouth of David: "And the Lord said unto me, Thou art my son, today I have begotten thee." [Psalm 2:7] So here you are seen in the relationship of Father-Son; and only as this is actually experienced by the individual does he really know Who-He-Is. Until then, he is worshiping a false god; he's worshiping something outside of Self, and there is no one outside of Self to whom you should turn. As Blake said:

" . . . . . Why stand we here trembling around,
Calling on God for help, and not ourselves, in whom God dwells?"

[from "Jerusalem"]

He dwells in us as our own wonderful human imagination. That is God!

"Babel mocks, saying There is no God or Son of God:
That Thou, O Human Imagination, ... art all
A delusion; but I know Thee, O Lord," --
"I know Thee when Thou arisest upon
My weary eyes, even in this dungeon," -- in this strange, mortal for
"Thou sufferest with me, although I behold Thee not."

[from "Jerusalem"]

No, I can't see. How can I behold that Reality that I am as an object other than what I am? I can behold objects round about me; but I am the Reality beholding objects. So, how can I behold it? How do I know Who-I-Am? I will know Who-I-Am only when my son appears before me and calls me "Father."

I suffered from amnesia when I came down into this world of "death," as you are suffering from amnesia -- total amnesia, and you've forgotten your Divine Being. You <u>are</u> God! There is nothing in the Universe but God. There's no room for any being but God.

Back in 1926, in Larchmont in New York, I retired early because I was a guest of the Manager. It was a club -- a private club. It was a Saturday night. In those days we had Prohibition; there was no alcohol, but you could always get it. People got it, and this was given over to the children, -- that is, the kids in 1920 and so on; and they had such wild bands. But the manager of the club, -- I was his guest; he said, "I don't think it would be quite the thing to do, as <u>my</u> guest, to mingle with the members and the guests of the members." Well I accepted that restraint, and so I went to bed.

In 1926 I was only 21 years of age, and I was a professional dancer I would have loved to have gone out on that dance floor and spend the entire evening dancing; but, no, protocol would not allow it. And I did a thing that I rarely do, if ever. I read in bed. I took a book; it was a book on the life of Buddha. I turned on the little night lamp on the bed and started to read the book. At what hour I fell asleep, I do not know; but I must have gone out quickly into a deep, deep trance, for when I awoke in the morning -- and that music was going all through the night until about 3:00 in the morning, so I was told. I didn't hear anything; but when I awoke in the morning, the book was on my chest, -- hadn't turned in the interval; the light was still on, and the sun was up, and it was 9:00 in the morning.

I fell into a deep, deep trance, and in that trance I was Infinite Light. There was no universe beyond me -- no starts, no sun, nothing. I was Infinite Light; there was no circumference. I was the "Light of the World." And by "world," I did not mean the world measured by the sun and the planets around it. I mean Infinity -- pulsing, living, liquid light.

And then I awoke, and here was this thing on my chest, and I returned to the contraction of the little body called "Neville."

So, I know when Scripture teaches, "I am the light of the world," it's a true revelation. I also know when it teaches that "God is Infinite Love," that that is a true revelation. And in spite of all the afflictions that you and I suffer -- and others suffer and will continue to suffer -- there is a Love behind it all.

Now listen to these words: "No greater love hath any man than this, that he lay down his life for a friend. Though I call you Friends I no longer call you slaves, for a slave does not know what his master is doing; but I call you Friends, for I have told you everything that I have known from my Father." [John 15:13-15]

Now we go to the poet Blake, and these words are put into the mouth of the one who just made that statement, and he said:

> "Fear not. . . . Unless I die, thou canst not live;
> But if I die I shall arise again and thou with me . . .
> Wouldst thou love one who never died
> For thee, or ever die for one who never died for thee?
> And if God dieth not for man and giveth not himself
> Eternally for Man, Man could not exist." [from "Jerusalem"]

So, God dies. He dies by actually giving up the Being that He is, emptying Himself of all that is Him, and taking upon Himself the form of a slave -- the form of that "box," that coffin, and enters that box; and His name is I AM, but He doesn't stop there in the box. He calls it by a name. He says, "I am Jim," "I am Neville," "I am Dora," "I am Ida," "I am This"; and so we go beyond His real name, which is I AM, and we put a little tag on it, and we become so identified with the little mask that we are "wearing" that we don't realize Who-We-Are. And in that interval we are suffering from total amnesia. And one day, in the fullness of time, He awakes; and He had plotted the entire thing before He started. He had prepared the way for His sons to return, for the Father is made up of the sons. The word "Elohim" is a plural word, which means "God" in the plural sense. But put together, it is the Lord. It is Yod-He-Vau-He; but it's all the names in the world -- every one in the world. Put them all together, and they form The One God -- the one Lord.

So, He has prepared the way for all of His sons to return; but this time, when they return, they are God the Father! It's a complete transformation of the sons into the Father.

And then a new -- what is the new adventure? I do not know. Another <u>grand</u> adventure beyond this. When this comes to an end, and the curtain comes down upon it and we all are One, we are no longer sons of the Father; we <u>are</u> the Father. That is the purpose of sending all of His sons which make Himself into the world of "death." And then we come out, and we are God the Father because we are the father of the Lord's only begotten son.

And humanity, as far as I am concerned, -- the forms remain the eternal structure of the Universe. You are <u>not</u> the mask that you are "wearing." Youare God! For, "Whom God has afflicted for secret ends, He comforts and He heals, and He calls them Friends."

> "Before I was afflicted I went astray;
> but now I keep Thy word. . . . .
> And this is my comfort in my affliction
> that thy promise gives me life."
>
> [Psalm 119:67,50]

Well, the fundamental Promise in Scripture is the promise made to Abraham: "I will give you a son." It doesn't state that it is God's son; it is implied that it is His son. The name is Isaac, meaning "he laughs." And when that infant is presented to you, he breaks into this heavenly smile, -- he laughs! -- a most unusual, heavenly smile as you hold him in your arms -- that infant child.

And then the next one is the Son, and he is the youth. He is David. So, the fundamental Promise is the promise made to Abraham, and that was the promise of a son.

Now you and I, if you knew how old you are, you would say, It's impossible. The bodies you "wear" may still be capable of siring or bearing a child; but you are not the body that you are "wearing." <u>You</u> are eternal. If you knew your age, -- and you can't measure your age because you have no beginning; you would say if you actually could know how long you have been on the journey, "How is it possible for one so

old to have a child?" But the "child" is part of the "play," -- part of the drama that's recorded in Scripture. And the day will come, every-t hing said of Jesus Christ you are going to experience in a first-person present-tense experience; and you will know who Jesus Christ is, because everything said of him is going to happen to you. And you will go through the entire story, and then you'll know who Jesus is.

You need not tell it to the world. You need not. You could tell it in the written form. If you are tempted to tell it, you'll get the same rebuff that you find in Scripture: "He came unto his own, and his own received him not."

When he came unto his own, they said, "The man is mad. Why listen to him? He has a demon and is mad."

Any one who will tell you what I've told you this night in a larger crowd where they are not geared to this way of thinking would think me entirely mad, to tell you that you in this Century -- born in the 20th Century -- that you are actually the father of God's only begotten son, and that son is not of flesh and blood. Read the story carefully: He came <u>in spirit</u> when he called him "my lord." And he said to him, How can I be <u>his</u> son when he, in spirit called me "my lord"? Not in the flesh, -- this is not something that takes place in the flesh. While you walk the world in the garment of flesh, it takes place <u>in you</u>, but in a region completely remote from this world.

If I told you at this very moment that you are not altogether sitting in the place where you seem to be before my eyes, -- you are an infinite being, -- but how to describe it? How to tell you that at this very moment, while you seem to be all put together and collected in a thought and listening to me, that you are not all here? It doesn't make sense. Yet I tell you that you are not. You are an Infinite Being.

I do believe those who come here are not far from that moment in time when the drama completely erupts within them, and they will prove that everything I've told you is true, -- <u>everything</u> that I've told you, for I'm not speculating. I am telling you what <u>I</u> have experienced; and the story of Scripture is a true story. The Hebraic-Christian faith is the fundamental faith; and all the other little -isms that will lead you astray -- forget it! <u>This</u> is the fundamental faith.

---oOo---

Neville 04-02-1968

WHOM DO YOU SEEK?

The Bible, from beginning to end, is the vision of the Lord God Jehovah, yet the message given there can be applied in a most practical manner.

In two weeks the Western world will be told the story of Good Friday. They will hear of a man who was in a garden with those who believe him, when a band of soldiers came looking for a certain person. Then it is said: "Knowing what was to befall him, Jesus came forward and said, 'Whom do you seek?' and they answered, 'Jesus of Nazareth.' Then he said to them, 'I am.' (The pronoun "he" is not in the original manuscript.) When they heard that, they drew back and fell to the ground. Again he asked, 'Whom do you seek?' and again they replied, 'Jesus of Nazareth,' and he said, 'I told you that I am; so if you seek me, let these men go.'"

That is the story and when man first hears that the one who is speaking is his own wonderful I AMness, he falls to the ground in shocked disbelief. You see the word "Jesus" means, "I am." Recorded in the Old Testament as "Jehovah the Lord", when the name is revealed, it is "I am." This is true all through scripture. When those who are seeking a savior on the outside hear that their own wonderful human imagination is Jesus, they draw back in shock, for they simply can't believe it.

Now let me tell you a story I recorded in one of my books. The year was 1950 and the man is my brother-in-law. Having graduated from Harvard, he entered the banking business, where he remained for many years. Now, in the banking profession a promotion occurs only when someone dies, is fired, or resigns. Qualified to hold the finest job, he wanted the best for himself, his wife, and their two children. He was a pillar of the Episcopal Church in New York City, sitting on the planning committee, advising them as to the care of their money, yet he knew nothing of the art of prayer or the secret of Christ.

One day he came to the house, and telling me of his financial desires, he asked what he should do. When I asked him if he would like to be in the investment business, he replied: "I want it more than anything in the world." Then I said: "Go to bed tonight knowing you are now investing large sums of money. Do that night after night and the position you desire will be yours."

Shortly after his visit my family sailed to Barbados, where we remained for three months. When we returned, my brother-in-law and sister came for dinner and this is the story Sam told me. Three weeks after our previous visit he attended a meeting on Wall Street. After the meeting was over a man he had known for years came over to him and asked if he would consider leaving the bank and joining him. He then quoted a salary which was twice what Sam was presently making, as well as promising him a five week paid vacation every year. Well, Sam was stunned beyond measure. He went home, discussed the offer with his wife, and they agreed it was a marvelous opportunity. That day he began his investment career representing the

Rockefeller brothers - not the foundation, but the five brothers and their sister. He never bought stock, only suggested it. One day he told me he worked with one portfolio for $394 million, and that's just one of many! Sam remained there for eight years, leaving to become a junior partner in a brokerage firm.

I wrote his story in one of my books and gave him a copy. A short time later while visiting them I discovered my book had found its place on a top shelf, completely out of reach. They had read the book, but as a pillar of the church with its orthodox concept of things, they could not associate the Jesus they worshiped with what they did, and the next time I went to their home, my book was completely out of sight. As a Harvard man, he could not believe that one who had never seen the inside of a college had helped him.

So whom do you seek? Is it not Jehovah, the savior of the world? The one who created all things, and without him there is not a thing made that is made? Sam knew what he did to get the job, but he could not believe that what he did was Jesus. Through the years we have remained close and dear friends, but never has one word been said concerning this. At dinner he gives grace and thanks someone on the outside for their food, doing it by rote. He can't help it, for it is part of his training, but the day will come when he will discover who Jesus is. He found him, but - unable to recognize him - he turned his back upon the one and only one [who] is Jesus Christ. We are told: "He who is not with me is against me and he who will not gather with me, scatters." At the present time Sam is not with me, but continues to worship something on the outside. Now you see how practical this story is.

Do you seek Jesus? Say "I am" and you have found him. Man finds it so difficult to understand that his own wonderful human imagination is the being he is seeking, but the day will come when he will find him. On that day Jesus' Son will stand before him and call him "Father". Jesus is not Jehovah's son as you were taught. Jesus is Jehovah. Now, if Jehovah has a son and Jesus is Jehovah, is not David the Son? One day the veil will be lifted and God's Son, David, will stand before you and call you "Father". Until then, although many will listen to my words, they - like my brother-in-law - will not accept it.

Everything came about as Sam desired it to be. They are now living in a beautiful apartment. Their children have graduated from Smith and Harvard and in two more years he plans to retire and travel throughout the world. Sam found Jesus but did not recognize him. He is still looking for something on the outside - but may I tell you: no physical man is Jesus.

If anyone comes to you saying he is a holy man, do not believe him. Jesus is holy, for Jesus is Jehovah, he who can only be recognized through his Son, as it takes God's Son, David, to reveal your true identity, that of being the Lord God Jehovah. Jesus Christ, that's who you really are, and only God's Son can reveal it to you. I know the truth of which I speak, for it has happened to me. The world teaches that everything is on the outside. That your success or failure depends upon where you live, the church you attend, your school or college education. This they believe because they do not know Jesus Christ, who is their own wonderful human imagination!

When I asked Sam, he told me that regardless of how disillusioned or tired he was, he imagined every night, and that although he had known the gentleman for many years, he had never been approached until three weeks after he had applied this principle. Sam saw the results of what he did. He knew he did it, but he could not believe that what he did was Jesus Christ!

So I ask you: whom do you seek? Do you seek Jesus, the savior of every being in the world? Jesus can save you from whatever you are. He can save you from missing your mark in life. "His name shall be called Jesus, for he will save his people from their sins," and to sin is to miss your mark. Who is he? Your I am! Can you believe that? Is that idea so shocking to you that like those recorded in scripture you fall to the ground, then rise again to ask the same question: "Whom do you seek?" Jesus? I have told you he is your I am. And if you are really seeking me, then let the idea of a man go!

You aren't seeking a man, a new president to lead you. You don't need any leader. All you need is Jesus! It doesn't matter who is the president tomorrow. A few years ago our president was voted in by an enormous majority, and tonight everyone is disillusioned, for they sought a man. Don't seek a little man of flesh and blood, for flesh cannot enter the kingdom of heaven. Jesus is Spirit. While walking in a garment of flesh and blood, Jesus will awaken in you!

This is the story that will be told on Good Friday, but not as you have heard it this night. And Sam will be ushering the people into that grand old church, just as he has done for years. He was married in that church. His children were baptized there and he has been active all these years, but he does not know Christ. I introduced him to Christ, for by him all things are made, and without him was not anything made that was made. I brought him to the only living Christ and he proved himself in the testing, yet Sam continues to believe in a false Christ - a Christ he will meet on the outside, not knowing that Christ dwells within.

I have been quoting the 18th chapter of John, the 4th to the 8th verses. As you read this you see they first play the garden scene and then it is said: "Jesus, knowing all that was to befall him…" The phrase "to befall him" in the Revised Standard Version, is translated in the King James Version as "to come upon him." This phrase in Greek means: "a pressure from above that is mental or emotional which causes changes in the world." So Jesus said to Pilate: "You could do nothing to me were it not given you from above."

You see you are really not here in the true sense of the word. The being that is externalized here is putting on pressure, and you are willingly playing the part. And when everything is done that scripture says you will do, you will awaken as the one who placed the pressure on yourself. That is why I have no power over you were it not given me from above; therefore I who deliver you into the hands of another have the greatest sin. But as you move through the play, he who is pressing himself upon you, forcing you to do everything you have ever done, will be forgiven. "Forgive them Father for they know not what they do." Then you will awaken to the realization that your I am is God. See how practical the story is?

Now let us go back to the three manuscripts which make up what is called the Law of Moses. The manuscripts only have initials, which are J, E, and P. Although scholars tell us "J" means "Jehovah", "E" the "Elohim" and "P" the "Priestly Code", no one really knows who they are. J and P begin: "In the beginning God" But "E" begins on the 15th chapter of Genesis, stating: "After these things…" (In other words, after what is called the creation, the flood and the destruction of Sodom and Gomorrah.) After these experiences, one is found who will do these incredible things. Then it is said: "The word of the Lord came to Abram in a vision. And the Lord said to him, 'Fear not Abram, I am your shield; great shall be your reward.'" Then comes a discussion between the two concerning the child. Abram wants a child to be his heir and the promise is made: "Your own son shall be your heir, and not one born into slavery." Then it is said: "A deep sleep fell upon Abram and a great darkness fell upon him" as the Lord told him of the horrors that would take place, and promising him that after his journey is over he would awaken with great possessions.

Now, in the New Testament it is said: "The Lord spoke to Joseph in a dream," and there is no record, either in the Old or the New, of their awakening! May I tell you: Abraham - he who believes, and Joseph - the dreamer, awaken when God in Man rises. Then Man, who has been searching for salvation on the outside, awakens to discover that he is the Lord who imposed all of the horrors upon himself. So you see: the "E" manuscript records events from Abraham on; events that take place in vision, for the drama of creation takes place in all!

Now, what I have told you this night about my brother-in-law can be applied to transcend any limitation desired, I don't care what it is. I knew by nature Sam would do what he said he would. He had promised that even though it was not rational (and Sam is a rational man), he would sleep in the assumption his desire was fulfilled until I returned from Barbados. Then he would tell me it didn't work! Knowing Sam would not falter in the doing, I knew by that time it would be done, and of course it was. So I urge everyone to take my words seriously and try it. When you go to bed tonight, catch the feeling that would be yours if your desire were now realized. Then fall asleep in that feeling. If you do it, you will not fail. How it is going to happen I do not know; I only know that if you do it, it will happen. And when it does, don't forget the lesson you have learned.

Sam has money now and continues to invest it in the world of Caesar, but has forgotten the principle behind it all and is looking for a physical Jesus on the outside. May I tell you: he has a great surprise in store for him, for when he dies, there will be no Jesus there to welcome him. Instead he will be restored to life in a body the same as before. His body will be young and unbelievably new, as he finds himself in an environment best suited for the work yet to be done in him. This he will continue to do until he finds and believes in Jesus.

Everyone is looking for Jesus Christ, for Jesus is Jehovah and Jehovah is the Lord God, the Savior of the world. And when you find him you discover his name is "I am." So when you go to the people of Israel and they say, "Who sent you?" just say: "I am." That's all! If you do not believe you are this fabulous being, that your own wonderful human imagination is the cause of the phenomena of your life, you are still searching for its cause. But when you are convinced, you will begin to awaken and discover that there never was another God. Then you will see how practical this vision of God really is.

Your own wonderful human imagination is the Lord Jesus. Prove it! Believe in the only Jesus, for all things are made by him and without him is not anything made that is made. It is he who made the statement in the Book of Deuteronomy: "I kill and I make alive; I wound and I heal." The same being who wounds, heals, because imagination does it all! So you see how practical and wonderful this whole principle is?

Tonight, if you really want something - I don't care what it is - you can have it. For your own sake I hope it will not injure another. You don't have to hurt anyone to get what you want; all you have to do is accept it! To live as though you had it now! And when you get it (and you will) I urge you to share your good news with others to encourage all.

The other day my barber was telling of a conflict in his family and I said to him: "The problem is within you. Change your thoughts of your family and they will change." Well, he didn't understand me, but that's all right. If I have to tell him seventy times seven times, I will because the story must be told. The boy who shines my shoes tells me about going to church on Sunday then having dinner with friends. He loves to be a part of that

group. That's religion! But when he asks me a question I try to tell him who Jesus Christ really is. It hasn't gotten through, but that's all right. Release a drop of water on a piece of granite and it will take a while to penetrate, but if you keep on dropping the water eventually it will get through. Well, water is truth and every time you tell of the true Jesus Christ you have released a drop of water.

Christ is your own wonderful human imagination. That's an awful shock, and when you first hear it your world collapses, for there is no one to turn to but self! Formerly you could point to another as the cause of your misfortune, but you can no longer do that when you discover who Jesus Christ really is. From that moment on you must turn to yourself to blame or praise. And when you have played all of the parts, you will find him of whom you seek, Jesus of Nazareth!

Now let us go into the silence.

Neville 02-03-1969

WONDER WORKING POWER

You have within you a wonder working power! To understand this power, let us turn to the Book of Joshua, where we are told: "Wherever the sole of your foot shall tread, I have given you." The Hebrew form of the word “Joshua” is Yad He Vav [corr. Yod Hey Vav Shin Hey, pron. Ye-ho-SHOO-ah] and means, “Jehovah saves”. So you see, Joshua is not promising another, but himself!

Jehovah leads the dance of life. We are his dancers, yet his very self; for God and his eternal name is one I AM. There is no place you can go and not know that you are! You may suffer from amnesia and not know who you are or where you are, but you know that you are; so without voicing it you are saying I AM! That's God. There is no place where God is not and there is nothing that God is not; for if there is something, it has to be God!

Now, all things by a law divine in one another's being mingle. If you will take the idea of inner penetration seriously, you will find its possibilities are staggering. Everything in this world penetrates your brain. You penetrate my brain just as I penetrate yours. My apartment is several miles from here. New York City is three thousand miles, and the place where I was born is five thousand miles away. I know they are there, but if I accept the thought of inner penetration then I believe they are also in my brain.

If I desire to visit my island home in Barbados, but do not have the means or the time to go there, I can enter its image in my imagination by approaching it on the fiery chariot of my contemplative thought. I have done it. I do not use this wonder working power lightly anymore, because I know that after imagining, my desire fulfilled (although I may forget it) I will be compelled to experience it in this world of shadows.

This wonder working power is to be used for anything you desire. It now penetrates your brain, and it is wherever you are. I know that Barbados is in the outer world, but I also know that I am all imagination. I know that God is Man and exists in us and we in Him; that the eternal body of Man is the Imagination, and that is God Himself. So if I - imagination - enter into an image I desire to occupy, no earthly power can stop that image from becoming an objective fact.

What is the secret that makes this wonder working power operate? Feeling! Reality is controlled by feeling, as told us in the 27th chapter of Genesis. The central character in this chapter is the state called Isaac, who has two sons - Esau and Jacob. Esau is clothed in objective reality, while Jacob wears subjective reality as longings, wishes, and desires. When Jacob disguised himself as an objective fact, Isaac said: "Come near that I may feel you to determine whether you are Esau or not." And when he asked: "Are you really Esau?" Jacob answered, "I am."

Put yourself into a subjective state. Then feel the objectivity of the state by giving it sensory vividness and tones of reality. Then deceive yourself into believing that the image into which you have entered is now objectively real. Do that, and you have entered the state called Isaac. And we are told that when Isaac once more saw his objective world, Esau returned and Jacob disappeared. Then he realized that he had been self-deceived, but could not take back the blessing given to the subjective state.

Although your objective world denies the reality of what you have done in your imagination, that which you have subjectively assumed is on its way to supplant your objective world and become your Esau. You see, in life you are playing the part of Isaac with your two sons: Esau - your objective world, and Jacob - your subjective one. Your subjective world may seem to be clothed in unreality; but when you enter into its image in your imagination and clothe that image with feeling, your subjective desire takes on the tones of reality.

This is how I do it: When I close my eyes this world is shut out and I, like Isaac, am blind to the outer world. Then I feel myself into the state of my desire. With my inner eye I see it all around me. I sense its solidity, and when my five senses are awakened I have the feeling of relief, knowing it is accomplished. When I open my physical eyes, Esau - my physical world - returns and tries to persuade me that what I did was unreal. But having done it time and time again, I know that my desire is moving towards its objective fulfillment.

This is what I mean by wonder working power. It is all within your own wonderful human imagination, for that is God. The promise to Joshua is God's promise to himself, for there was no one to play the part that is so uniquely you, but God. Having conceived a play which existed only for him, God, the director and author, became the actor. His name is I am! Before I am known as John, Peter, man, or woman - I simply am! Clothing myself in what I would like to be, I am rich, poor, known, or unknown. Although my objective world denies the reality of what I have done, when I have felt the reality of my desired state, I have given it my blessing and cannot take it back.

The moment that which was subjective becomes objectively real to you, you have given it your blessing and cannot take it back. Clothed in the feeling of insecurity, your outer world (Esau) reflects that feeling. But when you clothe yourself in the feeling of being rich, even though it is subjective, watch - for as insecurity will no longer have your blessing to remain alive, riches will supplant it.

Every state of consciousness is within you, for everything is God made visible! And all things by a law divine in one another's being mingle. The moon is remote in space, yet it penetrates your brain; therefore it is in your brain. I can't take you with me to view the earth from the moon, but you can go there yourself. You can go to any point in space that you can conceive of, by just imagining you are already there.

When I was in the army, my commanding officer denied my request for discharge. His word was final in the world of Caesar - but not in the world of God, for that very day I assumed I was honorably discharged and living in my apartment in New York City, 2000 miles away.

Sleeping on a little cot in the barracks, I assumed I was in my own comfortable bed. I made it quite clear to myself that I was not on furlough, but was honorably discharged and once more a civilian. In my imagination, my wife was in her bed and my little girl in hers.

Then I got off the bed, walked over to the window, and looked out upon a familiar scene that could only be

seen from there. I saw the Holly Apartments across the way, as well as Washington Square. I walked through every room in the apartment, touching familiar objects, and then returned to my bed to sleep in New York City as though it were a fact.

Early the next morning, I saw a sheet of paper which resembled the application I had made. Then a hand holding a pen scratched out the word “Disapproved,” and boldly wrote the word “Approved”! And I heard a voice say: "That which I have done, I have done! Do nothing!" Knowing exactly what I had done, I knew I was moving towards its objective confirmation and no power on earth could stop it. Nine days later, the man who disapproved my application gave me an honorable discharge!

I tell you: everything is possible to the individual when he knows who he is. You are the Joshua of the Old Testament and the Jesus of the New. And Jesus, your own wonderful human imagination, is Jehovah. He is your awareness, but as long as you see Jehovah as someone other than yourself you will not apply this principle. You must be willing to give up all foreign gods, all idols, and return to the one and only God, whose name is in you as your very being!

If you were trained in the Christian faith, you were taught to believe that Jesus was on the outside. But how can you put him to the test if he is another? There never was another Joshua or Jehovah. There is only God, the director of the great dance of life whose dancers are himself. God plays the part of the bum and dances the dance of poverty. He also plays the part of a millionaire and dances to the tune of millions, as every part is being played by God.

Now, everyone must act from where he is! Ask yourself: where am I? If I am God, where can I go and God is not? If I make my bed in hell, God is there. If I make it in heaven, God is there, for everything penetrates me! I do not have to physically move. Simply by adjusting my thinking I can move from one state to another.

I remember one cold winter night in New York City. I was lecturing in a church off Times Square where the usual crowd was in excess of a thousand, but because of the cold and snow there were only about 200 in attendance. My first book had just been released, and that night maybe 50 copies were sold, and since I had run the presses on 5000 I was eager to get the book in distribution.

Because of the storm outside, that night I spoke of the warmth of Barbados: the palm trees and the odors of the tropics. And when I retired, I felt myself in my mother's home in Barbados. I listened to the movement of the leaves and smelled the tropical atmosphere. Then a cable came saying that mother was dying and I should return home. Within 24 hours my wife and I set sail for Barbados. I had put myself there and had to fulfill my imaginal act, even though it was an inconvenient time for me to go; so I do not treat my wonder working power lightly!

When I ask you to adjust yourself to a certain state, I mean for you to feel it is real, for reality is controlled by feeling. The day will come when feeling will modify, or even void, that which you think are the laws of nature and science, and you will discover they are not so at all.

This wonder working power is all within you, and can be operated consciously when you know who you are. If you get down on your knees and pray to an external God, you do not know this power. Whether you are in a church or a bar, God is there; and wherever God is, that place is holy. A bar is just as holy as a church,

when you are there knowing who you are!

It does not matter where you are or what time it is; you can adjust your mind and make anything real through feeling. Although your objective world will deny its reality, the state you entered subjectively is moving towards fulfillment. We are always imagining, although totally unaware of what we are doing.

Yeats once said: "I will never be certain it was not some woman treading in the winepress who started a subtle change in men's mind, or that a passion, because of which so many countries have given to the sword, did not begin in the mind of some poor shepherd boy, lighting up his day for a moment before it ran upon its way."

Someone in prison feeling abused by society can cause the combustion of the world by imagining getting even with those who placed him there, while those who did it think they are safe, not realizing that - although the man is in prison - he is God, using his wonder working power.

If you know there is only God, who would you want to hurt? You would realize that no man could ever shoot another, for there is no other. There is nothing but God, the one and only reality. This is the Sh'ma, the great confession of faith: "Hear O Israel, the LORD our God, the LORD is one." Keep this in mind and you will never go wrong.

If God is one, there cannot be another. I am the one body fragmented in order for the poem to become alive. As I gather myself together to rebuild the temple which was destroyed when I deliberately shattered myself, the dead stones are made alive once more. One by one each fragmentation returns to the same body, making it more luminous, more transparent, and more creative, for God is an ever-expanding creative being.

This wonder working power is in your own wonderful human imagination. That is God. Man is all imagination, and God is Man and exists in us and we in Him. The Eternal body of Man is the imagination, and that is God Himself. A Christian calls the imagination Jesus. A Jew calls it Jehovah. Tradition claims Jesus and Jehovah are idols - but God's true name is I am!

Believe in the human imagination, the only true God, by consciously using your wonder working power. Where can you go that you are not imagining? No matter where you are, you are imagining (aware of) being there. A newborn child does not know who he is, where he is, or what he is; but he knows he is. That is God. He is your wonder working awareness, the wonder working power of Imagination!

I hope you take me seriously and learn to consciously believe in your inner penetration. Everything penetrates your brain, or you could not be aware of it - be it good, bad or indifferent. You don't have to take a train, a boat, or a car to go anywhere. All you need do is adjust your thinking. Affirm: "I am possessing it now" and persist until you feel the relief of possession. Then go about your business, knowing that in a way you know not of, you will be led to the fulfillment of what you did within yourself!

You do not have to consciously determine the series of events you will encounter; they will simply unfold in your world. You may meet a seeming stranger. Others may appear, and - upon reflection - you may even give them credit for your success; but they were only playing a part, as all things by a law divine in one another's being mingle.

Others penetrate you and you penetrate them, for we are all one. If someone can play the part necessary for you to climb on that rung of the ladder, then he will do it without his knowledge of consent. Do not think of individuals, but of what you want as an end!

Shape your life wisely by becoming aware of the desire you are shaping in your mind, for without desire there is no power in life. Your power line is I am, while your desire is the light bulb. Just as it is impossible for a light bulb to give off light when it is not attached to the power line, so it is with you. You must attach your desire to your I am for it to illuminate and become objective to you.

Give lovely gifts to all you meet, for everyone is yourself pushed out. Take a noble concept you would like to experience, and adjust your thinking to it, by feeling you have moved into its fulfillment. Give it reality through feeling. Look at your world from this point, then open your eyes knowing that although your objective world denies it, you have given your desire its right of birth, and nothing can stop its fulfillment.

Read the 27th chapter of Genesis carefully, remembering that all of the characters spoken of there are personifications of states within you. As Isaac, you always have two sons: your present objective world and your present subjective world. The story tells you how to clothe yourself with the subjective desire, through feeling, until it supplants its objective brother.

That is how you move from one state to another until you reach the state called Jesus. Then the story recorded in the gospels will fulfill itself in you, casting you in the central role. Only this experience can save you from this world of Caesar, for you are redeemed, from within yourself, by recreating the story of Jesus Christ.

Now let us go into the silence.

Neville 05-02-1969

YOU ARE A COSMIC BEING

Tonight I want you to think of Christ as a cosmic being who contains everyone within him. Having died for all, this one being is in all, and will rise in all. Only one being can rise, for only one being fell. Having deliberately destroyed his temple in the fall, God, (this one being) is rebuilding his temple out of the redeemed, in order for it to become something far greater than it was prior to its destruction. One being, containing all within him, fell into this world of death to become individualized as you, as me. That same being will rise in us all, individually: and when he does the divine name "Lord" will be conferred upon the individual in whom he rose.

In Paul's wonderful letter to the Corinthians, he tells us: "From now on I regard no one from the human point of view; even though I once regarded Christ from a human point of view, I regard him thus no longer." Why? Because Paul was led from tradition to self-discovery. While determined to destroy those who believed in a savior other than the one he was taught to believe in, Paul discovered that the Christ of whom they spoke was a pattern of salvation contained within every child born of woman. It was Paul who said: "When it pleased God to reveal himself in me, I conferred not with flesh and blood." The pattern unfolds in only one way, and Paul tried to describe how it unfolded in him. I cannot find the true detail by his description of it, but Paul does tell us to imitate God as dear children.

Now, in order to imitate anyone or anything, it must be seen or heard first. How can you imitate something you cannot see or hear? It is my purpose to tell you how to imitate God as a dear child, for imitation can only be accomplished by hearing what took place and believing it. Now, the question is asked: "How can men imitate him whom they have never heard, and how can men hear unless there is a preacher? And how can there be a preacher unless he is sent." Faith comes from what is heard, and what is heard comes by preaching Christ. If, when I tell you I came out from the Father, you will accept my words and believe I am telling you the truth, then you will set your hope fully upon this promise and its unfoldment in you.

I tell you: one being fell to become all, and one being is going to rise in all, as each is called according to His purpose. I was called in 1959. He may call you tonight, but each one of us will be called individually by the same being who is rising in all.

I cannot conceive of anything comparable to this, for unless we are born from above we remain in the world of death, turning the wheel of recurrence over and over again. I can assure you from what I know from my inner vision, that everyone will escape. God will not leave one section of himself in the world of death. He is one being who - containing all -fell into the world of death. That same being, rising in each, individually according to his purpose, rebuilds his temple out of the redeemed.

If you would imitate God as a dear child you must first have a pattern from which you may follow. This is true

in all walks of life. There must be a mold into which molten metal is poured in order to form a casting. Jesus Christ is the mold which "Must be perfect as your heavenly Father is perfect." Perfection is a molten state into which you must be reduced. Your physical body, when it is burned, it is reduced to dust; so it cannot be this body that is reduced to a molten state. No. It is not your physical body, but your Spiritual body.

Christianity is based upon the claim that a certain series of events happened in which God revealed himself in action for the salvation of man. It hasn't a thing to do with any individual man on the outside. Paul's story, which preceded the gospels by twenty or twenty-five years, is not concerned with what happens to the individual between the cradle and the grave.

If the one called Jesus was a carpenter, a mason, a bricklayer, or a pimp, it would not concern Paul. He was only interested in what happened in an individual. Paul knew he had awakened from the dream of life, but could not share his experiences with others except in words. We are told that he spent his last days from morning to night discussing the kingdom of God and trying to persuade others concerning Jesus, and some believed while others disbelieved.

This is true in this world in which we live. When I tell of what happened to me, individually, my experiences are so unusual the average person will not accept them. They - still in the world of Caesar - are more concerned with how to make that extra dollar then they are in the eternal world of life.

Although this world of death is temporal, it will continue as though it is forever, until the individual hears the Word of God and responds with faith by setting his hope fully upon the grace that is coming to him at the revelation of Jesus Christ within him. That is where the one being, containing all of us, fell. It was a deliberate act, and necessary in order to expand beyond what He was prior to the fall. We did nothing wrong to warrant our fall; rather we desired to enter this world of death. We agreed to take upon ourselves these dead garments; to be enslaved by them and to overcome them. We did it in perfect confidence that He who contained us all, would redeem us all.

In the 32nd chapter of the Book of Deuteronomy we are told that: "He has set bounds to the people according to the number of the sons of God;" therefore, every child is a garment worn by a son of God, and God will not leave one of his sons in this world of death. Rather, every son will rise, individually, to the realization that he is God the Father, as it takes all of us to form that one being who is God and Father of all.

When I speak of Jesus Christ I do not mean a man, but a pattern. Like Paul, I no longer regard Christ from the human point of view. I once regarded him as such, but not any more. Now I see him as a pattern of salvation which began to unfold in me back in 1959 when I awoke in my skull. Until that moment in time I - like you - had no idea I was buried there; but, because it happened to me, I will now prophecy for you. A storm wind will possess you, and you will awaken within yourself to discover you are entombed in your skull, from which you will emerge. That will be your birth from above, of which John speaks, saying: "Unless you are born from above you cannot enter the kingdom of God." This kingdom is the new age spoken of as that age - as opposed to this age.

This is the age of death where everything begins and ends, while that age is eternal life. Having overcome the world of death, Jesus Christ (the pattern) unfolds as you rise, victorious, into the world of eternal life; for you are the gods who came down, individualized yourselves in order to rise as the Lord, as there is no other

being.

The world may condemn you if you are a thief by profession, but Paul doesn't. It matters little what happens to you individually between the cradle and the grave. But it matters much if, when you hear my story of salvation you believe it; for then you will break the shell and rise above all this worldly nonsense. Salvation's story was told to us as it was to them; but it did not benefit them because - believing this world of death was real - they were more interested in achieving greater intellect and more wealth here; therefore, the story was not received with faith.

I read a story concerning Lord Russell who, although loving to be called "Lord," said: "I regard religion as a disease, born of fear. A source of untold misery to the human race." Well, I tell you it is not a disease, although I know there are numberless forms of interpretation of the great mystery.

Like Paul, I was taught that Christ was a man who came into the world and claimed he was the Messiah to save the world. But I tell you, Christianity is based upon the claim that a certain series of supernatural events happened, in which God revealed himself in action for the salvation of man. When I realized that these events spelled out the pattern man who was Christ, I knew there was no other.

It takes the many blows of the world to reduce us to that liquid, cosmic being who awakens in the grave. That grave is not in some cemetery, but in the skull from which a storm wind will awaken you. In the Jerusalem Talmud, there is a tradition that the Messiah was born in Bethlehem the night of the destruction of Jerusalem, and he was carried off by a storm wind. I tell you this is true.

When the storm wind possessed me I reverberated from head to foot. I felt as though my body was being shattered as I awoke. Expecting to see the same room I had retired in, I awoke to find myself in a tomb which I intuitively knew to be my skull. It was sealed, and when I rolled a stone away, I discovered that I could force my head into the opening found there. This I did and I came out of that skull as a child comes out of the womb of a woman; but this was the womb from above rather than the womb from below, for you must be born from above in order to inherit the kingdom of God. Then the entire imagery as told us in scripture surrounded me, witnessing the event.

It is written that the angel of the Lord said to those who were going to be witnesses: "Go and you will find him, for God is born this day in Bethlehem. Look for this sign, which is a babe wrapped in swaddling clothes, lying on the floor." The witnesses then went hastily and found the sign; but they could not see he who was having the experience because he was Spirit, and since God is Spirit, it was God who was born.

Although I could not be seen by mortal eye, my witnesses could not see me; but I could see them and their every thought was objective to me. Then the sign of my birth was carried away by a storm wind.

Now, knowing myself to be God, who is a father, I must have a son to bear witness to my fatherhood. Five months later God's son David stood before me and called me father and I fulfilled his promise. Then I returned to the limitation of my cross in order to share my experiences with you, my brothers, to encourage you to believe. I saw my only son who is God's only son.

That son is the personification of all the generations of men and their experiences, proving that the race is

finished and the crown of righteousness is mine. I have played every lovely and unlovely part in this world. I had to in order to see my son, whose beauty is beyond measure, and whose name is David.

Now, the third mighty act reveals your true identity as that of molten gold. In the Book of Zechariah, we read: "He stood upon the Mount of Olives when it was split from east to west as one half moved northward and the other half moved southward." You will discover, as I did, that the Mount of Olives spoken of here is your body; for the Old Testament is an adumbration, a forecasting in a not altogether conclusive and immediately evident way.

It is a shadow, but not the substance. Zechariah refers to a mountain, but when it happens to you, you will realize that the mountain is yourself. It is your body which is split from top to bottom, from east to west, as one side moves northward as the other side moves southward, revealing liquid, molten gold at its base. As I looked at this living, liquid gold I knew it to be myself; and I fused with it and up I went into my skull - into the kingdom of heaven, for the kingdom is within, At that moment I departed the world of generation and returned to the world of regeneration, as the heavens reverberated like thunder. Having returned to the molten state, I cast myself into the mold which was prepared for me before that the world was, to become the living image that radiates and reflects God's glory. I am now the express image of God Himself. God's primal wish was, "Let us make man in our image."

I tell you, He has wrought it! As one of the gods, I have completed the journey; but because we are all brothers, I am compelled to remain in the world to tell you in the hope that you who are still asleep will believe me. I say the Christ of scripture is a pattern of salvation and not a man separate from yourself.

The four mighty acts which form that redemption begin with your awakening within yourself and end with the descent of the dove. Two years and nine months after my ascent into the kingdom of heaven, the Holy Spirit descended upon me in bodily form as a dove and smothered me with love. Then I knew I had filled the entire role and was now a glorious, living stone in the living body of the Risen Christ.

Christ is the one being who fell containing all within himself. He chose us in him before the foundation of the world. Because he could not fall without all of us, we agreed to fall with him. That was an agreement for expansion, for truth is an ever expanding illumination. God, having reached the limit of contraction and opacity, died in order to rise into limitless expansion and translucency.

Opacity (which is doubt) is personified as a thing and called the devil; and this being called "man," is the limit of contraction. It may be hard to believe, but - as Paul said after his revelation: "The wisdom of this world is foolish in the eyes of God, and the foolishness of God is wiser than men and the weakness of God is stronger then men." Man believes he is getting wiser and wiser, yet it is only wiser and wiser nonsense. But God allows the nonsense to go on as men give each other medals, knowing that after the revelation man will know that the Bible is not speaking of a messiah to come from without, but from within.

One man fell, saying: "I say, 'You are gods, Sons of the Most High, all of you. Nevertheless you will fall like men and die as one man, O princes.'" Can you imagine that? Falling as one man we are princes; and if that is true, then our father is a king. I tell you, our Father is the King of kings and the Lord of lords, for he is the Lord God Jehovah who is raising us to himself that each one of us may become fully aware of being the Father. Regardless of your present sex, you are a son of Sod destined to awaken as the Father.

This wonderful story of scripture is completely misunderstood. Today's preachers are not sent, for they have not yet been awakened; therefore they will give you all kinds of stories concerning the interpretation of scripture. Prior to 1959 I was not sent, but in 1959 1 was called, incorporated into the body of God and sent. This incorporation is like an impression made by a seal on wax or clay, for I came out bearing the image of God. The mortal eye cannot see that image, and when I die here, my physical body will disintegrate like all bodies do. My friends will say I am dead, for to them I am a mortal being with weaknesses and limitations of the flesh.

Those who see me as Neville are misled, as they cannot hear what I am saying; for they are seeing a body disintegrating before their eyes. They are judging by appearances and cannot understand that God does not see as man sees. Man sees the outward man, while God sees the inner man; and I, the inner man, have been impressed upon God like a great seal upon wax. I wear this little body that continues to decay; yet I, unseen by mortal eye, am radiating and reflecting the glory of God. I am the express image of the person that is God, but only those whose eyes are open will see me.

I promise you who hear me tonight, that it won't be long before you will depart this world. Don't be afraid. You will be restored to life, in a world just like this, to continue your journey. If you believe what you have heard from me, although I will not be there, wherever you go they will talk of the work I did here. Individually, I have left the world of death. I am only waiting for the moment when this little garment is taken off for the last time. I will not be restored to a world of mortality like this any more, for I have finished the race; I have fought the good fight; I have kept the faith. Now there is laid up for me the crown of righteousness where I go to wait for all my brothers to come into that union and be the one being that came down bearing all.

Mark my words, I am not fooling you. It isn't long to wait before you will take off this garment and find yourself restored to life. You will meet many of your friends there who went before you. It will be a world just like this, where you will do all of the things we do here. And you will remember who taught you. You will not see me there, but eventually you will see me. Now I am going to where you cannot come; but you will, for everyone will awaken as God the Father.

I am not trying to persuade you to change your attitude towards the speaker. I am only telling you what I know from experience. Like Paul, I did not receive this knowledge from a man; it came through revelation of the true nature of salvation. It's something entirely different. Salvation is not a man, but a pattern man buried in all, who will awaken in all in a first-person, singular, present-tense experience. When the experience is yours, you, too, will know who you are. I was taught to believe God was another; but when the pattern awakened in me, I knew I was He. Now I remain in the world only to share this wisdom with my brothers.

The unknown author of the Book of Hebrews said: "Holy brethren, look to Jesus, the apostle and high priest of our confession." We are all sharers in this great gift, so let us now look to Jesus, the apostle who is called and sent. It is Jesus who is called. That's who you really are. As the apostle, you are called and sent to tell the story of salvation from experience. You will tell your good news, knowing that not everyone who hears it will respond. In fact many, being more interested in the honors of men, will discount it.

Those who have $50 million are only interested in increasing their wealth to $100 million; and, although they

may be eighty when they hear your story, it will not interest them, as they will still want more of what they must leave behind when they depart this world - as they won't be able to take it with them, as you know. They will make a world like this, only devoid of what they had built up here, and cast themselves in a role best suited for the work yet to be done in them by the son of God who is wearing that garment. He may zap him from the role of a millionaire and place him in the role of a shoe-shine boy or one who cleans latrines, if that is necessary for the work yet to be done in him.

The world into which they go is just as real as this. I know this is true from experience. I have sat in a chair and felt something happen within me and I see a world that is solidly real. As my consciousness follows vision, I step into that world and it closes upon me as this world is shut out. While in that world my body is real. It is seen and heard by others. If, in that world I have a body like this, yet those who are here see my body asleep in a chair, how did I get that body? It was just as real to me and to those who saw and heard me there as this body you now see here. You could destroy this body, but you would not have destroyed that body in that world.

William Blake once said: 'The oak is cut down with the ax and the lamb is slain by the knife, but their forms eternal remain forever and are reproduced by the seed of contemplative thought." When I stepped into that world I knew myself to be a man called Neville. I was so aware of being Neville I clothed myself in the body that was Neville; yet I knew there was a body that was Neville, sound asleep on a chair.

How did it happen? By the seed of contemplative thought. When you die here, you remold yourself in the likeness that you know - only you reduce it in age to a time that pleases you. An eighty-year-old man, knowing what he knows now, will wear a twenty year old body, produced by the seed of contemplative thought. Who does it? The God in him. He will not go through the womb of a woman, but will create a new body by the seed of contemplative thought. He goes on in that world, just as he does here, to die there and begin all over again until he hears the story of salvation and believes.

Now let us go into the silence.

Neville 03-29-1963

YOU CAN FORGIVE SIN

"You Can Forgive Sin." That, to most people, will be blasphemy as you will hear later on, quoting from scripture. It is so common among all of us to ascribe our ills and troubles to outward things – like the present conditions of the world, to our environment, or simply to things. And these things may be things that are absent from our world, or things we have in our world, but still things, while all along the real cause of our ills is sin. So we are told he was called Jesus because he came to save men from their sins; his only concern was the saving of men from sin.

Now what is sin? Sin means "missing the mark," missing the road, "missing the goal" in life. If you haven't a mark you can't sin. If you have a goal in this world and do not realize it and miss it, then you have sinned. So his purpose is to show man how not to sin in this world. No condemnation. Tell me you sin – tell me your goal, and I will tell you God's word. That is what he said. He has come only to show man how not to miss his objective in this world.

Now we turn to Mark 2:3 – or the same thing with a different twist in Matthew 9:2. It is the story of the paralytic. We are told he was preaching the word, that is, the story of salvation, and they brought in a paralytic carried by four men; and seeing their faith, he said to the paralytic: "My son, your sins are forgiven." (2:5) And scribes sitting around thought in their heart, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And discerning in their hearts what they contemplated, he said, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say 'Rise, take up your pallet and walk?'" So he said to him, "Take up your bed and walk and go home" and he rose and went on his way. Then we are told, ". . . they were all amazed and glorified God . . ." who had given such authority to men, for it was a man who did it. We are that man. It is to us that this authority to forgive sin has been given. And the world thought they were simply the exclusive power of some being outside of man. Read it in Mark 2 and Matthew 9.

Now what is this ability to forgive sin? We know that "sin" means missing the mark. The one that forgave it called himself, "The Truth." He said: "I am the Truth. If you know my word and abide in my word, then you will know the Truth and the Truth will set you free." (John 8:31, 32) For the whole story begins he was teaching the truth – the word. Now, he calls himself "the truth." If I said to you tonight, what would you like to be in this world? And you name it – I would like to be_____(no matter what it is) and I turned to you and said: You are that, you are it; right now you are it - you would say: I am it? I can't believe it! Then you are denying the truth. He said: "I am the Truth" – I AM everything in this world; everything man can ever imagine, I AM. So, you imagine what you would like to be. If you cannot remain faithful and loyal to that vision of yourself, then you are sinning. Not to sin is to have a goal. What would it be like? If I remain faithful to that vision as though it were true, no power in this world could stop me from realizing it – but no power. I could realize it. How? Don't ask me. But if it took the entire world of three billion to play parts to aid me in the fulfillment of my vision, they would play it without knowing they had played it. It would make no difference if they knew or did not know. They would have to contribute to the fulfillment of my vision, if I remain loyal to

that vision.

So, what would it be like if I were the man I would like to be? If I said to you tonight: is there a man in this room who is rich? And no one said, I am rich – that is not your goal, and if it is, you are missing the mark. If there is a man in this room – general man – who is known, who is contributing to the world's good, and no one replies, I am he, then either it is not your goal - or if it is your goal, you are missing it. So the name is "I AM he", as told in John 8:24: "I told you that you would die in your sins, for you will die in your sins unless you believe that I am he." This is not a man talking to me. This is taking place in the depths of the soul of man. If you don't believe now that I AM the one that I would be, then you are missing your goal and you are sinning. So it does not come from without; it is not caused by anything on the outside at all. My health problems are not caused by conditions and by environment, or anything else; it is caused only by sin – and sin is missing the mark. There is only one being – one person in the world – who can hit that mark, and it is God. God forgives sin, as told us in Isaiah: "I am the Lord, I am thy Savior, and there is no other savior." "I, I am the Lord, and besides me there is no savior. No one has formed before me or no one will be formed after me. I am the Savior." (Isaiah 43:3; 43:11)

You will be saved from what you are. There is only one being in the world that can save you, and that Being is "I AM." So, you save yourself. What would it be like were it true – if I were now the man or woman I would like to be? Assume it and dare to believe it and walk as though it were true, and no power in this world can stop it – but no power! There is no one greater than God. Say, "I am" – that is God. You stand in the presence of a being and because he has a little tag – or because he is the Premier of a certain country, or Queen, or President of a certain land, you think he is greater than you are? You are missing the mark. You can't stand in the presence of anyone who is greater than you, if you know who you are. You are not going to lord it over them, knowing, but no one will be smaller, either – all are God. Then you are told to go and tell them. (Ezekiel 3:18, 33:8) – "go and tell them. If you do not tell them, and they sin and you do not tell them - they will die in their sin, but their blood will be upon your head. If you tell them and they do not repent, they will die in their sin, but the blood will not be upon your head. So tell them." So Jesus is made to confess that he told them, that the blood might not be upon his head.

I Acts 20:26, 27 Paul makes the confession: ". . . for I did not shrink from declaring to you the whole counsel of God. Therefore I testify to you this day that I am innocent of the blood of all of you, for I did not shrink from declaring to you the whole counsel of God." He told them that, that he may not carry that secret to the grave and not share it with the world. So I have told them all, that this is a principle that cannot fail.

Now let us come back to the paralytic. You came here tonight on your own steam, as it were. If I tell you we are the paralytic of scripture, you will be surprised. They were brought into the place by four men. Do you know who the four men are? The ancients always called us by the four senses – the four rivers that ran out of Eden. They did not speak of five, they spoke always of four. They joined taste and touch together because they depended upon contact. To taste something or touch something, it must be contacted. But they separated sight, sound, and scent. These three were separate in the great symbolism of scripture. But taste and touch were joined. They called them the four senses, and we came here tonight borne by these four men. I know my bank balance, and in two weeks Uncle Sam wants part of what I earned. I do not even know Uncle Sam. They tell me he exists somewhere, but I do not know where; so I am supposed to pay on the 15th of next month "x" number of dollars. Regardless of how I live, I must save something to pay him. It is the land of Caesar, I am fully aware of that. I can see my bank balance. I know what it is in my world. I can

take my senses and bring it to play on what is taking place.

I was brought here tonight on the shoulders of these men. He tells me: your sins are forgiven, and, walk. How can I do it, knowing what I must pay on the 15th, knowing what I must do between now and the 15th? How will I do it? Your sins are forgiven, but who can forgive but God? Only God can forgive, and God is I AM. All right, I will now see the world as I would see it were it now May 1st and all things behind me, completely paid, paid in full.

Suppose I was unemployed. I was brought here tonight on the backs of these men. I know I have rent to pay and food to buy – all of these things – and he tells me my sins were forgiven, to rise and take up my bed and walk! How? I was brought in here on the backs of four men and called upon to rise – ignore these four and walk on my own steam now. Don't walk based on what the four allow me to see, to hear, and smell, and to be. Walk out of here unaided by these four. Walk on my own. How? I ignore the evidence of the senses. They brought me in here. I completely ignore what they tell me I really have in this world, and I see what I would like to see and assume things are what I would like them to be, and influence every being in the world to play their part to fulfill what I am assuming that I am in this world. I came in a paralytic, and walk out on my own steam. That is the story.

Every being in the world is called upon to rise and walk out, for he forgives your sin. He comes into the world only to free man of sin, no matter what you have ever done in this world. Don't look back on things as they are; look on things as they ought to be, the man or woman you would like to be, and assume that you are and see that only. And then you will know what it is to forgive sin. Who forgives? God forgives. He forgave you. I assumed. Who assumed? I assumed, that is – God. "I AM" is His name. I AM assuming I AM the man I would like to be. That is God. I begin to name it and walk in that state, and that is God. There is nothing but God. Forget what you have done. or what you are seemingly doing, and dream of the man or woman you would like to be and dare to assume you are it.

Now we are told by the great Blake: "The spirit of Jesus is continual forgiveness of sin" – forgiveness of sin every moment of time. Tonight when we go into the silence we can sit here for a minute and forgive each other. Suppose I could hear everyone here rise and tell the most fantastic story in the world about themselves or a friend, or a relative – or someone. Suppose I, really wanting it to be told from this platform, sit in the silence and listen to that and that only – the most fantastic story in the world that you could tell me individually. If I walk out of here tonight convinced that I heard it and remain loyal to what I have imagined I heard, I must hear it – no power can stop it, if I remain loyal. If anyone says it has not worked, I am not asking any questions, but as far as I am concerned, it has worked. I am sure when I know the vision I am holding for you "has its own appointed hour, it will ripen and it will flower. If it seems long in coming, wait. It is sure, it will not be late." If I actually assume things are as I would like them to be of every being here, and I remain loyal, I either know the story is true or it is false. I know it is true. It can't fail. There is no power in the world to make it fail.

Another word for sin in the Bible is "trespass." In our wonderful Lord's Prayer, "Forgive us our trespasses as we forgive those who trespass against us." It is a minor infraction of this principle. "Trespassing" means an individual lapse, a temporary relapse. You and I begin to discuss a personality. What am I doing? He is only in a state. So, I must think he is unemployed when you and I get into the discussion. I discuss a man who is unemployed and we see him as unemployed and begin to say: Well, conditions are bad, or maybe he was not

good enough for the job, and you and I are discussing a man that is unemployed and we see only the state. I am trespassing. He is in the state. But I may fall into this little trap. We all do it, every day, all day long.

We read the paper, and a man is called a great man because he happens to be President, or maybe some other person in this world. We read some columnist about him and you are carried away with what the columnist tells us, and suddenly we begin to think as he would have you think, and you are trespassing. "Lord, forgive us our trespasses as we forgive those who trespass against us." It is a slight departure from our goal. We are moved aside by what we read, or heard, or saw in this world. So, that is trespassing. So, I discuss someone who cannot find the job – well, will he qualify? I am asking all these things, and they are irrelevant to this principle. Not with this principle do they have any value whatsoever. What does he want? He wants a job. And how much does he want? He names a figure. Suppose that he had what he wanted – then let me assume it is true and I begin to see the world as I would see it for him were it true and feel the joy that would be mine were he now gainfully employed, earning that sort of money. This is either true, or it is false. I tell you: it is true.

If today you and I can say The Lord's Prayer – but really say it – and ask forgiveness for our trespasses and let him show mercy for having gotten off the mark as it were. Read the story. He is brought in on the backs of four men. He himself had no faith. But in spite of what they knew, there was still a certain faith, and they brought him into the presence of God, knowing God could forgive sin. And he said: "Because of your faith" – he speaks now to those who brought him; he did not speak to the man at first, then he addresses the paralytic: "My son, your sins are forgiven you." Here, a vicarious faith. So, I can have the faith for you if you do not have it for yourself. You can have it for me if I don't have it for myself. Quite often vicarious faith is easier than the direct faith. If I can turn to you, if you really believe an imaginal act is a fact, and you could actually believe I am now what I would like to be, and although at the moment I doubt and am not faithful, you can say - in spite of myself you can pull me out - for a minute I would know faith. Those who brought him on their backs showed faith in bringing him into the presence of God. God commended them for their faith. And he turned to the paralytic and said: "My son, your sins are forgiven." Those who heard thought it blasphemy. Who could forgive sin but God alone?

He did forgive sin, for he was the "I AM." "Unless you believe I AM he, you die in your sins." So, I ask you tonight, turn to your neighbor, and maybe you can hear what the other wants and rejoice in their good fortune, and they can rejoice in your good fortune Actually feel it is true, and see the world as it would be were they what they wanted to be – and they will become it.

So, this is the story of our ability to forgive sin. They were afraid when they saw what happened and then they crucified God because he had given such authority to men. We are told: "If you retain it, it is retained. If you release it, it is released." I see a man and judge him by my senses. I retain it. But I could release him by seeing him standing on his own feet and moving in this world in a glorious manner. So the material I formerly would discard as no good, I don't discard anymore. I take it and use it. I take the same man that formerly I would discard and see him as gainfully employed, loved, and loving, and believe that the thing I am seeing for him is true; and to the degree I am faithful to the concept for him, it becomes true in this world.

That is our power. We have power to forgive sin. If you don't have a mark in this world, you can't sin. If hasn't a thing to do with moral issues. No. Do you have a goal? Do you have some objective in this world? Then this is how you realize it. Suppose it were true. In Romans 8:4: ". . .walk not according to the flesh but

according to the Spirit." Flesh would be my senses. My senses deny that I am what I would like to be. Let us not walk by flesh - let us walk by the Spirit. Spirit is to see it in my imagination as though it were true. Tonight I may go home to find an empty cupboard or a notice at my door: "Tomorrow, or else." It is all right. If I believe what I am imagining, it would make no difference what threat was given me – if I really believed. "Now believe it," we are told. If you believe it, it will crystallize into fact. It does not really matter what threat at the moment my senses tell me -I have to ignore it. I have to ignore the four who brought me in this place. I will not now be borne anymore by these four. I will simply walk by spirit and not by flesh.

So, I ask you to try it. If you try it you can't fail and - realizing your objective, may I also ask you to share it with me so that I may tell it to you. [the audience].

About three months ago a man sat in this audience, and he wrote me a sweet, wonderful letter which I received this morning. He expected a big bonus. He had worked hard with all the promise, and one who was never on the job, but by his estimate "one of the girl friends of the boss" - she got the big bonus. He, who had done all the work, got practically nothing. So, he and I agreed mentally that he would have the most wonderful job, with more money and everything. This is now going on April. It seemed a long while, but today he is on the job, with more money than he had – more than he expected – more responsibility and opportunity, and everything. I remained faithful to that letter I knew would come when he would write it. And all I did, I heard him tell me (mentally) what he would tell me were it true, and I never wavered.

So, I only ask you to be as faithful to any imaginal state in this world, no matter what it is. In everyone God resides. Everyone has to say, "I am." That is God. I am Einstein, I am Neville. I AM is God. Neville is a tiny thing resting on the foundation that is God. I am rich – that is a tiny thing on the foundation of God, and God is Infinity, God is Everything. Therefore, whatever you say, before you say it, you say, "I am" – and you listen and you notice the four men who brought him in, brought him in paralyzed. He isn't that at all. But they deny it – the four senses are bringing him in and the four senses deny it, the four senses ignore it.

When you call on the name of God, you don't say in the name of God, so-and-so; you ask with the name of God, and to ask with the name of God you say: "I AM wealthy, healthy, secure" - then you believe it. If you ask with the name of God and believe it mentally, you will see the world as you have never seen it before you made the claim, and remain faithful to that claim and it must crystallize in your world.

This is this principle and it goes with every being in the world, regardless of nationality or pigment of skin. It is all God. Everyone has to say, "I am" before he says, "I am – this . . ." "I am a man" - you say, "I am" before you said, "man." "I am American," "I am Indian," "I am Japanese," "I am Chinese." What kind of a being would you like to be? You name it. "I AM" is doing it. Take this fabulous world of ours and take all your dreams and put them on the only foundation – no other foundation than God – and God is I AM.

So, the paralytic came here tonight in all of us, and we were borne on the backs of four men, and the four are our four senses: sight, scent, [sound], taste, and touch. Taste and touch are joined into one because they depend on contact. These are the four streams – the four rivers of life that come from the Garden of Eden. Any moment of time we are in the presence of I AM! Let him forgive me my sin. I forgive myself by daring to assume I am what I would like to be and assuming that I walk in that assumption and it crystallizes into fact. No power in the world can stop it – but none!

When we speak of sin, don't let anyone scare you about sin. He comes to forgive the sinner. His only interest is in the sinner. The so-called moral violations – forget it! I do not ask you to violate them, but forget them. Everything will be ironed out. It is my duty. Through the consciousness of Paul, Ezekiel, Jesus – "If I don't tell you what I know of God's law, then your sin is upon my head; but if I tell you and you still will not believe me, you will die in your sin, but your blood will not be upon my head." So Paul said: "I will tell them. I have declared the entire counsel of God to them, so I am innocent of their blood." Infinite states. A man falls into a state and so he is in the state, but he is not the state. Take him out of the state by saying while he is in the state: "What would you like?" and he names the state that he would like to enter. And you put him into that state by asking what it would be like if he were now the thing he would like to be; and you remain faithful – leaving him where he is – but you remain faithful to this concept and he comes out of it. On reflection, he might say: "It would have happened anyway." It is all right – you know. Tell everyone the story, and tell them it is entirely up to them. If they believe it – as we are told: "If you do not believe I AM He you die in your sins." (John 8) When you read it, you might think a man is telling you: I am God, and you are not. The whole story is taking place in the soul of man. That is the story.

Now he tells us the truth: "You shall know the Truth and the Truth will set you free." And they complained: "we are free." Here they are enslaved, and we thought we were free. We are Americans, we are free. To what extent are we free? You can't pay the rent or buy the food, and we think we are free. I can only be free if I know the art of forgiving sin, and the only one that can forgive sin is God – and God's name is "I AM."

In this world today, in our wonderful land, there are hundred of thousands in prisons physically - but they are Americans. There are hundreds of thousands who are unemployed, who can't pay the rent. Free? They are Americans. I say go and tell every being in the world the story of God – as told us in both the Old and New Testament – and set them free. They can be free if they know who they are. I must tell them the story. There is not one being in jail tonight, if you ask him who he is and how old he is, he will say: "I am John Smith, and I am . . ." and he will tell you his age. But before all these things, he tells you "I am." I have seen this, you see. It frightens people, as you are told in Matthew 9:8: "When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men."

In San Francisco, when I told this story, a lady who sat in my audience had just received notice from the army that her brother had been tried, court marshaled, and sentenced to six months of hard labor. She went home and said: "If this man is telling the truth, I can set him free." She sat in her hotel apartment where she would see if anyone came in. She lost herself in the imaginal state that the bell was ringing and she ran down the stairs, threw the door open, and embraced a brother who was waiting there. She did it for one solid week. The next Sunday morning, before she came to my meeting, it happened. When she came to my meeting, she could not restrain the impulse to rise and she jumped up in the audience of 1,000 and said she must tell the story, and she told it. He was honorably discharged, though he had been court marshaled and sentenced to six months at hard labor.

Everyone can be forgiven. He is not the same being he was – whatever he did to warrant the court martial – why should he pay the last ounce, if she could redeem him by pulling him out of the state that caused him to do whatever he did. If I am pulled out of the state into another state – if I had someone tonight who was the most horrible beast in the world and I am determined to make him a loving, nice person, then he comes into my world and demonstrates his kindness by his act, by everything – he is not the same being he was when I

disliked him – the same immortal soul, but he is in a different state. Always I was judging the state, but should I keep him in that state and make him pay a price that belongs only to that state? You see, there is such a thing in this world as God's mercy. No sins can be expiated unless God intervenes and is merciful – for you are God and you can intervene. He gave it to you. Only God can forgive sin, and you can forgive sin: therefore, are you not he? God is merciful. Can't you be merciful and completely transform any being in the world? And oh! What a thrill it is to transform a being and see them different in a little while!

So I ask you to try it, it cannot fail. But believe the statement in the Lord's Prayer: "Forgive us our trespasses." We have actually trespassed. We have heard a rumor and we got off the beam. We see the signs all over the place: "No Trespassing," but we step upon it. Don't. No matter what you hear of anyone, have no ears to hear it unless it is something lovely, for they are only discussing a state, and they are keeping that being in a state. Don't listen. Pull everyone out, but don't forget to pull yourself out. Put yourself into the most glorious state of being successful, being wanted, being happy. You try it. I promise you it will not fail you.

Now let us go in to the silence.

Neville 03-10-1969

YOU CAN NEVER OUTGROW I AM

A man can never outgrow or lose the God he knows in a first person, present tense experience. And when he finds this God he tells his brothers, saying: "If I had not come and spoken to you, you would have no sin, but now you have no excuse for your sins." God reveals himself to man as his eternal contemporary, saying: "Unless you believe that I am he, you will die in your sins," but man finds it almost impossible to keep the tense. He thinks of God in the third person, addresses him in the second person, but can only know God in a first person, present tense experience. Just imagine - no one can sin until God reveals himself to the individual in a first person, present tense experience. Only then can man have no excuse for his sin. And when one who finds God tells his brothers, he receives no greater reception than the first one did, because they see him as a man of flesh and blood, and cannot see this invisible being who says: "I came down from heaven." Man is looking for Christ to come from without, but his revelation is whispered from within.

"I tell you: I have been crucified with Christ. It is not I who lives, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." In that act he, whose name is I AM, became me. And if I do not believe that my I amness is he, I will die in my sin.

When asked to identify his Father, he said: "If you knew me, you would not ask, for no man can know me without knowing God, for he and I are one." This is not a physical man speaking to another, but self speaking to self. What child is not aware that he (or she) is? And to be aware is to say, "I am," the name God revealed to Moses on the mountaintop. All things are possible to God, but man has difficulty keeping the tense. He speaks of God in third person, prays to God in the second person, but can only know God in first person, present tense, for "I am the Lord, thy God and besides me there is no other God." In the 50th Psalm these words are put into the mouth of David: "Against thee and against thee only have I sinned." Only I, who must know myself in a first person present tense experience, have sinned and I have only sinned against myself!

Do you believe that Jesus Christ is in you as your very self? Are you willing to test yourself? Let me tell you of one lady who did. Many years ago while living in a rooming house in Brooklyn, with very little money, this lady started each day with these words: "I am a very wealthy woman. I have $50,000 in cash." Every Sunday morning she would go to the corner and buy a Sunday Times for her neighbor, Miss Mead, who was a little old lady living frugally and rarely left the house. Within a year after this lady began starting her day claiming her wealth, Miss Mead died, leaving her $50,000 in cash, plus jewelry valued in excess of $30,000. She received an estate of over $100,000 by keeping God in the present tense.

My friend has now found him and I want all who hear me to find him, for when you find this God you will never outgrow - and therefore never lose - him, for you can never grow outside of self. You may believe in astrology, and outgrowing that belief you may then believe in tea leaves. Outgrowing that, you will find

something else to believe in as you grow and outgrow, grow and outgrow; but you cannot outgrow the God you find in the first person, present tense, for when you find him to be your I amness, you have found the only God. One day everyone will find him and join their brothers who, already awakened, are in eternity contemplating this world of death, watching for the little stir of life.

I have been sent to tell you these things, for if I had not come and spoken to you, you would have no sin. You could not miss the mark because you did not have any, but now you have no excuse for missing it. I have revealed God to you in first person saying: "He who sees me sees him who sent me." I was sent by my Father, he whom you call God, only I know my Father and you know not your God, for I know that I and my Father are one.

In the 1st chapter of Colossians, Paul tells us: "The gospel which you have heard has been preached to every creature under heaven," and in the 3rd chapter of Galatians he states: "The scripture, foreseeing that all would be saved through faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." In the state of faith called Abraham we heard the story and then went astray. Falling asleep, we forgot our true identity and worshiped idols. Speaking of God in the third person, and to him in the second person, we have forgotten the God who gave us birth. Yet I tell you: God is eternally contemporary for he is our awareness of being.

Now, without faith it is impossible to please God, and faith does work on this level. Everything you possess was brought into being through faith, and the glory of faith lies in its power to link us to the heavenly realm. Having heard salvation's story, can you have faith in this divine vision (which is the gospel) in the time of trouble? No matter what happens to you, can you center yourself upon the vision? Can you believe that, housed within you as your I amness, is the only creative power in the world? I hope so, because your faith in God is measured by your confidence in yourself.

When you imagine a state, do you believe that the scene has the power to externalize itself? Or do you feel you must pray to a being on the outside for help? I tell you: there is no being on the outside. The creative power of the world is housed within you now. Sit down and imagine a state of confidence that it must externalize itself. Believe that because all things are possible to imagine, the state you have imagined must become an external fact.

I have tried this time and time again, and it has always proved itself in performance. Now I share this knowledge with everyone who will listen. How many believe my words and put them into practice I do not know. I only know that man finds it hard to keep the tense. Religious leaders speak of God in the third person as if he were on the outside, yet I tell you he comes from within. When Moses heard the words: "I AM has sent me unto you," it seemed to come from without, yet it was whispered from within.

There is no evidence of an historical Jesus Christ. We have the essence of Christ, but not an historical one. The being within me that is speaking, is the Christ, but that which is talking to you is only a garment. Everyone knows its background. Its parents are known, its physical brothers and its limitations; yet the being wearing this garment of flesh came out from God who is my Father, for I am from above. The body I wear is from below. I am in the world but not of it, for the being who awoke within me is the one speaking to you now. It is not the same being who entertains guests in our home or enjoys dining in a good restaurant, for this being is not in any way a part of this world. This is the being in you that I am trying to reach tonight, trying to stir and

awaken to return to the one grand I AM.

Believe me when I tell you the only purpose in life is to discover who you are. Against thee, O Lord, and thee only have I sinned. Addressing him in the second person as "against thee," he realizes the Lord is within him; that he is the "I" of man who inspired the prophets to write what they did. Having conceived the play and coming out from the Father to play it, "I" must fulfill what I foretold I would do, and I will.

Christianity is based upon the affirmation that a certain series of supernatural events happened in which God revealed himself in action for the salvation of man. I have experienced every one of these events. As each event took place I recorded the date in my bible, even to a simple little one like: "What you must do, do quickly." Against that statement I marked the date of October 10, 1966, for I had been preaching to a group of twelve men, all seated on the floor, when one man jumped up and departed quickly. Then a man dressed in costly robes entered, approached me and unveiled my arm revealing the arm of the Lord. But the one who revealed it moved quickly, as that simple statement dictated.

The words of the Lord recorded in the red letter edition of the Bible will be fulfilled by you. Whether he quotes the Old Testament or relates to it, you are predestined to fulfill the red letters recorded there.

The entire drama has unfolded in me, so I know the perfect pattern that God sent into the world. We are told the first shall be last, and the last first. In the story the last act is recorded as the crucifixion yet it is the first. I have been crucified with Christ. It is not I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loves me and gave himself for me by actually becoming me. His name is I AM. That's the Lord God Jehovah, who is Christ. He is God the Father who became you. His death - in the sense of complete forgetfulness as to his true identity and belief that he is actually you - is your life. It is this being who tells you: "Unless I die thou can'st not live, but if I die I shall rise again and thou with me." He rose in me. He proved that he could die and rise, for when he rose I rose knowing I AM He. He became me in the most intimate way by becoming my awareness. Then he talked to me and revealed himself to me from within my very self. In the beginning the words seemed to come from another, as though someone on the outside had spoken them; yet they were whispered from within as everything said of Jesus Christ unfolded in me.

Can you accept my words and keep the tense? It is so very important to do so, for if you turn to the second person, or the third, you have created a false God and a false Jesus Christ. Do you not realize that Jesus Christ is in you? For unless you believe that your I amness is He you will die in your sins. Put the little word 'is' in the sentence: "Unless you believe that I am is He, you die in your sins," to give it meaning, for without it you may think a being on the outside is speaking and keeping you from missing the mark. If you want to be rich and do not believe that you are the cause of wealth, then you will go on missing the mark by remaining poor. The true goal is to know God is your own wonderful human imagination. This God you will never lose, for when he reveals himself within you it is in a first person, present tense experience.

As God unfolds himself within you he doesn't call himself "God," but "I AM." It was "I" who awoke and rose in that tomb; no one else was there. I had no help getting out; "I" pushed the stone away myself. And when I looked back to see that out of which I came, I saw the three witnesses as recorded in Genesis. It is said that Abraham (the state of faith in which I started) was seated by the door of his tent in the heat of the day when the three men appeared. As one spoke concerning the child, Abraham knew he was the Lord. That child is

Isaac, which means, "he laughs." I found that promised child. Like Simeon, I took that promised child in my arms and he laughed.

So who is Christ? And who is the Lord? Did scripture not fulfill itself in me? I have come only to fulfill scripture, and this I have done. I know I am the temple of the Living God, for my body was torn from top to bottom. I found my son, He who was set up in the beginning to reveal me as the Father. This is not what the priesthoods teach; but I am telling you what I have experienced, for I have found David. He cried unto me: "Thou art my Father."

I do not care what the priesthoods of the world may say; I am telling you what I know from experience. If they do not believe in me, they will continue to live in sin by worshipping a false God. All the priesthoods and rabbis worship an idol, for the true God cannot be worshipped in any tense other than the present. His name is I Am. No picture on a wall or stature in a garden is the Lord. "Make no graven image unto me." If you do not see him as yourself you will not find him, and when he comes he reveals himself through his son calling you Father. This you set up in the beginning and then you agreed to play all the parts. Not one part can you condemn, for all contribute to the end when you find God. The goal of life is to find him, not on the outside, but within yourself in the first person, present tense. The world thinks I am insane when I tell them who I am, for they see the garment of flesh I wear and know I am subject to all its weaknesses. But because the drama of the scripture has unfolded within me, I know how true scripture is.

I cannot describe the joy that is yours when you awaken. I can only say that the world into which I go night after night is entirely different, and earth does not contain anything which I can use as an image to describe that world. I return through darkness into this world every day to share my experiences with everyone who will listen, while some believe me and some do not. My most intimate friends may not believe me, for they know and judge me by my human weaknesses. My brothers, knowing we were sired by the same father and came out of the same mother's womb, cannot believe my experiences are related to scripture. But I am not asking you to believe in Neville, but to believe in God who is your own wonderful human awareness.

I have been sent to tell you who God is. He who sent me is one with me, for although he seemed to be another when I stood in his presence, when we embraced we fused and became one. The recording angel, the ledger, the being of love who embraced me, is within. In the beginning I foreknew myself. Through foreknowledge I was predestined to be called from the world of death, called from within myself by an infinite being of love, wearing the human form divine, to be embraced and sent. And the moment we embraced we fused, and I knew myself to be infinite love. There had been a seeming separation when I entered a world that was not mine, to experience all of its horrors until its end when I am called, acquitted, justified, and glorified. Now there is nothing left for me to do but tell it to everyone who will listen and urge them to set their entire hope upon this grace which is coming to all at the unveiling of Christ in each individual, in the first person, present tense.

While you are here you can become independently secure, certainly. All of these things are possible to you, but the real objective in your life is to find God, the cause of all life. To believe in God does not aid you. The question is: do you believe in yourself? Can you believe you are rich when you have no money? Can you continue to believe it throughout the day and fall asleep night after night as though you were? If you will, you will become rich. Then fulfill another desire and then another, and one day you will discover the one who made it possible. That one is God.

Millions of people claim to believe in God in the third person, but they do not know God. Only when God reveals himself in the first person, present tense can he be known. That God cannot be outgrown or lost, for you cannot outgrow I am. I am is the theme of the Book of John, which goes back to the 3rd chapter of the Book of Exodus, the 14th verse, as: "Go say, 'I am has sent me to you.'" As a man, I am revealing God's true name, but those who hear my words know the outer garment I wear and judge it. They know my weaknesses, but they do not know the Lord. I tell you: when you know the Lord (or rather are known by him) you will experience a thrill that is beyond description. Your shock will turn to joy, however, as the drama of one called Jesus Christ unfolds within you.

In the meantime you can test him in the world of Caesar. There is no limit to his power, so take that power which became you and attach it to your desire. Sleep every night so attached to your desire that you feel its reality, and in no time you will prove my words. Within a year the lady in New York City received her $50,000, pressed down and running over. She knew exactly what she did and would never have guessed that the little old lady she bought the paper for every Sunday morning would be used as the means to give her the wealth she claimed. This lady has found God, yet she is still inclined to speak of him in the third person.

Man is in the habit of thinking of God and not as God. It is so easy to forget to keep the tense. Every good, well-trained Jew is familiar with the first five books of the Old Testament. They have read the Book of Exodus many times and believe God is the great I AM; yet they still think of him in the third person. They would think that anyone who boldly stood up and proclaimed, “I Am He” was arrogant; yet I tell you that is the only way you will ever find God.

But when he comes, there is no need to brag about it. You know who you are, and when they call you by your earthly name you respond. Perhaps you will have dinner together, but they will continue to be totally unaware of the being within you, and you don't always throw pearls before swine, because they are not prepared to receive them. You will join their party and enjoy the evening as you let the outer man play his part, but you know the inner man, the one they know not of. That man is Jesus Christ.

There is only one Christ. Everyone has been crucified with that one Christ can make the statement: “It is not I who live, but Christ who lives in me. And the life I now live in this body of flesh and blood, I live by the faith of the Son of God, who loved me and gave himself for me.” God actually became as you are, that you may rise to the one being called God the Father. As one power, we came down from God to become the gods. In order to descend in power and play these parts we had to enter complete forgetfulness. The actor cannot pretend. He must enter and become the part he has agreed to play. He cannot step upon the stage knowing he is a great actor who everyone recognizes. He must lose himself in the character by leaving his personality in the dressing room and entering the stage as the character he is to portray. So when God stepped upon the stage wearing this, he is Neville, one hundred per cent. He had to completely forget that he was God, yet knowing that he brought with him a pattern which would erupt and his memory would return. I agreed to play the part as Neville. He and I are one, but I am greater than he.

Look upon Jesus Christ as a pattern. I have told you how the pattern erupted in me in the hope that you will believe me. Although a few believe my words, the majority disbelieve fulfilling scripture. "He came unto his own and his own believed him not." What I tell you and what you are capable of conceiving may be entirely different. Can you receive what I tell you as my own personal experience? I can tell you that scripture is true

from beginning to end, but can you believe me enough to set your hope fully upon the grace that is coming to you at the unveiling of God within you? I hope so, for God is in you as your I am. And when he awakes you go through a series of supernatural events called Jesus Christ. Then you will tell your experiences to those who will listen in the hope that they will accept them; but it does not matter if they do or do not, for in the end, you take off your garment of flesh and return to an intimacy that is indescribable.

Eyes have not seen or ears heard the things that are already prepared for you. In that world you are in control of everything and everything is alive. Every night I pass beyond the world of dream to enter the world of reality, and I return each morning through the world of dream to reenter this world of death. This I do night after night, and will continue to do until that moment in time when it pleases the depth of my own being (who is the Father) to take off this garment of flesh and call it a day.

Remember, you can only sin against that self of you who is God. And any time you think of God in any tense other than the first person, present, you are entertaining an idol, no matter what you call it. If you leave this auditorium tonight conscious of being God, you are walking in the knowledge of the true God and all things are possible to you. Walk in complete trust that things are as you want them to be. This is loyalty to unseen reality. This is faith. There are only two things that displease God: One is lack of faith in I AM He, and the other is eating of the tree of knowledge of good and evil.

Before descending into the land of forgetfulness you made yourself a promise that one day your memory would return and you would realize you were the creator of it all, for God gave you himself. He actually became you, as told in the story of Melchizedek. He had no father, no mother, no beginning, and no end. In the end you become a priest after the order of Melchizedek, knowing the whole vast infinite universe was created by and sustained by you. Now, this is really incredible. I recently read that the great Einstein said: "I rejoice in the discovery of the uniformity of the laws of nature and whoever is behind it that we call the Lord. But that man should survive the disintegration of the brain, to me is unthinkable." If a man as wonderful as Einstein feels that the story of the gospel is unthinkable, then condemn no one. You can't deny Einstein's greatness. He was tender, kind and sincere; but in spite of that gentility he was quite satisfied to dwell in the uniformity of the laws of nature and whoever is behind it.

I tell you there is one behind it all. He so loved you he became you and the day is coming when you will know that you are he. You will know you are not the creation of the city, but its creator. You are not the made, but the maker. Whether you are male or female, you are the emanation of the Lord yet his wife till the sleep of death is past. Then you will awake to know you never left your heavenly home, you were never born and never die, save in your dreams.

Now let us go into the silence.

Neville Goddard June 19, 1970

YOU DARE TO ASSUME

Spiritual growth is a gradual transition from a God of tradition to a God of experience. In Blake's works – one of his letters, rather (23 August 1799) – he had this little difference of opinion with the Dr. Reverend Trusler; and Trusler said to him, "You need someone to elucidate your ideas."

Blake wrote him a letter saying, "You ought to know that what can be made explicit to the idiot is not worth my care. The wisest of the Ancients discovered that that which was not too explicit was fittest for instruction, because it rouses the faculties to act." Then he asked the Reverend, "Why is it that the Bible is the most instructive work in this world?" Then he answered the Reverend himself, "Is it not because it is addressed to the Imagination, and only mediately to the understanding or reason?"

Well, the Bible is addressed to the Reality of man, for the true identity of man is Jesus Christ; and Jesus Christ is the human imagination! That is the Lord Jesus Christ. "By him all things were made and without Him was not anything made that is made." [John 1:3] And that is the Creator of the world.

Now we will turn to the 17th chapter of the Book of Acts, and you will find a story that is not spelled out because, as Blake said, it is addressed to the imagination. Dig it out. So, Paul addresses the Athenians, and he said, "O men of Athens," – and then he compliments them on their religious devotions; but then he added, "But as I passed by, I observed over one of your altars this inscription: TO AN UNKNOWN GOD." Then said he to the Athenians, "What, therefore, you worship as unknown, this I proclaim to you: The God who created the world and everything within it is not far off from each one of us. It is in Him that we live, and move, and have our being." [Acts 17:22, 23, 27, 28]

Now you've got to dig it. Start asking questions. I live in Him. I move in Him, and I have my being in Him, and He created the world and everything within it. Blake said,

> "I am not a God afar off. I am a brother and Friend;
> Within your own bosoms I reside, and you reside in me,"
> But the perturbed Man, away turned down the valleys dark,"
> [from "Jerusalem"]

--- couldn't take it.

Well, I am going to go a little bit beyond that. I will say that God is not far off; in fact, He is never so far off as even to be near, because nearness implies separation. So, He's not even so far off as even to be near. He became – actually became – as we are. His name is I AM. Can you speak of yourself when you say, "I am," and point elsewhere?

In a dream, who is dreaming? I am.

In a vision, who is having the vision? I am.

In the prison, who is imprisoned? I am. And who is set free? I am.

You can't get away from it. So He can never be so far off as even to be near, for nearness implies separation.

This is the God of Whom Paul spoke when he addressed the Athenians, "O men of Athens," – he praised them, yes, for all their wonderful devotions – religious devotions. Then he brought up the point, "But as I passed by, I observed this inscription over one of your altars, TO AN UNKNOWN GOD. What, therefore, you worship as unknown, this I proclaim to thee…. The God who created the world and everything within it is not so far off from each one of us, for in Him we live and move and have our being."

That God is your own wonderful human imagination. That's the God of the Universe. One day you will know it. But you are keyed low for Divine purposes, so you don't know it, and you are having this strange, strange, wonderful dream. And this is the dream, but who is dreaming? I am dreaming. One day you will awaken in that immortal head of yours, where the whole drama started and where it comes to an end; and you will discover that you really are the God who created the universe and all within it! But while you are on this level, you can test it and see if this thing is really true.

You mean, my own wonderful human imagination is God! And He, and He alone, creates everything in this world?

I answer, yes. I can't persuade you, I can only suggest that you try it. For, we are told that, "Do you not realize that Jesus Christ is in you? Test Him and see."

Well, how would I test him?

Well, tell me Who-He-Is.

He is your own wonderful human imagination.

So what? And He created everything in the world, and creates all that is being created, and will continue to create everything that will ever come into the world. And there is no other Creator! And He is in you – not near, He is your very Being, your own wonderful human imagination!

Well, how do I go about testing this? Well, I simply ignore all the facts of life – all that reason dictates all that my senses dictate, and I dare to assume that I am the man – or the woman – that I want to be. So, I no longer want to be it. I am it! And I walk in the assumption that I am it. Then I command, by that assumption, the whole vast world to obey my will.

"I have found –"What have you found? "I have found in David, the son of Jesse," – the word "Jesse" is "I AM" – "I have found in David, the son of Jesse, a man after my own heart, who will do all my will."

Now, who is this being? David is the symbol of humanity. Humanity must obey my will. I don't have to ask them anything. Ask no man, no woman, ask no one. You dare to assume that you are that which you want to be, and David, which is the symbol of humanity, will execute your will.

In the end, when you come to the very end of the drama – but not before, humanity is gathered together into a single being – one single unit, and he stands before you, and his name is David. And he calls you "Father."

"I will tell of the decree of the Lord. He said unto me, Thou art my son. Today I have begotten thee." Read that in the Second Psalm. This is David speaking.

Now David says, in the 40th Psalm, "I delight to do Thy will, my God."

If you know Who-You-Are, humanity delights to do your will. So, you dare to assume – I don't care what it is, it's your privilege to assume good, bad, or indifferent. For He said, "I kill, and I make alive, I wound and I heal. And there is none that can deliver out of my hands." [Deuteronomy 32:39]

If there is only one Creator, don't tell me that He does not also kill! Because who is it then killing? Well, that's a creative act! And who heals? Who wounds, that it may be healed? There is only one God.

"Hear, O Israel, the Lord our God, the Lord is one."

Find out Who-He-Is. I tell you Who-He-Is. He is your own wonderful human imagination. There is no other God. But God lowered Himself down to the limit of man – the limit of contraction, the limit of opacity – that he may, in this state of complete oblivion to Who he really is, burst it and start expanding beyond what He was prior to the decision to come down into this state. This is how God expands. He expands and expands and expands. So, He comes down into this state by assuming the limit that is man.

You are man. Well, He never left His name, for He and His name are one! And His name forever is I AM. "This is my name forever and forever, and by this name I shall be known throughout all generations. Go tell them this is my name. I AM hath sent you."

So I say, I AM has sent you. Well, does it make sense? You dwell upon it. It does make sense! And the day will come, you will find the one who has had the experience before you yourself have the experience and you will see him radiating the Glory of God. No questions about it – you will!

But he could never explain it to any one who does not have the eyes to see it. Many of you will see it. I have told you what I know from my own experience; and when my time is up and I depart this life, those who have eyes to see it will see and know the quality of the message that I am giving to the world.

I am telling you, there is no other God. Don't look at the speaker. Look at yourself! We are one. I dwell in you, and you dwell in me; and we are one.

I know Who-I-Am. For I have experienced it; but I am not greater than any being in this world. They are only now asleep to the Being that they really are. In the end, we are all one grand brotherhood. And the brotherhood of God forms God, for the God of the Scripture is a compound unity – one made up of others. We are the "gods," we are the brothers. All came down and assumed these limitations; and the day will come, these woven "garments" that we "wear" we will split from top to bottom; and we who are trapped within them will be set free.

So they said to him, "Is this not Jesus, the son of Joseph? And do we not know his father and mother? And how is it that he now says, I have come down from heaven?"

Here is the perfect example of what happens in every one when he follows the pattern as described in Scripture. He has everything and experiences everything within himself that is called the "events of the Lord Jesus Christ." And because there is only one Lord Jesus Christ, when he experiences that within himself, he is the Lord Jesus Christ!

But how can he tell it to any one? They will turn their backs upon him as arrogant, as insane, as mad. But he simply tells it, and he knows that every one who has the eyes to see it can see it now or when he departs this world; and soon after he departs the world, they will have eyes. Eyes will open, and they will see it. There is only one Being, there's only one God, there's only one Lord in the world! Nothing but God!

But here, in the world of Caesar, we can test it. So you want more money? You want a better job? You want an increase in position? Well, assume that you are it now. Don't wait for it. Don't read the papers and have them deny that these things are possible, for today everything is denied.

A little thing that just happened in England: They were so complacent, so sure, they didn't even go to the polls to vote; so Mr. Heath got in. I wondered who was pulling and "treading in the winepress." I wondered who was pulling and "treading in the winepress." I wondered who started the rumor in England that they were so "in" you didn't have to vote. It could be Mr. Heath himself! But it's all imagination.

You suggest, and they accept the suggestions; and then you, knowing they are going to act upon it, go out and then you do exactly what you have to do: work under compulsion to meet every one you can and get them out. And then he sits back with his pipe, and he is so stunned! He can't believe for one moment they would throw him out, any more than Churchill could believe they would throw him out after the victorious campaign in Europe. But they did!

Everything in this world is possible. Do not say "No" to anything if you want it to be "Yes." Don't give up. Everything is possible, because David does your will, and David is the symbol of humanity. Humanity does your will.

In the end, when you have played all the parts, then David stands before you, not as a group – as a single youth: this heavenly, heavenly, beautiful being; and you look at him, and he calls you "Father," and you know it. Your memory has returned!

It's all the returning of memory. It was your glory "before that the world" started. And you will say these words in the 17th chapter of the Book of John: "I have accomplished the work you sent me to do. Now return unto me the glory that was mine, the glory that I had with Thee before that the world was." [John 17:5]

He seems to be speaking of another, but the Being "sent" and the Sender are one. And the Being "sent" is not inferior in his Essential Being, but only as to the office of the One that is "sent." So, he is sent into the world. So while he is in the world as the one who is "sent," his office is inferior to the Sender who does not leave that stable state. But he, the "sent," and the Sender are one!

So "He who sees me sees Him who sent me."

So you will see me with your in-current eyes, and see me playing the part described in Scripture. I don't have to pretend. Neville – yes – a little, tiny man, meaning nothing in the world socially, financially, intellectually, or in any other manner – nothing, but it doesn't matter. I willed to play this part. Only through this part could I tell the story, and tell it so that unnumbered generations from now it will be told and retold, but magnified. For those now living will be eye witnesses to the event before the departure of the little garment. They will be eye witnesses to the story. For all you have to do is to go into the Bible, and there you will see the story. And if with in-current eyes you see him playing the parts recorded in Scripture two thousand years ago, then you know Who-He-Is. But I am not alone! Every one is going to play this part, for there is only God. He is not playing the part as one little being set aside -- no, He is not far off. He is not even near, for nearness implies separation.

"God actually became as we are, that we maybe as He is." [Blake, from "There Is No Natural Religion"]

So when you imagine something, remember: It is God Acting! And God's actions are His words. "And His word cannot return unto Him void but it must accomplish that which He purposed, and prosper in the thing for which He sent it."

Well, what are you imagining? Whatever you are imagining, you are actually sending into being to be confronted with it. So if you really want a lovely life, be careful what you are imagining, because imagination is God. Imagining is God-in-action! So what are you imagining? That everything is going down? That the whole world is collapsing? Well then, if that is what you imagine, may I tell you? You will have the experience of a collapsed world, but others won't.

There are people today making fortunes out of the seeming collapsed market – fortunes, they are making! They held their cash. I read in the New York Times of last Sunday [June 14th] – I get the Sunday issue every week, and it came a little late this week. In the financial section this house – not one of the biggest houses, but a good house – and they are in the "black," they never once went into the "red." And the man's name is Gardener, and they are quoting him. He said, "In 1968, in the summer of '68, we knew this was coming, and we prepared for the recession. So we were not caught in it. We knew and prepared for it, for it had to come."

Well, that was an imaginal act. He was bringing it about within himself because he knew it had to come. It wasn't going to come in spite of some one imagining that it had to come. And so, he planned it within his own mind's eye. So then came 1970 and then came the radical, radical decline. They had cash; they could pick up all these things at the bottom. They've got to go back. This is a powerful land, for you and I are imaginative people.

Americans went to the moon. That's imagination. They will go to everything in this world that they want to go to, for this is a fabulous land. Well, you can't stop men imagining, and we do imagine in this country! We build the tallest – build all kinds of things because man here – you can't stop it. He is so constructed, he imagines all the time.

Well, you can't stop it going back; so he started the decline in his own mind's eye in the summer of '68, and waited patiently – waited and waited, and then came the inevitable crash. It will go back. But he had cash; waiting for what he knew was inevitable. So instead of buying it at 900, he now buys it in the 600's. It served him to wait a year and a half or two years, for what would he make now coming in at this bottom, when it starts moving again?

It's all within the imagination of man. But I am not an economist; I know nothing about economy. I am not interested in it. I get calls all the time saying, "Will you go into a business with me?" I am not interested. I got one yesterday. He cried on the phone when I would not come forward to buy a huge, large area of land for him because he wants to be a grower of trees. I said, "I'm not interested. I am not in business. I am telling you a principle and you don't have to turn to any one in this world to ask their assistance."

The whole vast world will rush to serve you if you assume a certain state and remain faithful to that assumption. If I dare to assume that I am the man that I want to be, the world has to come to my assistance and express it, for the world is David, and David is "a man after my heart who will do all my will."

And in the end, you will see him standing before you, not as humanity, but a single being – a glorified, glorious boy – a boy of about 12 or 13 at the most. And, oh! What a beauty he is. The sum total of all of humanity who did your will. So when you played all the parts, then you will know: "I came down from Heaven."

And they will say, "But I know your parents. I know your father and your mother."

Yes, they know my parents of the "garment" that I "wear," and they know my brothers and my sister, who are brothers and sisters of the "garment" that I "wear." But the wearer of the garment, they do not know. They do not know the Occupant of that garment. For that garment only serves the occupant for a purpose. And in this very moment he has completed the task.

I can say tonight, "I have accomplished the work which Thou sent me to do. Now return the glory that was mine, the glory that I had with Thee before that the world was." And may I tell you? He has, He has! I am not waiting for the return. But the mask hides it from those who have not in-current eyes to see it. But every one will see it. Every one will experience it. But while we are here, you play your part perfectly, not only for yourself; play it for every one in the world, for they are all "yourself pushed out" anyway.

So some one wants this, that or the other? As I said to my friend – he cried on the phone. I said, "I am speaking of a principle. I will 'hear' you tell me that you have your whatever acreage you want to plant your avocado pears, if you want to do that for a living, for they grow without effort on your part."

What he really wants – he doesn't want to do anything. He wants to have something planted that simply produces, like people buying stock. He is not interested in the Company, only in the little piece of paper, not the Company, what it is doing or the management of the Company. So he wants an area of avocado pears. Even though he doesn't want to work, I will still "hear" that he has it. I am not here to judge any one in the world. So he wants that? I will "hear" that he has it, and assume that he has it;' and may I tell you? He will have it. For the world will wait on him and the world will see that he has it; and he will never know, as told us in the very first chapter and the second chapter of Isaiah, that it was I who pray for him, because he cried and hung-up, he could not wait. But I did not. When he hung up crying, I did not until I had "heard" that he has what he wants.

But I need not be the medium through which he has whatever it takes to buy his "X" number of acres for his plants, because I am not in business. I am simply telling a story – an eternal story that is true. And the story is all for us in Scripture.

Jesus Christ is the true identity of every child born of woman. And Jesus Christ is the human imagination. "Through Him, all things were made, and without Him was not anything made that was made."

"He is in the world, and the world knows Him not" [John 1:10]

So no one knows Him. He sits, and no one knows He is the Cause of the phenomena of life. And they turn to this place, that place, the other place; and here is one "treading out the wine press," knowing exactly what he is doing, allowing his will to express through humanity – humanity being David, the son of Jesse. And Jesse is I AM. It is any form of the verb "to be." "I AM" – that's the name of Jesse.

So, "Whose son are you?"

"I am the son of your servant."

"Jesse."

And "Now I have found in David, the son of Jesse, a man after my own heart, who will do all my will."

So humanity will do it. Every one will do it. And in the end, you will awaken, and you will discover that the whole drama started in your immortal head, and in that immortal head you dreamed the Dream of Life. And one day you heard a Voice, it was a wind – a strange wind, and you awoke form the Dream of Life to discover that you had dreamed it all. You were a

dreamer and then you came out, and all the imagery of Scripture surrounds you. Everything about it surrounds you, and you are the One of whom it spoke in Scripture "born not of blood, nor of the will of man, nor of the will of the flesh, but of God." It was God re-born. You are the one destined to be re-born.

Don't let any one tell you that you began in your mother's womb or that you even began. There never was a time that you and I were not – never. Nor will there come a time when you and I shall cease to be. Before this whole vast world appeared to be, you and I were the creators of it. I know our scientists will question that and think me mad. It's perfectly all right. I will go along with Blake, based upon my visions.

> "Eternity exists, and all things in Eternity,
> Independent of Creation, which was an act of mercy."
> [From "A Vision of the Last Judgment"]

And then what is that creation? All things exist. Humanity, the animal world, the plant world – everything exists in Eternity, and Eternity is in your own wonderful human imagination. That's Eternity!

All things exist now in the human imagination. Well now, what is the act of creation that I would bury myself in that which exists and return? That I could "die" – actually die – and return? For a seed must fall into the ground and die before it is made alive. If it does not fall into the ground and "die," it remains alone; but if it falls and dies, it brings forth much. So I "died," I fell into my own wonderful world that is -- it exists, and the world is "dead" – completely dead. And I could not pretend. I had to actually become this world of the "dead." So I became it, and then I passed through all the horrors of the world. For what purpose? To remember the glory that I saw before, that I gave up to come into this world.

"How long, how vast, how severe the anguish 'ere I find that glory were long to tell." [Daniel 12:6]

But having gone through it all, then I remembered. And the only one that could actually bring me back to my memory of the glory that was mine was my "son," for "No one knows who the Father is except the Son, and non one knows who the Son is except the Father."

And so here the son stands before me and the memory – ancient, ancient memory returned. And I was the one who decided without any persuasion to lay myself down.

He said, "No one takes away my life. I lay it down myself. I have the power to lay it down, and the power to lift it up again." But while I lay it down:

> "Then those in Great Eternity who contemplate on death
> Said thus: What seems to be, is to those to whom
> It seems to Be." [From "Jerusalem"]

Here I am in a world. It seems that he is going to attack me. I am assuming that? Well then, he will attack me.

I assume that things are going to be bad, they will be bad.

I assume that things are going to break, and I am going to wait for it. So –

> "What seems to Be, is, To those to whom
> It seems to Be, and is productive of the most dreadful
> Consequences to those to whom it seems to Be, even of
> Torments, Despair and Eternal Death; but the Divine Mercy
> Steps beyond and Redeems Man in the Body of Jesus."

So that act of mercy is the act of Creation, when I – the Eternal Being – gave up my Eternal Self and came down into a finite world and "died." And the act of creation is the redemptive act when I am brought back, because I am lost in a world where "what seems to be is, to those to whom it seems to be."

And when I have gone through the entire gamut of all the experiences of man, then I hear the Voice. The Voice is the wind – an unearthly wind; and you hear it within the immortal head where the drama started. And then you find yourself waking, and you awake within yourself, and then you come out of the tomb in which you were entombed. As you come out, the imagery of the birth of God surrounds you, and you are the star in the drama.

And from then on, three great events take place, and it's all over. The Descent of the Dove upon – the symbol of the Holy Spirit is completely satisfied with the journey, for the journey is now over; and "this is my beloved Son, in whom I am well pleased." [Matthew 3:17]

One of my sons has returned. When all the sons return, all the sons together from God the Father. We are the Elohim, and together we form Jehovah. But we are the gods – all of us are!

By the way, we got our contract today from the club. They finally came through with a contract. So will be returning the last week of September – same place, same time.

Now are there any questions, please?

QUESTIONS BY A LADY: Do you have any more understanding as to why we have to leave before some people experience the Power from on high?

NEVILLE: Well, we are told in Scripture: "Remain just where you are until you are clothed with Power from on high." All will be clothed in Power. But not very many – strangely enough, only the women saw him. All saw him after that, but the women saw him. Why, I do not know. They saw him in his transfigured state. He did take three into the state, but that is "before that the world was." He is not talking of anything in this world.

Everything that is said from the lips of the one called Jesus Christ is of another world – a world which is his true home, from which he came and to which he will return. But men misunderstood him. For they knew the early man, and they would say, "We know his father. His name is Joseph. We know his father and his mother and his brother and his sisters. How can he tell us, I have come down from heaven?" That's an insane statement for any man to make, but he was never speaking of anything of this world.

After you have the experiences, you will have the same social gathering that you've always had; but in the midst of the most intimate relationships, you know they are only brothers of your body that you "wear." Behind the garments that they wear, they are your eternal brothers; but they do not know that as yet. They know only the physical descent, but they do not know the spiritual beings that they are. So if you told them that you re the father of David of Biblical fame, they would be concerned and think, "We had better take good care of him, because he's not all here." So you don't tell them.

But in the midst of the gathering, you know Who-You-Are, and they don't know Who-You-Are; and so as you walk the street, you walk in the consciousness of being the Father of the Son of God.

Humanity seems so vast. Three and a half billion, and they are growing; and yet all this did you will through the centuries, that you dreamed the Dream of Life. And in the end, it formed itself into a single youth who called you "Father." So you walk in that consciousness.

If you could only get the accustomed aspect of things out of your eyes and drop in on yourselves as stranges, just like some visitor from Heaven! Here I drop in on myself, but Neville belongs to a certain family physically in this world; and then after the experience you get the accustomed aspect of things out of your eyes; and you walk not as the brother of this large, wonderful family of physical descent but you walk in the consciousness of being the Father of the Son of God!

- - - o0o - - -

Neville 3-10-1972

YOU MUST EXPERIENCE GOD

God is known by experience or not at all. I have experienced God. I can no more deny it than I can the humblest evidence of my senses; so I feel qualified to tell you how you are going to experience God. There is only God in the world. When you say, "I am," that's God forever and forever.

Tonight you will know why the term "Judeo-Christian" came to be hyphenated. The story as told in the Old Testament is a prophetic blueprint; that which is told in the New is its fulfillment. They are really two parts of one book: the prophecy and its fulfillment.

"God became as we are, that we may be as He is." [Blake, from "There is No Natural Religion"] Every little child born of woman is aware that it is. Before it is aware of what it is, who it is, where it is, it is aware that it is. That's fundamental. That is God-in-that-child. It's the same God in the adult. It is the Dreamer in man. It has to be awakened; and when it awakes, it is the being in whom it awakes, and then he knows Who-He-Is.

We are told in Scripture that: "The hour is coming when all of those who are in the tomb will hear His voice and come forth." They hear the voice of the Son: it's called the voice of the child. And the voice of the child, like a tuning fork, sets the tone; and then the Dreamer awakes and knows that he is God. It's entirely up to the voice of the Son.

"When the time had fully come, God sent forth the Spirit of His Son into our hearts crying, Father."

He is crying "Father," but we do not hear it – not until "the fullness of time has come."

We are told in the 44th Psalm: "Rouse Thyself. Why sleepest Thou, O Lord? It is God who sleeps in man. It is God-in-man who does everything that man does – good, bad or indifferent. He actually became as I am – that's His name – that I may be as He is. And He is Father.

The day is coming; every one will know the experience that I have had, for there is no other experience in Eternity that can convince you that you are God the Father, other than this experience. His Son must call you, and you must respond; and when you actually hear it and then look and see what is calling, and it is your "son" David, then everything returns. Memory returns, and you know exactly Who-You-Are: that you are God the Father, and you "son" is David.

This secret is told us in Scripture in the words "Jesus Christ," and you take it as one being – one being only, if you that "I and my Father are one;" but if you do not know that that, here you find two beings.

Jesus is I AM. That's the Lord. "No one can say that Jesus is Lord, except by the Holy Spirit." The Holy Spirit is called the "remembrancer."

"I will go, and I will send the Holy Spirit who will bring to your understanding all that you have heard from me." So he brings back the memory that you lost. But "No one can say that Jesus is Lord except

by the Holy Spirit." So when the Spirit comes and memory returns – but you will never know that you really are until you hear the voice of your own "son," for you are suffering from complete and total amnesia. You do not know that you are God the Father! And you will never know it until you hear the Son's voice; he is calling and calling, but only when the moment is ripe do you hear it. Just as we have told you, like when the moment is ripe do you hear it. Just as we have told you, like the tuning fork it sets the tone, and it wakes you, and you hear it. When you awake, standing before you is your "son;" and memory returns – the Remembrancer, the Holy Spirit. And then you know exactly Who-You-Are, and you are God the Father!

It is going to happen to every child born of woman. And therefore, every child born of woman is one with the speaker who has had that experience, because it is the identical "son" who is calling him "Father." And there is only one God, one Father of all, and only Son. So when he calls you "Father," and you know it because memory returns, and he has called me "Father," and I know it – then you and I are one.

So "There is only one body, one spirit, one hope, one lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in all." That's the mystery of Scripture. It hasn't a thing to do with secular history. It is all salvation history. It has not a thing to do with history as the world teaches it.

You and I are experiencing history – secular history; and my history is known to any one who wants to investigate it. I wouldn't say that it is anything to write about. I was born in a simple little environment without any educational, social, financial background whatsoever. I am making a struggle, as all people make a struggle in the world: I have to pay rent and to buy food, and then to put the garments on the body. That's a struggle for every one. They seem to have no time for the Spirit. But the day is coming, all will have this experience, regardless of the struggle; and no one will be greater than the other, because every one is the same God the Father – the Father of the one and only Son, who is David.

So you know why we hyphenate the name "Judeo-Christian." Judaism is the foundation, and Christianity is its fulfillment. That is the fruit on the tree; that is the flower. Without that tree, it couldn't bear the fruit; so the whole thing is contained in that Old Testament, but it is adumbrated; it's a foreshadowing in a not-altogether conclusive or immediately evident way. When it happens, it's not what the world thought should happen. They are expecting some being to come from without and save them, but He doesn't come that way. He comes to us as "one unknown," yet one who in the most ineffable mystery lets the individual to whom He comes experience who He is, and you will never experience who He is until He awakes by the voice of His Son who is calling Him: "Rouse Thyself. Why sleepest Thou, O Lord? Awake! Do not cast us off forever," – as you read it in the 44th Psalm, the 23rd verse.

So as we are told in the 5th Chapter of John: "And the hour is coming when all those who are in the tomb will hear His voice," – the Son's voice – "and come forth."

The "tomb" is your own wonderful skull. You are not buried in any cemetery in this world. Let them build all the great mausoleums they want. That's man. It is big business. Let them do it; let them build it. But you are "buried" in your skull! That's where God is buried! And out of the Golgotha He will rise, and He will rise while you walk the earth. You will sleep this night without knowing you will be awakened by the call of the voice.

The “voice” is a vibration. It is a sound. And so, David will sound the call. It will be in tune with you if the hour is right; and then you will awake to find yourself completely entombed within your own skull. And without any assistance from without, you will push the base of your skull and come out, just like a child being born from the womb of woman, only this is now being “born from above” – not from below. When you come out, all the symbolism of Scripture will surround you. The witnesses will be there. There are three – and the infant wrapped in swaddling clothes, which is only the sign of your exit from that heavenly “womb.” You are “born from above!”

And from then, you go to another scene, another scene, over a period of three and a half years, and your journey is then completed. You’ll remain in this world long enough to tell of your experience – to tell of your own experience of God. And until God is experienced, you do not know Him. Let all the preachers do what they want; it’s perfectly all right. They are sound asleep because God-in-them is sound asleep, and they are speculating. They are theorizing, based upon what they believe God ought to do. He should punish this one and punish that one; and they do not know every one punished is God being punished for His dream. He is dreaming the Dream of Life. And many dreams are like nightmares; whether they be waking dreams or the dreams of sleep, they are nightmares. But nevertheless, it’s still God dreaming.

Who is dreaming when he wakes in the morning? We will say, “Well, I had a dream:” and you had a dream. “A horrible dream! I was,” – and then he begins to describe it: but what is he saying? He is calling Him by the name of God. It was God who had the dream. When he wakes, “I am going to do so-and-so.” Who is that saying, “I am going to do so-and-so?” That is God. There is nothing but God in the world. There is no room for any one in the world but God and His only begotten Son. And His Son is David. That’s His Son.

Jesus is the Lord God Jehovah, and “David in the spirit called him ‘my lord.” That’s the son calling him “my lord.” Here is Jesus of Scripture – the awakened God. He’s not asleep. Here is the one who first awoke in the world. But then he calls us “Brothers.” He said, “Go unto my brothers and tell them I am ascending unto my Father,” but he said, “I and my Father are one,”—“unto my God,” and he also said, “My Father is your Father. My God is your God;” and “I and my Father are one;” and my Father is He Whom you call “God.”

Here the mystery begins to unfold. Until you actually experience it, you do not know how wonderful Scripture is. Man must experience Scripture before he can begin to understand how altogether wonderful it is. It’s eternally true. From beginning to end, the whole thing is true, and it is not secular history. It’s divine history.

So I share with you what I know from experience. I am no theorizing. I am not speculating. It happened to me – a simple man, as you are simple; and I did not for one moment suspect this was the mystery until it actually unfolded within me and I experienced it.

When someone who supposedly lived three thousand years ago calls me “Father,” I know exactly that I am his father; there was no uncertainty as to this relationship. I am looking into the face of the most heavenly youth, and he was the one who called me from my profound sleep; and when I awoke, it was God awoke, for he is calling upon the Lord to awake: “Rouse Thyself. Why sleepest Thou, O Lord? Awake!” And then you awake as though you had never been awake. It’s a peculiar, strange awaking that takes place in you. And now you see this heavenly, eternal being who is the Son of God; and because he is going to wake you, you will know that he is your son, and he will know that you are God.

So in the end, every one will awake, and everyone will be God! So it takes all of us to make the Lord. It's a compound unity – the word "Elohim." It is a plural word.

"In the beginning God," – that word is "Elohim." And "God said, Let us make man in our image." That word is "Elohim" – a compound unity: one made up of others. It takes all of us to make the one God. "Hear, O Israel, the Lord our God, the Lord is one," – not two.

So here, the only one who could ever rouse you and actually bring you from your profound sleep is your "son," whose name is David.

"I will tell of the decree of the Lord," said David. "He said unto me, Thou art my son. Today I have begotten thee."

And so we have confused it with Jesus, and Jesus is the Lord. He is the Lord speaking. He is the Lord who inspired the prophets to write what they did. And finding no one to fulfill it, He Himself came into the world and became man. He became you! His name is I AM. That's the Lord God Jehovah that we call "Jesus" in Scripture. That's I AM.

"Do you not realize," said Paul, "that Jesus Christ is in you?" Don't you know that He is in you? Are you looking for Him to come from without, when He is within you? Well, He is within. You cannot say, "I am," and point elsewhere. Whether you are in a frightful dream, you are aware. To be aware is saying, "I am." And you can't point on the outside of self when you say, "I am;" and "that is my name forever and forever." And that is the Lord Jesus in every being in the world.

But his Son plays such an important part – that Son called "David." You say he is the son of Jesse and "Jesse" means "I AM." The word "Jesse" means "Jehovah exists." It is any form of the verb "to be." In other words, I am. That is the Father of David.

And what I tell you I am telling you from experience. I am not the scholar who simply went through Scripture and combed it to bring forward this theory. It's not theory with me. I am not qualified to go through the Scriptures, knowing Greek, and knowing Latin, and knowing Aramaic, to do that. It has happened to me. It was all revelation. So let the scholars go on and try to find it. Let them go on. Until it's revealed to them, they do not know it.

Revealed truth cannot be actually, legally or – I would say – logically proven. It's all revealed. If it isn't revealed, well then speculate. And I am not speculating. I am telling you exactly Who-God-Is. And until you experience God, you do not know Him. And I am telling you from my own experience, you will experience God; and then you will know Him. And you'll know why we hyphenate the words "Judeo-Christian." It's one tree. The tree is Judaism; the fruit is Christianity. Christianity is simply the fulfillment of Judaism.

So here, he tells you: "I will not leave you desolate. I will come again." And then He becomes invisible. The story is told us in the pre-existence "before that the world was." And here, He becomes invisible, because He takes up His residence in us; and the darkest hour in the world, symbolized in Scripture as the three hours of darkness that descended – no. The darkest hour is when God became invisible. As He became invisible, he took up His residence in us; and man is looking for Him to come from without, and He cannot come from without. He will rise from within, but only at the call of His Son's voice.

So in the fullness of time, He sent forth the Spirit of His Son into our hearts, crying what? "Father." And if you hear it, then you respond. Responding is waking. And you begin to awake within yourself, to find yourself entombed within your own skull – completely sealed; but you have an innate wisdom. You know exactly what to do, for He prepared the way before He set forth. You know exactly what to do: you push the base of your skull, and it gives; and then you come out. And the symbolism surrounds you. You know exactly Who-You-Are – but not quite until the Son appears. At first, only the infant wrapped in swaddling clothes; and you are told in Scripture that's only a sign, like the sign on the top of the White House.

I ask the guard, "Is the President in residence?"

And he looks. If his insignia is flying, he will say, "Yes, he is in residence." If it's not flying, the President is not in residence.

If the little child is found wrapped in swaddling clothes, then I ask, "Is God born?"

"Yes, here is His sign."

"This shall be a sign unto you. You shall find a child wrapped in swaddling clothes and lying on the floor." When that sign is found, the question is asked, "Is God born?" Yes, here is the sign of His "birth." But when the child comes – not the little infant – when the Son comes, then you hear his voice. And the voice is the voice of God's Son, who is Christ.

Christ is the Son of God; and the "Anointed" means Christ and "Christ" means the "Anointed." And did he not say in the 89th Psalm: "I have anointed you with my holy oil?" Well, who is He speaking to? He is speaking to David. Did He not say in the 89th Psalm: "I have found David, and David has cried unto me, Thou art my Father, my God, and the Rock of my Salvation?" Did he not say in the Second Psalm, "Thou art my son??" Today I have begotten thee?"

All these words were inspired by the One Being whom we call "Jesus, the Lord." He inspired it through his prophets, and then Himself came down and took upon himself humanity. I am speaking of the Cosmic God – of the Cosmic Son. So He is buried in every child born of woman, but this is so unique He comes to us individually. He calls us, one by one, in season.

So tonight could be your call. It may be tomorrow night. I hope it is not in the distant future. But He will call all; and when you take off this garment, having been called and having seen the Son, you have taken it off for the last time. Until it actually happens to you, "death" is not death. "Death" is nothing more than simply leaving a room and entering another room, simply like the room you left – the same terrestrial world. With all the struggles you left behind you? You'll find them there. You are restored to life, not as a baby; no reincarnation. You are restored – a young man, a young woman, with not a thing missing. No need of anything to be added because nothing is missing; only you are young – about 20 years of age – to continue your journey in this world, to be confronted with all the problems that are here. Yes, and you marry there, too. You marry, and you grow old, and you "die" there, too. And if it hasn't yet happened, you are restored again to continue the journey until it happens. But it's going to happen to every being in the world. Not one can fail, because then God would fail, and that's impossible. So every one will awaken from the Dream of Life, and it doesn't end at that moment in time that your senses cease to register that being and we speak of him as "dead."

He is not dead. He's in a world just like this – restored to life in a world that is terrestrial, in a young,

wholesome, healthy body, with all the problems that faced Him; because in the Resurrection of which I speak, there is no marriage, no male, no female – a completely transformed being, who is God. But until then, there is still sex – very much so in that world. But I am telling you what I know. I see them – my father, my mother, my brother – so many friends who are gone. I see them. They are not "gone" at all. They are in a world just like this, with all their struggles.

Therefore, I ask you to live so that your mind can store a past worthy of recall, for you taking that with you. Spend all of your time entertaining noble thoughts, for you are taking that with you into the world where you are headed, unless this thing happens before you make your departure from this world. If it does not happen before that, you are taking with you what you have actually entertained in this world. So live so that your mind can store a past worthy of recall, because you are going to actually take it right into your world to resolve it. And that is a part of your struggle.

But the day is coming; everyone is going to have the experience that I have just told you. No one can avoid it. If others have other ideas, let them have it. I wouldn't raise a finger to change it. They have all these-isms in the world; let them have it – all kinds of concepts of what God ought to have done. What God ought to have done, He has already done! The drama is over. The Resurrection is taking place. It didn't take place once and forever two thousand years ago. It is taking place at every moment of time, but not every one is articulate. Not every one is sent to tell it after it takes place. So they will go through their little exit from this world, not having told it to any one.

On the other hand, I was not restrained. I had to tell it, like Jeremiah: "If I say I will not mention it, or speak any more in His name, then there is in me, as it were, a burning fire, all shut up in my bones, and I am tired of holding it in, and I cannot." So I cannot restrain the impulse to talk about it. Others can. They are embarrassed even to bring it up; but I am not. It is part of my way of being, of thinking.

So I tell you, the voice spoken of is a real voice, but like all voices, you are now interpreting the vibration that is coming from my mouth. It is all vibration; and then you actually translate it within yourself, because it is simply impinging upon you. Well, this is the same voice. It's just like the tuning fork. And then it sets a tone, and the tone rouses you if you are in tune with that tone; and then you are actually hearing Him call you. He is calling you "Father." And you awake to find standing before you this heavenly youth. And then, at that very moment, you know exactly who he is, and he is David, the sweet Psalmist David; and he is your "son," and you know he is your son. Memory has returned.

So "God became as we are, that we may be as He is." [Blake, from "There Is No Natural Religion"] Don't for one moment forget that. That is the great sacrifice. It was God Who "died."

"Unless I die, thou canst not live; but if I die, I shall arise again, and thou with me." [Blake, from "Jerusalem"]

So it is God who is crucified on these garments. And the God-in-you, -- His name is "I AM." And when you hear the voice and you awake, who awakes? I awake. Who is waking? I am waking.

And who is His Son's name? I am telling you, His Son's name is David; but because he has been anointed with the holy oil, he is the Christ. "Thou art the Christ, the Son of the Living God."

In the Old Testament, the word "Christ" is not used, but the word "Messiah" is. He is the Messiah, for the Messiah simply means the "anointed one." And the "Messiah" is used only in the Book of John in the New Testament. He does speak of the Christ as the Messiah, and it is not Jesus. Jesus is the Lord.

Yet the Son could say, “I and my Father are one.” So “When you see me, you see the Father.” He is the image of the Father.

You are told, “It does not yet appear what we shall be, but we know that when he appears, we shall be like Him.”

I am telling you that is exactly what is going to happen. Forget the mask that you are now wearing. Behind that mask is the Ancient of Days, the Eternal One who is the Lord God Jehovah. And David is the image of the Lord God Jehovah. He is the Eternal Youth, and the Lord is the Ancient of Days, without beginning, without end.

So when you dwell tonight on it, treat it seriously. What I have told you this night is true. I haven’t speculated. I haven’t turned to any one for support. I was never taught it. It’s in the Bible, but I never saw it in the Bible until I experienced it. That is why I can tell you, until God is experienced, you do not know God. One must experience God to know Him. He is not deaf; you don’t have to scream to have Him hear you. You need not utter anything. Your simple thought is heard because who is hearing it? “I AM.” That’s God.

The way they have all these prayers – Let us pray. They put on all these microphones and just blast the whole thing out calling upon God to hear them. That’s not God. God is within you. And the God – the only Living God – is your own wonderful human imagination. When you say, “I am,” that is God!

“By Him all things were made, and without Him was not anything made that was made.” In His dream, naturally He makes mistakes. God makes mistakes? There is only one that can make a mistake, and that is God. There is only one that can make anything, and that’s God. For in a nightmare, well can you blame the man if he has the most horrible nightmare? You would console him in the morning if he told you of some horrible dream. You wouldn’t condemn him. Well now, this is a waking dream; but it is still a dream.

So in the end, everything is forgiven. Every being in the world is forgiven, for there is only God who did it all! So the story is the Father and His Son, and there is no other being in the world. And you are the Father, and His Son is your son. And if he can say, “I and my Father are one,” then he can say of you, “I and my Father are one.”

When you look into the face and you see that beauty – you cannot describe the beauty of David. No artist could paint it. He is the image of you. But no one knows it, only the mask that you wear, for He is the image of the Invisible You, and He bears the express image of your Person. But your Person is not the thing that you “wear” as a mask. You are the Immortal Being. You are the Eternal Being.

When you hear it and you really believe it, you will see why this Book of 66 books is really a library. When you have a Bible of both the Old and the New under one cover, you have a library. Very few homes have 66 books in them. If they have a Bible, they have 66 books, and they the greatest library in the world in having the Bible. And one is the Old; the other is the New. One foreshadows, and the other tells you how it is fulfilled. But even though it is fulfilled, it still remains a mystery to those who have not experienced it. So I tell you, He comes to us as One Unknown, yet one who in the most wonderful manner lets you experience Who-He-Is. And when you experience Who-He-Is, it’s your Self. That is God!

What a sacrifice! He literally became as I am, that I may be as He is. And that is true of every child

born of woman.

Now, if you enjoy other things, enjoy them; but you will not in Eternity undo what I have told you. Not in Eternity will you disprove it, may I tell you? All the wisdom of the world cannot disprove what I have told you tonight. You may rise in opposition, and I wouldn't bat an eye to argue with you, for I know what I have experienced. So let them argue. I will not argue.

They said he was silent. "You will not speak to me." Why argue the point? "So you were a king. The world says so."

"It's the Father's good pleasure to give me the Kingdom." Well, if He is going to give me the Kingdom, He is going to give me Himself, for He is the Kingdom. Read it in the 12th Chapter of Luke, the 32nd earn it; it's unmerited; it's grace – "to give you the kingdom." And when He succeeds in giving me the Kingdom, He succeeds in giving me Himself, for He is the Kingdom.

The Kingdom is not a realm, as the world teaches. It is God! – the character that is God, that is perfect; so wherever you are, clothed in that Perfect Character, everything is perfect. Everything is alive. Nothing is dead, and nothing is imperfect. Wherever you are after you have received the gift, you could walk through the Petrified Forest, and it would all suddenly burst into blossom. Walk through the desert, and the desert will bloom. Come into any place where they are imperfectly formed – eyes that are missing out of their sockets will come out of the Nowhere and fill the empty sockets, and they will be perfect. Arms missing? No, not in your presence when you receive the Kingdom. In the presence of You, the Perfect Man, nothing can remain imperfect; but you don't do it out of compassion. You don't even do anything. Your very presence does it! So no matter where you are – go down into hell, "hell" is transformed into heaven. Wherever you are is perfect, because are now the King. You have received the Kingdom. I am telling you from my own experience. You walk into a world, and the world is instantly transformed to be in harmony with the Perfection that is springing within you.

So I tell you, "It is your Father's good pleasure to give you the Kingdom." That is a wonderful way of telling you it is your Father's good pleasure to give you Himself! That's how the Evangelist told it in the Book of Luke: "It is your Father's good pleasure to give you Himself." And your Father is God. And God is Jesus. Jesus is the Lord. There is no other God! But He's a father, and because He's a father, He has a son. And I am telling you, in spite of the whole vast world, that Son is David, our sweet Psalmist of Biblical fame. And he will stand before you, and he too will call you "my Lord, my Father, the Rock of my Salvation."

Now let us go into the silence.

Good, now are there any questions please? Any questions?

A gentleman asks, "Can I have two for the price of one?

Neville- "Yes".

Question- "In any of Blake's writings can you tell whether or not he had received the promise?

Neville- "As far as I am concerned meeting Blake, as I have met him in this wonderful risen world, Blake had everything described in scripture. When you meet him he is one of the most majestic creatures that you could meet.

Let me quote speaking of tonights lecture, it's taken from his book Urizen (The [First] Book of Urizen). I think it's the seventh chapter and, "The dead heard the voice of the child and began to awake from sleep. All things heard the voice of the child and began to awake to life."

So when God became Man he transformed death into sleep. God is Infinite Mercy and man is dead. God, in becoming Man, made Man a living soul. He transformed death into sleep and then in the dream he transformed the dream himself into Himself and raises him as Himself.

Oh know, Blake had it. But You've got to read like all things, when Blake, read between the lines because as he said to the Reverend (Trustler) that criticized him. The Reverend said to him, "You know You need someone to elucidate Your ideas."

Blake said is that so, "But you ought to know that What is Grand is necessarily obscure to Weak men. That which can be made Explicit to the Idiot is not worth my care. The wisest of the Ancients considered what is not too Explicit as the fittest for Instruction because it rouses the faculties to act."

Something that anyone can see, even the idiot, well then it isn't worth my care. So he told in the way he did, causing you to dig for it. You have to dig for it. But Blake to me is one of the giants, spiritual giants of the world.

I've had people say to me, "why didn't he have money?" Who wants money when you had what Blake had? All the money in the world today couldn't buy one single copy that is at Yale. He left behind him five copies of Jerusalem, only one he colored. It is now in Yale University under lock and key. When Blake sold it, I think he sold it for one hundred guineas. That would be equivalent to five hundred dollars when Blake sold it. You couldn't buy that copy today no matter what sort of money you brought for it. You couldn't buy it, it's the only copy in the world. He left five copies, four were not colored. This is the only colored copy that Blake left behind him. It's priceless.

(audio lecture title is "GOD IS KNOWN BY EXPERIENCE")

Neville 02-02-1968

YOUR HUSBAND

Probably one of the most misunderstood verses in the Bible is recorded in the 3rd chapter of Genesis, the 16th verse: "The Lord said to the woman, 'I will greatly multiply your sorrow and in pain you shall bring forth children, yet your desire shall be for your husband and he shall rule over you."

In this fabulous world of ours, many accept this statement literally and believe that the children spoken of here come from the womb of woman and the male is the husband and ruler; however in the 54th chapter of Isaiah, you are told: "Your Maker is your husband, the Lord of hosts is his name."

Humanity (male and female) is God's emanation, yet his wife, 'til the sleep of death is past. Regardless of your sex you are the woman the Lord spoke to in this 3rd chapter of Genesis. Your children are not those brought forth from the womb of woman, but from your imagination! Your husband (the Lord of hosts) will sire every idea you fall in love with, no matter how horrible it may be. And being protean, God has the power to play every part and assume every shape in the world.

Let us take a vivid example. When Hitler and his Third Reich came into power, unnumbered happily married women who loved their husbands and children fell in love with the concept of a superior race - a Germanic race who would enslave humanity. And as the idea caught fire in their minds, these women had an affair with Hitler in their dreams. It was not the person, Hitler, that they had union with, but the state he personified - just as you, if you are completely honest with yourself, have fallen in love with an idea (a state) and met its personification in soft Beulah's night and had an affair. Then in the morning you have looked at your husband and experienced pain, for not understanding the mystery of Christ, you thought you had an affair with a person. But the man involved could have been playing cards, getting drunk, or sound asleep in his own bed and be completely oblivious to you as a person. He was merely the personification of a state which you accepted and yielded to in soft Beulah's night, but by that act you multiplied and replenished the earth with the same idea, the same state!

It is impossible to kill an idea, for the moment an idea is accepted, it is conceived and the earth replenished. You cannot kill a state by cutting off the occupant's head, shooting [him], or putting the man in prison. The occupant may depart, but the state remains for anyone to fall in love with. These are false gods, which will multiply your pain and cause you to go through literal hell as you bring forth these ideas as your children.

Look into your own mind, and if you are perfectly honest with yourself you will remember having had union with someone other than your mate in this world, not knowing he (or she) was only a state of consciousness personified. You do not have union with the person, but the state the person represents, for your Maker is your husband who is playing the part of the person.

If this night you really believe what I teach and fall in love with it, you may find yourself in soft Beulah's night having union with the being who personifies it. You may think it is with the personification called Neville, but it is union with the state. As Neville I may be entertaining someone at my home, enjoying a lovely drink, or reading the Bible as I do all through the day, and be totally oblivious of you and what you are doing. If you really believe what I say, accept it, and live by it, it is quite possible and highly probable that you will have union with this idea. And although he may wear my face, you are having union with God your Father, who is your own wonderful I Amness.

The Bible recognizes only one source, only one cause of all things. That one source is God, who - as a protean being - plays all the parts in history. He animates you, as you are his wife. And when you fall in love with something other than the true God and seek false gods, your sorrow is multiplied, and in pain you bring forth your children.

I recall a friend of mine who has now departed this world. Born in Boston to a very poor family, she hungered for the glamour of the theatrical life. Although she danced as one with two left feet, her mother brought her to New York City, where George M. Cohan was casting a show. Hiring a young dancer from Denmark, he was given the right to pick the girls for his chorus. Although this girl could not dance he chose her, and within a year they were married. This marriage produced three beautiful children.

The lovely girl had a desire for glamour, for pomp and circumstance, so during soft Beulah's night she had affair after affair after affair with everyone from the Pope to the Prince of Wales, thereby perpetuating the belief in pomp and circumstance. Now, don't blame the Pope, for he didn't know her - or the Prince of Wales, as they only personified the state she desired to express. She loved seeing the Pope being carried on the back of strong, strapping men, extending his hand to be kissed. Wanting to be part of that world, she was always having union with those who personified it.

Now, if you are Catholic you may be shocked, but don't think the Pope or the Prince of Wales is exempt from this action, as it is part of the great drama in which we all are cast. She has played her part and spent the last fifteen years of her life as a wino, giving her body to anyone for a bottle of wine. She wedded herself to a false god and greatly multiplied her sorrows. In pain she brought forth the children of her strange gods, yet her desire remained for her husband. God is your husband - your center and the very core of your being. No matter what you do, you are still seeking God. So while she was seeking wine for the last fifteen years of her life here, she was still seeking - not her husband, who came from Denmark, but her true husband, her Maker, who is the Lord of Hosts, the Father of the child!

In the 2nd chapter of Paul's 1st Letter to Timothy, the statement is made: "Woman is saved by the birth of children." This is false. The footnote in the Revised Standard Version gives you the Greek, and the true translation as: "by the birth of the child." It's not by bearing children (all these ideas) that one is saved, but by bearing the child! When you give yourself completely over to the gospel story you are ready, and God will assume the mask of the one who is expressing it at the moment. Then you will have union with that being and bear the child!

So when you have these dreams, don't feel strange and condemn yourself. Everyone has had similar experiences. If you resist the union in dream it is because the idea represented there is foreign to you; but

when your desire is something you really want to make alive and it is expressed - be it good, bad, or indifferent - you will have union with it and feel no shame, in spite of the whole vast world looking on, for this is the world in which we live.

In the 9th chapter of Luke, Jesus asked his disciples: "Who do people say that I am?" And they answered: "John the Baptist, or Elijah, or one of the risen prophets." Then he turned to them and asked: "But who do you say that I am?" Peter then became the spokesman for the group and said: "You are the Christ of God." Commanding them to tell no one, he said: "The Son of man must suffer and be rejected by the elders, the chief priests, and the scribes. He must be killed, but on the third day he will rise again."

Jesus did not deny Peter's confession, but declined to make it public until he had reinterpreted the popular messianic concept in terms of his own experience. From time to time, one who has experienced the true story of salvation comes into the world and tells it. Then all the elders, scribes, and priests, who carry on the traditions of men, will deny it. This is eternally so; that is why he declined to make it public. The scribes, teaching the traditions of men, claim Christ is coming from without - but I tell you he comes from within! I tell you that God became your very "self" that you may become God.

Playing all the parts, God lets you go anywhere and meet anyone. And when you fall in love with a state, he will play the part of the state expressed, and in soft Beulah's night you will have an affair. He will play the part of a Stalin or a Hitler, a Pope or a prince, if you are in love with the state of consciousness. And you will give yourself willingly to him, thereby multiplying and perpetuating that state in the world. In the morning you may be ashamed of your act when you face the one who bears your name (or whose name you now bear), but at the time you had no choice in the matter, for God in you - who is your husband and Maker - played the part. Being protean, if you meet a dog or cat, see a bird or fish in your dreams, it is because God is playing their parts. No matter what the animal, remember: God is playing its part in order for you to become one, for in the end he will leave all others and cleave to you, his wife, until you become one being, one body, one Spirit, one hope, one God and Father of all.

Now let me share a letter I have been waiting to receive since the 15th of December. This lady's home is in a small, rustic canyon. One day she spent the afternoon in Los Angeles with a casual acquaintance, and had just returned home, when she heard the phone ringing. She was being called by the casual friend, who appeared to be quite distressed. Inviting the lady to join her for dinner, she returned to Los Angeles, where the lady asked her to spend the night. It seemed strange to her to agree, but after spending several hours reading aloud to the lady, they retired and she fell asleep. Then she said: "At 3:30 in the morning a peculiar, cold wind caused me to awake. The room contained an eerie light, when out of nowhere my two brothers - whom I haven't seen in over forty years - appeared, along with my landlord, who is like a brother to me. The three take their positions, two at my feet and one at my head. Picking up an infant wrapped in swaddling clothes, my older brother said: "She is too old to have a baby." Then he placed it in my arms, and as I looked at the child I began to smile. The child then responded and extended its arms toward me, when I awoke on the bed."

Then she continues: "About five months later, I saw a young boy in his teens coming toward me out of the canyons. He had blond hair and blue eyes, and as I looked at him I knew he was David. Passing me, he headed for the sea, and I watched until he was out of sight. I didn't have to ask him: 'Whose son are you?' because I knew he was mine.

“Four months later, again at 3:30 in the morning, I was awakened by the sound of an earthquake, followed by a loud bomb. Suddenly my entire being was broken from top to bottom. I felt myself outside of my body, looking at it as though I were another. The left shoulder had fallen a bit and when I returned to the body moments later, I felt pain on the left side. Now I await the fourth vision, which is the descent of the dove.”

I can’t tell you my thrill when I look over this audience and see how many are awakening. In the 9th chapter of Luke, it is said: “Truly, truly I say unto you, there are some here who will not taste of death until they have seen the kingdom of God.” The babe is the key to that kingdom! When Simeon held the child in his arms, he said: “Now Lord let thy servant depart in peace, for my eyes have seen the salvation of Israel.” So to have held the child is to have witnessed the kingdom of God. This kingdom is a character, an entirely different concept of creative power- not a place in time or space! And you are that character when you are one with your creative power, there to create what you want!

The child is a symbol of your entrance, and there are some standing here who will not experience the phenomenon that men call death before experiencing the kingdom of God! Although this audience can be counted on your fingers, there are so many here who have experienced the truth and so many on the verge of it, that my joy is boundless; for if you owned the entire world and were not awake, what would it matter! No matter how wealthy you are here, the day will come when you will depart to discover that you have left your billions behind. You will be in a body like this one, only incredibly young, in a terrestrial world just like this to continue to have blind unions with strange gods, not knowing that your Maker is your husband - the Lord of hosts is his name.

The search for your real husband is on! You have gone into strange lands and had union with strange states personified by man. Falling in love with a state, its personification always confronts you in a dream, the mask being worn by your husband, who did it without the person’s consent or knowledge. As an innocent bystander, the person will never know he was used. He was simply the personification of certain beliefs which inflamed your mind, and confronted by your real husband - who is the Lord of hosts - you submitted to them.

All of the characters in scripture are played by God. It is He who plays the part of the angel in the story of Abraham and Sarah. Read it carefully and you will notice that the voice changes from that of an angel to the voice of God. When Abraham is told: “Your wife will have a son,” Sarah laughed because they were both so old and it had long ceased to be with her after the manner of women. Now, the child promised to the Sarah in everyone is the child of which I speak. You are God’s emanation and he has promised that, in spite of your age, you will have a son. Blake put is so beautifully when he said:

“Whom God has afflicted for secret ends,
he comforts and heals and calls them friend.”

Although you go astray, following false gods, false beliefs, God will always bring you back; but you will suffer, for you must experience the messianic pains of childbearing. Then one day you will find the one husband and fall in love with his promise. And you will meet someone who personifies salvation’s story and have union with him. But he will be totally unaware of the fact that you so fell in love with the idea that he sponsors, and will never know of your experience unless you tell him.

Having been sent from on high to tell you who "I AM," you may believe me or resent my message; but I, a person called Neville, am totally unaware, totally innocent of anything that happens to you in your dreams. Leading you now toward what you believe in, your husband will assume my mask and play the role I personify in your dream. Change your beliefs and he will assume another mask and play that part, as you multiply and replenish the earth with ideas of which you are in love!

Don't think that communism or democracy can be destroyed. If I believe in democracy as a form of government, it is an idea. You can kill me, but you can never kill the ideas I entertain. This morning's paper tells of those who have been stealing from the government. Why should we be taken aback when we see dishonesty among officials? From the very beginning they are encouraged by example to make what gain they can from their positions. Seeing what their superiors did and got away with, they have union with the idea and awaken to that state of consciousness. Then they suffer, for this is bearing the children of a false god.

Examine your thoughts. Are they ones you want to bear in this world? Are they calling forth false gods? False ideas? If so, "I will multiply your pain in childbearing, yet your desire shall be for your husband." The Lord is always ruling, always willing to assume any role and play it for you as he leads you towards himself. And when you meet the true God you will discover that you were the actor all along, for you and He will be One. Blake said it so beautifully:

"Joy and woe have woven fine
a garment for my Soul divine."

In Blake's "Marriage of Heaven and Hell," he gave us this true revelation: "God only acts and Is in existing Beings or men." Let this thought burn itself into your mind. God is a thought in action! Imagine something and God is acting! God only acts and is. Every moment in time, whether in this the waking world or the world of sleep, God is and only God acts! At night in dream, God plays the part of the state you are attached to at the moment or falling in love with. If you like the state, God will assume its personification and you will yield to become one with him. Then in the morning you will awaken with the memory of what happened and multiply your world with the idea. You will give your life, if necessary, to get your idea over to the world, even though it is the most nonsensical thing possible. This you will continue to do until the child is born and your journey is over.

In the 16th chapter of John, we are told: "When a woman is in labor with all the pain that possesses her it is only because the hour has come. But after the child is delivered she no longer remembers the anguish, for joy that a child has been born into the world." Life consists of the children you have borne and are bearing, and life is very painful. You must pay rent or bear the consequences. You must buy food or go hungry. You must buy clothes or be embarrassed. You must pay taxes, drink water, and breathe air. Man has discovered how to tax the water you drink, but as yet has not found a way to tax the air you breathe. Give him time and I'm sure he will! We are already taxed to the bursting point. You go to work, and at the end of the year you pay taxes to someone who doesn't exist! We call him "Uncle Sam," but he is invisible! There is no Uncle Sam, yet he puts his hands in our pockets and takes from us what we could spend in a far better way than he does. So you see: that 3rd chapter, the 16th verse of Genesis is true: "I will greatly multiply your pain in child bearing." If you entertain the idea of war or famine, fame or fortune, you shall bring forth their children and your pain will be multiplied in child bearing, yet your desire will be for your husband who is the Lord, your

Maker.

Even though you are not aware of it now, your husband is suffering with you and will continue to, until you hear the gospel with understanding and believe the incredible story that God actually became you that you could become God the Father. Then to prove that God actually gave himself to you, you will see his only son, David, and - like the lady - you will not have to ask: "Whose son are you?" You will know he is your son, and he will know that regardless of your sex here, you are his Father. When that experience is yours, you will stop giving yourself to false gods and obey your husband by fulfilling the divine formula of salvation.

Now let us go into the silence.

Neville 01-07-1969

YOUR MAKER

Your maker is your husband, the Lord of Hosts is his name. By him all things are made, and although he is an unseen activity within you, without him is not anything made that is made. I ask you, as Paul asked the Corinthians, to examine yourselves to see if you are holding to your faith. To test yourselves. Do you not realize that Jesus Chris is in you? - unless, of course, you fail to meet the test. I tell you: Jesus Christ is a power within you, which you must find and test. Paul didn't say that Jesus Christ made only the good, but everything - be it good, bad, or indifferent. And Blake said: "I know of no other Christianity and of no other gospel than the liberty both of body and mind to exercise the divine arts of Imagination. Imagination, the real and external world into which we will live [sic] when these vegetable, mortal bodies are no more. The apostles knew of no other gospel."

Now, John Mills defines causation as the assemblage of phenomena, which occurring, some other phenomena commence to appear in the world. In other words, causation is the assemblage of an imaginal state implying the fulfillment of desire, which feeling will activate and produce in the world. And H. G. Wells put it this way: "Throughout the ages, life is nothing more than a continuing solution to a continuous synthetic problem," How many times have you said to yourself: if I only had x-number of dollars I could live comfortably, then inflation appears and you are forced to use your creative power to construct an imaginal solution to your new problem.

Webster defines a synthetic body as the compiling of separate elements which produce a new form. In this world you will never find permanency, for something will penetrate the state you are now occupying and force you to conceive a new solution. This is how it is done. Do not judge the problem - rather ask yourself what its solution would be. Suppose you were in jail. The solution would be to be out of jail, pardoned, and sleeping in your own home. So, while still confronted with the problem, and lying on your cot in jail, you would close your eyes to the cell and feel you are now home, as a free man. Then fall asleep allowing the maker of all things to create that which will be seen out of that which does not appear.

A few years ago, a lady in my San Francisco audience rose and said: "My brother is in the army. I do not know what he did to cause his punishment, but he has been sentenced to six months of hard labor, and I want him set free." After establishing the fact that he would go to her apartment if he were free, I urged her to imagine he was there now. That night, this lady imagined hearing the doorbell ring. Rushing down the stairs, she opened the door to find her brother standing there, a free man. She rehearsed that scene over and over again until it seemed natural to her. One week later, while sitting in her apartment, the doorbell rang. She ran downstairs, opened the door, and embraced her brother - who told her he was honorably discharged. Who brought the action against him, or who discharged him I do not know. I only know the brother did not run away from the punishment, for the lady came to my meeting the next Sunday and shared her story with all

who were there. Now, if she hadn't known this principle and put it into practice, she would have remained at home, angry and frustrated for six months until her brother was released.

All things are made by your imagination, for without imagining, nothing is made. Imagination is not limited to this level of consciousness. There are levels and levels of imagination, as your dreams and visions prove. This world is sustained by Divine Imagining, which is human imagining on a higher level. Our imagination is keyed low, but we are called upon to exercise this power, to examine ourselves to see if we are keeping our faith. On this level, faith is not complete until, through experiment, it becomes experience. Experiment with this statement: "Whatever you desire, believe you have received it and you will." (Mark 11) If faith is not complete until, through experiment it becomes experience, you must take an unseen objective and place it in an assemblage of mental states which would imply its fulfillment. Then this desire must be activated by entering into its center, feeling its reality, and walking in the faith that it will happen. I tell you: in a way you could not devise, what you have assumed will come into your world.

You do not have to construct a bridge of incident to walk across; you simply move toward the fulfillment of what you have already prepared for yourself. Then fulfill another desire the same way, and when it appears you will know exactly what to do when confronted with any problem. You will simply turn your back upon it by constructing an imaginal scene which would imply the fulfillment of its solution. Activate it and let it come into being.

Unfortunately it is so easy to make the acceptance of Christianity a substitute for living by it. In New York City alone there are more than one million people on relief, and I dare say 90 per cent of them claim to be Christians, yet do not know the meaning of Christianity. Christ is not on the outside, but within you. And when He appears you will be like him. That is what we are promised in the Book of John. Will you see someone on the outside who looks like you? No! Christ is in you, and he makes all things. Test him and you will discover he is your imagination!

When I was a boy I lived in Barbados. Unschooled, with no background whatsoever, I dreamed of coming to America. I became so enamored with the idea, that at the age of 17 my parents put me on a boat to America with $600 in my pocket. They thought I would come back once the money was gone, but I wanted to live in America so badly I had to come and make it my home.

Are you willing to become enamored over a desire that much? Are you willing to fall in love with its fulfillment that you imagine it is yours now? If so, I promise you it will outpicture itself in your world. And when it does, you will have found Christ, for the words of scripture: "By him all things are made and without him is not anything made that is made," are false.

When you test your imagination you will find He who produced your desire and the Maker of all things! I have tested him numberless times. I have taught this principle to others who have tested him and shared their experiences with me. Now I know who Jesus Christ really is. The words, "Unless you believe that I am he, you will die in your sins," are not spoken on the outside, but on the inside. Now wearing a garment of flesh, my words appear to be coming from without, and one day I will seem to die and become a historical fact. But I am not speaking as an outer man. I am speaking as the true Jesus Christ, who comes in every individual by unfolding his story as recorded in scripture. There is only one story, and only one being to play the part. That being is God. It is he alone who acts and is in all things.

When the Old Testament fulfills itself in you - an individual - you will not be a spectator observing the drama, but the central actor. And, knowing it is God alone who acts, you know you are He. And when you tell your story, those who hear you will see the garment of flesh you wear, and think you have a devil and are blaspheming the name of God. But, knowing your father is he who men call God - you know your father, while men know not their God.
While wearing a garment of flesh, I know my origin and destiny, for scripture has unfolded itself in me. Many who hear my confession are not expecting this kind of revelation, so they shut me out as one who blasphemes God's name. But the words of scripture are spoken from within. This statement is one you are saying to yourself: "Unless I believe that I am he, I will die in my sins." To sin is to miss your desire. If you do not believe you are its creator, you are missing your mark. You must believe, to achieve! You must assume you already are the person you want to be, in order to become it. Although your assumption is denied by reason and your senses, if you will persist in your assumption, it will harden into fact. This is how something is made out of that which does not appear.

Knowing what you want, assume your desire is already fulfilled by imagining a circle of friends are congratulating you. Fall asleep knowing that those who would empathize with you have already witnessed your good fortune. Knowing you have put the fulfillment of your desire in motion, walk confident that what you are assuming is true. And when it happens, share your experience with others, in the hope that they will try it and it will work for them. It does not matter to me what others think, for I have found my Father - the one the world worships and calls God - to be my own wonderful human imagination!

People buy pictures of Jesus and hang them on the wall to bow before, yet the pictures are so unlike the artist who painted them. When Christ appears, you will be like him. This I know from experience. When Christ appeared in me, I was the one playing his part. Since only God acts and is in all men, God puts himself into the central role and unfolds the eternal drama in each individual, who then knows that he is God.

Last year I gave ten lectures in San Francisco. Just before the first meeting a lady told me she thought I was the greatest teacher of truth in the world. I thanked her and began my lecture by stating that man is all imagination and God is man. That the eternal body of man is the imagination, and that is God Himself. Then I told the story of a lady who found herself sitting in a chair in a very large room, when a self-propelled carriage appeared. The door opened and I stepped out, wearing a cape and carrying a briefcase. Personifying sheer power, I entered the room and began to proclaim the power of God. As she looked at me, she said to herself: "That is Neville, and yet it is God." Without giving her any sign of recognition, I finished my proclamation, turned, and - as though by appointment - the carriage appeared, I entered it, and vanished.

I continued by telling everyone that life itself is a glorious play, which was conceived by God, directed by God, and every part is being played by God. That this world is like a glorious poem, which exists not for itself, but for the one who conceived it. Falling in love with the world God had conceived, He wanted all of the characters to exist for themselves. But, finding no one to play the parts, God died to his true identity in order to take upon himself the limitation of the characters in his play. Now playing the part of every individual, God experiences all of the tribulations of being man, until He awakens in the character He is playing. I know I am Neville, a character in the play, but I also know I am God. This lady, who only a few minutes before had told me I was the greatest truth teacher in the world, was so shocked she never came back to the other lectures. She had expected me to conform to her little concept of God and I did not. Instead, I boldly

proclaimed that we were all God, even though we are not all aware of it. Unless the story told in the gospels concerning Jesus Christ awakens and unfolds in the individual, that individual does not know that he is the Christ.

Paul found Christ to be his human imagination and urged everyone to test himself. Like Paul, I urge you to test your human imagination. You do not need the money or the time to go anywhere in your imagination, yet you can put yourself there, just as though you had made the trip. If you do, and your circumstances change so that the money and the time appears, allowing you to go, have you not found Jesus Christ to be your imagination? This is what scripture teaches, but man has personified the story and made Jesus Christ into a little idol to bow before, when the true God is the human imagination. All things are made by the human imagination. Imagine something that is not now a fact. Persist in your imaginal act, and when it becomes a fact, you have found God. And once you have found him, never let him go!

At the end of the drama it is said that one who knew Jesus betrayed him. Now, in order to betray someone, you must know his secret! So the one who knows the secret betrays him. That one is self! God is self-revealed. Unless God reveals himself to you, how will you ever know him? Turning to those who did not know him, Jesus said: "Now that you have found me, do not let me go, but let all these go." Let every belief of a power on the outside go, but do not let the belief in your powerful imagination go - for truth is within you. When you find the Maker in yourself, then no matter what arguments the priesthoods may give, do not believe them, for the Christ you seek is the human imagination.

Tomorrow you may forget and be penetrated by rumors which disturb your body and cause you to suffer. When this happens you must reestablish your harmony by imagining things are as you desire them to be. Living in this wonderful world, we cannot stop the penetration. To perceive another, that other must first penetrate your brain; therefore, he is within you as well as on the outside and independent of your perception. Cities, mountains, rivers and streams, must first penetrate your brain for you to be aware of them. At that moment of awareness they are within you, even though they still maintain a certain independence of your perception and are without. Treat this inner penetration seriously and you will discover all you need to do is adjust your thinking. That you are all imagination and must be wherever you think you are. If you want to contact a friend, simply adjust yourself to his community by making there - here, and then - now. Visit him in his home by penetrating it within yourself. Give him your message and see his eyes light up with the pleasure of your words.

If God is in you, is there any place where God is not? And if there is no place where imagination is not, where would you go to be where you want to be? If everything penetrates you, then you must choose what you want and adjust yourself into the feeling that you are already there. You will know you have arrived when you view the world from there.

Motion can be detected only by a change of position relative to another object. While physically sitting in a chair you appear not to move, but because everything penetrates you, by a mental adjustment you can think from the awareness of being the person you want to be. How will you know you have changed? By the expression on the faces of your friends. If they now see the new you, then you have moved. So let them look at you until their faces tell you they are seeing that which you are assuming is true.

There must always be a frame of reference from which you move. Your frame is your friends, who would

know of any change in your life. If I died, motion would be detected, as one friend would call another, who would call another, and finally dozens of people would know that Neville had died. If, on the other hand, I became a millionaire, that same chain reaction would occur.

After assuming you are now what you want to be, make your friends your frame of reference by hearing them congratulate you. Feel the reality of their actions. Relax in the peace of knowing it is done. And when it comes to pass, you have found Christ, for it is He who makes all things and without him is not a thing made that is made. You made your life change by finding Christ to be your imagination!

I tell you: God became you, with all of your weakness and limitations, that you may become Imagination. Becoming our imagination, God exists in us and we in him. Our eternal body is the imagination, and that is God Himself. And God alone acts! He can act the part of the fool, or the king, the poor, or the rich man. Every desire is a state. Move into your desire, and God will play that part - as you! If you desire riches, yet do not know this power, you will remain poor because you are looking for a God on the outside, trying to coerce him into giving you wealth for acquiring merit. You can spend your life acquiring merit and be so good the world will think you are wonderful, yet remain poor. Man must seek and find his true identity within himself, for he and he alone is the revealer and maker of everything in this world.

I have never seen Neville do anything. I was never a spectator, but the actor playing the part. Now wearing this garment of decay, called Neville, when I tell my story people are shocked. They think I am blasphemous by making these bold claims, yet I can no more deny my mystical experiences than I can deny the simplest evidence of my senses. I know what I ate tonight, yet its memory is not as vivid to me as my experiences of scripture. So I say to all: the one who makes everything is the human imagination. This may seem cruel to one who is now experiencing pain, but it is true. I have suffered. I have known physical pain. Even though I may say I caught the flu, I know I caught it within me. I read the paper where I learned that 50 per cent of the people had the flu, and - becoming a statistic - I made it fifty-one. I have experienced its aches and pains, and learned a lesson. Now I know that even though I have experienced the drama of Jesus Christ, I am still subject to everything man is subject to. I know that I cannot point to any other cause other than my own imagination, as cause cannot come from the outside. If I am in pain, the cause is mine. We are told in Galatians that God - your imagination - is not mocked. That as you sow, so shall you reap. "See yonder fields? The sesame was sesame, the corn was corn, the silence and the darkness knew, and so is a man's fate born."

So I repeat: Causation is the assemblage of mental states, which occurring produces that which the assemblage implies. Assemble a mental state which implies you are now what you want to be. Enter into that state. Remain there until you become one with it by performing inner acts as though they were outer ones. Continue to do so and watch, for your outer world will change as these inner acts become facts in your world. And don't think you will ever find a stopping place. No state you have ever created will endure unmoved, undisturbed, forever - because every moment of time you are being penetrated. Your idea of perfection and harmony today will be disturbed tomorrow, forcing you to use your talent to construct an imaginal change.

Your departure from this world will be so only to those who cannot follow you into another section of the same world. There you will continue to imagine, until the gospel story repeats itself in you. It will, for it is the story of God awakening and being born in man. Where God is not in man as his human imagination, the story

could not be repeated. But when it erupts and Christ unfolds within the individual, he leaves a section of time to enter an entirely new age called the kingdom of God.

You can prove you are all imagination if you believe it, for you live by your beliefs. Lip service is not enough. Belief must become alive. Do you really believe your imagination makes all things? Then test yourself and see. When confronted with any problem, immediately construct an imaginal solution. Enter into that image and abide in its truth. Always remember who the maker is, for he makes things out of that which does not appear. He is like quicksilver, but you can test him best in a daydream.

Fawcett said: "Divine imagining is like pure imagining in ourselves. It lives in the very depth of our soul underlining all of our faculties, including perception, but streams into our surface mind least disguised in the form of creative fantasy." All dreams proceed from God whether they be in the day, or night. Everything is preceded by a dream, called an imaginal act!

Take me seriously and test the maker in you. "Examine yourselves to see if you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you? Unless, indeed, you fail to meet the test." (II Corinthians 13) I hope you will find out that you have not failed!

Now let us go into the silence.

Neville Goddard 1953

YOUR SUPREME DOMINION

As you have been told, this morning's subject is "Your Supreme Dominion". As a man does not possess it or he does not know that he possesses it for he certainly is not exercising it. As we read in the very first chapter of the Book of Genesis, "And God made man in His own image, in the image of God made He him. He made them male and female, and God blessed them." And God said unto them, "Be fruitful and multiply and replenish the earth, and subdue it and have dominion over all the fish of the sea and all the fowls of the air, and every moving thing that moves upon the earth. And God saw all that He had done, all that He had done, all that He had made, and they were very good."

Now, you and I reading the Bible, not knowing it to be a psychological truth and seeing it as historical fact, we cannot understand the word. But when man knows the Bible is the greatest collection of psychological truths and was never intended to be seen as history or cosmology, then he gets a glimpse into this great wonderful book. For man himself is the great psychological earth that must be subdued. In man move all the passions, all the great emotions symbolized as creeping things and animals. In the deep of man actually live the invisible states symbolized as fish. In the deep of man actually live all the unnumbered infinite ideas symbolized as the fowls of the air. It is this man that must be self subdued, for subdue it, then comes the promise and have dominion over this vast wonderful country that is man. If man does not know that he himself is the earth spoken of, he thinks he must go out into the world and conquer it. The world reflects the work done on man. And so when he looks upon this wonderful world round about him, he thinks himself so little.

The Bible also tells us he calls himself a grasshopper, and referring to himself as a grasshopper, he sees giants in the land, the giants of industry, the giants of economics, the giants all round about him, and he feels smaller and smaller because he does not know how to go about actually subduing the earth, which is himself. When man knows it, he will realize that man as an individual is supreme within the circle of his own consciousness, for within the circle of his consciousness the entire drama of life is re-enacted over and over again. He has to start with self and then he will see this outer wonderful world, this visible world, is not what he thinks it to be, a place of exile from God; it is the living garment of the Father, and although to many of us its discordant harmony needs some interpretation, to the wise it has a voice and the voice speaks of hidden things behind the veil hidden things behind the veil of man's mind, for this whole vast wonderful world is a response to the arrangement of man's mind. For when he knows it he will look within for the hidden causes, look into the deep to see the fish and how they swim and how they are related, for this arrangement of the deep is going to project itself as circumstances and conditions of life.

And so today, if you haven't started, today is the time to start to really put into practice this teaching, and make of this violence a garden of God. It is called Eden and man was placed within it to keep it and to care it, for the garden of God is man. It is the mind of man. You never find a garden unless a man is present, for without a man there would be a forest of wilderness. But when a man is placed in it he begins to cut the trees

or the seeds of wrong thinking; he clears the ground and he cultivates the ground, and then plants wisely. Then you will have dominion, for you will select the seed you will plant, the ideas you will entertain, and you will cultivate them. Knowing the outer world constantly bears witness of the inner arrangement of mind, you will only select the things you want to project into the living garment of your Father. For the whole vast world round about you is a living garment worn by your Father.

So how did he reap? He said He made man in His own image; well, the methods of mental and spiritual knowledge are entirely different. You and I can know a thing mentally by looking at it from the outside, by comparing it with other things, by analyzing it, by defining it, by even giving a description of it, but we can know a thing spiritually only by becoming it. We must be the thing itself if we would know that thing spiritually. We must be in love if we would know love. We must be God like if we would know what God is. For God made me, not out of something other than Himself; He made me perfect, so He made me by becoming me. There was no other way in the world that God could have made me unless He became me. So God became man that He may know man in the only way that He could know anything, for He knows all things spiritually and He calls them very good.

So He made me by becoming me, and now I am called upon to go and take care of the earth, and to subdue it, and take dominion. And I am the earth - I must learn to plant as He planted, and He planted the world by becoming the world. I must now plant as man, by becoming the man I want to be. So I will itemize all the things, name them, give a name to everything I want to express as a man, and then know it spiritually by becoming and I become it as He became me. I identify myself with it and live in that identity and I clothe it in flesh, I clothe it in fact. Not one thing in the world that is mine can be taken from me save by detachment from the state where that thing I love has its natural life. If I live in a world of beauty, if I live in a world of friendship, of comfort and all the lovely things that men enjoy, no power in the world can take one of them from me save I, who live among them, detach myself from the state where these lovely things have their natural life. When you and I know it, we begin to cultivate the earth, we actually weed the mind of all negative states, all unlovely emotions, and we bring into subjection not the outer but the inner, and then the outer reflects that cultivation on self.

Now, how is it done? You are told in the first book of the Bible how it's done. For the promise is to the man who does it and the promise is a complete expansion beyond his wildest dreams of the state he plants. The one who first did it was called Jacob; well, I am Jacob. You are Jacob if you start to plant; every man is the potential Jacob, and Jacob did it by righteousness. As you are told, he did it through righteousness and he multiplied exceedingly, so that he increased a thousand fold his flocks, his cattle; he increased and grew beyond the measure of man in having all the maid servants and men servants and the camels. And this is what he said, "My righteousness shall speak for me in time to come."

Righteousness is right consciousness. The only right consciousness is the consciousness of already being the man you want to be, for that attaches you with an invisible state. You can't see it yet but you become attached to the state that you dare to assume you are, and you go fishing in the deep, you are beginning now to subdue the deep. You enter a state through the medium of feeling , through feeling that you are already what you want to be. And that is how you grow exceedingly great in your world, for you will be the Jacob expanding in your world.

The next one we come upon is Job. Here in the midst of all the trials and tribulations of a man, Job says, "I

will hold fast to my righteousness and then my heart shall never judge me harshly as long as I live." He will hold fast to righteousness in the midst of storm, in the midst of all the problems of the world he will assume that he is free and hold fast to that right consciousness knowing that not in eternity could his heart ever judge him harshly.

Then we are told, "The meek of the earth seek righteousness and it is to the meek of the earth that the earth is given. As you are told the meek shall inherit the earth. You might have been taught to believe it meant the beaten man, the man who falls and grovels like the grasshopper; it doesn't. The word "meek" if translated actually means to be tamed as a wild animal is tamed. To the man who tames the mind, the man who tames his being that he can set it any task and have it execute that task, that man is meek and the meek inherit the earth. And the meek always seek righteousness, so if I today began to subdue this earth, I must make righteousness my watchword, and so if I were righteous I would now single out the nature of the trees I would plant, the nature of the flowers I would plant, the nature of the animals I would cultivate, the nature of the fish that I would catch, and I would name them as desirable states, called in the Bible beauty instead of ashes, called in the Bible the spirit of joy instead of mourning, called by all these lovely things. As you are told, all the things that are good, dwell on these things. To every good thing, for He called it very good. Every thing that I would call the good, which is a righteous judgment, will be the right judgment. I, in spite of the evidence of my senses that would deny it, in spite of reason that would tell me that it was impossible of realization, having discovered that I am the one planting my garden, that this is the only garden to cultivate, that this is the only earth to subdue, I would start now and boldly assume the good, first for myself - always start with Jerusalem - then go into the world and preach the goodness by knowing the goodness.

When you meet someone, regardless of what the appearance would reveal, know the truth for that one and set him free. Know that knowing as he ought to be known first by himself, but if he hasn't known it as true of himself, you at least know it for him. And though you never meet him in the flesh again keep on knowing the truth that sets man free by knowing he is already free, and you are cultivating your garden. You are bringing it into subjection, you are subduing it and then you shall have dominion. So you are supreme in your world if you only know the world that you really are; so man is the psychological earth on which this wonderful whirl of events takes place. Man is the psychological earth on which all the animals move; every emotion is symbolized as the animal. Every fowl of the air is truly the idea you entertain. Every fish of the deep is the invisible state that you could catch if you only knew how to cast your net on the right side. For you fish all night and catch nothing, but then comes one who knows, who is righteous, and he casts it on the right side, always that right side, and the right side is righteousness or right consciousness. And I will catch it; I may not see them, I don't have to see them. I don't have to wait for the evidence of my senses to confirm, for I am told, "And faith was accounted unto him for righteousness." So I will have faith in the reality of the deep; I will have faith in the reality of invisible states. So it's now invisible, I know it, it's a fish, but I have faith in the existence and the reality of the invisible state I want to externalize, knowing I can externalize it, for every time I externalize it I add to this wonderful garment of my Father, and that is my job, my duty.

So here, everyone of us, begin to believe that you are the only earth spoken of in the Bible. You are the one chosen to live in the center of the garden, but make it a garden, for the words are, "Keep it, keep it and plant it well". You have dominion over every idea in your mind. You say you haven't. Well, some may be to you disturbing, but you do have the choice of rejecting it or accepting it.

If you accept it, you identify with it and the state with which you are identified must, by the very law of your

being, objectify itself within your world, that you may see by it how you plant that garden. Now, don't wait one second beyond the time that you observe weeds instead of flowers. Start right at the moment of observation, and start to replant the garden. Start really to subdue it. Become the meek and the meek is the bold. The meek is the bold of heart who does not ask assistance. He walks knowing he can do it. He can fish. He can actually bring into subjection every bird of the air, every idea of the mind. He will begin to know these things spiritually. He will know them in the only way that you and I should know anything, by becoming it, not to have a world of information concerning objective things, and knowing these things only mentally. I must learn to know things spiritually; I must learn to know what love is spiritually by being in love. I must learn to know what security is spiritually be becoming conscious of already being secure. I must learn to know what health is by becoming conscious of already being healthy, and sustain these states in the name of righteousness, knowing that my righteousness shall answer for me in time to come.

Make me no promise for when the father-in-law said to Jacob, "What promise should I make you? " "Just tell me that the offspring born in a certain manner shall be mine and no other promise, and no wages and no salary, all the spotted ones are mine. There isn't a spotted one among the parents but every offspring that is spotted.. though the parents are not, that is mine. That's my wage and my righteousness shall know it for me in time to come." And he begins to assume that his world is peopled with the spotted calves, and everyone born that was healthy was born spotted. And he increased beyond the wildest dream of a man.

Well, become that man, and start from the simple beginning as he started. There wasn't one thing in the world to encourage him that one calf could ever be born from parents that were not spotted and be a spotted calf. Yet he knew and he assumed that they had given birth to such things in numbers, they would come and they came a thousand fold. So in your case, maybe it's business, maybe the doctors have given you a final, final verdict and it's fatal. Well, I say in spite of this, and the doctor in his own way is doing his best, he would not have said it to hurt you or to frighten you. He firmly believed it, but you have another law and your law is that you can assume, in spite of that verdict, that you are well. And then, though tomorrow and the next day the tree doesn't appear, know that in time your righteousness shall speak for you, and like Job in the midst of all the storms, when he should have gone to the grave, he held fast to the consciousness of already being what he wanted to be, that his heart may not in time speak harshly against him. Well, it didn't - you know the story.

And so, all through we are told, "Break off the sins, break off missing marks by righteousness. Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Now you are told, "Seek first the kingdom of God and His righteousness and all things shall be added unto you." Well, the kingdom of God is within you. You have been told that a number of times. The Bible affirms it over and over - "The Kingdom of God and the kingdom of heaven are within you." They aren't without. You see them seemingly without; that is the response to the within-ness where they are. Now, seek it and His righteousness. So assume within the mood that would be yours were you already the man that you want to be. Sustain that mood, occupy it as often as you can, and see how that righteousness shall draw things unto itself, and the things it draws are always in harmony with its nature. It never draws anything foreign to itself. If I assume that I am the man I want to be, I cannot then encounter events that are in conflict with my assumption. For my world mirrors the being I am.

So, here, today when you return read the whole chapter. It's beautiful. But I started with the 27th verse, "And God made man in his own image, in the image of God made He him. Male and female made He them." Then

comes what is to be done. Then comes the promise if you do it. Then comes the judgment, "It is good and very good." So you start knowing that you are the earth on which you now start to labor. If you do it, you shall be fruitful, and you will multiply, and you actually replenish this world, though it seemingly is barren you replenish it, if you subdue it. And the earth is self to be subdued, not by beating self as some people have misunderstood, not by isolating the self in some little secluded spot, not by running away from life, but in the midst of life is the opportunity to become meek: to take the violence that is man, it is individual man, and then bring it into the state of the meek, to transcend the violence by not fighting against conditions; know that conditions can only reflect what is within the one who observes that condition. So don't rage against it; leave it just as it is. If conditions remain the same, that is a sure, sure sign that you have not been faithful to righteousness.

Had you been faithful to the consciousness of already being the man you want to be, conditions would have to change in harmony with that righteousness. So don't rage against it; leave it as it is, and start today to take this wonderful earth, which is the foot stool of the Lord, which really is the mind of man, and start really to work upon it. Then you will not turn from left to right; you will keep the narrow path. You will go out knowing you can do it.

I know from experience it will not take long to see shoots appear; it will not take long to see the flowers appear. They will all appear, if you will take yourself in hand and by an uncritical observation of self watch the being you are; see the condition of the earth as it is now by the uncritical observation of your reactions to life. When you see who you are that is showing you the state of the earth as it is now. Don't condemn it, just start to subdue it, and know that you do have dominion over all the fish of the sea, the fowls of the air, and all the animals that move upon the earth. Knowing them to be the moods of thought, the desires, the passions that move in you, start to entertain only the good and the very good.

Dwell upon them and you will re-people your earth for you are supreme within the circle of your own consciousness. Now you may say it's a very little one; may I tell you that though you have a body and a life of your own, you are rooted in me, and you end in me, as I am rooted in God and end in God.

So every man can say the same thing no matter if you look into a world of 2,500,000,000 of them and every year they slip through the gates into the invisible state relative to this world, but as they come and go every man in the world is actually rooted in you and ends in you, and you are rooted in the ultimate that we call God, the Father. So the whole vast (world) is simply centered in you; start now to rearrange it that it may reflect the beauty that you want to live about and live in in this world. You do it by assuming the best. Always imagine the best of self; always imagine first with Jerusalem and then go out and radiate what you have given to self. If you live in that wonderful state yourself, you will only have the good to shower upon others, for you have one gift that is truly yours to give and that is yourself. You have no other gift. If you are good, you can give only the good. If you are not - well, whatever you are - that you give.

So the story is you may find today when you observe yourself, by observing your reactions, that it's not a very pleasant land but it is still a fertile land; it can be cleared of all these trees of traditional wrong thinking and can be replanted in harmony with the beauty that you desire. And in the immediate present it will bear fruit in harmony with the seeds you plant.

So let us go out determined to bring about a better arrangement of our mind that we may produce more

noble garments for our Father to wear. For this wonderful, visible, objective universe is only the living garment of my Father, it's not a place of exile, as so many believe, talking about home and their going home, as though they are not now in the very midst of their Father. When you see me, you see my Father. Whenever you see me, you see the state of my mind, for you will see the world in which I live and the state of my mind, that inner arrangement, that's my Father. When you see me projected, you then call it the Son, and my world round about me tells me where I am. All these inner states are places in this fabulous psychological consciousness. Inner state is equal to place and where I stand within myself determines what I see when I look outside the self. So, when I look out upon the world, that area of my Father's garment, whether it be torn by reason of the inner place where I stand or whether it be lovely, I see only the inner arrangement of myself. I am forever surrounding myself with the true image of myself, and what I am in consciousness that only can I see. Knowing that, let me be determined today to seek righteousness, or right consciousness, that I may reap in the immediate present all the lovely things that I desire.

Now in summary, single out some noble aim in life. Having defined it clearly to yourself as a desirable state. the state you would like to externalize, ask yourself this very simple question, "What would the feeling be like were it true if I already embodied that noble state?" In response to your question will come a feeling; assume that feeling; it has reality outside of the present moment. Its being is in complete independence of present objective fact. It has real structure; it has reality in the deep of it. It came in response to your call when you said, "What would the feeling be like were it true?" And you named what you were thinking of - if it was security, if it was health, if it was any state, that fish came from the deep; it's located and you took the "I" and placed it in that feeling. You were actually standing upon it though it is invisible. Now remain on it.

If you remain in that state, you are told in the Bible three days, you will be "spewed out on dry land." "Three" doesn't mean three days; "three" means fullness, "three" means complete. So if I will live within that fish for three days until the whole thing seems natural and seems real, and it has the sensory vividness of reality. I will then be spewed out as something objective, and something that is commonly called in the Bible "land" or "dry land." But it does have reality, as you feel it, only people get away from it because it doesn't have immediate objective fact to confirm it. But you ride it for your three days and you will know what it was to enter that fish and remain in it until fullness was attained, until reality was attained within. In that state you were righteous and your righteousness will speak for you in time to come. It will not fail you; it cannot fail you.

NEVILLE GODDARD

Your Faith is Your Fortune

Man's Faith in God is Measured by His Confidence in Himself

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Click for More Free Books by Neville Goddard.

Contents

Chapter 1: Before Abraham Was 6

Chapter 2: You Shall Decree 9

Chapter 3: The Principle of Truth 16

Chapter 4: Whom Seek Ye? 33

Chapter 5: Who Am I? 49

Chapter 6: I AM HE 67

Chapter 7: Thy Will Be Done 82

Chapter 8: No Other God 90

Chapter 9: The Foundation Stone 95

Chapter 10: To Him That Hath 101

Chapter 11: Christmas 106

Chapter 12: Crucifixion & Resurrection 116

Chapter 13: The I'M-Pressions 125

Chapter 14: Circumcision 133

Chapter 15: Interval of Time 140

Chapter 16: The Triune God 149

Chapter 17: Prayer 155

Chapter 18: The Twelve Disciples 162

Chapter 19: Liquid Light 182

Chapter 20: The Breath of Life 186

Chapter 21: Daniel in the Lions' Den 189

Chapter 22: Fishing 196

Chapter 23: Be Ears That Hear 203

Chapter 24: Clairvoyance - “Count of Monte Cristo” 210

Chapter 25: Twenty-Third Psalm 222

Chapter 26: Gethsemane 228

Chapter 27: A Formula for Victory..... 241

Chapter 1: Before Abraham Was

Verily, verily, I say unto you before Abraham was, 1 AM. — John 8 : 58.

"In the beginning was the Word, and the Word was with God, and the Word was God."

In the beginning was the unconditioned awareness of being; and the unconditioned awareness of being became conditioned by imagining itself to be something, and the unconditioned awareness of being became that which it had imagined itself to be; so did creation begin.

By this law — first conceiving, then becoming that conceived — all things evolve out of nothing; and without this sequence there is not anything made that

is made.

Before Abraham or the world was — I AM. When all of time shall cease to be — I AM. I AM the formless awareness of being conceiving myself to be man. By my everlasting law of being I am compelled to be and to express all that I believe myself to be.

I AM the eternal Nothingness containing within my formless self the capacity to be all things. I AM that in which all my conceptions of myself live and move and have their being, and apart from which they are not.

I dwell within every conception of myself; from this withinness I ever seek to transcend all conceptions of myself. By the very law of my being, I transcend my

conceptions of myself, only as I believe myself to be that which does transcend.

I AM the law of being and beside ME there is no law. I AM that I AM.

Chapter 2: You Shall Decree

So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. — Isaiah 55:11.

Man can decree a thing and it will come to pass.

Man has always decreed that which has appeared in his world. He is today decreeing that which is appearing in his world and he shall continue to do so as long as man is conscious of being man.

Nothing has ever appeared in man's world but what man decreed that it should. This you may deny; but try as you will, you cannot disprove it for this decreeing is

based upon a changeless principle. Man does not command things to appear by his words which are, more often than not, a confession of his doubts and fears. Decreeing is ever done in consciousness.

Every man automatically expresses that which he is conscious of being. Without effort or the use of words, at every moment of time, man is commanding himself to be and to possess that which he is conscious of being and possessing.

This changeless principle of expression is dramatized in all the Bibles of the world. The writers of our sacred books were illumined mystics, past masters in the art of psychology. In telling the story of the soul they personified this impersonal principle in the form of a historical document both to

preserve it and to hide it from the eyes of the uninitiated.

Today those to whom this great treasure has been entrusted, namely, the priesthoods of the world, have forgotten that the Bibles are psychological dramas representing the consciousness of man; in their blind forgetfulness they now teach their followers to worship its characters as men and women who actually lived in time and space.

When man sees the Bible as a great psychological drama with all of its characters and actors as the personified qualities and attributes of his own consciousness, then — and then only — will the Bible reveal to him the light of its symbology. This impersonal principle of life

which made all things is personified as God. This Lord God, creator of heaven and earth, is discovered to be man's awareness of being. If man were less bound by orthodoxy and more intuitively observant, he could not fail to notice in the reading of the Bibles that the awareness of being is revealed hundreds of times throughout this literature. To name a few: "I AM hath sent me unto you." "Be still and know that I AM God." "I AM the Lord and there is no God." "I AM the shepherd." "I AM the door." "I AM the resurrection and the life." "I AM the way." "I AM the beginning and the end."

I AM; man's unconditioned awareness of being is revealed as Lord and creator of every conditioned state of being. If man would give up his belief in a God apart from himself, recognize his awareness of being

to be God (this awareness fashions itself in the likeness and image of its conception of itself), he would transform his world from a barren waste to a fertile field of his own liking.

The day man does this he will know that he and his Father are one, but his Father is greater than he. He will know that his consciousness of being is one with that which he is conscious of being, but that his unconditioned consciousness of being is greater than his conditioned state or his conception of himself.

When man discovers his consciousness to be the impersonal power of expression, which power eternally personifies itself in his conceptions of himself, he will assume and appropriate that state of

consciousness which he desires to express; in so doing he will become that state in expression.

"Ye shall decree a thing and it shall come to pass" can now be told in this manner: You shall become conscious of being or possessing a thing and you shall express or possess that which you are conscious of being.

The law of consciousness is the only law of expression, "I AM the way." "I AM the resurrection." Consciousness is the way as well as the power which resurrects and expresses all that man will ever be conscious of being.

Turn from the blindness of the uninitiated man who attempts to express and possess those qualities and things which he is not

conscious of being and possessing; and be as the illumined mystic who decrees on the basis of this changeless law. Consciously claim yourself to be that which you seek; appropriate the consciousness of that which you see; and you too will know the status of the true mystic, as follows:

I became conscious of being it. I am still conscious of being it. And I shall continue to be conscious of being it until that which I am conscious of being is perfectly expressed.

Yes, I shall decree a thing and it shall come to pass.

Chapter 3: The Principle of Truth

Ye shall know the truth, and the truth shall make you free. — John 8:32.

"Ye shall know the truth and the truth shall set you free."

The truth that sets man free is the knowledge that his consciousness is the resurrection and the life, that his consciousness both resurrects and makes alive all that he is conscious of being. Apart from consciousness there is neither resurrection nor life.

When man gives up his belief in a God apart from himself and begins to recognize his awareness of being to be God, as did Jesus and the prophets, he will transform his world with the realization, "I and my

Father are one, but my Father is greater than I." He will know that his consciousness is God and that which he is conscious of being is the son bearing witness of God, the Father.

The conceiver and the conception are one, but the conceiver is greater than his conception. Before Abraham was I AM. Yes, I was aware of being before I became aware of being man, and in that day when I shall cease to be conscious of being man, I shall still be conscious of being.

The consciousness of being is not dependent upon being anything. It preceded all conceptions of itself and shall be when all conceptions of itself shall cease to be. "I AM the beginning and the end." That is, all things or conceptions of

myself begin and end in me, but I, the formless awareness, remain forever.

Jesus discovered this glorious truth and declared Himself to be one with God, not the God that man had fashioned, for He never recognized such a God. Jesus found God to be His awareness of being and so told man that the Kingdom of God and Heaven were within.

When it is recorded that Jesus left the world and went to His Father it is simply stating that He turned His attention from the world of the senses and rose in consciousness to that level which He desired to express. There He remained until He became one with the consciousness to which He ascended. When He returned to the world of man, He could act with the positive

assurance of that which He was conscious of being, a state of consciousness no one but Himself felt or knew that He possessed. Man, who is ignorant of this everlasting law of expression looks upon such happenings as miracles.

To rise in consciousness to the level of the thing desired and to remain there until such level becomes your nature is the way of all seeming miracles. "And I, if I be lifted up, I shall draw all men unto me." If I be lifted up in consciousness to the naturalness of the thing desired, I shall draw the manifestation of that desire to me.

"No man comes unto me save the Father within me draws him, and I and my Father are one." My consciousness is the Father who draws the manifestation of life to me.

The nature of the manifestation is determined by the state of consciousness in which I dwell. I am always drawing into my world that which I am conscious of being.

If you are dissatisfied with your present expression of life, then you must be born again. Rebirth is the dropping of that level with which you are dissatisfied and rising to that level of consciousness which you desire to express and possess.

You cannot serve two masters or opposing states of consciousness at the same time. Taking your attention from one state and placing it upon the other, you die to the one from which you have taken it and you live and express the one with which you are united.

Man cannot see how it would be possible to express that which he desires to be by so simple a law as acquiring the consciousness of the thing desired.

The reason for this lack of faith on the part of man is that he looks at the desired state through the consciousness of his present limitations. Therefore, he naturally sees it as impossible of accomplishment.

One of the first things man must realize is that it is impossible, in dealing with this spiritual law of consciousness, to put new wine into old bottles or new patches on old garments. That is, you cannot take any part of the present consciousness into the new state. For the state sought is complete in itself and needs no patching. Every level of

consciousness automatically expresses itself.

To rise to the level of any state is to automatically become that state in expression. But, in order to rise to the level that you are not now expressing, you must completely drop the consciousness with which you are now identified. Until your present consciousness is dropped you will not be able to rise to another level. Do not be dismayed. This letting go of your present identity is not as difficult as it might appear to be. The invitation of the scriptures, "To be absent from the body and be present with the Lord," is not given to a select few; it is a sweeping call to all mankind. The body from which you are invited to escape is your present conception of yourself with all of its

limitations, while the Lord with whom you are to be present is your awareness of being.

To accomplish this seemingly impossible feat you take your attention away from your problem and place it upon just being. You say silently but feelingly, "I AM." Do not condition this awareness but continue declaring quietly, "I AM — I AM." Simply feel that you are faceless and formless and continue doing so until you feel yourself floating.

"Floating" is a psychological state which completely denies the physical. Through practice in relaxation and wilfully refusing to react to sensory impressions, it is possible to develop a state of consciousness of pure receptivity. It is a surprisingly easy

accomplishment. In this state of complete detachment, a definite singleness of purposeful thought can be indelibly engraved upon your unmodified consciousness. This state of consciousness is necessary for true meditation.

This wonderful experience of rising and floating is the signal that you are absent from the body or problem and are now present with the Lord; in this expanded state you are not conscious of being anything but I AM — I AM; you are only conscious of being.

When this expansion of consciousness is attained, within this formless deep of yourself, give form to the new conception by claiming and feeling yourself to be that

which you, before you entered into this state, desired to be. You will find that within this formless deep of yourself all things appear to be divinely possible. Anything that you sincerely feel yourself to be while in this expanded state becomes, in time, your natural expression.

And God said, "Let there be a firmament in the midst of the waters." Yes, let there be a firmness or conviction in the midst of this expanded consciousness by knowing and feeling I AM that, the thing desired.

As you claim and feel yourself to be the thing desired you are crystallizing this formless liquid light that you are into the image and likeness of that which you are conscious of being.

Now that the law of your being has been revealed to you, begin this day to change your world by revaluing yourself. Too long has man held to the belief that he is born of sorrow and must work out his salvation by the sweat of his brow. God is impersonal and no respecter of persons. So long as man continues to walk in this belief of sorrow, so long will he walk in a world of sorrow and confusion, for the world in its every detail is man's consciousness crystallized.

In the Book of Numbers, it is recorded, "There were giants in the land and we were in our own sight as grasshoppers, and we were in their sight as grasshoppers."

Today is the day, the eternal now, when conditions in the world have attained the

appearance of giants. The unemployed, the armies of the enemy, business competition, etc., are the giants which make you feel yourself to be a helpless grasshopper.

We are told we were first in our own sight helpless grasshoppers and because of this conception of ourselves we were to the enemy helpless grasshoppers.

We can be to others only that which we are to ourselves. Therefore, as we revalue ourselves and begin to feel ourselves to be the giant, a center of power, we automatically change our relationship to the giants, reducing these former monsters to their true place, making them appear to be the helpless grasshoppers.

Paul said of this principle, "It is to the Greeks (or the so-called wise men of the world) foolishness; and to the Jews (or those who look for signs) a stumbling block"; with the result that man continues to walk in darkness rather than awake to the realization, "I AM the light of the world."

Man has so long worshiped the images of his own making that at first, he finds this revelation blasphemous, but the day man discovers and accepts this principle as the basis of his life, that day man slays his belief in a God apart from himself.

The story of Jesus' betrayal in the Garden of Gethsemane is the perfect illustration of man's discovery of this principle. We are told, the crowds armed with staves and lanterns sought Jesus in the dark of night.

As they inquired after the whereabouts of Jesus (salvation), the voice answered, "I AM"; whereupon the entire crowd fell to the ground.

On regaining their composure, they again asked to be shown the hiding place of the savior and again the savior said, "I have told you that I AM, therefore if ye seek me let all else go."

Man in the darkness of human ignorance sets out on his search for God, aided by the flickering light of human wisdom. As it is revealed to man that his I AM or awareness of being is his savior the shock is so great he mentally falls to the ground, for every belief that he has ever entertained tumbles as he realizes that his consciousness is the one and only savior. The knowledge that

his I AM is God compels man to let all others go for he finds it impossible to serve two Gods. Man cannot accept his awareness of being as God and at the same time believe in another deity.

With this discovery man's human ear or hearing (understanding) is cut off by the sword of faith (Peter) as his perfect disciplined hearing (understanding) is restored by (Jesus) the knowledge that I AM is Lord and savior.

Before man can transform his world, he must first lay this foundation or understanding. I AM the Lord. Man must know that his awareness of being is God. Until this is firmly established so that no suggestion or argument of others can shake him, he will find himself returning to

the slavery of his former belief. "If ye believe not that I AM He, ye shall die in your sins." Unless man discovers that his consciousness is the cause of every expression of his life, he will continue seeking the cause of his confusion in the world of effects, and so shall die in his fruitless search.

"I AM the vine and ye are the branches." Consciousness is the vine and that which you are conscious of being is as branches that you feed and keep alive. Just as a branch has no life except it be rooted in the vine, likewise things have no life except you be conscious of them. Just as a branch withers and dies if the sap of the vine ceases to flow towards it, so do things and qualities pass away if you take your attention from them; because your

attention is the sap of life which sustains the expression of your life.

Chapter 4: Whom Seek Ye?

I have told you that I AM; if therefore ye seek me, let these go their way, — John 18:8.

As soon then as he had said unto them, I AM they went backward and fell to the ground. — John 18:6

Today there is so much said about Masters, Elder Brothers, Adepts and initiates that numberless truth seekers are being constantly misled by seeking these false lights. For a price, most of these pseudo-teachers offer their students initiation into the mysteries, promising them guidance and direction, Man's weakness for leaders, as well as his worship of idols, makes him an easy prey of these schools and teachers. Good will come to most of these

enrolled students; they will discover after years of awaiting and sacrificing that they were following a mirage. They will then become disillusioned in their schools and teachers, and this disappointment will be worth the effort and price they have paid for their fruitless search. They will then turn from their worship of man and in so doing discover that which they are seeking is not to be found in another, for the Kingdom of Heaven is within. This realization will be their first real initiation. The lesson learned will be this: There is only one Master and this Master is God, the I AM within themselves.

"I AM the Lord thy God who led thee out of the land of darkness; out of the house of bondage." I AM, your awareness, is Lord and Master and besides your awareness

there is neither Lord nor Master. You are Master of all that you will ever be aware of being.

You know that you are, do you not? Knowing that you are is the Lord and Master of that which you know that you are. You could be completely isolated by man from that which you are conscious of being; yet you would, in spite of all human barriers, effortlessly draw to yourself all that you were conscious of being. The man who is conscious of being poor does not need the assistance of anyone to express his poverty. The man who is conscious of being sick, though isolated in the most hermetically sealed germ-proof area in the world, would express sickness.

There is no barrier to God, for God is your awareness of being. Regardless of what you are aware of being, you can and do express it without effort. Stop looking for the Master to come; he is with you always. "I AM with you always even unto the end of the world."

You will from time to time know yourself to be many things, but you need not be anything to know that you are. You can, if you so desire, disentangle yourself from the body you wear; in so doing you realize that you are a faceless, formless awareness and not dependent on the form you are in your expression. You will know that you are; you will also discover that this knowing that you are is God, the Father, which preceded all that you ever knew yourself to be. Before the world was you

were aware of being and so you were saying "I AM," and I AM will be, after all that you know yourself to be shall cease to be,

There are no Ascended Masters. Banish this superstition. You will forever rise from one level of consciousness (master) to another; in so doing you manifest the ascended level, expressing this newly acquired consciousness.

Consciousness being Lord and Master, you are the Master Magician conjuring that which you are now conscious of being. "For God (consciousness) calleth those things which be not as though they were": Things that are not now seen will be seen the moment you become conscious of being that which is not now seen.

This rising from one level of consciousness to another is the only ascension that you will ever experience. No man can lift you to the level you desire.

The power to ascend is within yourself; it is your consciousness. You appropriate the consciousness of the level you desire to express by claiming that you are now expressing such a level. This is the ascension. It is limitless, for you will never exhaust your capacity to ascend. Turn from the human superstition of ascension with its belief in masters and find the only and everlasting master within yourself.

"Far greater is he that is in you than he that is in the world." Believe this. Do not continue in blindness, following after the

mirage of masters. I assure you your search can end only in disappointment,

"If you deny me (your awareness of being) I shall deny you also." "Thou shalt have no other God beside ME." "Be still and know that I AM God." "Come prove me and see if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it."

Do you believe that the I AM is able to do this? Then claim ME to be that which you want to see poured out. Claim yourself to be that which you want to be and that you shall be. Not because of masters will I give it unto you, but, because you have recognized ME (yourself) to be that, I will give it unto you for I AM all things to all.

Jesus would not permit Himself to be called Good Master. He knew that there is but one good and one master. He knew this one to be His Father in Heaven, the awareness of being. "The Kingdom of God" (Good) and the Kingdom of Heaven are within you.

Your belief in masters is a confession of your slavery. Only slaves have masters. Change your conception of yourself and you will, without the aid of masters or anyone else, automatically transform your world to conform to your changed conception of yourself.

You are told in the Book of Numbers that there was a time when men were in their own eyes as grasshoppers and because of this conception of themselves they saw giants in the land. This is as true of man

today as it was the day it was recorded. Man's conception of himself is so grasshopper-like that he automatically makes the conditions round about him appear gigantic ; in his blindness he cries out for masters to help him fight his giant problems.

Jesus tried to show man that salvation was within himself and warned him not to look for his savior in places or people. If anyone should come saying look here or look there, believe him not, for the Kingdom of Heaven is within you.

Jesus not only refused to permit Himself to be called Good Master, He warned his followers, "Salute no man along the highway." He made it clear that they should

not recognize any authority or superior other than God, the Father.

Jesus established the identity of the Father as man's awareness of being. "I and my Father are one, but my Father is greater than I." I AM one with all that I am conscious of being. I AM greater than that which I am aware of being. The creator is ever greater than his creation.

"As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up." The serpent symbolizes man's present conception of himself as a worm of the dust, living in the wilderness of human confusion. Just as Moses lifted himself from his worm-of-the-dust conception of himself to discover God to be his awareness of being, "I AM hath sent me,"

so must you be lifted up. The day you claim, as did Moses, "I AM that I AM," that day your claim will blossom in the wilderness.

Your awareness is the master magician who conjures all things by being that which he would conjure. This Lord and Master that you are can and does make all that you are conscious of being appear in your world.

"No man (manifestation) cometh unto me save my Father draw him and I and my Father are one." You are constantly drawing to yourself that which you are conscious of being. Change your conception of yourself from that of the slave to that of Christ. Don't be embarrassed to make this claim; only as you claim, "I AM Christ," will you do the works of Christ.

"The works I do ye shall do also, and greater works than these shall ye do, for I go unto my Father." "He made himself equal with God and found it not robbery to do the works of God." Jesus knew that anyone who dared to claim himself to be Christ would automatically assume the capacities to express the works of his conception of Christ. Jesus also knew that the exclusive use of this principle of expression was not given to Him alone. He constantly referred to His Father in Heaven. He stated that His works would not only be equaled but that they would be surpassed by that man who dared to conceive himself to be greater than He (Jesus) had conceived Himself to be.

Jesus, in stating that He and His Father were one but that His Father was greater

than He, revealed His awareness (Father) to be one with that which He was aware of being. He found Himself as Father or awareness to be greater than that which He as Jesus was aware of being. You and your conception of yourself are one. You are and always will be greater than any conception you will ever have of yourself.

Man fails to do the works of Jesus Christ because he attempts to accomplish them from his present level of consciousness. You will never transcend your present accomplishments through sacrifice and struggle. Your present level of consciousness will only be transcended as you drop the present state and rise to a higher level.

You rise to a higher level of consciousness by taking your attention away from your present limitations and placing it upon that which you desire to be.

Do not attempt this in day-dreaming or wishful thinking but in a positive manner. Claim yourself to be the thing desired. I AM that; no sacrifice, no diet, no human tricks. All that is asked of you is to accept your desire. If you dare claim it, you will express it. Meditate on these. "I rejoice not in the sacrifices of men. Not by might nor by power but by my spirit. Ask and you shall receive. Come eat and drink without price."

The works are finished. All that is required of you to let these qualities into expression is the claim — I AM that. Claim yourself to be that which you desire to be and that you

shall be. Expressions follow the impressions; they do not precede them. Proof that you are will follow the claim that you are, it will not precede it.

"Leave all and follow me" is a double invitation to you. First, it invites you to turn completely away from all problems and, then, it calls upon you to continue walking in the claim that you are that which you desire to be. Do not be a Lot's wife who looks back and becomes salted or preserved in the dead past. Be a Lot who does not look back but who keeps his vision focused upon the promised land, the thing desired.

Do this and you will know that you have found the master, the Master Magician,

making the unseen the seen through the command, "I AM THAT."

Chapter 5: Who Am I?

But whom say ye that I AM? — Matt. 16:15.

"I AM the Lord; that is my name; and my glory will I not give to another." "I AM the Lord, the God of all Flesh."

This I AM within you, the reader, this awareness, this consciousness of being, is the Lord, the God of all Flesh. I AM is He that should come; stop looking for another. As long as you believe in a God apart from yourself you will continue to transfer the power of your expression to your conceptions, forgetting that you are the conceiver.

The power conceiving and the thing conceived are one but the power to conceive is greater than the conception.

Jesus discovered this glorious truth when he declared, "I and my Father are one but my Father is greater than I." The power conceiving itself to be man is greater than its conception. All conceptions are limitations of the conceiver.

"Before Abraham was, I AM." Before the world was, I AM."

Consciousness precedes all manifestations and is the prop upon which all manifestation rests. To remove the manifestations all that is required of you, the conceiver, is to take your attention away from the conception. Instead of "Out of sight out of mind," it really is "Out of mind out of sight." The manifestation will remain in sight only as long as it takes the force with which the conceiver — I AM —

originally endowed it to spend itself. This applies to all creation from the infinitesimally small electron to the infinitely great universe.

Be still and know that I AM God. Yes, this very I AM, your awareness of being, is God, the only God. I AM is the Lord— the God of all Flesh— all manifestation.

This presence, your unconditioned awareness, comprehends neither beginning nor ending; limitations exist only in the manifestation. When you realize that this awareness is your eternal self you will know that before Abraham was, I AM.

Begin to understand why you were told, "Go thou and do likewise." Begin now to identify yourself with this presence, your awareness, as the only reality. All

manifestations but appear to be; you as man have no reality other than that which is your eternal self, I AM, believes itself to be.

"Whom do you say that I AM?" This is not a question asked two thousand years ago. It is the eternal question addressed to the manifestation by die conceiver. It is your true self, your awareness of being, asking you, its present conception of itself, "Who do you believe your awareness to be?" This answer can be defined only within yourself regardless of the influence of another.

I AM (your true self) is not interested in man's opinion. All its interest lies in your conviction of yourself. What do you say of the I AM within you? Can you answer and say, "I AM Christ"? Your answer or degree

of understanding will determine the place you will occupy in life. Do you say or believe yourself to be a man of a certain family, race, nation, etc.? Do you honestly believe this of yourself? Then life, your true self, will cause these conceptions to appear in your world and you will live with them as though they are real.

"I AM the door." "I AM the way." "I AM the resurrection and the life." "No man or manifestation cometh unto my Father save by me."

The I AM (your consciousness) is the only door through which anything can pass into your world. Stop looking for signs. Signs follow; they do not precede. Begin to reverse the statement, "Seeing is believing," to "Believing is seeing." Start

now to believe, not with the wavering confidence based on deceptive external evidence but with an undaunted confidence based on the immutable law that you can be that which you desire to be. You will find that you are not a victim of fate but a victim of faith {your own).

Only through one door can that which you seek pass into the world of manifestation. I AM the door. Your consciousness is the door, so you must become conscious of being and having that which you desire to be and to have. Any attempt to realize your desires in ways other than through the door of consciousness makes you a thief and a robber unto yourself. Any expression that is not felt is unnatural. Before anything appears, God, I AM, feels itself to be the thing desired; and then the thing felt

appears. It is resurrected, lifted out of the nothingness.

I AM wealthy, poor, healthy, sick, free, confined were first of all impressions or conditions felt before they became visible expressions. Your world is your consciousness objectified. Waste no time trying to change the outside; change the within or the impression; and the without or expression will take care of itself. When the truth of this statement dawns upon you, you will know that you have found the lost word or the key to every door. I AM (your consciousness) is the magical lost word which was made flesh in the likeness of that which you are conscious of being.

I AM He. Right now, I am overshadowing you, the reader, my living temple, with my

presence, urging upon you a new expression. Your desires are my spoken words. My words are spirit, and they are true and they shall not return unto me void but shall accomplish where unto they are sent. They are not something to be worked out. They are garments that I, your faceless, formless self, wear. Behold! I, clothed in your desire, stand at the door (your consciousness) and knock. If you hear my voice and open unto me (recognize me as your savior) I will come in unto you and sup with you and you with me.

Just how my words, your desires, will be fulfilled is not your concern. My words have a way ye know not of. Their ways are past finding out. All that is required of you is to believe. Believe your desires to be garments your savior wears. Your belief

that you are now that which you desire to be is proof of your acceptance of life's gifts. You have opened the door for your Lord, clothed in your desire, to enter the moment you establish this belief.

When ye pray believe that ye have received and it shall be so. All things are possible to him who believes. Make the impossible possible through your belief; and the impossible (to others) will embody itself in your world.

All men have had proof of the power of faith. The faith that moves mountains is faith in yourself. No man has faith in God who lacks confidence in himself. Your faith in God is measured by your confidence in yourself. I and my Father are one, man and

his God are one, consciousness and manifestation are one.

And God said, "Let there be a firmament in the midst of the waters." In the midst of all the doubts and changing opinions of others, let there be a conviction, a firmness of belief, and you shall see the dry land; your belief will appear. The reward is to him that endureth unto the end. A conviction is not a conviction if it can be shaken. Your desire will be as clouds without rain unless you believe.

Your unconditioned awareness or I AM is the Virgin Mary who knew not a man and yet, unaided by man, conceived and bore a son, Mary, the unconditioned consciousness, desired and then became conscious of being the conditioned state

which she desired to express, and in a way unknown to others became it. Go and do likewise; assume the consciousness of that which you desire to be and you, too, will give birth to your savior. When the annunciation is made, when the urge or desire is upon you, believe it to be God's spoken word seeking embodiment through you. Go, tell no man of this holy thing that you have conceived. Lock your secret within you and magnify the Lord, magnify or believe your desire to be your savior coming to be with you.

When this belief is so firmly established that you feel confident of results, your desire will embody itself. How it will be done, no man knows. I, your desire, have ways ye know not of; my ways are past finding out. Your desire can be likened to a

seed, and seeds contain within themselves both the power and the plan of self-expression. Your consciousness is the soil. These seeds are successfully planted only if, after you have claimed yourself to be and to have that which you desire, you confidently await results without an anxious thought.

If I be lifted up in consciousness to the naturalness of my desire, I shall automatically draw the manifestation unto me. Consciousness is the door through which life reveals itself. Consciousness is always objectifying itself.

To be conscious of being or possessing anything is to be or have that which you are conscious of being or possessing. Therefore, lift yourself to the

consciousness of your desire and you will see it automatically outpicture itself.

To do this you must deny your present identity. "Let him deny himself." You deny a thing by taking your attention away from it. To drop a thing, problem or ego from consciousness you dwell upon God —God being I AM.

Be still and know that I AM is God. Believe, feel that I AM; know that this knowing one within you, your awareness of being, is God. Close your eyes and feel yourself to be faceless, formless and without figure. Approach this stillness as though it were the easiest thing in the world to accomplish. This attitude will assure your success.

When all thought of problem or self is dropped from consciousness because you

are now absorbed or lost in the feeling of just being I AM, then begin in this formless state to feel yourself to be that which you desire to be, "I AM that I AM."

The moment you reach a certain degree of intensity so that you actually feel yourself to be a new conception, this new feeling or consciousness is established and in due time will personify itself in the world of form. This new perception will express itself as naturally as you now express your present identity. To express the qualities of a consciousness naturally you must dwell or live within that consciousness. Appropriate it by becoming one with it. To feel a thing intensely, and then rest confidently that it is, makes the thing felt appear within your world. "I shall stand upon my watch and see the salvation of the Lord." I shall stand

firmly upon my feeling, convinced that it is so, and see my desire appear.

"A man can receive nothing (no thing) except it be given him from Heaven." Remember heaven is your consciousness; the Kingdom of Heaven is within you. This is why you are warned against calling any man Father; your consciousness is the Father of all that you are. Again, you are told, "Salute no man on the highway." See no man as an authority. Why should you ask man for permission to express when you realize that your world, in its every detail, originated within you and is sustained by you as the only conceptional center?

Your whole world may be likened to solidified space mirroring the beliefs and

acceptances as projected by a formless, faceless presence, namely, I AM. Reduce the whole to its primordial substance and nothing would remain but you, a dimensionless presence, the conceiver.

The conceiver is a law apart. Conceptions under such law are not to be measured by past accomplishments or modified by present capacities for, without taking thought, the conception in a way unknown to man expresses itself.

Go within secretly and appropriate the new consciousness. Feel yourself to be it, and the former limitations shall pass away as completely and as easily as snow on a hot summer's day. You will not even remember the former limitations; they were never part of this new consciousness. This rebirth

Jesus referred to when he said to Nicodemus, "Ye must be born again," was nothing more than moving from one state of consciousness to another.

"Whatsoever ye shall ask in my name that will I do." This certainly does not mean to ask in words, pronouncing with the lips the sounds, God or Christ Jesus, for millions have asked in this manner without results. To feel yourself to be a thing is to have asked for that thing in His name. I AM is the nameless presence. To feel yourself to be rich is to ask for wealth in His name. I AM is unconditioned. It is neither rich nor poor, strong nor weak. In other words, in HIM there is neither Greek nor Jew, bond nor free, male nor female. These are all conceptions or limitations of the limitless, and therefore names of the nameless. To

feel yourself to be anything is to ask the nameless, I AM, to express that name or nature. "Ask whatsoever ye will in my name by appropriating the nature of the thing desired and I will give it unto you."

Chapter 6: I AM HE

For if ye believe not that I AM, ye shall die in your sins. — John 8 : 24.

"All things were made by him; and without him was not anything made that was made." This is a hard saying for those trained in the various systems of orthodox religion to accept, but there it stands. All things, good, bad and indifferent, were made by God. "God made man (manifestation) in his own image; in the likeness of God made he him." Apparently adding to this confusion, it is stated, "And God saw that his creation was good." What are you going to do about this seeming anomaly? How is man going to correlate all things as good when that which he is taught denies this fact? Either the understanding

of God is erroneous or else there is something radically wrong with man's teaching.

"To the pure all things are pure." This is another puzzling statement. All the good people, the pure people, the holy people, are the greatest prohibitionists. Couple the foregoing statement with this one, "There is no condemnation in Christ Jesus," and you get an impassable barrier to the self-appointed judges of the world. Such statements mean nothing to the self-righteous judges blindly changing and destroying shadows. They continue in the firm belief that they are improving the world. Man, not knowing that his world is his individual consciousness out-pictured, vainly strives to conform to the opinion of others rather than to conform to the one

and only opinion existent, namely, his own judgment of himself.

When Jesus discovered His consciousness to be this wonderful law of self-government He declared, "And now I sanctify myself that they also might be sanctified through the truth." He knew that consciousness was the only reality, that things objectified were nothing more than different states of consciousness. Jesus warned His followers to seek first the Kingdom of Heaven (that state of consciousness that would produce the thing desired) and all things would be added to them. He also stated, "I AM the truth." He knew that man's consciousness was the truth or cause of all that man saw his world to be.

Jesus realized that the world was made in the likeness of man. He knew that man saw his world to be what it was because man was what he was. In short, man's conception of himself determines that which he sees his world to be.

All things are made by God (consciousness) and without him there is nothing made that is made. Creation is judged good and very good because it is the perfect likeness of that consciousness which produced it. To be conscious of being one thing and then see yourself expressing something other than that which you are conscious of being is a violation of the law of being; therefore, it would not be good. The law of being is never broken; man ever sees himself expressing that which he is conscious of being. Be it good, bad or

indifferent, it is nevertheless a perfect likeness of his conception of himself; it is good and very good.

Not only are all things made by God, all things are made of God. All are the offspring of God. God is one. Things or divisions are the projections of the one. God being one, He must command Himself to be the seeming other for there is no other. The absolute cannot contain something within itself that is not itself. If it did, then it would not be absolute, the only one. Commands to be effective must be to oneself. "I AM that I AM" is the only effective command. "I AM the Lord and beside me there is none else." You cannot command that which is not. As there is no other you must command yourself to be that which you would have appear.

Let me clarify what I mean by effective command. You do not repeat like a parrot the statement, "I AM that I AM"; such vain repetition would be both stupid and fruitless. It is not the words that make it effective; it is the consciousness of being the thing which makes it effective. When you say, "I AM," you are declaring yourself to be. The word that in the statement, "I AM that I AM," indicates that which you would be. The second "I AM" in the quotation is the cry of victory.

This whole drama takes place inwardly with or without the use of words. Be still and know that you are. This stillness is attained by observing the observer. Repeat quietly but with feeling, "I AM — I AM," until you have lost all consciousness of the world and know yourself just as being.

Awareness, the knowing that you are, is Almighty God; I AM. After this is accomplished define yourself as that which you desire to be by feeling yourself to be the thing desired: I AM that. This understanding that you are the thing desired will cause a thrill to course through your entire being. When the conviction is established and you really believe that you are that which you desired to be, then the second "I AM" is uttered as a cry of victory. This mystical revelation of Moses can be seen as three distinct steps: I AM; I AM free; I really AM!

It does not matter what the appearances round about you are like. All things make way for the coming of the Lord. I AM the Lord coming in the appearance of that which I am conscious of being. All the

inhabitants of the earth cannot stay my coming or question my authority to be that which I AM conscious that I AM.

"I AM the light of the world," crystallizing into the form of my conception of myself. Consciousness is the eternal light which crystallizes only through the medium of your conception of yourself. Change your conception of yourself and you will automatically change the world in which you live. Do not try to change people; they are only messengers telling you who you are. Revalue yourself and they will confirm the change.

Now you will realize why Jesus sanctified Himself instead of others, why to the pure all things are pure, why in Christ Jesus (the awakened consciousness) there is no

condemnation. Awake from the sleep of condemnation and prove the principle of life. Stop not only your judgment of others but your condemnation of yourself.

Hear the revelation of the enlightened, "I know and am persuaded by the Lord Christ Jesus that there is nothing unclean of itself, but to him that seeth anything to be unclean to him it is unclean," and again, "Happy is the man who condemneth himself not in that which he alloweth."

Stop asking yourself whether or not you are worthy or unworthy to claim yourself to be that which you desire to be. You will be condemned by the world only as long as you condemn yourself.

You do not need to work out anything. The works are finished. The principle by which

all things are made and without which there is not anything made that is made is eternal. You are this principle. Your awareness of being is this everlasting law. You have never expressed anything that you were not aware of being and you never will. Assume the consciousness of that which you desire to express. Claim it until it becomes a natural manifestation. Feel it and live within that feeling until you make it your nature.

Here is a simple formula. Take your attention from your present conception of yourself and place it on that ideal of yours, the ideal you had heretofore thought beyond your reach. Claim yourself to be your ideal, not as something that you will be in time but as that which you are in the immediate present. Do this, and your

present world of limitations will disintegrate as your new claim rises like the phoenix from its ashes,

"Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." You do not fight against your problem; your problem will only live as long as you are conscious of it. Take your attention away from your problem and the multitude of reasons why you cannot achieve your ideal. Concentrate your attention entirely upon the thing desired.

"Leave all and follow me." In the face of seemingly mountainous obstacles claim your freedom. The consciousness of freedom is the Father of freedom. It has a way of expressing itself which no man knows. "Ye shall not need to fight in this

battle. Set yourself, stand still, and see the salvation of the Lord with you."

"I AM the Lord." I AM (your consciousness) is the Lord. The consciousness that the thing is done, that the work is finished, is the Lord of any situation. Listen carefully to the promise, "Ye shall not need to fight in this battle: Set yourself, stand still, and see the salvation of the Lord with you."

With you! That particular consciousness with which you are identified is the Lord of the agreement. He will without assistance establish the thing agreed upon on earth. Can you, in the face of the army of reasons why a thing cannot be done, quietly enter into an agreement with the Lord that it is done? Can you, now that you have found the Lord to be your awareness of being,

become aware that the battle is won? Can you, no matter how near and threatening the enemy seems to be, continue in your confidence, standing still, knowing that the victory is yours? If you can, you will see the salvation of the Lord.

Remember the reward is to the one who endures. Stand still. Standing still is the deep conviction that all is well; it is done. No matter what is heard or seen, you remain unmoved, conscious of being victorious in the end. All things are made by such agreements, and without such an agreement there is not anything made that is made. "I AM that I AM."

In Revelations it is recorded that a new heaven and new earth shall appear. John, shown this vision, was told to write, "It is

done." Heaven is your consciousness and earth its solidified state. Therefore, accept as did John — "It is done."

All that is required of you who seek a change is to rise to a level of that which you desire; without dwelling upon the manner of expression, record that it is done by feeling the naturalness of being it.

Here is an analogy that might help you to see this mystery. Suppose you entered a motion-picture theater just as the feature picture came to its end. All that you saw of the picture was the happy ending. Because you wanted to see the entire story you waited for it to unfold again. With the anti-climactic sequence, the hero is displayed as accused, surrounded by false evidence, and all that goes to wring tears from the

audience. But you secure in the knowledge of the ending remain calm with the understanding that, regardless of the seeming direction of the picture, the end has already been defined.

In like manner go to the end of that which you seek; witness the happy end of it by consciously feeling you express and possess that which you desire to express and possess; and you, through faith, already understanding the end, will have confidence born of this knowledge. This knowledge will sustain you through the necessary interval of time that it takes the picture to unfold. Ask no help of man; feel, "It is done," by consciously claiming yourself to be, now, that which as man you hope to be.

Chapter 7: Thy Will Be Done

Not my will, but thine, be done. — Luke 22:42.

"Not my will, but thine, be done." This resignation is not one of blind realization that "I can of myself do nothing, the Father within me he doeth the work," When man wills, he attempts to make something which does not now exist appear in time and space. Too often we are not aware of that which we are really doing. We unconsciously state that we do not possess the capacities to express. We predicate our desire upon the hope of acquiring the necessary capacities in future time. "I AM not, but I will be."

Man does not realize that consciousness is the Father which does the work, so he

attempts to express that which he is not conscious of being. Such struggles are doomed to failure; only the present expresses itself. Unless I am conscious of being that which I seek, I will not find it. God (your awareness) is the substance and fullness of all. God's will is the recognition of that which is, not of that which will be. Instead of seeing this saying as "Thine will be done," see it as "Thy will is done." The works are finished.

The principle by which all things are made visible is eternal. "Eyes have not seen nor ears heard, neither hath it entered into the hearts of men, the things which God hath prepared for those who love the law." When a sculptor looks at a formless piece of marble he sees, buried within its formless mass, his finished piece of art. The

sculptor, instead of making his masterpiece, merely reveals it by removing that part of the marble which hides his conception. The same applies to you. In your formless awareness lies buried all that you will ever conceive yourself to be. The recognition of this truth will transform you from an unskilled laborer who tries to make it so to a great artist who recognizes it to be so.

Your claim that you are now that which you want to be will remove the veil of human darkness and reveal your claim perfectly; I AM that. God's will was expressed in the words of the Widow, "It is well." Man's will would have been, "It will be well."

To state, "I shall be well," is to say, "I am ill." God, the Eternal Now, is not mocked by

words or vain repetition. God continually personifies that which is. Thus, the resignation of Jesus (who made Himself equal with God) was turning from the recognition of lack (which the future indicates with "I shall be") to the recognition of supply by claiming, “I AM that; it is done; thank you, Father. ' '

Now you will see the wisdom in the words of the prophet when he states, "Let the weak say, I AM strong," Joel 3:10. Man in his blindness will not heed the prophet's advice; he continues to claim himself to be weak, poor, wretched and all the other undesirable expressions from which he is trying to free himself by ignorantly claiming that he will be free from these characteristics in the expectancy of the future. Such thoughts thwart the one law

that can ever free him.

There is only one door through which that which you seek can enter your world. "I AM the door." When you say, "I AM," you are declaring yourself to be, first person, present tense; there is no future. To know that I AM is to be conscious of being. Consciousness is the only door. Unless you are conscious of being that which you seek, you seek in vain.

If you judge after appearances, you will continue to be enslaved by the evidence of your senses. To break this hypnotic spell of the senses you are told, "Go within and shut the door," The door of the senses must be tightly shut before your new claim can be honored. Closing the door of the senses is not as difficult as it appears to be at first.

It is done without effort.

It is impossible to serve two masters at the same time. The master man serves is that which he is conscious of being. I am Lord and Master of that which I am conscious of being. It is no effort for me to conjure poverty if I am conscious of being poor. My servant (poverty) is compelled to follow me (conscious of poverty) as long as I AM (the Lord) conscious of being poor.

Instead of fighting against the evidence of the senses you claim yourself to be that which you desire to be. As your attention is placed on this claim, the doors of the senses automatically close against your former master (that which you were conscious of being). As you become lost in the feeling of being (that which you are now

claiming to be true of yourself) the doors of the senses once more open, revealing your world to be the perfect expression of that which you are conscious of being.

Let us follow the example of Jesus who realized, as man, He could do nothing to change His present picture of lack. He closed the door of His senses against His problem and went to His Father, the one to Whom all things are possible. Having denied the evidence of His senses He claimed Himself to be all that, a moment before, His senses told him He was not. Knowing that consciousness expresses its likeness on earth, He remained in the claimed consciousness until the doors (His senses) opened and confirmed the rulership of the Lord. Remember, I AM is Lord of all. Never again use the will of man

which claims, "I will be." Be as resigned as Jesus and claim, "I AM that."

Chapter 8: No Other God

I am the first, and I am the last; and beside me is no God. — Isaiah 44:6.

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other Gods before me. — Deut. 5 : 6, 7.

"Thou shalt have no other God beside me." As long as man entertains a belief in a power apart from himself, so long will he rob himself of the being that he is. Every belief in powers apart from himself, whether for good or evil, will become the mold of the graven image worshiped.

The beliefs in the potency of drugs to heal, diets to strengthen, moneys to secure, are the values or money changers that must be

thrown out of the power he can then unfailingly manifest that quality. This understanding throws out the money changers Temple. "Ye are the Temple of the Living God," a Temple made without hands. It is written, "My house shall be called of all nations a house of prayer, but ye have made it a den of thieves."

The thieves who rob you are your own false beliefs. It is your belief in a thing not the thing itself that aids you. There is only one power: I AM He. Because of your belief in external things you think power into them by transferring the power that you are to the external thing. Realize you yourself are the power you have mistakenly given to outer conditions. The Bible compares the opinionated man to the camel who could not go through the needle's eye. The

needle's eye referred to was a small gate in the walls of Jerusalem which was so narrow that a camel could not go through it until relieved of its pack. The rich man, that is the one burdened with false human concepts, cannot enter the Kingdom of Heaven until relieved of his burden any more than could the camel go through this small gate.

Man feels so secure in his man-made laws, opinions and beliefs that he invests them with an authority they do not possess. Satisfied that his knowledge is all, he remains unaware that all outward appearances are but states of mind externalized. When he realizes that the consciousness of a quality externalizes that quality without the aid of any other or many values and establishes the one true

value, his own consciousness.

"The Lord is in his holy temple." Consciousness dwells within that which it is conscious of being. AM man is the Lord and his temple. Knowing that' consciousness objectifies itself man must forgive all men for being that which they are. He must realize that all are expressing (without the aid of another) that which they are conscious of being Peter the enlightened or disciplined man, knew that a change of consciousness would produce a change of expression. Instead of sympathizing with the beggars of life at the temple's gate he declared, Silver and gold have I none (for thee) but such as I have (the consciousness of freedom) give I unto thee.

"Stir up the gift within you." Stop begging and claim yourself to be that which you decide to be. Do this and you too will jump from your crippled world into the world of freedom, singing praises to the Lord, I AM. "Far greater is he that is in you than he that is in the world." This is the cry of everyone who finds his awareness of being to be God. Your recognition of this fact will automatically cleanse the temple, your consciousness, of the thieves and robbers, restoring to you that dominion over things which you lost the moment you forgot the command, "Thou shalt have no other God beside ME.

Chapter 9: The Foundation Stone

Let every man take heed how he buildeth thereon. For other foundations can no man lay that is laid, which is Jesus Christ. Now if man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it. 1 Cor. 3:10, 11, 12, 13.

The foundation of all expression is consciousness.

Try as man will, he cannot find a cause of manifestation other than his consciousness of being. Man thinks he has found the cause of disease in germs, the cause of war in conflicting political ideologies and greed. All such discoveries of man, cataloged as the essence of wisdom, are

foolishness in the eyes of God. There is only one power and this power is God (consciousness). It kills; it makes alive; it wounds; it heals; it does all things, good, bad or indifferent.

Man moves in a world that is nothing more or less than his consciousness objectified. Not knowing this he wars against his reflections while he keeps alive the light and the images which project the reflections. "I AM the light of the world." I AM (consciousness) is the light. That which I am conscious of being {my conception of myself) — such as "I am rich," "I am healthy," "I am free" — are the images. The world is the mirror magnifying all that I AM conscious of being.

Stop trying to change the world since it is

only the mirror. Man's attempt to change the world by force is as fruitless as breaking a mirror in the hope of changing his face. Leave the mirror and change your face. Leave the world alone and change your conceptions of yourself. The reflection then will be satisfactory.

Freedom or imprisonment, satisfaction or frustration can only be differentiated by the consciousness of being. Regardless of your problem, its duration or its magnitude, careful attention to these instructions will in an amazingly short time eliminate even the memory of the problem. Ask yourself this question: "How would I feel if I were free?" The very moment you sincerely ask this question the answer comes. No man can tell another the satisfaction of his desire fulfilled. It remains for each within himself

to experience the feeling and joy of this automatic change of consciousness. The feeling or thrill that comes to one in response to his self-questioning is the Father state of consciousness or Foundation Stone upon which the conscious change is built. Just how this feeling will embody itself no one knows, but it will; the Father (consciousness) has ways that no man knows; it is the unalterable law.

All things express their nature. As you wear a feeling it becomes your nature. It might take a moment or a year — it is entirely dependent upon the degree of conviction. As doubts vanish and you can feel "I AM this," you begin to develop the fruit or the nature of the thing you are feeling yourself to be. When a person buys a new hat or pair of shoes, he thinks everyone knows

that they are new. He feels unnatural with his newly acquired apparel until it becomes a part of him. The same applies to the wearing of the new states of consciousness. When you ask yourself the question, "How would I feel if my desire were at this moment realized?" the automatic reply, until it is properly conditioned by time and use, is actually disturbing. The period of adjustment to realize this potential of consciousness is comparable to the newness of the wearing apparel. Not knowing that consciousness is ever outpicturing itself in conditions round about you, like Lot's wife you continually look back upon your problem and again become hypnotized by its seeming naturalness.

Heed the words of Jesus (salvation):

“Leave all and follow me." "Let the dead bury the dead. Your problem might have you so hypnotized by its seeming reality and naturalness that you find it difficult to wear the new feeling or consciousness of your savior. You must assume this garment if you would have results.

The stone (consciousness) which the builders rejected (would not wear) is the chief cornerstone, and other foundations no man can lay.

Chapter 10: To Him That Hath

Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.— Luke 8: 18.

The Bible, which is the greatest psychological book ever written, warns man to be aware of what he hears; then follows this warning with the statement, “To him that hath it shall be given and to him that hath not it shall be taken away." Though many look upon this statement as one of the most cruel and unjust of the sayings attributed to Jesus, it still remains a just and merciful law based upon life’s changeless principle of expression.

Man's ignorance of the working of the law

does not excuse him nor save him from the results. Law is impersonal and therefore no respecter of persons. Man is warned to be selective in that which he hears and accepts as true. Everything that man accepts as true leaves an impression on his consciousness and must in time be defined as proof or disproof. Perceptive hearing is the perfect medium through which man registers impressions. A man must discipline himself to hear only that which he wants to hear, regardless of rumors or the evidence of his senses to the contrary. As he conditions his perceptive hearing, he will react only to those impressions which he has decided upon. This law never fails. Fully conditioned, man becomes incapable of hearing other than that which contributes to his desire.

God, as you have discovered, is that unconditioned awareness which gives to you all that you are aware of being. To be aware of being or having anything is to be or have that which you are aware of being. Upon this changeless principle all things rest. It is impossible for anything to be other than that which it is aware of being. "To him that hath (that which he is aware of being) it shall be given." Good, bad or indifferent — it does not matter— man receives multiplied a hundredfold that which he is aware of being. In keeping with this changeless law, “To him that hath not, it shall be taken from him and added to the one that hath," the rich get richer and the poor get poorer. You can only magnify that which you are conscious of being.

All things gravitate to that consciousness

with which they are in tune. Likewise, all things disentangle themselves from that consciousness with which they are out of tune. Divide the wealth of the world equally among all men and in a short time this equal division will be as originally disproportioned. Wealth will find its way back into the pockets of those from whom it was taken. Instead of joining the chorus of the have-nots who insist on destroying those who have, recognize this changeless law of expression. Consciously define yourself as that which you desire.

Once defined, your conscious claim established, continue in this confidence until the reward is received. As surely as the day follows the night any attribute, consciously claimed, will manifest itself. Thus, that which to the sleeping orthodox

world is a cruel and unjust law becomes to the enlightened one of the most merciful and just statements of truth.

"I am come not to destroy but to fulfill." Nothing is actually destroyed. Any seeming destruction is a result of a change in consciousness. Consciousness ever fills full the state in which it dwells. The state from which consciousness is detached seems to those not familiar with this law to be destructive. However, this is only preparatory to a new state of consciousness.

Claim yourself to be that which you want filled full. 'Nothing is destroyed. All is fulfilled." "To him that hath it shall be given."

Chapter 11: Christmas

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us. — Matt. 1:23.

One of the most controversial statements in the New Testament concerns the virgin conception and subsequent birth of Jesus, a conception in which man had no part. It is recorded that a virgin conceived a son without the aid of man, then secretly and without effort gave birth to her conception. This is the foundation upon which all Christendom rests.

The Christian world is asked to believe this story, for man must believe the unbelievable to fully express the greatness that he is.

Scientifically, man might be inclined to discard the whole Bible as untrue because his reason will not permit him to believe that the virgin birth is physiologically possible, but the Bible is a message of the soul and must be interpreted psychologically if man is to discover its true symbology. Man must see this story as a psychological drama rather than a statement of physical fact. In so doing he will discover the Bible to be based on a law which if self-applied will result in a manifested expression transcending his wildest dreams of accomplishment. To apply this law of self-expression, man must be schooled in the belief and disciplined to stand upon the platform that "all things are possible to God."

The outstanding dramatic dates of the New

Testament, namely, the birth, death and resurrection of Jesus, were timed and dated to coincide with certain astronomical phenomena. The mystics who recorded this story noticed that at certain seasons of the year beneficial changes on earth coincided with astronomical changes above. In writing this psychological drama they have personified the story of the soul as the biography of man. Using these cosmic changes, they have marked the birth and resurrection of Jesus to convey that the same beneficial changes take place psychologically in the consciousness of man as he follows the law.

Even to those who fail to understand it the story of Christmas is one of the most beautiful stories ever told. When unfolded in the light of its mystic symbology, it is

revealed as the true birth of every manifestation in the world.

This virgin birth is recorded as having taken place on December 25th or, as certain secret societies celebrate it, on Christmas Eve, at midnight of December 24th. Mystics established this date to mark the birth of Jesus because it was in keeping with the great earthly benefits this astronomical change signifies. The astronomical observations which prompted the authors of this drama to use these dates were all made in the northern hemisphere; so, from an astronomical point of view the reverse would be true if seen from the southern latitudes. However, this story was recorded in the north and therefore was based on northern observation.

Man very early discovered that the sun played a most important part in his life, that without the sun physical life as he knew it could not be. So these most important dates in the story of the life of Jesus are based upon the position of the sun as seen from the earth in the northern latitudes.

After the sun reaches its highest point in the heavens in June, it gradually falls southward, taking with it the life of the plant world so that by December almost all of nature has been stilled. Should the sun continue to fall southward, all nature would be stilled unto death. However, on December 25th, the sun begins its great move northward, bringing with it the promise of salvation and life anew for the world. Each day, as the sun rises higher in the heavens, man gains confidence in

being saved from death by cold and starvation, for he knows that as it moves northward and crosses the equator all nature will rise again, will be resurrected from its long winter sleep.

Our day is measured from midnight to midnight, and, since the visible day begins in the east and ends in the west, the ancients said the day was born of that constellation which occupied the eastern horizon at midnight. On Christmas Eve, or midnight of December 24th, the constellation Virgo is rising on the eastern horizon. So it is recorded that this son and savior of the world was born of a virgin. It is also recorded that this virgin mother was traveling through the night, that she stopped at an inn and was given the only available room among the animals and

there in a manger, where the animals fed, the shepherds found the Holy Child.

The animals with whom the Holy Virgin was lodged are the holy animals of the zodiac. There in that constantly moving circle of astronomical animals stands the Holy Mother, Virgo, and there you will see her every midnight of December 24th, standing on the eastern horizon as the sun and savior of the world starts his journey northward.

Psychologically, this birth takes place in man on that day when man discovers his consciousness to be the sun and savior of his world. When man knows the significance of this mystical statement, "I am the light of the world," he will realize that his I AM, or consciousness, is the sun of his

life, which sun radiates images upon the screen of space. These images are in the likeness of that which he, as man, is conscious of being. Thus, qualities and attributes which appear to move upon the screen of his world are really projections of this light from within himself. The numberless unrealized hopes and ambitions of man are the seeds which are buried within the consciousness or virgin womb of man. There they remain like the seeds of earth, held in the frozen waste of winter, waiting for the sun to move northward or for man to return to the knowledge of who he is. In returning he moves northward through recognition of his true self by claiming "I AM the light of the world."

When man discovers his consciousness or

I AM to be God, the savior of his world, he will be as the sun in its northern passage. All hidden urges and ambitions will then be warmed and stimulated into birth by this knowledge of his true self. He will claim that he is that which heretofore he hoped to be. Without the aid of any man, he will define himself as that which he desires to express. He will discover that his I AM is the virgin conceiving without the aid of man, that all conceptions of himself, when felt, and fixed in consciousness, will be embodied easily as living realities in his world.

Man will one day realize that this whole drama takes place in his consciousness, that his unconditioned consciousness or I AM is the Virgin Mary desiring to express, that through this law of self-expression he defines himself as that which he desires to

express and that without the help or cooperation of anyone he will express that which he has consciously claimed and defined himself as being. He will then understand why Christmas is fixed on December 25th, why Easter is a movable date; why upon the virgin conception the whole of Christendom rests; that his consciousness is the virgin womb or bride of the Lord receiving impressions as self-impregnations and then without assistance embodying these impressions as the expressions of his life.

Chapter 12: Crucifixion & Resurrection

I AM the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live.—John 11:25.

The mystery of the crucifixion and the resurrection is so interwoven that to be fully understood the two must be explained together for one determines the other. This mystery is symbolized on earth in the rituals of Good Friday and Easter. You have observed that the anniversary of this cosmic event, announced every year by the church, is not a fixed date as are other anniversaries marking births and deaths, but that this day changes from year to year, falling anywhere from the 22nd day of March to the 25th day of April.

The day of resurrection is determined in

this manner. The first Sunday after the full moon in Aries is celebrated as Easter. Aries begins on the 21st day of March and ends approximately on the 19th day of April. The sun's entry into Aries marks the beginning of Spring. The moon in its monthly transit around the earth will form sometime between March 21st and April 25th in opposition to the sun, which opposition is called a full moon. The first Sunday after this phenomenon of the heavens occurs Is celebrated as Easter; the Friday preceding this day is observed as Good Friday.

This movable date should tell the observant one to look for some interpretation other than the one commonly accepted. These days do not mark the anniversaries of the death and resurrection of an individual who lived on earth.

Seen from the earth, the sun in its northern passage appears at the Spring season of the year to cross the imaginary line man calls the equator. So, it is said by the mystic to be crossified or crucified that man might live. It is significant that soon after this event takes place all nature begins to arise or resurrect itself from its long Winter's sleep. Therefore, it may be concluded that this disturbance of nature, at this season of the year, is due directly to this crossing. Thus, it is believed that the sun must shed its blood on the Passover.

If these days marked the death and resurrection of a man, they would be fixed so that they would fall on the same date every year as all other historical events are fixed, but obviously this is not the case. These dates were not intended to mark the

anniversaries of the death and resurrection of Jesus, the man. The scriptures are psychological dramas and will reveal their meaning only as they are interpreted psychologically. These dates are adjusted to coincide with the cosmic change which occurs at this time of the year, marking the death of the old year and the beginning or resurrecting of the New Year or Spring. These dates do symbolize the death and resurrection of the Lord; but this Lord is not a man; it is your awareness of being. It is recorded that He gave His life that you might live, "I AM come that you might have life and that you might have it more abundantly." Consciousness slays itself by detaching itself from that which it is conscious of being so that it may live to that which it desires to be.

Spring is the time of year when the millions of seeds, which all Winter lay buried in the ground, suddenly spring into visibility that man might live; and, because the mystical drama of the crucifixion and resurrection is in the nature of this yearly change, it is celebrated at this Spring season of the year; but, actually, it is taking place every moment of time. The being who is crucified is your awareness of being. The cross is your conception of yourself. The resurrection is the lifting into visibility of this conception of yourself.

Far from being a day of mourning, Good Friday should be a day of rejoicing for there can be no resurrection or expression unless there is first a crucifixion or impression. The thing to be resurrected in your case is that which you desire to be. To

do this you must feel yourself to be the thing desired. You must feel "I AM the resurrection and the life of the desire." I AM (your awareness of being) is the power resurrecting and making alive that which in your awareness you desire to be.

"Two shall agree on touching anything and I shall establish it on earth." The two agreeing are you (your awareness — the consciousness desiring) and the thing desired. When this agreement is attained the crucifixion is completed; two have crossed or crossified each other. I AM and THAT— consciousness and that which you are conscious of being — have joined and are one. I AM now nailed or fixed in the belief that I AM this fusion. Jesus or I AM is nailed upon the cross of that. The nail that binds you upon the cross is the nail of

feeling. The mystical union is now consummated, and the result will be the birth of a child or the resurrection of a son bearing witness of his Father. Consciousness is united to that which it is conscious of being. The world of expression is the child confirming this union. The day you cease to be conscious of being that which you are now conscious of being, that day your child or expression shall die and return to the bosom of his father, the faceless, formless awareness.

All expressions are the results of such mystical unions. So the priests are correct when they say that true marriages are made in heaven and can only be dissolved in heaven. But let me clarify this statement by telling you that heaven is not a locality; it is a state of consciousness. The Kingdom

of Heaven is within you. In heaven (consciousness) God is touched by that which he is aware of being. "Who has touched me? For I perceive virtue has gone out of me." The moment this touching (feeling) takes place there is an offspring or going-out-of-me into visibility taking place.

The day man feels "I AM free," "I AM wealthy," "I AM strong," God (I AM) is touched or crucified by these qualities or virtues. The results of such touching or crucifying will be seen in the birth or resurrection of the qualities felt, for man must have visible confirmation of all that he is conscious of being. Now you will know why man or manifestation is always made in the image of God. Your awareness images and outpictures all that you are aware of being.

"I AM the Lord and besides me there is no God." I AM the Resurrection and the Life. You shall become fixed in the belief that you are that which you desire to be. Before you have any visible proof that you are, you will, from the deep conviction which you have felt fixed within you, know that you are; and so without waiting for the confirmation of your senses you will cry, "It is finished." Then with a faith born of the knowledge of this changeless law you will be as one dead and entombed; you will be still and unmoved in your conviction and confident that you will resurrect the qualities that you have fixed and are feeling within you.

Chapter 13: The I'M-Pressions

And as we have borne the image of the earthly, we shall also bear the image of the heavenly. — 1 Cor, 15:49.

Your consciousness or your I AM is the unlimited potential upon which impressions are made. I'm-pressions are defined states pressed upon your I AM. Your consciousness or your I AM can be likened to a sensitive film. In the virgin state it is potentially unlimited. You can impress or record a message of love or a hymn of hate, a wonderful symphony or discordant jazz. It does not matter what the nature of the impression might be; your I AM will, without a murmur, willingly receive and sustain all impressions.

Your consciousness is the one referred to

in Isaiah 53:3-7.

"He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him, he was despised, and we esteemed him not."

"Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

"But he was wounded for our transgressions, he was bruised for our inquiries: the chastisement of our peace was upon him ; and with his stripes we are healed."

"All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all."

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he openeth not his mouth."

Your unconditioned consciousness is impersonal; it is no respecter of persons. Without thought or effort it automatically expresses every impression that is registered upon it. It does not object to any impression that is placed upon it for, although it is capable of receiving and expressing any and all defined states, it remains forever an immaculate and an unlimited potential.

Your I AM is the foundation upon which the defined state or conception of yourself rests; but it is not defined by, nor is it

dependent on, such defined states for its being. Your I AM neither expands nor contracts; nothing alters or adds to it. Before any defined state was, IT is. When all states cease to be, IT is. All defined states or conceptions of yourself are but ephemeral expressions of your eternal being.

To be impressed is to be I'm-pressed (I AM pressed — first person — present tense). All expressions are the result of I'm-pressions. Only as you claim yourself to be that which you desire to be will you express such desires. Let all desires become impressions of qualities that are, not of qualities that will be. I'm (your awareness) is God and God is the fullness of all, the Eternal NOW, I AM.

Take no thought of tomorrow; tomorrow's expressions are determined by today's impressions, "Now is the accepted time. The Kingdom of Heaven is at hand." Jesus (salvation) said, "I am with you always." Your awareness is the savior that is with you always; but, if you deny Him, He will deny you also. You deny Him by claiming that He will appear, as millions today are claiming that salvation is to come; this is the equivalent of saying, "We are not saved." You must stop looking for your savior to appear and begin claiming that you are already saved, and the signs of your claims will follow.

When the widow was asked what she had in her house there was recognition of substance; her claim was a few drops of oil. A few drops will become a gusher if

properly claimed. Your awareness magnifies all consciousness. To claim that I shall have oil (joy) is to confess that I have empty measures. Such impressions of lack produce lack. God, your awareness, is no respecter of persons. Purely impersonal, God, this awareness of all existence, receives impressions, qualities and attributes defining consciousness, namely, your impressions.

Your every desire should be determined by need. Needs, whether seeming or real, will automatically be fulfilled when they are welcomed with sufficient intensity of purpose as defined desires. Knowing that your awareness is God you should look upon each desire as the spoken word of God, telling you that which is. "Cease ye from man, whose breath is in his nostrils:

for wherein is he to be accounted of?" We are ever that which is defined by our awareness. Never claim, "I shall be that" Let all claims from now on be, "I AM that I AM." Before we ask, we are answered. The solution of any problem associated with desire is obvious. Every problem automatically produces the desire of solution.

Man is schooled in the belief that his desires are things against which he must struggle. In his ignorance he denies his savior who is constantly knocking at the door of consciousness to be let in (I AM the door). Would not your desire if realized save you from your problem? To let your savior in is the easiest thing in the world. Things must be, to be let in. You are conscious of a desire; the desire is

something you are aware of now. Your desire, though invisible, must be affirmed by you to be something that is real. "God calleth those things which be not (are not seen) as though they were."

Claiming I AM the thing desired, I let the savior in. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Every desire is the savior's knock at the door. This knock every man hears. Man opens the door when he claims, "I AM He." See to it that you let your savior in. Let the thing desired press itself upon you until you are I'm-pressed with nowness of your savior; then you utter the cry of victory, "It is finished."

Chapter 14: Circumcision

In whom also ye are circumcised with the circumcision made without hands; in putting off the body of the sins of the flesh by circumcision of Christ— Col. 2:11.

Circumcision is the operation which removes the veil that hides the head of creation. The physical act has nothing to do with the spiritual act. The whole world could be physically circumcised and yet remain unclean and blind leaders of the blind. The spiritually circumcised have had the veil of darkness removed and know themselves to be Christ, the light of the world.

Let me now perform the spiritual operation on you, the reader. This act is performed on the eighth day after birth, not because this day has any special significance or in any

way differs from other days, but it is performed on this eighth day because eight is the figure which has neither beginning nor end. Furthermore, the ancients symbolized the eighth numeral or letter as an enclosure or veil within and behind which lay buried the mystery of creation. Thus, the secret of the operation on the eighth day is in keeping with the nature of the act, which act is to reveal the eternal head of creation, that changeless something in which all things begin and end and yet which remains its eternal self when all things cease to be. This mysterious something is your awareness of being.

At this moment you are aware of being, but you are also aware of being someone. This someone is the veil that hides the being you really are. You are first conscious of

being, then you are conscious of being man. After the veil of man is placed upon your faceless self you become conscious of being a member of a certain race, nation, family, creed, etc. The veil to be lifted in spiritual circumcision is the veil of man. But before this can be done you must cut away the adhesions of race, nation, family and so on. "In Christ there is neither Greek nor Jew, bond nor free, male nor female." "You must leave father, mother, brother and follow me." To accomplish this, you stop identifying yourself with these divisions by becoming indifferent to such claims. Indifference is the knife that severs. Feeling is the tie that binds. When you can look upon man as one grand brotherhood without distinction of race or creed, then you will know that you have severed these

adhesions. With these ties cut, all that now separates you from your true being is your belief that you are man.

To remove this last veil, you drop your conception of yourself as man by knowing yourself just to be. Instead of the consciousness of "I AM man," let there be just "I AM," — faceless, formless and without figure. You are spiritually circumcised when the consciousness of man is dropped and your unconditioned awareness of being is revealed to you as the everlasting head of creation, a formless, faceless all-knowing presence. Then, unveiled and awake, you will declare and know that — I AM is God and beside me, this awareness, there is no God.

This mystery is told symbolically in the

Bible story of Jesus washing the feet of his disciples. It is recorded that Jesus laid aside his garments and took a towel and girded himself. Then, after washing his disciples' feet he wiped them with the towel wherewith he was girded. Peter protested the washing of his feet and was told that unless his feet were washed, he would have no part of Jesus. Peter on hearing this replied, "Lord, not my feet only, but also my hands and my head." Jesus answered and said, "He that is washed needeth not save to wash his feet but is clean every whit."

Common sense would tell the reader that a man is not clean all over just because his feet are washed. Therefore, he should either discard this story as fantastic or else look for its hidden meaning. Every story of the Bible is a psychological drama taking

place in the consciousness of man, and this one is no exception. This washing of the disciples' feet is the mystical story of spiritual circumcision or the revealing of the secrets of the Lord.

Jesus is called the Lord. You are told that the Lord's name is I AM — Jesus. "I AM the Lord that is my name," Isaiah 42 : 8, The story states that Jesus was naked save for a towel which covered his loins or secrets. Jesus or Lord symbolizes your awareness of being whose secrets are hidden by the towel (consciousness of man). The foot symbolizes the understanding which must be washed of all human beliefs or conceptions of itself by the Lord. As the towel is removed to dry the feet, the secrets of the Lord are revealed. In short, the removing of the belief that you are man

reveals your awareness as the head of creation. Man is the foreskin hiding the head of creation. I AM the Lord hidden by the veil of man.

Chapter 15: Interval of Time

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. — John 14: 1-3.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The ME in whom you must believe is your

consciousness, the I AM; it is God. It is also the Father's house containing within itself all conceivable states of consciousness. Every conditioned state of consciousness is called a mansion.

This conversation takes place within yourself. Your, I AM, the unconditioned consciousness, is the Christ Jesus speaking to the conditioned self or the John Smith consciousness. "I AM John" from a mystical point of view is two beings, namely, Christ and John. So, I go to prepare a place for you, moving from your present state of consciousness into that state desired. It is a promise by your Christ or awareness of being to your present conception of yourself that you will leave your present consciousness and appropriate another.

Man is such a slave to time that, if after he has appropriated a state of consciousness which is not now seen by the world and it, the appropriated state, does not immediately embody itself, he loses faith in his unseen claim; forthwith he drops it and returns to his former static state of being. Because of this limitation of man, I have found it very helpful to employ a specified interval of time in making this journey into a prepared mansion.

"Wait but a little while."

We have all cataloged the different days of the week, months of the year and seasons. By this I mean you and I have said time and again, "Why, today feels just like Sunday" or "—Monday" or " — Saturday." We have also said in the middle of Summer, "Why,

this feels and looks like the Fall of the year." This is positive proof that you and I have definite feelings associated with these different days, months and seasons of the year. Because of this association we can at any time consciously dwell in that day or season which we have selected. Do not selfishly define this interval in days and hours because you are anxious to receive it, but simply remain in the conviction that it is done — time, being purely relative, should be eliminated entirely — and your desire will be fulfilled.

This ability to dwell at any point in time permits us to employ time in our travel into the desired mansion. Now I (consciousness) go to a point in time and there prepare a place. If I go to such a point in time and prepare a place, I shall return

to this point in time where I have left; and I shall pick up and take you with me into that place which I have prepared, that where I AM, there ye may also be,

Let me give you an example of this travel. Suppose you had an intense desire. Like most men who are enslaved by time, you might feel that you could not possibly realize so large a desire in a limited interval. But admitting that all things are possible to God, believing God to be the ME within you or your consciousness of being, you can say, "As John I can do nothing; but since all things are possible to God and God, I know to be my consciousness of being, I can realize my desire in a little while. How my desire will be realized I do not (as John) know, but by the very law of my being I do know that it

shall be."

With this belief firmly established decide what would be a relative, rational interval of time in which such a desire could be realized. Again, let me remind you not to shorten the interval of time because you are anxious to receive your desire; make it a natural interval. No one can give you the time interval. Only you can say what the natural interval would be to you. The interval of time is relative, that is, no two individuals would give the same measurement of time for the realization of their desire.

Time is ever conditioned by man's conception of himself. Confidence in yourself as determined by conditioned consciousness always shortens the

interval of time. If you were accustomed to great accomplishments, you would give yourself a much shorter interval in which to accomplish your desire than the man schooled in defeat.

If today were Wednesday and you decided that it would be quite possible for your desire to embody a new realization of yourself by Sunday, then Sunday becomes the point in time that you would visit. To make this visit you shut out Wednesday and let in Sunday. This is accomplished by simply feeling that it is Sunday. Begin to hear the church bells; begin to feel the quietness of the day and all that Sunday means to you; actually feel that it is Sunday.

When this is accomplished, feel the joy of

having received that which on Wednesday was but a desire. Feel the complete thrill of having received it, and then return to Wednesday, the point in time you left behind you. In doing this you created a vacuum in consciousness by moving from Wednesday to Sunday. Nature, abhorring vacuums, rushes in to fill it, thereby fashioning a mold in the likeness of that which you potentially create, namely, the joy of having realized your defined desire.

As you return to Wednesday you will be filled with a joyful expectancy because you have established the consciousness of that which must take place the following Sunday. As you walk through the interval of Thursday, Friday and Saturday, nothing disturbs you regardless of conditions, because you predetermined that which you

would be on the Sabbath and that remains an unalterable conviction.

Having gone before and prepared the place, you have returned to John and are now taking him with you through the interval of three days into the prepared place that he might share your joy with you, for where I AM there ye may also be.

Chapter 16: The Triune God

And God said:, Let us make man in our image, after out likeness. — Gen. 1 : 26.

Having discovered God to be our awareness of being and this unconditioned changeless reality (the I AM) to be the only creator, let us see why the Bible records a trinity as the creator of the world. In the 26th verse of the first chapter of Genesis it is stated, "And God said, Let us make man in our image." The churches refer to this plurality of Gods as God the Father, God the Son and God the Holy Spirit. What is meant by "God the Father, God the Son and God the Holy Spirit" they have never attempted to explain for they are in the dark concerning this mystery.

The Father, Son and Holy Spirit are three

aspects or conditions of the unconditioned awareness of being called God. The consciousness of being precedes the consciousness of being something. That unconditioned awareness which preceded all states of awareness is God — I AM. The three conditioned aspects or divisions of itself can best be told in this manner:

The receptive attitude of mind is that aspect which receives impressions and therefore may be likened to a womb or Mother.

That which makes the impression is the male or pressing aspect and is therefore known as Father.

The impression in time becomes an expression, which expression is ever the likeness and image of the impression; therefore, this objectified aspect is said to

be the Son bearing witness of his Father-Mother. An understanding of this mystery of the trinity enables the one who understands it to completely transform his world and fashion it to his own liking.

Here is a practical application of this mystery. Sit quietly and decide what it is you would like most to express or possess. After you have decided, close your eyes and take your attention completely away from all that would deny the realization of the thing desired; then assume a receptive attitude of mind and play the game of supposing by imagining how you would feel if you were now to realize your desire.

Begin to listen as though space were talking to you and telling you that you are now that which you desire to be.

This receptive attitude is the state of consciousness that you must assume before an impression can be made. As this pliable and impressive state of mind is attained, then begin to impress upon yourself the fact that you are that which you desired to be by claiming and feeling that you are now expressing and possessing that which you had decided to be and to have. Continue in this attitude until the impression is made.

As you contemplate being and possessing that which you have decided to be and to have, you will notice that with every inhalation of breath a joyful thrill courses through your entire being. This thrill increases in intensity as you feel more and more the joy of being that which you are claiming yourself to be. Then in one final

deep inhalation your whole being will explode with the joy of accomplishment and you will know by your feeling that you are impregnated by God, the Father. As soon as the impression is made, open your eyes and return to the world that but a few moments before you had shut out.

In this receptive attitude of yours, while you contemplated being that which you desired to be, you were actually performing the spiritual act of generation; so, you are now on your return from this silent meditation a pregnant being bearing a child or impression, which child was immaculately conceived without the aid of man.

Doubt is the only force capable of disturbing the seed or impression; to avoid a miscarriage of so wonderful a child, walk

in secrecy through the necessary interval of time that it will take the impression to become an expression. Tell no man of your spiritual romance. Lock your secret within you in joy, confident and happy that someday you will bear the son of your lover by expressing and possessing the nature of your impression. Then will you know the mystery of "God said, let us make man in our image."

You will know that the plurality of Gods referred to is the three aspects of your own consciousness and that you are the trinity, meeting in a spiritual conclave to fashion a world in the image and likeness of that which you are conscious of being.

Chapter 17: Prayer

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. — Matt. 6:6.

What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. — Mark 11:24.

Prayer is the most wonderful experience man can have. Unlike the daily murmurings of the vast majority of mankind in all lands who by their vain repetitions hope to gain the ear of God, prayer is the ecstasy of a spiritual wedding taking place in the deep, silent stillness of consciousness. In its true sense prayer is God's marriage ceremony. Just as a maid on her wedding day

relinquishes the name of her family to assume the name of her husband, in like manner, one who prays must relinquish his present name or nature and assume the nature of that for which he prays.

The gospels have clearly instructed man as to the performance of this ceremony in the following manner: "When ye pray go within in secret and shut the door and your Father who sees in secret will reward you openly." The going within is the entering of the bridal chamber. Just as no one but the bride and groom are permitted to enter so holy a room as the bridal suite on the night of the marriage ceremony, likewise no one but the one who prays and that for which he prays are permitted to enter the holy hour of prayer. As the bride and groom on entering the bridal suite securely shut the door

against the outside world, so too must the one who enters the holy hour of prayer close the door of the senses and entirely shut out the world round about him. This is accomplished by taking the attention completely away from all things other than that with which you are now in love (the thing desired).

The second phase of this spiritual ceremony is defined in these words, "When ye pray believe that ye receive, and ye shall receive." As you joyfully contemplate being and possessing that which you desire to be and to have, you have taken this second step and are therefore spiritually performing the acts of marriage and generation.

Your receptive attitude of mind while

praying or contemplating can be likened to a bride or womb for it is that aspect of mind which receives the impressions. That which you contemplate being is the groom, for it is the name or nature you assume and therefore is that which leaves its impregnation; so one dies to maidenhood or present nature as one assumes the name and nature of the impregnation.

Lost in contemplation and having assumed the name and nature of the thing contemplated, your whole being thrills with the joy of being it. This thrill which runs through your entire being as you appropriate the consciousness of your desire is the proof that you are both married and impregnated. As you return from this silent meditation, the door is once more opened upon the world you had left behind.

But this time you return as a pregnant bride. You enter the world a changed being and, although no one but you knows of this wonderful romance, the world will in a very short while see the signs of your pregnancy, for you will begin to express that which you in your hour of silence felt yourself to be.

The mother of the world or bride of the Lord is purposely called Mary, or water, for water loses its identity as it assumes the nature of that with which it is mixed; likewise, Mary, the receptive attitude of mind, must lose its identity as it assumes the nature of the thing desired. Only as one is willing to give up his present limitations and identity can he become that which he desires to be. Prayer is the formula by which such divorces and marriages are accomplished.

"Two shall agree as touching anything and it shall be established on earth." The two agreeing are you, the bride, and the thing desired, the groom. As this agreement is accomplished a son bearing witness of this union will be born. You begin to express and possess that which you are conscious of being. Praying, then, is recognizing yourself to be that which you desire to be rather than begging God for that which you desire.

Millions of prayers are daily unanswered because man prays to a God who does not exist. Consciousness being God, one must seek in consciousness for the thing desired by assuming the consciousness of the quality desired. Only as one does this will his prayers be answered. To be conscious of being poor while praying for riches is to

be rewarded with that which you are conscious of being, namely, poverty. Prayers to be successful must be claimed and appropriated. Assume the positive consciousness of the thing desired.

With your desire defined, quietly go within and shut the door behind you. Lose yourself in your desire; feel yourself to be one with it; remain in this fixation until you have absorbed the life and name by claiming and feeling yourself to be and to have that which you desired. When you emerge from the hour of prayer you must do so conscious of being and possessing that which you heretofore desired.

Chapter 18: The Twelve Disciples

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease — Matt. 10:1.

The twelve disciples represent the twelve qualities of mind which can be controlled and disciplined by man. If disciplined, they will at all times obey the command of the one who has disciplined them.

These twelve qualities in man are potentials of every mind. Undisciplined their actions resemble more the actions of a mob than they do of a trained and disciplined army. All the storms and confusions that engulf man can be traced directly to these twelve ill-related

characteristics of the human mind in its present slumbering state. Until they are awakened and disciplined, they will permit every rumor and sensuous emotion to move them.

When these twelve are disciplined and brought under control the one who accomplishes this control will say to them, "Hereafter I call you not slaves but friends." He knows that from that moment on each acquired disciplined attribute of mind will befriend and protect him.

The names of the twelve qualities reveal their natures. These names are not given to them until they are called to discipleship. They are: Simon, who was later surnamed Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James

the son of Alphaeus, Thaddaeus, Simon the Canaanite, and Judas.

The first quality to be called and disciplined is Simon or the attribute of hearing. This faculty, when lifted to the level of a disciple, permits only such impressions to reach consciousness as those which his hearing has commanded him to let enter. No matter what the wisdom of man might suggest, or the evidence of his senses convey, if such suggestions and ideas are not in keeping with that which he hears, he remains unmoved. This one has been instructed by his Lord and made to understand that every suggestion he permits to pass his gate will, on reaching his Lord and Master (his consciousness), leave its impression there, which impression must in time become an expression.

The instruction to Simon is that he should permit only dignified and honorable visitors or impressions to enter the house {consciousness} of his Lord. No mistake can be covered up or hidden from his Master, for every expression of life tells his Lord whom he consciously or unconsciously entertained.

When Simon by his works proves himself to be a true and faithful disciple then he receives the surname of Peter or the rock, the unmoved disciple, the one who cannot be bribed or coerced by any visitor. He is called by his Lord Simon Peter, the one who faithfully hears the commands of his Lord and besides which commands he hears not.

It is this Simon Peter who discovers the I

AM to be Christ, and for his discovery is given the keys to heaven and is made the foundation stone upon which the Temple of God rests. Buildings must have firm foundations and only the disciplined hearing can, on learning that the I AM is Christ, remain firm and unmoved in the knowledge that I AM Christ and beside ME there is no savior.

The second quality to be called to discipleship is Andrew or courage. As the first quality, faith in oneself, is developed it automatically calls into being its brother, courage. Faith in oneself, which asks no man's help but quietly and alone appropriates the consciousness of the quality desired and — in spite of reason or the evidence of his senses to the contrary — continues faithful — patiently waiting in

the knowledge that his unseen claim if sustained must be realized — such faith develops a courage and strength of character that are beyond the wildest dreams of the undisciplined man whose faith is in things seen.

The faith of the undisciplined man cannot really be called faith. For if the armies, medicines or wisdom of man in which his faith is placed be taken from him, his faith and courage go with it. But from the disciplined one the whole world could be taken and yet he would remain faithful in the knowledge that the state of consciousness in which he abides must in due season embody itself. This courage is Peter's brother Andrew, the disciple, who knows what it is to dare, to do and to be silent.

The next two who are called are also related. These are the brothers, James and John, James the just, the righteous judge, and his brother John, the beloved. Justice to be wise must be administered with love, ever turning the other cheek and at all times returning good for evil, love for hate, non-violence for violence.

The disciple James, symbol of a disciplined judgment, must when raised to the high office of a supreme judge be blindfolded that he may not be influenced by the flesh nor judge after the appearances of being. Disciplined judgment is administered by one who is not influenced by appearances. The one who has called these brothers to discipleship continues faithful to his command to hear only that which he has been commanded to hear, namely, the

Good. The man who has this quality of his mind disciplined is incapable of hearing and accepting as true anything— either of himself or another— which does not on the hearing fill his heart with love.

These two disciples or aspects of the mind are one and inseparable when awakened. Such a disciplined one forgives all men for being that which they are. He knows as a wise judge that every man perfectly expresses that which he is, as man, conscious of being. He knows that upon the changeless foundation of consciousness all manifestation rests, that changes of expression can be brought about only through changes of consciousness.

With neither condemnation nor criticism these disciplined qualities of the mind

permit everyone to be that which he is. However, although allowing this perfect freedom of choice to all, they are nevertheless ever watchful to see that they themselves prophesy and do — both for others and themselves — only such things which when expressed glorify, dignify and give joy to the expresser.

The fifth quality called to discipleship is Philip. This one asked to be shown the Father. The awakened man knows that the Father is the state of consciousness in which man dwells, and that this state or Father can be seen only as it is expressed. He knows himself to be the perfect likeness or image of that consciousness with which he is identified. So, he declares, "No man has at any time seen my Father, but I, the son, who dwelleth in his bosom have

revealed him; therefore, when you see me, the son, you see my Father, for I come to bear witness of my Father." I and my Father, consciousness and its expression, God and man, are one.

This aspect of the mind when disciplined persists until ideas, ambitions and desires become embodied realities. This is the quality which states "Yet in my flesh shall I see God." It knows how to make the word flesh, how to give form to the formless.

The sixth disciple is called Bartholomew. This quality is the imaginative faculty, which quality of the mind when once awake distinguishes one from the masses. An awakened imagination places the one so awakened head and shoulders above the average man, giving him the appearance of

a beacon light in a world of darkness. No quality so separates man from man as does the disciplined imagination. This is the separation of the wheat from the chaff. Those who have given most to society are our artists, scientists, inventors and others with vivid imaginations.

Should a survey be made to determine the reason why so many seemingly educated men and women fail in their after-college years or should it be made to determine the reason for the different earning powers of the masses, there would be no doubt, but that imagination played the important part. Such a survey would show that it is imagination which makes one a leader while the lack of it makes one a follower.

Instead of developing the imagination of

man, our educational system oftentimes stifles it by attempting to put into the mind of man the wisdom he seeks. It forces him to memorize a number of textbooks which, all too soon, are disproved by later text books. Education is not accomplished by putting something into man; its purpose is to draw out of man the wisdom which is latent within him. May the reader call Bartholomew to discipleship, for only as this quality is raised to discipleship will you have the capacity to conceive ideas that will lift you beyond the limitations of man.

The seventh is called Thomas. This disciplined quality doubts or denies every rumor and suggestion that are not in harmony with that which Simon Peter has been commanded to let enter. The man who is conscious of being healthy (not

because of inherited health, diets or climate, but because he is awakened and knows the state of consciousness in which he lives) will, in spite of the conditions of the world, continue to express health. He could hear through the press, radio and wise men of the world that a plague was sweeping the earth and yet he would remain unmoved and unimpressed. Thomas, the doubter — when disciplined — would deny that sickness or anything else which was not in sympathy with the consciousness to which he belonged had any power to affect him.

This quality of denial — when disciplined — protects man from receiving impressions that are not in harmony with his nature. He adopts an attitude of total indifference to all suggestions that are foreign to that which

he desires to express. Disciplined denial is not a fight or a struggle but total indifference.

Matthew, the eighth, is the gift of God. This quality of the mind reveals man's desires as gifts of God. The man who has called this disciple into being knows that every desire of his heart is a gift from heaven and that it contains both the power and the plan of its self-expression. Such a man never questions the manner of its expression. He knows that the plan of expression is never revealed to man for God's ways are past finding out. He fully accepts his desires as gifts already received and goes his way in peace confident that they shall appear.

The ninth disciple is called James the son of Alphaeus. This is the quality of

discernment. A clear and ordered mind is the voice which calls this disciple into being. This faculty perceives that which is not revealed to the eye of man. This disciple judges not from appearances for it has the capacity to function in the realm of causes and so is never misled by appearances.

Clairvoyance is the faculty which is awakened when this quality is developed and disciplined, not the clairvoyance of the mediumistic séance rooms, but the true clairvoyance or clear seeing of the mystic. That is, this aspect of the mind has the capacity to interpret that which is seen. Discernment or the capacity to diagnose is the quality of James the son of Alphaeus.

Thaddaeus, the tenth, is the disciple of

praise, a quality in which the undisciplined man is woefully lacking. When this quality of praise and thanksgiving is awake within man, he walks with the words, "Thank you, Father," ever on his lips. He knows that his thanks for things not seen opens the windows of heaven and permits gifts beyond his capacity to receive to be poured upon him.

The man who is not thankful for things received is not likely to be the recipient of many gifts from the same source. Until this quality of the mind is disciplined, man will not see the desert blossom as the rose. Praise and thanksgiving are to the invisible gifts of God (one's desires) what rain and sun are to the unseen seeds in the bosom of the earth.

The eleventh quality called is Simon of Canaan. A good key phrase for this disciple is "Hearing good news." Simon of Canaan, or Simon from the land of milk and honey, when called to discipleship, is proof that the one who calls this faculty into being has become conscious of the abundant life. He can say with the Psalmist David, "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." This disciplined aspect of the mind is incapable of hearing anything other than good news and so is well qualified to preach the Gospel or Good-spell.

The twelfth and last of the disciplined qualities of the mind is called Judas. When this quality is awake man knows that he must die to that which he is before he can

become that which he desires to be. So, it is said of this disciple that he committed suicide, which is the mystic's way of telling the initiated that Judas is the disciplined aspect of detachment. This one knows that his I AM or consciousness is his savior, so he lets all other saviors go. This quality — when disciplined — gives one the strength to let go.

The man who has called Judas into being has learned how to take his attention away from problems or limitations and to place it upon that which is the solution or savior. "Except ye be born again you cannot in anywise enter the Kingdom of Heaven." "No greater love hath man than this, that he give his life for a friend." When man realizes that the quality desired, if realized, would save and befriend him, he willingly

gives up his life (present conception of himself) for his friend by detaching his consciousness from that which he is conscious of being and assuming the consciousness of that which he desires to be.

Judas, the one whom the world in its ignorance has blackened, will when man awakes from his undisciplined state, be placed on high for God is love and no greater love has a man than tins — that he lay down his life for a friend. Until man lets go of that which he is now conscious of being, he will not become that which he desires to be; and Judas is the one who accomplishes this through suicide or detachment.

These are the twelve qualities which were

given to man in the foundation of the world. Man's duty is to raise them to the level of discipleship. When this is accomplished man will say, "I have finished the work which thou gavest me to do. I have glorified thee on earth and now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Chapter 19: Liquid Light

In him we live and move, and have our being. —Acts 17:28.

Psychically, this world appears as an ocean of light containing within itself all things, including man, as pulsating bodies enveloped in liquid light. The Biblical story of the Flood is the state in which man lives. Man is actually inundated in an ocean of liquid light in which countless numbers of light-beings move.

The story of the Flood is really being enacted today. Man is the Ark containing within himself the male-female principles of every living thing. The dove or idea which is sent out to find dry land is man's attempt to embody his ideas. Man's ideas resemble birds in flight — like the dove in the story,

returning to man without finding a place to rest. If man will not let such fruitless searches discourage him, one day the bird will return with a green sprig. After assuming the consciousness of the thing desired, he will be convinced that it is so; and he will feel and know that he is that which he has consciously appropriated, even though it is not yet confirmed by his senses. One day man will become so identified with his conception that he will know it to be himself, and he will declare, "I AM,* I AM that which I desire to be (I AM that I AM)." He will find that as he does so he will begin to embody his desire (the dove or desire will this time find dry land) thereby realizing the mystery of the word made flesh.

Everything in the world is a crystallization

of this liquid light. I AM the light of the world. Your awareness of being is the liquid light of the world which crystallizes into the conceptions you have of yourself.

Your unconditioned awareness of being first conceived itself in liquid light {which is the initial velocity of the universe.) All things from the highest to the lowest vibrations or expressions of life are nothing more than the different vibrations of velocities of this initial velocity; gold, silver, iron, wood, flesh, etc., are only different expressions or velocities of this one substance — liquid light.

All things are crystallized liquid light; the differentiation or infinity of expression is caused by the conceiver's desire to know himself. Your conception of yourself

automatically determines the velocity necessary to express that which you have conceived yourself to be.

The world is an ocean of liquid light in countless different states of crystallization.

Chapter 20: The Breath of Life

Did the Prophet Elijah really restore to life the dead child of the Widow? This story, along with all the other stories of the Bible, is a psychological drama which takes place in the consciousness of man. The Widow symbolizes every man and woman in the world; the dead child represents the frustrated desires and ambitions of man; while the prophet, Elijah, symbolizes the God power within man, or man's awareness of being.

The story tells us that the prophet took the dead child from the Widow's bosom and carried him into an upper room. As he entered this upper room, he closed the door behind them; placing the child upon a bed, he breathed life into him; returning to

the mother, he gave her the child and said, "Woman, thy son liveth."

Man's desires can be symbolized as the dead child. The mere fact that he desires is positive proof that the thing desired is not yet a living reality in his world. He tries in every conceivable way to nurse this desire into reality, to make it live, but finds in the end that all attempts are fruitless.

Most men are not aware of the existence of the infinite power within themselves as the prophet. They remain indefinitely with a dead child in their arms, not realizing that the desire is the positive indication of limitless capacities for its fulfillment.

Let man once recognize that his consciousness is a prophet who breathes life into all that he is conscious of being,

and he will close the door of his senses against his problem and fix his attention solely on that which he desires, knowing that by so doing his desires are certain to be realized. He will discover recognition to be the breath of life, for he will perceive — as he consciously claims himself to be now expressing or possessing all he desires to be or to have — that he will be breathing the breath of life into his desire. The quality claimed for the desire (in a way unknown to him) will begin to move and become a living reality in his world.

Yes, the Prophet Elijah lives forever as man's limitless consciousness of being, the widow as his limited consciousness of being and the child as that which he desires to be.

Chapter 21: Daniel in the Lions' Den

Thy God whom thou servest continually; he will deliver thee.— Daniel 6: 16.

The story of Daniel is the story of every man. It is recorded that Daniel, while locked in the lions' den, turned his back upon the hungry beasts; and with his vision turned toward the light coining from above he prayed to the one and only God. The lions who were purposely starved for the feast remained powerless to hurt the prophet. Daniel's faith in God was so great that it finally brought about his freedom and his appointment to a high office in the government of his country. This story was written for you to instruct you in the art of freeing yourself from any problem or prison in the world.

Most of us on finding ourselves in the lions' den would be concerned only with the lions, we would not be thinking of any other problem in the whole wide world but that of lions; yet we are told that Daniel turned his back upon them and looked toward the light that was God. If we could follow the example of Daniel while threatened with any dire disaster such as lions, poverty or sickness, if, like Daniel, we could remove our attention to the light that is God, our solutions would be similarly simple.

For example, if you were imprisoned, no man would need to tell you that what you should desire is freedom. Freedom or rather the desire to be free would be automatic. The same would be true if you found yourself sick or in debt or in any other predicament. Lions represent seemingly

unsoluble situations of a threatening nature. Every problem automatically produces its solution in the form of a desire to be free from the problem. Therefore, turn your back upon your problem and focus your attention upon the desired solution by already feeling yourself to be that which you desire. Continue in this belief, and you will find that your prison wall will disappear as you begin to express that which you have become conscious of being.

I have seen people, apparently hopelessly in debt, apply this principle, and in but a very short time debts that were mountainous were removed. I have also seen those whom doctors had given up as incurable apply this principle and in an incredibly short time their so-called incurable disease vanished and left no

scar.

Look upon your desires as the spoken words of God and every word of prophecy of that which you are capable of being. Do not question whether you are worthy or unworthy to realize these desires. Accept them as they come to you. Give thanks for them as though they were gifts. Feel happy and grateful for having received such wonderful gifts. Then go your way in peace.

Such simple acceptance of your desires is like the dropping of fertile seed into an ever-prepared soil. When you drop your desire in consciousness as a seed, confident that it shall appear in its full-blown potential, you have done all that is expected of you. To be worried or concerned about the manner of their

unfoldment is to hold these fertile seeds in a mental grasp and, therefore, to prevent them from really maturing to full harvest.

Don't be anxious or concerned as to results. Results will follow just as surely as day follows night. Have faith in this planting until the evidence is manifest to you that it is so. Your confidence in this procedure will pay great rewards. You wait but a little while in the consciousness of the thing desired; then suddenly, and when you least expect it, the thing felt becomes your expression. Life is no respecter of persons and destroys nothing; it continues to keep alive that which man is conscious of being. Things will disappear only as man changes his consciousness. Deny it if you will, it still remains a fact that consciousness is the only reality and things but mirror that which

you are conscious of being. The heavenly

state you seek will be found only in consciousness for the Kingdom of Heaven is within you.

Your consciousness is the only living reality, the eternal head of creation. That which you are conscious of being is the temporal body that you wear. To turn your attention from that which you are aware of being is to decapitate that body; but, just as a chicken or snake continues to jump and throb for a while after its head has been removed, likewise qualities and conditions appear to live for a while after your attention has been taken from them.

Man, not knowing this law of consciousness, constantly gives thought to his previous habitual conditions and,

through being attentive to them, places upon these dead bodies the eternal head of creation; thereby he reanimates and re-resurrects them. You must leave these dead bodies alone and let the dead bury the dead. Man, having put his hand to the plough (that is, after assuming the consciousness of the quality desired) , by looking back can only defeat his fitness for the Kingdom of Heaven.

As the will of heaven is ever done on earth, you are today in the heaven that you have established within yourself, for here on this very earth your heaven reveals itself. The Kingdom of Heaven really is at hand. Now is the accepted time. So, create a new heaven, enter into a new state of consciousness and a new earth will appear.

Chapter 22: Fishing

They went forth, and entered into a ship, and that night they caught nothing. — John 21:3.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. — John 21:6.

It is recorded that the disciples fished all night and caught nothing. Then Jesus appeared upon the scene and told them to cast their nets again but, this time, to cast them on the right side. Peter obeyed the voice of Jesus and cast his nets once more into the waters. Where but a moment before the water was completely empty of fish, the nets almost broke with the number

of the resulting catch.

Man, fishing all through the night of human ignorance, attempts to realize his desires through effort and struggle only to find in the end that his search is fruitless. When man discovers his awareness of being to be Christ Jesus, he will obey its voice and let it direct his fishing. He will cast his hook on the right side; he will apply the law in the right manner and will seek in consciousness for the thing desired. Finding it there, he will know that it will be multiplied in the world of form.

Those who have had the pleasure of fishing know what a thrill it is to feel the fish upon the hook. The bite of the fish is followed by the play of the fish; this play, in turn, is followed by the landing of the fish.

Something similar takes place in the consciousness of man as he fishes for the manifestations of life.

Fishermen know that if they wish to catch big fish, they must fish in deep waters; if you would catch a large measure of life, you must leave behind you the shallow waters with its many reefs and barriers and launch out into the deep blue waters where the big ones play. To catch the large manifestations of life you must enter into deeper and freer states of consciousness; only in these depths do the big expressions of life live.

Here is a simple formula for successful fishing. First decide what it is you want to express or possess. This is essential. You must definitely know what you want of life

before you can fish for it. After your decision is made, turn from the world of sense, remove your attention from the problem and place it on just being by repeating quietly but with feeling, "I AM." As your attention is removed from the world round about you and placed upon the I AM so that you are lost in the feeling of simply being, you will find yourself slipping the anchor that tied you to the shallows of your problem; and effortlessly you will find yourself moving out into the deep.

The sensation which accompanies this act is one of expansion. You will feel yourself rise and expand as though you were actually growing. Do not be afraid of this floating, growing experience for you are not going to die to anything but your limitations. However, your limitations are going to die

as you move away from them, for they live only in your consciousness.

In this deep or expanded consciousness you will feel yourself to be a mighty pulsating power as deep and as rhythmical as the ocean. This expanded feeling is the signal that you are now in the deep blue waters where the big fish swim. Suppose the fish you decided to catch were health and freedom. You begin to fish in this formless pulsating depth of yourself for these qualities or states of consciousness by feeling "I AM healthy"— "I AM free." You continue claiming and feeling yourself to be healthy and free until the conviction that you are so possesses you.

As the conviction is born within you so that ail doubts pass away and you know and

feel that you are free from the limitations of the past, you will know that you have hooked these fish. The joy which courses through your entire being on feeling that you are that which you desired to be is equal to the thrill of the fisherman as he hooks his fish.

Now comes the play of the fish. This is accomplished by returning to the world of the senses. As you open your eyes on the world round about you, the conviction and the consciousness that you are healthy and free should be so established within you that your whole being thrills in anticipation. Then, as you walk through the necessary interval of time that it will take the things felt to embody themselves, you will feel a secret thrill in knowing that in a little while that which no man sees, but that which you

feel and know that you are, will be landed.

In a moment when you think not, while you faithfully walk in this consciousness, you will begin to express and possess that which you are conscious of being and possessing, experiencing with the fisherman the joy of landing the big one. Now, go and fish for the manifestations of life by casting your nets in the right side.

Chapter 23: Be Ears That Hear

Let these sayings sink down into your ears; for the son of man shall be delivered into the hands of men, — Luke 9:44.

"Let these sayings sink down into your ears, for the Son of Man shall be delivered into the hands of men." Be not as those who have eyes that see not and ears that hear not. Let these revelations sink deep into your ears, for after the Son (idea) is conceived man with his false values (reason) will attempt to explain the why and wherefore of the Son's expression, and in so doing will rend him to pieces.

After men have agreed that a certain thing is humanly impossible and therefore cannot be done, let someone accomplish the impossible thing; the wise ones who

said it could not be done will begin to tell you why and how it happened. After they are all through tearing the seamless robe (cause of manifestation) apart they will be as far from the truth as they were when they proclaimed it impossible. As long as man looks for the cause of expression in places other than the expresser, he looks in vain.

For thousands of years man has been told, "I AM the resurrection and the life." "No manifestation cometh unto me save I draw it," but man will not believe it. He prefers to believe in causes outside of himself. The moment that which was not seen becomes seen, man is ready to explain the cause and purpose of its appearance. Thus, the Son of Man (idea desiring manifestation) is constantly being destroyed at the hands

(reasonable explanation or wisdom) of man.

Now that your awareness is revealed to you as cause of all expression, do not return to the darkness of Egypt with its many gods. There is but one God. The one and only God is your awareness. "And all the inhabitants of the earth are reputed as nothing." "And he doeth according to his will in the army of Heaven, and among the inhabitants of the earth and none can stay his hand, or say unto him, what doest thou?" If the whole world should agree that a certain thing could not be expressed and yet you became aware of being that which they had agreed could not be expressed, you would express it. Your awareness never asks permission to express that which you are aware of being. It does so,

naturally and without effort, in spite of the wisdom of man and all opposition.

"Salute no man by the way." This is not a command to be insolent or unfriendly but a reminder not to recognize a superior, not to see in anyone a barrier to your expression. None can stay your hand or question your ability to express that which you are conscious of being. Do not judge after the appearances of a thing, "for all are as nothing in the eyes of God." When the disciples through their judgment of appearances saw the insane child, they thought it a more difficult problem to solve than others they had seen; and so, they failed to achieve a cure. In judging after appearances, they forgot that all things were possible to God. Hypnotized as they were by the reality of appearances, they

could not feel the naturalness of sanity.

The only way for you to avoid such failures is to constantly bear in mind that your awareness is the Almighty, die all-wise presence; without help, this unknown presence within you effortlessly outpictures that which you are aware of being. Be perfectly indifferent to the evidence of the senses, so that you may feel the naturalness of your desire, and your desire will be realized. Turn from appearances and feel the naturalness of that perfect perception within yourself, a quality never to be distrusted or doubted. Its understanding will never lead you astray. Your desire is the solution of your problem. As the desire is realized, the problem is dissolved.

You cannot force anything outwardly by the mightiest effort of the will. There is only one way you can command the things you want and that is by assuming the consciousness of the things desired. There is a vast difference between feeling a thing and merely knowing it intellectually. You must accept without reservation the fact that by possessing (feeling) a thing in consciousness you have commanded the reality that causes it to come into existence in concrete form. You must be absolutely convinced of an unbroken connection between the invisible reality and its visible manifestation. Your inner acceptance must become an intense, unalterable conviction which transcends both reason and intellect, renouncing entirely any belief in the reality of the externalization except as a reflection

of an inner state of consciousness. When you really understand and believe these things you will have built up so profound a certainty that nothing can shake you.

Your desires are the invisible realities which respond only to the commands of God. God commands the invisible to appear by claiming himself to be the thing commanded. "He made himself equal with God and found it not robbery to do the works of God." Now let this saying sink deep in your ear: BE CONSCIOUS OF BEING THAT WHICH YOU WANT TO APPEAR.

Chapter 24: Clairvoyance - “Count of Monte Cristo”

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? — Mark 8: 18.

True clairvoyance rests, not in your ability to see things beyond the range of human vision, but rather in your ability to understand that which you see.

A financial statement can be seen by anyone, but very few can read a financial statement. The capacity to interpret the statement is the mark of clear seeing or clairvoyance.

That every object, both animate and inanimate, is enveloped in a liquid light which moves and pulsates with an energy

far more radiant than the objects themselves, no one knows better than the author; but he also knows that the ability to see such auras is not equal to the ability to understand that which one sees in the world around about him.

To illustrate this point, here is a story with which the whole world is familiar, yet only the true mystic or clairvoyant has ever really seen it.

SYNOPSIS

The story of Dumas' "Count of Monte Cristo" is, to the mystic and true clairvoyant, the biography of every man.

I

Edmond Dantes, a young sailor, finds the captain of his ship dead. Taking command

of the ship in the midst of a storm-swept sea, he attempts to steer the ship into a safe anchorage.

II

On Dantes is a secret document which must be given to a man he does not know, but who will make himself known to the young sailor in due time. This document is a plan to set the Emperor Napoleon free from his prison on the Isle of Elba.

III

As Dantes reaches port three men (who by their flattery and praise have succeeded in worming their way into the good graces of the present king) fearing any change that would alter their positions in the government, have the young mariner arrested and committed to the catacombs.

IV

Here in this tomb Dantes is forgotten and left to rot. Many years pass. Then one day Dantes (who is by this time a living skeleton) hears a knock on his wall. Answering this knock, he hears the voice of one on the other side of the stone. In response to this voice Dantes removes the stone and discovers an old priest who has been in prison so long that no one knows the reason for his imprisonment or the length of time he has been there.

V

The old priest had spent many years digging his way out of this living tomb only to discover that he had dug his way into Dante's tomb. He then resigns himself to his fate and decides to find his joy and freedom by instructing Dantes in all that he

knows concerning the mysteries of life and to aid him to escape as well.

Dantes, at first, is impatient to acquire all this information; but the old priest, with infinite patience garnered through his long imprisonment, shows Dantes how unfit he is to receive this knowledge in his present, unprepared, anxious mind. So with philosophic calm he slowly reveals to the young man the mysteries of life and time.

VI

As Dantes ripens under the old priest's instructions, the old man finds himself living more and more in the consciousness of Dantes. Finally, he imparts his last bit of wisdom to Dantes, making him competent to handle positions of trust. He then tells him of an inexhaustible treasure buried on

the Isle of Monte Cristo.

VII

At this revelation the walls of the catacomb which separated them from the ocean above cave in, crushing the old man to death. The guards, discovering the accident, sew the old priest's body into a sack and prepare to cast it out to sea. As they leave to get a stretcher Dantes removes the body of the old priest and sews himself into the bag. The guards, unaware of this change of bodies, and believing him to be the old man, throw Dantes into the water.

VIII

Dantes frees himself from the sack, goes to the Isle of Monte Cristo and discovers the buried treasure. Then, armed with this

fabulous wealth and this superhuman wisdom, he discards his human identity of Edmond Dantes and assumes the title of the Count of Moore Cristo.

COMMENTARY

I

Life itself is a storm-swept sea with which man wrestles as he tries to steer himself into a haven of rest.

II

Within every man is the secret plan that will set free the mighty emperor within himself.

III

Man in his attempt to find security in this world is misled by the false lights of greed, vanity and power.

Most men believe that fame, great wealth

or political power would secure them against the storms of life. So, they seek to acquire these as the anchors of their life, only to find that in their search for these they gradually lose the knowledge of their true being. If man places his faith in things other than himself, that in which his faith is placed will in time destroy him; at which time he will be as one imprisoned in confusion and despair.

IV

Here behind these walls of mental darkness man remains in what appears to be a living death. After years of disappointment man turns from these false friends, and he discovers within himself the ancient one (his awareness of being) who has been buried since the day he first believed himself to be man and forgot that

he was God,

V

The old priest had spent many years digging his way out of this living tomb only to discover that he had dug his way into Dante's tomb. He then resigns himself to his fate and decides to find his joy and freedom by instructing Dantes in all that he knows concerning the mysteries of life and to aid him to escape as well.

Dantes, at first, is impatient to acquire all this information; but the old priest, with infinite patience garnered through his long imprisonment, shows Dantes how unfit he is to receive this knowledge in his present, unprepared, anxious mind. So with philosophic calm he slowly reveals to the young man the mysteries of life and time.

This revelation is so wonderful that when man first hears it he wants to acquire it all at once; but he finds that, after numberless years spent in the belief of being man, he has so completely forgotten his true identity that he is now incapable of absorbing this memory all at once. He also discovers that he can do so only in proportion to his letting go of all human values and opinions.

VI

As Dantes ripens under the old priest's instructions, the old man finds himself living more and more in the consciousness of Dantes. Finally, he imparts his last bit of wisdom to Dantes, making him competent to handle positions of trust. He then tells him of an inexhaustible treasure buried on the Isle of Monte Cristo.

As man drops these cherished human values he absorbs more and more of the light (the old priest) until finally he becomes the light and knows himself to be the ancient one. I AM the light of the world.

VII

At this revelation the walls of the catacomb which separated them from the ocean above cave in, crushing the old man to death. The guards, discovering the accident, sew the old priest's body into a sack and prepare to cast it out to sea. As they leave to get a stretcher Dantes removes the body of the old priest and sews himself into the bag. The guards, unaware of this change of bodies, and believing him to be the old man, throw Dantes into the water.

The flowing of both blood and water in the death of the old priest is comparable to the flow of blood and water from the side of Jesus as the Roman soldiers pierced him, the phenomenon which always takes place at birth (here symbolizing the birth of a higher consciousness) .

VIII

Man discovers his awareness of being to be the inexhaustible treasure of the universe. In that day when man makes this discovery he dies as man and awakes as God.

Yes, Edmond Dantes becomes the Count of Monte Cristo.

Man becomes Christ.

Chapter 25: Twenty-Third Psalm

I

The Lord is my Shepherd; I shall not want.

II

He maketh me to lie down in green pastures.

III

He leadeth me beside the still waters.

COMMENTARY

I

My awareness is my Lord and Shepherd. That which I AM aware of being is the sheep that follow me. So good a shepherd is my awareness of being it has never lost one sheep or thing that I AM aware of being.

My consciousness is a voice calling in the wilderness of human confusion; calling all that I AM conscious of being to follow me. So well do my sheep know my voice they have never failed to respond to my call; nor will there come a time when that which I am convinced that I AM will fail to find me.

I AM an open door for all that I AM to enter. My awareness of being is Lord and Shepherd of my life. Now I know I shall never be in need of proof or lack the evidence of that which I am aware of being. Knowing this, I shall become aware of being great, loving, wealthy, healthy and all other attributes that I admire.

II

My awareness of being magnifies all that I am aware of being, so there is ever an

abundance of that which I am conscious of being. It makes no difference what it is that man is conscious of being, he will find it eternally springing in his world. The Lord's measure (man's conception of himself) is always pressed down, shaken together and running over.

III

There is no need to fight for that which I am conscious of being, for all that I am conscious of being shall be led to me as effortlessly as a shepherd leads his flock to the still waters of a quiet spring.

IV

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

V

Yea, though I walk through the valley of the

shadow of death, 1 will fear no evil; for thou art with me; they rod and thy staff they comfort me.

Now that my memory is restored — so that I know I AM the Lord and beside me there is no God— my kingdom is restored. My kingdom— which became dismembered in the day that I believed in powers apart from myself — is now fully restored.

Now that I know my awareness of being is God, I shall make the right use of this knowledge by becoming aware of being that which I desire to be.

VI

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

In the face of seeming opposition and conflict I shall succeed, for I will continue to outpicture the abundance that I am now conscious of being.

My head (consciousness) will continue to overflow with the joy of being God.

VII

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

Yes, though I walk through all the confusion and changing opinions of men, I will fear no evil for I have found consciousness to be that which makes the confusion. Having in my own case restored it to its rightful place and dignity, I shall, in spite of the confusion, outpicture that which I am now conscious of being. And the very confusion will echo

and reflect my own dignity.

Because I am now conscious of being good and merciful, signs of goodness and mercy are compelled to follow me all the days of my life, for I will continue to dwell in the house (or consciousness) of being God (good) forever.

Chapter 26: Gethsemane

Then cometh Jesus with them, unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. — Matt. 26:36.

A most wonderful mystical romance is told in the story of Jesus in the Garden of Gethsemane, but man has failed to see the light of its symbology and has mistakenly interpreted this mystical union as an agonizing experience in which Jesus pleaded in vain with His Father to change His destiny.

Gethsemane is to the mystic the Garden of Creation — the place in consciousness where man goes to realize his defined objectives. Gethsemane is a compound word meaning to press out an oily

substance: Geth, to press out, and Shemen, an oily substance. The story of Gethsemane reveals to the mystic in dramatic symbology the act of creation. Just as man contains within himself an oily substance which, in the act of creation, is pressed out into a likeness of himself, so he has within himself a divine principle (his consciousness) which conditions itself as a state of consciousness and without assistance presses out or objectifies itself.

A garden is a cultivated piece of ground, a specially prepared field, where seeds of the gardener's own choice are planted and cultivated. Gethsemane is such a garden, the place in consciousness where the mystic goes with his properly defined objectives. This garden is entered when man takes his attention from the world

round about him and places it on his objectives.

Man's clarified desires are seeds containing the power and plans of self-expression and, like the seeds within man, these, too, are buried within an oily substance (a joyful, thankful attitude of mind). As man contemplates being and possessing that which he desires to be and to possess, he has begun the process of pressing out or the spiritual act of Creation. These seeds are pressed out and planted when man loses himself in a wild, mad state of joy, consciously feeling and claiming himself to be that which he formerly desired to be.

Desires expressed, or pressed out, result in the passing of that particular desire. Man

cannot possess a thing and still desire to possess it at one and the same time. So, as one consciously appropriates the feeling of being the thing desired, this desire to be the thing passes— is realized. The receptive attitude of mind, feeling and receiving the impression of being the thing desired, is the fertile ground or womb which receives the seed (defined objective).

The seed which is pressed out of a man grows into the likeness of the man from whom it was pressed. Likewise, the mystical seed, your conscious claim that you are that which you heretofore desired to be, will grow into the likeness of you from whom and into whom it is pressed. Yes, Gethsemane is the cultivated garden of romance where the disciplined man goes to press seeds of joy (defined desires) out of

himself into his receptive attitude of mind, there to care for and nurture them by consciously walking in the joy of being all that formerly he desired to be.

Feel with the Great Gardener the secret thrill of knowing that things and qualities not now seen will be seen as soon as these conscious impressions grow and ripen to maturity. Your consciousness is lord and husband; the conscious state in which you dwell is wife or beloved. This state made visible is your son bearing witness of you, his father and mother, for your visible world is made in the image and likeness of the state of consciousness in which you live; your world and the fullness thereof are nothing more or less than your defined consciousness objectified.

Knowing this to be true, see to it that you choose well the mother of your children — that conscious state in which you live, your conception of yourself. The wise man chooses his wife with great discretion. He realizes that his children must inherit the qualities of their parents and so he devotes much time and care to the selection of their mother. The mystic knows that the conscious state in which he lives is the choice that he has made of a wife, the mother of his children, that this state must in time embody itself within his world; so, he is ever select in his choice and always claims himself to be his highest ideal. He consciously defines himself as that which he desires to be.

When man realizes that the conscious state in which he lives is the choice that he

has made of a mate, he will be more careful of his moods and feelings. He will not permit himself to react to suggestions of fear, lack or any undesirable impression. Such suggestions of lack could never pass the watch of the disciplined mind of the mystic, for he knows that every conscious claim must in time be expressed as a condition of his world — of his environment. So he remains faithful to his beloved, his defined objective, by defining and claiming and feeling himself to be that which he desires to express. Let a man ask himself if his defined objective would be a thing of joy and beauty if it were realized. If his answer is in the affirmative, then he may know that his choice of a bride is a princess of Israel, a daughter of Judah, for every defined objective which expresses joy

when realized is a daughter of Judah, the king of praise.

Jesus took with Him into His hour of prayer His disciples, or disciplined attributes of mind, and commanded them to watch while He prayed, so that no thought or belief that would deny the realization of His desire might enter His consciousness. Follow the example of Jesus, who, with His desires clearly defined, entered the Garden of Gethsemane (the state of joy) accompanied by His disciples (His disciplined mind) to lose Himself in a wild joy of realization. The fixing of His attention on His objective was His command to His disciplined mind to watch and remain faithful to that fixation. Contemplating the joy that would be His on realizing His desire, He began the spiritual act of

generation, the act of pressing out the mystical seed — His defined desire. In this fixation He remained, claiming and feeling Himself to be that which He (before He entered Gethsemane) desired to be, until His whole being (consciousness) was bathed in an oily sweat (joy) resembling blood (life) , in short, until His whole consciousness was permeated with the living, sustained joy of being His defined objective.

As this fixation is accomplished so that the mystic knows by his feeling of joy that he has passed from his former conscious state into his present consciousness, the passover or crucifixion is attained. This crucifixion or fixation of the new conscious claim is followed by the Sabbath, a time of rest. There is always an interval of time

between the impression and its expression, between the conscious claim and its embodiment. This interval is called the Sabbath, the period of rest or non-effort (the day of entombment).

To walk unmoved in the consciousness of being or possessing a certain state is to keep the Sabbath. The story of the crucifixion beautifully expresses this mystical stillness or rest. We are told that after Jesus cried out, "It is finished!" He was placed in a tomb. There He remained for the entire Sabbath. When the new state or consciousness is appropriated so you feel, by this appropriation, fixed and secure in the knowledge that it is finished, then you, too, will cry out, "It is finished!" and will enter the tomb or Sabbath, an interval of time in which you will walk unmoved in the

conviction that your new consciousness must be resurrected (made visible).

Easter, the day of resurrection, falls on the first Sunday after the full moon in Aries. The mystical reason for this is simple. A defined area will not precipitate itself in the form of rain until this area reaches the point of saturation; just so the state in which you dwell will not express itself until the whole is permeated with the consciousness that it is so — it is finished.

Your defined objective is the imaginary state, just as the equator is the imaginary line across which the sun must pass to mark the beginning of spring. This state, like the moon, has no light or life of itself, but will reflect the light of consciousness or sun — "I am the light of the world — I am

the resurrection and the life."

As Easter is determined by the full moon in Aries, so, too, is the resurrection of your conscious claim determined by the full consciousness of your claim, by actually living as this new conception. Most men fail to resurrect their objectives because they fail to remain faithful to their newly defined state until this fullness is attained. If man would bear in mind the fact that there can be no Easter or day of resurrection until after the full moon, he would realize that the state into which he has consciously passed will be expressed or resurrected only after he has remained within the state of being his defined objective. Until his whole self thrills with the feeling of actually being his conscious claim, in consciously living in this state of being it, and only in this way, will

man ever resurrect or realize his desire.

Chapter 27: A Formula for Victory

Every place that the sole of your foot shall tread upon, that have I given unto you. — Joshua 1:3.

The majority of people are familiar with the story of Joshua capturing the city of Jericho. What they do not know is that this story is the perfect formula for Victory, under any circumstances and against all odds.

It is recorded that Joshua was armed only with the knowledge that every place that the sole of his foot should tread upon would be given to him; that he desired to capture or tread upon the city of Jericho but found the walls separating him from the city impassable. It seemed physically impossible for Joshua to get beyond these

massive walls and stand upon the city of Jericho. Yet, he was driven by the knowledge of the promise that, regardless of the barriers and obstacles separating him from his desires, if he could but stand upon the city it would be given to him.

The Book of Joshua further records that instead of fighting this giant problem of the wall, Joshua employed the services of the harlot, Rahab, and sent her as a spy into the city. As Rahab entered her house, which stood in the midst of the city, Joshua — who was securely barred by the impassable walls of Jericho— blew on his trumpet seven times. At the seventh blast the walls crumbled and Joshua entered the city victoriously.

To the uninitiated, this story is senseless.

To the one who sees it as a psychological drama, rather than as a historical record, it is most revealing.

If we would follow the example of Joshua our victory would be similarly simple. Joshua symbolizes to you, the reader, your present state; the city of Jericho symbolizes your desire, or defined objective. The walls of Jericho symbolize the obstacles between you and the realization of your objectives. The foot symbolizes the understanding; placing the sole of the foot upon a definite place indicates fixing a definite psychological state. Rahab, the spy, is your ability to travel secretly or psychologically to any place in space. Consciousness knows no frontier. No one can stop you from dwelling psychologically at any point, or in any state

in time or space.

Regardless of the physical barriers separating you from your objective, you can without effort or help of anyone annihilate time, space and barriers. Thus, you can dwell, psychologically, in the desired state. So, although you may not be able to tread physically upon a state or city, you can always tread psychologically upon any desired state. By treading psychologically, I mean that you can now, this moment, close your eyes and after visualizing or imagining a place or state other than your present one, actually FEEL that you are now in such a place or state. You can feel this condition to be so real that upon opening your eyes you are amazed to find that you are not physically there.

A harlot, as you know, gives to all men that which they ask of her. Rahab, the harlot, symbolizes your infinite capacity to psychologically assume any desirable state without questioning whether or not you are physically or morally fit to do so. You can today capture the modern city of Jericho or your defined objective if you will psychologically re-enact this story of Joshua; but to capture the city and realize your desires you must carefully follow the formula of victory as laid down in this book of Joshua.

This is the application of this victorious formula as a modern mystic reveals it today:

First: define your objective (not the manner of obtaining it) — but your objective, pure

and simple; know exactly what it is you desire so that you have a clear mental picture of it. Secondly: take your attention away from the obstacles which separate you from your objective and place your thought on the objective itself. Thirdly: close your eyes and FEEL that you are already in the city or state that you would capture. Remain within this psychological state until you get a conscious reaction of complete satisfaction in this victory. Then, by simply opening your eyes, return to your former conscious state.

This secret journey into the desired state, with its subsequent psychological reaction of complete satisfaction, is all that is necessary to bring about total victory. This victorious psychical state will embody itself despite all opposition. It has the plan and

power of self-expression. From this point forward follow the example of Joshua, who, after psychologically dwelling in the desired state until he received a complete conscious reaction of victory, did nothing more to bring about this victory than to blow seven times on his trumpet.

The seventh blast symbolizes the seventh day, a time of stillness or rest, the interval between the subjective and objective states, a period of pregnancy or joyful expectancy. This stillness is not the stillness of the body but rather the stillness of the mind— a perfect passivity which is not indolence, but a living stillness born of trust in this immutable law of consciousness.

Those not familiar with this law or formula

for victory, in attempting to still their minds, succeed only in acquiring a quiet tension which is nothing more than compressed anxiety. But you, who know this law, will find that after capturing the psychological state which would be yours if you were already victoriously and actually entrenched in that city, will move forward towards the physical realization of your desires. You will do this without doubt or fear, in a state of mind fixed in the knowledge of a pre-arranged victory.

You will not be afraid of the enemy because the outcome has been determined by the psychological state that preceded the physical offensive; and all the forces of heaven and earth cannot stop the victorious fulfillment of that state.

Stand still in the psychological state defined as your objective until you feel the thrill of Victory, Then, with confidence born of the knowledge of this law, watch the physical realization of your objective.

. . . Set yourself, stand still and watch the salvation of the Law within you. . . .

I hope you have enjoyed reading Your Faith Is Your Fortune by Neville Goddard.

Click for More Free Books by Neville Goddard.

For More Free PDF Books on the Law of Attraction and Metaphysics Visit the Law of Attraction Haven.

Neville 09-18-1967

YOURS FOR THE TAKING

There is only one cause for the phenomena of life. That cause is God. Housed in you, God is a person in the most literal sense of the word. Believe me, for I know this from experience. God, the only creator, is pure imagination working in the depth of your soul. God began a good work in you and He will bring it to completion on the day God's creative power is unveiled in you! God's creative power and wisdom is defined in scripture as Christ. When Christ unveils himself in you, you will know you are God's power and God's wisdom.

God, your own wonderful human imagination, underlies all of your faculties, including perception, and streams into your surface mind least disguised in the form of creative, productive fantasy. When you ask yourself what you can do to transcend your present limitation of life, you are dwelling upon the means. God does not ask you to consider the means, but to define the end. Speaking to you through the medium of desire, God asks the question: "What wantest thou of me?" Then he tells you not to be concerned with the ways and means, for his ways are unsearchable. They are inscrutable and past finding out. This statement you will find in the 11th chapter of the Book of Romans. So don't be concerned as to how God will fulfill the end, only know that He will. Can you believe your desire is fulfilled? Can you believe it is true? If you can, it is yours for the taking, for nothing is impossible to one who believes.

Now, let me share with you three stories which came to me during the summer. The first letter was from my friend Bennie. In it he told of lying prone on his bed, face down, when he felt as though someone grabbed his shoulders; and as he was lifted up he heard the words: "Take a stand!" Intuitively he knew he had to make the decision now as to whether he was going to believe that imagining creates reality or disbelieve it.

Scripture tells us, "He who is not with me is against me." There is no neutral ground, for "I have not come to bring peace, but a sword. To set a man against his father and a daughter against her mother." Why? Because a man's enemies are within him. Everyone must eventually take the stand that imagining creates reality and swim or sink with this concept.

Now, a few days later while in meditation, Bennie felt himself being held from behind by three men. As they raised him, he watched the sun rise and heard the words: “Look! Behold!” and “Recognition!” And he remembered a passage from my book, Your Faith Is Your Fortune: "Recognition of this truth will transform you from one who tries to make it so, into one who recognizes it to be so."

Soon after this, a friend asked Ben to pray for him. He wanted to be the property manager of the company he worked for. Although he had been passed by year after year, Bennie told him what to do, and imagined

hearing the friend tell him the job was now his. A few months later the job was vacated and his friend was given the position with an increase in salary and greater responsibility, just as he had imagined. What did Bennie do? He imagined! To whom did he pray? To his own wonderful human imagination! God, the creator of all life, is like pure imagining in you, underlying all of your faculties - including perception. He streams into your surface mind least disguised in the form of productive fantasy. Bennie took a stand. He prayed for his friend and believed his prayer was answered. He tested himself, and the windows of heaven opened and poured forth blessings for all to see. Now Bennie knows that with God all things are possible.

God is your mightier self. Emptying himself, God took on the form of a slave and is now found in the likeness of man. Abdicating his power, Pure Imagination took upon himself the limitations of flesh, thereby becoming human. It is God who weaves your every desire into cubic reality, waiting upon you effectively and swiftly, regardless of whether your desire is for evil or for good. The one who conjures thoughts in the mind of a Hitler or Stalin is the same power as the one conjuring thoughts in the mind of a pope or the Arch Bishop of Canterbury. There aren't two Gods. There is only one!

The 14th and 53rd chapters of the Book of Psalms are identical, each telling us: 'The fool says in his heart there is no God, but the Lord looks down from heaven upon the children of the many to see if there are any that act wise and seek the Lord." Here we find that in the eyes of God, wisdom is equated with seeking the Lord. And if God is all-wise and all powerful, then any search other than for the Lord is stupid. You may be the greatest mathematician or scientist, the most intelligent and honored man among men, but if your search is not for God, you are stupid in His eyes.

Called upon to look for the cause of creation, what are you doing losing yourself in the phenomena of life? When something happens, search your thoughts and you will discover your own wonderful human imagination to be the cause of your experience, because God is a person. At the present time He is wearing a mask called Neville, but the one speaking to you now knows himself to be the Ancient of Days. Every being in the world is a mask worn by God; for housed in man, is man's imagination.

A thought acted upon is an imaginal act. Think (imagine) a horrible earthquake and God will give it to you. Imagine (think of) a war and God will provide that, too. Imagine peace and you will have it. God will give you health if you will but imagine being healthy. Imagine success and you will have it. The moment you think, you are feeding your imagination, which is a person. I use the word person deliberately, for you are a person. You are the mask God is now wearing, for God became you that you may become God.

Now let me share another letter with you. Last year this lady, living about sixty miles north of San Francisco, was possessed with the desire to come to Los Angeles and attend my lecture. Leaving word at her office, she drove her car to the San Francisco airport, where she took a plane to Los Angeles. There she was met by a friend and immediately came to the lecture. After the lecture she joined a group of four women and one man for coffee, where she expressed her hunger, having missed lunch and dinner that day. The gentleman sitting beside her then said, "I'd like to buy you a steak." And as she looked into his face she heard a voice within her say, "This is your husband."

Now, this lady has been married and divorced four times, so she had specific desires for a husband which she felt must be fulfilled. She wanted to be happily married to a man who lived by this truth. She wanted him to love and respect her as well as her seventeen-year-old son. Having imagined such a man in September,

she attended my meeting in October, and married the gentleman she met here the following January.

The gentleman added his story to her letter, saying: "Having played with the idea of being married, I went to a pawn shop last September and purchased a plain gold band which I placed on the third finger of my left hand. Every day I wore the ring and every night I slept in the feeling of being happily married. (My friend thought he could not get the feeling of being married without a physical aid, but you don't need anything outside of your imagination to catch the mood.)

Having been an alcoholic, this gentleman imagined his wife never mentioned his past; for although he had not tasted alcohol for nine years, he had paid the price in his search for God. You see, the alcoholic is searching for truth. Thirsty, he finds a false spirit in the form of alcohol, while those who will not touch it - and criticize those who do - haven't even started their search. But I have news for them. One day they, too, will know a hunger which will not be satisfied by bread. They will know a thirst so great they will make the mistake of clothing it in the form of a bottle. But because it will be a false thirst, the thirst will remain. Then they will discover the true hunger and the true thirst, which is for the hearing of the word of God.

Now, in the third letter a gentleman writes: "Having borrowed from the bank, every month when I sent in my payment I reduced the total amount in my record book. One day, as I was writing my check and recording its payment, I closed my eyes and saw two zeros under the balance due column. Then I gave a sigh of relief because the note was paid. For the next thee months I persisted in seeing those double zeros and rejoicing in being debt-free. Then came an unexpected surprise! Our company paid us all a mid-year bonus which was so large I was able to pay all of my bills, including the bank loan, and deposit the rest in the bank."

Now I think this gentleman and I must be two peas in the same pod, because money seems to burn in his pocket, too. Instead of keeping the money in the bank as the rational mind would do, my friend began to think about how to spend it, so of course he found a way. He bought a tape recorder to bring and record my message!

To whom did my friend turn when he wanted the bank loan paid? He turned to God! He did not get down on his knees and ask some outside God to do it for him. He didn't go to church and consult a priest, rabbi or minister. He didn't contact a so-called truth teacher, but simply closed his eyes to the obvious and saw two zeros in the balance due column. Then for the first time in the history of his company a mid-year bonus was paid. This happened to him because of his use of the law, and his knowledge of who God is.

Not everyone who seeks God finds him, but there are those - like Philip -that when they find him, they bring their brother Nathanael. Andrew found Jesus and brought Peter. You, too, will find Jesus when you exercise your imagination, and bring those you love to his awareness. If great wealth befell you, would not your wife (or husband), your children, as well as those in your immediate circle benefit from your good fortune? And if it befell them, would it not befall you? So we benefit each other as we search out God and test him.

Revelation tells us to be either hot or cold, but never to be lukewarm. If you do not believe me to the point of testing the law, you are lukewarm. But one day, like Ben, you will take a stand. You will either be for me or against me. You will try to believe that imagining creates reality, or reject it. You will be hot or cold about it, and that is better than being lukewarm. I have discovered that those who hated me at first when I took from them their idols, the icon in their mind called Jesus, have become my finest students. So many people claim

they believe in Jesus, but cannot define him. Unable to place him in time and space, they are defiant when I say: Christ in you is your hope of glory. Full of insults, they are cold. Some have even been violent. But one day they will find him of whom Moses and the prophets wrote, turn around, and be embraced by the Lord.

I started telling this story in the 1930's and here we are in the 1960's. During these thirty-odd years I have found those who really opposed me - those who were so moved and disturbed they were determined to disprove my words. But since they couldn't do it, they too have found God to be their own wonderful human imagination. The Bible is addressed only to the human imagination. In Blake's famous letter to the Rev. Dr. Trusler he makes this comment: "Why is the Bible more entertaining and instructive than any other book? Is it not because it is addressed to the imagination, which is spiritual sensation, and only immediately to the understanding, or reason?"

The Bible is imaginative instruction. When it unfolds in you it is more real than anything here, yet it is all imagined, for God is all imagination and so is man. The eternal body of man is the imagination, and that is God Himself. There is nothing but this one body called Jesus, who is the Lord God Jehovah.

I tell you, God became as we are that we may become as He is. No one took God's life. He laid it down himself saying: "I have the power to lay it down and the power to lift it up again. The fall into fragmented space was deliberate. And He who fell has the power to gather us all together, one by one, into that single body who is all love. His body is above the organization of sex. In it there is no Greek, no Jew, no bond, no free, no male, no female. When you wear it you understand Paul's statement: "I consider the sufferings of this present time not worth comparing to the glory that has been revealed in me." In that body you know yourself to be the real Man, and this fleshly body as nothing. You will realize that you were never male or female, but have always been God.

Remember, everything is yours for the taking. If you want it, take it. If you cannot claim it for yourself, ask a friend for help. If you want to be happily married, do what my friends did. You want to pay off all of your debts? Whatever you desire is yours. All you have to do is imagine you have it, for everything in life is yours for the taking!

Now let us go into the silence.